

Division SCC

Section 1357

v. 1

EXPOSITION,

CRITICAL, DOCTRINAL, AND PRACTICAL,

OF THE

ASSEMBLY's SHORTER CATECHISM;

DELIVERED IN A SERIES OF

SABBATH-EVENING LECTURES.

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IN THREE VOLUMES.

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CONTENTS

OF VOLUME FIRST.

	Page
INTRODUCTION,	1
Man's Chief End,	7
The Sacred Scriptures,	27
Faith and Practice,	69
God's Being and Perfections,	85
The Oneneſs of God,	121
The Sacred Trinity,	131
The Divine Decrees,	175
The Execution of the Decrees,	191
Creation,	195
The Creation of Man,	217
Providence,	237
The Covenant of Works,	271
The Fall of Man,	307
Sin,	315
Man's Firſt Sin,	331
The Extent of the Fall,	345
Sin and Miſery Connected,	363
The Sinfulneſs of the Fallen State,	371
The Miſery of the Fallen State,	391
The Covenant of Grace,	415
Jeſus Chriſt the only Redeemer.	491

INTRODUCTION.

IT has been obſerved, that the book which needs an apology for the publication of it ſhould never have been publiſhed. Conſcious of the propriety and force of this obſervation, I offer no apology for publiſhing my Expoſitory Lectures on the Catechiſm. May the bleſſing of Heaven render them effectual for accompliſhing the ſalutary ends and purpoſes for which they were delivered in the pulpit, and are now offered to the public!

The Shorter Catechiſm, as is well known, was compiled by the celebrated Aſſembly of Divines that ſat at Weſtminſter almoſt a century and a half ago; an Aſſembly, perhaps, the moſt judicious, learned, and godly, that has met ſince the Apoſtolic ages. It was intended, as its name indicates, to be a model of catechiſing, eſpecially the young and the ignorant, in families and congregations. The catechetical method of inſtruction, it is ſaid, has all along obtained in the world, not only among Jews and Chriſtians; but even among Pagans.

This is called the Shorter Catechiſm, to diſtinguiſh it from the Larger. Written by uninſpired, and, therefore, fallible men, it does not pretend to perfection. But, for conciſeneſs, accuracy, and comprehenſiveneſs, it is, in my opinion, an incomparable ſyſtem. Far is it above my commendation. Its praiſe is in the churches abroad, as well as in our iſland. The accuracy and preciſion with which the compilers of this admirable Book expreſs the truth in oppoſition to error ancient and modern; the natural order in which they arrange

the numerous articles of our holy religion; and the perſpicuity with which they delineate both its doctrines and its duties; I have often contemplated with ſilent admiration, and ſecret ſatisfaction.

Never has revealed religion wanted enemies and oppoſers. By ſtratagem and ſtrength, fraud and force, the policy as well as the power of hell, has it been oppoſed.

What article of it has not been, in one period, by one adverſary, or another, impugned and controverted? Well acquainted with the hereſies of earlier as well as later times, the compilers of the Catechiſm have ſtated the ſeveral articles of it in terms the beſt calculated, not only to convey to us a diſtinct idea of ſacred truths, but to guard us againſt contrary errors. This obſervation will appear in a more ſtriking light when I come to exemplify it in particular inſtances. Truth and error, ever diametrically oppoſite the one to the other, cannot ſtand together. If the one ſtands, the other of neceſſity muſt fall. The moſt effectual method, therefore, any one can take to overthrow error is to eſtabliſh truth in oppoſition to it. Can Dagon ſtand before the ark?

Such, upon the whole, is my conviction of the utility and excellency of this unparalleled ſummary, that, could I in the leaſt contribute toward the revival of its credit, or, by preaching or writing, promote the ſtudy and the knowledge of its important and ſalutary contents, in no work ſhould I engage with greater alacrity and zeal.

To evince the warrant, aſcertain the nature, and enumerate the advantages of Creeds, Confeſſions, and Catechiſms, is a work, how important and uſeful ſoever, I am not now to undertake. It may ſuffice for me to ſay at preſent, that all the cavils and objections againſt them I have read or heard, originate in miſtake. They go upon a ſuppoſition which exiſts only in the miſapprehenſions of cavillers themſelves. To make ſuch a groundleſs ſuppoſition, and then to reaſon

reaſon upon it, is to raiſe a ſuperſtructure without a foundation. Of all the objections againſt them, the two following, perhaps, poſſeſs the higheſt degree of plauſibility.

1. Often has it been urged, that ſuch ſummaries are derogatory to the ſacred ſcriptures. Specious pretext! But it only is a pretext. Don't the objectors themſelves know, that it is a groundleſs cavil? Do we ſubſtitute ſuch ſummaries in the room of the ſacred ſcriptures; or ſet the former on a level with the latter? That the inſpired writings are the *only* rule of faith and practice we uniformly affirm, and ſtrenuouſly maintain. But are there not other important purpoſes for which ſuch ſummaries may be uſeful and neceſſary? Are they not neceſſary and uſeful as ſtandards and teſts of the orthodoxy of the miniſters and other members of the church? Is not union the baſis of communion in all ſocieties, and particularly the church? Is there a Chriſtian church, or religious ſociety under heaven, without a confeſſion of faith, written or verbal? Is there not a certain ſyſtem each of theſe ſocieties has adopted, and to which the ſeveral members of it are underſtood to adhere? Is not this the caſe with the moſt virulent oppoſers of Confeſſions and Catechiſms, as well as the keeneſt ſticklers for them? Strongly is this truth exemplified in our times, and even in our iſland. Never, perhaps, did any age or country produce more virulent defamers of Creeds, Confeſſions, and Catechiſms, than a modern ſpecies of reformers that aroſe among us upwards of half a century ago. But, notwithſtanding their violent oppoſition to the ſtandards of the preſbyterian church of Scotland, all Chriſtendom cannot furniſh a religious party keener for uniformity of ſentiment, or a rigid adherence to a particular ſet of religious opinions.

Is a mere verbal acknowledgment that the ſcriptures are the word of God, and the only rule of faith and duty, a ſufficient teſt of orthodoxy? Is not this a de-

Writing to the young evangeliſt Timothy, he has been underſtood to intimate, not only that they were to be practiſed in coming ages of the church; but were in uſe even then. His words to the pious youth are theſe ——*Hold faſt the form of ſound words, which thou haſt heard of me, in faith and love which is in Chriſt Jeſus.* 2 Tim. i. 13. How differently was the Apoſtle Paul minded from certain modern reformers? With them orthodoxy of ſentiment, not to ſay ſound ſpeech, is of ſmall conſideration, a very ſlender part of religion, if any part of it at all. Not only does the great Apoſtle require Timothy, and in him all the other miniſters and members of the church, to retain orthodox ſentiments, but even ſound words, and a form of ſound words. He ſpeaks, I ſay, of a ſcheme, a model, a pattern, a platform, or, as in our tranſlation, a form of words, and ſound words. And is not our Catechiſm ſuch a form and model?

To ſhow, however, that I do not conſider this uninſpired form of ſound words, notwithſtanding its accuracy and utility, either as the reaſon or the rule of our faith, to my explication of each of its anſwers, I prefix a text from the ſacred oracles. The anſwer I do not receive on its own authority, or that of the learned Aſſembly that framed it; but on account of its conformity to the text that uſhers in my interpretation of it, and parallel places of the ſcriptures of truth.

My Lectures I now publiſh in the ſame ſimple dreſs in which they were delivered from the pulpit.

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EXPOSITION,

CRITICAL, DOCTRINAL, AND PRACTICAL,

OF THE

ASSEMBLY's SHORTER CATECHISM.

Man's Chief End.

1 COR. x. 31.

Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God.

ONE thing the Apostle had in view in writing this long letter to the Corinthian converts, was to direct them in relation to the use of the flesh of animals offered in sacrifice to idols. It was, it seems, the practice of the idolatrous worshippers, after celebrating their feasts in the Pagan temples, to expose in the shambles, and use in their houses, what remained of the flesh of the sacrifices. Accordingly it came to be a question, whether it was lawful for Christians to buy such flesh in the market, or eat it at an entertainment. Now the Apostolical direction, in general, is this—When Christians went to the public market, or to an entertainment, if nothing was said in relation to what was exposed in the former, or what was set before them at the latter, they had no occasion to ask any question concerning it. But if, on the other hand, when they went

went to the market or a feaſt, they were told, the fleſh offered to ſale in the one, or uſed at the other, was the remainder of an idolatrous ſacrifice, they were neither to buy nor eat it; leſt their buying or eating ſhould have been, by their Heathen neighbours, or fellow Chriſtians, conſtrued into an approbation of the offering of it to the idol. They were not only to forbear communion with idolatrous worſhippers, but every thing that bore even the remoteſt appearance of their being acceſſory to it. Ever ought we to be exerciſed to have a conſcience void of offence firſt toward God himſelf, and then toward man. For *whether we eat or drink, or whatſoever we do, we muſt do all to the glory of God.* His glory is what he had ultimately in view in bringing us into being. It is the ultimate end of our redemption, as well as our creation. It muſt, therefore, be our ultimate aim in all our actions, natural, civil, and religious. The advancement of the glory of God is the ultimate end of all the creatures, and particularly man. This is the purport of the text; and conformably to it, the anſwer to the firſt queſtion of our Shorter Catechiſm. For thus it runs—*Man's chief end is to glorify God, and to enjoy him for ever.*

The propriety of placing this anſwer in the front of the Catechiſm is obvious. It relates to God the author of religion, man the ſubject of it, and eſpecially the great end of it, the glory of God, and man's felicity in ſubordination to it; points of capital importance. The ſubſequent queſtions introduce the means by which this great end is accompliſhed.

This anſwer naturally reſolves itſelf into the two following branches; Of whom it ſpeaks, *man;* and of what in relation to man it treats, *his chief end;* which is *to glorify God, and to enjoy him for ever.* Of theſe I ſhall attempt an explanation in order.

I. Of whom the anſwer ſpeaks, *Man.* Who is man, and what is he? He is a creature of the rational kind. We

We are informed of only two ſpecies of rational creatures, the angelic and the human. In the vaſt univerſe there may be various kinds of rational as well as irrational creatures, of which we are totally ignorant. But of all the creatures known to us, man is the moſt extraordinary. He is a being of the compound kind; not wholly material; not wholly immaterial; but partly matter, and partly mind. He has been called a *Microcoſm*; the world in miniature; a compend of all creation. In him, heaven and earth may be ſaid to meet. In his material part, he is related to the beaſts of the earth; having ſimilar ſenſations and appetites. In his immaterial, he is allied to angels, the bliſsful inhabitants of the celeſtial world; and has powers and operations analogous to theirs. Well may every man, with wonder and gratitude, exclaim in the words of the devout Pſalmiſt, *Marvellous are thy works, O Lord! Fearfully and wonderfully am I made!*

Of what man ſpeaks, the anſwer? There once was only one man. But the individuals of the human ſpecies are now many. An Apoſtle of the New Teſtament, indeed, ſpeaks as if there were only two men. 1 Cor. xv. 45, 47. But he ſpeaks of the two federal heads, under whom all the other individuals of mankind are comprehended. According to the lateſt calculations, Aſia contains five hundred millions of inhabitants; Africa an hundred and fifty; Europe an hundred and fifty-three; and America an hundred and fifty. Now, if there be between nine and ten hundred millions of human beings in the world at once, what countleſs millions muſt have lived in it during the almoſt ſix thouſand years it has already exiſted?

Greatly diverſified is the ſtate of man. He once was a holy and a happy man. But that ſtate of primeval purity and felicity is no more. Now, he is in a fallen ſtate. In this ſtate each of us is, or has been. Very different is the ſituation of one individual, and one nation of mankind, from that of another. One inhabits

a dark region, into which the bleſſed goſpel, that diſcovers the only way in which fallen man can glorify and enjoy God, never yet has penetrated. Another is favoured with the goſpel in purity and plenty. Many, under the diſpenſation of the goſpel, are ſtill in the ſtate of nature; others in the ſtate of grace, as a happy prelude of the ſtate of glory. The preſent inhabitants of the world have been divided into thirty parts; of which nineteen are groſs idolaters; five Mahometans; and only ſix Chriſtians, including both the eaſtern and weſtern Churches,—Chriſtians of all denominations, Popiſh and Proteſtant.

Now the queſtion recurs—Of whom ſpeaks this anſwer? or, in other words, in what extent is man to be underſtood here? The anſwer is obvious. In what ſtate ſoever man be, he is indiſpenſibly bound to glorify God. Fallen man, indeed, is totally incapacitated for glorifying God, and diſqualified for enjoying him. But it was by his own voluntary deed he diſabled himſelf for the one, and unfitted himſelf for the other. His former obligation, therefore, is not in the leaſt relaxed. It is natural and neceſſary. Nothing can poſſibly diſſolve it.

But though all men, at all times, and in every condition, be inviolably bound to glorify God, the anſwer has a ſpecial view to fallen man, as favoured with the goſpel; which diſcovers a method of glorifying and enjoying God, of which man, previous to his fall, and the promulgation of the goſpel to him, was altogether ignorant. What endearing views does the glorious goſpel give of God, and the now only acceptable way of glorifying and enjoying him as our own God in Chriſt! That this is the way of glorifying God, which the compilers of the Catechiſm had immediately in view, is manifeſt from the following queſtion.

Why man only is, in expreſs terms, mentioned here, it is eaſy to ſee. Far indeed is he from being the only creature by which God is glorified and enjoyed. All his creatures, of every ſpecies, contribute either actively

or

or paſſively toward the advancement of his glory. They all are partakers of his creative and providential benignity. Angels as well as men glorify and enjoy God in a manner incompetent for irrational beings. But the ſacred Scriptures, of which this Catechiſm is a compend, were not intended for angels. For fallen angels no Saviour has been provided. To them no goſpel is preached. Paſſing by angels, he pitched upon man. *Lord! what is man that thou art mindful of him?* Infinitely do thy thoughts tranſcend our thoughts; and thy ways our ways!

II. Of man it is affirmed, that his *chief end is to glorify God, and to enjoy him for ever.* For the illuſtration of this branch of the ſubject, it may be neceſſary to enquire,

Firſt, What it is to glorify God. God and man are ſaid mutually to glorify one another. But, between his glorifying them, and their glorifying him, there is an infinite diſparity. He glorifies them *efficiently.* They can only glorify him *declaratively.* This occaſions the known diſtinction between his glory as eſſential, and as declarative. The former relates to what he is in his infinite eſſence and ſupereminent perfections. In this reſpect, he is no more glorious poſterior to the creation of the heavens and the earth, than he was prior to it. What he is in himſelf to-day, he was yeſterday; and what he has been and is, he ever will be.

That it is of his declarative, not his eſſential, glory this part of the Catechiſm treats, is abundantly obvious. Now glory ſuppoſes excellence, and is the effulgence or emanation of it. How glorious God was in himſelf from eternity, he himſelf only knows. It pleaſed his ineffably bleſſed ſelf, however, at a certain period, to produce, out of nothing, the heavens and the earth, and all their numerous hoſts. Man in particular was intended for the glory of God in this lower world. Eminently was he fitted, in his original ſtate, for accomplihing

pliſhing this important end. How he glorified and how he enjoyed God, in that happy ſtate, we will ſee afterwards. But that he might glorify himſelf in a ſingular manner, in the redemption of ſinful man, the all-juſt Governor of the world, and Sovereign diſpoſer of all events, I don't ſay *prompted*, but only permitted man to ſin and fall. Of our fall and alſo our reſtoration, I will have occaſion to ſpeak in the ſequel. It may be ſaid, if only a part of mankind, and that by far the leſſer, be ſaved, how is God glorified, or how is the end of man's creation accompliſhed, in the caſe of the nations and individuals of mankind that periſh? The anſwer is eaſy. In the preſervation and government of them, as his creatures, not to ſay the puniſhment of them as ſinful creatures, he glorifies himſelf. His end he never can miſs. The accompliſhment of his deſigns nothing can defeat. Eſpecially is he glorified in the recovery of the ſaved part of mankind; glorified much more illuſtriouſly than ever he could have been, had he not permitted ſin to enter the world. That it is of our glorifying God in this ſaving way, through the intervention of the Mediator, a way totally unknown to man previous to his apoſtacy, extenſive as his knowledge then was, the anſwer muſt be underſtood, is manifeſt from the connection between it and the ſubſequent one. But more particularly,

1. It *only* is in and through Chriſt that God makes gracious approaches to ſinful man; and that ſinful men can have any comfortable intercourſe with God. In order, therefore, that we may glorify God in our now fallen ſtate, we muſt, firſt of all, come by faith to Jeſus Chriſt, and accept of that everlaſting covenant of which he is the bleſſed Surety; the only medium of communication between heaven and earth. To believe in Chriſt is our chief, our firſt, our beſt work. Till we do this, we do nothing; we neither glorify God nor enjoy him. We may pray and praiſe; we may read and hear; but, without faith in Chriſt, neither our perſons

nor

nor our ſervices can be accepted. This is the conſtant, the uniform doctrine of both prophets and apoſtles. What ſaith the Apoſtle of the Gentiles? *Without* FAITH *it is impoſſible to pleaſe God.* Heb. xi. 6. And again, *Whatſoever is not* OF FAITH *is ſin.* Whatſoever it be, if it do not proceed from, if it be not performed *in faith*, it is, What? An acceptable ſervice? No. It is SIN. Rom. xiv. 23. What ſaith the teacher come from God? He perfectly coincides with his Apoſtle. Thus he ſpeaks: *This is the work of God;* the work which eſpecially he appoints and approves; and, therefore, your firſt and chief work, *that ye believe in him whom he hath ſent.* John vi. 29. Having believed in Chriſt, and the three-one God as our God in him, we are

2. To glorify God with our whole man, inward and outward; all the powers of our ſouls, and all the members of our bodies. Our minds we ever are to exerciſe in the ſtudy, and in order to the farther diſcovery of his being and attributes, of which we have but very ſuperficial and imperfect views. Our wills ſhould conſtantly be employed in the choice of him as our only and all-ſufficient portion; and all the inferior powers of our ſouls in the contemplation and purſuit, love and eſteem of him, as infinitely the beſt of beings, both in himſelf and to us; each of us, from his inmoſt heart, ſaying, *Whom have I in the heavens but thee, O Lord! neither is there any in all the earth I deſire beſides thee.* Pſal. lxxiii. 25.

Our bodies as well as our ſouls are his; and with the former as well as the latter are we to glorify God. Ever muſt our feet be ready to run his errands; our hands to perform what works ſoever he is pleaſed to aſſign to us; our ears to hear his word; our eyes to contemplate both his word and his works. Eſpecially are we to glorify him with our tongues. It certainly is not without ſpecial deſign the Pſalmiſt ſo often ſtiles his tongue his glory. Pſal. xvi. 9. cviii. 1. and other places. Is it merely becauſe the faculty of ſpeech dig-

nifies

niſies man above the creatures that either are altogether mute, or can only utter inarticulate ſounds? Is it not eſpecially to intimate, that the tongue is a member of the body, which, in a particular manner, ſhould be employed and inſtrumental in advancing the glory of God? Not only are we in the miniſtry to recommend God and religion to our hearers; parents to their children; but Chriſtians, in every ſtation and condition, to all with whom they are converſant. Could I addreſs all the members of the Catholic Church, I might beſpeak them in the Apoſtle's words to the Coloſſian converts—*Let the word of Chriſt dwell in you all richly; teaching and admoniſhing one another in pſalms, and hymns, and ſpiritual ſongs.* Col. iii. 16. We are to glorify God,

3. By a devout improvement of the diſcoveries of his ſupereminent being and perfections he has granted to us in his works; eſpecially in his word. He once exiſted alone, and was known to himſelf only. Self exiſtent, and ſelf-ſufficient, he was infinitely happy in the contemplation and fruition of his bleſſed ſelf. It pleaſed him, however, for the manifeſtation of his infinite being and perfection, to produce an unknown number of creatures capable of glorifying and enjoying him. Great, indeed, are our privileges and advantages. In a vaſt diverſity of inſtances and views has he diſcovered himſelf to us. We cannot look upward or downward, inward or outward, but we muſt ſee God. Great are his work of creation and providence. Eſpecially is the work of redemption great and glorious. What a clear and conſolatory revelation has he made of himſelf in his bleſſed word! Here is a revelation of both law and goſpel. We glorify God, as manifeſted in the former, when we are and do what it requires us to be and to do. We glorify God, as manifeſted in the goſpel, when we receive and entertain it in a manner correſponding to the deſigns and views he has in favouring us with it. As the law ſhows what we ſhould be and do, the goſpel exhibits that grace by which

which alone we can ever be or do what the law requires. What glorious views of God, of his wisdom and power, justice and holiness, especially his grace and mercy, are here! What ineffable satisfaction has the devout mind in the contemplation of them! We are to glorify God,

4. By a conscionable performance of all the duties sacred and civil, personal and relative, incumbent upon us, in the places and circumstances an all-disposing Providence has assigned to us in the world, and the church. What a variety of duties are obligatory upon us all in common! How thankful ought we all to be for such multiplied opportunities of doing honour to our divine Maker and Redeemer! What distinguished opportunities of glorifying him do the stations of many afford them! When shall there be a holy emulation among us, who shall go before another in this good work? Are we ministers, magistrates, parents, or masters? Let us think what advantages attend our particular situations; in what instances, and by what means, we may severally contribute to the advancement of the glory of God in the world. Are we in prosperity? Let us glorify God, by a grateful acknowledgment of our obligations to him. *In the day of prosperity be joyful.* Eccles. vii. 14. Are we in plentiful circumstances? May we glorify God by liberally distributing; especially for the supply of Christ's indigent members, and other pious uses. *Honour the Lord with thy substance, and with the first fruits of all thine increase.* Prov. iii. 9. Are we in adversity? Let us glorify God by justifying him in all that he does, and a patient resignation to his holy will. An afflicted lot affords special occasion for spiritual improvement to ourselves, and glory to God. *Glorify ye the Lord in the fires.* Isa. xxiv. 15. Let the head of every Christian family glorify God, by adopting good Joshua's exemplary resolution—*As for me, and my house, we will serve the Lord.* Josh. xxiv. 15. Let those who are young glorify God by devoting to him, and his service, their vigour and their

their ſtrength. What a precious ſeaſon is youth! What a pity that ſo many ſhould ſhamefully miſpend it! Ample, indeed, is the encouragement the Redeemer gives to the young to enter into his ſervice. How engaging and endearing his words—*I love them that love me, and thoſe that ſeek me early ſhall find me!* Prov. viii. 17.

Secondly, What it is, according to the import of the anſwer under conſideration, *to enjoy God*. As it is man's chief end, in point of duty, to glorify, it is his chief end, in point of felicity, to enjoy God. Of his ſupporting power, the inferior as well as the ſuperior creatures are partakers. But the former cannot be ſaid either to glorify or enjoy him as the latter do. A created ſpirit, angelic or human, can only be happy in the fruition of him, who is the father of ſpirits. Infinitely happy in himſelf, he is the fountain of felicity as well as of being to his creatures. In inferior objects, many have ſought ſatisfaction, but no one has found it. What egregious folly muſt it be, to ſubſtitute the empty creature in the room of the all-ſufficient Creator! Of ſuch folly, however, have we all been guilty.

Here is a portion commenſurate to the vaſt capacities and deſires of the human ſoul. Inveſtigating and contemplating the perfections and works of the infinite God, the mind has the moſt rational and refined ſatisfaction. This, indeed, is a ſtudy worthy of our nobleſt powers, and in which they will be inceſſantly and unweariedly employed for ever and ever. He is the beſt, as well as the greateſt of beings. What the ſatisfaction is that reſults from the fruition of him, he who has experienced it can beſt tell.

It neither is of the manner, in which innocent man enjoyed God, in his paradiſaical ſtate, or the ſpirits of juſt men made perfect enjoy him, in the celeſtial world, that I here treat. Of both I will have occaſion to ſpeak in explaining ſome ſubſequent parts of the Catechiſm. It rather is of the enjoyment of him in a ſtate that intervenes between the two, I here ſpeak.

The

The fruition of God in the way of the old covenant man early forfeited. All friendly intercourſe between heaven and earth, God and man, in the way of that covenant, was ſtopped. But, to the aſtoniſhment of heaven and earth, a ſuperior way of communication is opened.

Amply does the Redeemer reſtore what he took not away. From his mediation and interceſſion the higheſt glory to God, and felicity to man, reſult. In and through him we recover our forfeited intereſt in God, and the fruition of him, as his God and our God. How animating and comfortable his words to his diſciples, *I aſcend unto my Father and your Father, my God and your God!* John xx. 17. Each member, militant as well as triumphant, of that myſtical body, of which he is the glorious head, can adopt his ſong, *Jehovah is the portion of mine inheritance. The lines are fallen unto me in pleaſant places. Yea, I have a goodly heritage.* Pſal. xvi. 5, 6. Militant ſaints are heirs, having the proſpect, rather than the poſſeſſion, of their vaſt inheritance. Heirs of what? Heirs of God; the infinite, the all-ſufficient, the immutable, the everlaſting God. Rom. viii. 17. God is theirs; his wiſdom to direct in all dark caſes; his power to ſtrengthen for work and warfare, and to ſupport under every trial; his holineſs to ſanctify them in ſoul, body, and ſpirit; his goodneſs to provide for them in time, and for ever; his veracity to inſure to them the accompliſhment of all his promiſes, however long it may be delayed, and whatever obſtacles may lie in the way of it. This reminds me of one of the reaſons for which ſaints may be ſtiled Prieſts, as they are. Rev. i. 6. When the typical Canaan was divided among the tribes of Iſrael, no part of it was allotted to the prieſts; and the reaſon aſſigned is this, *the Lord was their inheritance.* Deut. x. 9. In two reſpects eſpecially do ſaints on earth enjoy God differently from glorified ſaints in heaven.

1. It only is in an imperfect and partial manner militant saints enjoy God. Are the capacities of glorified saints equal to the object of which they have obtained the fruition? Far from it. God is in every view infinite, and every creature is necessarily finite. But the blissful inhabitants of the celestial world enjoy him for ever, in as full a manner as is consistent with the essential disparity between the infinite God and his creatures. Any thing militant saints receive, is only a foretaste, pledge, or earnest.

2. It is mediately, or through the intervention of means, militant saints enjoy God. The immediate enjoyment of him, is the peculiar attainment of triumphant saints. It is in the use of means they can either glorify or enjoy God on earth. In and by ordinances, secret and social, private and public, he communicates himself to them, and they have sweet fellowship with him. To others ordinances may be useless and insipid. But of the utility and comfort of them saints are conscious. With what warmth does the devout Psalmist speak on this subject! The God of ordinances and of all comfort, he addresseth thus—*Lord! I have loved the habitation of thy house, and the place where thine honour dwelleth.* Psal. xxvi. 8. *A day in thy courts is better to me than a thousand. I had rather be a door-keeper in the house of my God*, occupying the lowest place, and performing the meanest office in it, *than dwell in the tents*, even the most splendid palaces, of the wicked. Psal. lxxxiv. 10. I may take notice,

Thirdly, Of the connection between our glorifying and our enjoying God, and of the precedency of the one to the other. The fruition ever accompanies the glorification of God. They are inseparably connected. We cannot glorify God without enjoying him; nor can we enjoy without glorifying God. In both creation and redemption are they conjoined. In both the covenant of works and the covenant of grace, has God graciously and wisely connected them. So long as innocent

cent man glorified God by the fulfilment of the conditionary part of the covenant of works, he, agreeably to the promiſſory part of it, enjoyed God. On the other hand, the moment he ceaſed to glorify, he was deprived of the enjoyment of God. The happy perſon, who is by faith inſtated in the covenant of redemption, in virtue of his inſtatement in it, at once glorifies and enjoys God.

As for the order in which theſe two points of the chief end of man are introduced, I mean the glorification, and enjoyment of God, the former is purpoſely prefixed to the latter. His glory is the primary, our felicity the ſecondary, part of it. No higher end can God propoſe to himſelf, in any of his works, than the advancement of his glory. To it nothing can be preferred; but every other thing ſubordinated. Shall we prefer our good, temporal or ſpiritual, to his glory? Shall man, in any thing, be exalted above God? But ſo mercifully and wiſely has he adjuſted matters, that his glory and our felicity are promoted by the ſame means. While, therefore, we are dutifully inſtrumental in the advancement of the one, we happily promote the other.

I need only to add here, that when I ſpeak of the priority of our glorifying God, and the poſteriority of our enjoying him, I do not mean a priority or poſteriority of time. Man never did, nay, he never can, glorify without enjoying God. His glory, however, never is ſubordinated to our good, but our good muſt ever be in ſubordination to his glory. In all things the pre-eminence is infinitely due to God. Such are the two parts of the great end God propoſed to himſelf to be accompliſhed by man's creation and redemption, and ſuch the relation the one has to the other. I may,

Fourthly, Say a word or two with regard to the perpetuity of it. It is, in both its parts, of endleſs duration. What ſaith the anſwer? Man's chief end is to glorify God, and to enjoy him *for ever*. Man was

made, and is redeemed for eternity. One of his conſtituent parts is, in its nature, immortal. Of diſſolution it is incapable. Might it not be reduced to nothing? There is no reaſon to think the Almighty Creator ever is to annihilate any thing he has made; far leſs the human ſoul, one of the moſt excellent of his works. Changed both ſoul and body may be; but annihilated they will not be.

According to both covenants, man was to glorify and enjoy God in a twofold ſtate; in an inferior ſtate on earth, and a ſuperior ſtate in heaven. However the covenants differ in other things, in this they agree. In the firſt covenant, man was to glorify God and enjoy him on earth for a ſeaſon, the length of which we cannot aſcertain; and at the expiration of it, to be tranſlated in ſoul and body to heaven, to glorify and enjoy God in it for ever and ever. The better covenant ſuppoſes alſo two different ſtates, a ſtate of imperfection on earth, and a ſtate of perfection in heaven; in both which the redeemed, though differently, glorify and enjoy God. Of their ſeeing and ſerving God and the Lamb in the celeſtial world, and the endleſs duration of it, the inſpired writer of the Revelation gives us a glorious account. *There ſhall be no more curſe; but the throne of God and the Lamb ſhall be in it, and his ſervants ſhall ſerve him. And they ſhall ſee his face.* Rev. xxii. 3, 4.

To ſerve God and ſee his face, in the ſenſe of the words now cited, and to glorify and enjoy God in the ſenſe of the anſwer, only differ in expreſſion, and in ſignification are ſynonimous. What it is to have the fruition of that ineſtimably precious privilege, the bliſsful inhabitants of the celeſtial word could beſt tell. May we all experience it in due time!

After a brief and plain conſideration of what it is to glorify, and what to enjoy God; of the reſpect in which the one is ſaid to have the precedency of the other, and the eternity of both; it remains that I,

Finally, Conſider this as man's *chief end*. It is his *end*, and it is his *chief* end.

It

It is his *end.* To enumerate the acceptations of the word *end* in holy writ is not my design. Although it be applied to time and place, it relates especially to an agent and an action. Now the glory of God, including the fruition of him, may be said to be man's end, in the few following instances.

1. In the intention of his Maker and Redeemer. God invariably acts in the most rational manner. In all his works he has designs, and designs worthy of his unerring wisdom. He did not create, he does not redeem, man for nought. Often are we engaged in enterprises of which we are able to give no proper account; for which we can assign no sufficient, no satisfactory reason. But infinitely do the thoughts and ways of Jehovah transcend our thoughts and our ways. *The Lord hath made all things for himself; yea, even the wicked for the day of evil.* Prov. xvi. 4.

2. In respect of man's fitness for answering it. Let us consider man physically. With what excellent organs and powers are his soul and his body furnished! Let us view him morally, as an upright man. Such was he by creation. Such he now is by redeeming, sanctifying grace. How admirably adapted, how wonderfully fitted for the purposes of both his creation and redemption. *This people,* saith God, speaking of his redeemed, *have I formed for myself. They shall show forth my praise.* It is accordingly

3. The end both of man's creation and redemption, what God had in view, and for which man is adapted by the one as well as the other. Though between man's creation and redemption there is a manifest disparity, in other instances there is an analogy. Accordingly the inspired writers of the New Testament, in a number of places, express that sanctifying work of the Holy Ghost, which commences in regeneration, and is consummated in actual glorification, in terms evidently borrowed from the Mosaic account of man's creation. 2 Cor. v. 17. Eph. iv. 24. Col. iii. 10. compared with Gen.

Gen. xxvi. 27. The reaſon is obvious. By this renewing work, man is reſtored to a ſtate ſimilar, though, in many reſpects, ſuperior to that in which he was at firſt created. Thus in the new creation, as well as the old, all things are of God, and to him. He is the glorious author, and he alſo is the ultimate end of our redemption. So ſings the church of the redeemed in heaven and on earth, to her now glorified Redeemer. *Thou art worthy to take the book, and to open the ſeals thereof; for thou waſt ſlain, and haſt redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation.* Rev. v. 9. To add no more,

4. It not only is his end as he is a man, and a new man, but is, or at leaſt ſhould be, the end of all his actions. In what particular inſtances, and in how glorious a manner, God has diſplayed his ſupereminent perfections in bringing us into being, and particularly in our redemption, I will have an opportunity to ſhow in the ſequel. Is it ſo? Are we indebted to God for our creation and redemption? Had he his glory ultimately in view in both? Then it ought to be our ultimate aim in all we as men, and as Chriſtians, undertake and do. Did he give us exiſtence? Did he ranſom us from ſin and death? Did he all this in order to the advancement of his glory? And ſhall we be indifferent whether it be promoted or not? Shall we not rather be emulouſly ſolicitous how, and by what means, we may contribute moſt toward the promotion of it? *You are not your own*, O ye redeemed of the Lord! *Ye are bought with a price. Therefore glorify God in your body, and in your ſpirit*; for both are God's; his by creation, and his by redemption. 1 Cor. vi. 19, 20.

This is man's *chief* end. This has been underſtood to imply inferior ends. As man ever was intended to ſojourn, for a ſeaſon, in this ſubceleſtial world, he all along has had employ adapted to his earthly ſtation. For what end he was placed in Eden, and how he was employed in it, we all know. Mankind ſtill occupy different

different places, and have a variety of employments in the world, for which there will be no occaſion in the heavenly ſtate. But what others have called ſubordinated ends, I would rather call means appointed, and calculated, for accompliſhing the great end. Did not Adam, by performing the works aſſigned to him in the terreſtrial Paradiſe, glorify God? And, while he glorified, did he not enjoy God? Are not mankind, by diligence and fidelity in their civil callings, ſtill to aim at the glory of God, as well as when they are engaged in the duties of religion? Let them ever recollect, that they hold ſuch ſtations in the world, by the appointment of that ſuperintending Providence that regulates and governs all perſons and events in it. A chearful acquieſcence in the diſpoſals of holy providence, relating to us and our ſituation in the world, is our intereſt as well as our duty. In cultivating the grounds, and in mercantile tranſactions, as well as in the cloſet, and even in the gates of Zion, may we both glorify and enjoy God. Happy, indeed, is the man, how ſcanty ſoever his circumſtances, who, like Enoch, day after day, when he goes out, and when he comes in, in the ſhop as well as in the church, walks with God!

After an illuſtration ſo much in the practical ſtrain, it is almoſt ſuperfluous to add any improvement.

Is God ſuch a ſuperlatively excellent being? Are we indebted to him for ſuch a boundleſs profuſion of favours? The obvious reſult is this important queſtion—What returns of gratitude has he from us for ſuch undeſerved munificence? Confounding queſtion! Holy and humble Job's reſolution ſhall be mine. *I will lay mine hand upon my mouth; for, behold, I am vile; and what ſhall I anſwer?* Job xl. 4.

Can we be happy in the enjoyment of God only? Then, what a wretched exchange has man made, in ſubſtituting the empty creature in the room of the all-ſufficient God? Egregious madneſs! In this ſenſe, however, each of us has acted the madman. Two capital

evils

evils have we all committed; *forſaking the fountain of living waters, we have hewed out to ourſelves broken ciſterns that can hold no water.* Jer. ii. 13.

In what a forlorn ſtate do all the natural poſterity of Adam come into the world; the moſt opulent prince, as well as the moſt lowly peaſant! The one, as well as the other, in reſpect of his ſpiritual condition, is *poor, and wretched, and miſerable;* and to ſay, in one word, all that can be ſaid, he is *without God.* Eph. ii. 12.

Truly happy is the ſtate of all believers. Their ſtate, in point of ſtability and permanency, is ſuperior to that of Adam before the fall. Stumble, indeed, they may. They may even fall; but not totally or finally. In this ſenſe they cannot poſſibly fall. The enemy of their felicity and comfort each of them can beſpeak thus—*Rejoice not againſt me, O mine enemy. When I fall I ſhall ariſe. When I ſit in darkneſs, the Lord ſhall be a light unto me.* Mic. vii. 8.

Great, however, as the happineſs of the new ſtate of believers is, it only is introductory to a ſtate in all reſpects *ſuperior.* Return, therefore, unto thy reſt, O my ſoul! For whom haſt thou in heaven but God! Neither is there any in all the earth that thou ſhouldeſt deſire beſide him. *God is the ſtrength of my heart, and he is my portion for ever and ever.* Amen!

The

The Sacred Scriptures.

2 TIM. iii. 16.

All ſcripture is given by inſpiration of God, and is profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs.

THAT he may recommend the ſacred ſcriptures to us, the inſpired Apoſtle reminds us of two things; their divine original, and the many ſalutary purpoſes which they are intended to ſubſerve. They are the gift of heaven to the church on earth. The Spirit of God dictated them to the inſpired penmen. They were only his amanuenſes in committing them to writing, for the behoof of the church to the end of the world. They are of ſpecial uſe to the church. Many, indeed, read, who reap no ſaving benefit from the ſcriptures. This, however, is not owing to any defect in them. This inſpired writer, in another of his epiſtles, aſſigns the true reaſon of it. The word does not, it cannot profit, except it be *mixed with faith*. Heb. iv. 2. Various important purpoſes, for which the ſcriptures are intended, are here enumerated.

For doctrine. They contain many capital doctrines, relating to God and ourſelves. They teach us that God is, and what he is; particularly as in Chriſt. They diſcover what we are as ſinners, and our conſequent need of a Saviour, and ſalvation.

For reproof. The word is the ſpecial inſtrument and mean which the Spirit, as a ſpirit of conviction, uſes for diſcovering the intrinſic evil, and awful demerit of ſin; in order to awaken and alarm the ſleeping and ſecure ſinner.

For correction. Not only is a conſciouſneſs of ſin, but the actual reformation of the ſinner, neceſſary. It is not ſufficient that we ſee ſo many things in and about us to be wrong. All that is amiſs muſt be rectified and reformed. And, in fine, they are profitable

For inſtruction in righteouſneſs. Clearly does revelation diſcover the indiſpenſible neceſſity of a perfect righteouſneſs, either perſonal or imputed, in order to our juſtification in the ſight of the infinitely juſt and holy God; our utter want of ſuch a righteouſneſs in ourſelves; our abſolute need of the all-perfect ſurety-righteouſneſs of Jeſus Chriſt; and our acceſs to it. They manifeſt the neceſſity and utility of perſonal righteouſneſs, or inherent holineſs; holineſs internal and external, in heart and converſation; how it may be obtained by a believing application of Chriſt, as *made of God to us ſanctification*; and, in a word, in what reſpects, and for what purpoſes it is uſeful, not at all as the foundation of our title to heaven, but to fit us for the poſſeſſion of it. Such, my friends, is the heavenly origin, and ſalutary deſign of the holy ſcriptures.

To this view of them agrees the account the Shorter Catechiſm gives in the anſwer to the ſecond queſtion; for the conſideration of which I have only been preparing the way. It runs in the following terms—*The word of God, which is contained in the ſcriptures of the Old and New Teſtament, is the* ONLY *rule to direct us how we may glorify and enjoy him.* The propriety of the place aſſigned to this anſwer in the Catechiſm is manifeſt. The tranſition from the preceding to this is moſt natural. Is it the chief end of man to glorify and enjoy God? How neceſſary then that he be furniſhed with a rule ſufficient to direct him how he may perform the one,

one, and obtain the other? Is any one ſolicitous to glorify and enjoy God, and to know how he may do the one, and attain to the other? Here is a rule, the all-ſufficient, the only rule, to direct him in relation to both. In order to pave the way to the elucidation of the anſwer, I muſt firſt direct the attention of my readers to a few preliminary obſervations.

To every careful reader it muſt be apparent, that there are certain præcognita, which, though not expreſſed, are neceſſarily implied in the anſwer; without premiſing which, we cannot ſee the propriety and importance of it. Such are the following conſiderations.

Firſt, The great God who made, and who redeems man to glorify and enjoy him, and he only, is entitled to appoint and reveal the way in which this great end is to be accompliſhed. The way, as we have ſeen, is twofold; one adapted to our original, another to our lapſed ſtate. Now, not only are we, without revelation, ignorant of the only way in which we can either glorify or enjoy God in the fallen ſtate, but even upright Adam, great as the knowledge concreated with him was, did not at firſt fully know the way in which he was to glorify and enjoy him. If we ſuppoſe an interval, as I think we muſt, however ſhort it may have been, between his creation, and the propoſal of the covenant of works to him, during that interval, he muſt, in part, have been ignorant of the way in which he was to glorify, and have the enjoyment of his Maker. From his creation he was under the moral law, which is of univerſal and perpetual obligation. What the difference is between it, as written on the fleſhly table of man's heart in his creation, and the federal form it afterwards aſſumed, the account which I am, in the ſequel, to give of the covenant of works will lead me to ſhow. Of the interdiction relating to the fruit of a particular tree, on which his duty and felicity were to depend, man muſt have been, at firſt, totally ignorant. Was innocent Adam, for a time, ignorant of a particular inſtance, on which

his glorifying and enjoying God were mainly to turn? Much more muſt his poſterity be unacquainted with the only way in which they can either glorify or enjoy God in their now fallen ſtate, till he be pleaſed, by the goſpel, to reveal it to them.

Secondly, Though we had, along with the rule innocent Adam had to direct him how he was to glorify and enjoy God, the knowledge of it, and the ability to fulfil it, he then had; all this would be utterly inſufficient to direct us how we are now to glorify and enjoy God. But who of all the poſterity of fallen Adam can, according to the tenor and terms of the covenant of works, either glorify or enjoy God? Even on ſuppoſition that we could do all that Adam did, nay, all that was required of him before the fall, an inſuperable obſtacle would ſtill lie in the way of our obtaining eternal life. We are ſinners, and for our numerous and highly aggravated offences ſatisfaction muſt be made; and ſatisfaction adequate to the demerit of our crimes, and the dignity of the offended party. How ſhall this be effectuated? Are *thouſands of rams*, or *thouſands of rivers of oil* ſufficient? No. But, may not human ſacrifices do it? No. Even the *fruit of the body* is utterly inſufficient to atone *for the ſin of the ſoul.* But why do I talk either of our fulfilling the precept, or ſatisfying the penalty of the law? We are altogether *without ſtrength*, and can do nothing. Rom. v. 6. The covenant of works was calculated for the meridian of the ſtate of innocency; not for the fallen ſtate. If ever, therefore, we ſinful men either glorify or enjoy God, it muſt be in the way of another and better covenant. Hence,

Thirdly, Immediately after the fall it was revealed to man, that he was both to glorify and enjoy God in a way, of which he was till then, and, without ſupernatural revelation, muſt for ever have remained ignorant. The eternal ſecret was diſcloſed. To the aſtoniſhment of angels and men it was diſcovered, that, previous to the

the violation of the covenant of works, and conſequent ruin of mankind, nay, previous to the production of the heavens and the earth, a better covenant had been made with one in all reſpects ſuperior to the firſt Adam. As man was undone by the breach of the one covenant, he was to be ſaved by the other. The original revelation of this wonderful expedient of Heaven for the recovery of our loſt world, was granted to our fallen parents, prior to their expulſion from the garden. Gen. iii. 8, 15. Thus, before their excluſion from the terreſtrial paradiſe, the way to the celeſtial was opened to them. Paradiſe was loſt, and it was regained. And is their not a period approaching, at which the paradiſaical ſtate of the earth is to be reſtored? Yes. *We, according to his promiſe, look for new heavens and a new earth, wherein dwelleth righteouſneſs*, or righteous men; the abſtract being put for the concrete, a thing not unuſual in the ſacred writings. 2 Pet. iii. 13. At ſo early a period was the goſpel preached in our world.

It is natural to aſk here—Was the rule given to the firſt human pair, immediately after their original apoſtacy, to direct them how to glorify and enjoy God; or was the revelation which they received the ſame with that which we now enjoy? The ſame in ſubſtance it certainly was. For Adam himſelf, and his poſterity, there is one common Saviour and ſalvation; one covenant of redemption for both, though differently adminiſtered in the earlier and later ages of the world and the church. There are, however, two reſpects, in which the revelation of this covenant differs in earlier and later times.

1. In point of perſpicuity and extent. The radical revelation, which our original progenitors received, was, during the patriarchal ages, and the times of the Moſaic œconomy, in a gradual manner, amplified and enlarged. At laſt, by the perſonal miniſtry of our Lord, and of his ſurviving Apoſtles, it was completed, and the ſacred canon cloſed. This was certified with a ſolemn declaration

ration that, as nothing is to be diminiſhed from it, neither is any addition to be made to it. Rev. xxii. 18, 19.

2. This revelation was, for many ages, verbal; tranſmitted by tradition from generation to generation. It was, however, in due time, committed to writing. It is a received opinion, that no part of the ſacred books was written till the times of Moſes. That he wrote the pentateuch, or firſt five ſacred books, and the nintieth pſalm, we know; and it is the opinion of many that he alſo wrote the book of Job. Now, according to the beſt Chronologers, Moſes was born about the year of the world 2433; and was ſent to bring Iſrael out of Egypt about the year 2513. Thus did the world and the church ſubſiſt for no leſs than two thouſand and five hundred years before any of the ſacred books was written. Revelation was handed down by the long-lived patriarchs from one to another. The church, as well as the world, ſubſiſted for upwards of four thouſand years before any of the books of the New Teſtament was written. So much have we, who live in the later ages of the world and the church, the advantage of thoſe who lived in earlier ages. I ſhall only add,

Fourthly, That revelation is indiſpenſibly neceſſary to direct man how he is to glorify and enjoy God in the now lapſed ſtate. One of the many ſtratagems the enemy of God and religion has uſed to diſcredit revelation, and defeat the ſalutary deſigns of it, is a ſpecious, but moſt abſurd pretext that it is unneceſſary. It has been pretended that what is called *the light of nature*, is ſufficient to direct man to everlaſting felicity. But, if the light of nature be ſufficient for one, muſt it not be ſufficient for all? If it be ſufficient, why is revelation granted to any? Does God any thing in vain? Can God be glorified and enjoyed in any other way than in CHRIST, or the covenant of grace? Now, without revelation, we cannot know that there is either a covenant of works or a covenant of grace. From the light of nature we may learn, indeed, that there is a God; and that there

there is evil both moral and penal in the world. But as to the queſtion, how ſin entered our world, and how it is put away out of it, the light of nature is entirely ſilent. Fallen man ſtill retains the faculties conſtitutive of human nature; and has ſome inbred notions of right and wrong. But in regard to the true knowledge of his duty, and the important concerns of eternity, he is naturally as ſtupid as he can be ſuppoſed to be, not to be altogether degraded from the rank of rational, to that of irrational animals. Nay, he often acts in a manner altogether unworthy of humanity. Accordingly, he is compared to the dulleſt and moſt ſtupid of animals; ſuch as the ox, and the aſs, even the wild aſs, and the wild aſs's colt. Iſa. i. 3. Job xi. 12. To the more provident and ſagacious animals man is ſent for inſtruction. Prov. vi. 6,—11. Much indeed in relation to his beſt intereſts may he learn from them.

But, that we may form a proper eſtimate of the *ſufficiency*, I ſhould have ſaid *inſufficiency*, of the light of nature, and the neceſſity of revelation, let us take a view of the world unenlightened by the goſpel; and attend to indiſputable facts. We need not, in our preſent ſurvey, paſs the great Atlantic. We need not travel as far as the eaſtern verge of Aſia, or the ſouthern extremity of Africa.

In what ſituation were the inhabitants of Europe, nay the Britiſh Iſle itſelf, previous to the coming of the goſpel? Taking a retroſpect view of them, do we find them walking, previous to the introduction of Chriſtianity, in the way that leads to everlaſting glory? The very reverſe, alas, is the caſe! We find them acting in a manner which it is ſhocking to relate. I need not, as I hinted already, to ſay any thing of the Hottentots of Africa, or the inhabitants of New Holland. I may ſpeak of the wiſeſt, the moſt learned, the politeſt nations of Europe. Not only have the heavenly luminaries been deified; but almoſt every creature on the earth, and under it, worſhipped as a God. Not only the fruits

of

of the earth and the more uſeful animals; but the ugliеſt and moſt noxious creatures; ſtocks and ſtones; nay, ſhameful to tell, proſtitutes, and imaginary beings, which never did, nor ever will actually exiſt, have had divine honours paid to them. To ſuch a ſhocking degree have imaginary divinities, nominal deities, been multiplied, that among one people, a people famous for refinement and literature, no leſs a number than thirty thouſand have been found! An ancient writer informs us, that in one temple dedicated to Venus, in the city of Corinth, there were no leſs than a thouſand prieſteſſes who made proſtitution a part of their devotions to that goddeſs. Not only have human ſacrifices obtained in the world; but, it is ſaid, that, in one Pagan temple, on a certain occaſion, in the ſpace of four days, no fewer than ſixty-four thouſand perſons were ſacrificed, I ſhould rather have ſaid murdered!

Such, my friends, is the ſituation of our world, unenlightened by the goſpel. And, in ſuch circumſtances, is there no need for revelation? no need for the goſpel to call men from darkneſs to light, and from the power of Satan unto God? What ſay the inſpired writers on this head? A prophet of the Old Teſtament, in terms the moſt expreſs, tells us that men may dream and ſay what they pleaſe; but *where there is no viſion*, or revelation, *the people periſh*. Prov. xxix. 13. An Apoſtle of the New Teſtament, in terms no leſs unequivocal and plain, affirms, that there is no ſalvation for ſinful men in any other name but that of Jeſus Chriſt. But what ſaith the Son of God himſelf on this ſubject? He ſpeaks in a manner perfectly conſonant to his Prophets and Apoſtles. Addreſſing his heavenly Father, he ſpeaks thus—*This is life eternal, that they might know thee, the only true God, and Jeſus Chriſt whom thou haſt ſent.* John xvii. 3. Is it life eternal to know the only true God, and Jeſus Chriſt? What can it be but death eternal not to know the only true God, and Jeſus Chriſt whom he hath ſent? How neceſſary, then, and how

how ineſtimably precious the goſpel! It, and it alone, reveals the only true God, and the only Mediator between God and man. This is the deſign and purport of that revelation which is the ſubject of the anſwer that comes now under review. Having made theſe preliminary obſervations, I proceed to a more particular conſideration of the anſwer.

I may conſider it under three heads; the deſignation given to revelation, *the word of God;* the extent of it, *it is contained in the ſcriptures of the Old and New Teſtament;* and the important uſe of it, *it is the only rule to direct us how we may glorify and enjoy God.*

I. *The word of God.* This expreſſion, in ſcripture, has a two-fold ſignification. It is applied to the *perſonal word;* who, according to the myſterious order of ſubſiſtence, is the ſecond perſon of the glorious Trinity. This title is aſcribed to him by the Apoſtle John eſpecially. John i. 1, 14. 1 John i. 7. Why he, as diſtinguiſhed from the two other perſons of the Godhead, is called the Word, it would be a digreſſion to ſhow at preſent. It may ſuffice to mention one obvious reaſon for it. As it is by our words we communicate our thoughts to one another, it is by Jeſus Chriſt God has revealed his will to us for our ſalvation and his glory. John i. 18. By the word of God in the anſwer is meant, that revelation of grace which God has vouchſafed to give us by his Son; who, as a prophet, reveals to us, by his word and ſpirit, the will of God for our ſalvation.

For what reaſons revelation is deſigned the word of God, it is eaſy to ſee. Of it God is the author, the ſubject, and the end.

Firſt, The *author.* What is ſaid of the laſt of the ſacred books may be ſaid of them all—*The revelation of Jeſus Chriſt, which God gave unto him*, as Mediator; to be by him, in the actual exerciſe of his prophetical of-

fice, communicated to the church on earth. Accordingly it is with obvious propriety ſtiled *the word of Chriſt.* Col. iii. 16. He granted the firſt intimation of grace to our world; and, in all the intermediate ages of the world and the church, has either in perſon, or by his ambaſſadors, ſpoken in one part or another of the earth.

Secondly, The great *ſubject* of it. When in the anſwer to the following queſtion the Compilers of the Catechiſm give us a general account of the ſcriptures, they reduce them to two heads, both which relate to God—what we are to believe concerning God, and what duty we are to perform to him. The divine word diſcovers not only that God is, and what he is in his being and perfections; but the wonderful deſigns he had from eternity, and accompliſhes in time; particularly in the glorious œconomy of redemption. What a profound ſecret was the myſtery of our redemption, till it pleaſed God, by the bleſſed revealer of ſecrets, to diſcover it! What aſtoniſhment has the diſcloſure of the important ſecret occaſioned in heaven and on earth, among angels and among men! Did not Joſeph eminently typify our Redeemer in the new name which he received on his advancement in Egypt? He was called *Zaphnath-paaneah.* Gen. xli. 45. This name, it has been obſerved, agreeably to the old Egyptian language, ſignifies the *Saviour of the world;* and, according to the Hebrew, it denotes *the revealer of ſecrets.* In both views was it applicable to Joſeph. He was the happy inſtrument, in the hand of Providence, of preſerving great numbers from the untimely death with which the long famine threatened them; and, for the extraordinary diſcoveries which he made by interpreting Pharaoh's prophetical dreams, he will be famous to the end of the world. But the name applies, in a peculiar manner, to the antitypical Joſeph, or rather Jeſus, who, as a prophet, is the revealer of heaven's ſecrets; and in all his offices, as prophet, prieſt, and king, is the Saviour of our loſt world.

Thirdly,

Thirdly, The *end* of it. It is of him; and it is no leſs to him. It is the happy mean of the ſalvation of many millions of ſinners, with an ultimate view to the glory of the *three-one* God. Glorified, as I ſaid on a former occaſion, he is by the works of creation and common providence; but, in an eſpecial manner, by the ſtill greater work of the redemption of the church; the applicatory part of which is accompliſhed, eſpecially through the inſtrumentality of the word. *Thou haſt magnified thy word above all thy name.* Pſal. cxxxviii. 2. A perſon's name is that by which he is known and diſtinguiſhed from another. Name, applied to God, denotes the diſcoveries which he has made of himſelf to his creatures. Such diſcoveries has he given of his being and perfections in his works of creation and providence. But the cleareſt and moſt conſolatory revelation of God, with which our world ever was favoured, is in his bleſſed word. Moſt comfortable is it to us, and the higheſt honour does it reflect on himſelf. I am

II. To enquire into the *extent*, in which the word of God is to be underſtood. It comprehends the ſcriptures of the Old and New Teſtament. There are two extremes into which not a few have run in relation to the ſcriptures. Some, as we have found already, pretend that they are altogether unneceſſary. Others pretend, that they are inſufficient as a rule to direct us how to glorify and enjoy God. In this Jews and Chriſtians, though they differ widely in other things, have agreed. Often have both affected to be wiſe above what is written. Becoming wiſe in their own imaginations, profeſſing to be, in effect, wiſer than God, they have ſhewn themſelves to be arrant fools. Often has Satan tranſformed himſelf into an angel of light. The manner in which both Jews and Chriſtians have preſumed to propagate their additions to the holy ſcriptures, has the appearance of an imitation of the traditionary way in which

revelation was continued in the church in the earlier ages of it.

The Jews pretend that, beſides what Moſes committed to writing in the *pentateuch*, he received from God a variety of revelations which he did not write, but communicated verbally to Aaron; that Aaron or his ſons delivered them to the judges; the judges to the prophets; and the prophets one to another, from generation to generation. According to this hypotheſis the Jews had a twofold rule to direct them in matters both civil and religious, one written in the ſacred books, another verbal, tranſmitted by tradition from age to age. The laſt, according to them, aſcertained the ſenſe of the firſt. The written law, without the oral, they conſidered as doubtful and precarious, if not altogether unmeaning.

Exceedingly did theſe traditions multiply in the interval between the removal of the prophetical ſpirit from the Old Teſtament church, and the actual incarnation of the Son of God. Hence, on his appearance on earth, he found the Jews degenerated ſo far, that their religion conſiſted almoſt entirely in the obſervation of ſuch traditions. Of them it is unneceſſary for me to give any particular account. Not a few of them are nugatory and triffling; ſome whimſical and ludicrous; and others impious and wicked. Thoſe traditions were collected; and the collection of them, in eccleſiaſtical hiſtory and among theological writers, is known by the name of the *Talmud*. This conſiſts of two parts; the one containing the traditions themſelves; and the other commentaries upon them. The collection is ſaid to have been made by a Jewiſh doctor, about a hundred and fifty years after our Lord's aſcenſion; and a commentary written upon it by another Jewiſh doctor, about a hundred years after that. This has been called the Talmud of Jeruſalem; or a directory for the Jews inhabiting the land of Judea. As this commentary was judged to be obſcure, another was written, and intitled the

the Talmud or directory of Babylon. This laſt is ſaid to be held in higheſt eſteem among the Jews. But, as it was found to be voluminous, a Rabbin of the twelfth century abridged it.

The ſuperſtitious Papiſts, after the example of the corrupt Jews, pretend that, in addition to the ſcriptures of the New Teſtament, the Apoſtles received from our Lord a variety of canons and rules relating to the polity of the Chriſtian church; which pretended apoſtolical conſtitutions, they ſay, have been handed down from the Apoſtolic ages, to be obſerved in every period to the end of time. But, not to inſiſt on the many and obvious miſtakes to be found in thoſe conſtitutions, it may ſuffice to mention, that, from ſeveral circumſtances, it is ſufficiently manifeſt, they were not compoſed till long after the death of the laſt of the Apoſtles. There is reaſon to think, that they were not known in the world till after Chriſtianity had been eſtabliſhed in the Roman empire; and, through the ambition of aſpiring church-men abuſing that encouragement which they had from the ſecular powers, that epiſcopal hierarchy was formed, which afterwards produced the grand Antichriſt. They ſeem to have made their appearance in the fifth, or at ſooneſt, in the fourth century; when, as every one at all acquainted with the hiſtory of the ancient church knows, manifold groſs corruptions had crept into it.

As for the books commonly called *Apocrypha*, I need not ſay much concerning them. Almoſt every one among us has opportunity to read them. The name Apocrypha, as is well known, is of a Greek original; and literally ſignifies *hidden* or *unknown*. It has been queried, why theſe books are called Apocryphal or hidden. For this different reaſons have been aſſigned. It has been ſaid, that the writers of them, or at leaſt ſome of them, are not known. But this can be no reaſon for excluding them from the ſacred canon. There are ſacred books whoſe authority is not doubted, the writers

of

of which are not certainly known. It has been ſaid that they are ſo named, becauſe they are not publickly read. But neither is this a ſatisfactory reaſon. For, though they be not publickly read among us, they are among others. They may be denominated hidden, or unknown books, becauſe they want thoſe characters and marks of divine authority, by which the ſacred books are diſcovered and known to be the word of God. Accordingly, though thoſe apocryphal books be ſometimes, I think moſt improperly, printed along with the ſcriptures of the Old and New Teſtament, they are not intermixed either with the one or the other, but placed between the two. Many parts of them, we acknowledge, are uſeful. But uninſpired they evidently are. They appear to have been entirely unknown in the firſt and beſt times of Chriſtianity. Neither Jews nor Chriſtians acknowledged the divinity of them, till the church of Rome did it. Nor did even the Papal church do it, till ſhe had arrived at an exorbitant pitch of degeneracy. Even the wicked council of Trent, when it had the audacity to pretend to eſtabliſh the divine authority of thoſe books, found ſome parts of them ſo romantic and fabulous, impious and falſe, that it was aſhamed to admit them into the ſacred canon. The indications not merely of human frailty, but human depravity, which thoſe ſpurious books exhibit, are too numerous to be recited on this occaſion, and too obvious to eſcape the obſervation of even the moſt ſuperficial reader.

In the ſacred ſcriptures we find mention of a variety of books which were once extant, but are now periſhed. Uſeful they might be, but inſpired they were not. Had they belonged to the ſacred canon, they would, no doubt, have been preſerved. Of them we find little more than their names. Such were the book of *the Wars of the Lord*, mentioned Num. xxi. 14. *the book of Jaſher*, 2 Sam. i. 18. *the book of Nathan the prophet*, *the prophecy of Ahijah the Shilonite*, and *the viſions of Iddo the ſeer*. 2 Chron. ix. 29. Unleſs the writers of thoſe

books

books were the writers of ſome of the books of the Old Teſtament, how uſeful ſoever their writings might be for a time, they muſt have been uninſpired men. Sooner may heaven and earth paſs away, than any article of the word of God be loſt.

There are alſo ſeveral places of the New Teſtament, in which there are ſuppoſed to be references to different books in high eſtimation among the Apoſtles, which, if ever they exiſted, are now loſt. For inſtance, in the firſt epiſtle to the Corinthians, the Apoſtle has been underſtood to refer to another epiſtle, which he had previouſly ſent to them. For, in chap. v. ver. 9. he beſpeaks them thus—*I wrote unto you in an epiſtle not to company with fornicators.* There are in general two ſenſes in which theſe words have been interpreted. Either he refers to the preceding part of the epiſtle which he was now writing, in which he ſpeaks to this effect; or he means a former letter which he had ſent to the Chriſtian converts in Corinth; in writing which, how excellent and uſeful ſoever it might be, he was not divinely inſpired, and, therefore, it did not belong to the ſacred canon. The Apoſtle Jude, verſes 14, 15, of his epiſtle, has been underſtood to allude to a prophetical book written by the ancient patriarch Enoch; of whoſe birth, exemplary life, and tranſlation to heaven, the inſpired writer of the book of Geneſis has given us an account. Certain eaſtern writers tell us, that this venerable patriarch received from heaven many volumes of occult ſciences, and myſterious diſcoveries. But this is all romance. There is extant, indeed, a book aſcribed to Enoch; which, it is ſaid, was buried in oblivion for many centuries, and diſcovered about two hundred years ago. To every unprejudiced perſon, however, muſt it be evident, that it is of a much later date, and lower original; written either by a Jew or a Chriſtian under the direction of a fruitful fancy. Of a book written by Enoch, Jude ſays nothing. The fact that Enoch propheſied of the laſt judgment, the Apoſtle might be inſpired

inſpired to write, as a well known tradition, or as revealed to him by immediate ſuggeſtion from heaven. Whether he had his knowledge of the fact by immediate revelation from heaven, he was inſpired to write it for the information of the church to the end of the world.

All ſuch apocryphal books, whatever Jews or Chriſtians may pretend, want that impreſſion of divine authority which is peculiar to the canonical books, and by which they are diſtinguiſhed from the uncanonical.

Is it aſked, How comes it to paſs that the books called canonical are ſo much ſuperior to other books? The text that uſhers in this Diſcourſe accounts for it. They were, and no other books in the world were, given *by inſpiration of God.* Here it is natural to aſk what is to be underſtood by inſpiration. Of it I need not attempt a logical definition. The general meaning of inſpiration is obvious. I am not in this place to canvaſs the different hypotheſes and queſtions concerning it, which have been agitated among theological writers. Of three different degrees, or rather kinds, of inſpiration do they ſpeak; which are diſtinguiſhed by the names of *ſuperintendency*, *elevation*, and *ſuggeſtion.*

The firſt denotes the loweſt degree or kind of inſpiration that can be ſuppoſed. It means that the ſacred penmen, when they wrote the ſeveral parts of the ſcriptures, were under the ſuperintending power of the Holy Spirit, ſo far, and only ſo far, as was neceſſary to preſerve from groſs errors and miſtakes. The ſecond ſignifies, that they were not only ſuperintended by the Spirit, ſo far as was neceſſary to keep them from fatal miſtakes, but elevated to a degree, to which, without ſuch aſſiſtance, they never could have attained. The third, which is the higheſt degree or kind of inſpiration, implies, that they were not barely aſſiſted ſo far as to avoid miſtakes, and to write in an elevated manner; but had immediately ſuggeſted to them, by the Holy Ghoſt, what they were to write. Such are the general kinds

kinds of inſpiration, of which critics on this ſubject ſpeak. Is it aſked, Which of theſe kinds of it is intended in the text? Or, with which of them were the ſacred penmen of the Old and New Teſtament favoured? On this, as on almoſt every other ſubject, writers are divided.

There are no leſs than four opinions. One inſiſts, that no more is meant than a mere ſuperintendency of the Holy Ghoſt, by which the writers of the ſcriptures were guarded againſt groſs miſtakes or blunders. Another pleads, that they were, on different occaſions, favoured with different kinds of inſpiration. For inſtance, when the evangeliſts wrote the hiſtory of our Lord's life and miniſtry, they had no occaſion for any thing higher than the inſpiration of ſuperintendency, or, at moſt, elevation; for they only related facts of which they had a previous perſonal knowledge. But, in writing the prophetical books, or foretelling future events, the higheſt degree of inſpiration was neceſſary. A third ſuppoſition is, that the divine Spirit ſuggeſted to the inſpired writers the matter of what they were to write; but left them to their own choice of words. A fourth opinion, which I avow for mine, is, that the bleſſed Bible, for manner as well as matter, ſentiment and expreſſion, is the word of God, dictated to the ſacred penmen by his unerring Spirit; and, therefore, it is our only rule to direct us how we are to glorify and enjoy God.

As for the firſt ſuppoſition, according to it, the bleſſed Bible may be a maſs of leſſer errors, and ſmaller miſtakes. Agreeably to the ſecond, the truths contained in the ſcriptures, how important ſoever, may be expreſſed in terms the moſt improper. With regard to the difference which the ſecond opinion ſuppoſes between the inſpiration of one part of ſcripture and another, it may ſuffice to obſerve, that men of a fertile invention may multiply metaphyſical niceties without end; but of ſuch diſtinctions the Bible itſelf has ſaid nothing.

That the bleſſed Bible, for matter and manner, ſentiment and ſtile, is the word of God, dictated by his divine Spirit to the inſpired writers—that word itſelf, often and with ſufficient clearneſs, intimates to us. How often is the Lord ſaid to *ſpeak* to Moſes? How often is his *word* ſaid to come to the prophets? Does not an Apoſtle of the New Teſtament ſpeak expreſsly of the *words, which not man's wiſdom teacheth, but which the Holy Ghoſt teacheth?* 1 Cor. ii. 13.

It is objected, that in the ſacred books there is a viſible diverſity of ſtile and manner. The fact is admitted; and the reaſon is obvious. The Spirit of inſpiration uſed, as his amanuenſes, men of different birth, education, and accompliſhments. He did not ſuperſede, but employ in his ſervice, the diverſity of capacity and genius he found among them.

The books received as canonical by Proteſtants, and particularly among us, I need not enumerate. It is more material to remind my hearers of the manifold characters of divinity inſtamped upon them. The divinity of the ſcriptures is, indeed, a capital point. How neceſſary to our comfort is it, that we be eſtabliſhed and confirmed in it! I am not to deal with the avowed enemies of revelation. But, may not exerciſed Chriſtians be tempted to queſtion the divine original and authority of the holy ſcriptures? They may, and often do labour under this heavy temptation. Manifold and unknown are the ſtratagems, and machinations, which the cruel adverſary uſes to overturn the faith, and mar the comfort of militant ſaints. How audaciouſly impudent is he! After the attacks which he made on their glorious Head, what may not the members expect from him? Often, and juſtly, has it been ſaid, that it is no ſin to be tempted; ſin lies in yielding to the temptation.

For an enumeration of the many excellent marks of the divine original of the ſcriptures, I refer my hearers to the Larger Catechiſm. Conſidering a full diſcuſſion of

of the ſubject as unneceſſary, I ſhall only ſuggeſt a few things at preſent.

Firſt, Is there not apparent in the ſcriptures a divine majeſty peculiar to themſelves, which diſtinguiſhes them from all other books? Does not God ſpeak, as well as act, in a manner becoming himſelf, and demonſtrative of his infinite ſuperiority to all his creatures? How proper and how emphatic the queſtion, *Haſt thou an arm like God? Or canſt thou thunder with a voice like him?* Job xl. 9. Who ever heard the man Chriſt Jeſus ſpeak by the word, the word accompanied with the power of the Spirit, and was not conſtrained to ſay, *Never man ſpake like this man?* Let me

Secondly, Remind my hearers of the divine purity of the ſcriptures. In this, as well as in every other view, they are ſuperior to all other writings that can come in competition with them. What diſparity between them and the moſt celebrated compoſitions of Pagan antiquity! What glaring indications of human depravity do we find in the latter! Often are vices extolled for virtues. What vile impurities do we find in the Alcoran of Mahomet? Does it not tolerate, rather encourage, ſenſuallity befitting ſwine rather than ſaints? Do not the ſcriptures, on the contrary, enjoin univerſal purity? Do they not diſcover purity as well as majeſty worthy of God? I may

Thirdly, Call your attention to the uniform harmony and conſiſtency of ſcripture. That we may ſee the ſtrength of this argument, it muſt be recollected, that the ſcriptures were not all written at once, or by one and the ſame perſon. Far from it. In detached parts, and in diſtant periods, were they written; yet as uniform and conſiſtent as if all written by one hand. 's not this a ſtrong proof that, though written by perſons far diſtant from one another in place as well as in time, the ſcriptures muſt have been dictated by the Spirit. How often do the moſt celebrated philoſophers contradict each other, and even themſelves? What palpable contradictions do we find in the Alcoran? The fact is

ſo glaring, that Muſſelmen, the votaries of Mahomet, themſelves are conſtrained to admit it. For it, however, they pretend to account in a conſiſtency with the ſuppoſed divinity of the book; but in how flimſey a manner! As Mahomet was employed in writing his Alcoran for upwards of twenty years, during that long period revolutions happened, which obliged the Deity to repeal certain laws which he had formerly enacted, and enjoin others in contradiction to them. What! A long period of twenty years! Could not the deity, at the commencement of a period not longer than twenty years, foreſee every event, the moſt fortuitous, that could happen before the conſummation of it?

What was a period of twenty years, in compariſon of the interval between the writing of the firſt and the laſt of the ſacred books? Inſtead of twenty, here is a period of many hundred years. From Moſes, who wrote the firſt of the ſacred books, till the Apoſtle John, who wrote the laſt of them, was an interval of a thouſand and five hundred years.

Numerous inconſiſtencies and contradictions, indeed, have the enemies of religion pretended to find in the ſacred books. But as often have the advocates of religion ſhown, to the conviction of the unprejudiced part of mankind, that all ſuch contradictions are only pretended, not real.

For a ſatisfactory ſolution of the many inconſiſtencies which cavillers have pretended to find in the volumes of inſpiration, I might refer you to our commentators and other writers. For a ſpecimen, however, I ſhall mention the following inſtances. The period of the peregrinations of Abraham's family, which ended in their coming out of Egypt, is, in Gen. xv. 13, ſaid to be four hundred years; but, in Exod. xii. 40, 41, four hundred and thirty. Eaſily are theſe two accounts reconciled. It was four hundred, or four hundred and thirty, according as the commencement of it is dated, from Abraham's leaving his native country, or an after period. The account in Exodus may reckon from his coming

coming out of Ur of the Chaldees; that in Geneſis from about the birth of Iſaac. The number of Jacob's family that went down to Egypt is, in Gen. xlvi. 26, ſaid to be only threeſcore and ſix; in verſe 47, threeſcore and ten; and in Acts vii. 14. threeſcore and fifteen. All theſe different accounts, however, are perfectly conſiſtent. The firſt, which expreſsly excludes Jacob's ſons wives, may alſo exclude himſelf, Joſeph, and his two ſons. Thus the number of his poſterity amounted only to ſixty-ſix. The ſecond may include himſelf, Joſeph, and his two ſons; and then his family conſiſted of ſeventy perſons. The third account may exclude Joſeph and his two ſons, reducing the number to ſixty-ſeven; but may include the eight wives, who are not included in the former accounts; and then the number is threeſcore and fifteen, as mentioned by the inſpired writer of the Acts.

In 2 Sam. xxiv. 24. it is ſaid, that David bought the threſhing-floor, and the oxen for ſacrifice, from Araunah or Ornan, for fifty ſhekels of ſilver; and, in 1 Chron. xxi. 25, it is affirmed, that he paid to Ornan ſix hundred ſhekels of gold. But theſe accounts are not at all irreconcileable. The writer of the book of Samuel means only the ſpot called the threſhing-floor, on which an altar was at that time erected, and the oxen for ſacrifice. But the writer of the Chronicles intends the whole mountain or tract of ground on which the temple was afterwards built, with all its courts and the avenues leading to it. On it, when David purchaſed it, there might be ſeveral houſes, for which, as well as the ground, it behoved him to pay an adequate price. Thus fifty ſhekels of ſilver might be as ſufficient a price for the former, as ſix hundred ſhekels of gold for the latter.

The inſpired writers of the books of ſecond Samuel and firſt Chronicles, ſpeaking of the duration of the famine with which David and Iſrael were threatened, for his vanity in numbering his ſubjects; the former, 2 Sam. xxiv. 13, calls it ſeven years; the latter, 1 Chron. xxi. 12, only three years. This difficulty has been removed

moved by ſuppoſing an error to have crept into the text in Samuel. What, perhaps, led ſome to think ſo is, the Greek tranſlation of the Old Teſtament, known by the name of the Septuagint, has in the text in Samuel *three* inſtead of *ſeven*. But, for a ſolution of this difficulty, there is no neceſſity for a ſuppoſition ſo derogatory to the ſacred ſcriptures. The famine, had it happened, was to laſt only three years for the numbering of the people. But there had already been a famine of three years, on account of the injuſtice and cruelty of Saul in ſlaying the Gibeonites. 2 Sam. xxi. 1.; and this famine had ceaſed only the year immediately preceding. This fourth, probably, was the ſabbatical year, in which there was neither ſowing nor reaping; and, therefore, if three other years of famine had now commenced, there would have been no leſs than ſeven years of famine; as ſtated by the writer of ſecond Samuel. But it was for the laſt three of theſe ſeven years only the famine was to be inflicted, for the ſin of numbering the people; as expreſſed in firſt Chronicles.

Once more. In 1 Kings viii. 9. it is ſaid, that in the ark, which ſtood in the holy of holies, there was nothing but the two tables of ſtone. But, in Heb. ix. 4, the Apoſtle ſeems to ſay, that in it were the golden pot that had manna, and Aaron's rod that budded, as well as the tables of the covenant. But, when the Apoſtle ſpeaks thus, *wherein*, or *in which*, was the golden pot and Aaron's rod; the queſtion is, To what does he, by the phraſe *in which*, refer? Whether to the *ark*, the nearer antecedent, or *the holieſt of all*, the remoter? That the golden pot and Aaron's rod were in the holy of holies is not, cannot be, doubted. But, even admitting that the expreſſion *in which* refers to the immediate antecedent, the ark of the covenant, the Greek preposition tranſlated *in* has an ambiguity in it, and admits of ſuch a latitude as renders the Apoſtle's words fully conſiſtent with thoſe of the Old Teſtament writer. That it often ſignifies near a thing as well as in it, cannot

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be denied. Though the tables of the covenant only were actually within the ark, the golden pot and Aaron's rod, as well as the tables, and the ark that contained them, were depoſited in the holy of holies. Though they were not, along with the tables, actually within the ark, they were near to it, probably as much ſo as they could be, not to be actually within it. This is all the Apoſtle means; and all that his words, in their moſt natural conſtruction, can be underſtood to carry in them. Thus, between the inſpired writers of the firſt book of Kings and of the Epiſtle to the Hebrews, there is a perfect congruity. In proof of the divinity of the ſcriptures, let us

Fourthly, Attend to the following conſideration. The ſacred writers, in a variety of ſtriking inſtances, predict the moſt diſtant and contingent events; and predict them with as much punctuality and exactneſs, as if they had lived when they happened, and been on the ſpot to ſee them accompliſhed. I ſpeak of *contingent* events, the accompliſhment of which does not depend on ſecond cauſes; and, therefore, cannot be calculated and accounted for by the laws of nature. Events there are, which the knowledge of the laws of nature may enable naturaliſts, not only to deſcribe, but to foretel ages before they happen. The tranſit of a planet paſſing by a fixed ſtar—an eclipſe of the ſun, occaſioned by the interpoſition of the moon between it and our earth—or, an eclipſe of the moon by the intervention of our atmoſphere between the ſun and it—the alternate ebbing and flowing of the ſea—and ſimilar events, can be calculated and predicted for ages to come. The reaſon is obvious. They depend on what we call the laws of nature; which are permanent and regular in their operations. But occurrences of the moſt caſual and fortuitous kind, dependent on no ſuch cauſes, and of which, from ſuch eſtabliſhed laws, no man can have any previous knowledge, did the inſpired writers foretel, hundreds, many hundreds of years before they happened.

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The time, place, and perſons concerned in events to come to paſs in futurity, did the prophets of God ſpecify with the utmoſt preciſion, and moſt circumſtantial nicety. Let me exemplify this important obſervation in a few inſtances.

About three hundred years before Joſiah, king of Judah, was born, was it foretold that he, by name, ſhould burn, upon an altar in Bethel, the bones of the idolatrous prieſts whom Jeroboam had employed to offer ſacrifices upon it. This event is predicted with as much clearneſs and perſpicuity as if the prophet had been writing the hiſtory of it. Compare 1 Kings xiii. 2. with 2 Kings xxiii. 15,—18.

Could a witneſs of the fatal end of Ahab and Jezebel have deſcribed it, in all its circumſtances, ſuch as dogs licking the blood of the former, and eating the fleſh of the latter, in a more particular manner, than it was predicted a conſiderable time before it happened? With 1 Kings xxi. 17,—24. compare 2 Kings ix. 30,—37.

Not only did Iſaiah in his prophecy, foretel, the return of the Jews from captivity, two hundred years before, but expreſsly named the very monarch, who, in the hand of Providence, was to be the inſtrument of it. Iſa. xlv 1.

In how circumſtantial a manner did Daniel predict the riſe and downfal of four great monarchies; the Chaldean; the Perſian; the Grecian; and the Roman! Chap. vii.

How minutely did the prophetic writers of the Old Teſtament ſpeak of the moſt important of events; the actual incarnation of the Son of God, and the ſalutary conſequences of it; the time of it, at the expiration of the ſeventy prophetic weeks, or 490 years; the place, and ſeveral extraordinary circumſtances attending it!

How particularly do the inſpired writers of the New Teſtament foretel the moſt momentous events to be accompliſhed in the church and the world from the aſcenſion of our Lord till his ſecond coming! In how lively

lively colours is the character of the Antichriſtian power delineated in the apocalyptic viſions!

Muſt not the books which contain ſuch predictions be divinely inſpired? Muſt not ſuch predictions proceed from that omniſcient Spirit, to whom paſt and coming events are equally known? Muſt they not come from that Supreme being, who has the ſovereign diſpoſal of all events; the moſt caſual as well as the moſt neceſſary? I ſhall only add,

Finally, The ſignal interpoſition and care of Providence for the preſervation of thoſe ſacred books; and the tranſmiſſion of them uncorrupted to the lateſt times. Many books, once uſeful and eſteemed, both among Jews and Chriſtians, have gone into perpetual oblivion. But the holy ſcriptures are preſerved, and, though to many inſipid, to the ſaints ſavoury and precious. Let us call to mind the great antiquity of the ſacred books. In this, as well as in all other reſpects, they merit the aſcendency of all other books. The books of Moſes, in all probability, are the firſt that ever were written. The famous Jewiſh hiſtorian, indeed, informs us, that the poſterity of Seth, many ages prior to the birth of Moſes, wrote their diſcoveries in the different ſciences on two pillars, one of ſtone, another of brick; the former for their preſervation in caſe of a flood; the latter in caſe of a conflagration. But this is a fabulous ſtory.

Previous to the diſcovery of the uſeful art of printing, books muſt have been comparatively ſcarce. On different occaſions have the ſacred books been in apparent danger of becoming wholly extinct. Such was the degeneracy of the Jewiſh church, previous to the acceſſion of good king Joſiah to the throne, that the ſacred books then written ſeemed to be totally loſt. But to his joy he ſoon found that, through the interpoſition of an ever-watchful Providence, a copy of them had been preſerved. This is thought to have been the original copy written by the hands of the inſpired penmen themſelves. 2 Kings xxii. 8.

It has been imagined that all the ſacred books, written before the Babylonian captivity, were then loſt; and reſtored by Ezra. But this opinion has no foundation, and is, in the higheſt degree, improbable. Do we not find Daniel, during the captivity, conſulting the prophecies of Jeremiah, relating to the duration of it? Dan. ix. 2.

In the darkeſt times of the New Teſtament, when Popery was in its meridian, we find manuſcript copies of the ſcriptures in almoſt every quarter; and tranſlations of them into different languages. Thus, though other books have periſhed, the loſs of which we cannot but lament, this bleſſed book, the Bible, never has, it never can be, loſt. All paſt inundations and conflagrations, erections and ſubverſions of great empires and cities, it has ſurvived. The care of Providence has been in a ſignal manner exerciſed about it. As an invaluable depoſitum has it been committed to the church, and continued in her from generation to generation. Unadulterated has it come down from our forefathers to us. Indeed among the variety of manuſcripts, no ſmall diverſity occurs. This may have been owing, in a great part, to the inattention of the tranſcribers. But, it has been obſerved, as an illuſtrious proof of the ſpecial care of Providence about this heavenly book, that none of theſe differences affect any one article of the faith and comfort of Chriſtians.

I cannot diſmiſs this article, without recommending to your moſt ſerious attention an obſervation of the Compilers of our Larger Catechiſm relating to it. It is this —"The Spirit of God bearing witneſs by and with "the ſcriptures in the heart of man, is alone able fully "to perſuade it that they are the very word of God." How comes it to paſs that there is ſo much ſcepticiſm among us? The reaſon is obvious. The religion of many is wholly of the ſpeculative kind. To vital and experimental religion they remain utter ſtrangers. The great matter, my friends, is to feel, on our hearts, ſupernatural

pernatural power co-operating with the word. Happy are the preachers who can congratulate their hearers as the Apoſtle did his—*Our goſpel came not unto you in word only, but alſo in power, even in the Holy Ghoſt, and in much aſſurance.* 1 Theſſ. i. 5.

What wonderful effects does the word, accompanied by the Spirit, produce! To the ineffable ſatisfaction of the ſoul does it evince itſelf to be of God. Of the various and happy effects of the word, in the great work of the ſalvation of ſinners, we have an account in the ſequel of the Catechiſm. How ſolicitous ſhould we all be, that we may experience the efficacy of it on our own hearts!

The ſacred books are, in the anſwer, diſtinguiſhed into the ſcriptures of the Old Teſtament, and the ſcriptures of the New; the former beginning with Geneſis, and ending with Malachi; the latter beginning with Matthew, and ending with the Revelation. It may be aſked, what the anſwer intends by *Teſtament*, what by an *Old* and a *New* Teſtament; and why it calls the books written before the incarnation of the Son of God the Old Teſtament; and the books written poſterior to that event the New?

The word *teſtament* here is equivalent to the term *covenant*. What, in the general, is intended by a covenant, and what by a teſtament, almoſt every one knows. By this covenant and this teſtament, we underſtand that myſterious conſtitution, that glorious expedient, which God from eternity invented, and has in time revealed to fallen man for his redemption. Of it, either under the notion of a covenant or a teſtament, I muſt not now give any particular account; for of it, in both views, I will have occaſion to ſpeak in the ſequel. In the writings of both the Prophets and Apoſtles, it is deſigned a *covenant*. In the writings of the latter, it is alſo often denominated a *teſtament*; the Evangeliſts and Apoſtles having expreſſed it by a word, which is on one occaſion rendered covenant, and on another teſtament.

It may ſuffice to ſay, that, as tranſacted from eternity between the Father and the Son, it is, with the utmoſt propriety, called a covenant; and, as it is adminiſtered to us, it is a teſtament, rather than a covenant. All the rich bleſſings of it are diſponed to us in a teſtamentary, rather than a federal way; not in a conditional, but in the moſt gratuitous and freeſt manner. Here is every thing belonging to a proper teſtament; a teſtator. *Jeſus Chriſt;* legatees, *ſinners of mankind;* legacies, *all the precious bleſſings of grace and glory;* and the confirmation of the teſtament by the death of the glorious Teſtator.

But, why ſpeaks the anſwer of the *Old* and *New* Teſtament? Are there two covenants of grace; one by which believers were ſaved before the coming of Chriſt; and another by which they are ſaved after it? No. The covenant of grace, as we will ſee afterwards, is in itſelf the ſame in all ages of the church. There is, however, a twofold adminiſtration of it; the Jewiſh, and the Chriſtian. That diſpenſation which preceded the coming of the Meſſiah is old and antiquated. The ſuperior diſpenſation, which he has introduced, is new, and continues till the end of the militant ſtate. For what reaſon the prophetical ſcriptures are called the *Old*, and the apoſtolical ſcriptures the *New* Teſtament, it is eaſy to ſee. The great deſign of both is to reveal that *one* everlaſting covenant, by which the redemption of the church is effected.

Now the prophetical writings may be deſigned the ſcriptures of the Old Teſtament, for two obvious reaſons. They contain the firſt edition of the everlaſting covenant; and they were written during the old adminiſtration of it. Accordingly, they conclude with a glorious prediction of the actual incarnation and perſonal miniſtry of the Son of God; and of the appearance and miniſtry of the Baptiſt, his immediate harbinger; with a ſolemn injunction to the Jews, to continue in the obſervation of the laws and ceremonies which belonged

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to that typical diſpenſation, till the arrival of the important period, at which a ſuperior diſpenſation was to ſuperſede and ſucceed it. Mal. iv. For ſimilar reaſons may the apoſtolical writings be ſtiled the ſcriptures of the New Teſtament. They contain the ſecond edition of the everlaſting covenant; and were written after the commencement of the new adminiſtration of it.

The particular times of writing the ſeveral books of the New Teſtament cannot be preciſely aſcertained. Nor have we any ſufficient ground to think that they were written according to the order in which they are now arranged. But, that they were all written poſterior to our Lord's aſcenſion, and, of conſequence, after the erection of the Chriſtian church, is manifeſt. Is any ſolicitous to know what the Jewiſh œconomy was? He muſt conſult the writings of Moſes and the Prophets. Is any deſirous to learn in what reſpects the Chriſtian œconomy differs from the Jewiſh, and is ſuperior to it? He muſt apply, for information, to the writings of the Evangeliſts and Apoſtles. The Jews had the Redeemer's firſt teſtament typically ratified *by the blood of goats and calves*. We, Chriſtians, have his laſt teſtament actually confirmed by *his own* infinitely *precious blood*.

The moſt part of the Old Teſtament, as is well known, was originally written in *Hebrew*, and the New Teſtament in *Greek*. The reaſon of writing the former in Hebrew, and the latter in Greek, is obvious. The Hebrew was the language of the Jews, to whom the prophetical oracles were originally committed. The Greek was moſt univerſally known when the ſcriptures of the New Teſtament were written. Accordingly, previous to writing any part of the New Teſtament, the ſcriptures of the Old had been tranſlated into Greek. The tranſlation, which goes under the name of the *Septuagint*, is well known. It has its name, which ſignifies ſeventy, from the number of perſons ſuppoſed to have been employed in it. The hiſtory of this famous tranſlation of the Old Teſtament is, in ſhort, this. Ptolomy Philadelphus,

phus, king of Egypt, having erected a fine library in the city of Alexandria, was ſolicitous to fill it with the moſt curious and valuable books which he could collect from all quarters; and, having been informed that the Jews had a famous book, which contained the laws of Moſes, and the hiſtory of their nation, applied to Eleazar, the Jewiſh high-prieſt, for a Greek tranſlation of it. In order to induce the high-prieſt to comply with his requeſt, he liberated all the Jews whom his father, Ptolomy Soter, had reduced to ſlavery. The Jewiſh high-prieſt ſent to the Egyptian king an exact copy of the Moſaical law, written in letters of gold; and along with it ſix elders out of each tribe, in all ſeventy-two; who are uſually ſtiled the ſeventy interpreters; becauſe ſeventy is the round number. They were received with marks of great reſpect by the king, and conducted into the iſle of Pharos, where they were lodged in a houſe prepared for their reception; and furniſhed with every accommodation. They ſet about the tranſlation immediately; and finiſhed it in ſeventy-two days. The whole being read in preſence of the king, he admired the profound wiſdom of the Jewiſh law; and ſent home the elders loaded with preſents for themſelves, for the high-prieſt, and for the temple.

Myſterious are the ways of holy Providence! The great Governor of all worlds, and Lord of the church, had other views than either the king of Egypt, or the high-prieſt of the Jews. The king of Egypt meant the enrichment of his library. God intended the enlargement of his church. Alexander the Great having, with a ſmall army, and in a ſhort time, conquered almoſt the then known world, the Greek language became common to all the countries which he ſubdued. Now it was put into the heart of the king of Egypt to accompliſh a tranſlation of the ſacred oracles into Greek, that they might become known to thouſands of thouſands, to whom in another language they were perfectly unintelligible. Was not this tranſlation of the Old Teſtament ſcrip-

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tures into the language moſt copious in itſelf, and moſt commonly underſtood, a happy prelude, a joyful preſage, of the approaching propagation of the glorious goſpel among mankind, in all quarters and countries of the inhabited world?

It has been obſerved, that the Gentile proſelytes to the Jewiſh religion were moſt numerous in the ages that immediately preceded the coming of Chriſt in the fleſh; and that this Greek tranſlation of the Old Teſtament was univerſally uſed by the Jews, who, in great numbers, were diſperſed in all the countries contiguous to Judea, is well known. This occaſions the diſtinction between two words in the New Teſtament, *Greeks* and *Grecians;* which, though ſimilar in ſound, differ in ſignification. By Greeks, we are to underſtand the natives of Greece, a country on the ſouth-eaſt extremity of Europe; and by Grecians, thoſe who, though by birth Jews, uſed the Greek language. Were the ſcriptures written originally in different languages, the languages of the different nations among whom they were at firſt publiſhed? Is not this a plain intimation, that they are to be tranſlated into the various languages of the ſeveral quarters of the world, into which they may, either at an earlier or later period, penetrate? How impious and how abſurd is the conduct of the Romiſh church! Why does ſhe confine the ſcriptures to the Latin language? If the ancient Romans, who underſtood and uſed the Latin, might tranſlate them into their language, why may not the inhabitants of any other country tranſlate them into theirs? How thankful ſhould we be, that we have the ſcriptures in a language we underſtand! How would our pious anceſtors, at the commencement of the Proteſtant Reformation, have valued ſuch a privilege!

I ſhall only add a word or two, in relation to the diviſion of the ſacred books into chapters, and the ſubdiviſion of them into verſes. In the firſt ages of Chriſtianity, it is ſaid, they were divided into ſhort paragraphs.

graphs. When they were firſt divided into chapters, it is difficult to determine. Many ſay it was in the thirteenth century; others that it was as early as the eleventh, if not ſooner. Some have held, that the Old Teſtament was always divided into verſes. But it has been obſerved, that they were not numbered, as we have them, till, perhaps, the fifteenth century. As for the New Teſtament, it is ſaid to have been ſubdivided into verſes only in the ſixteenth. Great, indeed, are our advantages. If we either do not read the ſcriptures, or do not underſtand them, how inexcuſable muſt we be. Having conſidered the extent of revelation I am,

III. To ſpeak of the important uſe of it. *It is the only rule to direct us how we are to glorify and enjoy God.* As to our glorifying God, which is our bounden duty, and our enjoying him, which is our higheſt felicity, and the neceſſity of revelation to direct us how to do the one and obtain the other, I have no occaſion to ſay any thing here. I need now only to conſider the ſcriptures under the notion of a *rule*, and the *only* rule to direct us in the important matter of glorifying and enjoying God. I am to conſider it,

Firſt, As a *rule*. The term here uſed by the Compilers of our Catechiſm is, perhaps, taken from Gal. vi. 16.; where the inſpired Apoſtle beſpeaks the Galatian converts thus—*As many as walk according to this rule, peace be on them, and mercy, and upon the Iſrael of God.* Theſe words have, indeed, been differently interpreted. The phraſe, *this rule*, has been underſtood to refer to the preceding context, where the Apoſtle ſhews, that, though the Jews had greatly the advantage of the Gentiles under the Old Teſtament, under the New it does not at all matter whether perſons be of Jewiſh or Gentile extraction. Both are now on a level. The only thing that concerns both, is to be ſavingly in Chriſt, and thus to be new creatures. Or it relates to the general ſtrain of this epiſtle, which is to ſhow, that the ſalvation of ſinners,

ſinners, whether of Jewiſh or Gentile deſcent, is entirely of grace, through faith *which is in Jeſus Chriſt.* Or, in fine, it is to the general tenor of the ſacred ſcriptures of both Teſtaments. The great end and uſe of them is to be the rule, the only rule, to direct ſinful man how he, in the now fallen ſtate, may glorify and enjoy God.

The appoſiteneſs and ſufficiency of divine revelation, as a rule to direct us in this weighty concern, muſt be, to every intelligent and unprejudiced perſon, abundantly manifeſt. It is at once a copious and plain directory. Does any careleſs ſinner, who hitherto has been without ſerious conſideration, now begin to reflect and bethink himſelf? Is he conſcious, that hitherto he has lived without God and all religious experience? Is he aſhamed of himſelf and his paſt folly? Does he wiſh to begin to glorify and enjoy God? Is he ſolicitous to know how he is to ſet about this great and good work? Here is a directory for him. From it he may receive the moſt authentic and the fulleſt information. Every qualification of a rule, and a rule ſufficient to direct us in this moſt important of all concerns, does the bleſſed Bible poſſeſs; eſpecially the three following.

1. *Authority.* On this account it is deſigned a *law.* Iſa. viii. 20. It is enacted by him who is the ſupreme Ruler of the univerſe and Lord of the church. To him all legiſlative power originally belongs. It is, therefore, of the higheſt authority. This law we muſt obey. This rule we muſt obſerve. It is upon our higheſt peril if we do not. Thus, if we do not, in conformity to this rule, glorify and enjoy God, we inſult his authority, we defy his power; and, who ever *hardened himſelf againſt the great God and proſpered?*

2. *Perfection.* All things neceſſary to be believed or practiſed by us, in order to our glorifying and enjoying God in this preſent ſtate, are either expreſſed or implied in the holy ſcriptures. If, therefore, we come ſhort of our duty and our happineſs, it is not owing to any de-

fect in the rule, but to our want of conformity to it. The imperfection is in us, not in the rule. Often in the ſcriptures is their perfection aſſerted. As in Pſal. xix. 7. *The law of the Lord is perfect, converting the ſoul. The teſtimony of the Lord is ſure, making wiſe the ſimple.* And, in the paſſage from which the text that introduced this diſcourſe is taken, 1 Tim. iii. 15, 16, 17. the Apoſtle beſpeaks his ſon Timothy, thus—*From a child thou haſt known the holy ſcriptures, which are able to make thee wiſe unto ſalvation, through faith which is in Chriſt Jeſus. All ſcripture is given by inſpiration of God; and is profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs: that the man of God may be perfect, thoroughly furniſhed unto all good works.* And,

3. *Infallibility.* This is the neceſſary conſequence of the divine inſpiration of the ſcriptures. They were, indeed, written by imperfect, and, therefore, fallible men. In other inſtances they might err; and did err. But, in writing the ſacred books, they were under the immediate inſpiration, the infallible impulſe, of that unerring Spirit who cannot poſſibly err. *For*, as the Apoſtle Peter teſtifies, *the prophecy came not in old time by the will of man; but holy men of God ſpake*, and alſo wrote, *as they were moved*, and guided, *by the Holy Ghoſt*. 2 Pet. i. 21. How many make their own reaſon or comprehenſion, not revelation, the ſtandard of their belief! When any thing in religion is propoſed to them, either to be believed or practiſed, the queſtion with them is not, whether the ſcripture reveals and enjoins it? but it is immediately ſifted at the bar of their corrupt reaſon; and, as it appears to them fit or unfit, proper or improper, it is received or rejected. This is a rock on which many have ſtruck, and which has proved fatal to them. It is not our own comprehenſion, but divine revelation, that is to be the rule, as well as the reaſon, of our faith. Were we to admit nothing into our creed but what we can comprehend and account for, how ſhort would it be! Nay, we would ſoon have no creed at all.

Tell

Tell me an article of religion, in relation to which I cannot ſtart difficulties, the ſolution of which would nonplus the ableſt divines in Chriſtendom. Mention any thing in nature, about which I cannot propoſe queſtions, which the greateſt naturaliſts on earth would find a difficulty in anſwering. To tranſcend reaſon and to contradict it are two things eſſentially different. That many things in revealed religion far tranſcend our reaſon and comprehenſion is readily admitted. But that any thing in it contradicts ſound reaſon is denied. To every thing which the ſcriptures reveal, we are indiſpenſibly bound, on the authority of the divine revealer, to give the fulleſt credit. Every thing it enjoins, intereſt, as well as duty, requires us to do. Many, indeed, who read the ſcriptures err both in ſentiment and conduct. But this cannot be attributed to the ſcriptures; which, with ſufficient perſpicuity, point out the path of duty. That woful corruption of our intellectual and moral powers, which will come under conſideration in the ſequel, accounts for it.

Secondly, This is our *only* rule. So the anſwer affirms with a particular view. That the ſcriptures are not merely a rule, but the *only* rule, to direct us how we may glorify and enjoy God, is affirmed in oppoſition to thoſe, who, from an impious ſuppoſition of the imperfection and inſufficiency of the ſcriptures, have preſumed to add to them. That they are our rule, and only rule, might be aſſerted in oppoſition to Deiſts, who, from a vain pretence of the ſufficiency of natural religion, ſet revelation entirely aſide, as a thing altogether unneceſſary. It might be affirmed in oppoſition to Quakers, who are guided by an enthuſiaſtic light within them. This religious ſect, as is well known, aroſe from a layman; and made its firſt appearance in England about the middle of the laſt century. They are ſo denominated from the unuſual enthuſiaſtic commotions and agitations that appeared among them; and which, they pretend, were the effects of the operations of the divine Spirit. This

part of the anſwer, in ſhort, refers eſpecially to the controverſy long agitated between Papiſts and Proteſtants, in relation to the ſufficiency of the ſcriptures. The queſtion between them is this. Is the word of God, which is contained in the ſcriptures of the Old and New Teſtament, without any additions, *written* or *unwritten*, not only a ſufficient, but the only rule, to direct us how we are to glorify and enjoy God? Or, is it in any inſtance or inſtances wanting. ſo as to render tradition neceſſary to inform us in relation to things about which it is ſilent? Of the additions which Papiſts have made to the ſacred oracles I have given a ſhort ſketch already. It is of the manner in which they account for their conduct I now ſpeak. For the neceſſity and warrant of their traditions they plead from a variety of conſiderations. A few of them may be mentioned. Thus they plead—

1. Proteſtants themſelves allow the authority and obligation of unwritten traditions in the firſt ages of the church. If they were neceſſary then, why not now?

The anſwer is eaſy. That the church, for a ſeries of ages, had only an unwritten and traditionary revelation, I have already admitted. But can Papiſts pretend, that tradition is as neceſſary poſterior to the writing of the ſacred books, as it was prior to it? Was not the ſtate of matters exceedingly different in the firſt ages of the church from what it is now? Then the prophetic ſpirit was in the church. Then the Son of God frequently appeared to the Patriarchs in a human form, and converſed with them. Has not the prophetic ſpirit removed from the church? Has not the higheſt heaven received the Son of God? Does it not retain him till the final reſtitution of all things?

2. In the New Teſtament are intimations of words ſpoken by our Lord in the days of his humiliation on earth, which no one of the apoſtolical writers has recorded, and, therefore, they muſt be handed down by tradition from one generation to another. An inſtance

often

often condeſcended upon is in Acts xx. 35.; in which the Apoſtle, in his ſolemn charge to the elders of the Epheſian church, addreſſeth them thus—*I have ſhowed you all things, how that ſo labouring ye ought to ſupport the weak; and to remember the words of the Lord Jeſus, how he ſaid, it is more bleſſed to give than to receive.*

How inconcluſive this argument is, in behalf of unwritten traditions, any impartial reader will ſee. That our Lord, either in expreſs terms, or in effect, ſaid, as is here repreſented, cannot be doubted. But what is this to the purpoſe? That he ſpake, as well as did, many things not recorded in the New Teſtament is certain. The laſt of the four Evangelical hiſtorians has informed us, that there were *many other things which Jeſus did* and ſaid on earth, that neither he nor the other Evangeliſts had written. John xxi. 25. As for the words which the Apoſtle mentions to the Epheſian elders, they are no more an unwritten tradition; but, on the contrary, a part of the ſacred canon. Had the many unrecorded things which the Redeemer ſaid and did in our world been neceſſary to be known, believed, and practiſed by us, they alſo would have been written. The Popiſh church pleads,

3. That the Apoſtle Paul recommends, rather inculcates, the obſervation of traditions in the church; for thus he beſpeaks the Theſſalonian converts—*Therefore, brethren, ſtand faſt, and hold the traditions which ye have been taught, whether by word or our epiſtle.* 2 Theſſ. ii. 15.

Is not a repetition of this paſſage a ſufficient refutation of the Popiſh interpretation of it? That the believing Theſſalonians are here enjoined to hold traditions is a fact. But, what traditions? Such traditions as are held in the Romiſh church? No. But the traditions which the Apoſtle taught them when he preached among them; and by his former epiſtle to them as well as this. The traditions which we have been taught by the Prophets and Apoſtles, it is our intereſt, as well as our duty, to hold

hold faſt. Of ſuch oral laws, or unwritten traditions, as Papiſts hold, the Apoſtle ſpeaks nothing.

4. It is pretended, that there is a neceſſity of traditions to ſupply the place of ſome parts of the ſacred ſcriptures now loſt.

That there are, eſpecially in the ſcriptures of the Old Teſtament, intimations of books once known, and probably uſeful, which are now loſt, we have ſeen already. But the extinction of ſuch books, not to mention other conſiderations, is a certain proof that they were not given by inſpiration. There is, however, one place in the New Teſtament, in which, the Popiſh church inſiſts, there is a plain intimation of an inſpired book now loſt. In Col. iv. 16. the Apoſtle enjoins the members of the Coloſſian church, not only to read the epiſtle which he was now writing to them, but to read an *epiſtle from Laodicea*. In relation to this epiſtle, ſaid to be from Laodicea, there is, indeed, among interpreters, ſome diverſity of opinion. There is ſtill extant an epiſtle ſaid to have been ſent from the Apoſtle Paul to the Laodiceans. But the general opinion is, that this letter is ſpurious. It is by many thought to have been written by ſome of the heretical ſect of the Manichees. Accordingly, by the letter from Laodicea, which the Coloſſian converts are enjoined to read, may be intended one of the inſpired epiſtles which the Apoſtle had written to the churches; of which, perhaps, the Laodicean converts had obtained a reading; and which ſome circumſtances in their caſe, unknown to us, might render it highly neceſſary for them to peruſe. In ſhort, it muſt either have been one of the inſpired epiſtles contained in the ſcriptures of the New Teſtament, or one of the uninſpired productions of that age. If the latter, we have nothing to do with it as any part of the rule to direct us how we are to glorify and enjoy God. Thus the word of God, contained in the ſcriptures of the Old and New Teſtaments, is the *only rule* to direct us in the important concern of our glorifying and

and enjoying him; to which nothing is at any time to be added, whether by pretended new revelations of the Spirit, or traditions of men.

This ſubject I ſhall now diſmiſs with a few reflections, ariſing naturally from the foregoing explanation of it. And,

Firſt of all, We ſee whence the neceſſity of revelation originates. For ſupernatural revelation, during the original ſtate, there was no neceſſity. Man then, indeed, both glorified and enjoyed God. But the knowledge which he had from his creation, including the ſuperadded intimation relating to the forbidden tree, was ſufficient to direct him, both how he was to do the one and obtain the other. Now, the ſtate of matters is quite altered. Neither can we glorify or enjoy God, but through the mediation and interceſſion of that bleſſed Mediator, whom the light of reaſon never can diſcover; and whom Adam in innocency knew not.

How inſufficient is natural, and how neceſſary revealed, religion! The former, indeed, diſcovers that there is a God. And if there be a God, reaſon, as well as revelation, teaches, that rational creatures are indiſpenſibly bound to act conformably to his moral perfections. They muſt be pious toward God, as well as juſt and merciful to one another. From reaſon may we learn, that there is ſuch a thing as moral evil in the world. But, can it inform us either how it entered, or how it can be put away? To revelation do we ſtand entirely indebted for the important diſcovery, the intereſting information, that the Son of God *appeared once in the end of the world, to put away ſin by the ſacrifice of himſelf.*

With what veneration ſhould we read, as well as hear, the word! It is the word of God. What a profound veneration have the blinded votaries of Mahomet for their Alcoran! If a Jew or a Chriſtian but touch it, he incurs no leſs a puniſhment than immediate death. Nay, if a Muſſelman himſelf touch it with unwaſhed hands, he muſt be put to death. Bluſh, Chriſtians! How

How many baptized infidels have we among us! They treat the bleſſed Bible with total neglect; or, if they read it all, it only is that they may cavil, or turn it into burleſque. But, in proportion as others diſeſteem the Bible, let us eſteem it. Precious and ſavoury is it to ſaints. In how endearing a manner, in how high terms, do we find them ſpeaking of it! *I have eſteemed the words of his mouth*, ſaith Job, *more than my neceſſary food.* Job xxiii. 12.

How neceſſary is it that we be well eſtabliſhed and confirmed in the belief of the divinity of the ſcriptures! None of us can tell what winds of temptation may blow; what trying times may come upon us. From what temptation can we expect to be altogether exempted? Are you ſolicitous to be well eſtabliſhed in the belief of the divine original of the ſcriptures? Seek the happy experience of their ſaving efficacy on your own hearts. Such experience of their ſalutary efficacy will be to you the moſt ſatisfying proof of their divine original.

The accompliſhment of the œconomy and work of redemption, appears to be the great object which God all along has in view in his government of this lower world; to which the revolutions of empires, particularly the invention and improvement of the arts and ſciences, are rendered ſubſervient. In a variety of inſtances might I exemplify this obſervation. A long ſeries of wonderful providential events, in which the deſign of an over-ruling Providence to preſerve and enlarge the church, is moſt apparent, might I here recount. Of one thing, on account of its immediate connection with the preſent ſubject, I cannot but remind you. I mean the wonderful ſubſerviency of the art of printing to the propagation of the knowledge of the ſacred ſcriptures in modern times. Sadly, indeed, has the liberty of the preſs been abuſed. To the worſt of purpoſes has this excellent invention been proſtituted. But, for the accompliſhment of the moſt ſalutary purpoſes,

poſes, has the all-wiſe Ruler of the univerſe, in theſe later ages, led men to improvements in the moſt uſeful art of printing, and other things that facilitate the practice of it, which ſeem to have been, in all former ages of the world, unknown. It has, indeed, been an opinion, that the art of printing has been known, in a great eaſtern Empire in almoſt all ages. But how inferior is their method of printing to ours? I ſpeak of the art of printing as now practiſed in Europe. This is known to have been an invention of the fifteenth century. Is it not worthy of particular obſervation, that this important diſcovery immediately preceeded the Proteſtant reformation? Was it not granted to the world with a ſpecial view to the propagation of the reformed religion in it? In former times, books were not only comparatively ſcarce; but in a form far leſs commodious than we now have them. They were in volumes or *rolls*, written on one ſide, and rolled on a ſtaff or ſtick. Books in this form are ſaid to be ſtill uſed among the Jews. Thus, in the ſcriptures, the phraſe, *the volume of the book*, occurs. Pſal. xl. 7. The invention of proper materials for writing and printing, as well as the art of printing and binding books in the preſent form, has alſo contributed towards the ſpread of ſcripture-knowledge. Anciently it was uſual to write on pieces of lead, braſs, copper, wood, or ſtone. The law, which Moſes received from God to deliver to Iſrael, was written on two tables of ſtone; which has been ſuppoſed to be marble. Skins of animals were long uſed for paper. This probably gave the hint for the invention and improvement of parchment; which is ſaid to have been uſed in writing for many hundred years before linen paper was known. We read of the *parchments* which Paul left at Troas, and which he deſires Timothy to bring with him. 2 Tim. iv. 13. By which parchments, may be intended either the original copies of the Apoſtle's epiſtles, or a famous copy of the

Old Teſtament, on which he ſet a high value; and for the ſafety of which he was particularly ſolicitous. There are ſaid to be Indian books, written on the leaves of certain trees, extant to this day. The Egyptians are ſaid to have written, in ancient times, on the fine inner film or ſkin of a kind of bulruſh or reed that grew on the banks of the Nile; of which there is mention in the puniſhment of Egypt, denounced by the Prophet. *The paper reeds by the brooks, by the mouth of the brooks, and every thing ſown by the brooks ſhall wither, be driven away, and be no more.* Iſa. xix. 7. The word *paper* in our language differs only in termination from the Latin name of that famous reed. That the invention of linen-paper between five and ſix hundred years ago, has been ſubſervient to the increaſe of the Chriſtian religion is obvious. For what important and manifold ſalutary purpoſes has the glorious Mediator been entruſted with the actual adminiſtration of the univerſal kingdom of providence! Is it not, that all events, proſperous and adverſe, which happen in the world, may be over-ruled by him, for the advancement and extenſion of his ſpiritual kingdom; which, though for a ſeaſon in the world, is not of it? Thus the great myſtery of providence in the world, and the glorious myſtery of grace in the church, go hand in hand.

How admirably are the different degrees of revelation, with which the church in earlier and later times is favoured, calculated and adapted for anſwering the important purpoſes intended by them! During the patriarchal ages, the church ſubſiſted in a kind of domeſtic ſtate, in a few detached families, the heads of which lived many hundred years. Thus was the true religion preſerved and tranſmitted by tradition from Adam to Moſes. The worſhip of the patriarchal ages ſeems to have been exceedingly ſimple; few ceremonies and ordinances belonging to it. When, in proceſs of time, human life was contracted within the narrow bounds of ſeventy or eighty years; and, in the times of Moſes, the

the church aſſumed a national form, and the rites of religion were exceedingly multiplied, revelation was committed to writing. That polity of the church was ſetled, which was to continue in it till the actual arrival of the important period which the Apoſtle calls *the time of reformation*, when the Son of God introduced a new and ſuperior diſpenſation. How much was the revelation granted to the Jewiſh church ſuited to the conſtitution of it! How admirably is the revelation which the Chriſtian church has received, adapted to the nature of it! How fit is it that the laſt diſpenſation of grace be the beſt? Often is the goſpel-ſtate, or New Teſtament church, ſtiled the kingdom of heaven. Neareſt in time, it is alſo neareſt in nature to the celeſtial ſtate.

What high regard is due to the ſacred oracles! Does a diſtant friend write a kind letter to you, and ſhall you ſo far diſregard him and it, as never once to read it? Muſt he not, in this caſe, conſider himſelf as affronted? Shall he not reſent the affront? Has your beſt friend in the heavenly world written ſo long, ſo conſolatory, ſo kind a letter to you on earth? And ſhall you not read it again and again? Let me aſk, Is this beſt of books read in your families, and in your cloſets, every morning and every evening? But this is not all. There is another queſtion no leſs neceſſary than the former. How do you read it? Do you read it as the word of the living God, and his word to you? Do you read it in faith? The word whether read or preached profits only when it is mixed with faith. Do you read it with warm and grateful hearts? Do you read a letter from a beloved friend at a diſtance with indifference? You do not. May I not poſe each of you in the words of Philip to the Ethiopian eunuch, *Underſtandeſt thou what thou readeſt?* Do you retain what you read? Are your memories repoſitories of the oracles of God? Do you, in fine, apply and practiſe what you read?

Let me now, for a concluſion, exhort each of you, my dear friends, to the diligent peruſal and daily ſtudy of

the holy ſcriptures. Has the great God vouchſafed to you ſuch a copious revelation of his bleſſed will for your ſalvation, in ſubſervience to his glory? Has your dear Redeemer, to whom you are under ſuch ſtrong and tender obligations, ſaid, *Search the ſcriptures, for in them ye think ye have eternal life, and they are they which teſtify of me?* It muſt be your higheſt intereſt, as well as incumbent duty, immediately, and with alacrity, to comply with his gracious injunction. Are you young? Ponder, day after day, your divine Redeemer's engaging words, *I love all them that love me, and thoſe that ſeek me early ſhall find me.* Are you old? The period muſt be at hand when you will ſee this bleſſed book no more. Are you parents, maſters, or governors; having children, ſervants, or pupils, committed to your care? Enjoin, encourage them, to ſearch the ſcriptures. In this field a treaſure of ineſtimable value is hid. Do you wiſh to find it? You muſt ſearch, and again ſearch, till you do find it. For a great variety of ſaving uſes and purpoſes, were the ſcriptures written, and muſt you read them. Are you conſcious that, notwithſtanding all you have heard in relation to the deformity of ſin on the one hand, and the excellency of the Saviour on the other, the one as well as the other is to you, in a great meaſure, unknown? Search the ſcriptures, for they teſtify of both. In what a frightful form is ſin repreſented, and in what an engaging light is the Saviour exhibited in them? Are you ſinners in a ſtate of ſpiritual death? or are you ſaints in a ſtate of ſpiritual languiſhment? Search the ſcriptures, for they are the happy means of quickening in the former caſe, and reviving in the latter. Are you afflicted and comfortleſs? Search the ſcriptures, for they are the ſpecial means of ſuch conſolation to ſouls, as nothing earthly can either give to the perſon that wants it, or take from the perſon that has it. Are you in proſperity? or are you in adverſity? Search the ſcriptures. In the proſpect of life, and in the proſpect of death, ſearch the ſcriptures.

Faith

Faith and Practice.

ROM. xvi. 25, 26.

According to the revelation of the myſtery, which was kept ſecret ſince the world began, but now is made manifeſt; and by the ſcriptures of the prophets, according to the commandment of the everlaſting God, made known to all nations for the obedience of faith.

MYSTERIOUS are all the works and ways of God. Eſpecially is the œconomy of our redemption a myſtery; which angels as well as men muſt ever be unable fully to unravel. What the Apoſtle immediately intends by *myſtery*, in the words which I have choſen to introduce this Lecture, is the vocation of the Gentiles in the times of the New Teſtament. This happy event, indeed, was in a gradual manner diſcovered and predicted in the ſeveral ages of the Old Teſtament. But there is reaſon to think, that the Prophets were far from underſtanding the full intent of the prophecies which they were inſpired to utter. Even when the period commenced, in which their predictions were to be realized, the proper deſign of them was miſunderſtood. The Apoſtles themſelves did not at firſt properly underſtand the extent of their commiſſion. The partition-wall, which, for a long ſeries of ages, had ſeparated between Jews and Gentiles, was now broken down. But, to the

the discontinuation of the distinction between the two, the first teachers of Christianity did not sufficiently advert. Accordingly, among the various orders of extraordinary and temporary ministers, with which the church in the first ages of the New Testament was favoured, there were persons stiled *Prophets.* 1 Cor. xii. 28. —by whom we may understand men furnished, in an eminent manner, with the Spirit, to enable them to understand the prophecies of the Old Testament, and to explain and apply them to their own times and circumstances. The important purpose for which the glorious mystery of the calling of the Gentiles was now unfolded, in a manner unknown in former ages, the inspired writer of this epistle intimates in the words which I have read. It was in order that sinners of every nation, and of every description, might be encouraged to believe in JESUS, as their common Saviour; and that, from faith in him as their Sovereign as well as their Saviour, and love to him in the one character as well as the other, they might serve him. These two important points, *faith* and *obedience*, comprehend the whole of religion. What is the design of the sacred scriptures? To be a rule. A rule of what? Of faith and obedience. This reminds me of the answer to the third question in the Shorter Catechism. The question is this—*What do the scriptures principally teach?* The answer runs thus—*The scriptures principally teach what man is to believe concerning God, and what duty God requires of man.* The immediate connection between the preceding answer and this is easily seen. Is the holy scripture intended to direct us how we are to glorify and enjoy God? How necessary then that we understand what it reveals to us, and enjoins upon us; in order that we may accomplish this important end? The subject of this, as well as the preceding answer, is the word of God, contained in the scriptures of the Old and New Testament. The former relates to the great design of the

the ſcriptures; this to the general contents of them. The firſt diviſion of the ſcriptures is into the Old and New Teſtaments. The ſcriptures of the Old Teſtament, the inſpired writer to the Epheſians denominates the *Prophets;* and the ſcriptures of the New, the *Apoſtles.* Eph. ii. 20. The writers, by a well known figure of ſpeech, are here put for their writings. The Jewiſh church was built upon the foundation of the doctrine of the Prophets; the Chriſtian church on the doctrine of both Prophets and Apoſtles. On a former occaſion we found, that, though the ſacred writings ever have been divided into books, written by different men, and on various occaſions, the ſubdiviſion of them into chapters and verſes, is the uninſpired work of later times.

The ancient Jews are ſaid to have divided the Old Teſtament into three parts. The firſt comprehended the five books of Moſes, which they reckoned of higher authority than any of the writings of the later Prophets; the ſecond, a number of the prophetical books, to which they aſcribed a ſecondary ſort of inſpiration; and the third, the books to which they attributed only that kind of inſpiration, which has already been diſtinguiſhed by the name of ſuperintendency. The Pentateuch, they are ſaid to have ſubdivided into fifty-four ſections, correſponding to the number of ſabbaths in what is called their intercalated year. In other years, they are ſaid to have conjoined two ſhort ſections on two different ſabbaths, in order that the whole law might be read in the ſpace of the year. Our Saviour, ſpeaking of the Old Teſtament in the days of his humiliation, ſeems to refer to two diviſions of it. On one occaſion, he devides it into two great parts, *Moſes* and the *Prophets.* Luke xvi. 31. By Moſes, we are evidently to underſtand the firſt five ſacred books; and by the Prophets, all the other books written by inſpired men, previous to the incarnation of Chriſt. In another place, he diſtributes

butes the ſcriptures of the Old Teſtament into three parts; *the law of Moſes*, *the Prophets*, and *the Pſalms*. Luke xxiv. 44. He is generally underſtood to allude here to the diviſion of the ſacred books then in uſe among the Jews. They are, indeed, ſaid to have divided them into twenty-two books, anſwering to the twenty-two letters of their alphabet. But the principal diviſion of their inſpired writings was into three parts. The firſt contained the five books of Moſes; the ſecond the Prophets; and the third the Pſalms; or, as they are uſually ſtyled, the *Hagiographa;* which is a Greek word, literally ſignifying, the holy writings. Theſe comprehended four books; the Pſalms, the Proverbs, Eccleſiaſtes, and the Song of Solomon.

The ſacred books of both Teſtaments, in reſpect of their contents, might be diſtributed into hiſtorical and prophetical, doctrinal and practical. As the church had ſubſiſted in the world for between two and three thouſand years before any one of theſe books was written, the firſt, as was moſt neceſſary and fit, is hiſtorical; giving us a brief detail of the moſt intereſting events which had happened in the world and the church prior to the writing of it. It informs us of the creation of the world, the fall of man, the firſt revelation of a Saviour, the conſequent formation of a church on earth, and the tranſmiſſion of the knowledge of the true God from generation to generation, during the long period of two thouſand and four hundred years. As the church was foreſeen to ſubſiſt for many ages poſterior to the writing of the laſt of the inſpired books, it, as was moſt requiſite and proper, is prophetical; foretelling the moſt important and intereſting events that are accompliſhed in the church and the world, from the commencement to the expiration of the long interval between the writing of it, and the final reſtitution of all things. The duration of the world, and of the church in it, may be divided into three great periods; the firſt

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prior to the writing of all the ſacred books; the third poſterior to it. The ſcriptures written in the middle period look both backward to the ages which preceded, and forward to the times to come. There is, therefore, an obvious propriety in their beginning with hiſtory, and ending with prophecy. As the redemption of the church was unaccompliſhed during the Old Teſtament, a great part of the inſpired books, which were written then, is prophetical. The glorious topic on which both the earlier and later Prophets dwell, is the coming of the Son of God, the Saviour of our world, and the ſalutary conſequences of it; particularly to the Gentile nations.

The ſcriptures of the New Teſtament obviouſly diſtribute themſelves into three parts; a hiſtorical, an epiſtolary, and a prophetical. The hiſtorical part includes the firſt five books. The firſt four of which contain a compendious hiſtory of our Lord's life and miniſtry. The book of the Acts relates the travels and ſucceſsful miniſtrations of his Apoſtles and others, whom he employed in propagating his religion in various parts of at leaſt three of the four great quarters of the world, in which till then it had been unknown. The epiſtolary part compriſes all the following books of the New Teſtament, the Revelation excepted. The epiſtles are diſtributed into two claſſes, particular and general. By the former are meant apoſtolical letters, ſent either to particular churches, or individual perſons. By the epiſtles denominated catholic, univerſal, or general, are intended ſuch as were immediately written either to the diffuſed body of believers in all parts of the world, or at leaſt the great body of Chriſtians ſojourning in a particular country or countries. The prophetical part is comprehended in the laſt of all the ſacred books. Here is an aſtoniſhing ſeries of prophecy, in the inveſtigation and ſtudy of which the moſt learned and godly in the ſeveral ages of the New Teſtament have been employed;

and in relation to ſeveral parts of which they have entertained very different ſentiments. It foretels the moſt intereſting events which have been accomplished, eſpecially in that part of the world called Chriſtian, for almoſt ſixteen hundred years paſt; and which will be fulfilled in the ages to come.

In the prophetical ſcriptures of both Teſtaments, however, we have an intermixture of both promiſes and threatenings; of the completion of which, in ordinary caſes, friends and foes are duly appriſed. In ſhort, it is neceſſary to obſerve here, that, though one book is called hiſtorical and another prophetical, one doctrinal and another practical, it is not meant that the firſt is wholly hiſtorical, or the ſecond altogether prophetical; the third entirely doctrinal, or the fourth entirely practical. In each of the inſpired writings, there is a wiſe and gracious intermixture of hiſtories and prophecies; doctrines and precepts; promiſes and threatenings.

The contents of the ſacred ſcriptures may be reduced to two great heads, which are uſually diſtinguiſhed by the terms *law* and *goſpel*. Two things eſpecially are neceſſary on our part, *faith* and *practice*. It is, therefore, indiſpenſibly needful that we be furniſhed with a ſufficient warrant for the former; and an unerring directory for the latter. This accounts for the propriety as well as the neceſſity of a revelation both of the goſpel and the law. The goſpel is the foundation of our faith. The law muſt regulate our conduct. Of the one and alſo the other I will have occaſion to ſpeak particularly in the ſequel. I need only to ſay in this place, that the goſpel, properly ſo called, is a rich aſſemblage of precious promiſes, which to us are altogether unconditional and gratuitous. The law, in oppoſition to the goſpel, conſiſts of a great number of precepts inculcating a variety of important duties, which we owe to God, to ourſelves, and to one another. A proper attention to the

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eſſential difference between the law and the goſpel, is of great importance. To confound the one with the other is truly dangerous. The phraſe *goſpel-precepts*, ſo often uſed by our modern preachers and writers, to ſay no worſe of it, is in the higheſt degree inaccurate and improper. It beſpeaks inattention to the true nature both of the law and the goſpel; and the proper diſtinction between the two. The precepts belong not to the goſpel, but the law. To this analyſis of the general contents of the ſcriptures agree the words of the anſwer now under review. The holy ſcriptures teach eſpecially two things, *faith* and *obedience*.

Among other important uſes of the ſcriptures enumerated in the text that uſhers in the preceding lecture, *inſtruction* is expreſsly mentioned. This ſuppoſes ignorance. By the fall, man has loſt the knowledge of his duty, as well as ability to do it. It, therefore, behoved the Redeemer to be a prophet to teach us, as well as a prieſt to ſave us from guilt and wrath, and a king to govern and defend us. Now by his word, rendered effectual by the ſpecial agency of his Spirit, does he inſtruct ignorant ſinners. The ſcriptures teach *principally* two things. It is not meant here that they teach any thing of ſuch inſignificancy, that it cannot be ſaid to belong either to the things which we are to believe concerning God, or the duty which he requires of us. The manifeſt deſign of inſerting the word *principally* is to intimate, that the contents of the whole ſcriptures may be comprehended under two heads, matters of faith and matters of practice. This diviſion of the inſpired writings occaſions a diſtribution of the Catechiſm, as a compend of them, into two parts; the former containing the different articles of our faith; the latter the ſeveral branches of our duty. Faith is here purpoſely, and for reaſons ſufficiently obvious, prefixed to practice. But more particularly,

The *firſt* part of the ſcriptures, and, therefore, of the Catechiſm contains the important articles of our faith.

When it is affirmed that the ſcriptures teach what we are to believe concerning God, an objection readily occurs. Do not the ſcriptures contain a variety of things relating to ourſelves as well as to God? and are we not to believe the former as well as the latter? The anſwer is eaſy. They do, indeed, contain the hiſtory of our creation, eſpecially of our redemption. But in both the former and the latter, God is the firſt cauſe and the laſt end. All things in the world and the church, belonging to creation and redemption, are of God and to him. The ſcriptures may be ſaid to contain eſpecially four things relating to God; what he is in his ſupereminent being and perfections; the myſterious diſtinction of perſons in the one undivided Godhead, in reſpect of which he is one in three, and three in one; his eternal purpoſes and deſigns; and what he is, and what he does, in purſuance, and in the execution, of them.

This laſt article includes all his external works, which have been reduced to three claſſes; creation, providence, and redemption. They may be comprehended under two; creation and providence. The latter is either general or ſpecial; as it is verſant about all the creatures, or about man in particular. In a ſignal manner was it employed about man in his original ſtate. In a manner ſtill more conſpicuous and glorious is it manifeſted in the redemption of fallen man. With this view was ſin permitted to enter the world. Sinful, indeed, and miſerable is the fallen ſtate. Wonderful is the expedient deviſed for our recovery. Wonderful, eſpecially, is the perſon on whom this moſt important of all works has been devolved. In the conſtitution of his mediatory perſon, the wiſdom of God ſhines with diſtinguiſhed luſtre. Excellently is his mediatorial character adapted to the ſtate and exigencies of the perſons whom he has come to ſave. Are they ignorant? He is a prophet to inſtruct them. Are they guilty? He is a prieſt to atone for their guilt? Are they in ſlavery to

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ſin and Satan, from which neither angel nor man can extricate them? When there was neither human nor angelic hand to help, that omnipotent Redeemer, who is a Sovereign as well as a Saviour, ſaid, *The prey ſhall be taken from the mighty, the lawful captive ſhall be delivered.*

In order to accompliſh this arduous work, however, it behoved the Son of God to become the Son of man; and in our nature, our world, and our ſtead, to ſubmit to a ſeries of unprecedented and unparallelled ſufferings. But great and difficult as the work was, *it is finiſhed.* God is infinitely glorified. The redemption of the church is accompliſhed. Ineffably is *the God and Father of our Lord Jeſus Chriſt*, that called him to his work, pleaſed both with him and it. Highly has he been exalted. Richly is he rewarded for it. All-ſufficient and wonderfully ſuited to our circumſtances is the redemption he has obtained. Manifold and various, great and precious, are the benefits which it comprehends. The way of uniting us to the Saviour, and intereſting us in his redemption, is at once calculated for the manifeſtation of his glory, and adapted to the caſe of ſinners. Here are bleſſings, the poſſeſſion of which may be obtained in this life; eſpecially the three capital benefits of *juſtification*, *adoption*, and *ſanctification*. Here are bleſſings which we cannot expect to obtain till the arrival of the important period of our diſſolution. Here, in ſhort, are bleſſings in relation to which the firſt ſinner belonging to the election of grace, and the laſt, are on a level. The poſſeſſion of them, the former and the latter, will obtain at once. Such are the bleſſings which the great body of believers of every age earlier and later, and in all quarters of the world, will obtain, when that joyful event, in the animating proſpect of which the ſaints of all former generations have lived and died, *the reſurrection of the dead in Chriſt*, ſhall be accompliſhed. This is a brief analyſis of the

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contents of what I called the firſt part of the Catechiſm. Important and intereſting contents! Such are the articles of our belief concerning God.

The *ſecond* part of the ſcriptures, and conſequently the Catechiſm, as a ſummary of them, relates to the various duties which we owe to God, ourſelves, and one another. It begins with the following queſtion—*What did God at firſt reveal to man for the rule of his obedience?* This introduces that law, which is of perpetual as well as univerſal obligation; and under which, therefore, in one form of it or another, man ever has been, and ever will be. Of this law, the ten commandments are the ſum; and, as each of theſe ten precepts has both a poſitive and a negative part, expreſſed or underſtood, it requires certain duties, and forbids the contrary ſins. To the moral law, the Compilers of the Catechiſm, with great propriety, ſubjoin an account of fallen man's inability to fulfil it. How neceſſary, then, and how uſeful, the ſubſequent ordinances and means which God has appointed, and which, therefore, it is incumbent on us to uſe, in order to our ſalvation from the ſin and danger which we incur, both by doing what the law forbids, and omitting what it requires! Theſe duties of religion, and means of ſalvation, are in general of two ſorts,—teaching and ſealing ordinances. The reaſon of this diverſity of ordinances in the church is manifeſt. They are adapted to two different ſorts of perſons unconverted ſinners and imperfect ſaints. And as ordinances, whether teaching or ſealing, neither have in themſelves, nor derive from adminiſtrators, any efficacy to render them effectual, either for the converſion of the unconverted, or the edification of the converted members of the church, there is moſt fitly added, laſt of all, a directory for prayer, in relation both to the matter of it, and the manner. Are we ſinners? Is ſalvation exhibited to us? Is it through the intervention of certain means only that we can expect it to be applied

plied to us? Are the means without efficacy and success except a heavenly blessing attend them? Then it must be our interest, as well as our duty, by frequent and fervent prayer, to insist for the accomplishment of the ancient promise to Zion, her children, and their spiritual provision—*Blessing, I will abundantly bless her provision—I will satisfy her poor with bread.*—This is a summary of the contents of the second part of the Catechism. It only now remains, that, in the

Third place, I attend to the order, in which the two great parts of the scriptures and of the Catechism, *faith* and *duty*, are here introduced. It is not accidentally; but with an important and manifest design, that what we are to believe concerning God is prefixed to what duty he requires of us. How consonant to the scriptures, in this as well as other instances, is the Catechism! How conspicuous in the scriptures, both of the Old and New Testament, is the precedency of faith to duty? Let me, for an example, select one of Paul's epistles. The first that occurs to my thoughts, is the epistle to the Ephesians. To every careful reader it divides itself into two parts; a doctrinal and a practical. The former, comprising the first three chapters, contains especially what we are to believe and profess. The latter, comprehending the last three chapters, relates, especially, to the duty incumbent upon us as men, and as Christians. Privilege and duty ever have been connected. It was so under the first covenant; and it is so especially under the second. The order, however, is now inverted. According to the old covenant, obedience preceded final acceptance. But according to the better covenant, acceptance precedes obedience. The reason of this alteration is obvious. Our acceptance now does not at all depend on our own personal obedience; but is entirely grounded on the obedience of another, even the vicarious obedience of Jesus Christ. It, therefore, is as complete at once as ever it can be.

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The ſinner, who for the firſt time believes in Chriſt juſt now, is fully and finally accepted; as much as the believer, who has been performing a ſeries of evangelical obedience for many years paſt.

According to the tenor of the firſt covenant, the acceptance of man's obedience preceded the acceptance of his perſon. The reaſon has been aſſigned already. The juſtification of his perſon depended upon the perfection of his obedience. But, according to the tenor of the better covenant, our perſons are accepted firſt; and, in conſequence of the acceptance of our perſons, the good works we perform from evangelical principles are accepted alſo. That this is the order of the new covenant, the ſcriptures both of the Prophets and Apoſtles uniformly teach. Thus, to intimate how different the order of the one covenant is from the order of the other, almoſt as ſoon as the one was violated, and the adminiſtration of the other commenced, the world was furniſhed with an inſtance of acceptance both as to the perſon and his ſervices, which exactly correſponds to the account which I have now given. It is the inſtance of no leſs a perſon than the firſt believer, and of the firſt martyr, of whom we have expreſs mention in the ſacred records. I do no poſitively affirm that he was the firſt ſufferer for religion; far leſs that he was the firſt believer; but that he was the firſt of whoſe martyrdom, and of whoſe faith, we have an expreſs account. It is ſaid, Gen. iv. 4. *the Lord had reſpect to Abel, and to his offering.* It is not ſaid, that, in conformity to the tenor of the old covenant, the Lord had reſpect firſt to his offering, and then to himſelf. But, conformably to the tenor of the ſuperior covenant, he had reſpect firſt to himſelf, and then to his offering. Was it on account of his perſonal worth that he was accepted? Was the acceptance of his offering owing to the intrinſic value of it? No. The inſpired writer to the Hebrews accounts both for the one and the other

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in quite a different manner. By faith in Chriſt to come, and the one offering, by which he, the great High Prieſt of our profeſſion, was in due time to perfect them who are ſanctified, he was accepted, both in his perſon and in his ſacrifice; when Cain, becauſe he had not faith, was not accepted either in the one or the other.

But, though our own perſonal obedience be not neceſſary as the ground of our acceptance, in our perſons or our ſervices, yet it is indiſpenſibly neceſſary as the effect and the evidence of it. That faith by which we apprehend the ſurety-righteouſneſs of Jeſus Chriſt, as the only meritorious cauſe of our acceptance before God, ever is an operative principle in all who obtain it. If we, in fact, believe what the ſcriptures teach concerning God, as our God in Chriſt, though, in virtue of our believing, we be as effectually freed from condemnation and wrath as if we never had incurred it, and as infallibly intitled to eternal life and felicity, as if we never had forfeited it, our faith will prompt us to be as ſolicitous to perform good works for neceſſary uſes, as if we were to eſcape hell and obtain heaven by them. Saving *faith* ever *worketh by love.* Gal. v. 6. Love is the ſum of all that the law requires; love to God, the ſum of the firſt table; and love to man, the ſum of the ſecond. Evangelical obedience, therefore, is moſt juſtly deſigned *a work of faith, and a labour of love.* 1 Theſſ. i. 3. With what propriety then does the text prefixed to this Lecture, denominate it *the obedience of faith?*

How juſtly do the Compilers of the Catechiſm put what we are to believe concerning God before the duty which he requires of us? *Whatſoever is not of faith is ſin. Without faith it is impoſſible to pleaſe God.* A twofold faith is neceſſary; the faith of the law, and the faith of the goſpel. In two reſpects eſpecially is the latter neceſſary; for aſſiſtance, and for acceptance. *In the Lord Jeſus Chriſt* we have both an all-perfect righteouſneſs for acceptance, and an all-ſufficiency of ſtrength

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for work and warfare. Let us, therefore, go *in the ſtrength of the Lord God*, and let us make mention of his juſtifying righteouſneſs, *even of his only.* Pſal. lxxi. 16. Iſa. xlv. 24.—Let me now make a reflection or two for improvement. And, in the

Firſt place, It ſeems to have been an ancient, as it certainly is a uſeful, practice, to read the ſacred books in order. Is not this proper both in the family and the cloſet? Is not reading the word, as well as praiſe and prayer, a part of that ſocial worſhip, which either is, or at leaſt ſhould be, performed in each of your families every morning and every evening? And is it not proper, in ordinary caſes, to read the ſcriptures in a regular manner? There is, however, among the religious families which do ſo, ſome diverſity of practice. One family reads on, morning and evening, from the beginning of Geneſis to the end of the Revelation. Another family reads the Old Teſtament in the morning, and the New in the evening; beginning the day with the ſcriptures which were written in the earlier times; and ending it with thoſe which were written in the later. It is not here meant, that either families or individuals ſhould always confine themſelves either to the one order or the other. They may, both in ſocial and ſecret duty, read, eſpecially, ſuch paſſages as the Lord may have made moſt uſeful to them; or which may be more immediately adapted to their ſituation, whether they be in proſperity or in adverſity. In the

Second place, How inexcuſable is our ignorance of God, and of the duty which we owe to him? Has he not revealed himſelf to us as he has not to others of mankind? With what nation under heaven has he dealt, in this reſpect, as he hath done with us? Shall we after all periſh for lack of knowledge? If we be deficient in point of duty, the defect is not occaſioned by the want of a ſufficient rule to direct us in it. What excuſe then can we plead? In the

Third

Third place, How many invert the order which God has appointed? They begin in religion where they ſhould rather end. The firſt thing with them is the laſt, and the laſt firſt. They do many things; but one thing is wanting of ſuch importance and neceſſity, that, without it, all other things avail nothing. *All men have not faith.* The duty which God requires of us all, is not intended to qualify us for coming to Chriſt, or to pave the way for our believing in him. Nothing is required of us to qualify and entitle us to believe in the Saviour, but that we be ſinners of the human kind. Our good works, ſo far are they from preceding and preparing the way for faith, ever ſuppoſe it, and proceed from it. He who approacheth to God in any duty, or does any thing in religion, muſt firſt of all believe that he is in Chriſt the gracious rewarder of them who in faith, and with aſſiduity, ſeek him; and without faith, it is impoſſible, in any other way, to pleaſe God. In the

Fourth place, How vain and unavailing is the faith of many profeſſors of religion? They profeſs to believe the law which teſtifies of ſin, and alſo the goſpel which teſtifies of the Saviour. That they are ſinners, and that they depend on Jeſus as their Saviour, they are ready on all occaſions to profeſs. But their religion is all in words. *What do* they *more than others?* Is not faith without works dead? Can ſuch a faith ſave a ſinner? It is neither new nor uncommon for perſons to profeſs to believe, and yet to periſh. Is there not, in every period, a periſhing as well as a ſaved part among the hearers of the goſpel? Whether do you belong to the former or the latter? *Take heed, brethren, leſt*, after all the profeſſion you have made, *there be ſtill in you the evil heart of unbelief.* We may ſee,

In fine, The grand criterion by which evangelical obedience is diſtinguiſhed from every other ſpecies of religious ſervice. You go the round of religious duty. The great queſtion is—From what principles, and with

what views do you act? Does love conſtrain you? Do you by faith apply and improve the all-ſufficient grace of Chriſt for aſſiſtance, and his all-perfect righteouſneſs for acceptance in every duty? Do you from your hearts, as well as with your lips, adopt the Apoſtle's words—*The life I now live in the fleſh, is by the faith of the Son of God. Whether I live, therefore, I live to the Lord; or whether I die, I die unto the Lord.*

God's

God's Being and Perfections.

JOHN iv. 24.

God is a Spirit, and they that worſhip him, muſt worſhip him in ſpirit and in truth.

THE preceding part of this chapter informs us of an intereſting interview between our divine Redeemer in the days of his humiliation, and a woman of Samaria. Samaria was the capital of the kingdom of Iſrael, in diſtinction from the kingdom of Judah, of which Jeruſalem was the metropolis. The occaſion of the diſtinction between thoſe two kingdoms was this. Rehoboam, the ſon and ſucceſſor of Solomon, refuſing to redreſs certain grievances, of which his ſubjects complained, ten of the twelve tribes revolted from him, and erected themſelves into a diſtinct kingdom under Jeroboam. The greater part of the ten tribes had been carried away out of their own land, and their places ſupplied by ſtrangers from Babylon and other parts.

Thus the inhabitants of Samaria now were a ſort of mongrels; partly Jews and partly Gentiles. Eſpecially was their worſhip of the mixed kind; for they had abſurdly agreed to blend the worſhip of the God of Iſrael, with that of the gods of the nations. 2 Kings xvii. 33. Accordingly, Samaria had long been the common reſort of Jewiſh renegades. The Jews and the Samaritans, therefore,

therefore, had the utmoſt averſion to one another, eſpecially on a religious account. The chief occaſion of it was this. When Nehemiah, that eminent reformer, required the Jews, who, contrary to the law of Moſes, had married ſtrange wives, to put them away, Manaſſeh, the ſon of the Jewiſh high-prieſt, who had married a daughter of Sanballat, the governor of Samaria, and the avowed enemy of the Jews, refuſed to put away his wife, and fled into Samaria. Whereupon Sanballat built a temple upon mount Gerizzim, in oppoſition to that on mount Moriah, and made his ſon-in-law high-prieſt of it. This occaſioned a laſting conteſt between the Jews and the Samaritans about their reſpective temples.

In vain did the Samaritans pretend, that their temple on mount Gerizzim, in oppoſition to that at Jeruſalem, was the ſeat of the public worſhip of the God of Iſrael; and that, therefore, it behoved all the Jewiſh worſhippers to repair to it. The Jews pled, and juſtly, that Jeruſalem and the temple at it, was the place which God had choſen in preference to all other places for the celebration of his ſolemn worſhip. But our Lord here informs the Samaritan woman, that typical places were about to be aboliſhed, and no one place to be holier than another. Under the better diſpenſation, it matters not where perſons worſhip, provided they do it in an acceptable manner; a manner conform to the nature of the object of worſhip, and as he requires. For *God is a Spirit, and they that worſhip him, muſt* do it *in ſpirit and in truth.* To this account of God, agrees the deſcription of his being and perfections, which the Compilers of the Catechiſm have given us in the anſwer to the fourth queſtion—*God is a Spirit, infinite, eternal, and unchangeable; in his being, wiſdom, power, holineſs, juſtice, goodneſs, and truth.*

Having divided the contents of the ſcriptures, and of this excellent compend of them, into two parts, what

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we are to believe concerning God, and what duty God requires of man; I now enter on the consideration of the first of these comprehensive subjects. The answer that now comes under review, may be divided into two parts. There is, *first*, the all-glorious Being of whom it speaks; and, *secondly*, what is predicated of him.

I. The glorious subject of it, *God*. There are especially two senses in which the title God is to be understood.

In an inferior, rather improper, view, it is applied to creatures; and even to creatures of the basest as well as of the most excellent kind. That unhappy being, who is commonly known by the infamous names of the *Devil*, or the *Accuser*, and *Satan*, or the *Adversary*, is also stiled *god;* and, to distinguish him from others, *the god of this world*. 2 Cor. iv. 4. The idols of the nations, on account of the worship which their blinded votaries pay to them, are called *gods*. This is sometimes an official title; and given to civil rulers, to signify the high authority belonging to them, as the vicegerents of the great God, the governor and ruler, as well as creator and upholder of all worlds. Psal. lxxxii. 1. The word in Exod. xxi. 6. which we translate Judges, signifies, in the Hebrew text, gods. This high title is also applied to angels. Psal. xcvii. 7. That angels are here intended by gods, the inspired writer of the epistle to the Hebrews shows. Heb. i. 6.

But in the answer now under consideration, this high character is to be understood in a sense infinitely too high for the most exalted creature in heaven or on earth. Here it is appropriated to the self-existent, the all-sufficient, the independent Creator, to the everlasting exclusion of all creatures. How near soever they may be to him, in point of relation and fellowship; in Deity, and the prerogatives of it, they never can be partakers with him. Thus this name, in the proper acceptation of

of it, is not only applied, but appropriated to the divine Being. Names are used among men to distinguish the different individuals of the same species. But between the Supreme Being, and every species of created beings, there is an infinite disparity. The supposition of a plurality of gods is equally irrational and antiscriptural. Various names and titles has God assumed to himself in the scriptures. The Rabbinical writers among the Jews have reckoned up no less than ten names of God; of which it is unnecessary for me to give you an enumeration. JEHOVAH has ever been accounted his incommunicable name. Expressive of his infinite being, and superexcellent perfections, it is appropriated to him in opposition to all his creatures. He seems evidently to appropriate it to himself. For thus he speaks—I AM JEHOVAH; *that my name, and my glory will I not give to another.* So the verse without the supplement reads. Isa. xlii. 8. That this name is peculiar to him, seems to be intimated in Amos v. 8. *Seek him that maketh the seven stars, and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night; that calleth for the waters of the sea, and poureth them out upon the face of the earth,* JEHOVAH *is his name;* that is, a name peculiar to that great Being who alone can do such mighty works. The same thing is repeated in similar terms. Chap. ix. 6. To which I need only to add the words of the Psalmist, which are still more plain. For thus he addresseth God—*That men may know, that thou whose name alone is* JEHOVAH, *art the most High over all the earth.* Psal. lxxxiii. 18. It has been observed of such names as are ascribed both to God and his creatures, that when they are applied to him, in contradistinction to them, they have an emphatic particle affixed to them, to intimate the infinite pre-eminence which Almighty God has above all other beings. But the name Jehovah has no such affix. The reason is, It never is to be applied to the creatures; but ever is

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to be appropriated to their great Creator. It has alſo been obſerved, that, though other names of God have a plural number as well as a ſingular, this incommunicable name has no plural. The reaſon is obvious. It is the peculiar name of God, and God is ONE. Such was the veneration which the ancient Jews are ſaid to have had for this ineffable name, that they would not allow themſelves, on any occaſion, to pronounce it. It has alſo been an opinion, that, in the early ages of the Jewiſh church, it never was expreſſed except by the high-prieſt. It is added, that when the form of benediction which had been preſcribed, obliged the high-prieſt to expreſs it, the people teſtified their profound veneration for it by making a low bow, or proſtrating themſelves on the ground.

As for the title *God*, uſed in the anſwer, though, as we have ſeen, it be applied both to the Creator and his creatures, we can be at no loſs to know when it is to be underſtood of him, and when we are to underſtand it of them. Not only the nature of the ſubject to which it is applied, but ſomething expreſſed or implied in the text or context, in which it occurs, ſhows whether it is to be underſtood of him or of them. In the forecited lxxxii. Pſalm, for inſtance, in which it is applied to civil rulers, we can be in no danger of miſtaking them for real Deities, or proper Gods; for it is expreſsly affirmed in words addreſſed to themſelves, *Ye ſhall all die like men, and fall like one of the princes.* verſe 7. When it is applied to the idols of the nations, ſuch epithets accompany it, as evidently ſhow what they are in their origin and nature. They are deſigned *other gods* Exod. xxiii. *Strange gods.* Gen. xxxv. 2. *Molten gods*, Exod. xxxiv. 17. *New gods*, Judg. v. 8. The Hebrew word, which we render *God*, is often uſed and applied to the Supreme Being in the plural number. This has been underſtood to intimate a plurality of perſons in the undivided Godhead, or the great myſtery of the Trinity; of which in the ſequel. I am

II. To consider what is predicated of this glorious Being in the answer. *He is a Spirit, infinite, eternal, and unchangeable; in his being, wisdom, power, holiness, justice, goodness, and truth.* I am now entering on a task fitter for angels than men; fitter for the spirits of just men made perfect, than the mortal inhabitants of this lower world. That God is, we know. But what he is, who can tell? The question, What is God? may be said to be both the first and the last in religion. It is one of the first which children are taught to answer. But a full answer neither angels nor men can give to it. Zophar's question, *Canst thou by searching find out God? Canst thou find out the Almighty to perfection?* Job xi. 7. though thousands of years have elapsed since he proposed it, remains to this day unanswered. Similar to it is Agur's profession and question—*I neither learned wisdom, nor have the knowledge of the holy. Who hath ascended up into heaven, or descended? Who hath gathered the wind in his fists? Who hath bound the waters in a garment? Who hath established all the ends of the earth? What is his name, and what is his son's name, if thou canst tell?*

On this subject, the wisest and the best of men are readier to propose questions than to answer them. There are especially two things relating to God, which it is indispensibly needful for us to know and believe; that he is, and what he is, so far as he is pleased to reveal himself to us.

First, That he is. The necessity of a firm belief in this fundamental truth is abundantly obvious. It is the foundation of all religion, natural and revealed. One that denies that there is a God, is called an Atheist. There is, indeed, a sense in which all mankind in their unconverted state, especially the inhabitants of the unenlightened parts of the world, may be denominated *Atheists*. In this view is the word used in the Greek text. Eph. ii. 12. Atheists, in the usual acceptation of the

the word, are distinguished into two classes; *speculative* and *practical*. A speculative Atheist is one who disbelieves and denies the being of a God. Speculative Atheism may be subdivided into *direct* and *indirect*. A speculative Atheist of the former kind is one, who, in express terms, denies and disavows the being of God. A speculative Atheist of the latter sort, is one who pretends to allow that there is a God; but denies something so necessarily included in the idea of a God, or so essential to him, that to deny it is, in effect, to deny his being. Does one, for instance, allow that there is a God, but deny that there is a providence? the disavowal of the latter is a virtual renunciation of the former. It has all along been a question, Whether there is or can possibly be a direct speculative Atheist? The discussion of this question, as unnecessary, I now wave. In Psal. xiv. 1. indeed, it is affirmed, that *the fool hath said in his heart, that there is no God.* But is it not the wish of the unsanctified affections, not the proper determination of the deliberate judgment, which these words express?

A practical Atheist is one who acts as if there were no God to superintend his conduct. Of practical Atheism, who among us can plead innocent? Are not the instances innumerable in which we all have acted in a manner incompatible with a due persuasion of the Being, the perfections, and the providence of God? On this account, let us all take shame to ourselves in the sight of our omniscient Maker. That there is a God, is a truth that admits of a vast compass of proof. As it is the foundation of natural as well as revealed religion, Pagans and Mahometans as well as Jews and Christians allow it. Universal and obstinate as the depravity of human nature is, the notion of a Deity seems to prevail throughout the world. What nation, under heaven, is so abandoned and barbarous as not admit of some sort of Deity and religious worship? That there

is a God, is a truth, which all the works of creation, and all the works of providence, concur to proclaim. Againſt Atheiſm both reaſon and revelation remonſtrate. That there is a God, is the radical, the primary, the fundamental principle of revelation. The very firſt thing which it aſſerts is, that the divine Being, who is equally without beginning and without end, at the commencement of time, produced out of nothing that vaſt univerſe, of which our little world is but a ſmall part. Of the being, perfections, and providence of God, even the moſt gracious perſon on earth, indeed, may be tempted to doubt. But if we entertain a doubt concerning God in any of all theſe reſpects, it is not for want of evidence. Great, indeed, is the infidelity and ſcepticiſm of the depraved heart. Let us, therefore, guard againſt the ſuggeſtions of Satan, and of our own hearts; ſtudying to be well eſtabliſhed and confirmed in this fundamental truth.

As to the great queſtion, What is God? there are eſpecially two ſources of information concerning it; the works of God, and his word. From his works of creation and providence, which we have acceſs every day to contemplate, we may learn, not merely that he is, but in ſo far what he is. *The heavens declare the glory of the Lord, and the firmament ſheweth his handy-work. Day unto day uttereth ſpeech, and night unto night ſheweth knowledge. There is no ſpeech, nor language, where their voice is not heard.* Pſal. xix. 1, 2, 3. *For the inviſible things of him, from the creation of the world, are clearly ſeen, being underſtood by the things that are made, even his eternal power and Godhead; ſo that they are without excuſe.* Rom. i. 20. In theſe works he appears a Being of unbounded ſovereignty, doing what he pleaſes without control; as all-wiſe, doing all things in the beſt manner, and for the beſt ends; as all-powerful, nothing being able to defeat his deſigns or obſtruct the accompliſhment of them. But in his word, he has manifeſted himſelf

himſelf to us in a manner peculiarly gracious and endearing. The word diſcovers him as in Chriſt. What a delightful employment, to a devout mind, to contemplate the ſtupendous works of creation and providence in connection with the word! How aſtoniſhingly delightful to think, that he who produced, in an inſtaneous manner, and by a word, the almoſt unbounded univerſe, is our redeeming God! If we conſult revelation for a direct anſwer to the great queſtion, *What is God?* It gives eſpecially a threefold anſwer to it. It affirms that *God is* LIGHT. 1 John i. 5. This character beſpeaks three things; infinite knowledge, immaculate purity, and unbounded felicity. It aſſerts that *God is* LOVE. 1 John iv. 16. This truly is an amiable view of God. It evidently refers to the endearing diſcoveries which he has made of himſelf in the aſtoniſhing œconomy of our redemption. In the words which introduced this Lecture it is ſaid, *God is a Spirit.* This leads me to the more particular conſideration of the

Second member of the diviſion of the anſwer; to conſider what is predicated of God—*God is a Spirit, infinite, eternal, and unchangeable; in his being, wiſdom, power, holineſs, juſtice, goodneſs, and truth.* This I may diſtribute into two parts; what I may call the nature of God, and his ſupereminent perfections.

Firſt, His nature. He is a ſpiritual Being. In order to aſſiſt us in forming ſome faint notion of this infinite, eternal, and unchangeable Spirit, let us, in the entry, take a view of ſpiritual natures of the created kind.

The moſt obvious diſtinction of creatures is into two kinds, *material*, and *immaterial*. Of material beings, we know of a great variety of ſpecies, and there are, no doubt, various ſpecies, of which we know not. Of the immaterial kind, we know only, as I had occaſion to obſerve in a former Lecture, of two ſpecies, the angelic and the human. Angels are ſtiled *ſpirits*. Heb. i. 14.

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The human ſoul alſo is denominated a *ſpirit.* Eccl. xii. 7. How difficult is it to form a diſtinct idea, or give a proper definition, of a ſpirit? Notwithſtanding that our ſoul is a conſtituent, and the principal part of our nature, how ignorant are we of it? How unacquainted are we with the myſterious union between it and the other conſtituent part of our nature? How unknown to us are the nature, the ſociety, and the enjoyments of angelic ſpirits? What then can we pretend to know of that great Being, who is the Father of ſpirits?

Between body and ſpirit, matter and mind, there is an eſſential difference. Body denotes a compound being, reſolvable into the parts of which it is compounded. In a ſpirit there is no ſuch compoſition; and, therefore, it is incapable of diſſolution. Thus, ſpirit is ſuperior to body. Man is ſuperior to the other creatures in this lower world. For, though he, in common with them, has a material part, he, in ſuperiority to them, has an immaterial. Angels are ſuperior to men. For they are wholly immaterial and immortal. The ſuperior excellency and worth of the ſoul our Lord intimates when he aſks, *What ſhall a man give in exchange for his ſoul?* What in all the world is of equal value with it, or can be a ſufficient equivalent for it? Thus mind bears ſuch a phyſical reſemblance to God as matter does not. God is the former of our bodies; but he *is the Father of* our *ſpirits.* Between the divine Spirit, however, and every other ſpirit, there is the utmoſt diſparity. Spirit, as applied to God, is to be underſtood two ways. It denotes the third perſon of the myſterious Trinity, as diſtinguiſhed from the firſt and the ſecond. In John v. 7. for inſtance, the Holy Ghoſt, or Holy Spirit, is diſtinguiſhed from the Father and the Word. The Spirit, in the myſterious order of ſubſiſtence, is the third perſon, the Father the firſt, and the Son the ſecond. But, in the text which uſhers in this Lecture,

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it denotes that uncreated, underived, self-existent, independent Godhead, essence, or nature, which is not peculiar to one of the divine persons, but common to all the three. God is affirmed in the answer to be a Spirit, according to the scriptures, and in opposition to an ancient sect of heretics, who, understanding every thing spoken of God in a literal sense, particularly what is affirmed in relation to the creation of man, whom he is said to have made after his own image, held that God has bodily parts and a human form. Those heretics are, in ecclesiastical history, called Audeans, from Audeus their leader, and often *Anthropomorphites*, a name compounded of two Greek words, the one signifying *human*, and the other *shape* or *form*. That corporeal parts and bodily members, are in the scriptures ascribed to God, is certain. For this ascription of a human form and bodily members to God, two reasons may be assigned.

1. It may have been occasioned, in several instances, by the appearances of the Son of God in a temporary human form, especially in the patriarchal ages. Then his actual incarnation was foretold. But it was not to happen till a distant period. In order, therefore, to confirm the ancient believers in the faith and expectation of it, they were, on various occasions, favoured with visible representations and anticipations of it. We read, for instance, Gen. xviii. chapter, of three angels appearing to Abraham in the shape of *men*; and for this reason expressly called *men*. That one of them was the uncreated Angel of the eternal covenant is manifest; for he is expressly stiled JEHOVAH, which we have already found to be the incommunicable name of the everlasting God.

2. It is in accommodation and condescension to our capacities and apprehensions. Were the great God to speak of his essence and attributes, as he is in himself, instead of being informed, we would be confounded.

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He ſpeaks, therefore, of his perfections and operations in terms manifeſtly alluding to human properties and actions. On perſons whom we love, we look with an evident air of complacence and ſatisfaction. Thus God's face denotes his favour. We become acquainted with perſons and things by ſeeing or hearing of them. To intimate that perfect knowledge God has of his creatures and their circumſtances, eyes and ears are attributed to him. It is chiefly by our arms and hands we exert our bodily ſtrength in performing the various actions of life. Often do the ſcriptures apply arm and hand to God, to expreſs his irreſiſtible power, and the glorious effects of it in his works of creation, providence, and grace. Thus the attribution of bodily members to God, can be accounted for in the fulleſt conſiſtency with the ſpirituality of his ineffable nature. How different is the divine Spirit from every other ſpecies of ſpirits! He is an uncreated, underived, independent Spirit. What he is, he is in and of himſelf. This phraſe, indeed, has an ambiguity in it. In one view it does, and in another it does not, apply to God. It may, in ſhort, be underſtood either poſitively or negatively. Poſitively underſtood, it does not apply to him. He is not ſelf-produced. No thing can give being to itſelf. It cannot be both the cauſe and the effect. Negatively interpreted, it applies to God in oppoſition to all creatures. He is not from any other. All other ſpirits are from him. He has being in and of himſelf. I am,

Secondly, To conſider the ſupereminent perfections of the divine nature, according to the order in which the Compilers of the Catechiſm have here enumerated them. Properties of two kinds, *eſſential* and *perſonal*, are attributed to God. Of the latter, by which the different divine ſubſiſtencies are diſtinguiſhed, a following anſwer ſpeaks. It is of the eſſential perfections of that divine nature, which is not peculiar to any one of the uncreated three, but common to them all, this anſwer treats.

treats. These perfections are divided into two classes, which have been distinguished by different names. They have been called *primary* and *secondary*, *negative* and *positive*, *incommunicable* and *communicable*, *natural* and *moral*.

In whatever view we consider God, we must strictly adhere to the proper notion of a Spirit. Every idea of composition must be banished from our minds. The perfections of God neither are essentially different from himself, nor from one another. In various views, however, has he discovered himself to us. The reasons of the different appellations given to the two classes, into which his essential perfections are usually distributed, are obvious. Of the three attributes called incommunicable, I shall give a brief account in order.

The first is *infinity*. To be infinite, according to the literal signification of the word, is to be unbounded and unlimited. In every view must creatures be limited and bounded. Of what astonishing extent must the great universe be? Modern discoveries in astronomy open to the human mind prospects and views, which give it such exalted ideas of the divine perfections, as astonish and delight in a manner no words can fully express. Here are worlds upon worlds, unnumbered and unknown. But vast even beyond imagination as the universe is, it cannot be absolutely unbounded. It must have limits and boundaries though to us unknown. Accordingly, the Supreme Being is said to transcend, far transcend, the very utmost limits of creation. This is necessarily implied in Solomon's words—*Will God in very deed dwell with men on the earth? Behold, heaven, and the heaven of heavens cannot contain thee; how much less this house which I have built?* 2 Chron. vi. 18. The knowledge of those angelic beings, who have attended the throne of God, and have been employed to execute his orders in all parts of his vast empire for between five and six thousand years, must be very extensive; but it is not infinite.

In every view is God infinite. A number of inſtances in which he is ſo, we have in the ſequel of this anſwer. In the Larger Catechiſm, there is mention of other inſtances, which, though not expreſſed, are implied here. Such is the perfection of God. A kind of perfection the ſcriptures aſcribe to angels and to men. Not only the unfallen angels, but triumphant ſaints are ſaid to be perfect. The perfection of creatures, however, muſt ever correſpond to their nature. Limited is the latter; and, therefore, bounded muſt the former alſo be. When our divine Redeemer commands us to be perfect *as our Father who is in heaven is perfect.* Matth. v. 48. he cannot mean an equality between his perfection and ours; but only ſuch a ſimilarity as comports with the infinite diſproportion between God and all his creatures. God is ſaid to be infinite in felicity. Different degrees of felicity obtain among the creatures. I do not ſpeak of the creatures incapable either of felicity or miſery. In a very low degree only can many creatures feel either pleaſure or pain. But, as the happieſt of creatures are of a limited nature, their felicity alſo muſt be circumſcribed within certain boundaries. How happy the great God is, he himſelf only knows. Infinitely happy has he ever been; and muſt he ever be. An enhancement of his felicity on the one hand, and a diminution of it on the other, are equally incompatible with his perfection and immutability. In perfection and felicity, he is eternal and unchangeable, as well as infinite. This reminds me of the

Second incommunicable attribute of Deity; *eternity.* The word which, often in the ſacred ſcriptures, is tranſlated *eternal*, or everlaſting, is not altogether without ambiguity. It is uſed eſpecially in two views; to denote either a limited or an unlimited duration. The ceremonial inſtitutions delivered to the ancient Jews, for inſtance, are ſaid to be *everlaſting*, or to continue *for ever.* Exod. xxvii. 21. We read in Gen. xlix. 26.

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of the *everlasting hills;* so called, to intimate their great antiquity, stability, and duration. The word sometimes expresses a duration, which, though not without beginning, is without end. In this view, angels and men, and, indeed, all the creatures may be said to be eternal; for, though they had a beginning, they will have no end. But eternity, in the proper and full acceptation of the word, which signifies a duration equally without beginning and without end, is peculiar to the great God. The supposition that there was a period at which God began to be, is equally repugnant to reason and revelation. Accordingly, as reason, as well as revelation, though not with equal clearness, evinces that there is a God, and that what he now is, he ever must have been, the wiser Heathens have acknowledged the eternity as well as the unity of God. Much, indeed, have they said in relation to the genealogy of their gods. But they, perhaps, intend gods of an inferior kind, in contradistinction to one supreme God. It has been observed, that the ancient Egyptians, who dealt much in hieroglyphics, or mystical figures and symbols of deified persons and sacred things, represented the Deity by a circle, to signify a Being equally without beginning and end. The Romans, for the same reason, are said to have built their temples in a circular form. Pythagoras, a celebrated philosopher, who flourished about five hundred years before the birth of Christ, enjoined his disciples to move in the worship of the Supreme Being in a circular manner.

But for a clear and satisfactory view of this, as well as every other perfection of Deity, we are indebted to supernatural revelation. To the eternity of God it gives numerous attestations. The prayer of Moses, the man of God, is ushered in thus—*Lord, thou hast been our dwelling-place in all generations. Before the mountains were brought forth, ere ever thou hadst formed the earth and the world; even from* EVERLASTING *to* EVERLASTING

ING *thou art God.* Pſal. xc. 1, 2. *Of old haſt thou laid the foundation of the earth; and the heavens are the work of thy hands. They ſhall periſh, but thou ſhalt endure; yea, all of them ſhall wax old like a garment; as a veſture ſhalt thou change them, and they ſhall be changed. But thou art the* SAME, *and thy years ſhall have* NO END. Pſal. cii. 25, 26, 27. *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?* Iſa. xl. 28. *Thus ſaith the Lord, the King of Iſrael, and his Redeemer the Lord of hoſts, I am the* FIRST, *and I am the* LAST, *and beſides me there is no God.* Chap. xliv. 6. One of his all-glorious titles is, *The high and lofty One that inhabiteth eternity, whoſe name is holy.* chap. lvii. 15. Accordingly, in order irrefragably to prove the ſupreme Deity of our Saviour, he is ſtiled THE FIRST and THE LAST. Rev. i. 8, 11.

In his being, in his wiſdom, in his power, in his holineſs, in his juſtice, in his goodneſs, and in his truth, is the great God eternal, as well as infinite and unchangeable. In time, indeed, we have emanations and effects of his being and perfections which did not obtain from eternity. But in himſelf he is in time what he was prior to the commencement, and what he will be poſterior to the expiration, of it. Infinitely does his duration differ from ours. Our duration conſiſts in a ſucceſſion of days and years; one paſt and another to come. But eternity, the duration of the great God, is an everlaſting NOW. Days and years, indeed, are applied to eternity, and to God. But infinitely do his days and years differ from our days and years. How ſignificant is Job's queſtion? *Are thy days as the days of man? Are thy years as man's days?* Job x. 5.

The third perfection of Deity, mentioned in the anſwer as incommunicable, is his *unchangeableneſs.* The divine immutability has been conſidered in a twofold view; as *phyſical* and as *moral.* By the former, may be

be intended the immutability of his infinite eſſence. By the latter, may be meant the ſtability and inviolableneſs of his purpoſes and deſigns. Now that God, in both views, ever is invariably the ſame is manifeſt. To this important truth reaſon and revelation give their united teſtimony. His immutability may be inferred from his perfection. If a being changes, it muſt either be to the better or the worſe; and the ſuppoſition of either the one or the other implies imperfection. A change to the better beſpeaks paſt imperfection; and to the worſe preſent. A change of deſign, as well as a change of nature, diſcovers imperfection. One alters his purpoſe from an inconſtancy of temper; another from an unforeſeen occurrence; and a third from inability to perform what he really intended to do. Now in all theſe caſes, the change indicates imperfection. But as God is univerſally and abſolutely perfect, with him there can be no change. Is he, at any time, ſaid to repent of what he hath ſpoken, or what he hath done; to delay the accompliſhment of his promiſes, or forbear the execution of his threatenings? The expreſſion is metaphorical, and accommodated to our imperfect apprehenſions. It denotes a change in his providential adminiſtration and conduct; no change in his will and purpoſe. Similar expreſſions applied to God and to men muſt ever be interpreted in a manner that comports with the ſubject to which they are immediately applied. To the abſolute immutability of God in his eſſence and will, the ſcripture gives numerous and glorious teſtimonies. *God is not a man that he ſhould lie; neither the ſon of man that he ſhould repent: Hath he ſaid, and ſhall he not do it? or hath he ſpoken, and ſhall he not make it good?* Num. xxiii. 19. *He is of one mind, and who can turn him? and what his ſoul deſireth, even that he doeth.* Job xxiii. 13. *The counſel of the Lord ſtandeth, the thoughts of his heart to all generations.* Pſal. xxxiii. 11. The heavens and the earth *ſhall periſh, but thou ſhalt endure; yea, all*

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of them shall wax old as a garment; as a vesture shalt thou change them, and they shall be changed. But thou art the same, and thy years shall have no end. Psal. cii. 26, 27. *I am the Lord, I change not.* Mal. iii. 6. Accordingly, as an infallible proof of the divinity of the Saviour of the world, it is affirmed of him, that *he is the same yesterday, to-day, and for ever.* Heb. xiii. 8. What a rich spring of consolation is this to the church! What uncertain creatures are we? How fleeting are all worldly comforts! How precarious are all our earthly relations and friends! But with God there is not so much as the *shadow of turning.* Infallibly certain is the fulfilment of all his promises and purposes. *Wait, therefore, on the Lord: be of good courage, and he shall strengthen thine heart: Wait, I say, on the Lord.* Psal. xxvii. 14. God, in short, is UNCHANGEABLE, as well as INFINITE, and ETERNAL; in his being, wisdom, power, holiness, justice, goodness, and truth. I shall proceed to the consideration of those attributes of Deity, which are usually distinguished by the name of *communicable.*

Is it asked, for what reasons are they called *communicable?* Are they communicated from the Creator to the creatures? Do they now subsist in them as they ever do in him? By no means. Between God, in every respect, and his creatures, the disparity is natural and necessary. Neither being nor any of the properties of it can possibly belong to creatures as they do to God. These perfections, however, are called communicable for an obvious reason. God has produced creatures, which in being, wisdom, power, holiness, justice, goodness, and truth, bear such a distant and faint resemblance to his being and moral attributes, as the infinite disparity between him and them will admit. There are especially three respects in which they subsist in the great God, as they cannot possibly do in the most exalted of the creatures.

1. In him they are unoriginated and underived. For, as I said already, what he is, he is in and of himself. In

In all creatures being and the perfections of it must be originated and derived. What they, as creatures, are, they are not of themselves, but of God. So speaks the great Apostle of the Gentiles in his oration to the Athenians—*In him we live, and move, and have our being.* Acts xvii. 28.

2. In God they are essential and necessary. He cannot but be; and he cannot but be infinitely, eternally, and immutably wise, powerful, holy, just, good, and true. The being of all creatures depends upon his Sovereign will. Neither are these moral perfections natural and essential to rational creatures as such. Man, for instance, in his original state, was wise and holy, just and good; but his original wisdom and holiness, righteousness and goodness, were not essential to him as a man. For when he sinned, he was deprived of them; but he did not cease to be a man.

3. These perfections not only belong to God, but subsist in him infinitely, eternally, and unchangeably. Many creatures are wise, powerful, holy, just, and good; but neither in wisdom, or power, or holiness, or goodness, are they infinite, eternal, or unchangeable. Their being, and all the perfections of it, are not only circumscribed and limited, but had a beginning; and, though they have no end, it is not because they are in themselves incapable of change, or necessarily without end; but because God in sovereignty has decreed the continuation and perpetuity of them. No less than seven different instances in which God is infinite, eternal, and unchangeable, are here specified.

Being is ascribed both to God and to men; but infinitely different is his being from theirs. Having already considered the nature of God as a Spirit, I need not now insist on his being. His being is uncircumscribed and unbounded. Every where is he in point of operation; upholding all the worlds and all the creatures he has made. Every where is he in point of observation;

ſervation; inſpecting and ſuperintending all his creatures and all their actions. But this is not all. He himſelf is every where. His eſſence is no leſs unlimited than his power. He is the omnipreſent as well as the omniſcient God. Between his immenſity and omnipreſence metaphyſicians have diſtinguiſhed thus—In reſpect of the latter, he fills the great univerſe—In reſpect of the former, he tranſcends the utmoſt boundaries of it. His omnipreſence, therefore, is included in his immenſity. Of this glorious perfection of Deity the Pſalmiſt has given us a majeſtic deſcription in the following words —*Whither ſhall I go from thy Spirit? or whither ſhall I flee from thy preſence? If I aſcend up into heaven, thou art there? If I make my bed in hell, behold, thou art there? If I take the wings of the morning, and dwell in the uttermoſt parts of the ſea; even there ſhall thy hand lead me, and thy right hand ſhall hold me.* Pſal. cxxxix. 7,—10. How magnificently is his omniſcience deſcribed in the following verſes!—*If I ſay, ſurely the darkneſs ſhall cover me; even the night ſhall be light about me. Yea, the darkneſs hideth not from thee; but the night ſhineth as the day. The darkneſs and the light are both alike unto thee.* ver. 10, 11. Now, as the being of God is neceſſary, it is not only without beginning and without end; but incapable of change. The ſcripture, therefore, aſcribes being to God, as if it belonged to him only, and to no other. And no wonder; for he exiſts as no other can exiſt. How emphatic and expreſſive is the account he gives of himſelf to Moſes! I AM THAT I AM. Exod. iii. 14. The import of which words no tongue, human or angelic, can fully unfold. It is, as if he had ſaid; I am what I ever was, and what I ever will be—What I am, I am in and of myſelf—And what I am, is known only to myſelf. When an ancient Patriarch aſked the uncreated Angel of the everlaſting covenant—What is thy name? He appeared as if he wiſhed to wave the queſtion. He ſaid, *Wherefore is it, that thou doſt aſk after my name?* Gen. xxxii. 29.

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As for the order in which the moral attributes are here arranged, it is unneceſſary to aſſign particular reaſons for it. The propriety, however, of prefixing wiſdom to power, is obvious. The great and glorious works which God, by an exertion of his Almighty power, produceth in the ſeveral ages of time, he, in the moſt conſummate wiſdom, preconcerted from the unbeginning ages of eternity. In each of them he diſcovers deep deſign. They all reflect the higheſt honour upon his inſcrutable wiſdom, as well as his reſiſtleſs power and boundleſs goodneſs. Let us now, in a very curſory manner, review the ſeveral attributes called *communicable*, in the order of the anſwer.

1. *Wiſdom.* Neither of this, or of any other of the perfections of Deity here enumerated, need I give any logical definition. The general meaning of wiſdom, as applied both to God and to creatures, is manifeſt. In compariſon to the wiſdom of God, the wiſdom of men and angels is fooliſhneſs. This may account for an expreſſion, the deſign of which otherwiſe may not be ſo obvious. It is ſaid, *he chargeth his angels with folly.* Of folly, angels as well as men are capable. But the perfection of the divine Being excludes all poſſibility of folly. Infinitely ſuperior is God in wiſdom to all his creatures. Neceſſarily limited is the wiſdom of all creatures. It neither is without beginning, nor in itſelf incapable of an end. But abſolutely unbounded, equally without beginning and without end, is the wiſdom of God. His wiſdom or his knowledge is not greater in time than it was from eternity. In order that he might diſplay this ſhining perfection of his nature, he purpoſed in himſelf from the earlieſt of ages to create all worlds; and particularly to redeem the church. How admirably are his works of creation, providence, and redemption, calculated for the accompliſhment of this important deſign! Were we to take a ſurvey of creation, and to view the œconomy of redemption, how would we be de-

lighted! how would we be aſtoniſhed! Whether we look upward to the heavens, or downward to the ground; whether we ſearch the bowels of the earth, or the bottom of the ſea; the mineral, the vegetable, or the animal world, can we forbear to exclaim with the devout Pſalmiſt—*O Lord, how manifeſt are thy works! In wiſdom haſt thou made them all.* Pſal. civ. 24. In the contrivance of works of ſuch magnitude, and of ſuch vaſt variety, how conſpicuous is wiſdom! On the general map of creation, our little world is no more than a point merely perceptible. In the preſervation and government, as well as the creation of ſuch aſtoniſhing worlds, what deep deſign and conſummate wiſdom do we diſcern! In the ſurvey and contemplation of ſuch ſtupendous works we are loſt in unutterable and everlaſting wonder.

Eſpecially does this eminent perfection of Deity ſhine with diſtinguiſhed luſtre in the hemiſphere of the church; in the grand œconomy of our redemption. Into this ſuperior diſplay of wiſdom do angels look with amazement. From the church on earth, and the moſt glorious of all works accompliſhed in it, thoſe celeſtial intelligencies deſire to learn *the manifold wiſdom of God.* Eph. iii. 10. In the ſeveral ſtages and ſteps of redemption may we trace the manifold wiſdom of God. How worthy of its infinite Author is this glorious ſcheme! What anarchy and diſorder did ſin introduce into the moral world! Did not even the divine attributes, in the view of its entrance, ſeem to be at variance among themſelves? While mercy pled that ſinners ſhould be ſpared, juſtice inſiſted for the infliction of deſerved puniſhment; and an adequate ſatisfaction for the offence it had received. But wiſdom, as a great umpire interpoſing, to the aſtoniſhment of all worlds, propoſes an unexpected expedient; in which mercy and juſtice, with equal readineſs, acquieſce. In conſequence of which, juſtice has its utmoſt demands anſwered; and mercy has the moſt copious

copious egreſs to ſinners. How conſpicuous is wiſdom in the choice of the Subſtitute and Surety of ſinners! How proper that he, who, in the myſterious order of ſubſiſtence, is the middle perſon of the Trinity, ſhould be choſen to be the Mediator between God and men! So wiſely are matters adjuſted, that, though an exchange of perſons is admitted, and ſatisfaction accepted from the Surety in the place of ſinners, the ſame ſpecific nature that ſinned ſuffers and ſatisfies for ſin. What a glorious diſplay of incomprehenſible wiſdom have we in the conſtitution of the Mediator's perſon! Muſt not he, who is a partaker of the natures of the offended and offending parties, be the fitteſt to act and bring about reconciliation between them? In the applicatory part of redemption, as well as the impetration of it, how illuſtrious is wiſdom! Numberleſs are the inſtances here, in which the footſteps of wiſdom may be traced. In the firſt ingathering of ſinners to Chriſt, the ſeaſon, the means, and all the other circumſtances of it, how manifeſt is the wiſdom of God! In the diſpoſal of them poſterior to their converſion; in the manner of carrying on the good work in them, from the commencement to the conſummation of it; in their manifold and complicated afflictions and trials outward and inward; in the various ſignal ſupports and deliverances which their redeeming God works for them; what demonſtrations have we of *wiſdom*, which never can be nonpluſſed, and never can err. When the myſtery and work of grace and providence ſhall be perfected in them, and they look back on all the way the Lord their God leads them in the wilderneſs, with what unanimity and joy will they approve of his wiſe diſpenſations and diſpoſals concerning them in the world!

2. *Power.* This perfection, as well the preceding, is aſcribed, though very differently, both to God and to his creatures. To irrational creatures as well as rational, is it aſcribed. How magnificent is the deſcrip-

tion of the ſtrength of *Behemoth?* Job. xl. 15,—34. Concerning this extraordinary animal, indeed, interpreters and critics are divided in their ſentiments. It is by many underſtood of the elephant; which is the largeſt, the ſtrongeſt, and, at the ſame time, the moſt tractable of terreſtrial quadrupeds. This animal is well known both in Aſia, and in Africa. The Behemoth has been by others underſtood of a ſingular ſort of four-footed beaſt, known by the name of Hippopotamus, or the *river-horſe.* This animal is found about the Nile, and other rivers of Africa. Power is applied eſpecially to creatures of the rational kind. But what is the ſtrength of an angel in compariſon of the power of Jehovah? In power no leſs than in wiſdom is he infinite. What the extent of his power is, he himſelf only knows. Ever is a diſtinction to be made between the extent of his power and the counſels of his will Never has he acted, nor ever will he work, according to the full extent of his power. Can any thing be impoſſible with God? No thing, to ſpeak with ſtrict propriety, can be too hard for the omnipotent God. There are, however, two ſorts of things, which it may be ſaid, he cannot conſiſtently do. But this inconſiſtency or impoſſibility of doing them, far from arguing any defect of power, ariſes from his perfection and immutability.

It may be ſaid, he cannot conſiſtently do any thing that he has not decreed to do. The reaſon is evident. His perfection and his immutability require, that he ever exerciſe his power in conformity to the counſel and determinations of his Sovereign will. Eph. i. 11.

It may be affirmed, that God cannot either decree or do any thing in itſelf abſurd or inconſiſtent with his perfections. Accordingly, there are no leſs than three things, which, the ſcripture expreſsly affirms, he cannot do. He cannot look with approbation on ſin. Heb. i. 13. He cannot deny himſelf. 2 Tim. ii. 13. He cannot lie. Heb. vi. 18.

Eternal

Eternal and unchangeable, as well as infinite, is the power of God. Glorious are the diſcoveries and proofs which he in time gives of his power, as well as of his wiſdom. What a lofty deſcription has one of the firſt ſacred writers given us of the power of God, diſplayed in his aſtoniſhing works? *He ſtretcheth out the north over the empty place, and hangeth the earth upon nothing. He bindeth up the waters in his thick clouds, and the cloud is not rent under them. He holdeth back the face of his throne, and ſpreadeth his cloud upon it. He hath compaſſed the waters with bounds, until the day and night come to an end. The pillars of heaven tremble, and are aſtoniſhed at his reproof. He divideth the ſea with his power, and by his underſtanding he ſmitteth through the proud. By his ſpirit he hath garniſhed the heavens, his hand hath formed the crooked ſerpent. Lo, theſe are parts of his ways; but how little is known of him: but the thunder of his power who can underſtand!* Job xxvi. 7,—14. With ſtill brighter ſplendor does this great perfection of the Godhead ſhine forth in the work of redemption. How inſtantaneouſly was that vaſt maſs of matter, which we call the great univerſe, produced out of nothing? *By the word of the Lord were the heavens made: and all the hoſt of them by the breath of his mouth. For he ſpake, and it was done; he commanded, and it ſtood faſt.* Pſal. xxxiii. 6, 9. But how hard a work is redemption! Neither was it in ſo eaſy a manner, nor ſo ſoon, accompliſhed. That divine perſon, who, with a word, and within the ſmall compaſs of ſix days, created the heavens and the earth, was employed in this arduous work for no leſs than long thirty-three years. In order to the accompliſhment of it, it behoved the Lord of life and of glory to be brought to the duſt of death. Numberleſs are the inſtances in which Almighty power is requiſite and exerted in the application of redemption. Signally is it exerted in the firſt regeneration and gradual ſanctification of ſinners.

Great

Great is the ſtrength of indwelling ſin. Were it not for the power of God, it would be for ever invincible. But what a pleaſing reflection is it, that how ſtrong ſoever ſin and Satan may be, the Redeemer and his grace are infinitely ſtronger!

3. *Holineſs.* This truly is a darling perfection of Deity; an attribute which eſpecially he delights to honour. Holineſs is, indeed, aſcribed to creatures. But God is infinitely, eternally, and immutably holy, as well as wiſe and powerful. In the creation of angels and men, and in all his other works, providential and gracious, in the world and the church, has he manifeſted his holineſs, as well as his wiſdom and his power. Not only is he infinitely removed from all moral impurity; but in numberleſs inſtances ſhows how much he abhors every ſpecies of it. *The Lord is righteous in all his ways, and holy in all his works.* Pſal. cxlv. 17. As our redemption is the chief of the ways and works of God, in it eſpecially is his holineſs diſplayed. Strikingly was it manifeſted in the preternatural formation of the holy humanity of Jeſus Chriſt in the womb of an unholy woman. Irrefragably was it demonſtrated in the extreme ſufferings the Redeemer underwent in the ſtead of unholy ſinners. That it was for the vindication and honour of the divine purity, as well as juſtice and veracity, he ſubmitted to ſuch unparallelled ſufferings, he himſelf intimates to us—*My God, my God, why haſt thou forſaken me? Why art thou ſo far from helping me, and from the words of my roaring? O my God, I cry in the day-time, but thou heareſt not; and in the night ſeaſon, and am not ſilent.* Having uttered this grievous complaint, he ſeems as if he would correct himſelf; for he adds—*But thou art holy, O thou that inhabiteſt the praiſes of Iſrael.* Pſal. xxii. 1, 2, 3. It is as if he had ſaid—Why do I complain of my unexampled ſufferings? Are they not indiſpenſibly requiſite for the manifeſtation and glory of thy immaculate purity; to which ſin hath done ſuch indignity and diſhonour?

Eminently

Eminently is this bright perfection of the Godhead manifested and glorified in that mysterious sanctifying work of the Spirit, which at a very early period commenced; and, in all the several intermediate ages of the world, has been going on in the church! Myriads of myriads now in the better world, have had the happy experience of this inward and hidden work, which no man knows but he that is the distinguished subject of it. On account of which works, we have, in the scriptures of both Testaments, numerous ascriptions of holiness to the glorious Author of them. In these ascriptions angels join with saints. So the evangelical Prophet informs us. *In the year that king Uzziah died*, says he, *I saw also the Lord sitting upon a throne high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said*, HOLY, HOLY, HOLY, *is the Lord of hosts, the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the voice was filled with smoke.* The effect which this vision of the unspotted purity of God, and the consideration of his own impurity, had upon this holy man, we learn from what follows. *Then said I, Wo is me, for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts.* Isa. vi. 1,—5. Similar to the words of the evangelical Prophet, are those of the Apostle John. *And the four beasts had each of them six wings about him, and they were full of eyes within, and they rest not day and night, saying*, HOLY, HOLY, HOLY, *Lord God Almighty, which was, and is, and is to come. And when those beasts gave glory, and honour, and thanks, to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fell down before him that sat on the throne, and worshipped him that liveth for ever and ever, and cast*

caſt their crowns before the throne, ſaying, 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. Rev. iv. 8,—11.

3. *Juſtice.* Infinitely, eternally, and immutably juſt, as well as wiſe, powerful, and holy, is God. Glorioufly does his juſtice appear in his moral government, and in all the ſeveral acts of it. Holy, he hates ſin; and juſt, he puniſhes it. In the diſtribution of gracious rewards on the one hand, and the infliction of juſt puniſhments on the other, is his juſtice manifeſted. In all the temporal judgements which God inflicts on perſons and families, nations, and churches, for ſin, does he diſplay his juſtice, as well as his holineſs. But the moſt tremendous diſplay of it is in the ſufferings of the Son of God, in the capacity of our fulfilling Surety. How awful the commiſſion given to the bloody ſword! *Awake, O ſword, againſt my Shepherd, and againſt the man that is my fellow, ſaith the Lord of hoſts; ſmite the Shepherd.* Zech. xiii. 7. Such another ſpectacle the ſun never beheld. Nay, the ſun bluſhed, and was aſhamed to behold it. Be aſtoniſhed, O heavens! Rather than that ſinners ſhould not be ſaved: rather than that the juſtice of God ſhould not be diſplayed and glorified in their ſalvation, he would ſubject his own dear Son to a death, at once the moſt ignominious and the moſt excruciating. Having thus received a vicarious ſatisfaction for their ſins from his Son, in the capacity of their fulfilling Surety, his juſtice appears no leſs than mercy in their ſalvation. So ſpeaks the great Apoſtle of the Gentiles, in relation to their juſtification; and what he affirms with regard to it, is equally applicable to every other part of their redemption. *Being juſtified through the redemption that is in Jeſus Chriſt; whom God hath ſet forth to be a propitiation through faith in his blood, to declare his righteouſneſs; that he might be* JUST, as well as merciful, *and the* JUSTIFIER *of him that believeth*

in

in Jesus. Rom. iii. 24, 25, 26. So far is justice now from being an obstacle in the way of our salvation, that it, no less than the love and the faithfulness of God, affords the fullest security for it. Did justice forbid the egress of mercy to sinners without an adequate satisfaction for sin? No less does it require the actual communication of all the blessings which the Surety has purchased for sinners. The communication of these benefits is at once an act of justice and of mercy. Unworthy and needy are they. But infinitely worthy is the Lamb that was slain, and the blood which he shed. So eminently is the scheme of redemption concerted, that in it there is no less a display of the most tremendous, than of the most consolatory attributes of Deity. Nay, in consequence of the interposition of the Mediator, inexorable justice itself wears no longer an alarming, but, on the contrary, a most encouraging aspect. Is *it a righteous thing with God to recompense tribulation to them who trouble* the saints? It is no less a righteous thing with him to recompense *rest* to the now troubled saints. In other words, justice is equally conspicuous in the distribution of rewards to the godly, and punishments to the ungodly. 2 Thess. i. 6, 7.

5. *Goodness.* This, indeed, is an amiable perfection of Deity. In goodness, as well as wisdom, power, holiness, and justice, is God infinite, eternal, and unchangeable. Innumerable are the instances in which he has manifested his goodness. What but goodness could prompt him to create the heavens and the earth? What but goodness could stimulate him to redeem any of his sinful creatures? Good, indeed, as well as wise and powerful, did God appear in creation. What honour does the Mosaic account of it reflect upon his goodness, as well as his wisdom and his power? With great propriety does the inspired Writer conclude his account thus—*And God saw every thing that he had made, and, behold, it was very good; and the evening and*

the morning were the sixth day. Gen. i. 31. On this joyful occasion *the morning stars sang together, and all the sons of God shouted for joy.* Job xxxviii. 7. Good, as well as wise and powerful, does God appear in the preservation and government of this great universe. But the most astonishing display of this, as well as all the other attributes of Deity, is in the redemption of the church. In the formation of the great plan, and in the execution of it from first to last; in the impetration, and also the application of our redemption, he appears good in a manner, and to a degree, that astonishes the inhabitants, not only of our own, but likewise of all other worlds. Whether we consult the annals of eternity, when the important plan was concerted, or the records of the past ages of time, in which it has been carrying into execution, we are constrained to exclaim with wonder and praise—*Truly God is good to Israel!* Psal. lxxiii. *Lord! what is man, that thou art thus mindful of him?* Psal. viii. 4. *O how great is thy goodness which thou hast laid up for them that fear thee!* Psal. xxxi. 19. O the unknown *length* and *breadth*, the unknown *heighth* and *depth* of the undertaking, the dying, the redeeming love of Jesus Christ to sinners of mankind!

Thus, the goodness of God might be considered not only as essential and relative, as it is in himself, and as it flows unto his creatures; but as general and special. Of it in the former view, all the creatures, as such, are partakers. Of it in the latter view, the saved, in an especial manner, are partakers. The celebration of the sovereignty and riches of it, manifested in the several stages of the great work of their redemption, will be their incessant and unwearied employment for ever.

6. *Truth.* From this perfection, God is oftener than once denominated in the scriptures. Thus Moses sings —*He is the rock, his work is perfect; for all his ways are judgment: a God of* TRUTH, *and without iniquity, just and right*

right is he. Deut. xxxii. 4. In this, as well as in each of his other perfections, he is infinite, eternal, and unchangeable. His truth, veracity, or faithfulneſs, refers eſpecially to his promiſes and threatenings; inſuring the accompliſhment of the former, and the execution of the latter. But, though he both executes his threatenings and performs his promiſes, he does both the one and the other at the time and in the way, which to his ſovereignty and wiſdom appear moſt proper. A work either of mercy or judgment may be delayed, or it may be haſtened. But what he hath ſaid, in the way of promiſe or of threatening, he will, either at an earlier period or a later, infallibly do. Often, indeed, has the Divine veracity been arraigned. For an inſtance of the non-execution of his threatenings, the well known caſe of the Ninevites has often been urged. Not only was their deſtruction threatened, but the time of it ſpecified. The Prophet was commiſſioned to cry, and to ſay unto them—*Yet forty days, and Nineveh ſhall be overthrown.* Jon. iii. 4. But it is added, verſe 10, *God ſaw their works, that they turned from their evil way; and God repented of the evil that he had ſaid that he would do unto them, and he did it not.* But muſt not a candid reading of the paſſage ſuggeſt to every unprejudiced mind an anſwer to the groundleſs cavil? Was there not, if not expreſſed, at leaſt neceſſarily implied, in the threatening and warning, an intimation that they were, or they were not, to be deſtroyed according as they did or did not, repent and reform? Thus, on the one hand, their non-repentance and deſtruction, and, on the other, their repentance and preſervation, were neceſſarily connected. Is not this the plain purport of the warning? And did not the event exactly correſpond to it?

Of God's breach of promiſe, indeed, we read Numb. xiv. 34. He beſpeaks Iſrael in the wilderneſs thus—*After the number of the days in which ye ſearched the land, even forty days, each day for a year, ſhall ye bear your*

iniquities; even forty years, and ye shall know my breach of promise. Strange expression! But is it not one of the many expressions, in scripture, accommodated to human capacity, and borrowed from human conduct? The consistency, the full consistency, of it with the Divine veracity and immutability is sufficiently manifest. That there was a non-accomplishment of the promise in relation to the typical Canaan, to the greater part of the Israelites who came out of Egypt, is certain. But what was the cause of this non-accomplishment of it? Was it owing to a want of veracity in God? Was he unable, or was he unwilling, to do what he had said? No. An inspired Apostle of the New Testament develops and unfolds the mysterious expression; assigning the true cause why Israel did not enter into the promised land. *For some, when they had heard did provoke; howbeit not all that came out of Egypt by Moses. But with whom was he grieved forty years? Was it not with them that had sinned, whose carcases fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief.* Heb. iii. 16,—19.

The accomplishment of the promises to the church or to particular persons, as well as the execution of the threatenings, may, indeed, be long delayed. Obstacles seemingly insurmountable may lie in the way. The utmost opposition may be made to his work in the church and in the soul. Matters, to friends as well as foes, may seem desperate. But a delay with God is no denial. Often has the extremity of the church, and of her particular ministers and members been his opportunity. During the delay of the execution of his threatenings, sinners may become daring and presumptuous. *Because sentence against an evil work is not executed speedily; therefore the heart of the sons of men is fully set in them to do evil.* Eccl. viii. 11. During the non-fulfilment of the promises of God the saints are apt to be discouraged

diſcouraged and intimidated. What comfortleſs and deſponding words are theſe? *Will the Lord caſt off for ever? and will he be favourable no more? Is his mercy clean gone for ever? doth his promiſe fail for evermore? Hath God forgotten to be gracious? hath he in anger ſhut up his tender mercies?* Pſal. lxxvii. 7, 8. But why does God either poſtpone the infliction of threatened judgments; or the communication of promiſed mercies? For both he has reaſons worthy of himſelf. Sovereignty is a darling perfection of his nature; which, by his works both of mercy and judgment, he delights to honour. How ſignally does he exerciſe his patience and forbearance toward unbelieving and impenitent ſinners? Is it not fit that militant ſaints ſhould ever have occaſion for the exerciſe of *faith*, *hope*, and *patience?* But the full and final accompliſhment of his promiſes, as well as the execution of his threatenings, he has infallibly inſured. *For the viſion is yet for an appointed time; but at the end it ſhall ſpeak, and not lie: though it tarry, wait for it; becauſe it will ſurely come, it will not tarry.* Hab. ii. 3.

This is a ſummary view of the *being* and *perfections* of the great God. On ſuch a ſublime ſubject how ready are we to *darken counſel by words without knowledge?* Job xxxviii. 2. Agur's confeſſion ſhall be mine. *Surely I am more brutiſh than any man, and have not the underſtanding of a man. I neither learned wiſdom, nor have the knowledge of the holy.* Prov. xxx. 2, 3. I reckoned it the leſs neceſſary to dwell on this moſt important of all ſubjects, in the explication of this anſwer, as his works of creation, providence, and redemption, from which we learn his being and perfections, will come under our review in the ſequel.

From what hath been ſaid, we ſee the deſign which the great God has in all the diſcoveries which he has made of himſelf to us; and with what view, and for what end, we ſhould contemplate and ſtudy both his glorious works ſpecified in the ſubſequent part of the Catechiſm;

chiſm; and his bleſſed word which is the ſubject of the anſwers to two preceding queſtions. His deſign in both, manifeſtly, is to make himſelf known to his rational and intelligent creatures. From both, therefore, let us endeavour to learn more and more of that Supreme Being, and of his ſupereminent perfections, in the inveſtigation and contemplation of whom all created intelligences, of every ſpecies, will be unweariedly employed for ever and ever.

Again, we may infer the abſurdity, as well as the impiety, of forming and entertaining, even in our minds, any repreſentation of the great God, ſimilar to the idea which we have of a material being. What figure or image can poſſibly repreſent an immaterial and omnipreſent Being? What unjuſt, low, unworthy views of God do many entertain? I do not ſpeak of Pagans or Mahometans. Even by them, of whom better things might be expected, it has been pretended, that the ſuppoſition of an immaterial being implies an abſurdity and contradiction. It is argued, That whatever exiſts muſt be material. Difficult, indeed, as I ſaid already, is it for us to form a proper and adequate conception of an immaterial being. But the difficulty does not at all ariſe from the inconſiſtency or contradiction in the ſuppoſition of ſuch a being; but from the imperfection of our capacity and apprehenſion. How has the great Jehovah been diſhonoured and degraded by low conceptions, and moſt injurious repreſentations of him? Let us all be aware of internal and mental idolatry.

How important and how neceſſary is it to be well eſtabliſhed in the belief of the being and perfections of God! Woful, indeed, is the prevalence of Atheiſm, infidelity, and ſcepticiſm in the world, and even among nominal Chriſtians. How many modern Sceptics have we? The ancient Sceptics were a ſect of philoſophers well known in hiſtory. They have been known by the name of Pyrrhonits, from their founder Pyrrho.

The

The diſtinguiſhing tenet which they held, was, that, as we can only judge of things from appearances, and appearances often are deceitful, every thing muſt be to us precarious and uncertain; and, therefore, we muſt ever remain in a ſtate of ſuſpenſe and doubt. With the Pyrrhonians, another ſect of ancient philoſophers, known by the name of Academics, who were the followers of Socrates and Plato, moſtly coincide in opinion. The pernicious tendency of ſuch a ſpirit of ſcepticiſm and infidelity is ſufficiently evident. The neceſſity of the firm perſuaſion of the being and perfections of God is obvious. If this foundation *be deſtroyed, what can the righteous do?* Pſal. xi. 3.

What a ſufficient and fit object of truſt for this world, and alſo for that which is to come, is God, and God as in Chriſt! How empty and how uncertain are all creatures? Inſufficient is creation, all creation, to be a portion to one ſoul? But on how firm a bottom do they reſt, on what a permanent foundation do they build, who, by a fiducial recumbency, depend on God? What a happy choice have they made! How great and glorious their proſpects and views! In the fruition of the all-ſufficient God, how happy muſt they be! and what a bliſsful eternity will they have! Let perſons of every deſcription, therefore, *be wiſe and be inſtructed. Kiſs the Son* of God, the Sovereign, as well as the Saviour, of the world, *leſt he be angry*; for if *his wrath be kindled but a little, bleſſed are all they*, and they only, *who put their truſt in him.* Pſal. ii. 10,—12.

Is God a Spirit, and ſuch a Spirit as we have deſcribed? Then let us not only worſhip him, but take particular heed from what principles, in what manner, and with what views, we do it. Ever muſt we worſhip him with our own ſpirit, and under the influence of his Spirit. *Jehovah ſeeth not as man ſeeth; for man looketh on the outward appearance, but the Lord looketh on the heart.* 1 Sam. xvi. 7. *How juſt his complaint!*

The

The Lord said, This people draw near me with their mouth, and with their lips do honour me; but have removed their heart far from me, and their fear toward me is taught by the precept of men. Isa. xxix. 13.

Is God, in fine, such a being as we have described? He must be at once the best friend, and the most dangerous enemy. The Almighty God an enemy! Tremendous thought! To whom is he an enemy? He is an enemy to sinners. So saith the scripture. *God is angry with the wicked every day.* Psal. vii. 11. An angry God! Awful thought! How necessary then, and how salutary the advice—*Acquaint now thyself with him, and be at* PEACE: *and thereby good shall come unto thee.* Job xxii. 21. *If God be for us, who can be against us?* Rom. viii. 31. Happy, indeed, is the people whose God is Jehovah. *Their heart and their flesh may fail them; but God ever will be the strength of their heart and their portion for ever. The fig-tree may not blossom, nor may any fruit be found in the vine; the labour of the olive may fail, and the fields may yield no meat; the flock may be cut off from the fold, and there may be no herd in the stalls: yet* even then shall they *rejoice in the Lord, they will joy in the God of their salvation.*

The

The Oneneſs of God.

1 TIM. ii. 5.

There is ONE *God* ——.

THIS chapter is introduced with an apoſtolical exhortation to the miniſters and other members of the church, to pray for men of all nations and deſcriptions; Gentiles, as well as Jews; kings, as well as ſubjects. The Jews of old, notwithſtanding the peculiar and narrow diſpenſation they were under, were required to pray for the proſperity of the ſeveral cities and countries, in which they at any time ſojourned. Explicit and full, to this purpoſe, is the letter which the Prophet Jeremiah ſent to the Jewiſh captives in Babylon. *Thus ſaith the Lord of hoſts, the God of Iſrael, unto all that are carried away captives, whom I have cauſed to be carried away from Jeruſalem unto Babylon, Seek the peace of the city whither I have cauſed you to be carried away captives, and pray unto the Lord for it; for in the peace thereof ſhall ye have peace.* Jer. xxix. 4,—7. Eſpecially muſt it be incumbent on the miniſters, and the members of the New Teſtament church, to pray for mankind of all nations and conditions; the high as well as the low; not only that they

may be reſtrained from perſecuting and moleſting the church; but that they may be converted to it, and become uſeful members of it. For *God will* now *have all men*, Gentiles and Jews; the rich and the poor, *to be ſaved. There is one God* of both Jews and Gentiles. During the Old Teſtament, he was in a peculiar manner the God of the Jews. But under the New, he is equally the God of Jews and Gentiles. For, as the text ſpeaks, There is ONE, and *only* one God. So ſaith the anſwer to the fifth queſtion in the Catechiſm —*There is one only, the living and the true God.*

To the preceding account of the being and attributes of God, the Compilers of this comprehenſive and well deviſed Syſtem, with the moſt evident propriety, immediately ſubjoin an account of the unity of God. That God is one, is a fundamental truth in religion. It has the concurring ſuffrages of reaſon and revelation to ſupport it. This ſhort, but important, anſwer might be divided into three particulars—That God is ONE—that he is one ONLY—and that he is the LIVING and the TRUE God.

I. GOD IS ONE. The various attributes predicated of God, as I obſerved already, neither are really diſtinct from his eſſence, or from one another. Three different modes of perſonal ſubſiſtence are aſcribed to the Godhead; as it belongs to the firſt, to the ſecond, and to the third of the eternal three. But the Godhead is indiviſibly one. *There are three that bear record in heaven, the Father, and the Word, and the Holy Ghoſt; and theſe three are one.* Now, that God is one, is affirmed here in order to the eſtabliſhment of a radical, a primary article in religion, both natural and revealed; and in oppoſition to the hereſies both of earlier and later times.

Such is the wild hereſy of the *Tritheiſts*, who, oppoſing the dictates of reaſon, as well as the doctrines of

of revelation, hold, that there are three diſtinct Godheads; or that the one Godhead is, or, at leaſt, may be, divided into three diſtinct parts; one belonging to the firſt perſon; another to the ſecond; and another to the third.

Such was the abſurd hereſy held by an ancient ſect of *Polytheiſts* of the third century, known in eccleſiaſtical hiſtory by the name of Manichees; denominated from their leader Manes, by birth a Perſian. What they held in general is, that there are two Gods, or two firſt cauſes of all things. The one, they ſay, is the cauſe of all good—the other of all evil; the latter, the author of the material creatures, conſequently of our bodies, and the God of the Old Teſtament; the former, the cauſe of the immaterial creatures, conſequently of our ſouls, and the God of the New Teſtament. The infamous founder of this unhappy ſect ſeems to have borrowed his notions from the ancient *Magi*, a ſect of religious philoſophers among the Perſians, and other eaſtern nations. From them the names *Magic* and *Magicians*, in uſe to this day, ſeem to have been derived. They held that there are two firſt principles, the one the origin of all good, and the other of all evil. The former they called *Oromaſdes*, the latter *Arimanius*. Light they conſidered as the moſt expreſſive emblem of the good God; and darkneſs as the fitteſt ſymbol of the evil. This ſect is ſaid ſtill to ſubſiſt in Perſia.

The ſuppoſition of two co-eternal Beings, independent Gods, or firſt cauſes, is no leſs repugnant to ſound reaſon than it is to the ſacred oracles. It implies a contradiction; and what implies a contradiction, or is in itſelf abſurd, is irrational, no leſs than antiſcriptural. Let us attend to the juſt definition and proper idea of Deity. Does it not denote a ſelf-exiſtent, independent Being, prior to all other beings, and the cauſe of them? Is not this the true, the juſt, the conſiſtent

ſiſtent notion of Deity? Such a being, and ſuch a being *only*, is God. Now let us for a moment ſuppoſe a plurality of gods. Either thoſe gods are, or they are not, equal in duration and other reſpects. Are they in duration and all other reſpects equal? Then no one of them can be God. For the being that is not prior and ſuperior to all other beings is no God. Are they unequal, one ſuperior and another inferior? Then the latter, at leaſt, cannot be God. If there be two Gods, either the one is, or he is not, the cauſe of the other. If the one be the cauſe of the other, the latter cannot be God. If the one be not the cauſe of the other, neither can the one or the other be God; for God not only exiſts prior to all other beings, but is the cauſe of them. Thus from natural principles can we demonſtrate the impoſſibility of a plurality of gods. Irrefragably does reaſon evince the important truth, that *God is* ONE.

Accordingly, notwithſtanding the many extravagant things which we find in the writings of the Heathens in relation to a multiplicity of gods, the wiſer part of them have diſcovered, and admitted, that there muſt be *one* and *only* one Supreme Being. This has by ſome been ſuppoſed to be intimated by the inſcription on the Athenian altar—To THE UNKNOWN GOD. Acts xvii. 28. Athens, as is well known, was a celebrated city of Greece. It was a city of great antiquity. It produced the moſt famous philoſophers, ſuch as Socrates; and the moſt celebrated orators, ſuch as Demoſthenes. The Greeks in general were famous among the politer and more learned Pagan nations; and yet, even among them, fictitious gods and nominal deities were multiplied to a ſurpriſing degree. But might not the foreſaid inſcription carry in it an intimation that they had ſome faint notion of one Supreme God, ſuperior to all other gods, though they knew him not? It is not, To THE UNKNOWN GODS in the plural number; but *to the unknown*

known God in the ſingular. How many modern Athenians have we? How many, alas! worſhip an unknown God?

The oneneſs of God is often, and, in terms the moſt unequivocal and full, affirmed in the ſcriptures both of the Old Teſtament and the New. *Hear, O Iſrael! the Lord our God is* ONE *Lord.* Deut. vi. 4. *See now that I,* ſaith God, *even I am he, and* THERE IS NO GOD WITH ME. Chap. xxxii. 39. *Ye are my witneſſes, ſaith the Lord—that ye may know and believe me, and underſtand that I am he; before me there was no God formed, neither ſhall there be after me. I, even I, am* JEHOVAH, *and beſide me there is no Saviour. Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? Ye are even my witneſſes. Is there a God beſides me? Yea, there is* NO *God: I know not any.* Iſa. xliii. 10, 11. and xliv. 8. *As concerning, therefore, the eating of thoſe things offered in ſacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but* ONE. *For though there be that are called gods, whether in heaven or on earth, as there be gods many, and lords many, but to us there is but* ONE *God.* 1 Cor. viii. 4, 5, 6. *A Mediator is not a Mediator of one; but God is* ONE. Gal. iii. 20. It was a ſaying of one of the fathers, "If God be not ONE, he is not at "all."

II. It is affirmed, that God is one ONLY. For thus the anſwer runs—There is but one ONLY, the living and true God. The word *only* is not introduced merely as an expletive. It certainly has a deſign and meaning. Each individual of mankind may be ſaid to be one. But in quite another ſenſe is God one. Each of the individuals of mankind is numerically, but not ſpecifically one. For there are myriads of individuals of the ſame ſpecies with him. But God is a being, to whom there neither is, nor can be, another ſimilar.

From

From eternal ages did he exiſt alone. Now, indeed, there are unknown millions of other beings. But there is not another God, or being of the ſame kind with him. He made creatures; not gods. A created god is a contradiction in terms.

III. He is the LIVING and the TRUE God. Theſe terms the Compilers of the Catechiſm have evidently borrowed from two places of the ſcriptures; the one in the Old Teſtament, and the other in the New. *But the Lord is the* TRUE *God; he is the* LIVING *God, and an everlaſting king.* Jer. x. 10. And the great Apoſtle of the Gentiles beſpeaks the Theſſalonian converts thus—*They themſelves ſhow of us what manner of entering in we had unto you; and how ye turned to God from idols, to ſerve the* LIVING *and* TRUE *God.* 1 Theſſ. i. 9. In the

Firſt place, He is the *living* God. This high character belongs, and is attributed, to him on different accounts.

1. Life is eſſential to him. The ſuppoſition of a dead God implies a ſhocking abſurdity. As ſoon may God ceaſe to be, as ceaſe to live. Life cannot be ſaid to be neceſſary or eſſential to creatures, as creatures. For there are inanimate or lifeleſs, as well as animate or living creatures. But in the idea of Deity, life is neceſſarily included. What the divine life is, the divine Being, and he only, knows.

2. He has life in and of himſelf. A vaſt variety of creatures have life. But their life they have not in or of themſelves. They have it from God. *In him was* LIFE, *and the life was the light of men.* John i. 4. Hence

3. He is the origin and fountain of life to the creatures. The creatures are uſually diſtributed into two claſſes; the former comprehending the *living*, the latter the *lifeleſs* creatures. Of life, in general, I need not attempt any definition. It has been defined to be a principle of motion and action. Different kinds, as well as degrees,

degrees, of life obtain among the various ſpecies of creatures; for all which they are indebted to the LIVING God. We uſually ſpeak of *vegetable* life, that belongs to plants and flowers, ſhrubs and trees—*ſenſitive* life, ſuch as obtains among the beaſts of the earth, the fowls of the air, and the fiſhes of the ſea—and *rational* life, which is peculiar to beings of a ſuperior rank in creation. Man in his primeval ſtate poſſeſſed a twofold life; that rational life which belonged to him as a man, and that moral life which was enjoyed by him as an upright man. And as he had in poſſeſſion both natural and ſpiritual life, he had the pleaſing proſpect of that eternal life, which conſiſts in the conſummation and perfection of both. Death comprehends all the miſery threatened, and life all the felicity promiſed, in the covenant man was then under. As he poſſeſſes life which renders him ſuperior to all the other inhabitants of our lower world, he, in ſuperiority to the other creatures, has it in a federal way. The life promiſed in the firſt covenant, man has, indeed, forfeited. But there is a ſuperior covenant, by which the forfeited life is recovered. With the moſt manifeſt propriety, therefore, is the head of this better covenant ſtiled OUR LIFE. Through his mediation and interceſſion, we derive from the original fountain of light and life, a life of grace in this world, and a life of glory in that which is to come. Happy, indeed, is the perſon that has the poſſeſſion of the former, and the believing proſpect of the latter.

4. He may be ſtiled the *living* God in oppoſition to the *dead*, the *deaf*, and the *dumb* idols; which the unhappy inhabitants of the unenlightened parts of our world worſhip. In the ſcriptures both of the Old Teſtament and of the New, are the high characters *living* and *true* predicated of him; not only to expreſs what he is in his being and eſſential attributes, but to diſtinguiſh him from all preſumptuous pretenders to Deity. That it is with this view they are applied to him, both in the paſ-

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ſage quoted from Jeremiah, and in the quotation from the firſt epiſtle to the Theſſalonians, a bare reading of the two paſſages, in their connection, will ſhow. The oppoſition between the living and the true God, on the one hand, and all imaginary Deities, on the other, the Pſalmiſt ſtates and illuſtrates in a manner the moſt conſpicuous and convincing. *But our God is in the heavens, he hath done whatſoever he pleaſed. Their idols are ſilver and gold, the work of men's hands. They have mouths, but they ſpeak not; eyes have they, but they ſee not; they have ears, but they hear not; noſes have they, but they ſmell not; they have hands, but they handle not; feet have they, but they walk not; neither ſpeak they through their throat.* Pſal. cxv. 3. 4, 6, 7. In the

Second place, He is the *true* God. Others may be gods in name; but gods they cannot be in nature. Such were the idols which the Galatians worſhipped previous to the coming of the goſpel to them, and their converſion from Paganiſm to Chriſtianity. Of this the Apoſtle reminds them thus—*When ye knew not God, ye did ſervice unto them which by nature are no gods.* Gal. iv. 8. Are angels, or are magiſtrates, ſtiled gods? In name, not in nature, are they gods. Between the true God and all rival-gods, there is a neceſſary, an infinite, an everlaſting diſparity.

Is it ſo, that there is one only, the living and the true God? Then

Firſt, How undutiful muſt it be to allow any creature, for a moment, to come in competition with the great God? What! ſhall a creature come in competition with the Creator? No rival can he ſuffer. It is not ſufficient that we do not ſubſtitute any of the creatures in place of the great God. We muſt not, in any inſtance, ſet the one on a level with the other, or permit the former to come in competition with the latter. Let each of us adopt Aſaph's words—*Whom have I in the heavens but thee, and there is none upon the earth that I deſire beſides thee.* Pſal. lxxiii. 25.

Secondly,

Secondly, We ſee to whom we are indebted for our life, and to whom we ſhould devote it. The living God is the author of it. He breathed into our noſtrils the breath of life. Let it, therefore, be devoted to him. Let it be ſpent in his ſervice and for his honour. The living, the living only have an opportunity to ſerve God in this world. They that dwell in the ſilent grave have no opportunity for it. So ſpeaks pious Hezekiah—*The grave cannot praiſe thee; death cannot celebrate thee: they that go down into the pit cannot hope for thy truth. The living, the living, they ſhall praiſe thee, as I do this day; the father to the children ſhall make known thy truth.* Iſa. xxx. 18, 19. How ſhort and uncertain is life! Soon and ſuddenly may we be deprived of it. O then improve time and talents! How important, how ſolemn, the Redeemer's injunction! OCCUPY TILL I COME. Luke xix. 13. Let the choice and reſolution of the Apoſtle be mine and yours—*Whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lords.* Rom. xiv. 8.

Thirdly, Sinners ſpiritually dead muſt be incapable of enjoying as well as of glorifying God. Can ſpiritually dead ſinners enjoy the living God? Such, however, were we all naturally. How neceſſary then muſt it be that we enquire ſolemnly, as in the ſight of our omniſcient Maker, whether we have yet paſſed from death to life? Are there not both ſpiritually dead ſinners, and languiſhing Chriſtians among us? Let the Pſalmiſt's prayer be theirs—*Let my ſoul live, O Lord, and it ſhall praiſe thee.* Pſal. cxix. 175. Mankind are uſually comprehended under two diviſions, the *quick*, and the *dead*. Among thoſe who are naturally alive, multitudes are ſtill ſpiritually dead. But as there is to be, at an after period, a reſurrection of the naturally dead, there now is a reſurrection of the ſpiritually dead. The former our Lord foretels. John v. 28. And in relation to the latter he

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ſpeaks thus—*Verily, verily, I ſay unto you, the hour is coming, and now is, when the dead ſhall hear the voice of the Son of God: and they that hear ſhall live.* verſe 25. *Bleſſed indeed and holy is he that hath part in* this *firſt reſurrection: on ſuch the ſecond death hath no power, but they ſhall be prieſts of God, and of Chriſt, and ſhall reign with him.* Rev. xx. 6.

Fourthly, How unworthy of God is all hypocriſy and diſſimulation in religion! The God whom we profeſs to worſhip, is the true God; and ever muſt be worſhipped in truth! He requires truth in the inward parts. Pſal. li. 6. The heart, and the whole heart, does God demand. Often, alas! do his rivals occupy his place in the heart. Let us beware of a divided heart; of a heart divided between God and others. Inceſſantly, and in faith, plead the accompliſhment of the ancient promiſe. Deut. xxx. 6.—*The Lord thy God will circumciſe thine heart, and the heart of thy ſeed, to love the Lord thy God with all thine heart, and with all thy ſoul.*

The

The Sacred Trinity.

1 JOHN v. 7.

For there are Three that bear record in heaven, the Father, the Word, and the Holy Ghoſt; and theſe Three are ONE.

IN each period of the church there is one article of truth or another, which, in an eſpecial manner, is controverted. On this account it may be termed, in the apoſtolic ſtile, *the preſent truth.* 2 Pet. i. 12. The great queſtion in the firſt ages of Chriſtianity was, whether Jeſus of Nazareth was the Son of God, and the Saviour of the world. Accordingly to this important truth the Apoſtles give their unanimous and moſt explicit atteſtations; eſpecially the Apoſtle John, the longeſt lived of the Apoſtles, and the laſt of all the inſpired writers. That Jeſus, the Saviour of the world, is the Son of God, not inferior, but equal, to his divine Father, is the cardinal point in Chriſtianity; and, therefore, has numerous and glorious teſtimonies adduced in proof of it in the ſcriptures of both the Old and the New Teſtaments. Here the Apoſtle probably alludes to the manner in which any thing doubtful was aſcertained by the Jewiſh law. It was eſtabliſhed by

the concurring teſtimonies of two or three witneſſes? Here we have three concurring witneſſes in heaven, and as many on earth. Of three practical witneſſes on earth verſe 8th ſpeaks. The verſe read ſpecifies three perſonal witneſſes in heaven. Here we have the fulleſt revelation of the myſtery of the Trinity; three perſons, as ſuch, diſtinct one from another in ONE individual Godhead. Having ſpoken of the being, of the perfections, and of the oneneſs of God,

I am now led to the conſideration of the ſublime myſtery of the Trinity; which, in the Catechiſm, is ſtated thus—*There are three perſons in the Godhead, the Father, the Son, and the Holy Ghoſt; and theſe three are one God, the ſame in ſubſtance, equal in power and glory.* One God, and three diſtinct perſons in one Godhead! I am now, my friends, entering on the conſideration of a myſtery, which neither ſeraphic ſpirits nor glorified ſaints will undertake to unravel. What then can I ſay? or what can you expect from me, on ſuch a ſubject? With the moſt obvious propriety did the ancient Jews call it *the myſtery of myſteries.* That it is we know; but how it is we know not. No article of ſupernatural religion, however, is more copiouſly revealed. That there are three in ONE, and that there is one in THREE; three diſtinct perſons in one undivided Godhead; and one undivided Godhead ſubſiſting in three diſtinct perſons; is the uniform declaration of all the ſacred writers, from the Prophet Moſes to the Apoſtle John. Hence, though we never can comprehend it, we are indiſpenſibly bound to believe it. It is not our reaſon, but divine revelation, that is the rule of our faith. In order to pave the way for an explanation of the anſwer, I am now to ſuggeſt to you a few introductory obſervations relating to this glorious myſtery. And,

Firſt, It is an article of ſupernatural revelation. It is not diſcoverable by the light of nature. It can be known only by divine revelation. The knowledge which

which Adam in innocency is ſuppoſed to have had of it, lays no foundation for the ſuppoſition, that by the light of nature his deſcendents may diſcover it. The difference between day and night is not ſo great as that between the ſtate in which he then was, and that in which they now are. His underſtanding was a lamp of light. Their underſtanding is groſs *darkneſs*. Eph. v. 8. It has, indeed, been pretended, that the myſtery of the Trinity was not altogether unknown to the Heathen philoſophers, either prior or poſterior to the birth of Chriſt. But even though we were to admit the ſuppoſition, that the Heathen philoſophers had ſome indiſtinct notion or idea of the Trinity, it will not prove that it is diſcoverably by the light of nature. It is much more reaſonable to ſuppoſe, that they might learn it from tradition. Some of them might have had intercourſe with the Jews, or communication with others who had intercourſe with them, and thus might learn it from them. That God, who has the ſovereign diſpoſal of all things, beſt knows his own deſigns, and has both wiſdom and power ſufficient to over-rule all providential events in ſubſerviency to the accompliſhment of them. Thus matters were ſo wiſely ordered, that, in the ages which immediately preceded the firſt propagation of Chriſtianity among the nations of the world, the Jews were in great numbers diſperſed through all neighbouring countries; and this prepared the way for the introduction of the worſhip of the true God into places, in which, till then, it had been altogether unknown. Hence, when the Apoſtles came to any city or country of the Gentile world, they preached firſt to the Jews; and the firſt churches conſiſted partly of Jewiſh and partly of Gentile converts.

Secondly, The myſtery of the Trinity has been an article of the Creed of both Jews and Chriſtians; or, in other words, it has been known and believed in the church of God both under the Old and New Teſtaments

ments. That it is a doctrine of supernatural revelation, and, strictly speaking, known in the church only, we have seen already. Mahometans not only deny it, but treat it with contempt. As an awful token of the degeneracy of the modern Jews, and that they are abandoned of God, they deny it; calling it, in the way of derision, a Christian novelty. But that it is a part of the earlier as well as the later revelations, with which the church has been favoured; or, in other words, that it is revealed in the Old Testament as well as the New, and was believed in the Jewish as it is in the Christian church, I shall endeavour to prove in the sequel. That it was as clearly revealed to the Jews as it now is to Christians, and that they had as distinct views of it as we have, I do not affirm. But I said, and I say again, that in the scriptures of the Old Testament, as well as the New, we have sufficient intimations of a plurality, and even a Trinity, of persons in the one undivided Godhead.

Thirdly, The glorious Trinity is an article, which it is necessary for us all to know and believe. What God has not been pleased to reveal to us, it neither is possible or necessary for us to know. But what he has revealed we are indispensibly bound to know and believe. *The secret things belong unto the Lord our God; but those things which are revealed belong unto us, and to our children for ever.* Deut. xxix. 29. Among the various articles of revelation, there are certain points which are of capital importance in the Christian system; and which, for this reason, have been designed fundamental articles, or *foundation-truths*. This mode of speaking seems evidently to be borrowed from Heb. vi. 1. *Leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying the foundation, &c.* As a builder first lays the foundation, and then raises the superstructure upon it, persons need first to be initiated in the knowledge of the primary articles or fundamental truths of revelation,

revelation, that they may advance in the ſtudy and knowledge of the other parts of it. Now, that the doctrine of the holy Trinity is a fundamental article in revealed religion is manifeſt. The knowledge of it is indiſpenſibly requiſite, in order to a diſtinct view of the œconomy of redemption. In this important work, each of the divine Three performs his peculiar part, and diſplays his proper perſonal glory. Without the knowledge of the myſterious diſtinction of perſons in the undivided Godhead, we cannot poſſibly have any proper view of the manner in which they concur and act in that great work. It is affirmed, that *it is life eternal to* KNOW *the only true God and Jeſus Chriſt whom he hath ſent.* John xvii. 3. Is there not here a plain intimation, that the knowledge of the diſtinction of perſons in the Godhead is indiſpenſibly neceſſary? The great doctrine of the ever-bleſſed Trinity, in ſhort, is the grand characteriſtic of the Chriſtian religion. By this it is diſtinguiſhed and dignified above every religion in the world. The Pagans, as I hinted already, are ignorant of it; Mahometans and modern Jews deny it. It muſt, therefore, be incumbent upon us, as Chriſtians, to be well inſtructed and confirmed in it; in oppoſition to the abſurd hypotheſes of adverſaries of every denomination.

Fourthly, The myſterious nature of the doctrine of the Trinity can be no ſufficient reaſon for our not receiving and believing it. That it is a myſtery, and a very great myſtery, who can deny? Of the numerous myſteries of our holy religion, it certainly is the chief. Often does the word myſtery occur in the ſcriptures, and in different views may it be underſtood. It may denote what was altogether unknown in the world till revelation diſcovered it to the church; or what was at firſt diſcovered in an obſcurer, and afterwards in a fuller and clearer, manner; or, in fine, a thing of ſuch an abſtruſe nature, that, after the fulleſt and cleareſt revelations that can be made of it to us, it only is a very imperfect,

imperfect, indiſtinct, and inadequate conception we can form of it. And may not the ſacred Trinity, in all theſe different views, be called a myſtery? A myſtery it ever has been; and it muſt continue to be. In heaven as well as on earth, to angels as well as to men, is it a profound myſtery. A myſtery, no doubt, it is. An abſurdity, however, it is not. Human reaſon it infinitely tranſcends; but does not contradict. Often have adverſaries egregiouſly miſrepreſented it; and by their wicked miſrepreſentations confirmed themſelves in their prejudices againſt it. Did we hold that God is in the ſame ſenſe one and three, adverſaries might well triumph. But when we ſay that he is in one ſenſe one, and in another three; or that the divine eſſence is one, and the divine perſons three, where is the inconſiſtency or contradiction? I ſhall only add,

Fifthly, That the great article of the ſacred Trinity has been the ſubject of much controverſy all along, in the earlier as well as the later ages of the Chriſtian church. On the head of the numerous oppoſers of it, in the earlier ages of Chriſtianity, appears the infamous Simon Magus, of whom, and whoſe temporary hypocritical profeſſion of the Chriſtian religion, we read in the eighth chapter of the Acts. It is ſaid, that he moſt impiouſly pretended to be God; and, in imitation of the Trinity, aſſumed three different perſonal characters, in which he appeared and acted in different places. In Samaria he pretended to be God the Father; in Judea God the Son; and in other places God the Holy Ghoſt. So awfully infatuated were his deluded votaries, that he and his ſtrumpet Helena were the objects of their veneration and worſhip. His ſucceſſors, though they differed from him, and from one another, were the moſt violent oppoſers and virulent defamers of genuine Chriſtianity; and particularly of the ſacred myſtery of the Trinity. Their peculiar hereſies are known to all verſant in the hiſtory of the ancient church. To follow them through

through their manifold labyrinths of contradiction and abſurdity could afford but ſmall inſtruction to a popular audience.

Having premiſed theſe preparatory conſiderations, I proceed to as plain an explanation of the anſwer, as the nature of the myſterious ſubject will admit. The

I. Thing in the anſwer which offers itſelf to our conſideration, is the word GODHEAD. This is a ſcripture-expreſſion. Once and again does it occur in the New Teſtament. *For the inviſible things of him from the creation of the world are clearly ſeen, being underſtood by the things that are made, even his eternal power and GODHEAD.* Rom. i. 20.—*For in him*, that is Chriſt, *dwelleth all the fulneſs of the GODHEAD bodily.* Col. ii. 9. Godhead in the ſcriptures, and agreeably to them in the anſwer, evidently denotes that infinite, eternal, and unchangeable nature or eſſence, which is not peculiar to the Father, or the Son, or the Holy Ghoſt; but common to all the three; and ſubſiſts, though in a different manner, in each of them. Accordingly,

II. It is affirmed, that in this undivided Godhead, there are THREE PERSONS. Perſonality, and a diverſity of perſons, the ſcripture expreſsly aſcribes to the Godhead. Very different, indeed, is perſonality as applied to God, and as applied to his inteliigent creatures. Inattention to the vaſt diſparity between the two has led many into groſs errors. Three human perſons are three different beings. But the three divine perſons are one being. An individual nature, of the created kind, admits of one and but one perſonality, ſubſiſting in one perſon only. But the divine nature admits of three different modes of perſonal ſubſiſtence. It ſubſiſts in three perſons, as perſons, diſtinct one from another. It admits, as we will ſee in the ſequel, of paternity, filiation, proceſſion. Accordingly, to expreſs at once the diver-

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ſity of divine perſons, and the unity of the divine eſſence, as common to them all, the word *Trinity* was introduced, at an early period, into the Chriſtian church; and ever ſince has been continued and uſed in it. It is not, indeed, in ſo many letters and ſyllables, extant in the ſcriptures. For this reaſon, adverſaries have objected to it. But with what will not cavillers find fault? Is it not a very appoſite and happy term to expreſs this profound myſtery? It is, as is obvious to all, compoſed of two words; the one ſignifying three, and the other one. For by the Trinity we underſtand three perſons in one undivided Godhead; and one undivided Godhead in three perſons.

Some have abſtracted perſonality from the Godhead altogether. But this only is one of the numberleſs inſtances, in which the great God has been affronted and debaſed, by his preſumptuous creatures, in a manner which it is a ſhame to mention. Others have held, that as there only is one divine eſſence, there can be only one divine perſon. They pretend, that the intimations of a diverſity in the Godhead, which ſo often occur in ſcripture, muſt be interpreted not of different perſons in it, but of one perſon ſuſtaining different characters and relations, in which he occaſionally appears and acts among his creatures. That one perſon, in our world, may, and often does, ſuſtain a variety of characters, cannot be denied. He may be, for inſtance, a father and a ſon; in relation to one a father, and in reſpect of another a ſon. But do not theſe different characters, of father and ſon, even among mankind, imply different perſons? If the Godhead ſubſiſts in one perſon as a Father, muſt it not ſubſiſt in another as a Son? Can there be a father without a ſon? or a ſon without a father?

A third ſort have admitted, that there are three divine perſons; but they thence infer that there muſt be three divine Beings. They do not attend to the infinite diſpro-

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portion between divine perſons and human. Two human perſons muſt be two different beings. Though ſpecifically the ſame, they muſt be numerically different. But infinitely does the divine Nature tranſcend all created natures, angelic as well as human. In terms the moſt expreſs and plain, does the ſcripture at once affirm the ONENESS of the Godhead, and the myſterious DISTINCTION of perſons in it. Nothing can be fuller and plainer than the declaration in the text prefixed to this Lecture. Expreſsly is the perſonality of the eternal Father, the firſt of the divine Three, mentioned in the ſcriptures. *God hath in theſe laſt days ſpoken unto us by his Son; who, being the brightneſs of his glory, and the expreſs image of HIS PERSON*—Heb. i. 3. In a manner no leſs explicit and plain is perſonality attributed to the *eternal* Son, the ſecond of the co-eternal Three. *To whom ye forgive any thing, I forgive alſo: for if I forgave any thing, to whom I forgave it, for your ſakes forgave I it in the PERSON of Chriſt.* 2 Cor. ii. 10. The word in the Greek text uſed here, and applied to the eternal Son, is, indeed, different from that uſed in Heb. i. 3, and applied to the eternal Father. But the ſame word is by this inſpired writer uſed elſewhere, and applied to *perſons.* 2 Cor. i. 11. As for the controverſies between the Greeks and Latins, or the eaſtern and weſtern churches, about the proper ſignification of the Greek word tranſlated *perſon*—I am not now to canvaſs them. The meaning of it among us is eſtabliſhed and univerſally known. The diſcriminating characters by which the divine Three are at once diſtinguiſhed, and related to one another, *paternity*, *filiation*, and *proceſſion*, will come to be conſidered under a following head. The word *perſon*, is not, indeed, any where in the ſcriptures, directly applied to the third ſubſiſtence in the Trinity. But as he is every where affirmed to be a different ſubſiſtence from the firſt and the ſecond, and equal to them, it follows, by the moſt neceſſary and unavoidable con-

ſequence, that he, no leſs than they, muſt be, in the moſt proper ſenſe of the word, a divine perſon.

The great truth aſſerted here, that in the undivided Godhead there is a diſtinction of perſons, the ſcriptures clearly, and in places innumerable, intimate to us. The old Teſtament contains numerous intimations of it. Theſe intimations are of two kinds; *indefinite* and *indirect*; or *definite* and *direct*. By the former I underſtand intimations, that in the Godhead there is a plurality of perſons. By the latter I mean intimations, that in the undivided Godhead there is a Trinity of perſons; not merely a *plurality*, but a *Trinity*.

An intimation of the former kind has been ſuppoſed to be couched in the plural word ELOHIM, which we tranſlate God. Thus the very firſt of all the ſacred Books begins with an intimation of this profound myſtery. Gen. i. 1. Of it there are underſtood to be additional intimations in this chapter. For, in verſe 2, there is expreſs mention of GOD, and of the SPIRIT of God. And, at verſe 26th, the omnipotent Creator is introduced ſpeaking thus—*Let US make man in OUR image, after OUR likeneſs.* He has, indeed, been underſtood to ſpeak in the plural number here, after the manner of the potentates of the earth. According to this hypotheſis the plural number beſpeaks majeſty, rather than a plurality of perſons in the Godhead. But, not to mention other things, there is one obvious objection to this interpretation, which the abettors of it never have been able to remove. The fact, that this mode of ſpeaking was uſed by the great men of the world in thoſe early times, they have ever been unable to aſcertain. It has been obſerved, that this part of the royal ſtile is of no very great antiquity, even in our own country. In the hiſtory of the fall, and the conſequences of it, we have a further intimation of a plurality in the Godhead—*The Lord God ſaid, Behold,*

Behold, the man is become as one of US, to know good and evil. Gen. iii. 22. On occaſion of the introduction of the confuſion of languages at the building of Babel, the great God ſpeaks thus—*Go to, let US go down, and there confound their language, that they may not underſtand one another's ſpeech.* Gen. xi. 7. In the account we have of the deſtruction of Sodom, and the other cities of the plain, it is ſaid—*The LORD rained upon Sodom, and upon Gomorrah, brimſtone and fire FROM THE LORD out of heaven.* Gen. xix. 24. Is not one divine perſon here ſaid to rain brimſtone and fire from another divine perſon? Is not the former evidently to be underſtood of the eternal Son, and the latter of the eternal Father? In Pſalm xlv. 6. there is expreſs mention of one divine perſon, ſtiled God; and in verſe 7th, of another divine perſon, called God and *his* God. That the former is to be underſtood of God the Son, our glorious Mediator, and the latter of God the Father, an inſpired writer of the New Teſtament, as an infallible expoſitor of Old Teſtament ſcripture, informs us. Heb. i. 8, 9. To all which I ſhall only add, Iſa. vi. 8. *I heard the voice of the Lord, ſaying, Whom ſhall I ſend, and who will go for US?*

But in the ſcriptures we have numerous revelations of a Trinity; not merely of a *plurality*, but of a *Trinity* in the one Godhead. Such numerous intimations of this ſublime myſtery may be intended to intimate to us the great importance of it. The Jewiſh writers have pretended to find it in the incommunicable and ineffable name JEHOVAH. They have obſerved, that, though it contains four letters, it has in it only three *different* letters. In one of the three they find God the Father, in another God the Son, and in the third God the Holy Ghoſt. And the letter, in which they find the Son, they ſay is doubled, to ſignify the myſtery of his two natures, the *divine* and the *human*. But, however this be, we have in the ſcriptures of the Old Teſtament, as well as the New, numerous explicit intimations

intimations of a Trinity. Is there not an intimation of it in Gen. xlviii. 15, 16.? Here the venerable Patriarch ſpeaks thus—*GOD, before whom my fathers, Iſaac and Abraham, did walk, the GOD which fed me all my life long unto this day, the ANGEL which redeemed me from all evil, bleſs the lads.*—May not God in the firſt member of verſe 15th mean God the Father, and in the ſecond God the Holy Ghoſt? And is not the angel ſpoken of verſe 16th evidently to be underſtood of God the Son, the *Angel* of the everlaſting covenant? Is there not a plain intimation of it in the form of the ſacerdotal bleſſing under the Old Teſtament, which anſwers to the apoſtolical benediction under the New? Thus it runs—*The LORD bleſs thee, and keep thee; the LORD make his face to ſhine upon thee, and be gracious unto thee; the LORD lift up his countenance upon thee, and give thee peace.* Numb. vi. 24, 25, 26. May not the threefold repetition of the divine name be intended to ſignify the three divine perſons? Is it not intimated alſo by the threefold exclamation of the *ſeraphim? One cried unto another, and ſaid, HOLY, HOLY, HOLY, is the Lord of hoſts.* Iſa. vi. 3. A Jewiſh paraphraſt, who wrote many years before Chriſt, treating on this paſſage of the evangelical prophecy, is ſaid to have interpreted this threefold exclamation as a revelation of the myſtery of the Trinity. For thus he expounds it—"Holy is the Father, holy is the Son, "holy is the Spirit." We have a revelation of it alſo in Iſa. lxi. 1. where our divine Redeemer ſpeaks thus—*The SPIRIT of the LORD GOD is upon ME, becauſe the LORD hath anointed ME, &c.* One divine perſon is the ſpeaker. He ſpeaks of another divine perſon, whom he ſtiles the *Spirit;* and of a third divine perſon, whom he calls the *Lord God.* One proof more I ſhall adduce from the Old Teſtament. *I will mention the loving-kindneſſes of the LORD, and the praiſes of the LORD, according to all that the LORD hath beſtowed upon*

upon us. Isa. lxiii. 7. May not the recital of the divine name here, three several times, intimate the three divine subsistences in the all-glorious Godhead? But, even supposing that the first of the sacred Three is intended in this verse, in the sequel of the chapter we have mention of the other two divine persons. The second person, stiled the *ANGEL of his presence*, is mentioned in the 9th verse; and the third person, called *his Holy Spirit*, is mentioned in verse 10th.

Have I not now sufficiently evinced what I advanced in the entry on this mysterious subject, that the doctrine of the holy Trinity is a capital part of the revelations which God has all along granted to the church, in the earlier, as well as the later ages of it? and that, therefore, it must have been an article of the creed of Jews, as really as it now is of Christians?

But the revelations of this supernatural mystery, which we have in the New Testament, are still more copious and explicit. Let me select a few of the many glorious testimonies, which it gives to this capital article of revealed religion. I begin with the words of the angel to the virgin-mother—*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.* We have here the HOLY GHOST, the third person in the order of subsistence; the *highest*, the first person, whose *power* the Holy Ghost is said to be, inasmuch as it was by his special agency that the divine power was now exerted in the formation of the humanity of Jesus Christ; and then the second person, called *the Son of God.* In the history of the baptism of Jesus Christ, it is said—*He saw the SPIRIT OF GOD descending like a dove, and lighting upon him. And, lo, a voice from heaven, saying, this is MY beloved SON, in whom I am well pleased.* Matth. iii. 16, 17. What a glorious declaration of the mystery of the Trinity is here? Here is the third

third perſon deſcending after the manner, or in the form, of a dove. Here is the ſecond perſon on whom the third deſcended. And here is the firſt perſon, who, by an audible voice from the excellent glory, gave this high teſtimony to the incarnate Redeemer. Plainly is the Trinity intimated in John xiv. 26.; in which our divine Redeemer ſpeaks thus—*But the Comforter, which is the HOLY GHOST, whom the FATHER will ſend in MY name, he ſhall teach you all things, and bring all things to your remembrance.* In theſe words we have all the divine Three; the ſecond perſon the ſpeaker, and the firſt and the third, of whom he ſpeaks. The former he ſtiles the Father, and the latter the Holy Ghoſt, the Comforter. The ſame words are repeated almoſt without variation in chap. xv. 26. A revelation of the myſtery of the Trinity no leſs expreſs and full we have in the Apoſtle's words—*If the SPIRIT of HIM that raiſed up JESUS from the dead dwell in you; he that raiſed up Chriſt from the dead ſhall alſo quicken your mortal bodies, by his Spirit that dwelleth in you.* Rom. viii. 2. where we have the Spirit the third perſon; Him, who by his Spirit raiſed up Jeſus from the dead, the firſt perſon; and Chriſt, who was raiſed from the dead, the ſecond perſon.

An enunciation of the ſacred Trinity, equally full and clear, occurs in 1 Cor. vi. 11.; in which the Apoſtle beſpeaks the Corinthian converts thus—*Ye are waſhed, ye are ſanctified, ye are juſtified, in the name of the LORD JESUS, and by the SPIRIT of* our *GOD.* Take notice of the Lord Jeſus, the ſecond of the ſacred Three; of the Spirit, the third; and our God, the firſt. In chap. xii. of this ſame epiſtle, verſes 4, 5, 6. the Apoſtle furniſhes us with another enumeration of the ſacred Three, no leſs copious than the former. For thus he ſpeaks—*There are diverſities of gifts, but the ſame SPIRIT,* the third perſon. *And there are differences of adminiſtration, but the ſame LORD,* the ſecond

ſecond perſon. *And there are diverſities of operations, but the ſame GOD*, the firſt perſon. I may add the Apoſtle's prayer for the believing Theſſalonians—*GOD himſelf, even our Father*, or the firſt of the co-eternal Three, *and our LORD JESUS CHRIST*, the ſecond perſon, *direct our way unto you. And the LORD*, the Spirit, the third perſon, *make you to increaſe and abound in love one towards another*—1 Theſſ. iii. 11, 12. *THE LORD*, the Spirit, *direct your hearts into the love of GOD* the Father, *and into the patient waiting for CHRIST*, his Son and our Saviour. 2 Theſſ. iii. 5.

With the Apoſtle of the Gentiles, all the other Apoſtles coincide on this ſubject. So does the Apoſtle Peter. For thus he deſcribes the Chriſtians of the diſperſion—*Elect according to the foreknowledge of God the Father, through ſanctification of the Spirit unto obedience, and ſprinkling of the blood of Jeſus Chriſt*—. 1. Pet. i. 2. Here we have mention, in the moſt explicit terms, of the Father, the firſt perſon; of the Spirit, the third perſon; and of Jeſus Chriſt, the ſecond perſon. On this point the Apoſtle John is not, in perſpicuity and fulneſs, inferior either to Paul or Peter. In behalf of the Aſiatic churches, he prays thus—*Grace be unto you and peace from him, which was, and which is, and which is to come*, that is God the Father, the firſt of the ſacred Three; *and from the ſeven ſpirits which are before his throne*, or God the Holy Ghoſt, the third perſon; *and from Jeſus Chriſt*, the ſecond. Rev. i. 4, 5. To all which I ſhall only ſubjoin the apoſtolical benediction, and the form of baptiſm preſcribed by the Head of the church to be uſed in it to the end of the world. The former, in 2 Cor. xiii. 14, is—*The grace of our Lord* JESUS CHRIST, the ſecond perſon; *and the love of God*, the FATHER, *and the communion of the* HOLY GHOST, the third perſon, as diſtinguiſhed from the firſt and ſecond, *be with you all.* The latter, in Matth. xxviii. 19, runs thus—*Teach all nations, baptizing them in the name of the*

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Father, and of the Son, and of the Holy Ghoſt; a plain arrangement of all the three glorious perſons, according as they ſubſiſt in the myſterious Godhead.

Thus, that there are three diſtinct perſons in the one undivided Godhead, is the conſtant and uniform doctrine of all the inſpired writers. Our faith in this radical, this fundamental article has the fulleſt warrant, and the firmeſt foundation. Now that the plurality, the *Trinity*, of which the ſcripture ſo often ſpeaks, muſt be underſtood not of different characters ſuſtained by one perſon, but of different perſons, is ſufficiently manifeſt from what I have ſaid already. Do they not ſuſtain peculiar *perſonal* characters, not merely different characters, but *peculiar perſonal* characters? By theſe they are diſtinguiſhed one from another. Are not diſtinct perſonal acts attributed to them? How often in the ſcriptures, do we find the Father and the Son ſpeaking one *to* another, as well as one *of* another? The inſpired writer of the ſecond Pſalm introduces the eternal Father ſpeaking to his co-eternal Son before all worlds thus—*Aſk of me, and I ſhall give thee the Heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion.* Does a perſon aſk a thing of himſelf? or can he, with any propriety, be ſaid to give any thing to himſelf? How often do we find the eternal Son, the ſecond perſon, ſpeaking of his eternal Father and co-eternal Spirit as different perſons from himſelf? Thus he beſpeaks his diſciples—*I ſay not unto you, that I will pray the Father.* John xvi. 26. Does any perſon call himſelf his own father? Can he poſſibly be his own father? Does any perſon pray to himſelf? The Father is expreſsly ſaid to ſend the Son to purchaſe redemption for ſinners of mankind; and the Father and the Son to ſend the Spirit to apply it to them. Of the Father's ſending him, the Son often ſpeaks. Of the Father and the Son ſending the Spirit, the Son himſelf alſo informs us. John xiv. 26. and xvi. 7. Now, can the

the ſame perſon be at once the *ſender* and the *ſent?* Is a perſon ever ſaid to ſend himſelf?

There is to be obſerved here the myſterious order in which the divine perſons ſubſiſt. In reſpect of it, one is the firſt; another the ſecond; and another the third. To this order of ſubſiſtence, the order in which they act, both in the works of nature and grace, ever correſponds. Never is the Son ſaid to ſend, or to work by the Father; or the Spirit, to ſend or work either by the Father or the Son. The Father, on the contrary, is ſaid to ſend and to work by the Son; and the Father and the Son to ſend, and to act by the Spirit. By the Son, the Father is affirmed to have *made the worlds*. Heb. i. 2. By his Spirit, he is ſaid to have *garniſhed the heavens*. Job xxvi. 13. It does not at all befit the order of ſubſiſtence for the Son, on any occaſion, to work by the Father; or for the Spirit to ſend or work by the Father or the Son.

But, when I ſpeak of an order in which the divine Three ſubſiſt, I do not mean that one is, in duration or in dignity, ſuperior and another inferior. As they are all in eſſence one, they are, as perſons, equal one to another. Their eſſential Oneneſs, and their perſonal equality, the ſcripture moſt expreſsly affirms. *I and my Father*, ſays our Lord, *are one*. John x. 30. The equality of the Son to the Father, an Apoſtle of the New Teſtament expreſsly aſſerts. Phil. ii. 6. I am now,

III. To conſider the particular perſonal characters by which the three divine ſubſiſtences, in the one individual Godhead, are diſtinguiſhed one from another; and moſt intimately related one to another. I call them *perſonal* properties or characters, to diſtinguiſh them from the *eſſential* perfections or attributes of Deity. Perfections of the latter kind belong to all the divine Three in common. They pertain to that infinite Godhead, which is not peculiar to any one of the

three, but common to them all. Properties of the former kind, on the contrary, belong to them as perſons; one perſonal property to one; and another to another of them. Paternity is peculiar to the firſt; filiation to the ſecond; and proceſſion to the third. The firſt perſon neither is begotten nor proceeds, but begets. The ſecond perſon neither begets nor proceeds, but is begotten. The third perſon neither begets nor is begotten, but proceeds. Of the firſt perſon, as a Father, begetting the ſecond as a Son, we read in Pſal. ii. 7. *I will declare the decree: The Lord hath ſaid unto me, thou art my Son; this day have I* BEGOTTEN *thee.* Regenerated perſons are, indeed, ſaid to be *begotten and born of God.* Jam. i. 18. 1 John. iii. 9. But infinitely does the eternal generation of the ſecond perſon of the Trinity, as the Son of God, tranſcend every other kind of generation. Accordingly, he is ſtiled *God's only begotten Son.* John i. 18. Of the proceſſion of the third perſon from the firſt, our Lord ſpeaks expreſsly in John xv. 26. *When the Comforter is come, whom I will ſend unto you from the Father, even the Spirit of truth, which* PROCEEDETH *from the Father, he ſhall teſtify of me.* Though the Spirit is not expreſsly ſaid to proceed from the Son, as he, in the myſterious order of ſubſiſtence, is the intermediate perſon, the Spirit is underſtood to proceed from him no leſs than from the Father. His proceſſion from the Son, as well as the Father, has alſo been ſuppoſed to be intimated to us, when in the ſcriptures he is ſtiled the Spirit of the Son, as well as of the Father. Gal. iv. 6. *Becauſe ye are ſons, God hath ſent forth the* SPIRIT *of his* SON *into your hearts, crying Abba, Father.* This point long divided the eaſtern and the weſtern churches. The former held, that the Spirit proceeds from the Father only; the latter, that he proceeds from the Father and the Son. In the enumeration of the ſacred Three in the text which introduces this Lecture, the ſecond perſon

ſon is, in the uſual ſtile of the Apoſtle John, denominated the *Word*. But even in that text the firſt perſon is expreſsly called the Father; and the paternal character of the firſt perſon muſt ever imply the filial character of the ſecond. For there can no more be a father without a ſon, than a ſon without a father. The nature of this eternal generation of the Son of God, no creature can pretend to unfold or explain. Far is human generation from being the proper criterion or ſtandard of divine. Never is the one to be accommodated to the other. From ſuch a ſublime ſubject, all carnal, groſs conceptions and ideas muſt ever be baniſhed.

The proceſſion of the Spirit is no leſs myſterious and inexplicable than the generation of the Son. Neither is it neceſſary for us to enquire or to know, in what the generation of the one and the proceſſion of the other differ. Differ, however, they muſt. No where is the Father ſaid to be begotten or to proceed. No where is the Son ſaid either to beget or to proceed. No where is the Spirit ſaid to beget or to be begotten. Do not theſe different characters manifeſtly demonſtrate two things?

Firſt, That they are, in fact, different perſons. Muſt not the perſon that begets be different from the perſon begotten by him? Muſt not the perſon that proceeds from the Father and the Son be different from both?

Secondly, That they are neceſſarily and intimately related one to another. Vain is it to plead, that the Son who is begotten depends upon the Father by whom he is begotten. For the firſt could no more be without the ſecond, than the ſecond could be without the firſt. No more, as I ſaid already, can a father be without a ſon, than a ſon without a father. Infinitely near and dear are they one to another. Near and dear are a human father and a ſon. But infinitely nearer and dearer

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are the eternal Father and his co-eternal Son. The Father and the Son could no more be without the Spirit proceeding from them, than the Spirit could be without the Father and the Son.

All these modes of personal subsistence in the undivided Godhead are no less natural and necessary than the Godhead itself. Is it any wonder that the eternal generation of the Son, and the eternal procession of the Spirit, are to us unknown? The wisest of men, even in his old age, after all the improvements in knowledge which he had made, did not pretend to understand the manner and progress of human generation. Eccl. xi. 5. Far less can any man on earth pretend to explain the eternal generation of the Son of God. All that I need to say on this mysterious and sublime subject, for preventing mistakes, may be comprised in the following hints.

When I say that the first person begets the second, and that the third proceeds from the first and the second, I do not mean that the first divine person existed prior to the second, or that either the first or the second existed prior to the third. A human father necessarily exists prior to his son; but between human and divine generation, there is an infinite, an incomprehensible, disparity.

When we say that the Father, in the mysterious order of subsistence, is the first person, the Son the second, and the Spirit the third, we do not mean that the second is inferior in dignity to the first, or the third to the first or the second. That there is such a mysterious order in which they subsist is manifest. But the second person is equal, not *inferior*, but *equal*, to the first; and the third not inferior, but equal to the first and the second.

Moreover, the paternity, the filiation, and the procession, by which the three divine subsistences are known and distinguished, are not *essential*, but *personal* acts.

acts. It is not in point of essence that the Father is said to beget the Son, the Son is said to be begotten of the Father, or the Spirit is said to proceed from the Father and the Son. The essence is one; and belongs to all the three *necessarily*, *originally*, and *equally*.

I must add, that all these different modes of personal subsistence in the Godhead, and intrinsic relations among the co-eternal Three, are natural and necessary—as natural and necessary as the Godhead itself. It never did, it never can exist without all these different modes of personal subsistence. An individual human nature can subsist in one person only. The divine nature no less necessarily subsists in three persons. Can the former admit of only one personality? The latter, no less requires three different modes of personal subsistence. It originally and necessarily subsists in the first person as a Father. It no less naturally and necessarily subsists in the second as a Son. And it no less originally and necessarily subsists in the third person as proceeding from both. Thus, I say, the different modes of personal subsistence, of which the divine nature admits, and the intrinsic relations in which the co-eternal Three stand to one another, are as natural and necessary as the divine nature itself.

Admirably is this mysterious order, in which the divine Three subsist, exemplified and illustrated by the different parts which they perform in the œconomy of our redemption. The contrivance of the great plan is, in a peculiar manner, attributed to the Father; and the execution of it to the Son and the Spirit; the impetration of it to the Son, and the application to the Spirit. In this work especially have they an opportunity of displaying their *personal* as well as their *essential* glory. This probably has led some theological writers of eminence, in other instances agreed with the orthodox, to consider the paternal character of the first person, the filial of the second, and the procession of the third, as

œconomical

œconomical or *official*, rather than proper *personal* characters. Snch writers, though they hold the Trinity of persons in the undivided Godhead, apprehend that the characters *Father*, *Son*, and *Spirit*, are not original, natural, and necessary to the sacred Three, but rather result from the œconomy of redemption. Their meaning, in short, is this—That there are naturally and necessarily three persons in the Godhead; but, had it not been for the œconomy of grace, they never would have been known to us by such characters and names. One obvious objection, among others, to this opinion is the following. It only is by the different personal characters which the co-eternal Three have assumed, and by which they are revealed to us, that we know that they are different persons. If, therefore, we resign the common personal properties, one of two things must follow. Either we must find other characters by which we are to distinguish them, or resign this fundamental article of the Trinity altogether. If the co-eternal Three were not, as persons, originally distinguished by *paternity*, *filiation*, and *procession*; if these be not the personal characters by which they were originally, independent of the œconomy of redemption, distinguished from one another, what are the different personal characters which belong to them as different subsistences in the Godhead, and by which they were originally distinguished one from another? I shall proceed to the

IV. Thing in the answer. It is affirmed, that *these three persons are ONE GOD.* Each of them is God. Must there not be then three Gods? No. It only is in respect of their different personalities that they are three. In Godhead they are ONE. Not only does Deity belong to each of them; but one individual Godhead belongs to them all in common. Two things are here asserted—That each of them is God—and that they all are one God. That the Father is God, is admitted on all

all hands. That the Son, no leſs than the Father, is God; and that the Spirit, no leſs than the Father and the Son, is God, the Compilers of the Catechiſm here affirm. Accordingly, in proof of the Deity of the ſecond and third perſons, I ſhall adduce a number of the many teſtimonies with which the ſcriptures of both Teſtaments amply furniſh us.

I begin, *firſt*, with the Deity of the Son, the ſecond perſon. This is an article of capital importance in the Chriſtian ſyſtem. At an early period of the Chriſtian church, however, was it controverted and denied. The ſect of the ancient Arians are well known in eccleſiaſtical hiſtory. They are denominated from Arius a preſbyter of Alexandria. He broached his errors in the beginning of the fourth century. What he held in the general was—That the Son had a beginning, and is a creature, though in antiquity and excellency ſuperior to all other creatures. The modern ſect of Socinians have gone a ſtep farther than the ancient Arians. They are denominated from Fauſtus Socinus, a native of Italy. They hold, that the ſecond perſon had no exiſtence till he was formed in the womb of the Virgin. But, in oppoſition to adverſaries earlier and later, it is here affirmed, that the ſecond perſon, equally with the firſt, is God—in perſonality equal to the Father, and in Godhead one with him.

Now that the Son, no leſs than the Father, is God, I might evince by a great variety of arguments. In the

Firſt place, The ſame divine *names*, which on one occaſion are applied to the Father, are, on another, in terms no leſs explicit, aſcribed to the Son. How do we know that the FATHER is God? He is in expreſs terms, and in a ſenſe infinitely too high for any of the creatures, affirmed to be God. In terms equally expreſs, and in a ſenſe equally high, is the SON ſaid to

be God. In places almoſt innumerable is the latter affirmed to be God. To ſhow that the title *God*, when applied to the Son, is to be underſtood in the very higheſt ſenſe, epithets are prefixed to it, which are utterly inapplicable to the moſt exalted creature in heaven, as well as on earth. He is ſtiled The MIGHTY GOD. Iſa. ix. 6. The Supreme God, or GOD OVER ALL. Rom. ix. 5. The GREAT GOD. Tit. ii. 13. An Apoſtle tells us, that *being in the form of God, he thought it not robbery to be EQUAL with God.* Phil. ii. 6. He who, to the aſtoniſhment of heaven as well as of earth, voluntarily took upon him the form of a ſervant, as verſe 7th ſpeaks, was originally in the form of God. What is it to be in the form of a ſervant, but, in fact, to be a ſervant? What then can it be to be in the form of God, but to be truly God? Irrefragably to prove the Deity of the Son, the ſcripture applies to him, no leſs than to the Father, the incommunicable name JEHOVAH. In order to evade the force of this argument, adverſaries have alledged, that this name, though called incommunicable, is in the ſcriptures applied both to perſons and things of the created kind. In ſupport of this allegation, they remind us of ſeveral inſcriptions and titles extant in the Old Teſtament. Such was the name given to the place in which Abraham ſacrificed—*Abraham called the name of that place* JEHOVAH-JIREH, the Lord will provide. Gen. xxii. 14. Such was the inſcription on the altar which Moſes built—*Moſes built an altar, and called the name of it* JEHOVAH-NISSI, the Lord is my banner. Exod. xvii. 15. Such alſo was the name of the altar which Gideon erected—*Gideon built an altar there unto the Lord, and called it* JEHOVAH-SHALOM, the Lord will perfect. Judg. vi. 24. Such, in a word, is the name of the ſpiritual city, or New Teſtament church—*The name of the city, from that day, ſhall be* JEHOVAH-SHAMMA, the Lord is there. Ezek. xlviii. 35. But, to every

every unprejudiced perſon, it muſt be ſufficiently manifeſt, that the application of this ineffable name to ſuch places and altars, was only intended to intimate, that *He*, who was worſhipped in thoſe places, and at thoſe altars, was that ſelf-exiſtent, all-ſufficient, and independent God, to whom alone the ineffable name JEHOVAH belongs. It was not properly to the altars or places themſelves, but to Him who appeared and was worſhipped in them, that the incommunicable name was given.

I ſhall only take notice of another place, on which the adverſaries of our Lord's divinity have laid no ſmall ſtreſs. In order to invalidate the argument which we take from the application of the ineffable name to him, they affirm, that it is applied to the church as expreſsly as to him, in Jer. xxxiii. 16. *In thoſe days ſhall Judah be ſaved, and Jeruſalem ſhall dwell ſafely; and this is the name wherewith She ſhall be called,* JEHOVAH-TZIDKENU, *the Lord our righteouſneſs.* But, to every impartial reader, it muſt be apparent, that the paſſage now quoted is exactly parallel to chap. xxiii. 6. which reads thus—*In his days Judah ſhall be ſaved, and Iſrael ſhall dwell ſafely; and this is his name wherewith He ſhall be called,* JEHOVAH-TZIDKENU. Any ſhadow of ground there is for the ſuppoſition or the pretence, that in chap. xxxiii. 16. the ineffable name is applied to the church, ſeems to be owing to a miſ-tranſlation. The words might, and probably ought to be, tranſlated otherwiſe; either thus—*This is his name who ſhall call her*, that is the church; or thus—*This is the name whereby ſhe ſhall call him, Jehovah our righteouſneſs.* Thus Jehovah appears to be the incommunicable name of God. Now, that this great name, of which God only is worthy, is applied to the Son as well as to the Father, is ſo manifeſt, that adverſaries themſelves are conſtrained to admit it. So it is in Iſa. xl. 3. *The voice of him that crieth in the wilderneſs, Prepare ye the way of*

JEHOVAH. That the Son, our glorious Mediator, is here intended by Jehovah, is infallibly certain, from the application of this paſſage to him in the New Teſtament. Matth. iii. 3. It is ſo in Iſa. viii. 13. *Sanctify* JEHOVAH-TZEBAOTH, *the Lord of hoſts; and let him be your fear, and let him be your dread. And he ſhall be for a ſanctuary; and for a ſtone of ſtumbling, and for a rock of offence, &c.* That theſe words muſt be interpreted and underſtood of God the Son, our glorious Mediator, an inſpired writer of the New Teſtament ſhows. 1 Pet. ii. 6, 8. To the Son the incommunicable name is applied in Numb. xxi. 6, 7. JEHOVAH *ſent fiery ſerpents among the people. Therefore the people came to Moſes, and ſaid, We have ſinned, for we have ſpoken againſt JEHOVAH, and againſt thee; pray unto JEHOVAH*— That the Son is intended here, an Apoſtle of the New Teſtament affirms. 1 Cor. x. 9. Once more, in Iſa. xlv. 23, 24. *I have ſworn by myſelf, the word is gone out of my mouth in righteouſneſs, and ſhall not return, That unto me every knee ſhall bow, every tongue ſhall ſwear. Surely ſhall one ſay, in* JEHOVAH *have I righteouſneſs and ſtrength.* In interpreting theſe words of the Son of God, and Saviour of the world, we have an inſpired Apoſtle for our director and pattern. Rom. xiv. 10, 11, 12.

Thus our adorable Saviour is the ſelf-exiſtent, the independent, the everlaſting God. Hence, in the

Second place, Divine *attributes*, as well as divine appellations, are, in the ſcriptures, aſcribed to the Son no leſs than to the Father. That perfections which belong to no creature in heaven or on earth, but are peculiar to the infinite God, in contradiſtinction to all other beings, are, in the ſcriptures, attributed to the Son no leſs than the Father, I might ſhow in a great multiplicity of inſtances. Eternity, unbeginning as well as unending eternity, belongs and is aſcribed to him. Thus he ſpeaks—*I was ſet up from EVERLASTING, from the*

the beginning, ere ever the earth was. When there were no depths I was brought forth; when there were no fountains abounding with water. Before the mountains were ſettled; before the hills was I brought forth. While as yet he had not made the earth, nor the fields, nor the higheſt part of the duſt of the world. Prov. viii. 23,—26. What a magnificent deſcription of an unbeginning eternity! Accordingly, he is ſtiled the EVERLASTING FATHER; or, as the phraſe is, *the Father of eternity. His goings forth have been from of old, from everlaſting.* Mic. v. 2. *I am,* ſays he, *ALPHA and OMEGA, the beginning and the ending; which is, and which was, and which is to come*— He is the *firſt,* as well as the *laſt.* Rev. i. 8, 11, 17. *Immenſity,* as well as eternity, is aſcribed to him. Is not this neceſſarily implied in his own words—*WHEREEVER two or three are gathered together in my name, there am I in the midſt of them.* Matth. xviii. 20. And, in chap. xxviii. 20. he beſpeaks his Apoſtles and other miniſters in all ages and places of the world thus—*Lo, I am with you alway, even unto the end of the world.* When he was on earth, in reſpect of his humanity, in relation to his divinity, he was in heaven as well as upon earth. This is the manifeſt import of his own words in John iii. 13. *Omniſcience,* no leſs than immenſity, belongs to him—*Jeſus did not commit himſelf unto them, becauſe he KNEW all men; and needed not that any ſhould teſtify of man: for he KNEW what was in man.* John ii. 24. 25. *Now are we ſure,* ſay the diſciples, *that thou KNOWEST ALL THINGS, and needeſt not that any man ſhould aſk thee. By this we believe that thou cameſt forth from God.* chap. xvi. 30. *Peter ſaid unto him, Lord, thou KNOWEST ALL THINGS, thou knoweſt that I love thee.* John xxi. 17. *And,* ſays he himſelf to the Angel of the church in Thyatira, *I will kill her children with death; and all the churches ſhall know that I am he which* SEARCHETH *the reins and hearts: and I will give unto every one of you according to*

your

your works. Rev. ii. 23. *Omnipotence*, as well as omniſcience, is attributed to him. Having ſaid, as in Rev. i. 8. quoted already, *I am he which is, and which was, and which is to come;* he adds, *I am the* ALMIGHTY. *Immutability*, no leſs than omnipotence, belongs to him. *The heavens and the earth ſhall periſh, but thou ſhalt* ENDURE; *yea, all of them ſhall wax old like a garment: but thou art the* SAME, *and thy years ſhall have no end.* Pſal. cii. 25, 26, 27. That theſe words are to be interpreted of the Son of God, the inſpired writer to the Hebrews ſhows in chap. i. 10, 11, 12. *He is the* SAME *yeſterday, and to day, and for ever.* chap. xiii. 7. In the

Third place, Divine *operations*, as well as divine attributes, are, in the ſcriptures, aſcribed to the Son no leſs than to the Father. There are three kinds of works peculiar to God, or which he only can accompliſh; which the ſcripture uniformly aſcribes to the Son, equally with the Father. There is the creation of the heavens and the earth. Now, that the production of all things out of nothing is a work which Almighty God alone could accompliſh, the nature of the work itſelf evinces. And ſcripture, as well as reaſon, declares it. Is it not neceſſarily implied in Iſa. xliv. 24? Thus he himſelf ſpeaks—*I am* JEHOVAH *that maketh all things, that ſtretched forth the heavens* ALONE. In this great work he had no aſſiſtant. He only exiſted previous to it. If, therefore, this work was effected by the Son, he muſt be God. That it was his work, no leſs than the Father's, the ſcripture often and loudly proclaims. He himſelf tells us, that *when the Father prepared the heavens*, HE *was there.* Prov. viii. 27. Was he there only as a ſpectator of the great and glorious work? No. He was there as a co-worker with the Father. For *all things were made by him, and without him was not any thing made that was made.* John i. 3. *By* HIM *were all things created that are in heaven, and*

that

that are on earth, visible and invisible; whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him. Col. i. 16. The preservation of the great universe is his work no less than the Father's. As he was a co-worker with the Father in creation, he still is so in the works of providence. So he declares—*My Father worketh hitherto, and I work.* John v. 17. As he was before all worlds, and created them; *by him all things still consist.* Col. i. 17. *He upholds all things by the word of his power.* Heb. i. 2.

The *extraordinary* works of providence, as well as the ordinary, the scripture ascribes to the Son. Such works, indeed, the Prophets and Apostles accomplished; but in a very different manner. *In his name* and *by his power*, did they perform such works. This an Apostle avows in the presence of the Jewish rulers—*Be it known unto you all, and unto all the people of Israel, that by the name of* JESUS CHRIST *of Nazareth, whom ye crucified, whom God raised from the dead, even by him, and by his power, doth this man stand before you whole.* Acts iv. 10. Eneas the paralytic the Apostle addresseth thus—*Eneas,* JESUS CHRIST *maketh thee whole.* Acts ix. 34. But when the Saviour himself performed miracles, it was in his own name, and by the exertion of power inherent in him as the proper subject of it. In him resided, and from him proceeded, the power, the virtue, by which they were accomplished. Luke vi. 19. and viii. 46.

Gracious, as well as *providential*, works, which the omnipotent God only can do, the scripture, in instances innumerable and obvious to all, attributes to the Son. Of all the divine works known to us, the redemption of the church, the salvation of sinners of mankind, is the most arduous. In it Almighty power is most illustriously displayed. This is, in a peculiar manner, the work of the Son of God, the Saviour of the world. Is it not the proper act of God to forgive sin? Did not the scribes, in so far, say right? *Who can forgive sins but God*

God ONLY? Mark ii. 7. Is it not the peculiar work of God to quicken the dead? *God*, and God only, *quickeneth the dead, and calleth the things which be not as though they were.* Rom. iv. 18. The Son, equally with the Father, forgiveth ſin, and quickens both ſpiritually and naturally dead ſinners. *Him hath God exalted with his right hand to be* a Sovereign as well as *a Saviour, to grant* both *repentance* to impenitent ſinners, and *the pardon of* all their ſins. Acts v. 31. Thus he himſelf ſpeaks—*Verily, verily, I ſay unto you, The hour is coming, and now is, when the dead ſhall hear the voice of the Son of God; and they that hear ſhall live. Marvel not at this; for the hour is coming in the which all that are in their* GRAVES *ſhall hear his voice, and ſhall come forth.* John v. 25, 28. In the

Fourth place, Divine *worſhip*, as well as divine works, the ſcriptures aſcribe to the Son as well as the Father. That religious worſhip belongs to God alone is a dictate of reaſon, as well as a doctrine of revelation. To himſelf, to the excluſion of all creatures in heaven and on earth, the great God claims and appropriates it. *I am* JEHOVAH, *that is my name; and my glory will I not give to another, neither my praiſe to graven images.* Iſa. xlii. 8. To the Son, no leſs than to the Father, is it every where aſcribed. In heaven and on earth, to angels and to men, is he the object of religious adoration. Internal worſhip, as well as external, do the ſcriptures attribute to him. He is the object of ſaving faith. So he ſpeaks of himſelf—*Let not your hearts be troubled, ye believe in God, believe alſo in ME.* Often has it been obſerved, that both clauſes may be read one way; either indicatively, thus—*Ye believe in God, and ye believe alſo in me*; or imperatively, thus—*Believe ye in God, believe alſo in me.* He is the object of *ſupreme love*, as well as of ſaving faith. This, no doubt, is implied in the trying queſtion, with which he, three ſeveral times, poſeth Peter—*Jeſus ſaith to Simon Peter, Simon, ſon*

ſon of Jonas, loveſt thou ME more than theſe? John xxi. 15, 16, 17. Even when he was in a ſtate of the deepeſt humiliation in our world, as he was God as well as man, he was the object of religious worſhip, the worſhip of angels as well as of men. *When Jeſus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wiſe men from the eaſt to Jeruſalem, ſaying, Where is he that is born king of the Jews, for we have ſeen his ſtar in the eaſt, and are come to* WORSHIP *him.* Matth. ii. 1, 2. *When he bringeth in the firſt begotten into the world, he ſaith, And let all the angels of God* WORSHIP HIM. Heb. i. 6. The call is—*Kiſs the Son.* Pſal. ii. 12. A kiſs ſometimes was a ſign of religious veneration. *Let the men that ſacrifice* KISS *the calves.* Heb. xiii. 2. The Son no leſs than the Father, is the object of prayer. *They ſtoned Stephen calling upon God, and ſaying,* LORD JESUS, *receive my ſpirit.* Acts vii. 59. To ſay no more, the ſolemn ordinance of baptiſm is adminiſtered in his name, as well as in the name of the Father and of the Spirit. The preſcribed form, from which his miniſtering ſervants never are to depart, is this—*Baptize them in the name of the Father, and of the* SON, *and of the Holy Ghoſt.* Matth. xxviii. 19. In the

Fifth place, As an additional proof, and a deciſive evidence, that the Son, no leſs than the Father, is the ſupreme God, he is, in terms the moſt expreſs, affirmed to be equal; not inferior, but *equal* to the Father. To obviate miſtakes, and to ſet this argument in its proper light, it is to be obſerved, that there is a twofold conſideration of the Son. If he is viewed in the character of Mediator, he appears inferior to the Father. As Mediator, he ſuſtains the character of the Father's ſervant, and acts in virtue of a commiſſion from him. This accounts for his declaration—*My Father is* GREATER *than I.* John xiv. 28.

But, if we view him in his original perſonal character, as the ſecond ſubſiſtence in the undivided Trinity, he

appears in no reſpect inferior, but, in all reſpects, equal to his divine Father. Even when, in reſpect of his humanity, he was *found in faſhion as a man, and made himſelf of no reputation*, in reſpect of his divinity, he was ſtill *in the form of God*, and *thought it no robbery to be equal with God*. Phil. ii. 6, 7, 8. His eternal Father himſelf acknowledges him in the high character of his *fellow* and *equal*. Zech. xiii. 7. Let Arians and Socinians bluſh and be aſhamed. A creature *equal* to God! What an abſurdity! To all which I may add, in the

Sixth place, That, as the higheſt demonſtration of the ſupreme Deity of the Son of God, he is affirmed to be not merely *equal* to the Father, but ONE with him. So ſpeaks the text that introduces this Lecture. There are Three that bear record in heaven, the Father, the Word, and the Holy Ghoſt; and theſe three are ONE. As perſons the co-eternal Three are equal; and in Deity they are one. One numerical Godhead is common to them all. With this expreſs declaration of the Apoſtle, the teſtimony of our Lord himſelf to this great truth exactly coincides. *I and my Father*, ſays he, *are* ONE. John x. 30. Having, I hope to the ſatisfaction of every unprejudiced perſon, demonſtrated that the Son, no leſs than the Father, is God, I proceed,

Secondly, To make it appear, that the Holy Ghoſt, as really as the Father and the Son, is the *ſupreme God*. The ſame arguments which prove the ſupreme Deity of the Son, evince, with equal force, the divinity of the Holy Spirit. Having ſtated and illuſtrated them largely, in proof of the former, it muſt be unneceſſary for me to enlarge upon them in proof of the latter. Let me, therefore, reſume them as briefly as poſſible. And in the

1ſt place, Divine *names* are, in the ſcriptures, attributed to the Spirit equally with the Father and the Son; and, therefore, the Spirit, no leſs than the Father or the Son, muſt be God. The title God, in the moſt proper acceptation

acceptation of the word, is oftener than once directly applied to him. He, who, in Acts v. 3, is ſtiled the Holy Ghoſt, is, in the following verſe, expreſsly called God. But this is not all. The ineffable name JEHOVAH, which, as we have ſhown already, is peculiar to the great God, in contradiſtinction to all created beings, is expreſsly aſcribed to him in Iſa. vi. 8. *I heard the voice of* JEHOVAH, *ſaying, Whom ſhall I ſend? and who will go for us? Then ſaid I, here am I, ſend me. And he ſaid,* verſe 9th, *Go and tell this people, hear ye indeed, but underſtand not.*—Is it aſked, How does it appear, that the Holy Ghoſt, the third of the ſacred Three, is intended here? An apoſtolical interpreter determines the point; for thus he ſpeaks—*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*—Acts xxviii. 25, 26. In the

2d place, Divine *perfections*, are, in the ſcriptures, predicated of the Spirit equally with the Father and the Son. His eternity is neceſſarily ſuppoſed and implied in the Moſaic account of the heavens and the earth. Gen. i. 2. His immenſity is moſt elegantly deſcribed by the Pſalmiſt—*Whither ſhall I go from thy* SPIRIT? *or whither ſhall I flee from thy preſence? If I aſcend up into heaven, thou art there; and if I make my bed in hell, behold, thou art there!* Pſal. cxxxix. 7, 8. His omniſcience is evidently implied in our Lord's words to the diſciples—*He ſhall teach you* ALL *things.* John xiv. 26. And in the words of the Apoſtle—*God hath revealed them unto us by his* SPIRIT; *for the Spirit ſearcheth* ALL THINGS, *yea, the* DEEP THINGS *of God—The things of God knoweth no man, but the Spirit of God.* 1 Cor. ii. 10, 11. Omnipotence, as well as omniſcience, belongs to the Spirit equally with the Father and the Son. May he not for this reaſon be ſtiled *the* POWER *of the higheſt?* In the

3d place, Works *peculiar* to God are attributed to the Spirit equally with the Father and the Son.

The creation of all worlds was the work of the third perſon, no leſs than of the firſt and ſecond. *By the word of the Lord were the heavens made: and all the hoſt of them by the* BREATH *of his mouth*, or by his Spirit. Pſal xxxiii. 6. *By his* SPIRIT *he hath garniſhed the heavens.* Job xxvi. 13. The preſervation of all things is the work of the Spirit, as much as of the Father and the Son. *Thou ſendeſt forth thy* SPIRIT, *they are* CREATED, *and thou* RENEWEST *the face of the earth.* Pſal. civ. 30. Works of the miraculous kind are accompliſhed by the Spirit *If I caſt out devils by the* SPIRIT *of God, then the kingdom of God is come unto you.* Matth. xii. 28, Redemption, the moſt arduous, as well as important, of all works, is effected by the Spirit, no leſs than by the Father and the Son. The applicatory part of it is peculiarly aſcribed to the *third* perſon. *Not by works of righteouſneſs which we have done, but according to his mercy he ſaved us by the waſhing of regeneration, and renewing of the* HOLY GHOST. Tit. iii. 5. The ſupernatural work of the regeneration of ſinners is performed by the ſpecial agency of the Holy Ghoſt. Thus ſaith the Lord—*I will put my* SPIRIT *within you, thus will I cauſe you to walk in my ſtatutes.* Ezek. xxxvi. 27. The juſtification of guilty ſinners is attributed to the Spirit, as well as the Father and the Son. *Ye are* JUSTIFIED *in the name of the Lord Jeſus, and by the* SPIRIT *of our God.* 1 Cor. vi 11. The ſaving illumination of the minds of ſinners in ſpiritual darkneſs, is the ſpecial work of the *Spirit.* For this reaſon he ſtiled *the Spirit of wiſdom and revelation in the knowledge of Chriſt*; and by him the *eyes* of their *underſtandings* are ſupernaturally *enlightened.* Eph. i. 17, 18. The great and good work of the ſanctification of unholy ſinners is, in an eſpecial manner, aſcribed to the Spirit. The apoſtle beſpeaks the believing Theſſalonians thus—*God hath from the beginning choſen you to ſalvation, through* SANCTIFICATION OF THE SPIRIT. 2 Theſſ. ii. 13. To

add

add no more on this particular, the glorious work of the reſurrection of the dead in Chriſt is to be effected by the ſpecial agency of the Holy Ghoſt. Hence the Apoſtle's conſolatory words to the believing Romans—*If the* SPIRIT *of Him that raiſed up Jeſus from the dead dwell in you; he that raiſed up Chriſt from the dead ſhall alſo* QUICKEN *your mortal bodies by his* SPIRIT *that dwelleth in you.* Rom. viii. 11. Such are the great and glorious works, eſpecially of the ſaving kind, which this bleſſed agent performs. Are not theſe glorious works worthy of God, and calculated to reflect the higheſt honour upon him? In the

4th place, Religious *worſhip*, which belongs to God alone, is, in the ſcriptures, aſcribed to the Spirit equally with the Father and the Son. Prayer, one of the moſt ſolemn parts of the worſhip of the militant church, is performed to the Spirit, no leſs than the Father and the Son. The apoſtolical benediction, quoted already, is moſt explicit and full—*The grace of the Lord Jeſus Chriſt, and the love of God, and the communion of the* HOLY GHOST, *be with you all.* 2 Cor. xiii. 14. To which I might add the Apoſtle John's prayer in behalf of the Aſiatic churches—Rev. i. 4, 5. Baptiſm, the initiatory ſeal of the everlaſting covenant, is adminiſtered in the name of the Holy Ghoſt, no leſs than of the Father and the Son. Matth. xxviii. 19. In the

5th place, As an irrefragable proof of the *divinity* of the Holy Ghoſt, he is affirmed to be not merely equal to the Father and the Son, but one with them. So the text prefixed to this Lecture ſpeaks—*There are Three that bear record in heaven, the Father, the Word, and the Holy Ghoſt, and theſe Three are* ONE. How manifeſt is the difference between the three witneſſes in heaven, of whom the text ſpeaks, and the three witneſſes on earth, to which the following verſe refers! As for the latter, it is ſaid, *they agree in* ONE. They are one in deſign. But the three celeſtial witneſſes are one

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in nature, as well as design. One individual nature is common to them all. If, therefore, any one of them be God, each of them must be God.

It is, in the answer, asserted, that the three persons in the Godhead are not only God, but ONE God. That God is *one* we saw on a former occasion. The Father is God. The Son is God. The Holy Ghost is God. And all the Three are one God. For though, as persons, they be different, one undivided Godhead belongs to them all. That God is one, reason teaches, and revelation declares. Accordingly, as a further illustration of this important point, it is

V. Affirmed, that the three persons in the Godhead are THE SAME IN SUBSTANCE, EQUAL IN POWER AND GLORY. It is not merely affirmed that they are equal. Equal, no doubt, they are. But this is not all. Might not a mere equality comport with Tritheism itself? Three human persons may be equal. They possess three natures similar; even specifically the same. But, though they may be specifically, they cannot be numerically the same. The substance of any one of them is in reality different from that of another of them. But, as for the Three divine, they are not merely similar, but the SAME in substance. With great precision do the Compilers of the Catechism express themselves on this sublime subject. Against the heresies of earlier, as well as later times, do they guard us. In two instances especially has this fundamental article been attacked.

At an early period was it impunged in relation to the distinction of persons in the Godhead. The heresy of the Sabellians of the third century, so denominated from Sabellius, an Egyptian philosopher, the founder of the sect, every reader of church history knows. What they held, in general, as I hinted already, is—That in the Godhead there is only one person, who sustains and

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acts in three different characters. The Arians of the fourth century allowed that there are three persons, the Father, the Son, and the Holy Ghost. But, that these persons are ONE God, the same in substance, equal in power and glory, they deny.

Accordingly, the Compilers of this judicious compend of the Christian religion, having, in the preceding part of the answer, asserted, in opposition to the ancient Sabellians and their followers, that in the undivided Godhead there are three persons, the Father, the Son, and the Holy Ghost, they, in the latter part of it, affirm, in opposition to Arianism and all the abettors of it, that these three persons are one God, the same in substance, equal in power and glory. That the Son and the Holy Ghost, no less than the Father, are God, I have, I hope, sufficiently proved already. Now, if the second and third persons, equally with the first, be God, he and they must be one God; and the same in substance, as well as equal in power and glory. A diversity of divine essences there cannot be. Such a supposition is absurd in the extreme. Reason, no less than revelation, remonstrates against it.

These divine persons, it is added, are equal in *power* and *glory*. The preceding part of the particular relates to their oneness in essence. One essence or substance, nature or Godhead, belongs to them all. This refers to their personal equality. As persons they are not inferior, but equal one to another. Two instances are here mentioned, in which they appear to be equal—in *power* and *glory*.

1. *Power*. Of power, as an essential perfection of the Godhead, I have spoken already. I called it an *essential* perfection. It is not peculiar to any one of the sacred Three, but common to them all. In power, according to this view of it, they may be said to be not only equal, but the same. The expression, however, is varied here. They are affirmed to be the same in substance,

ſubſtance, and *equal* in power. The reaſon, probably, is this. Power here may be intended to ſignify not ſo much the divine perfection itſelf, as the effects of it; the great and glorious works, which God, by his *power*, has produced. In relation to ſuch glorious works, it may be proper to ſay that they are *equal*. Though ſuch works be the effects of that power which is eſſential and common to them all, in the accompliſhment of them they act, in a manner calculated for the manifeſtation of their diſtinct perſonal characters, and the myſterious order in which they ſubſiſt. The Father works by the Son, not the Son by the Father; the Father and the Son by the Spirit, not the Spirit by the Father and the Son. This is the caſe in the works of creation, as well as redemption. By his Son, God the Father is ſaid to have *made the worlds*; not the Son by the Father, but the Father by the Son. Heb. i. 2. By his Spirit, *he garniſhed the heavens*; not the Spirit by Him, but He by the Spirit. Job xxvi. 13. Was the Father the principal agent in creation, the Son an inferior? No. In it all the perſons of the Godhead were equally concerned. It was the work of the Father *equally* with the Son; and as really the work of the Spirit as of the Father and the Son. Accordingly, it has all along been a maxim among theological writers, that the external works of God are undivided. In what things ſoever God does without himſelf, all the perſons in the Godhead are concerned. Such works are called *external*, to diſtinguiſh them from the internal acts by which the perſons in the Godhead are known one from another. Such acts are peculiar to the perſons to whom they are aſcribed. The firſt perſon only begets; the ſecond is begotten; and the third, not the firſt or the ſecond, but the *third* perſon, proceeds. In all external works they concur. So they did in creation. This, as I had occaſion to obſerve formerly, may be intimated in the plural word, by which the Creator of all worlds

worlds is expreſſed. Gen. i. 1. ELOHIM *created the heavens and the earth.* It was the undivided work of the co-eternal Three. Eſpecially do they diſplay their perſonal glory, and myſterious order of ſubſiſtence, in the work of our redemption. A particular part of it, indeed, is attributed to the Father, another to the Son, and another to the Holy Ghoſt. But in the contrivance of it, the Son and the Spirit concur with the Father. *The counſel of peace was between* the Father, the infinite contriver, and the Son and the Spirit, by whom eſpecially the grand plan was to be, in time, carried into actual execution. Zech. vi. 13. The impetration of it is peculiarly aſcribed to the Son. But was the Son alone in this part of the work? What ſaith the Son himſelf on this head? *Behold the hour cometh, yea, is now come, that ye ſhall be ſcattered, every man to his own, and ſhall leave me alone; and yet I am not alone, becauſe* THE FATHER IS WITH ME. John xvi. 32. Was the Spirit as well as the Father with the Son in this work? Yes. The Spirit was in him ſuperabundantly. *Jeſus being full of the Holy Ghoſt, returned from Judea, and was led by the* SPIRIT *into the wilderneſs.* Luke. iv. 1.

The effectual application of our redemption is attributed to the Holy Ghoſt. But is this divine perſon alone in the applicatory part of the work? No. The Father and the Son concur with him in it. To exemplify this in one inſtance—our regeneration is, on one occaſion, aſcribed to the Father, on another to the Son, and on a third to the Holy Ghoſt. To the Father, in Eph. ii. 1. *You hath he, the God of our Lord Jeſus Chriſt, the* FATHER *of glory, who raiſed Chriſt from the dead, and ſet him on his own right hand in the heavenly places, and gave him to be head over all things to the church—You hath He quickened who were dead in treſpaſſes and ſins.* To the Son, it is likewiſe aſcribed in John v. 21. *As the Father raiſeth up the dead, and quickeneth them, even ſo the* SON *quickeneth*

whom he will. And to the Holy Ghoſt, it is attributed in John iii. 5. *Jeſus anſwered, Verily, verily, I ſay unto thee, Except a man be born of water, and,* or even, *of the* SPIRIT, *he cannot enter into the kingdom of God.*

The Son, the ſecond perſon, having aſſumed the character of our Mediator or Redeemer, performs a peculiar part in the œconomy of our redemption. But the anſwer ſpeaks rather of the co-eternal Three in their original characters. As ſuch they are all equally concerned in thoſe wonderful works, which are eſpecially the effects of power. Wiſdom and goodneſs, indeed, no leſs than power, appear in all thoſe works. But, though goodneſs prompts God to work in both the world and the church, and though all his works beſpeak deep deſign, the reſult of the moſt conſummate wiſdom; *power*, in an eſpecial manner, is immediately exerted and diſplayed in the accompliſhment of all the works of God. For this obvious reaſon may *power* be expreſsly mentioned here.

The divine Three are ſaid to be equal in *glory*, as well as in power. Equal in the performance of ſuch great works, as neceſſarily indicate power peculiar to God, they are, of courſe, equal in the glory that accrues from them. Though, according to the myſterious order in which they ſubſiſt, the Father may be ſaid to precede the Son, and the Son the Spirit; the Son is not, either in power or in glory, inferior to the Father; nor is the Spirit, in the one reſpect or the other, inferior, either to the Father or the Son. Is creation the joint work of the undivided Three? The glory of it never is to be aſcribed to the Father to the excluſion of the Son; or to the Father and the Son to the excluſion of the Spirit. As it is a work in which they were all equally concerned, equal glory reſults from it to them all. The glory of redemption, no leſs than of creation, is due, and aſcribed in heaven and on earth, by angels and men, to the undivided THREE; to the Son no leſs than

than to the Father, and to the Spirit equally with the Father and the Son. From what has been said on the sublime mystery of the Trinity, I might make several

Reflections. And, *first* of all, What has been said suggests to us one of the many instances, in which *revealed* religion is superior to *natural.* How deficient is the latter! What glorious discoveries does the former make! Not only does it teach that there is a God; but that in one undivided Godhead there are three distinct persons; the FATHER, the SON, and the SPIRIT, not inferior, but equal one to another. Mysteries innumerable, indeed, have we in nature. But what superior mysteries have we in religion! May not this of the Trinity be said to be the chief of them? Let us admire and adore what we never can comprehend.

2*dly*, Here is one of the numberless instances, in which we may see the absurdity of making our comprehension the standard of our belief; and the importance of distinguishing between what transcends reason and what is contrary to it. Infinitely, indeed, does the mystery of the sacred Trinity transcend our comprehension and reason. But contrary to *sound* reason it is not. Fully and clearly is it revealed in the sacred oracles. Indispensably are we bound, therefore, to believe it. That it is we certainly know; though to comprehend and explain it we never will pretend.

3*dly*, The sublime mystery of the sacred Trinity is such, that universal nature cannot furnish any thing similar to it; and, therefore, to pretend to represent it by any similitude is, in my apprehension, absurd and dangerous. That many excellent writers, solicitous to instruct their readers, have borrowed from creation different similitudes to assist them in forming some faint idea or conception of this sublime mystery, is well known. From the heavens above, from the earth below, and even from themselves, have they taken their simili-

tudes. That glorious luminary which we call our ſun, has been ſuppoſed to furniſh us with a fit emblem of the myſtery of the Trinity. The body of the ſun has been underſtood to repreſent the Father, the light which proceeds from it the Son, and its heat the Holy Ghoſt. A fountain of water, it has been pretended, is a repreſentation of the Trinity; the origin of the fountain in the bowels of the earth, of the Father; the ſpringing of it, of the Son; and the rivulet which is conſtantly ſupplied by it, of the Spirit. It has been accommodated to three different kinds of life, *vegetative*, *ſenſitive*, and *rational*, in man. A variety of other ſimilitudes have been uſed to enable us to form a diſtinct conception of the great myſtery of one Godhead in three perſons, and three perſons in one Godhead. But how unfit and unworthy are all ſuch repreſentations! Such a method of explaining and accounting for the Trinity is, in my opinion, moſt unjuſtifiable. That it is well intended, I know. But it is moſt derogatory to the ſublime ſubject; and calculated to produce in us conceptions moſt unworthy of it. Between the TRINITY and every thing in creation there is an infinite diſproportion. *To whom will ye* LIKEN *me*, ſaith God, *and make me equal, and compare me, that we may be like?* Iſa. xlvi. 5.

4thly, What reaſon have we to admire and adore the wiſdom and the grace manifeſted in the œconomy of our redemption? Apt are we to reaſon thus—"Might "not God have confirmed man in his original ſtate of "felicity and dignity? Why did he not prevent his "fall? Could he not eaſily have done it? Why did he "it not?" *But, O man! who art thou that replieſt againſt God? Shall the thing formed ſay to him that formed it, Why haſt thou made me thus? Hath not the potter power over the clay?* For every thing that the ALL-WISE God does, or permits to be done, he has reaſons worthy of himſelf. The fall of man, he, no doubt, permitted; otherwiſe it could not have happened. But did he not permit

permit it for the moſt important reaſons; and with the moſt merciful views? From it he has taken occaſion to manifeſt his perfections; and, in an eſpecial manner, the different perſons in his myſterious eſſence, in ſuch a conſpicuous manner as he has not done in his other works. In creation, his goodneſs, and his wiſdom, and his power, are manifeſted. But in redemption, the undivided THREE diſplay their perſonal glory, and the myſterious order in which they ſubſiſt, in a way for which there would have been no occaſion, had not the fall of man been permitted.

In fine, Let us endeavour to improve the revelation of the myſterious TRINITY, in a manner correſponding to the deſigns and views which God had in favouring us with it. With ineffable delight and unutterable wonder, let us contemplate it. Is not this employment worthy of angelic as well as human intelligences? Will not this be an eſſential part of the inceſſant and unwearied employment of the bliſsful inhabitants of the higher world FOR EVER AND EVER? Let us eſpecially contemplate and adore the undivided THREE, concurring and performing their reſpective parts in redemption. What ſecurity have we here for the completion of the arduous work! Is it poſſible for a work to miſcarry in which the CO-ETERNAL THREE are engaged? Was the eternal Son all-ſufficient to purchaſe our redemption? No leſs ſufficient is the eternal Spirit to apply it. What ſtrong conſolation then may they have, who by faith have fled for refuge to lay hold on Chriſt offered to them in the goſpel! Let us claim the God and Father of our Lord Jeſus Chriſt, for our God and our Father. Let us claim his Son as our Saviour, as our kinſman-Redeemer, as our elder brother. Not only as the ſecond perſon, but as our Redeemer, is he the Son of God, and heir of all things. That, in the latter view, as well as the former, the filial character is applied to him in the ſcriptures, and that it is in his right,

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as the firſt-born of the family of God, and the primary heir of the heavenly inheritance, we become children and heirs of God, I will have occaſion to ſhow when I explain the account of our adoption in the ſequel of the Catechiſm. Let us employ the Spirit in that important and ſalutary work; for the accompliſhment of which he has been ſent into the church, and is to continue in it till the end of the world. Let us daily apply to him, for inſtruction, for ſanctifying influence, and for ſpiritual conſolation. For, *if we have not the Spirit of Chriſt*, notwithſtanding the profeſſion we have made, and all the external privileges of which we are partakers, *we are none of his.*

Unto the eternal Father, unto his eternal Son, and unto the co-eternal Spirit, ONE GOD, be aſcribed equal and undivided honours, in heaven and on earth, FOR EVER AND EVER! Amen.

The Divine Decrees.

ACTS xv. 18.

Known unto God are ALL *his works from the beginning of the world.*

A DISPUTE had arifen in the Chriſtian church, which now flouriſhed in the city of Antioch, in relation to the neceſſity of circumciſion. Antioch was the name of two cities mentioned in ſcripture; the one the capital of Syria; the other of Piſidia. It is of the former I now ſpeak. This is known to have been one of the moſt flouriſhing, opulent, trading cities in the world. It ſtood on both ſides of the river Orontes, about twelve miles from the Mediterranean ſea; and is ſaid to have been about ten miles in circuit. Of the preaching of the goſpel in this great city, and the ſucceſs that attended it, we have the hiſtory in the preceding part of this book. But ſoon was the tranquillity of this church diſturbed. Certain deſigning men, coming down from Jeruſalem with pretended apoſtolical authority, inſiſted on the neceſſity of the continued obſervation of circumciſion. In order that this doubtful point might be determined, and the tranquillity of the

the Antiochian church reſtored, it was agreed to diſpatch commiſſioners to Jeruſalem, that the Apoſtles and others in that city might be conſulted on the ſubject. The deputies having arrived at Jeruſalem, a convention was immediately called. The cauſe being fairly ſtated, and parties fully heard, an unequivocal and plain deciſion was given. The text, which I have now read, is part of a ſpeech delivered by a venerable member of that ſynod. The intereſting point of the vocation of the Gentiles, in virtue of the abolition of the ceremonial law, which had ſo long ſtood, as a wall of ſeparation between the Jews and all other nations, is here aſcertained. The apoſtolical member ſhows, that every thing which comes to paſs in time, in the world, and eſpecially the church, is in purſuance and the fulfilment of deſigns which the infinite God had in his all-comprehending mind from eternity. For, as ſaith the text, *Known unto God are all his works* FROM THE BEGINNING OF THE WORLD. What works ſoever, natural or ſupernatural, providential or gracious, he performs in time, he foreknew and appointed from everlaſting.

So ſpeaks our Shorter Catechiſm in the anſwer to the queſtion, *What are the decrees of God?* which is—*The decrees of God are his eternal purpoſe, according to the counſel of his will, whereby, for his own glory, he hath foreordained whatſoever comes to paſs.* Having conſidered the *being* and *perfections* of God, the *unity* of the Godhead, and the *Trinity* of perſons in it, I am now, according to the moſt natural order, led to explain the *purpoſes* and *deſigns*, which this omniſcient Being, from a beginningleſs eternity, formed in his all-foreſeeing mind; and which he executes in his works of creation, providence, and redemption. We are now entering on another abſtruſe ſubject. With the utmoſt caution are we ever to think and ſpeak of it. How imperfect our apprehenſions and views of the divine purpoſes,

poſes, as well as of the perfections and the perſons in the Godhead? Who can pretend to read the annals of eternity? Who can comprehend the deſigns of Deity? *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 who hath known the mind of the Lord, or who hath been his counſellor?* Rom. xi. 33, 34. Does the great God act at random? Does he things without previous deſigns? Such a ſuppoſition is unworthy of God.

Often do we act at random. For our conduct we can aſſign no proper reaſon. Our former purpoſes we alter. New reſolutions and meaſures do we adopt. Does not our behaviour, in all theſe inſtances, beſpeak imperfection? But, as God is in all reſpects perfect, his purpoſes ever muſt be permanent and unalterable. Now, that he had in his infinite mind from everlaſting the whole plan of his conduct from firſt to laſt in time, the ſcripture often and clearly intimates. Is not this the plain purport of a variety of expreſſions which occur in the ſcriptures both of the Old Teſtament and the New? We read of his THOUGHTS, his COUNSELS, his PURPOSES, his DECREES, and the like. *The* COUNSEL *of the Lord ſtandeth for ever*; *the* THOUGHTS *of his heart to all generations.* Pſal. xxxiii. 11. *My* COUNSEL, ſays he, *ſhall ſtand, and I will do all my pleaſure.* Iſa. xlvi. 10.

The divine decrees I am, in the ſequel, to conſider eſpecially in a twofold view; as they relate to the creatures, all the creatures, and all their actions; and as they refer to the *rational*, in diſtinction from the inferior, creatures. The former I may call a *general*, the latter a *particular*, account of the decrees. In order to give you a general view of the decrees, I may, in a plain manner, conſider the ſeveral parts of the anſwer in order. And,

I. The *nature* of the divine decrees. This is expreſſed in the anſwer by two words, PURPOSE, and FOREORDINATION.

ORDINATION. For thus the anſwer runs—*The decrees of God are his eternal* PURPOSE, *according to the counſel of his will, whereby, for his own glory, he hath* FOREORDAINED *whatſoever comes to paſs.* The deſign and meaning of both expreſſions are ſufficiently manifeſt and plain. A critical explanation of them is altogether unneceſſary. It is, however, to be obſerved, that the word is, with an obvious deſign, put in the *ſingular* number, rather than the *plural*. The anſwer is not thus—The decrees of God are his eternal *purpoſes;* but thus—The decrees of God are his eternal *purpoſe*. This purpoſe, indeed, extends to a vaſt variety of creatures, and of actions. But in itſelf it is one ſimple act of the underſtanding and the will of God. Infinitely different are his deſigns and ours. When we project any great undertaking, we form the plan, and concert means for carrying it into execution, in a gradual manner. We have not a full view or idea of it at once. The deſign, when fully formed, is the reſult of long deliberation and much thought. Far otherwiſe is it, however, with the infinite God. His deſigns are as perfect at once as ever they can be. He cannot poſſibly be in heſitation or ſuſpenſe about any thing. Never can he have a fuller knowledge or clearer idea of any thing within the reach of his unbounded power, than he has this moment and ever had. His knowledge is juſt now what it ever has been. Nor can it undergo any enlargement. It can never be greater than it now is.

The queſtion ſpeaks of *decrees* in the plural number, and the anſwer of *purpoſe* in the ſingular. The latter, as I hinted already, may ſignify that act of the divine will, which foreordained every thing that has, and every thing that is to come to paſs throughout all futurity. The former may have been intended to denote the variety of the creatures and of their actions; about all which the decrees of God are verſant. Moſt pertinent

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and expreſſive is the word *purpoſe* here uſed by the Compilers of the Catechiſm. They probably borrowed it from Epheſ. i. ii. where the Apoſtle ſpeaks of *the* PURPOSE *of him who worketh all things after the counſel of his own will.* The expreſſion may eſpecially beſpeak *three* things. It may beſpeak the ſovereignty and perfect freedom with which the great God ever acts. It may indicate the moſt conſummate wiſdom and deep deſign. And it ſhows the permanency and ſtability of his deſigns.

The great God ever is his own director; and deſigns and performs whatſoever he pleaſeth without control. One thing he performs; another, equally within the compaſs of his unlimited power, he does not. The reaſon is obvious. It pleaſed him from eternity to purpoſe within himſelf to do the one and not the other. For, as the Babylonian monarch ſpeaks—*He does according to his will in the army of heaven, and among the inhabitants of the earth; and none can ſtay his hand, or ſay unto him, What doſt thou?* Dan. iv. 35. Far are the purpoſes of the great God from being raſh or haſty. For deliberation, indeed, he has no occaſion. But his deſigns are all as wiſely and well concerted as they could poſſibly have been. Fooliſh and raſh projects and ſchemes do we often form. But his deſigns all are the reſult of unerring wiſdom. Infallibly certain is the accompliſhment of his deſigns. Delayed it may be; but obſtructed it cannot poſſibly be. *There are many devices in a man's heart,* which he is unable to accompliſh; *nevertheleſs, the* COUNSEL *of the Lord that ſhall ſtand.* Prov. xix. 21. There is

II. The *date* of the divine decrees. They are ETERNAL. They are no leſs ancient and beginningleſs than God himſelf. Our ſchemes and deſigns are formed in time. We ourſelves began to exiſt in time. But as God himſelf is without beginning, ſo are all his purpoſes and decrees. Conformably to the ſcriptures, and in

oppoſition to Arminians and others, it is here affirmed, that his purpoſes are abſolute and eternal. It has been pretended, that the divine decrees, eſpecially as they relate to man, were from eternity, in a great part, indeterminate, and ſuſpended upon his good or bad conduct in time. That the righteous are to be, in a gracious manner, rewarded for ever for their good works on earth, and the wicked juſtly puniſhed for their ſins, is certain. But was not every thing relating both to good and bad men, to their conduct in this world, and to their ſtate in that which is to come, known to God from the beginningleſs ages of eternity? That every thing which has happened, and every thing which is to happen, was known to him from EVERLASTING, may be infallibly inferred from the perfection of his infinite nature, and is, in the moſt expreſs terms, declared in the ſacred ſcriptures. No farther need I go for a proof of his univerſal preſcience, and preordination of all things from eternity, than the text which is prefixed to this Lecture. For thus it ſpeaks—KNOWN *unto God were all his works from the* BEGINNING; from the commencement of time, even from the unbeginning ages of eternity.

That the word *beginning* in the ſcriptures is ſometimes equivalent to eternity, as prior to time, I might ſhow in ſeveral inſtances. One may ſuffice. *I was*, ſays our divine Redeemer, *ſet up from everlaſting, from the* BEGINNING, *ere ever the earth was*. Prov. viii. 23. To the moſt unlearned and ſuperficial reader, it muſt be obvious, that the terms *everlaſting* and *from the beginning*, are here uſed as ſynonimous. That God from all eternity foreknew and foreordained whatſoever comes to paſs in time, is evident from the nature of things as well as the expreſs declarations of the word. Whence is it that ſuch and ſuch things come to paſs in time? Is it becauſe ſuch things come within the compaſs of the Almighty power of God? This certainly cannot be

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the reaſon; for many other things equally within the compaſs of the divine power never do come to paſs. Has God in creation, or has he ever in the works of providence, acted according to the full extent of his power? Certainly not. To Almighty power, who can preſcribe limits? No boundaries or limits does it know. But the reaſon why one thing happens, and another thing does not happen, is plain. The one God has, and the other he has not, foreordained to come to paſs. This leads me to conſider

III. The *origin* of the divine decrees—THE SOVEREIGN WILL OF GOD. To the ſovereign and uncontrolable will of God, as the proper ſpring of all the important deſigns which he formed in his omniſcient mind from *everlaſting*, and all the glorious works which, in purſuance of his eternal purpoſe, he performs from firſt to laſt in time, does an Apoſtle of the New Teſtament trace them. For other Chriſtians as well as himſelf, he ſpeaks thus—*Being predeſtinated according to the purpoſe of him, who worketh* ALL *things after the counſel of his* OWN WILL. Eph. i. 2.

Might not the great God, had he pleaſed, have remained for ever alone? As he is ſelf-exiſtent, he is, of conſequence, ſelf-ſufficient. His deſign to produce, out of nothing, this great univerſe, with its numerous and various inhabitants, could not originate in any natural neceſſity, or in the proſpect of any addition to his eſſential glory and felicity, from the creatures or their actions. It muſt, therefore, have been an act of his ſovereign will, as well as his unerring underſtanding. And his will can be under no control, but what ariſes from his ſovereignty, wiſdom, and other perfections. As he is independent, he can be under no external conſtraint; and, as he is ſelf-ſufficient, he can be under no internal neceſſity. All his purpoſes, therefore, muſt be voluntary. The eternal purpoſe, however, is ſaid to be *according*

to

to the COUNSEL *of his will.* This is intended to ſhow, that, though his will be arbitrary and uncontrolable, he ever acts in a manner the moſt rational and conſummately wiſe. Self-ſufficient and independent, he wills and he works when and what he pleaſes. Infinitely good and wiſe, he ever does what is moſt fit to be done; and does it in the beſt manner. There is in the

IV. *place*, The *ultimate end* of God's decrees—HIS OWN GLORY. This, as we have ſeen already, is the principal part of man's chief end; and it is the chief end of all the creatures and all their actions. It is what God had ultimately in view in all the important and worthy deſigns which he formed in his great mind from eternity. It is what he ultimately intends in all his works of creation and providence, nature and grace, in time. His motives and views; his deſigns and diſpenſations are ever worthy of himſelf. Such is the ſupereminent excellency of his nature, that his own glory is the higheſt end he can poſſibly propoſe to himſelf. And, therefore, as he ever acts with the higheſt propriety, he ever gives the preference to it. As he is the firſt cauſe, he is the laſt end of all things—For *of him, and through him, and* TO *him, are all things*; *to whom be glory for ever. Amen.* Rom. xi. 36. The

V. Article in the diviſion of the anſwer, is the *object* of the divine decrees—WHATSOEVER COMES TO PASS. What a vaſt proſpect opens here! The objects of the divine decrees I might conſider under two general heads; the *creatures*, and the *actions* of the creatures; for to each of the creatures, and to each of their actions, do the divine decrees extend. Here all creation, the *mineral*, the *vegetable*, the *animal* parts of it; unnumbered orders and ranks of creatures; the church, both Jewiſh and Chriſtian; a long ſeries of intereſting events,

vents, which have already been accomplished in the world and in the church, to recount which is a work fitter for eternity than time; open to our view. For to all those creatures, and to all these events, do the divine decrees extend; and in them are they executed. The work of creation, the works of providence, the work of redemption, in all their several parts and circumstances, did the ALL-WISE God, by a decree, which nothing can alter, fore-appoint from the earliest ages.

I might consider the divine decrees as they relate to angels; their creation; their station; their employment; and a variety of other things. I might also consider the divine decrees as versant about mankind in this world; the time and other circumstances of their birth; their station and condition; the time and other circumstances of their death. I might consider the divine decrees as they refer to families, to churches, and to nations; to the erection, the duration, the extinction of societies, civil and religious. I might, in a word, consider them as they relate to the creatures, high and low, from the celestial seraph, to the serpent that licks the dust of the earth.

But what I might say in relation to the divine decrees, I shall, for brevity, and to prevent unnecessary repetitions, reserve till I have occasion to consider them as executed in the great work of creation, and especially in the mysterious dispensations of that ALL-SUPERINTENDING Providence, which extends to all parts of the great universe, and has the disposal of the creatures from the highest to the lowest, and all their actions, good and bad. Though the decree itself ever is understood to precede the execution of it, till it be executed, or otherwise revealed to us, it is to us unknown. And, therefore, the best method we can take to obtain a distinct view of the eternal decrees, is to review the works of time in which they are accomplished.

I might

I might proceed to what I propoſed farther on this ſubject, to conſider the decrees as they relate to the eternal ſtate of angels and men.

That branch of the divine decrees, which relates to the everlaſting ſtate of angels and of men, is known, in the ſcriptures, and in theological writings, by the name of PREDESTINATION. This word is frequently uſed in the New Teſtament. The meaning of it, without any critical or particular explication, is obvious. What, in the general, is intended by it, as applied to angels and men, I cannot expreſs better than in the words of the Larger Catechiſm, in the anſwer to the following queſtion.—"What hath God eſpecially decreed concerning "angels and men?" "God, by an eternal and immu-"table decree, out of his mere love, for the praiſe of "his glorious grace, to be manifeſted in time, hath e-"lected ſome angels to glory, and, in Chriſt, hath "choſen ſome men to eternal life, and the means "thereof; and alſo, according to his ſovereign power, "and the unſearchable counſel of his own will, (where-"by he extendeth or withholdeth favour as he plea-"ſeth) hath paſſed by and foreordained the reſt to diſ-"honour and wrath, to be for their ſin inflicted, to "the praiſe of the glory of his juſtice." This is at once a moſt conſolatory and a moſt awful ſubject. With the moſt profound reverence and caution, are we to enter on the conſideration of it.

Long has it been the ſubject of controverſy in the church. In earlier as well as later times has it been impugned and oppoſed. What oppoſition was made to it by the ancient Pelagians and Semi-pelagians is well known. The ſect of the Pelagians appeared about the end of the fourth or beginning of the fifth century. It is denominated from the founder of it, Pelagius; who is ſaid to have been a native of Britain; but travelled and propagated his errors in Aſia and Africa, as well as Europe.

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The ſcriptural doctrine of predeſtination has been, in later times, corrupted and perverted by Jeſuits, Arminians, and others. The Jeſuits are well known to be a religious order in the Roman church, founded in the ſixteenth century by Ignatius Loyola, a native of Spain. This ſociety evidently borrowed its name from Jeſus. It has of late years been aboliſhed with the conſent of all the Catholic powers. The Arminians are denominated from their leader, Arminius, a famous miniſter of Amſterdam. He flouriſhed in the ſixteenth century. The inſtances in which he differed from the Calviniſts I need not now enumerate. The great doctrine of *predeſtination* is well known to have been one of them.

Predeſtination, as it relates to both angels and men, conſiſts of two branches generally diſtinguiſhed by the names of *election* and *reprobation*.

I may ſay a few things on it as it relates to angels. That part of the angels were elected, and part of them paſſed by, is certain. Of the former the ſcripture makes expreſs mention. *I charge thee*, ſays the Apoſtle Paul to his ſon Timothy, *before God and the Lord Jeſus Chriſt, and the* ELECT ANGELS, *that thou obſerve theſe things, without preferring one before another, doing nothing by partiality.* 1 Tim. v. 21. Of the non elect, and now fallen angels, two other Apoſtles make no leſs expreſs mention. *God ſpared not the* ANGELS *that* SINNED, *but caſt them down to hell, and delivered them into chains of darkneſs, to be reſerved unto judgment.* 2 Pet. ii. 4. *The* ANGELS *which kept not their firſt eſtate, but left their own habitation, he hath reſerved in everlaſting chains under darkneſs, unto the judgment of the great day.* Thus the election of a part of the angels is mentioned in the ſcriptures; and the non-election of others is neceſſarily implied. Election, as the word literally ſignifies, denotes the choice of a part out from among the whole. Had all the angels been appointed to be confirmed in their original ſtate of purity and

felicity, they might have been ſaid to be *predeſtinated*; but could, with no propriety, have been ſaid to be *elected*. In election a part is pitched upon; others are paſſed by. Whether the greater part of the angels were choſen, or not choſen, we are not told. The number of the ſtanding, and alſo of the fallen, is to us unknown. But that the number of both the former and the latter is very great is certain. The deſign of the election of a great part of the angels is obvious. It was to confirm them in their firſt eſtate, and prevent their fall.

It is natural to aſk here, whether there be any difference between the election of angels and that of men; and, if there be, in what it conſiſts. That there is a wide difference between the two is evident. It may conſiſt eſpecially in three things.

1*ſt*, In election the angels were foreſeen and conſidered as holy and happy beings. They were choſen, as I ſaid already, to be confirmed in a ſtate of holineſs and happineſs. In election men were foreſeen and conſidered as ſinful and fallen creatures.

2*dly*, The angels are no where ſaid to have been elected *in Chriſt*. It has, indeed, been the opinion of great and good men, that, though the angels never ſinned, and conſequently never needed Chriſt as a Redeemer, he is to them a confirming head. But ſinners of mankind are expreſsly ſaid to have been elected in Chriſt. For others as well as himſelf the Apoſtle ſpeaks thus—*Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in heavenly places in Chriſt, according as he hath choſen us* IN HIM *before the foundation of the world.* Eph. i. 3, 4.

3*dly*, Sinners of mankind are ſaid to have been choſen to ſalvation. Thus the Apoſtle beſpeaks the believing Theſſalonians—*We are bound to give thanks alway to God for you, brethren, beloved of the Lord, becauſe God hath from the beginning choſen you* TO SALVATION, *through ſanctification*

ſanctification of the Spirit, and belief of the truth. 2 Theſſ. ii. 13. But no where are angels ſaid to have been choſen to ſalvation. To it they could not be choſen. They never ſinned to need a Saviour.

The election of a part of the angels implies the non-election of others. This is uſually called REPROBATION. According to the definition of it, in the anſwer which I have quoted from the Larger Catechiſm, it implies in it two things; *preterition* and *preordination* of the objects of it to that puniſhment which they, in time, incur by their ſins. But what I have to ſay on this tremendous ſubject, I ſhall poſtpone till I conſider it in relation to men. I ſhould, therefore, proceed to the great ſubject of the predeſtination of mankind, including both the election of a part of them, and the non-election of others. Sublime, myſterious ſubject! It has been pled that this ſubject is of ſuch a nature, that to introduce it into the pulpit, and diſcuſs it before a popular audience, is improper, if not dangerous. That it ought to be treated with peculiar caution and delicacy is certain. But that it is a part of the revealed will of God, and that revealed things belong unto us and to our children, who can deny? However, as it is expreſsly mentioned in the anſwer to a ſubſequent queſtion of the Catechiſm, I have reſolved to delay the conſideration of it till I come to that place.

Having poſtponed the ſolution of ſeveral difficulties in relation to the divine decrees, as they refer to the creatures in general, till I have an opportunity to explain the works of providence; and the conſideration of the election and non-election of men, till I enter on the elucidation of the anſwer to the following queſtion—"Did God leave all mankind to periſh in the eſtate of "ſin and miſery?" I ſhall, for the preſent, diſmiſs the ſubject of the decrees with a few reflections.

How derogatory to the ſovereignty, the preſcience, the perfection, the immutability of God, is the Socinian

notion that the decrees of God are not eternal! Some of them the Socinians can allow to be, in a qualified ſenſe, eternal. Others they will not admit to be in any reſpect eternal. But that God from eternity infallibly foreknew, and foreappointed every thing which comes to paſs in time, may be inferred from the perfection of his nature; and is often intimated to us in the ſcriptures.

How unworthy of God is the notion of the Pelagians and Semi-pelagians, whether ancient or modern, that many things are decreed in a conditional and uncertain manner! Did not the omniſcient Being, from everlaſting, foreknow all the circumſtances in which his creatures can poſſibly be placed in time, and how they act ſeverally in theſe circumſtances? Are things paſt and to come with God as they are with us? Is his knowledge imperfect and progreſſive as ours is? Can he be in heſitation or ſuſpenſe about any of his creatures or any of their actions?

The divine decree, foreordaining whatſoever comes to paſs, ever muſt be underſtood in a conſiſtency with that freedom with which rational and accountable creatures are ſuppoſed to act; and with the eſſential diſtinction between actions natural and neceſſary, and actions which are fortuitous and contingent. The fatality or deſtiny of the ancient Stoics the ſcripture knows not. The actual futurition and accompliſhment of every thing decreed from eternity is, indeed, infallibly certain. It cannot but happen. And that evil actions, no leſs than good, are determined to be, I am in the ſequel, to evince from the ſcriptures. But the foreappointment of an evil action does not influence or prompt the rational agent to commit it. He acts with as full freedom as if no ſuch preordination had obtained from eternity. The inclination, the propenſity, to evil does not originate in God or his purpoſes. It originates in the depravation of the ſinful perſon that

that commits it. God cannot be the author of ſin. He, no doubt, permits it, otherwiſe it could not happen; but he cannot poſſibly excite to the commiſſion of it.

What hath been ſaid accounts for the futurition of one thing, and the non-futurition of another no leſs poſſible, or even likely, than the former. To the eternal decrees, as their proper ſource, may all the works of time be traced; and into divine ſovereignty may the decrees be reſolved. How conſpicuous is ſovereignty in the purpoſes of God, and in the accompliſhment of them! Might not the ſelf-ſufficient God, had he pleaſed, have exiſted for ever alone? Let us look back into the ages which preceded he commencement of time. We find the infinite God exiſting alone; and infinitely happy in the fruition of his all-ſufficient Self. But we, at the ſame time, find him in ſovereignty purpoſing within himſelf to produce a vaſt variety of other beings. He is the fountain of being and felicity. How delightful an employment for us to travel back beyond the boundaries of time, and the limits of creation; to contemplate the divine Being forming deſigns for bringing into exiſtence and imparting felicity to millions of millions of other beings; who, had it not been for his ſovereignty and benignity, muſt have lain for ever in the womb of non-entity! Great God, what are the creatures, that thou ſhouldeſt, from eternal ages, have concerted meaſures for bringing them into being, and making them happy! Lord, what is man! *As the heavens are high above the earth, ſo are thy thoughts above our thoughts, and thy ways above our ways.*

Is it ſo? Is every thing that happens in time determined from eternity? Then let us, without repining, ſubmit to our lot on earth. Whether we be in proſperity or in adverſity, afflicted or comforted, each of us may adopt Job's words—*He performeth the thing that is appointed*, which he himſelf, from beginningleſs ages, appointed

appointed *for me: and many such things are with him.* Job xxiii. 14. Often, indeed, have we a sinful hand in procuring evil things to ourselves, and provoking the Lord to withhold good things from us. But, if we be the children of God, he will over-rule all things, the very worst that can possibly befal us, for our good in a subserviency to his glory. *We know*, on the ground of the faithful promise of God, *that all things work together for good to them that love God, to them that are called according to his purpose.* Rom. viii. 28.

The Execution of the Decrees.

ISA. xlvi. 10.

Declaring the end from the beginning, and from the ancient times the things that are not yet done, ſaying, My counſel ſhall ſtand, and I will do all my pleaſure.

LOW as religion was when Iſaiah lived and propheſied, a godly remnant ſtill remained. To the important truth, that the God of Iſrael was the only living and true God, they gave the moſt explicit and faithful teſtimony. On this account he ſtiles them *his witneſſes. I, even I, am the Lord, and beſide me there is no Saviour. I have declared, and I have ſaved, and I have ſhowed, when there was no ſtrange god among you; therefore ye are* MY WITNESSES, *ſaith the Lord, that I am God.* Of his ſupreme Deity, the words, which I have read, contain two indiſputable proofs. Omniſcience is here attributed to him. All things to come, as well as paſt, are known to him. From the commencement of time, nay, from the beginningleſs ages of eternity, he knew every thing that has happened, and every thing that is to happen. Many things paſt, and eſpecially many things to come, are to us altogether unknown. Things paſt

paſt and things to come, however, are equally known to God. Omnipotence, as well as omniſcience, is here aſcribed to him. Every thing conſonant to his nature, and that does not imply a contradiction, he can do. All his purpoſes and deſigns he is able to accompliſh. The accompliſhment of them nothing can defeat. This he declares in the words of the text—*My counſel ſhall ſtand, and I will do all my pleaſure.*

Moſt naturally does this text introduce the anſwer to the following queſtion in the Catechiſm—*How doth God execute his decrees? God executeth his decrees in the works of creation and providence.* As this anſwer is ſufficiently plain, and introductory to a number of ſubſequent anſwers, it does not require much explanation. It goes upon a ſuppoſition, that what purpoſes or deſigns ſoever God has formed, he either has already accompliſhed, or he will infallibly accompliſh them. Two things eſpecially occaſion the non-fulfilment of our deſigns, our *mutability* and our *impotency*. We form reſolutions, and we alter them, or we are unable to fulfil them. Obſtacles, which we neither could ſee nor prevent, come in the way. But, as for God, he is at once omnipotent and immutable. Were any particular explanation of the anſwer neceſſary, I might divide it into three particulars; and ſpeak of the infinite worker, *God*; of the important work attributed to him, *the execution of his decrees*; and of the particular inſtances in which he fulfils his deſigns, *the works of creation and providence.*

1ſt. The infinite worker, GOD. The three-one God is intended. He, and he only, was fit to form ſuch deſigns, and he only is able to accompliſh them. What cannot his wiſdom contrive? What cannot his power perform?

2dly, The important work aſcribed to this infinite agent, THE EXECUTION OF HIS OWN ETERNAL DECREES. Often are our ſchemes unproductive. Our deſigns and expectations

expectations are abortive and unſucceſsful. Far otherwiſe is it with God. What he hath determined he either hath done, or he will infallibly do. A ſuperior among the creatures decrees a certain thing, and an inferior executes it. But the great God executes his own decrees. There is not another being ſuperior, or even equal, to him. He executes all his decrees. The non-execution of an undertaking neceſſarily implies imperfection. But God, in every view, is infinitely perfect. With the moſt evident propriety does Job addreſs him thus—*I know that thou canſt do everything, and that no thought can be with-holden from thee.* chap. xlii. 2.

3*dly*, The particular inſtances in which he executes his decrees, THE WORKS OF CREATION AND PROVIDENCE. Of the glorious work of creation, and alſo of the myſterious works of providence, I will have occaſion to ſpeak in the ſequel. The works in which the divine decrees are accompliſhed are ſome times diſtributed into creation, providence, and redemption. Redemption is, in the anſwer, manifeſtly included in providence. It is here underſtood, that there is a certain eſtabliſhed order in which God executes his eternal decrees. Creation preceded the works of providence, and paved the way for them. Was not this earth created that it might be the theatre on which the great work of our redemption was to be acted? Did not the all-wiſe God permit ſin to enter, that from it he might take occaſion to glorify himſelf in the ſalvation of ſinners? One link in the great chain of the divine deſigns and diſpenſations hangs upon another. Events are accompliſhed in a manner, and by means, of which we never could have thought. Trials, the moſt unexpected, befal us. Deliverances, in a manner no leſs unexpected, are wrought for us. In relation to all which diverſified incidents each of us may ſay in words already quoted—*He performeth the thing that is appointed for me, and many ſuch things are with him.*

Does God accompliſh all his purpoſes and deſigns? What reaſon have his enemies to be afraid, and his friends to rejoice? What reaſon has every unbelieving, impenitent ſinner to ſay—*My fleſh trembleth for fear of thee. and I am afraid of thy judgments. Who knoweth the power of thine anger, O Lord? According to thy fear ſo is thy wrath It is* truly, *a fearful thing to fall into the hands of the living God;* when, as a God of judgment, he comes to execute his fearful threatenings, and *to perform his ſtrange work in the earth.* But let the friends of God and religion be animated and comforted. His gracious and faithful word he has not forgotten. For a ſeaſon, the accompliſhment of his promiſes and the anſwer of the prayers of his people may be delayed. The delay, however, is only for a limited time. The period is at hand when, to their ineffable joy, they will have occaſion to ſay—*Lo. this is our God, we have waited for him and he will ſave us: this is the Lord. we have waited for him, we will be glad, and rejoice in his ſalvation.*

Creation.

Job xxxviii. 4, 5, 6, 7.

Where waſt thou when I laid the foundations of the earth? Declare, if thou haſt underſtanding. Who hath laid the meaſures thereof, if thou knoweſt? or who hath ſtretched the line upon it? Whereupon are the foundations thereof faſtened? or who laid the corner ſtone thereof, when the morning ſtars ſang together, and all the ſons of God ſhouted for joy?

WHAT a ſtupendous work is creation! What a magnificent deſcription does the all-powerful Creator give us of it in the paſſage which I have ſelected and read to you! It is at once one of the moſt delightful and the moſt profitable employments to contemplate it and the perfections of Deity ſo illuſtriouſly diſplayed in it.

Of this great work, in conformity to the ſcriptures, our Shorter Catechiſm gives us an account, at once conciſe and comprehenſive. *The work of creation is God's making all things of nothing, by the word of his power, in the ſpace of ſix days, and all very good.* The Compilers of this well deviſed ſummary, having ſpoken of the eternal purpoſes of God, proceed to inform us of the execution of them. The preceding anſwer ſpeci-

fies two inſtances in which he executes them, the works of creation, and the works of providence. Accordingly, of creation they give us a deſcription in the anſwer under review.

To revelation are we indebted for authentic information concerning the origin of the univerſe. That, among the moſt ſagacious and learned in the Pagan world, there is no ſmall diverſity of ſentiment on this ſubject, is well known. The Moſaic account of creation in the firſt chapter of the firſt of all the ſacred books, is moſt explicit and particular. To it agree all the after intimations of creation, in its origin and matter, form and end, with which the inſpired writers furniſh us. In the ſcripture-account of creation, two things are affirmed.

1ſt It is aſſerted, that the world had a beginning. This is neceſſarily implied in the Catechiſm, in oppoſition to the irrational as well as antiſcriptural notion, that the world exiſted from eternity. Concerning the ſuppoſed eternity of the world, indeed, Pagan philoſophers are far from being agreed. In relation to it, a number of opinions have been formed and propagated. Some have only held the poſſibility of it; pretending that there is nothing inconſiſtent or abſurd in the ſuppoſition that the univerſe might have exiſted from eternity. Others have held, that it actually did exiſt from everlaſting. The abettors of this opinion are not a little divided among themſelves. One holds that the world was formally, as well as materially, from eternity. In other words, not only did the matter, of which the world is made, exiſt from eternity, but it ſubſiſted in that beautiful form in which we now behold it. Another holds, that the world was not from eternity ſuch as we now behold it; but that the matter ever exiſted of which it was formed, when, in due time, it aſſumed that figure in which we now ſee it. A third, though he admits that the world was from eternity, denies that it

it was self-existent; and pleads that the creation of it, at that early period, must have been the work of an omnipotent agent, or Almighty God. All these different hypotheses have been invented and defended in the Heathen world. To such uncertainty and inconsistency are the unhappy inhabitants of our world exposed in periods and places unenlightened by the gospel.

The eternity of the world was held by the Peripatetics. They were the followers of Aristotle. This famous philosopher was born about 350 years before the Christian æra. He was a disciple of Plato; and afterwards tutor to Alexander the Great. The Peripatetics held, that the world existed from everlasting ages in the shape in which we now see it; and that from beginningless ages there has been a regular succession of men and other creatures. They are said, however, to have held the being of God, and that, though he and the world are co-eternal, he existed prior to it in order, though not in duration. The connection between the supreme Being and the world in point of co-eternity, they have illustrated by the similitude of the sun and its light; the sun being prior to the light in order, not in time. The moment the sun exists he emits light.

Another hypothesis was maintained by that sect of philosophers known by the name of Epicureans. They are denominated from Epicurus, by birth an Athenian, and cotemporary with Aristotle. He is said to have been one of the greatest philosophers of his age. What his followers hold in relation to the eternity and origin of the world is this—That, as the matter of the universe is self-existent, it must have been eternal; that from all eternity there was an unbounded space, in which an infinite number of particles of matter, called Atoms, were in incessant irregular motion; and that at a certain period, without design, or any superior hand to direct them, these particles or atoms, by accident, met and formed that great and beautiful world in which we dwell.

dwell. What! A world of such magnitude and such beauty, in every part of which design and regularity are so conspicuous, formed by a fortuitous concourse, or accidental combination of atoms of unanimated, undesigning matter! Who can believe it?

With the Epicureans the Cartesians agree in part; and in other instances differ from them. They coincide with the Epicureans in the opinion that matter and motion, which existed from everlasting produced this beautiful world. But they hold that there is a supreme Being, who from everlasting created that matter, and imparted motion to it; and, having produced and put it in motion, he left it to itself; that, as a great machine, it might move by the laws of mechanism; which mechanical motion, without any immediate agency of the original Creator, produced all things, both celestial and terrestrial.

Such are the principal hypotheses which have been invented and held in the Heathen world, in relation to the origin of the universe. Is it not a pity that the wild romantic dreams of Heathen philosophers on this subject, should ever have had encouragement from any who have pretensions to Christianity?

In proof of the pretended eternity of the world, it has been pled, that, as God ever has existed and is infinitely good, he must ever have manifested his being and benignity to his creatures. But persons, who reason thus, do not recollect, that, in all his manifestations and communications to his creatures, he is not impelled by any natural necessity, but acts according to the determinations of his sovereign will. In opposition, therefore, to all the fabulous hypotheses concerning the origin of the world which have been broached, the account of it in the answer goes upon the supposition, that the world once was not. God once existed alone. But at a certain period he caused numberless other beings to exist. That God once was alone, and, at a certain period, brought

brought the world into being, according to the determination of his own ſovereign will, is the conſtant and uniform doctrine of the ſcriptures—BEFORE *the mountains were brought forth ere ever thou hadſt formed the earth and the world, even from everlaſting to everlaſting thou art God.* Pſal. xc. 2. *The Lord poſſeſſed me in the beginning of his way, before his works of old* Prov. viii. 22. That our divine Redeemer here refers to a period prior to the production of the worlds, appears from what follows. For he adds—*I was ſet up from everlaſting, from the beginning, ere ever the earth was. When there were no depths, when there were no fountains abounding with water; before the mountains were ſettled, before the hills was I brought forth. While as yet he had not made the earth, nor the fields, nor the higheſt part of the duſt of the world.* verſes 23.—26. That the world was not from eternity, but had a beginning, is neceſſarily implied in our Lord's words—*Then ſhall the King ſay to them on his right hand, Come, ye bleſſed of my Father, inherit the kingdom prepared for you from* THE FOUNDATION OF THE WORLD Matth. xxv. 34. No leſs neceſſarily is it implied in the words of the Apoſtle Paul—*Who hath ſaved us, and called us with an holy calling, not according to our works; but according to his own purpoſe and grace, which was given us in Chriſt Jeſus* BEFORE THE WORLD BEGAN. 2 Tim. i. 9.

It has been a prevailing opinion among ſeveral nations, particularly the Egyptians, Chaldeans, and Chineſe, that, though the world did not exiſt from eternity, it is of very great antiquity. In relation to the long duration of it, very extraordinary things are to be found in hiſtory. But ſuch accounts are unſupported, and manifeſtly fabulous. As a ſtrong preſumption that the Moſaic account of the commencement and creation of the world is juſt, and that it cannot have ſubſiſted ſo long as the romantic accounts of the Egyptians, Chaldeans, and others, pretend, it has often been obſerved, that

that the invention of the moſt ancient arts, and the erection of the earlieſt empires, are of no very great antiquity. According to ſcripture-chronology, the world has not exiſted 6000 years. How long it is yet to continue in its preſent ſtate we know not. *It is not for* us *to know the times or the ſeaſons which* God *hath put in his own power.*

2*dly*, It is here underſtood, that creation is the *peculiar* work of God; that he has reſerved creative power to himſelf, and has not communicated it to any of his creatures. Now, that it is the peculiar prerogative of the infinite God, in contradiſtinction to all his creatures, to create, the ſcripture often intimates—*Which* ALONE *ſpreadeth out the heavens, and treadeth upon the waters of the ſea.* Job ix. 8. *Thus ſaith the Lord, thy Redeemer, and he that formed thee from the womb, I am the Lord that maketh all things; that ſtretcheth forth the heavens above, that ſpreadeth abroad the earth by myſelf.* This is one of the many things which diſtinguiſh the true God from the idols of the nations. By it the Deity of the former is irrefragably proved. *For all the gods of the nations are idols, but the Lord made the heavens.* Pſal. xcvi. 5. *But the Lord is the true God; he is the living God, and an everlaſting king—Thus ſhall ye ſay unto them, The gods that have not made the heavens and the earth, even they ſhall periſh from the earth, and from under the heavens. He hath made the earth by his power; he hath eſtabliſhed the world by his wiſdom; and hath ſtretched out the heavens by his diſcretion.* Jer. x. 10, 11, 12.

Having made theſe preliminary obſervations, I am now to explain the account which the anſwer gives of creation. And it may be neceſſary

I. To aſcertain the proper meaning of the word CREATION. This is the more neceſſary, that it is far from having one determinate ſignification in the ſcriptures. It ſometimes denotes a ſupernatural work of the Holy Ghoſt;

Ghoſt; by which ſinners, ſpiritually dead and unholy, are regenerated and ſanctified—*If any man be in Chriſt, he is a* NEW CREATURE, or, as the word might be tranſlated, a *new creation.* 2 Cor. v. 17. By it may be intended the creatures formed, rather than the formation of them. *Since the fathers fell aſleep, all things continue as they were from the beginning of the* CREATION. 2 Pet. iii. 4. It ſignifies the preſervation, as well as the production, of the world. *Thou haſt created all things, and for thy pleaſure they are and were* CREATED. Rev. iv. 11. Here is a *preſent*, as well as a paſt, creation. Often has the preſervation of the world been called a continued creation. That power which produced all things out of nothing, and it only, is ſufficient to ſupport and uphold all things.

But the word in the anſwer evidently denotes the production and formation of all things at firſt. I purpoſely uſe two words; for creation is twofold, *primary* and *ſecondary*, or immediate and mediate. The former ſignifies the production of a thing out of nothing, the latter the formation of a material being out of preexiſtent matter; but matter ſo indiſpoſed and unfit, that he only who produced the matter can form ſuch a creature out of it. For an exemplification of this twofold creation, I refer you to the firſt chapter of Geneſis. On the firſt of the ſix days, the Almighty Creator produced out of nothing that vaſt maſs of matter, out of which all the ſeveral ſpecies of material creatures were formed; and on the ſubſequent days, he actually formed out of it all the various ſpecies of creatures, of which the Moſaic account of the creation informs us. We have

II. The *extent* of the work of creation, ALL THINGS. The introduction to the account, which Moſes gives us of it, divides it into two great parts, the *heavens* and the *earth.*

It ſpeaks of heavens in the plural number. Different aſtronomers have ſpoken of different numbers of hea-

vens. Some have reckoned no fewer than seventy. But the moſt common diſtribution of them is into three. The firſt is called the *Aerial* heaven. This is otherwiſe called the *Air*, or that atmoſphere which ſurrounds our earth. The ſecond is called the *Ætherial*, or ſtarry heaven. The third is called the *Empyrean* heaven. Solomon deſigns this *the heaven of heavens*. 2 Chron. vi. 18. There is the earth as well as the heavens. This, indeed, is a very ſmall part of creation. It is commonly called the Terraqueous Globe; a *globe*, on account of its oval figure; and *terraqueous*, to intimate that it conſiſts partly of earth, and partly of water.

What the anſwer intends by *all things*, the inſpired writer to the Hebrews expreſſes by *worlds*. Heb. i. 2. The one great univerſe conſiſts of a vaſt multiplicity of parts. The phraſe *all things*, which the Compilers of the Catechiſm uſe, may be borrowed from John i. 3. or Col. i. 16. or Rev. iv. 11.; in all which places the phraſe occurs. Of the all things included in creation, I intend to give a more particular account in the ſequel.

III. By *what* God made all things, THE WORD OF HIS POWER. This phraſe, the word of his power, has, indeed, been differently interpreted. It has been underſtood of the *perſonal* Word, the Son of God, who is not inferior, but equal to his divine Father; for, as ſaith the Apoſtle, *By* HIM *God made the worlds*. Heb. i. 2. From this text the adverſaries of our Lord's divinity have inferred his inferiority to the Father; pretending that he was only an inſtrument which the Father uſed in creation. But that creation was his proper work, no leſs than the Father's, we have ſeen already. The phraſe *by him*, which, in this account of creation, is applied to the Son, is, in another place, applied to the Father. Rom. xi. 36. It cannot, therefore, be pled, that in the one place it means an inferior

rior agent, and in the other a ſuperior. The ſame phraſe, in different accounts of creation, is applied to the Father and the Son, to intimate, that in that work, the different divine perſons had an equal concern.

By the phraſe in the anſwer, *the word of his power*, may rather be underſtood an act of his irreſiſtible will. It may be borrowed from the Apoſtle's account of our divine Redeemer in Heb. i. 3. *Who, being the brightneſs of his glory, and the expreſs image of his perſon, and upholding all things by the* WORD OF HIS POWER. May it not be expreſſed by the *word* of his power, to intimate the facility with which God effected the work of creation? He has only to ſpeak, and it is done. His word has in it power which nothing can reſiſt. How eminently was his reſiſtleſs power exemplified in the inſtantaneous production of light! *He ſaid*, LET THERE BE LIGHT, *and there was light!* Independently of him we cannot think, ſpeak, or act. But in being and in operation he is equally independent. It is ſaid, indeed, that in *Six days the Lord made heaven and earth, and on the ſeventh day he* RESTED *and was* REFRESHED. Exod. xxxi. 17. But does this mean that he was wearied with his work? No. *The everlaſting God, the Lord, the Creator of the ends of the earth fainteth not*, NEITHER IS WEARY. Iſa. xl. 28. He *reſted*; that is, he ceaſed to produce any new ſpecies of creatures. The individuals of the different ſpecies are multiplied ſtill, but not the ſpecies themſelves. He was *refreſhed*; that is, on a review of his works, which exactly correſponded to the model and plan he had in his infinite mind from eternity, he was ſatisfied and pleaſed with them. This leads me

IV. To conſider the *time* and *order* in which God made all things. For my directory here, I take the Moſaic account of creation in the firſt chapter of Geneſis. The abſurdity of the ſuppoſition that the world exiſted from eternity, and the improbability of the

chronology of certain eaſtern nations, according to which, though it had a beginning, it muſt have ſubſiſted millions of years, we have ſeen already.

That by the creation of the heavens, Gen. i. 1. we are to underſtand the production of them out of nothing, I alſo take for granted. That certain interpreters, even among Chriſtians, have underſtood the words of Moſes otherwiſe, I am aware. It has been apprehended, that the world exiſted long before the period to which the firſt of Geneſis refers; and that by the creation, of which that chapter gives us an account, we are by no means to underſtand the firſt production of it out of nothing. The abettors of this opinion, however, are ſomewhat divided among themſelves. One fancies that this earth had been for a long ſeries of ages, previous to the Moſaic account, inhabited by generations of human beings; but had fallen into a decayed and ruinous condition. The Moſaic creation, according to this hypotheſis, denotes only the reparation and renovation of the earth. Another imagines that the chaos ſubſiſted long before the creation of which Moſes ſpeaks, in an unformed and confuſed ſtate. All that is intended by the Moſaic creation, according to *this* hypotheſis, is an arrangement and proper formation of the ſeveral parts of the world, that it might be a commodious habitation for mankind. How fruitful is human invention! How precarious and unſafe a guide in religion is a luxuriant fancy!

One of the many queſtions in relation to the Moſaic creation, which have been agitated among interpreters, is in what extent it is to be underſtood. One reſtricts it to that part of the great univerſe which has been alloted for the temporary reſidence of mankind, which Moſes calls the earth, as contradiſtinguiſhed from the heavens. Another holds a middle opinion. He neither confines it to our earth, nor extends it to the whole univerſe; but by it underſtands what among Aſtronomers is uſually

ally called our Solar Syſtem. But the opinion generally received among the orthodox is, that, by the heavens and the earth, Moſes intends the great univerſe, the higher as well as the lower parts of it, the worlds which we know, and the worlds which we know not.

Another queſtion relating to the creation is, at what ſeaſon of the year, time and the world commenced. As to this, there are eſpecially two opinions. One imagines it was in the ſpring. Another apprehends it was in the autumn. The perfection in which every thing was produced at firſt has been ſuppoſed to favour the latter opinion. But on this circumſtance how ſmall ſtreſs is to be laid! Do not ſpring and autumn vary exceedingly in different ſituations and climates? In ſupport of this opinion, however, another circumſtance has been pled, which perhaps has ſome weight in it. In the early ages of the world, the year is ſaid to have commenced, not only among the Jews, but alſo among the other nations of the world in the autumn. That it was ſo among the Jews is certain. In the ages poſterior to their coming out of Egypt, they had a twofold reckoning of their years, the one *ſacred*, and the other *civil*. The former, which was inſtituted on that important occaſion, and, in all time coming, regulated their religious feſtivals and ſolemnities, commenced in the ſpring. The latter, according to which, they calculated their time in preceding ages, is known to have begun in the autumn.

But, paſſing theſe and ſimilar queſtions as unneceſſary and immaterial, I ſhall, in a curſory manner, review the ſeveral parts of creation according to the order in which Moſes has arranged them. Theſe works are ſaid to have been accompliſhed in SIX DAYS. By theſe ſix days ſome have underſtood ſix years. But, for this ſuppoſition, there does not ſeem to be ſo much as the ſhadow of foundation. That *days* are ſometimes in the prophetical writings put for *years* is admitted. But to argue

argue from obſcure prophecies to plain hiſtorical narrations, is very unjuſt and unfair. That God could have accompliſhed the works of creation in a *moment* as eaſily as in ſix days, who, that acknowledges his omnipotence, can doubt. It pleaſed him, however, to perform them one after another, in a gradual manner, that we may ſurvey them in an orderly manner, and be furniſhed with a pattern for diſpatching our ſecular work in ſix days, and that we may in a religious manner reſt on the ſeventh. Let us now review the works of the *firſt* day. On this day, the omnipotent Creator made the *heavens*, the *earth*, and the *light*. Gen. i. 1,—5.

Firſt, The HEAVENS. The heavens, as I ſaid formerly, are uſually underſtood to be three. Theſe I may conſider, according to their ſituation with regard to us. There is the *loweſt*, the *firſt*, or the *aereal* heaven. By this we underſtand, that vaſt collection of air which encircles the earth which we inhabit, to a great height; the principal properties of which are *fluidity*, *gravity*, and *elaſticity*. We commonly call it the *air*. In it we breathe, alternately drawing it in and forcing it out by the action of the lungs. It is known among Geographers by the name of the *Atmoſphere*. The real altitude or height of it cannot be aſcertained. It is, however, generally ſuppoſed to extend about 50 miles from the ſurface of our earth.

There is the ſecond, the *middle*, the *ætherial*, or the *ſtarry* heaven; called the ſecond in contradiſtinction to the firſt; the middle, becauſe it occupies an intermediate place between the loweſt and the higheſt heavens; the ætherial to diſtinguiſh it from the aerial; and the ſtarry heaven, becauſe it comprehends that vaſt region in which the heavenly luminaries are ranged, and perform their periodical revolutions. And there is the *third*, the *higheſt*, or *empyrean* heaven. This to us, indeed, is an unſeen and an unknown world. One of the greateſt and beſt of men that ever lived, and who had been

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in that world, tells us, that what he ſaw, and what he heard in it, it is impoſſible for any in the ſtate of mortality to utter. 2 Cor. xii. It is underſtood to be the glorious reſidence of the Sovereign of the univerſe; and the ſcene of the beatific viſion, with which angelic ſouls, and the ſpirits of juſt men made perfect, are favoured.

When it is affirmed, that, on the firſt of the ſix days, God created the heavens, the *third* heaven, I apprehend, includes the inhabitants of it. The angels, as is well known, are the original inhabitants of heaven. It has, indeed, been ſuppoſed by ſome, that the angels were created many ages prior to that creation of the heavens of which Moſes ſpeaks. Others have thought, that they were not created till the ſixth day, and even poſterior to the creation of man. But, conſidering what Moſes has ſaid of the creation of the hoſts of heaven, in connection with the creation of heaven itſelf, in Gen. ii. 1. and comparing with it what we read in Job xxxviii. 4,—11. of the ſong of the holy angels, ſtiled the *morning ſtars*, and *the ſons of God*, when they witneſſed the works of creation, of which that lofty paſſage ſpeaks, it appears in the higheſt degree probable, that they were created on the firſt of the ſix days, neither prior nor poſterior to it.

That there are ſuch ſpiritual celeſtial intelligences, I hope, I need not prove. Their exiſtence, indeed, has been, and is denied. That the ſect of the Sadducees among the Jews denied it, the inſpired writer of the Book of the Acts informs us. Conſidering that they acknowledged the ſcriptures of the Old Teſtament, at leaſt the five Books of Moſes, in which there is very frequent mention of angels, this muſt, no doubt, ſeem ſurpriſing. The ſuppoſition of their exiſtence runs through the whole ſcriptures. There are eſpecially two names by which theſe celeſtial intelligences are known, *ſpirits*, and *angels*, the former a name of *nature*; denoting an immaterial and immortal being, the latter a name of

of office; intimating the orders which they occaſionally receive from the Sovereign of the world, and execute in all parts of his vaſt empire. The number of the angels is to us a ſecret. But, from a variety of hints ſufficiently plain, both in the Old Teſtament and the New, we may learn that it is very great. Among the angels there is ſuppoſed to be a certain ſubordination and order. They have been divided into two great claſſes. The firſt comprehends thoſe who are ſuppoſed to be the conſtant attendants and reſidents in the Court of heaven. The ſecond conſiſts of thoſe who are occaſionally employed as the miſſionaries of heaven in other parts of the univerſe, particularly in our lower world. But this diſtinction ſeems to have been unknown to the Apoſtle Paul; for, writing to the Hebrews, he ſpeaks of the angels thus—*Are they not* ALL *miniſtering ſpirits, ſent forth to miniſter for them, who ſhall be heirs of ſalvation.* chap. i. 14.

Others have divided the angels into four orders; comprehended under four illuſtrious heads, *Michael*, *Gabriel*, *Uriel*, and *Raphael*. They have alſo been diſtributed into nine orders; and theſe nine orders have been ſubdivided into three hierarchies.

As for the hoſts of the middle heaven, or celeſtial luminaries, I will have occaſion to ſpeak of them in the ſequel.

Secondly, The EARTH. This is that part of the univerſe which is deſtined to be the temporary reſidence of mankind. It is an opaque body, deriving its light from that great luminary the ſun, of the creation of which the ſubſequent part of the Moſaic hiſtory ſpeaks. Our globe, as its name indicates, is of a round, or rather an oval form. It conſiſts of different materials, eſpecially earth and water. Of the internal parts or bowels of it, we have only a very imperfect and ſuperficial knowledge. Of its ſurface, ſo far as it has been diſcovered, about three fourths are covered with water. The habitable

bitable part of it consists of two great continents, the one on this side, and the other on the opposite side of it; and an almost infinite number of islands. Our side of it is subdivided into *Asia*, on the east; *Africa*, on the south-west; and *Europe*, on the north-west quarter of it. The other side contains that vast country which we call *America*. This is by far the largest and last discovered of the four great quarters of the world. Its extent is so great, that, notwithstanding the centuries which have elapsed since the first discovery of it, its boundaries have never yet been fully ascertained.

Our earth is one of the primary planets; and is found to move round its own axis once in twenty-four hours, and round the sun in twelve months. This is the earth, of the creation of which, and its condition previous to the accomplishment of the works of the subsequent days, Moses speaks in Gen. i. 1, 2.

Thirdly, LIGHT. What we call the heavenly luminaries were not created till the fourth day. It may, therefore, be queried, what is here intended by light. By it many have understood the infinite number and variety of luminous particles which, on the fourth day, were collected, and formed those vast bodies of light and heat which we now call our heavenly luminaries. What a comfortless world must this have been previous to the production of light! What an agreeable and useful thing is light! No less amazing is it for its velocity than its other properties. It is by Naturalists generally supposed to fly no less than ten millions of miles in a minute. Wonderful are thy works, O Lord God Almighty!

The works of the *second* day were two, the *firmament*, and the *division* of the waters under the firmament from the waters above it. Gen. i. 6, 7, 8.

First, The FIRMAMENT; or, as the word signifies, the *expanse*. By this may be intended what I called the *aerial* heaven; or, according to others, both the aerial and the *ætherial* heavens. Nor is this an un-

neceſſary repetition. Either the heaven or heavens, mentioned among the works of the firſt day, may denote the higheſt heaven, or what Solomon calls *the heaven of heavens*; or, if the lower heavens be included, the materials of them might be produced on the firſt day, and on this ſecond day might be arranged as we now behold them. The

Second Work of this day was the DIVISION of the waters which were under the firmament, from the waters which were above it. What is intended by the waters *under* the firmament, is manifeſt; namely, the waters contained in our *ſeas*, *lakes*, *rivers*, and *caverns* of the earth. As for the waters above the firmament, there are eſpecially two opinions concerning them. Either Moſes intends the great bodies of the waters which are ſuppoſed to be contained in the other planets. In the moon, for inſtance, many think they diſcover ſeas and iſlands. This opinion goes on the ſuppoſition, that, previous to this diviſion, all the waters of the different planets were undiſtinguiſhed and jumbled together; and that on this day, the portion of water belonging to each of the worlds, which conſiſts of earth and water, was aſſigned to it. Or the meaning is, on this day the air, which ſurrounds our earth, was ſo adjuſted and attempered, that a proper diſtinction was made between the water on the ſurface of our globe as well as in the bowels of it, and the waters contained in the aqueous particles which are carried about in the meteors and clouds which ſwim in the higher regions of the atmoſphere.

The works of the *third* day are two, the *collection* of the waters under the firmament, and the *infuſion* of a power of vegetation into the earth. Gen. i. 9,—13.

Firſt, On this day, the Almighty Creator COLLECTED the waters under the firmament into the hollow places, which he had alloted and prepared as proper receptacles for them; and thus ſeparated between the ſea and the dry land. *He ſhut up the ſea with doors, when it brake forth*

forth as if it had iſſued out of the womb. He made the cloud the garment thereof, and thick darkneſs a ſwaddling band for it, and brake up for it his decreed places, and ſet bars and doors, and ſaid, HITHERTO SHALT THOU COME, BUT NO FARTHER: *and here ſhall thy proud waves be ſtayed.* Job xxxviii. 8,—11. It has been ſuppoſed, that, previous to this third day, the ſurface of the earth was ſmooth, without hills and vallies; and that the omnipotent Creator, either immediately, or, by internal convulſions of the earth, ſimilar to the earthquakes of later times, which have been called ſubterraneous thunder, agitated the earth ſo, as to raiſe one part of its ſurface and to ſink another. Thus were the waters under the firmament collected into their proper places, confined within their proper boundaries, and the ſea and the dry land duly diſtinguiſhed one from another. The

Second Work of this day, was the INFUSION into the earth of a power of vegetation, in virtue of which, it began to produce various ſpecies of plants and flowers, ſhrubs and trees. The waters were intended for the habitation of a vaſt variety of animals of the aqueous kind; and the dry land was intended to be the habitation of a variety of terreſtrial animals. Both were intended for ſuch animals as are commonly called *Amphibious;* that is, animals which can live either on land or in water. It behoved the earth, therefore, to yield ſufficient ſuſtenance for theſe numerous living creatures.

On the *fourth* day, the GREAT CREATOR made the heavenly bodies, the *ſun*, *moon*, and *ſtars*. Gen. i. 14, —19.

Firſt, The SUN. This vaſt body is the ſource of light to our part of the great univerſe. The ſun, as well as each of the fixed ſtars, is underſtood to be an immenſe collection of inflamed matter; the heat of which is preſerved by its amazing magnitude, and the mutual action and re-action between it and the rays which are emitted from it. It remains undiminiſhed; and the parts of it are preſerved from fuming away, not

only by their fixity, but also by the vast weight and density of the atmosphere incumbent upon them. The astonishing distance between it and our earth is supposed to be no less than eighty millions of miles. The sun, according to the lowest reckoning, is a hundred thousand times bigger than our earth. The

Second Work of this day was the MOON. This is one of the dark bodies called planets, which revolve round the sun, and derive light and heat from him. It is a *secondary* planet, and is a constant attendant on our earth. The distance between the moon and our earth, is supposed to be no less than two hundred and forty thousand miles. By reflecting the light of the sun upon our world, the moon enlightens it during the night; and our earth in like manner, probably, enlightens the moon by reflecting the light of the sun upon it.

Thirdly, On this day the GLORIOUS CREATOR made the STARS. The stars in general are of two kinds, *fixed* and *wandering*. The former are usually, by way of eminence, called the *stars*. They may be called *fixed*, because they continually keep the same distance with regard to each other. The apparent different magnitudes of the stars are owing to their different distances from us. The number of the stars must be very great. An ordinary telescope is said to discover, in several places of the heavens, ten times as many stars as are visible to the naked eye. Each of the stars is supposed to be a sun, that enlightens and enlivens a number of planetary bodies which move round it; as our earth, and the other opaque bodies, belonging to our part of the universe, are illuminated by our sun. At such immense distances are the stars from us, that it is supposed a ball shot from a loaded cannon, and flying with undiminished velocity, would travel several hundred thousand years before it would reach the nearest of them. Several stars having become visible only in later years, it is supposed that, though light flies ten millions of miles in a minute, there must be stars at such

ſuch immenſe diſtances from us, that, notwithſtanding they have been in the heavens for almoſt ſix thouſand years, their light has not yet reached our world. Could we, to borrow the words of a beautiful and pious writer, ſoar beyond the moon, and paſs through all the planetary choir; could we wing our way to the higheſt apparent ſtar, and take our ſtand on one of theſe loftieſt pinnacles of heaven; we would there ſee other ſkies expanded,—another ſun—other ſtars—and other, perhaps, nobler ſyſtems eſtabliſhed through the boundleſs dimenſions of ſpace. Even at the end of this vaſt tour, we would find ourſelves advanced no farther than the ſuburbs of creation, and arrived only at the frontiers of the great JEHOVAH's kingdom. What magnificent views, what grand ideas, of the power, the wiſdom, and the goodneſs of the Deity do modern diſcoveries in aſtronomy give us! What inſignificant creatures, what nothings are we! *When I conſider the heavens, the work of thy fingers, the moon and the ſtars which thou haſt ordained;* then ſay I, *Lord, what is man that thou art mindful of him, and the ſon of man that thou viſiteſt him?* Pſal. viii. 3, 4.

The *wandering* ſtars are uſually called planets. They are called wandering, not only becauſe they revolve round that ſun or ſtar which is the center of the ſyſtem, or part of the univerſe to which they belong, but becauſe they change their poſition with reſpect to the fixed ſtars. The planets are uſually diſtributed into *primary* and *ſecondary*.

The comets are a kind of eccentric, roving luminaries; which, in ſome reſpects, are ſimilar to the planets, and, in others, differ from them. Like the planets they are opaque, ſpherical, ſolid bodies. But their motions are quite eccentric and irregular.

On the *fifth* day, the GLORIOUS CREATOR did two things; he created the *fowls* of the air, and the *fiſhes* of the ſea. Gen. i. 20,—23.

Firſt, The FOWLS of the air. What a beautiful gradation

dation is there in the production of the inhabitants of this lower world! The great Creator firſt produced creatures without life, then creatures endowed with the loweſt kind of life. Now, on the fifth day, he produced creatures furniſhed with a higher ſpecies of life. On the ſixth day, as we will ſee, he produced beings endowed with the higheſt kind of life, of which creatures are capable. The fowls are of various ſpecies, of which I need not now ſpeak particularly.

Secondly, The FISHES of the ſea. The fiſhes have been diſtributed into various kinds. Various ſpecies of them we know; and of them there, no doubt, are many ſpecies which to us are altogether unknown. What ſtriking proofs of the wiſdom, as well as the power and the goodneſs, of the beneficent Creator, have we in the works of creation!

The works of the *ſixth* and laſt day are two; the *production* of the beaſts of the earth, and the *creation* of man. Gen. i. 24,—28.

Firſt, The BEASTS of the earth. Having on the preceding day created the fowls of the air, and the fiſhes of the ſea, he now produced the beaſts of the earth. Beaſts, in the uſual acceptation of the term, comprehend a variety of ſpecies—Beaſts fit for food, for labour, and for ſport. There are beaſts tame and wild, great and ſmall.

Secondly, The creation of MAN. This, truly, is the chief of the works of God in our lower world. Wonderfully is man made. How fit was it, that, as there was intended a gradation in the works of creation, man ſhould be reſerved for the laſt of them? Happily was this intended for man. As this earth was deſigned to be his temporary reſidence, it was fit that it ſhould be prepared for him before he was created to enter on the poſſeſſion of it. Of the creation of man, the anſwer to the following queſtion gives us a particular account. To inſiſt on it in this place would be improper. I go forward, therefore, to the

V. Particular

V. Particular in the diviſion of the anſwer, the *condition* in which God made all things, VERY GOOD. Gen. i. 31. Goodneſs here might be conſidered in different views, according to the nature of the different ſubjects to which it is applied. Of moral goodneſs the inanimate and irrational creatures are incapable. But even creatures of this kind may be ſaid to have been made phyſically good. The rational creatures were made morally good. Every part of the great work, in ſhort, exactly anſwered to the model which the great Architect of the univerſe had formed in his infinite mind from everlaſting ages. Accordingly, upon a ſurvey and review of his works, he pronounces them all *very good.* To the brief account I have given of the ſtupenduouſly glorious work of creation, I ſhall now ſubjoin a few of the many reflections which might be ſuggeſted for improvement.

In the *firſt place,* Though we are, in an eſpecial manner, to expreſs our obligations and gratitude to God for the great work of our redemption, the work of creation is by no means to be overlooked or forgotten. The latter as well as the former do we find the four living creatures, and the four and twenty elders, celebrating in the moſt joyful accents. *When he,* the Lamb who was ſlain, but now is in the midſt of the throne, *had taken the* myſterious *book,* in order to diſcloſe the important contents of it, *the four beaſts,* or rather the four living creatures, *and the four and twenty elders, fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of ſaints, and they ſung a new ſong, ſaying, Thou art worthy to take the book, and to open the ſeals thereof: for thou waſt ſlain, and haſt redeemed us to God by thy blood, out of every kindred and tongue, and people, and nation*—Rev. v. 8, 9. Thus they celebrate the great and glorious work of redemption. And in the moſt elevated ſtrains do we find theſe ſame living creatures and elders celebrating the great works of creation and providence—*When theſe beaſts,*

or

or rather living creatures, *give glory, and honour, and thanks, to him that ſat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that ſat on the throne, and worſhip him that liveth for ever and ever, and caſt their crowns before the throne, ſaying, 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.* chap. iv. 9, 10, 11. How do the works of creation enhance the wonders of redemption! How endearing the thought, that he who made ſuch a variety of worlds, and worlds of ſuch an aſtoniſhing extent, ſuffered, and bled, and died, for us.

In the *ſecond place*, How admirably are the works of creation calculated for the manifeſtation of the perfections and the advancement of the glory of God! Could we travel over creation, to review the numberleſs worlds which it contains, and the unknown variety of beings which inhabit them, what aſtoniſhing traces of wiſdom, what glorious effects of power, what a boundleſs profuſion of goodneſs, would we diſcover! If the works of the Almighty Creator be ſuch, what muſt he himſelf be! *O Lord, how manifold are thy works! in wiſdom haſt thou made them all, the earth is full of thy riches.* Pſal. civ. 24. *Lo! theſe are parts of his ways, but how little a portion is heard of him.* Job. xxvi. 14.

In the *third place*, Let us bewail the woful effects of ſin on our world; and, with pleaſure, look forward to that happy period, at which the direful conſequences and effects of ſin will be removed, and our earth reſtored to its original ſtate—*For the earneſt expectation of the creature waiteth for the manifeſtation of the ſons of God. For the creature was made ſubject to vanity, not willingly, but by reaſon of him who hath ſubjected the ſame in hope. Becauſe the creature itſelf ſhall be delivered from the bondage of corruption, into the glorious liberty of the children of God.* Rom. viii. 19,—21. *We according to his promiſe, look for* NEW *heavens and a* NEW *earth wherein dwelleth righteouſneſs.*

The

The Creation of Man.

GEN. i. 26, 27.

And God ſaid, Let us make man in our image, after our likeneſs; and let them have dominion over the fiſh of the ſea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them.

WITH ſpecial ſolemnity is the account of man's creation introduced here. It was the joint work of the co-eternal Three. With what unanimity do they concur in it! In relation to it they ſpeak thus—*Let* US *make man in our image*, and *after our likeneſs*. —Having conſidered creation in general, I am now to explain the deſcription of the creation of man in particular, which we have in the following anſwer of the Catechiſm.—*God created man male and female, after his own image, in knowledge, righteouſneſs, and holineſs; with dominion over the creatures.*

Self-knowledge ever has been eſteemed moſt neceſſary, not only among Jews and Chriſtians, but even

among Pagans. Moſt neceſſary is it that we know what man was, and what he now is. Let us go as far as Eden, and view man coming out of his divine Maker's hand. Happy man! But how precarious is ſublunary bliſs! *The crown is fallen from man's head. He has ſinned.*

The anſwer goes upon the ſuppoſition that the creation of man was the peculiar work of God. The notion, that a human being could be produced by the influence of the heavenly bodies, or by the accidental combination of atoms, is abſurd in the extreme. It is alſo underſtood here, that Adam was the firſt man, and the original progenitor of the human race. The ſuppoſition of pre-Adamites, or a race of human beings exiſting prior to Adam, is not only without foundation in the ſacred ſcriptures, but contrary to them. That there could not be an unbeginning and infinite ſucceſſion of generations of mankind, might be demonſtrated from reaſon itſelf. That Adam was the firſt man, from whom all the other individuals of the human family deſcend, the ſcripture plainly declares. It has, indeed, been pretended, that the common opinion that Adam was the firſt man, goes upon a falſe interpretation of the Moſaic hiſtory. Gen. i. and ii. chapters. It is alledged, that the deſign of that hiſtory is not to inform us of the origin of mankind in general, but of the progenitors of the Jews. Accordingly it has been pretended, that Moſes mentions a twofold creation, one of mankind in general, chap. i. 27. and another of the ſacred race in particular, chap. ii. 7. That, in both places, there is mention of the creation of man is certain. But may not the ſame thing be intended in both? Such repetitions in the ſcriptures are not either unneceſſary or improper. Is it not, to every unprejudiced perſon, manifeſt, that, till the ſixth and laſt day of the creation, not one human being exiſted? Does not the beginning of the Moſaic hiſtory plainly inform us of the origin

origin of all mankind? Is it not in the ſequel of that hiſtory, that the father of the ſacred race makes his firſt appearance?

The ſuppoſition of a race of human beings prior to Adam has been thought to have countenance from the great number of the inhabitants of the world at the time of the martyrdom of Abel, in Gen. iv. 14, 16, 17.— But the ſuppoſition, that mankind were multiplied and numerous when that unnatural murder was committed, is not at all incompatible with the received doctrine, that Adam was the common parent of all mankind. For Seth, who was given in place of Abel, whom Cain ſlew, was not born till the hundred and thirtieth year of the world; and, as he was given in lieu of Abel, it is natural to think, that the death of that martyr might happen in the year immediately preceding. Now, as it is highly probable, that, in the firſt ages of the world, mankind were uncommonly fruitful, it is reaſonable to ſuppoſe, that they then might be multiplied to many thouſands. It is a prevailing opinion, that, at that period, there were not fewer than a hundred thouſand of Adam's deſcendants in the world. Is it any wonder then, though, at that early period, we find human beings in diſtant places, and unknown to one another?

The opinion of the exiſtence of the pre-Adamites has alſo been ſuppoſed to receive ſtrength from the knowledge and cultivation of the arts, in the days of Adam, of which we have intimations in Gen. iv. 20, 21. But, when we recollect, that the world had exiſted for about an hundred and thirty years at the period to which the quotation from Geneſis refers, we cannot be ſurpriſed to find, that ſuch inventions and arts, as are more eſſential and neceſſary to human ſociety, in the ſeveral ſtages of it, were, even at ſo early a period, known, and, to a conſiderable degree, cultivated.

In oppoſition to the received doctrine, that all the nations and individuals of mankind ſpread over the face

of the whole earth are the deſcendants of one man, as their common parent, certain writers have pled the viſible diverſity between one part of them and another. One circumſtance eſpecially has been pled; the great diverſity of complexion by which one part of mankind is diſtinguiſhed from another. That mankind are viſibly diſtinguiſhed by their white and black complexion is well known. But, will this prove that they are two different ſpecies of beings, or that they muſt have deſcended from different original parents? Can we not trace the diverſity of complexion to other cauſes, and account for it in a full conſiſtency with our received principles? To trace the hiſtory of that part of mankind called *Negroes*, and to account for their peculiar complexion, would lead into diſquiſitions and ſpeculations foreign to my preſent deſign. How whimſical and ludicrous is the reaſon which the Mahometans aſſign for the diverſity of complexion among mankind! They pretend, that the firſt man, after the manner of certain irrational animals, was made ſpotted, partly white and partly black; and that this is the cauſe of the different colours which obtain among his poſterity! But, may not the different complexions of the human ſpecies be accounted for, in a manner far more rational and ſatisfactory? Now, there are, in the general, two ways in which writers have explained this point. It has been pretended, that the black complexion of part of the human ſpecies is *preternatural*, and that the reaſon of it is this—It was inflicted as a ſignal judgment on HAM, for the undutiful act of uncovering his father's nakedneſs; all the Negroes are the poſterity of that unnatural ſon; and their black complexion is communicated from him to them. But it has been accounted for from natural cauſes, and in a way ſtill more rational. The complexions of mankind are known to differ according to the climates which they inhabit. Every perſon acquainted with the world knows, that the Negroes are natives

natives of *Africa*. They inhabit a vaſt continent, not cooled by refreſhing breezes from the ſea. Their air is inceſſantly heated by ſweeping along vaſt fiery ſands. They have the ſun *vertically* over their heads, and his beams reflected with great violence from their high mountains. —But the diſcuſſion of this ſubject I leave to others.

The time of man's creation I had occaſion to mention already. The heavenly bodies had been properly adjuſted and arranged; the ſea and the dry land ſeparated the one from the other; the ſea ſtocked with fiſh; the earth with a variety of vegetables and animals for the benefit and comfort of man; and now he was created, and had aſſigned to him in the world a place that rendered him far ſuperior to all the other inhabitants of it. He was appointed the vicegerent of the great God in this part of his vaſt univerſe. Accordingly, as I hinted already, his creation was attended with peculiar ſolemnity. The CO-ETERNAL THREE ſpeak as if they had held a conſultation on the important occaſion. Far, indeed, is the infinite Creator above the need of deliberation, concerning any thing how myſterious, and how difficult ſoever. As for the notion, that, on this important occaſion, he aſſumed the angels as co-adjutors to him, and conſulted with them concerning this important part of his work, it is as devoid of foundation in the ſacred oracles as unworthy of the perfections of Deity.

I ſhall now conſider the ſeveral parts of the deſcription of man's creation in the order of the anſwer. And I begin

I. With MAN. Now, as man is a compound being, I may take notice of the two conſtituent parts of his nature, and the order in which they were created. The *Firſt* Conſtituent part of his nature, in the order in which they were created, is his BODY. This truly is a piece of the moſt exquiſite workmanſhip. In the conſtruction

ſtruction and formation of it, how conſpicuous is the wiſdom of God! Let us recollect of what materials it is compoſed. The Lord God *formed* man's body *of the duſt of the ground.* Formed of duſt! humiliating thought! Why ſhould any man be proud? proud duſt! what a contradiction! We ſaw on a former occaſion, that creation is twofold; *immediate*, or the production of ſomething out of nothing; and *mediate*, which is the formation of a material being out of pre-exiſtent matter ſo unfit, that he who produced the matter, and he only, can form ſuch a being out of it. On the firſt of the ſix days was the whole maſs of matter produced out of nothing, and on the laſt was man's body formed of a part of it. What a myſterious proceſs is there in the conception and formation, organization and growth of the human body in the womb of her that is with child! Eccl. xi. 5. How appoſite and proper the Pſalmiſt's words—*Thou haſt poſſeſſed my reins: thou haſt covered me in my mother's womb. I will praiſe thee, for I am fearfully and wonderfully made; marvellous are thy works, and that my ſoul knoweth right well. My ſubſtance was not hid from thee, when I was made in ſecret, and curiouſly wrought in the loweſt parts of the earth. Thine eyes did ſee my ſubſtance, yet being imperfect; and in thy book all my members were written, which in continuance were faſhioned, when as yet there was none of them.* Pſal. cxxxix. 13,—16. The

Second Conſtituent part of man is his SOUL. The ſcripture, indeed, ſeems ſometimes to ſpeak as if man conſiſted of three parts, a *ſpirit*, a *ſoul*, and a *body*; for, in behalf of the Theſſalonian converts, the Apoſtle ſpeaks thus—*The very God of peace ſanctify you wholly; and I pray God your whole* SPIRIT, *and* SOUL, *and* BODY, *be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt.* 1 Theſſ. v. 23. *Spirit* has been underſtood to denote the *underſtanding* and *conſcience*; *Soul* the *will* and *affections*. By the different expreſſions which he here

here uſes, the Apoſtle has been underſtood to refer to the notions of the Pythagorean, Platonic, and Stoic philoſophers; who conſidered man as conſiſting of three parts, a rational ſoul intended by *ſpirit*, an animal or ſenſitive part expreſſed by *ſoul*, and a *body*. This notion, it has been imagined, is countenanced by the Moſaic account of the creation of man. It is ſaid, *God formed man's body of the duſt of the ground, and breathed into his noſtrils the breath of life;* or, as it is in the original text, *lives*. But, it may ſuffice to ſay, that what we call the *animal* or ſenſitive life, is the reſult of the union between the ſoul and the body in the preſent ſtate of mortality.

The rational ſoul, not only is one of the conſtituent parts of our nature, but the *ſuperior* part. It may, however, be affirmed, that there is not perhaps any being whereof we have read or heard, the nature, the powers, the operations of which are leſs known to us. Myſterious, indeed, is the ſoul! Myſterious is the union which now ſubſiſts between ſoul and body! That each of us has a ſoul we know; but what the ſoul is we know not. A variety of queſtions in relation to it have been agitated. It is aſked—What is the ſoul? It is eaſier to tell what it is not, than what it is. Accordingly, it is ſaid to be an immaterial and immortal being. It is not compounded of parts; and, therefore, it cannot be reſolved into them. It has no dimenſions of length, breadth, or thickneſs. It is not the object of our external ſenſes. We can neither ſee nor feel it.

It has again been aſked—Whether all human ſouls were created at once, or are ſtill created one after another, according as their reſpective bodies are prepared for the reception of them. Vain is it to plead in ſupport of the former opinion, and in oppoſition to the latter, that God is ſaid to have created ALL things on the firſt ſix days, and to have reſted on the ſeventh; for, as I hinted already, when he is ſaid to have reſted on the ſeventh, it only means, that he then ceaſed to produce any

any new ſpecies of creatures, and not that he ceaſed to multiply the individuals of the ſpecies already produced. It is moſt probable, that the ſoul of each individual of mankind is produced at the moment of its infuſion into the body.

It is further aſked—Whether human ſouls be produced immediately by God, or come, in the way of traduction or propagation, from parents to children. In oppoſition to their coming in this way from parents to children, it is pled, that, if the ſoul be propagated by the parents, it muſt come either from the father or the mother, or both. The ſuppoſition of its coming from both ſeems to imply in it compoſition, and, therefore, cannot comport with the ſimplicity of the ſoul. If it comes from the father, our Saviour could have no human ſoul, for he had no human father. The ſuppoſition that it comes from the mother is no leſs improbable than any of the former. That our ſouls are not propagated by our parents, but immediately produced by God, and by him infuſed into our bodies, is manifeſt from the nature of them, and implied in the following texts and the like. *And they*, Moſes and Aaron, *fell upon their faces, and ſaid, O God, the* GOD OF THE SPIRITS OF ALL FLESH, *ſhall one man ſin, and wilt thou be wroth with all the congregation?* Numb. xvi. 22. *The Lord ſtretcheth forth the heavens, and layeth the foundation of the earth, and* FORMETH THE SPIRIT OF MAN WITHIN HIM. Zech. xii. 1. And one of the titles by which the great God is known, is, THE FATHER OF SPIRITS. Heb. xii. 9.

The order in which God proceeded in the creation of the two conſtituent parts of the firſt man is plainly pointed out to us in Gen. ii. 7. *The Lord God formed man of the duſt of the ground, and breathed into his noſtrils the breath of life, and man became a living ſoul.* Having firſt formed the body, he created and infuſed the ſoul into it. The body was intended to be the habitation, the

ſoul

ſoul the inhabitant; and, therefore, it was fit that the former ſhould be produced before the latter. Expreſsly does the Apoſtle call the human body a *houſe;* and, becauſe it is taken from the duſt, ſupported from it, and returns to it, an *earthly* houſe; and to intimate, that it only is for a ſeaſon that the body, in its preſent ſtate, is to be the reſidence of the ſoul, *the earthly houſe of this tabernacle.* 2 Cor. v. 1. In like manner does God ſtill proceed in the formation of the bodies of mankind, and the infuſion of their reſpective ſouls into them. The body is firſt formed in the womb, and, when it is properly organized, ſo as to be fit for the reception of the ſoul, the ſoul is produced, infuſed into it, and actuates it. Let us

II. Attend to the *diverſity* of ſex among mankind—God created man MALE *and* FEMALE. Man was now a holy, and conſequently a happy perſon. He was placed in moſt advantageous and comfortable circumſtances. But, even in paradiſe, he could not be happy without a companion fit for him. He is a being of the ſocial kind. It is not *good* for him *to be alone* That Eve was created on the ſame day with Adam, is, I think, in the higheſt degree, probable. Accordingly, Moſes mentions the creation of the man and the woman, as if they had been both produced almoſt inſtantaneouſly. For thus he ſpeaks—*So God created man in his own image, in the image of God created he him; male and female created he them.* Gen. i. 27.

Of the ſeveral circumſtances of the creation of the woman, and the commencement of the conjugal relation between the man and her, we have an explicit account in the ſecond chapter of Geneſis. Does any aſk—Why did God make the woman's body not immediately out of the duſt, as he did Adam's, but of a part of his body? I might ſay, God in many inſtances gives no account of his matters to us. I can ſay further—Con-

ſidering the near relation which was to ſubſiſt between the man and the woman, it was exceedingly fit that ſhe ſhould be made of ſuch materials. The man exiſted prior to the woman; and, in this reſpect, was ſuperior to her. But the woman, in the formation of her body, was ſuperior to the man. His body was made immediately of the earth; her's of a part of his. Accordingly, it has been obſerved by an incomparable writer, from whom I reckon it an honour to borrow, that the word applied to the formation of the woman in Gen. ii. 22. which we tranſlate *made*, literally ſignifies *built*. The body of the man was *made*, but the body of the woman, as a beautiful and ſtately palace, was *built*. This beautiful habitation is the firſt dwelling of all mankind.

The deep ſleep into which Adam was caſt, on this important occaſion, is by ſome underſtood to have been an *ecſtacy*, in which he had repreſented to his mind what was now done, and the myſtical meaning of it. Immediately, therefore, on his awaking out of ſleep, and ſeeing the woman, *Adam ſaid, This is now bone of my bones, and fleſh of my fleſh; ſhe ſhall be called Woman, becauſe ſhe was taken out of man. Therefore ſhall a man leave his father and his mother, and ſhall cleave unto his wife; and they ſhall be one fleſh.* Gen. ii. 23, 24. Woman was taken from man's *ſide*, not either from a higher or a lower part of him, to teach the woman not to uſurp dominion over the man; and to teach the man to treat the woman, not as his *inferior*, but as his *equal*.

Different queſtions have been ſtarted in relation to the creation of the woman as related by Moſes. It is aſked—whether Adam at firſt had a *ſupernumerary* rib; and if he had not, how the place of that which was taken from his ſide, and of which the body of the woman was formed, was ſupplied. How eaſily are all ſuch queſtions anſwered? Eaſy was it for God to cauſe part of Adam's fleſh to grow into the conſiſtence and ſolidity of a rib, or to create a new rib in place of that which was taken away.

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It is aſked, how a rib could furniſh matter ſufficient for the formation of the body of the woman. But how prepoſterous are ſuch queſtions? What cannot God Almighty do? Can he of a ſmall ſeed produce a great tree? And could he not of a rib form a human body?

It has been ſuggeſted, that in the hiſtory of the creation of the woman, there is not ſo much as a hint of the production of her ſoul, or the infuſion of it into her body. But for making expreſs mention of the creation or infuſion of her ſoul, there was no neceſſity or occaſion. For the manifeſt deſign of the ſacred hiſtorian, was to relate, not what was *common* in the creation of both man and woman, but what was *peculiar* in the creation of the latter. In the account of man's creation in the anſwer, it is affirmed,

III. That God created him, both the man and alſo the woman, AFTER HIS OWN IMAGE—and in what this image of God conſiſted, the remaining part of the anſwer informs us. Though all the creatures were intended for the manifeſtation and advancement of the glory of God, one creature glorifies God in a manner of which another is incapable. And, though between God and all his creatures there is an infinite diſproportion, certain creatures in intellectual and moral endowments reſemble him as others do not. Both angelic beings and human, in their original ſtate, reſembled their divine Maker in a manner ſomewhat analogous to the ſimilarity there is between a father and his children. On this account, the angels may be ſtiled *the ſons of God*. Job xxxviii. 7. For this reaſon, innocent Adam might be called *the ſon of God*. Luke iii. 38.

The phraſe, THE IMAGE OF GOD, in the anſwer, which is evidently taken from the Moſaic account of man's creation, is uſed differently in the ſacred ſcriptures. As we are now in an embodied ſtate, and daily converſant among corporeal objects, we are apt to affix a groſs idea

to it. But we muſt underſtand it in a view that comports with the immateriality of the being to whom it is applied. Of Jeſus Chriſt, it is affirmed, that in a ſenſe peculiar to himſelf, and infinitely too high for the creatures, he is *the image of the inviſible God.* Col. i. 15. and *the expreſs image of his perſon.* Heb. i. 3. Of ſuch a conformity and likeneſs as the eternal Son bears to his eternal Father, man muſt ever be incapable.

When it is affirmed in the anſwer, that God created man after his image, Eve as well as Adam is intended. Thus the anſwer runs—*God created man* MALE *and* FEMALE, the female as well as the male, or the woman as well as the man, *after his image.* So ſpeaks Gen. i. 27. forecited.—The woman an Apoſtle calls the *weaker veſſel.* 1 Pet. iii. 7. Another Apoſtle calls the man *the image and glory of God*, and the woman *the glory of the man.* 1 Cor. xi. 7. On account of a ſort of pre-eminence, which the man has over the woman, he may be ſtiled the image of God. But the woman, as well as the man, was made in the likeneſs and after the image of God. The former, no leſs than the latter, bore a moral, as well as a phyſical likeneſs of their divine Maker. The woman, equally with the man, had a rational ſoul, and univerſal rectitude of nature. To intimate this important truth, the account of their creation is in the anſwer well arranged thus—*God created man, male and female,* AFTER HIS OWN IMAGE, *&c.*

The mention of the female, as well as of the male, intervenes between man and the image of God after which he was created. On the woman particular marks of favour have all along been conferred. In the firſt revelation of a Saviour, Gen. iii. 15. there is expreſs mention of the woman, not of the man. Of a woman was the Saviour of the world born; and this ſex he honoured with the firſt manifeſtations of himſelf after his reſurrection. All verſant in the hiſtory of the world and the church know, that there are not wanting inſtances of women,

women, who have diſtinguiſhed themſelves by their piety; and women who have even excelled in learning. As for the notion which a few, and indeed, only a very few, have embraced, that women have not rational ſouls, and conſequently cannot be the ſubjects of everlaſting felicity —it ever has been held in deſerved contempt; and is altogether unworthy of a ſerious refutation.

In order to ſee what is intended by the image of God in which man was originally created, it is to be recollected, that there is a two-fold image of God, which rational creatures may bear, a *phyſical*, and a *moral*.

Firſt, A PHYSICAL. God is a *Spirit*; an immaterial and immortal being. The ſoul of man alſo is a ſpirit; though infinitely inferior to the Father of ſpirits. Thus in immateriality and immortality, the human ſoul bears a reſemblance to God; of which material beings are incapable. This phyſical image of God, man, even in the now fallen ſtate, retains. On this account, man is ſaid to be ſtill made *after the ſimilitude of God.* Jam. iii. 9. From this conſideration is the atrocious nature of murder inferred. *Whoſo ſheddeth man's blood, by man ſhall his blood be ſhed, for* IN THE IMAGE OF GOD MADE HE MAN. Gen. ix. 6.

Secondly, A MORAL. This conſiſts in the conformity of man to the moral perfections of God; of which the moral law is a bright copy. This is the image of God; of which eſpecially the anſwer ſpeaks, and of which the after-part of it gives us a fuller account. In three things eſpecially does it conſiſt, *knowledge*, *righteouſneſs*, and *holineſs*. To theſe is ſuperadded, that *dominion* over the inferior creatures in this lower world, which the proprietor of all worlds granted to man in his original ſtate.

All theſe three, *knowledge*, *righteouſneſs*, and *holineſs*, the anſwer to a following queſtion comprehends under *righteouſneſs*; for thus it ſpeaks—*The ſinfulneſs of that eſtate wherein to man fell, conſiſts in the guilt of Adam's firſt ſin, and the want of* ORIGINAL RIGHTEOUSNESS,—

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that is, that *conformity* to the righteous law, which man poſſeſſed in his original ſtate. It is not here intended, that either in knowledge, in righteouſneſs, or in holineſs, man was originally *equal* to God. In knowledge, in righteouſneſs, and in holineſs, is God infinite. In no reſpect was man, or can he be, infinite. The *moral* image of God included in it,

(1.) KNOWLEDGE. The extent of the knowledge which man had in his firſt ſtate we cannot aſcertain. It certainly was very great. He knew himſelf; and he knew God, in a manner and to a degree adapted to the ſtate and circumſtances in which he was then placed. He muſt have been conſcious of the duty incumbent upon him, and of the felicity inſeparably connected with it. His knowledge, however, was far from being univerſal and unlimited. He was ignorant of many things which God has revealed in conſequence of his fall. His knowledge muſt have been far inferior to what it would afterwards have been, had he fulfilled the condition of the covenant, and obtained the completion and perpetuity of bliſs inſured to him in it. A vaſt increaſe of knowledge is an eſſential part of that glory promiſed to man both in his original and fallen ſtate, in the covenant of works and alſo in the covenant of grace. It is a part of the glory which the humanity of the ſecond Adam himſelf now poſſeſſes. The probationary ſtate of Adam, in compariſon of that confirmed ſtate of which he had the proſpect, may be ſaid to have been a ſtate of imperfection. His knowledge, however, muſt have been very extenſive. Often has his giving names to the various ſpecies of creatures, correſponding to their reſpective natures, been mentioned as a ſtriking proof of the knowledge which he then had. Gen. ii. 19, 20.

Of the fabulous ſtories which the Jewiſh doctors have told of the extraordinary knowledge of Adam, it is unneceſſary to take notice. They tell us, that the angels, having ſpoken contemptibly of Adam's knowledge, God,

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in order to convince them that it was ſuperior to theirs, brought all the creatures to them, deſiring them to give proper names to the ſeveral kinds of creatures; and, when they could not do it, he brought them to Adam, and he named them ſeverally. They talk of two books compoſed by Adam, the one on creation, the other on the nature of God. As to the knowledge of innocent Adam—I ſhall only add, that his underſtanding or mind was the proper ſubject of it. This is the leading faculty or power of the human ſoul, and ever is the proper ſeat of knowledge. Accordingly, when an after anſwer ſpeaks of the effectual calling of ſinners, in which the moral image of God is reſtored, it mentions the *illumination* of the mind or underſtanding, as well as the renovation of the will.

(2.) RIGHTEOUSNESS. Righteouſneſs, though, as I ſaid already, it ſometimes includes knowledge and holineſs, is here diſtinguiſhed from both. As *knowledge* is ſeated in the underſtanding, *righteouſneſs* may denote the conformity of the will to God. Thus, innocent man not only knew his duty, but was inclined to it, having a will as well as a power to do it. What an oppoſition, alas, is there in the will of ſinful man to the holy will of God! his will of grace, his will of precept, and his will of providence. Accordingly, in the account of our effectual calling, the renovation of the will is introduced immediately after the illumination of the underſtanding. When our Lord furniſhes us with a directory for prayer, the matter of it as well as the manner, he teaches us to pray eſpecially for the renovation of our will. This is neceſſarily included in the petition which he directs us to preſent to God—THY WILL *be done*. Matth. vi 10. Happy, indeed, was innocent Adam. Whatever was the will of God was his will. Every duty incumbent upon him he was ever ready to perform. The reverſe, alas! is the caſe with us in our now fallen ſtate. Happy now is that perſon only, who is the ſubject of that renewing

newing work of the Holy Ghoſt, by which the moral image of God is reſtored to the human ſoul; for, *if any man be in Chriſt, he is a new creature: he has put on that new man, which is renewed in knowledge and is created in* RIGHTEOUSNESS *and true holineſs, after the image of God.*

(3.) HOLINESS. As innocent Adam had knowledge in his underſtanding, and righteouſneſs in his will, he had holineſs in his affections. They were placed upon proper objects, and exerciſed in a regular manner. He duly loved himſelf, and his fellow-creatures in a manner correſponding to their nature, and their relation to God. Far, indeed, was he from loving the ſupreme Being in a manner adequate to his ſupereminent excellencies. He loved him, however, as he did not either himſelf, or any of his fellow-creatures. He delighted in God as his all-ſufficient portion, and ſerved him as his higheſt Lord.

As to the *knowledge*, the *righteouſneſs*, and the *holineſs* in which the moral image of God, after which man was created, did conſiſt, it may be obſerved, that they were *natural* to innocent Adam, rather than ſupernatural. They were concreated with him. As ſoon as he was a man, he was an upright man. So the ſcripture ſpeaks —*God made man* UPRIGHT—Eccl. vii. 29. The notion that man was created with a nature neither conform nor contrary to the holy law of God, neither holy nor unholy, neither inclined to good nor to evil, has no foundation in the ſcriptures—nay, it is repugnant to them. From what has been ſaid, it appears, that the ſoul rather than the body was the ſubject of that likeneſs to God, with which man was created. It is not, however, ſaid, that God created the *ſoul* of man after his image. It is affirmed, that he created *man*, who conſiſts of both ſoul and body. The body was moſt intimately, and in a myſterious manner, connected with the ſoul. Accordingly, though the latter was the principal ſubject, and proper

proper ſeat of the image of God, the former, as far as its nature admitted, was a partaker with it, both in purity and felicity. The body, as well as the ſoul, was inſtrumental in the duties of univerſal holineſs, which the law of God required, and to which man was, by an inbred natural propenſity, inclined. The whole man, in the now fallen ſtate, is the ſubject of depravity. The outward man, therefore, as well as the inward, muſt be the ſubject of a regenerating and ſanctifying work of the Spirit. When the heart of a ſinner is *ſprinkled from an evil conſcience, the body is waſhed as with pure water.* Heb. x. 22.

It is not at all improbable, that man in his innocent ſtate had much external as well as internal beauty. An external viſible luſtre and glory, perhaps, attended him. It was, perhaps, when this was withdrawn, and in conſequence of the departure of it, that our original anceſtors firſt ſaw themſelves *naked*, and were aſhamed. Gen. iii. 7. When the ſecond Adam was transfigured on the holy mount, as an anticipation, and in token of the glory, of which his body and the bodies of all his myſtical members are, in due time, partakers, he was attended with an external ſplendor and luſtre. It is ſaid, that, as he prayed, *the faſhion of his countenance was altered, and his raiment became* WHITE *and* GLISTERING. Luke ix. 29. For all ſaints, as well as himſelf, could the Apoſtle John ſay—*Beloved, now are we the ſons of God, and it doth not yet appear what we ſhall be: but we know, that, when he ſhall appear, we ſhall be* LIKE *him*, in our outward man as well as our inward; *for we ſhall ſee him as he is.* 1 John iii. 2. *For he ſhall* CHANGE *our vile body, that it may be faſhioned like unto his* GLORIOUS *body, according to the working, whereby he is able to ſubdue all things unto himſelf.* Phil. iii. 21.

It is, in the end of the anſwer, added, that to man, thus created after the image of his Maker, was granted DOMINION OVER THE CREATURES. With the moſt ob-

vious propriety is the dominion, which man originally had over the inferior creatures, introduced *here*. In it he reſembled that great Being who is Governor of all worlds. In his nature ſuperior to the other creatures below, he had aſſigned to him dominion over them. Of this Moſes informs us—*And God ſaid, Let us make man in our image, after our likeneſs: and let them have* DOMINION *over the fiſh of the ſea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man* IN HIS OWN IMAGE, *in the image of God created he him; male and female created he them. And God bleſſed them, and God ſaid unto them, Be fruitful, and multiply, and repleniſh the earth, and ſubdue it, and have* DOMINION *over the fiſh of the ſea, and over the fowl of the air, and* OVER EVERY LIVING THING *that moveth upon the earth.*

The ſubjection of the other creatures to Adam laſted while he continued in allegiance to God, as his rightful Sovereign. But, when he revolted from his Maker, the creatures rebelled againſt him. Were they not reſtrained by an all-powerful Providence, many of them, inſtead of being ſerviceable, would be fatal to him. What diſorder has ſin introduced into the world! But, what we have forfeited by the diſobedience of the firſt Adam, we recover through the meritorious obedience of the ſecond. In the perſon of the latter, humanity is advanced to dignity incomparably ſuperior to what belonged to it in the former. Accordingly, that deſcription of the dignity and authority of man in the eighth Pſalm, which might primarily refer to the primeval ſtate, is, by an inſpired writer of the new Teſtament, expreſsly applied to our glorious Mediator. Heb. ii. chapter. And, as all the members of his myſtical body are for ever to ſhare with him in dignity, as well as felicity, ſo far as is conſiſtent with the neceſſary diſparity between him and them, they all are, in due time, to be advanced to great honour as well as happineſs. What

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an honourable perſon is the ſecond Adam! Of what honour, and of what happineſs are militant ſaints the heirs and expectants? Honourable and happy are they now. But incomparably more honourable and happy will they be in the celeſtial world. Each of them might I beſpeak in the words of Eliphaz—*At deſtruction and famine thou ſhalt laugh, neither ſhalt thou be afraid of the beaſts of the earth. For thou ſhalt be in league with the ſtones of the field; and the beaſts of the field ſhall be at peace with thee.* Job v. 22, 23. *As for the wicked,* LIKE SHEEP *they are laid in the grave; death ſhall feed on them: and the upright ſhall have dominion over them in the morning.* Pſal. xlix. 14. Often do the wicked now domineer over the righteous. But, in the morning of the reſurrection, the righteous ſhall have dominion over the wicked. For thus ſaith the Redeemer—*He that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he ſhall rule them with a rod of iron: as the veſſels of a potter ſhall they be broken to ſhivers: even as I received of my Father.* Rev. ii. 26, 27. Royal honours await all the ſaints. A kingdom, celeſtial in its nature, and of endleſs duration, is prepared for them. *To him that overcometh,* ſaith the Redeemer, *will I grant to ſit with me on my throne, even as I alſo overcame, and am ſat down with my Father on his throne.* Rev. iii. 21.

From the account I have given of man's creation, a great variety of uſeful inſtructions might be inferred.

How unnatural, as well as diſgraceful and contrary to religion, is it for mankind to hate and devour one another! Are they not all children of one common father? *Have we not all one father? Hath not one God created us? Why then do we deal treacherouſly one againſt another, by profaning the covenant of our fathers.* Mal. ii. 10. *Hath not God made of one blood all nations of men, for to dwell on all the face of the earth?* Acts xvii. 28.

What reaſon has every individual of mankind, of all ſtations and conditions, to be humble! What a humbling

bling conſideration to the father of the faithful was his low earthly original! *Abraham anſwered and ſaid, Behold, now, I have taken upon me to ſpeak unto the Lord, who am but* DUST *and* ASHES. Eſpecially is it a confounding conſideration, that we are ſinful duſt!

Vaſtly ſuperior is the ſoul to the body. What egregious folly muſt it be to prefer the latter to the former! *For what can a man be profited, were he to gain the whole world, if he loſe his own ſoul?* Matth. xvi. 26.

How beneficial is ſociety! Manifold and great are the advantages which reſult from it. Great are the comforts, as well as the duties, of domeſtic life. How honourable is marriage! Even in the primeval ſtate was it neceſſary, and did it obtain. For all ſorts of men, and in all ſtations of life, is it honourable and advantageous. Intimate is the conjugal relation. The moſt tender affection ought the perſons between whom it obtains, ever to cultivate and expreſs one toward another.

Great is the diſparity between man's firſt and fallen ſtate. Was the former a ſtate of great knowledge? The latter is a ſtate of groſs ignorance. The one was a righteous and a holy ſtate. The other is a ſtate of guilt and corruption.

How ſufficient and how ſuitable to our malady is the remedy which God, in ſovereignty and grace, has provided for us! Are we ignorant, guilty, and impure? Jeſus Chriſt *is made of God to us wiſdom, righteouſneſs, and ſanctification.* Happy, indeed, is the perſon, and the perſon only, that has a ſaving intereſt in Jeſus Chriſt, and is a partaker of his ſaving benefits, purity as well as pardon, ſanctification as well as juſtification. Holy, and, therefore, happy perſon!

Providence.

JOHN v. 7.

But Jesus answered them, My Father worketh hitherto, and I work.

IN the preceding part of this chapter we find our Lord curing, in a miraculous manner, a man who had laboured under an infirmity thirty-eight years. With this part of his conduct the Sadducees find great fault. Accordingly, the words, which I have now read, contain a vindication of it. In order to see the propriety and strength of the argument which our Lord uses, we must recollect, that the thing for which the Sadducees condemn him, is a pretended profanation of the Sabbath by the merciful cure which he had wrought on that holy day. To silence this groundless cavil, our divine Redeemer reminds the Sadducees, that, though the Sabbath be a day of holy rest, it ever admits the performance of *works of necessity and mercy*. On that day the great Creator, indeed, is said to have rested. But on it, as well as other days, does he all along work as the Preserver and Governor of the world; and herein the Son ever is a co-worker with the Father. So he speaks in the text —*My Father worketh hitherto, and I work*; that is, all along

along hitherto from the creation has he wrought, in the preſervation and government of all the creatures and their actions, and I ever am a joint-worker with him. He does not ſpeak in the paſt time, but the preſent. Creation is a paſt work. But providence, which includes the conſervation and government of the creatures, is a preſent work. Therefore,

I am now come to what I had in view in the choice of this text; to explain that definition of Providence which we have in our Shorter Catechiſm. *God's works of* PROVIDENCE, *are his moſt holy, wiſe, and powerful* PRESERVING *and* GOVERNING ALL HIS CREATURES, *and* ALL THEIR ACTIONS.

The accompliſhment of the decrees and deſigns which God had from eternity, we have ſeen begun already in the work of creation. Let us now attend to the continuation of it in the wonderful works of holy providence. Only once does the word *providence* occur in our tranſlation of the ſcriptures. Acts xxiv. 2. In the ſenſe the Compilers of the Catechiſm uſe it, it is not, indeed, to be found in holy writ. But the thing intended by it we find in many places, and expreſſed various ways. The proofs of a divine Providence are ſo numerous and ſo ſtrong, that it has been almoſt univerſally acknowledged by mankind of every age and denomination. The belief of it has ſuch a neceſſary connection with the belief of a ſupreme Being, that any, who have adventured to deny it, have ever been accounted the Atheiſts of the age, and the country in which they have lived, among Heathens, as well as among Jews and Chriſtians. That it was denied by that ſect of ancient philoſophers we call Epicureans, which I had occaſion to mention in a preceding Lecture, is well known. The ſuppoſition of a divine Providence has been reckoned inconſiſtent with the ſeemingly unequal and unjuſt diſtribution of good and evil in the world. It has alſo been ſuppoſed to be incompatible with the

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tranquillity and repoſe of the divine Being. But if God could be ſuppoſed not to intermeddle in the affairs of this lower world, muſt it not be for one of two reaſons; either becauſe he cannot, or becauſe he will not, do it? Now, how abſurd is it to ſuppoſe either the one or the other? Can it be difficult for him that made the world, to uphold and govern it? Did he create the world, and ſhall he not govern it? Will he neglect the works of his own hands? Do good and evil now befal the righteous and the wicked indiſcriminately? Are the righteous in adverſity, and the wicked in proſperity? For ſuch diſtributions the ſovereign Ruler of the univerſe has reaſons beſt known to himſelf.

How comes it to paſs, that ancient predictions of events the moſt contingent, are fulfilled with the utmoſt punctuality? The cauſe is manifeſt. All ſuch events are at the diſpoſal, and under the direction of an omniſcient and omnipotent God. Of the numberleſs inſtances in which an all-diſpoſing Providence is manifeſt in all parts of the world, and among the creatures of every kind, I will give a ſpecimen in the ſequel.

On this important and uſeful ſubject, I intend to do two things; *firſt*, to explain, in a brief and plain manner, the ſeveral parts of the anſwer; and, *ſecondly*, to attempt a more particular conſideration of *providence*, as it is verſant about the different ſpecies of creatures which are known to us, and their actions, both good and bad.

I. I am to explain the ſeveral parts of the anſwer.—Now, it contains eſpecially three things relating to providence, the *parts*, the *properties*, and the *objects* of it.

Firſt, The *parts* of providence; which are two, the PRESERVATION and the GOVERNMENT of the creatures.

1. *Preſervation.* Now, as both parts of providence extend to the creatures and alſo their actions, preſervation here muſt denote the upholding of the creatures in operation, as well as in being; for, *in him we live, and move, and*

and have our being. Acts xvii. 28. What the anſwer intends by preſervation, an Apoſtle expreſſes, by his *upholding all things by the word of his power*; and in another place, the ſame Apoſtle expreſſes it thus—*He is before all things, and by him all things* CONSIST. Col. i. 17. And once more it is called a *continued creation.* So the four living creatures, and the four and twenty elders ſpeak—*Thou haſt created all things, and for thy pleaſure they* ARE *and were* CREATED. Rev. iv. 11. As all things were by him brought into being, they are by him continued in it.

2. *Government.* Having produced the creatures out of nothing, he not only upholds them in being and operation, but over-rules, and diſpoſes of them for the fulfilment of his deſigns, and the advancement of his glory. His government is uſually conſidered in a twofold view; as *natural* and as *moral.* This twofold conſideration of his government ariſes from the two general claſſes of creatures, which are the objects of it. The *irrational* creatures are underſtood to be the ſubjects of his natural government; and the *rational* of his moral. That his providence extends to the loweſt of his creatures as well as the higheſt, to the actions of the former as well as of the latter, and in what manner it is verſant about them, I will have occaſion to ſhow afterwards. We have

Secondly, The *properties* of providence.

1. It is MOST HOLY. God himſelf is holy, and all his works are holy. *The Lord is righteous in all his ways, and holy in all his works.* Pſal. cxlv. 17. He preſerves, and he governs the ſinful, as well as the ſinleſs creatures. He even preſerves and governs them in their ſinful actions; and yet he, their Preſerver and their Governor, is himſelf without ſin.

2. It is MOST WISE. Wiſdom was illuſtriouſly diſplayed in the production of the creatures; and no leſs conſpicuous is it in the preſervation and government of them. The inſtances in which it is manifeſted in the preſervation,

preſervation, and alſo the government of the creatures, are innumerable. Are they not all preſerved by means, and governed in a manner, worthy of God. In how unexpected a way, and by what unlikely means, are providential events often accompliſhed! What an agreeable mixture of aſtoniſhment and joy does every conſcientious and careful obſerver feel in the contemplation of them! *O Lord, how manifold are thy works! In wiſdom haſt thou made them all: the earth is full of thy riches.*

3. It is MOST POWERFUL. The creation of all things was a work of power; and in the continued preſervation and government of all things is Almighty power inceſſantly exerted. All the creatures, from the very loweſt to the higheſt, does he without intermiſſion uphold by the word of his power.

Thirdly, The *objects* of providence, the CREATURES, and the ACTIONS of the creatures, even ALL the creatures, and ALL their actions.

All the creatures, and all their actions. He made all the creatures, and, therefore, he preſerves and governs them all. This world, indeed, has been compared to a great machine, which an artiſt makes, and puts in motion, leaving it to go of itſelf. But that Almighty hand, which made, and it only, can uphold and govern the world. It cannot be for a moment withdrawn; for no one of the creatures can for a moment ſubſiſt without it. This led our Lord to affirm in the text which introduces this Lecture—*My Father worketh* every hour, every moment; and every hour, every moment am I a co-worker with him, in the preſervation and government of all worlds, and all creatures. Of the various ſpecies of creatures, and of the different kinds of actions, about which providence is verſant, I will have occaſion to ſpeak under the ſecond head.

Having given a general account of the definition of providence in the anſwer, I am now, as I promiſed,

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II. To take a *more particular* view of it, as employed both about the CREATURES and their ACTIONS. And I ſhall

Firſt, Take a view of it as *verſant* about the inhabitants of the unſeen world, ſo far as God has diſcovered them, and the diſpoſals of his providence concerning them to us. Of the creation of angels, I had occaſion to take notice in a former Lecture. The exiſtence of angels is acknowledged not only by Jews and Chriſtians, but even by Mahometans and Pagans. What Pagan writers have related of their *Demons* is well known. Often does the Alcoran of Mahomet ſpeak of angels, of their various orders and ranks, and the different employments aſſigned to them both in heaven and on earth.

Myſterious, indeed, are the diſpenſations of holy providence concerning the angels. At an early period were a great part of them permitted to fall from their primeval ſtate of holineſs and happineſs into a ſtate of ſin and miſery. The preciſe period at which this awful cataſtrophe happened in heaven is not known. Between their creation and their fall there muſt have been ſome interval. At a very early period, however, did their fall happen. It muſt have been prior to the fall of man; for one of them was the unhappy inſtrument of his ſeduction and ruin. It has been queried, whether they all fell at once; or whether one fell firſt, and then was joined by others in his unprovoked and unhappy revolt from his rightful Sovereign, and generous Benefactor. One thing is certain. One of them is every where pointed out as the head of the apoſtacy. He is, for this reaſon, deſigned, *the prince of the power of the air*. Eph. ii. 2.; *the king of the bottomleſs pit*. Rev. ix. 11.; and *the god of this world*. 2 Cor. iv. 4. Accordingly, we read of his *angels*. Matth. xxv. 41. It has been aſked —what was the ſin of the angels by which they fell from their original ſtate of felicity and dignity? Now,

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as to this, there are especially two opinions. The one is, that it was *envy*. This is supposed to have been occasioned by a revelation granted to them, that, at an after period, the Son of God was to become man; and that in his divine person, the human nature was to be advanced and dignified above the angelic.

According to the other opinion, it was *pride*. This opinion is understood to have a foundation in the Apostle's words. Speaking of the qualifications requisite in a Christian bishop, or minister of the New Testament, he observes, among other things, that he must not be *a novice, lest, being lifted up with* PRIDE, *he fall into* THE CONDEMNATION OF THE DEVIL. 1 Tim. iii. 6. Now, supposing it to be pride, another question is—what was the occasion of it? and in what manner did it operate? In answer to this question, various conjectures have been formed. The head of the apostacy in heaven is supposed to have had the audacity to affect *equality* with God himself. He has been imagined to have been required to submit to some particular positive law, relating to the manner in which he and the other celestial inhabitants were to worship God, or to the order and station of the angelic hosts; and, through an absurd opinion of his own superior excellency, to have haughtily refused submission and obedience to it. His pride has been supposed to be occasioned by some ministry assigned to him in our lower world, which he imagined did not befit his dignity; or, in short, by a discovery of the future subjection of all creatures, angels as well as others, to the Son of God in human nature. But this is all conjecture.

Vain is it to ask, what number of angels stood, or what number fell. Neither the number of the former, nor of the latter do we know. But that the number both of the fallen and the standing angels must be very great is infallibly certain. As a striking proof of the vast number of the latter, we find, in the days of our Lord's

humiliation, an unhappy man poſſeſſed by thouſands of them The Saviour, having *aſked him what is thy name? He anſwered, ſaying, My name is* LEGION, *for we are many.* Mark v. 9. Of the number of which a legion conſiſted, we have, indeed, different accounts. That it was upwards of ſix thouſand ſeems to be certain. Were there ſix thouſand fallen angels in one unhappy man! What amazing numbers of them muſt there be in the world! Inexplicable, indeed, is the conduct of providence. One of the greateſt myſteries is the origin of moral evil. This myſtery, who of all the creatures in heaven or on earth can unravel? How creatures, holy as well as happy, diſinclined to evil, and *all* evil, inclined to good, and to *all* good, came to be diſinclined to good and inclined to evil, is indeed, a profound myſtery.

The difference between the fall of angels and the fall of men is obvious. The fall of angels preceded that of men. A part of the angels only fell. All mankind fell at once. The angels who fell were permitted to periſh without remedy. Fallen man, God, in his unlimited ſovereignty and mercy, has pitied. In relation to fallen men, as diſtinguiſhed from fallen angels, he ſaid—*Deliver them from going down to the pit, for I have found a ranſom.* Job xxxiii. 24.

Let us now review the conduct of holy providence in relation to ſinning angels poſterior to the fall. Their natures being changed, they are now known by other names. Angels have been converted into devils. Inſtantly were they caſt down from heaven to hell. *God ſpared not the angels that ſinned, but caſt them down to hell and delivered them into chains of darkneſs, to be reſerved unto judgment.* 2 Pet. ii. 4. Their juſt puniſhment is repreſented in ſimilar terms by another Apoſtle —*The angels which kept not their firſt eſtate, but left their own habitation, he hath reſerved in everlaſting chains under darkneſs, unto the judgment of the great day.* Jude verſe 6th. Moſt odious to God is ſin, all ſin, the ſin of angels

angels as well as of men. He that diſpoſſeſſed man of the earthly paradiſe, had, previous to that event, ejected millions of angels from the heavenly. The fallen angels he not only expelled from heaven, but loaded them, as criminals, with chains and fetters till the arrival of the tremendous period, at which the awful ſentence againſt them is to be fully executed. They are ſaid to be *caſt down to hell.* This is an unknown place of miſery. It is mentioned in the ſcriptures under different names. In the ninth and eleventh chapters of the Revelation, it is called the *bottomleſs pit.*

The ſinning angels were not, however, immediately, nor are they even yet, confined to hell; but, for ſovereign purpoſes, permitted to rove and wander in other places, particularly in that atmoſphere which ſurrounds our earth. What a humiliating circumſtance is this to them! Once the inhabitants of the higheſt heaven, and the attendants of the throne of the great God, they are now conſtrained, as fugitives and vagabonds, to ramble through the lower regions of the univerſe, ſeeking reſt, and finding none. What an alarming thought is it to us, the inhabitants of this earth! What unknown millions of evil ſpirits inceſſantly ſwarm in that air in which we live and breathe! How near to us are they! What immediate acceſs have they to our immaterial part by day and by night. Wherever we be, or whitherſoever we go, we are ſurrounded with them. Is it not for this reaſon that the unhappy leader of theſe unſeen hoſts is ſtiled the *Prince of the power of the air?* Ever ſince the commencement of the war between the King of Kings, and the king of the bottomleſs pit, have thoſe numerous and malicious hoſts, which are headed by the latter, infeſted the environs of our world. Numerous are the inſtances recorded in the ſcriptures, of the miſchief which a myſterious providence has permitted thoſe apoſtate ſpirits to do to the inhabitants of our world. Such is the malignity and the cruelty of their fallen nature, that,

that, though every ſin they commit, and miſchief they do, muſt aggravate their condemnation and miſery, in doing evil they are reſtleſs and unwearied. To their malice and cruelty, however, the Sovereign of the univerſe, by his over-ruling providential power, ſets bounds and limits which they cannot poſſibly paſs; ſaying to each of them, as to the raging ſea, HITHERTO THOU MAYEST COME, BUT NO FARTHER.

Various are the reſpects in which they, by providential permiſſion, do hurt to the inhabitants of our world. Often are they in the mouths of the ungodly world *lying ſpirits*, raiſing and propagating cruel ſlanders and foul reproaches againſt the ſaints of the moſt High. Often do they, by cruel ſecret ſuggeſtions, haraſs and diſtreſs the minds of poor weak Chriſtians. Satan ſuggeſted to David the cruel deſign of numbering Iſrael, which proved ſo fatal to them, and ſo very afflicting to him. 1 Chron. xxi. 1. It is ſaid, indeed, in 2 Sam. xxiv. 1. that God himſelf did it; but he did it only, in ſo far as he, in righteous judgment, permitted Satan to do it. Was it not this cruel enemy that inſtigated the robbers who ſpoiled Job of all his flocks and herds? Is it not he, who, as the prince of the power of the air, often raiſes ſtorms and tempeſts, which ſpread deſolation among the inhabitants of our world, that raiſed the extraordinary wind which overthrew the houſe in which all Job's children were at an entertainment, and buried them in its ruins? Job i. chapter. How he, in his unrelenting cruelty, afterwards, by divine permiſſion, afflicted and tormented that holy man, chapter ii. informs us. To what racking pains and cruel diſtortions he put the unhappy Demoniacs, in the days of our Lord's humiliation, the writers of the New Teſtament tell us. Eſpecially did this unhappy being diſcover his malignity and audacity, when, on the head of his numerous infernal forces, he attacked the prince of the kings of the earth in perſon. This he did not only in the wilderneſs, but in the garden

den of Gethſemane, and on mount Calvary. But for him the King of Kings was infinitely more than a match. On the croſs *he ſpoiled principalities and powers*, and obtained a glorious victory and triumph over them. Col. ii. 15.

Thus, is an over-ruling and all-diſpoſing providence employed about the fallen angels. By it are they, *as angels*, upheld in being and operation; and by it are they, as *ſinning* angels, reſtrained and over-ruled in their deſigns and operations.

Let us now take a view of providence as it relates to the confirmed and ſtanding angels. Of the manner in which God makes known his will to them, and in which they communicate their ideas to one another, I do not pretend to give any particular account. But of the bleſſed ſociety, which obtains among them, and that holy intercourſe they have one with another, we have frequent intimations in the ſcriptures. *One* of the ſeraphim CRIED UNTO ANOTHER, *and ſaid, Holy, holy, holy, is the Lord of hoſts, the whole earth is full of his glory.* Iſa. vi. 3. *The angel that* TALKED *with me*, ſays the Prophet, *went forth, and* ANOTHER ANGEL *went out to meet him, and* SAID UNTO HIM, *Run, ſpeak to this young man, ſaying, Jeruſalem ſhall be inhabited as towns without walls, for the multitude of men and cattle therein.* Zech. iii. 4. *I ſaw another angel*, ſays the Apoſtle John, *aſcending from the eaſt, having the ſeal of the living God;* AND HE CRIED WITH A LOUD VOICE TO THE FOUR ANGELS, *to whom it was given to hurt the earth and the ſea.* Rev. vii. 2.

That God imparts his deſigns to the holy angels in a manner which we cannot explain, and that they know many events unknown to us, we have every reaſon to believe. The inſtances in which they have been employed, as the inſtruments of providence, in our lower world, eſpecially the church in it, are almoſt innumerable. That there are certain tutelar angels ſtationed in particular

particular places of the world, and certain guardian angels appointed to attend particular saints, the scripture does not seem to say. It rather represents *all* the holy angels, as occasionally employed by God in our world, particularly in defending, and, in various other instances, ministering unto the militant saints. In the celestial, as well as in the sub-celestial world, do they minister to God. It is their felicity and their honour, as well as their duty to do so. What a glorious vision does the evangelical Prophet relate! *I saw the Lord*, says he, *sitting upon a throne, high and lifted up, and his train filed the temple. Above it stood the Seraphim, each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.* They cover both their faces and their feet, conscious that they themselves and all their services are insignificant and unworthy. They fly, to intimate the alacrity with which they undertake, and the speed with which they perform, the services assigned to them.

It is not of necessity that the Almighty uses the ministry of angels in our world. He may do it, however, for various and important reasons. It may be on their own account. It is to them a special honour. It is on account of the saints, to whom they minister. Great honour, indeed, does he confer upon them when he employs, as their ministering servants, beings of a species superior to themselves. It bespeaks the renewal of friendship between angels and saints. They originally belonged to one family. When man sinned, he left it. But, in virtue of the interposition of the Mediator, reconciliation is effected, not only between God and men, but between angels and them. In virtue of the near relation in which the saints stand to the Redeemer, angels account it their honour to minister unto them.

All along has God used the ministry of angels in this lower world, especially since sin entered into it. In many instances have the angels, in the hand of Providence, been the

the miniſters of juſtice in inflicting temporal judgments upon perſons and families, churches and nations. By them were the Sodomites ſmitten with blindneſs. Gen. xix. 1, 2 When, on account of the ſin of Iſrael, God, in awful judgment, permitted David to number Iſrael, an *angel* ſlew of them in one day, no leſs a number *than ſeventy thouſand.* 2 Sam. xxiv. 15, 16. When a great army of the Aſſyrians lay before the city of Jeruſalem, an *angel* of the Lord ſlew no leſs a number than an *hundred fourſcore and five thouſand of them.* Iſa. xxxvii. 36. When Herod had the audacity to aſpire after divine honours, the *angel* of the Lord ſmote him, and he was eaten of worms, and gave up the ghoſt. Acts xii. 23.

But eſpecially are the holy angels, in the hand of providence, miniſters of mercy to our world, and the church in it; in protecting the godly, providing for them, and delivering them in their manifold ſtraits and dangers. While the ſpirit of prophecy was in the church, the miniſtry of angels was uſed, and holy men of God had communication with them, in a manner unknown in ordinary times and circumſtances. Two of them appeared to Abraham; and, in the moſt friendly and familiar manner, ate and drank with him. Gen. xviii. chapter. Two, perhaps, the ſame who were entertained by Abraham, having received an invitation from Lot, lodged with him. chapter xix. Two troops or companies of them eſcorted Jacob in his return from Padan-aram. Gen. xxxii. chapter. Numerous troops and hoſts of them attended Eliſha, when ſhut up by his enemies in Dothan. 2 Kings vi. 17. An *angel* fed the Prophet Elijah. 1 Kings xix. chapter. An *angel* warned Joſeph and Mary to flee into Egypt, when Herod ſought the life of the divine Babe committed to their care. Matth. ii. 13. An *angel* liberated the Apoſtles when they were in priſon. Acts v. 19. and xii. 7. An *angel* comforted the Apoſtle Paul in a moſt dangerous voyage, aſſuring him of his own ſafety, and the preſervation of all in the ſhip with him. Acts xxvii. 23.

Such inſtances of the extraordinary miniſtry of angels, are not, indeed, to be expected in our times. But ſtill do they miniſter to the church on earth, and the elect unconverted, as well as converted. As the natural life of the ſeveral individuals belonging to the election of grace, which often is in the moſt imminent danger, by a variety of diſtempers and accidents, muſt be preſerved till the arrival of the happy period of their converſion, he uſes the miniſtry of angels for the preſervation of it. In various ways may thoſe angelic guardians be inſtrumental in their preſervation. No leſs ſubſervient may the miniſtry of angels be to their actual converſion. Might it not be by the miniſtry of angels that it was ſuggeſted to Zaccheus, and that he conceived the deſign of going out to ſee Jeſus on the occaſion, to which the xix. chapter of Luke refers? Even in the caſe of ordinary ſaints, may not angels often be inſtrumental in providing for them in neceſſitous circumſtances, by putting it in the hearts of thoſe who have it in their power, to contribute for their relief? *The* ANGEL *of the Lord encampeth round about them that fear him, and delivereth them. O taſte and ſee that the Lord is good! Bleſſed is the man that truſteth in him. O fear the Lord, ye his ſaints; for there is no want to them that fear him. The young lions do lack and ſuffer hunger; but they that ſeek the Lord ſhall not want any good thing* Pſal. xxxiv. 7,—10. *He ſhall give his* ANGELS *charge over thee, to keep thee in all thy ways. They ſhall bear thee up in their hands, leſt thou daſh thy foot againſt a ſtone* Pſal. xci. 11, 12.

Alarming is the thought of our being on all occaſions ſurrounded and haunted by legions of evil ſpirits. But encouraging is the thought of our being, at all times, and in all places, attended and protected by myriads of good angels. Eſpecially is the dying ſaint attended by them, ready to receive his departing ſpirit, and to convey it into that happy world, in which ſin and Satan, pain and death, are for ever removed far from them. What a glorious exemplification of this delightful truth

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have we in the hiſtory of the pious beggar! Luke xvi. chapter. It is ſaid the *beggar died, and* WAS CARRIED BY THE ANGELS *into Abraham's boſom* verſe 22. That the angels are to be employed in collecting the ſaints from all quarters and out of all corners and in ſeparating between them and the unſaved part of mankind in the end of the world, our Lord himſelf, explaining the parable of the ſower, informs us—*The harveſt is the end of the world*, and THE REAPERS ARE THE ANGELS. *The Son of man ſhall ſend forth his angels, and they ſhall gather out of his kingdom all things that offend, and them which do iniquity.* Matth. xiii. 39.—41. I ſhall

Secondly, Take a brief view of the conduct of holy *providence* about MAN. Of the particular manner in which providence was exerciſed about man in his original ſtate, the anſwer to the following queſtion informs us. Of ſeveral particular ſteps of providence is the great work of the recovery of fallen man, I will have occaſion to ſpeak in explaining the ſubſequent part of the Catechiſm. I ſhall, therefore, endeavour to abridge what I have to ſay on this part of the ſubject as much as poſſible.

Were we to take a view of mankind in their origin and progreſs, in the ſeveral ages of the world, earlier and later, and in all parts of it, we would ſee providence exerciſed about them in inſtances innumerable, in the way of mercy, and in the way of judgment, and in a manner which would both aſtoniſh and inſtruct us. The birth, the death, and all the ſeveral inſtances of the intervening life, of each individual of the human ſpecies, providence regulates and over-rules. A careful obſervation of the conduct of divine Providence is one of the moſt delightful, and of the moſt inſtructive employments. How important is the concluding obſervation of the cvii. Pſalm, the ſubject of the preceding part of which is that myſterious providence of which I now ſpeak!—*Whoſo is wiſe, and will obſerve theſe things, even they ſhall underſtand the loving-kindneſs of the Lord.*

Far is it from being accidental that one comes into the world at an earlier period, another at a later; that one is born in the eaſt, another in the weſt; one in the ſouth, and another in the north; that one deſcends from gracious parents, another from graceleſs; that one occupies a higher place, another a lower. *Promotion cometh neither from the eaſt, nor from the weſt, nor from the ſouth; God is the judge: he putteth down one and ſetteth up another.* Pſal. lxxv. 6. 7. Various are the relations and diſtinctions which obtain among mankind, as huſbands and wives, as parents and children, as maſters and ſervants, magiſtrates and ſubjects. Such are the various allotments of that unerring Providence which has the univerſal diſpoſal of all perſons and all things.

Myſterious are the diſpoſals of divine Providence concerning *families*. One family is advanced and increaſed; another debaſed and diminiſhed. We read of one Ephraim, who named a ſon born to him *Beriah; becauſe it went evil with his houſe*. 1 Chron. vii. 23. Dying David could not but lament both the irreligion and adverſity of his family. 2 Sam. xxiii. 5.

Wonderful is the procedure of providence in the caſe of *greater ſocieties*, ſacred and civil, churches and nations. In how unexpected a manner, and by what unthought of means, have great kingdoms and commonwealths been erected! And in how ſurpriſing a way, and by what unexpected occurrencies, have they been overthrown! To whatever quarter of our globe we turn our eyes, numberleſs inſtances preſent themſelves to our view. In how circumſtantial a manner do the Prophets of the Old Teſtament, and the Apoſtles of the New, foretel the moſt intereſting revolutions, which have been, and are to be accompliſhed! And in how punctual a manner does an all-diſpoſing Providence effect the accompliſhment of them!

But in an eſpecial manner is holy Providence verſant about the church, which, though not of the world, is in it.

it. Were we to review the hiſtory of the church, from her firſt erection to the preſent period, and trace the various interpoſitions of providence in her behalf, what a diverſified ſcene would exhibit itſelf, and what a variegated proſpect would open to us! Often, indeed, has providence worn a frowning aſpect upon the church. Sometimes ſhe has almoſt evaniſhed and diſappeared. Once was ſhe, and religion in her, in ſuch a low ſtate, that a Prophet of the Lord imagined that he was the only witneſs God had on earth. 1 Kings xix. 10. Once was the church of the New Teſtament in ſuch a low ſituation, that the witneſſes were reduced to two, and even theſe two were ſlain. Rev. xi. 7. The enemy, no doubt, thought he had accompliſhed his deſign, and obtained his wiſh. But, had the church become extinct? Was religion totally baniſhed from the world? No What the Apoſtle of the Gentiles ſaid with regard to the period in which he lived, the friends of religion in every age can ſay, *even at this preſent time there is a remnant according to the election of grace.* Rom. xi. 5. By a wonderful train of providential occurrences has the church been brought into great diſtreſs; and by a ſeries of providential events no leſs ſurpriſing, has deliverance been wrought for her. Often has this *buſh burned*, but never has been *conſumed*. The very means which the enemy has uſed for the deſtruction and ruin of the church, has an over-ruling Providence rendered ſubſervient to her edification and enlargement. At a very early period of the Chriſtian church was this ſignally exemplified. Almoſt as ſoon as the mother church of Jeruſalem was conſtituted, a cruel perſecution was raiſed againſt her. Her members fled into different parts for their preſervation and ſafety. This was agreeable to the inſtructions which they had received from our Lord—*When they perſecute you in one city*, ſays he, *flee ye to another.* But did the diſperſion of the members of the firſt Chriſtian church terminate in her overthrow, and put a final

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ſtop to the ſpread of the Chriſtian religion? Far from it. It, on the contrary, tended greatly to the propagation of it. The perſecuted members of that church, were, by an all-wiſe Providence, made the happy inſtruments of introducing Chriſtianity into places in which, till then, it had been unknown.

To follow the conduct of providence, as it has attended the church in all ages, and in all places; to review the numberleſs inſtances in which it has been employed about her, preſerving her in midſt of enemies and dangers, delivering and enlarging her, notwithſtanding the deſigns and attempts of her enemies; is a taſk at once profitable and delightful, but a work of far too great extent as well as importance, for me to undertake at preſent. It leads us back into the remoteſt ages of antiquity. It obliges us to travel over the whole inhabited earth; Aſia and Africa, Europe and America. But do not the profit and the pleaſure, which attend the journey, ſufficiently compenſate and reward the length and all the difficulties of it. Let us, therefore, as we have opportunity and capacity, in our meditations and thoughts, *walk about our Zion, go round about her, tell her towers, mark well her bulwarks, and conſider her palaces;* that, as our pious anceſtors were careful obſervers of the wonderful appearances of providence for the church in their times, and have informed us of them, we alſo may tell our children and ſucceſſors, and tranſmit to poſterity a faithful account of the great things accompliſhed in our days. Pſal. xlviii. 12, 13. Let the reſolution of the Old Teſtament church be ours—*What we have heard and known, and our fathers have told us, we will not hide from their children, ſhowing unto the generation to come the praiſes of the Lord, and his ſtrength, and his wonderful works that he hath done. For he eſtabliſhed a teſtimony in Jacob, and appointed a law in Iſrael, which he commanded our fathers that they ſhould make known to their children. That the generation to come might know them,*

them, even the children which ſhould be born, who ſhould ariſe and declare them to their children. Pſal. lxxviii. 4, 5, 6.

Eminently is providence exerciſed about *particular elect ſinners.* Wonderfully does it over-rule the ſeveral incidents of their temporal lot, in a ſubſerviency to the commencement, the progreſs, and the conſummation of the good work in them. In the grateful remembrance of the redeemed of the Lord, it will be for ever written; what he did for them at their coming out of ſpiritual Egypt, during their perigrinations in the wilderneſs of this world, and at the Jordan of death, when they entered on the everlaſting poſſeſſion of the heavenly country. In how myſterious a manner is the good work begun; is it carried on; and is it completed! Great oppoſition ever is made to it. It is oppoſed from within and from without. But all machinations and attempts to obſtruct it muſt be ineffectual and vain. The very methods uſed to oppoſe it are often over-ruled for the advancement of the good work. For *we know, that all things work together for good to them that love God, to them who are the called according to his purpoſe.* Rom. viii. 28.

Before I leave this part of the ſubject, it may not be improper to take a curſory view of providence as it relates to the *actions* of mankind both good and bad.

That providence, both in the *preſerving* and *governing* acts of it, extends to the actions of the creatures, as well as the creatures themſelves, the anſwer expreſsly affirms. Could a creature or creatures, in any one action or actions, be either unupheld or ungoverned by divine Providence, they would in ſo far be independent beings. Now, an independent creature is a contradiction in terms. In the idea of the Creator, independence is neceſſarily included, and dependence in the idea of the creature. That providence is concerned in good actions is manifeſt. Of them both as *actions*, and as *good* actions, God is the author. The effect correſponds to the cauſe; and, therefore, as God is good, he doeth good.

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That divine Providence extends to evil actions, is no leſs certain. This is a principal part of the myſtery of providence. In this reſpect, indeed, it is very myſterious. That it is employed about ſinful actions, I might ſhow in a multiplicity of inſtances, with which the ſcriptures plentifully furniſh us. There is the unnatural action of Joſeph's brethren, who ſold him to the Midianites. Infamous trade muſt the buying and ſelling of human beings ever be. The inſtance in queſtion, eſpecially, was moſt unnatural and cruel. The pious youth was ſold by his *own* brethren. But, was providence altogether unconcerned in it? No. *God* is expreſsly ſaid to have ſent him into Egypt; for thus he beſpeaks his brethren—*Now, therefore, be not grieved, nor angry with yourſelves, that ye ſold me hither, for God did ſend me before you to preſerve life.* Gen. xlv. 5. To the ſame effect ſpeaks the Pſalmiſt—*He ſent a man before them, even Joſeph, who was ſold for a ſervant*, or a ſlave. Pſal. cv. 17. David's numbering the people was a ſin, and a great ſin; for which, as we ſaw already, they were puniſhed moſt ſeverely. But, had providence no concern in it? It is not expreſsly affirmed, that God *moved* David to do it. 2 Sam. xxiv. 1. forecited.

Let us review the moſt enormous crime that ever was perpetrated by human hands, *the crucifixion of the Lord of glory*, even the murder of the Lord of life. Had divine Providence no hand in this extraordinary event? Is it not, in terms moſt expreſs and full, affirmed, that, into theſe very barbarous hands which were embrued in his ſacred blood, God, according to his determinate counſel and foreknowledge from everlaſting, did deliver him.—*Him, being* DELIVERED BY THE DETERMINATE COUNSEL AND FOREKNOWLEDGE OF GOD, ſaith the Apoſtle to the Jews, *ye have taken, and by wicked hands have crucified and ſlain.* Acts ii. 23.

Thus, by a providential permiſſion of the moſt impious and atrocious crimes, which are committed in time,

God

God fulfils the designs and decrees which he formed from eternity; for, from everlasting, he not only foreknew, but "foreordained whatsoever comes to pass" in time. One thing necessary for understanding this part of the mystery of providence, is to distinguish between the action itself and the evil of it. Though the action materially considered be of God, the evil of it is not, cannot be of God. *Let no man say when he is tempted, I am tempted of God*; *for* GOD CANNOT BE TEMPTED WITH EVIL, NEITHER TEMPTETH HE ANY MAN *But every man is tempted when he is drawn away of his own lust, and enticed.* Jam. i. 13, 14. It is, indeed, said, in Gen. xxii. 1, that *God tempted* Abraham. But the word, unhappily rendered *tempted*, literally signifies, and ought to be translated, *tried.*

Now, as to the mysterious manner in which holy providence is exercised about sinful actions, for understanding it, three things must be considered.

(1.) He in holy providence PERMITS them. Accordingly, he is said to have *suffered* the *nations* for many ages *to walk in their own ways.* Acts xiv. 16. His holy law, which prohibits all sin, he did not repeal or suspend. Neither did he *prompt* or incline, but only permitted, the nations to walk in their own ways. The objects from which the corruption of nature takes occasion to work, present themselves to view; and, though he cannot excite the inward inclination to evil neither does he irresistibly restrain it; but, in sovereignty, and for important purposes, he leaves persons to follow their own wicked inclinations. This abstruse and alarming subject, I might illustrate by a variety of scriptural examples. Matters were so ordered by an all-disposing Providence, that, at the very time when Joseph's brethren had conceived the cruel design of selling him, the Midianitish merchants appeared and furnished them with an opportunity of accomplishing it. Gen. xxxvii. 23.—28. It was from the appearance of the Babylonish gar-

ment, that the covetouſneſs of Achan's heart took occaſion to work, and led him to the act which proved ſo fatal to him. Joſh. vii. chapter. Circumſtances were ſo adjuſted by an over-ruling Providence, that, when David went up to walk on the roof of his houſe, Bathſheba went out to waſh herſelf; and, ſeeing her, he conceived the unlawful deſire and deſign, of the gratification and fatal conſequences of which the ſequel of the hiſtory informs us. 2 Sam. xi. chapter.

God, in righteous judgment, ſometimes permits perſons to fall into one ſin as the puniſhment of another, even into a greater, as the juſt puniſhment of a leſſer. It is ſaid, that on an occaſion mentioned already, *the anger of the Lord was kindled againſt Iſrael;* that is, for their former ſins; *and* therefore. *he moved David againſt them, to ſay. Go number Iſrael in Judah. My people would not hearken to my voice*, ſaith God; *and Iſrael would none of me. So I gave them up unto their own hearts luſts; and they walked in their own counſels.* Pſal. lxxxi. 11, 12. What a moving conſideration is it, that the Lord ſometimes deals in this way with his own dear, but undutiful children! He does it on one occaſion for their trial. and on another for their correction. Thus did he try good king Hezekiah—*In the buſineſs of the ambaſſadors of the princes of Babylon who ſent unto him to enquire of the wonder that was done in the land, God* LEFT HIM *to try him, that he might know*, or make known, *all that was in his heart.* 2 Chron. xxxii. 31.

(2.) God RESTRAINS and LIMITS ſinful actions. Without the permiſſion and obſervation of God, nothing can happen. If he permits Satan or ſin to work, he fixes certain boundaries and limits, which neither the one nor the other can poſſibly paſs. For an illuſtration of this important truth, I refer you to the firſt and ſecond chapters of Job. Satan, ſtrong and malicious as he is, could not touch either that holy man's perſon, or any thing that pertained to him, till he had an expreſs permiſſion from

from God. To ſin, as well as to Satan, he may be underſtood to ſay—*Hitherto thou mayeſt come, but no farther.*

(3.) God OVER-RULES ſinful actions for the moſt important, and often the moſt ſalutary purpoſes. From the entrance of ſin into our world, as I had occaſion to ſay in a former Lecture, he has manifeſted himſelf in a manner far more glorious than he would have done, had not that event, in itſelf diſmal, been permitted to happen. It was with this view, no doubt, that it was permitted to happen. The crucifixion of our Redeemer, which I had occaſion to mention already, in reſpect of the hand ſinful men had in it, was the moſt enormous crime that ever was committed in our world. But from it reſults the higheſt glory to God; and, in a ſubſerviency to his glory, the higheſt dignity and felicity to ſinful men. Thus is holy Providence verſant, in a ſinleſs manner, about the moſt ſinful actions. The deſigns and views God has in permitting ſuch actions, are exceedingly different from thoſe of the perſons who commit them. By the Aſſyrians, as inſtruments, did God puniſh Iſrael of old. But how different were his deſigns from the views of the Aſſyrians! They intended the total extirpation and ruin of the church and nation of the Jews; he their correction and reformation. *O Aſſyrian, the rod of mine anger, and the ſtaff in their hand is mine indignation. I will ſend him againſt an hypocritical nation; and againſt the people of my wrath will I give him a charge to take the ſpoil, and to take the prey, and to tread them down like the mire of the ſtreets. Howbeit, he meaneth not ſo, neither doth his heart think ſo.* Very different are his intentions and views from mine; for, *it is in his heart to deſtroy, and cut off nations not a few.* Iſa. x. 5, 6, 7.

Actions contingent and caſual, as well as actions natural and neceſſary, does Providence ſuperintend and regulate. Actions of the former kind, as well as the latter, did God from everlaſting fore-ordain, and in them does he fulfil his own deſigns. What can be more ac-

cidental and casual, than the manslaughter, in relation to which Moses writes—*This is the case of the slayer, which shall flee thither, that he may live, who killeth his neighbour ignorantly, whom he hated not in time past; as when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the ax to cut down the tree, and the head slippeth from the helve and lighteth upon his neighbour, that he die; he shall flee into one of those cities, and live: lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and slay him; whereas he was not worthy of death, in as much as he hated him not in time past.* Deut. xix. 4. 5. 6, It is here understood, that the two men go to their work in friendship. The one intends no manner of hurt to the other. He takes his hatchet into his hand in order to strike the wood. But, contrary to his intention, and without his knowledge, the head, starting from the helve, strikes his fellow instead of the tree. Is providence altogether unconcerned in this accidental action? Is the fatal stroke, unintended by him that gives it, also undesigned on the part of Heaven? Far from it. For thus the same inspired writer speaks in another place—*He that smiteth a man*, that is intentionally and out of malice, *so that he die, shall be surely put to death. But if a man lie not in wait*, BUT GOD DELIVER HIM INTO HIS HAND, and he smite him accidentally; *then I will appoint thee a place whither ye shall flee* for safety. Exod. xxi. 12, 13. What can be more fortuitous and casual than *lots*. But even to them does providence extend, and of them it has the disposal. So speaks the royal Preacher—*The lot is cast into the lap; but the whole disposing thereof is* OF THE LORD. Prov. xvi. 33. All voluntary, as well as natural, actions, does providence regulate and over-rule—*A man's heart deviseth his way*, and what can be more fluctuating and uncertain than the purposes and devices of the human heart? *but the Lord directeth* all *his steps*. I might, in the

Third

Third place, Review the conduct of divine Providence about the IRRATIONAL and INANIMATE creatures, and their actions. Here a vaſt field opens to view; a field in which I might travel for years and ages. I can, however, glean in it only for a few minutes. What an aſtoniſhing variety do we find here! Were we to take an excurſion into the celeſtial regions, what aſtoniſhing proofs of a wiſe and a powerful Providence might we diſcover? Let us recollect the amazing magnitude of the heavenly bodies, the vaſt number of them, and the regularity with which they perform their periodical revolutions. In the preſervation and government of ſuch worlds, extended and diverſified almoſt beyond imagination, what a glorious diſplay have we of the power, the wiſdom, the benignity, of God, the ſupreme Ruler of the univerſe! With what preciſion can aſtronomers calculate for years and ages to come, eclipſes both ſolar and lunar, and the ebbings and flowings of the ſea, which are ſuppoſed to be occaſioned by the influence of the moon! Is not this a certain proof, that all thoſe things depend upon certain eſtabliſhed laws, and are under the direction of an unerring Providence?

Let us deſcend from the higher parts of the univerſe to this terraqueous globe which we inhabit. How conſpicuous is the power, which at firſt brought it into being in the continued conſervation and government of it! *He hangeth the earth upon nothing.* How gloriouſly does he manifeſt his wiſdom and his goodneſs in the ſeveral parts of it! No one part of the world has all conveniences and advantages. Each has both its conveniences and inconveniences, advantages and diſadvantages. What one wants another has One country is extremely cold. Such are the northern parts of Europe, which lie towards the Arctic pole. Thoſe countries, as might be expected, are generally very barren. But, as has been obſerved, they produce vaſt woods, not only for fuel to the inhabitants, but for lodging numbers

numbers of wild beaſts, which produce warm furs of ſpecial uſe in ſuch cold countries; and, by exporting their timber and furs to other places, the inhabitants obtain, in return, other commodities in which their own country is deficient.

As to the countries which lie within the torrid zone, whoſe inhabitants live under the ſcorching rays of the ſun, it has been obſerved, that the exceſſive heat is, in a great meaſure, abated by the dews, which, in thoſe places, fall in great abundance, and the cooling breezes which uſually begin to blow as the ſun riſes; and, which indicates the ſingular bounty of Providence, the breezes are obſerved to increaſe as the ſun aſcends and his heat increaſes. In the ſultry deſerts and ſcorching plains of Arabia, water is ſcarcely to be ſeen, and conſequently travelling muſt be exceedingly difficult, how remarkable is the care and the kindneſs of Providence in furniſhing the inhabitants of thoſe parts with animals called Camels and Dromedaries; creatures which can travel an hundred miles in a day on a very little food, and without ſupply of water? Theſe animals are ſaid to take at once a quantity of water, on which they can live for ſeveral days. It is ſaid, that travellers at the point of death for want of water, in thoſe parts, have ſometimes been neceſſitated to kill one of them, and drink the water found in its ſtomach.

It has been obſerved, that the more ſavage animals are leſs numerous, live in ſolitary places, and uſually go ſingly, not in herds, as the more harmleſs and uſeful creatures do. Thus are they leſs formidable and dangerous to mankind than they otherwiſe would be. Certain noxious animals can run ſwiftly; but when they turn, they do it ſo ſlowly that a perſon purſued by them can eaſily eſcape them by turning either to the right hand or the left. The rattle-ſnake, one of the moſt dangerous animals on the face of the earth, gives timeous warning to perſons, by the noiſe it makes when it

ſees

ſees any approaching it. That inſtinct which directs birds to migrate from a hotter to a colder climate at the approach of ſummer, and from a colder to a hotter at the approach of winter, is truly aſtoniſhing. The fact, however, is indiſputable. Without compaſs or pilot they undertake voyages over oceans; ſteering a ſtraight coarſe to their deſired haven. Certain fiſhes leave the ocean, ſail ſeveral hundred miles up our rivers, lodge their ſpawn in the ſand, return to the wide ocean, and, after traverſing it for a ſeaſon, come ſtraight back again to the ſame rivers.

In theſe and a thouſand ſimilar inſtances, which I might have mentioned, how conſpicuous is a ſuperintending Providence! Even the minuteſt of all the creatures are under the direction, and at the diſpoſal of it. About the moſt inſignificant inſects and reptiles, and the vileſt vermine, is Providence verſant, diſpoſing of them in ſuch a manner, and for ſuch purpoſes, as the great Creator has appointed. *And the Lord ſaid unto Moſes, Say unto Aaron, Stretch out thy rod, and ſmite the duſt of the land, that it may become* LICE *throughout all the land of Egypt. And they did ſo; for Aaron ſtretched out his hand with his rod, and ſmote the duſt of the earth, and it became* LICE *in man and in beaſt; all the duſt of the land became* LICE, *throughout all the land of Egypt.* THIS IS THE FINGER OF THE LORD. Exod. viii. 16,—19.

Thus Providence is univerſal, extending to all the creatures, and all their actions. To what I have ſaid, I ſhall only ſubjoin a few obvious diſtinctions of providence.

It has been conſidered as *internal*, and as *external*. The former denotes the foreknowledge and pre-ordination of all things. It has been obſerved, that the word, both in the Hebrew of the Old Teſtament, and in the Greek of the New, to which providence, in our language anſwers, in point of etymology, ſignifies *pre-cognition*,

nition, or foreſight. The latter is what we properly call providence, and denotes the actual adminiſtration of all things in time, in conformity to the divine foreknowledge and fore-ordination from eternity.

Providence has been conſidered as *general*, and as *ſpecial*. It is, indeed, employed about all the creatures and all their actions, particularly in our lower world. In a particular manner, however, is it exerciſed about the church, which, though not of the world, is in it. This twofold view of providence the Apoſtle ſuggeſts to us; for thus he ſpeaks—*God is the Saviour of* ALL MEN, ESPECIALLY OF THEM THAT BELIEVE. 1 Tim. iv. 10. The word tranſlated *Saviour*, I would rather render *Preſerver*. He is, indeed, the preſerver of men. But, in an eſpecial manner, he preſerves the heirs of ſalvation. His providence is peculiarly employed about them, for their preſervation and ſafety.

It may be viewed as *common* and *uncommon*, as *ordinary* and *extraordinary*. In the former way it is to be ſeen in a thouſand inſtances every day. But ſuch common incidents we are apt to overlook. In the latter way, we have acceſs to contemplate it in numerous inſtances both of mercy and judgment. Both in heaven above, and the earth below, has providence, in a preternatural way, manifeſted itſelf. The ſun and the moon, on a particular occaſion, ſtood ſtill. The ſun has even been known to go backward. From heaven bread has deſcended on the earth. Fire and brimſtone have been rained from heaven. The earth has been, in a preternatural manner, overflowed with water. Water has been brought from a flint. A fiſh has ſwallowed up, and then ſpewed out, a prophet of the Lord. The fire had no power to burn the three children, whom the king of Babylon, in wrath, ordered to be thrown into it. The lions, notwithſtanding their fierceneſs and their ſtrength, had no power to hurt Daniel. He that made the creatures, reſtrains and governs them as he pleaſeth.

ſeth. *Whatſoever the Lord pleaſed that did he in heaven and in earth, in the ſeas, and in all deep places.* Pſal. cxxxv. 6.

To what hath been ſaid on this intereſting ſubject, I might ſubjoin a variety of reflections.

Let us all ſtudy to be well eſtabliſhed in the belief of a divine Providence. The proofs of it, with which we are furniſhed, are many and ſtrong. Our atheiſtical and ſceptical hearts, however, are apt to ſuggeſt difficulties and doubts. Is the impracticability of a conſtant ſuperintendency and inſpection of ſuch an infinite multitude of beings and occurrences ſuggeſted? Let us, with abhorrence, reject ſuch a ſurmiſe. How unworthy is it of the infinite God! Is it inſinuated by Satan or by our own depraved and deceitful hearts, that it is below the ſupreme Being to take notice of the moſt grovelling creature, and moſt trifling occurrence which happens in this lower world? Let us remember, that the ſmalleſt, as well as the greateſt, creature, is the workmanſhip of his divine Hand; and can it be unworthy of God to preſerve or govern creatures which he himſelf has made? Are we ſtartled at the ſeemingly unequal and improper diſtributions of good and evil, the proſperity of the ungodly and the adverſity of the godly? Let us reflect, that this is far from being a relevant objection againſt providence; it rather is a proof of it. Is not this a fulfilment of the ſcriptures? Are there not obvious and important reaſons for it? Now the wicked have their good things, and the righteous their evil things. In the world to come, the latter are to be comforted, the former tormented. Luke xvi.

Let us be careful obſervers and admirers of the providential wonders which God every day performs in the world and in the church. This truly is one of the moſt pleaſing and profitable employments for a rational being and devout mind. *The works of the Lord are great, ſought out of all them who have pleaſure in them.* Pſal. cxi. 2.

Whether we look to the heavens above, or to the earth below; whether we dig into the bowels of the earth, or dive into the bottom of the ſea; whether we ranſack the mineral, the vegetable, or the animal world, what wonders do we ſee!

Let us eſpecially attend to the procedure of providence in our own caſe. Wonderfully was it exerciſed about us in the womb, in our childhood, youth, and riper years; in all the viciſſitudes which have paſſed over us. How manifeſt is the divine Hand in our trials and deliverances! What deep deſign does God diſcover in relation to us! In how ſurpriſing a manner does he bring about events of which we never could have ſo much as once thought!

Let us more eſpecially review the conduct of providence about the church and her particular miniſters and other members. In how providential a way are ſinners, concerning whom God has gracious deſigns, brought to the means of grace, or the means of grace ſent to them! In order to bring Naaman, the general of the army of Benhadad, the Syrian, to the knowledge and worſhip of the God of Iſrael, a ſilly maid is ſent by providence to ſerve in his family. Providence, that has the diſpoſal of our tongues, as well as our hands and hearts, puts it into her heart one day to mention to her miſtreſs the Prophet Eliſha, as one that could cure her maſter of an inveterate leproſy, under which he laboured. He takes the hint, applies to the Prophet of the Lord accordingly; and obtains at once a cure of his outward and inward leproſy. What! A ſilly captive maid the mean of the converſion of a great general! Unlikely inſtrument! But in the hand of Providence, every inſtrument, every mean, is ſufficient and effectual. Conſult the hiſtory itſelf. 2 Kings v. chapter. Once was the only profeſſing people of God on earth, conſiſting of many myriads, in a barren deſert that could furniſh them with neither bread nor water. What was the conſequence?

conſequence? did they all die? and was religion extirpated from the earth? No. There is nothing too hard for an all-powerful Providence. Rather than that the people of God ſhould want, it would work a miracle altogether unprecedented in the world. If the earth could not furniſh them with bread, heaven could do it. If the rivers could not yield them water, the rocks could do it. To their aſtoniſhment and their joy, they were ſuddenly ſupplied with bread from heaven, and with water from a rock.

Let us ever beware of murmuring againſt providence. Are our trials complicated and many? Do they come from unexpected quarters? Are we afflicted by perſons by whom we expected to be comforted? Let us look above all inſtruments and means. Neither pretended friends or avowed enemies can hurt us except they be permitted. Neither will providence permit them except it has good reaſons for it, and great deſigns to be accompliſhed by it. Joſeph's brethren ſold him into Egypt. But he ſaw a higher hand in the diſpenſation. They could not have done it unleſs God had permitted.

Let us exerciſe univerſal and conſtant dependence on an all-wiſe, an unerring Providence. Unknown to us, indeed, are the future occurrences of our temporal lot. But how encouraging to reflect, that our times and circumſtances are entirely in the providential hand, and at the ſovereign diſpoſal, of God! Though we do not, he foreſees and foreknows every coming incident in our temporal lot; and, when it happens, he can fit us for it, and ſupport us under it. How neceſſary and how uſeful is it to recollect former trials and deliverances! From what God has done for us in former ſtraits and dangers, let us encourage ourſelves in the expectation and proſpect of ſupport and deliverance in all time coming. How well does the Apoſtle's faith reaſon on this head? *At my firſt anſwer*, ſays he, *no man ſtood with me, but all men forſook me. Nevertheleſs, the Lord ſtood with*

me and ſtrengthened me, and I was delivered out of the mouth of the lion. Now, what improvement does the Apoſtle make of this ſingular inſtance of the care of providence about him? What inference does he draw from it? *The Lord ſhall deliver me from every evil work*, ſays he, *and will preſerve me unto his heavenly kingdom.* 2 Tim. iv. 17, 18.

Of what happy conſequences has the mediation of Jeſus Chriſt been productive? By it has the communication between heaven and earth been opened on the moſt honourable terms, and to the mutual ſatisfaction of God and men. This is that myſterious ladder, that the Patriarch ſaw in viſion, on which the angels of God aſcend and deſcend. Gen. xxviii. chap. John v. 51. What an honour is conferred on the ſaints! the angels who miniſtered to their Head, while on earth, continue to miniſter to them. Heb. i. 14. With what merciful views is the actual adminiſtration of the kingdom of Providence committed to the Mediator! Is it not, that all the events of time may be over-ruled, and all things in the world employed, in a ſubſerviency to the advancement of the Redeemer's intereſts, and the welfare of his militant members? For *God hath put all things under his feet, and gave him to be Head over all things to the church, which is his body, the fulneſs of him that filleth all in all.* Eph. i. 22, 23. Accordingly, he addreſſes his heavenly Father thus—*Thou haſt given him power over all fleſh, that he may give eternal life to as many as thou haſt given him.* John xvii. 2. Do *we labour* and alſo *ſuffer reproach?* Let us *truſt in the living God, who is the preſerver of all men, eſpecially of them who believe.* To conclude,

How admirably are the works of providence calculated for the fulfilment of the deſigns which God had from eternity? Every event that happens was fore-ordained from eternity. But, in the divine purpoſe, the end and the means are connected. When, therefore, the

the end is to be accompliſhed, means are uſed and rendered ſubſervient to it. Often, for inſtance, has it been objected, that if there be a preciſe time appointed at which each individual of mankind is to die, then muſt phyſicians and medicines be unneceſſary; even ſelf-murder cannot be a ſin, it only is the fulfilment of the divine decree. It has alſo been pled, that according to our doctrine, all cautions and warnings againſt intemperance, which often has the mean of ſhortening the lives of many, are unprofitable and vain. It has been ſaid, in fine, that ſuch doctrine ſuperſedes all our prayers to God for our recovery from ſickneſs, or the preſervation of our health and life. For all ſuch objections, one anſwer ſuffices. Phyſicians and medicines, temperance and prayer, are means, and by ſuch means does God fulfil his deſigns. Such is the connection between the means and the end, that, except we uſe the former, we cannot expect to obtain the end. Let us, therefore, neither neglect the means nor depend upon them. Let us uſe them, and depend on him that appointed them to render them effectual. Let us in all caſes acknowledge him, and obſerve the operations of his gracious and providential hand.

Are all the creatures, and all the actions of the creatures, under the direction and government of an all-ſuperintending Providence? Are they all upheld in being and operation by God? Let all the creatures, angelic and human, rational and irrational, praiſe their divine Maker, Preſerver, and Benefactor. Let univerſal nature, eſpecially let the redeemed of the Lord, adore him, in conſideration of his works of creation, of providence, and of redemption. Let them praiſe him *who covereth the heaven with clouds, who preparеth rain for the earth, who maketh graſs to grow upon the mountains. He giveth to the beaſt his food, and to the young ravens which cry. He delighteth not in the ſtrength of the horſe; he taketh not pleaſure in the legs of a man.*

The

The Lord taketh pleaſure in them that fear him, in thoſe that hope in his mercy. Praiſe the Lord, O Jeruſalem, praiſe thy God, O Zion. For he hath ſtrengthened the bars of thy gates: He hath bleſſed thy children within thee. He maketh peace in thy borders, and filleth thee with the fineſt of the wheat. He ſendeth forth his commandment upon earth: his word runneth very ſwiftly. He giveth ſnow like wool: he ſcattereth the hoar froſt like aſhes: he caſteth forth his ice like morſels: who can ſtand before his cold? He ſendeth out his word, and melteth them: He cauſeth his wind to blow, and the waters flow. He ſheweth his word unto Jacob, his ſtatutes and his judgments unto Iſrael. He hath not dealt ſo with any nation: and as for his judgments, they have not known them. PRAISE YE THE LORD.

The

The Covenant of Works.

Gen. ii. 16, 17.

And the Lord God commanded the man, ſaying, Of every tree of the garden thou mayeſt freely eat; but of the tree of the knowledge of good and evil, thou ſhalt not eat of it; for in the day that thou eateſt thereof thou ſhalt ſurely die.

THE preceding context informs us of the creation of man in the moſt material circumſtances of it. The words which I have now read, have all along been underſtood to refer to a federal tranſaction between God and Adam, now created by him. They contain eſpecially two things; a PERMISSION; the Lord God commanded the man, ſaying, *Of every tree of the garden thou mayeſt freely eat;* and a PROHIBITION; *but of the tree of the knowledge of good and evil, thou ſhalt not eat of it; for in the day that thou eateſt thereof thou ſhalt ſurely die.* Accordingly, we are here informed *negatively* what man was not, and *poſitively* what he was to do and to enjoy. Theſe are the two eſſential parts of the covenant which God, at that early period, entered into with man; and in which we are as particularly

cularly concerned as if we had been on the ſpot, and in our own perſons entered formally into a covenant with our Maker.

From this text, therefore, I will take occaſion to introduce and explain to you the account of the covenant of works, which the Compilers of our Shorter Catechiſm give us in the following anſwer—*When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience, forbidding him to eat of the tree of knowledge of good and evil upon the pain of death.*

Providence, as verſant about the creatures in general, we have conſidered already. We now enter on the conſideration of it, as exerciſed, in a peculiar manner, about man. Him hath God ſingled out from among his other creatures; and with him, both in his firſt and fallen ſtate, has he dealt in a manner calculated to excite wonder as well as joy. Can we recollect either the covenant of works or the covenant of grace, and forbear to ſay, *Lord, what is man, that thou art,* in ſuch an aſtoniſhing manner, *mindful of him?* All along has he dealt with man in a federal way, or through the intervention of a covenant.

In order to the explanation of this anſwer, and to ſet this important ſubject in a full light, let us attend to the following particulars;

I. To the period at which this important tranſaction, between God and the father of the human family, happened. WHEN GOD HAD CREATED MAN, *he entered into a covenant with him, &c.* A neceſſary relation ſubſiſted between the one as the Creator, and the other as his creature. Now a *federal* relation commenced between them. Man was now holy and happy, accommodated and furniſhed with every thing neceſſary and conducive to his felicity and comfort, both in ſoul and body. Placed in that delightful place, diſtinguiſhed by

by the name of Paradiſe, he had variety and plenty, all the neceſſaries and all the comforts of life.

Is it aſked, what was paradiſe, and where was it? This is a queſtion on which writers are much divided. Of both the celeſtial and the terreſtrial paradiſe does the ſcripture ſpeak Concerning the latter, however, there is no ſmall diverſity of opinion. It has been imagined that the Moſaic account of the earthly paradiſe is an *allegory*. But, if this part of ſacred hiſtory is to be interpreted as an allegory, why may not every other part of it be explained in a ſimilar manner? It has been ſuppoſed, that, previous to the entrance of ſin, the whole earth was a paradiſe. That the primeval ſtate of the earth was very different from what it now is under the baneful influence of the curſe, we have ſufficient reaſon to believe; and, that there is a period coming, in which it will be reſtored to its firſt and beſt ſtate, the ſcripture gives us ground alſo to expect. But, on ſuppoſition, that by paradiſe we are to underſtand a particular place, the queſtion recurs, Where was it ſituated? This queſtion it is not eaſy to anſwer For paradiſe perſons have ſearched almoſt every corner of the univerſe. It has been ſuppoſed to have been placed in the third heaven. But does not the ſcripture plainly diſtinguiſh between the celeſtial and the terreſtrial paradiſe? It has been ſuppoſed to have been ſituated in the moon It has been found in the middle region of the air. In all the four great quarters of our world, and almoſt every country in the eaſt and the weſt, the ſouth and the north, in the place now poſſeſſed by the Caſpian ſea, even under the Arctic pole; nay, not only on the earth, but under the earth, has paradiſe been found.

The opinion moſt probable, and adopted by the beſt interpreters, is, that it was ſituated in *Meſopotamia* or *Chaldea*. This is a famous country of Aſia, ſituated north-eaſt of Canaan. Here we find, at leaſt, two of the rivers mentioned in the Moſaic account of paradiſe,

the *Euphrates*, and the *Tigris*, called, in the second of Geneſis, *Hiddekel*. The great ſtream which is formed by the conflux of theſe two rivers divides again into two branches; the eaſtern of which is ſuppoſed to have been the *Gihon*, and the weſtern the *Piſon*, of which Moſes ſpeaks.

It may be queried, whether there was any interval between man's creation and God's entering into covenant with him, and of what duration it was. Of an interval we naturally think, but of what duration it was we know not. It may again be aſked, in what ſituation man was from his creation till God entered into covenant with him. Was he under no law? He muſt have been under the moral law, which is of univerſal and perpetual obligation; and, therefore, man ever has been and ever will be under it in one form or another. Accordingly, another queſtion here occurs, as to the difference between a *law* and a *proper covenant*. The terms *law* and *covenant* are ſometimes uſed promiſcuouſly. Thus, the law of works, in Rom. iii. 27, evidently denotes the covenant of works. But, between a law, as ſuch, and a proper covenant, there is an obvious difference. A law beſpeaks the authority of a ſovereign, demands obedience from the ſubject, and, if it be violated, binds over to puniſhment proportioned to it. Thus, all that a law, as ſuch, warrants us to expect, in the event of the non-violation of it, is impunity, or exemption from puniſhment. But the covenant made with Adam, encouraged him, in the event of fulfilling its condition, to expect a great and glorious reward. Accordingly, had Adam only remained under the moral law, and had no proper covenant been made with him, he would, in that caſe, ſo long as he obeyed, have been exempted from puniſhment; but no ſuperadded felicity or dignity could he have procured to himſelf. The ſuppoſition that a creature, in any condition or circumſtance, can merit at the hand of the Creator is moſt abſurd.

But,

But, when the covenant of works was made with Adam, he was encouraged to expect, in the event of performing the condition of it, not merely the continuation of the felicity which he then poſſeſſed on earth, but a tranſlation from a probationary ſtate on earth, to a ſtate of permanent felicity and dignity in heaven. While we obey the laws of our earthly ſovereign, we conſider ourſelves as entitled to impunity. But, if he ſhall be pleaſed to ſtipulate to us, that, if we be dutiful ſubjects, he will at a certain period advance us to great honour, we conſider this as a covenant between him and us; and expect future advancement, not in virtue of our obedience to his laws, but as the fulfilment of the covenant he has condeſcended to enter into with us. The application is obvious. God, having entered into a covenant with man, inſured to him, in the event of his fulfilling the condition of it, perpetual felicity. It may, indeed, be aſked here, Had man remained under a *law* only, could God have conferred upon him ſuch ſuperadded felicity and dignity? The anſwer is eaſy. What cannot God in ſovereignty do? Greater felicity he might, no doubt, have conferred upon man; but man, in that caſe, could not have been entitled to aſk it. Accordingly, in order to a proper inveſtigation of this ſubject, it is neceſſary in the

II. *place*, To aſcertain the TRUE NATURE of a proper covenant. Covenanting, even between man and man, eſpecially between God and man, ever has been accounted a moſt ſolemn action. It was uſual, in ancient times, for perſons covenanting, to ſlay certain animals, divide them aſunder, and paſs between the parts of them thus divided, with awful imprecations, that, if they violated the covenant, they might in like manner be cut aſunder. Gen. xv. 9,—18. Jer. xxxiv. 18. Of vaſt importance and everlaſting conſequence are both the covenants which God has made with man. The covenant of works, as now violated, entails miſery on all who are under it.

The covenant of grace as fulfilled by the fecond Adam, entails felicity on all who are inſtated in it. The ſolemn ceremony which attended covenanting of old, manifeſtly pointed out the manner in which the everlaſting covenant was firſt typically, and afterwards actually, ratified and confirmed. This was done when the ſurety died; for the two eſſential and conſtituent parts of his humanity his human ſoul and his human body, were divided aſunder; and for a ſeaſon ſeparated one from another.

As for the true nature of a proper covenant, it may be neceſſary to obſerve, that it has two eſſential and conſtituent parts; a *conditionary*, and a *promiſſory*; and ſometimes it has in it an adventitious or accidental part, called a ſanction or threatening. In a covenant, there are underſtood to be two parties, and, therefore, two parts; one to be performed by the one party, and another to be accompliſhed by the other. The condition of a covenant, is that part of it, the actual performance of which gives a title to the reward promiſed. The promiſe is that part which inſures the reward in the event of the fulfilment of the condition.

In the covenant of works, there was a certain condition to be fulfilled by Adam; and in the event of his performing it, God was, on that account, to confer a certain reward upon him. Accordingly, his fulfilment of the condition was to give him a *federal* or *pactional*, though by no means a *meritorious*, title to all the felicity promiſed in that covenant. Thus, every proper covenant has both a conditionary and a promiſſory part. If there be a poſſibility of the failure of the party, with whom it is made, a ſanction or threatening is added. In the covenant of works, though Adam, when it was made with him, was an upright man, yet, as he was only a man, there was a poſſibility of failure. An expreſs ſanction, therefore, was annexed to it. IN THE DAY THOU EATEST THEREOF, ſaid God to Adam, THOU SHALT SURELY DIE. In this, as well as in other reſpects, do the two covenants

covenants of works and of grace differ. As the ſecond Adam, the Lord from heaven, with whom the better covenant was made, was infallible, there was no room for a penalty. The ſuppoſition of a penalty in it is prepoſterous and abſurd. I am in the

III. *place*, To ſhow, from the ſacred ſcriptures, that a PROPER COVENANT was actually made with the firſt Adam in innocency, in which he repreſented his poſterity, conſiſting of all the numerous individuals of mankind deſcending from him by *ordinary* generation. That there is a law requiring duty, and forbidding ſin; that men of all ages and deſcriptions are bound to do the former and forbear the latter, is a neceſſary dictate of reaſon. But that there was a proper covenant made with the firſt man, promiſing life as the reward of his obedience, and threatening death as the puniſhment of his diſobedience, the promiſe, on the one hand, and the threatening on the other, extending to his poſterity as well as himſelf, reaſon cannot poſſibly diſcover. To revelation, therefore, are we indebted for the diſcovery and knowledge both of the covenant of works and the covenant of grace. By the light of nature, mankind have diſcovered that there is *moral*, as well as *penal* evil, *ſin*, as well as *pain*, in the world. But how ſin entered the world, and has overſpread the whole human ſpecies, revelation only can inform us. Is it a queſtion then, Was there, or was there not, a proper covenant made with the firſt Adam, as the repreſentative of his whole natural poſterity? To the *law* and to *the teſtimony* let us ſubmit the deciſion. What ſaith the ſcripture on this point? That there actually was ſuch a tranſaction between God and Adam, after his creation, the ſcripture often intimates. Of the many proofs, with which it furniſhes us, let us ſelect a few. And,

Firſt, We may attend to the paſſage read in the entry. The Moſaic hiſtory of the origin of mankind is ſhort.

ſhort. It contains ſparing hints and intimations which are enlarged and amplified in the ſequel of the ſacred writings. But, if we examine the paſſage before us, we will find a ſufficient intimation of the important matter in queſtion. Here are the two parties tranſacting in this covenant, *the Lord God* on the one hand, and *man* on the other. Here are the terms of the covenant partly expreſſed, and partly underſtood. Of the precepts of the moral law, indeed, there is no expreſs mention; nor was there any neceſſity for it. It was imprinted on the fleſhly table of the human heart. Man knew both what duties it required, and what ſins it forbade. But here is the poſitive prohibition of the uſe of the fruit on a certain tree. This man could not have known without an expreſs intimation of it; and it was intimated to him accordingly. Thus the conditionary part of the covenant, conſiſting in the univerſal performance of duty, and the univerſal abſtinence from ſin, is intimated with ſufficient evidence. The accidental part of the covenant, the ſanction, is moſt expreſs and full. Now, an expreſs threatening in the event of non-obedience, muſt imply a promiſe of life in the event of obedience. Thus, as the conditionary part of the covenant is, at leaſt, in ſo far expreſs, the promiſſory part is neceſſarily implied. Thus, the eſſential parts of it, as a proper covenant, are partly expreſſed and partly underſtood; and the accidental part, the threatening, which was the only part of it that was foreſeen to take effect, is revealed in terms the moſt explicit and plain.

Secondly, In ſeveral other places of the ſacred oracles we have a revelation of the covenant of works, and the terms of it fully, and, with ſufficient perſpicuity, propounded. Both covenants are at firſt diſcovered in the ſcriptures by ſparing hints; but afterwards revealed and unfolded in a fuller and clearer manner; the firſt covenant, as we have ſeen already, in the words prefixed to this Lecture; the ſecond in the 15th verſe of the ſubſequent

ſubſequent chapter. Of this better covenant eſpecially does the ſcripture often ſpeak. But the other covenant does it alſo reveal in terms ſufficiently expreſs and plain. I ſhall, on this occaſion, quote only two places; the one from our Lord's own mouth; the other from the pen of his Apoſtle.

A certain perſon having come to our Lord, and addreſſed him thus, *Good Maſter, what ſhall I do that I may have eternal life?* The Lord ſaid unto him, *If thou wilt enter into life,* KEEP THE COMMANDMENTS. Matth. xix. 17. It is, as if he had ſaid, Art thou ſolicitous to know the terms of the old covenant, and to obtain everlaſting felicity in the way which it preſcribes? The general tenor of it is this, DO, *and* LIVE. Here are the two eſſential parts of the covenant; the *condition* expreſſed by *keeping* the commandments; and the promiſed *reward, life.* The accidental part is neceſſarily implied and underſtood. When the connection between the obſervation of the commandments and life is expreſſed, the connection between the non-obſervation of them and death is implied. Does our Lord propound the terms of the covenant of works to encourage any of us to expect the life promiſed in it? No. From that quarter no life is now to be expected. Life, as promiſed in it, is irrecoverably loſt. To all mankind it now is a covenant of death rather than of life. The terms of it he purpoſely ſtates, in order to convince us all of the utter impoſſibility of our obtaining felicity from that quarter.

The words of the Apoſtle which I had in view are no leſs explicit and plain concerning the tenor of the old covenant; for thus he writes, *The law is not of faith;* BUT THE MAN THAT DOETH THEM SHALL LIVE IN THEM. Gal. iii. 12. Here again are the two conſtituent parts of the covenant of works; the *condition* in theſe words, *the man that doeth them,* that is, the works of the law of which the preceding context ſpeaks; the *reward* in theſe words, *he ſhall live.* In this, as well as the preceding

ceding inſtance, the minatory part is implied and underſtood. The thing expreſſed is, *He that doeth theſe things ſhall live.* The thing implied is, *He that doeth them not ſhall die.*

Thirdly, The firſt Adam, as the head of the covenant of works, and the ſecond, as the head of the covenant of grace, as public perſons, or federal repreſentatives, are expreſsly compared one to another. Is it not for this reaſon that the one is ſtiled *the firſt man*, and the other *the laſt?* THE FIRST *man*, ADAM, *was made a living ſoul*, THE LAST ADAM *was made a quickening Spirit.* 1 Cor. xv. 45. Why ſpeaks the Apoſtle of the one as the firſt man, and of the other as the laſt? Were there only two men? Have there not been, are there not millions of other men? But they are the only public perſons and *federal* heads, under whom all mankind are comprehended. No other ſuch perſon or federal head has appeared, or ever is to appear, in our world. The former was the type, the latter the antitype. Rom. v. 14. In what view, and for what reaſon, is the firſt Adam in the place referred to, affirmed to have been a type of the ſecond? In what did the ſimilarity and reſemblance between the former and the latter mainly lie? The anſwer has been ſuggeſted already. The firſt Adam in a reſpect peculiar to himſelf, and that diſtinguiſhes him from all his natural deſcendents, typified the ſecond. The former was a federal head, and ſo is the latter. As an additional and irrefragable proof, that, as really as the covenant of grace was made with the ſecond Adam, the covenant of works was made with the firſt, let us

Fourthly, Attend to the parallel which the Apoſtle draws between the conſequences of the federal repreſentation of all mankind by the firſt Adam in his covenant, and the conſequences of the federal repreſentation of the choſen part of mankind by the ſecond Adam in *his* covenant. *Wherefore, as by one man ſin entered into the world, and death by ſin; and ſo death paſſed upon all*

all men, for that all have ſinned. For until the law ſin was in the world; but ſin is not imputed when there is no law. Nevertheleſs, death reigned from Adam to Moſes, even over them that had not ſinned after the ſimilitude of Adam's firſt tranſgreſſion, WHO IS THE FIGURE OF HIM THAT WAS TO COME. *But not as the offence ſo alſo is the free gift. For if, through the offence of one many be dead; much more the grace of God, and the gift by grace, which is by one man. Jeſus Chriſt hath abounded unto many And not as it was by one that ſinned, ſo is the gift, for the judgment was by one to condemnation; but the free gift is of many offences unto juſtification. For if by one man's offence, death reigned by one; much more they which receive abundance of grace, and of the gift of righteouſneſs, ſhall reign in life by one Jeſus Chriſt. Therefore, as by the offence of one, judgment came upon all men to condemnation; even ſo by the righteouſneſs of one, the free gift came upon all men unto juſtification of life. For, as by one man's diſobedience many were made ſinners; ſo, by the obedience of one, ſhall many be made righteous.* Rom. v. 12,—19.

All along here does the Apoſtle ſpeak of *two* men as public perſons, or federal heads; the firſt Adam, with whom the covenant of works was made; and the ſecond, with whom the better covenant was made; their two reſpective ſeeds; and the conveyances from each of them as a repreſentative to the perſons repreſented by him in his covenant. There is, on the one hand, the one man by whom ſin and death entered into the world, verſe 12; by whoſe offence many are dead, verſe 15; by whom judgment was to condemnation, verſe 16; by whoſe offence death reigned by one, verſe 17; judgment came upon all men to condemnation, verſe 18; and by whoſe diſobedience many are made ſinners, verſe 19. On the other hand, there is the one man by whom the grace of God and the gift by grace hath abounded unto many, verſe 15; by whom the free gift is of many offences unto juſtification, verſe 16; by whom they who receive abun-

dance of grace, and of the gift of righteouſneſs, ſhall reign in life, verſe 17; by the righteouſneſs of whom the free gift comes upon all men unto juſtification of life, verſe 18; by the obedience of whom many ſhall be made righteous. verſe 19.

Each of theſe federal repreſentatives has a numerous ſeed, called *the many*, and *the all*, whom he repreſents in his covenant. The firſt man has his natural ſeed: the ſecond his ſpiritual. We have, in ſhort, the different conveyances from thoſe federal heads to their reſpective ſeeds. From the firſt Adam ſin, condemnation, and death are conveyed to his natural ſeed; from the ſecond grace, righteouſneſs, and life to his ſpiritual ſeed. Now, how comes it to paſs, that in Jeſus Chriſt many obtain righteouſneſs and life? The reaſon is plain. He repreſented them in his covenant. He fulfilled the condition of it in their ſtead. And, therefore, that righteouſneſs, which he wrought out, is imputed to them as truly as if they had accompliſhed it in their own perſons, and they obtain the eternal life promiſed in it, no leſs fully than if they had purchaſed it for themſelves. How comes it to paſs, on the other hand, that ſin and death deſcend from the firſt Adam to his whole natural poſterity? The reaſon is obvious. He repreſented them in his covenant; and, therefore, what he did when he violated it, is imputed to them, no leſs than if they had done it in their own perſons. As their repreſentative did he violate it; and, therefore, as a following part of the Catechiſm ſpeaks, *they ſinned in him, and fell with him* when he ſinned and fell. Thus are they guilty and obnoxious to death. Long before they can contract guilt and incur death in their own perſons, the guilt of Adam's firſt ſin is imputed to them; and expoſes them to death from their very conception and nativity. So the Apoſtle teacheth—*Death reigned* in the world during the long interval *from Adam to Moſes, even over* THEM *that had not ſinned after the ſimilitude of Adam's tranſgreſſion*;

greſſion; that is, who had not committed actual ſin. Let us obſerve,

Fifthly, That the whole ſcriptures go upon the ſuppoſition, that there was a proper covenant made with the firſt Adam, as the repreſentative of his natural poſterity; and in them we find repeated references to it. I ſhall only mention two places, which plainly refer to it. *If I*, ſaid Job, *covered my tranſgreſſions* AS ADAM, *by hiding mine iniquity in my boſom*—Job xxxi. 33. It is here underſtood, that Adam tranſgreſſed the law, and violated the covenant, and that he endeavoured to cover or conceal his ſin. That he did ſo, the account of his fall informs us.—*They*, Adam and Eve, *heard the voice of the Lord God walking in the garden in the cool of the day*; *and Adam and his wife* HID *themſelves from the preſence of the Lord God among the trees of the garden.* How natural is it for us to follow our firſt father's footſteps? But in vain do we attempt to hide ourſelves from the omniſcient God. To Adam's covenant and his violation of it there is an alluſion no leſs plain in the following words—*They*, LIKE MEN, *have tranſgreſſed the covenant*; *they have dealt treacherouſly againſt me.* Hoſ. vi. 7. The expreſſion, *like men*, in the Hebrew text, is *like Adam.* Is it not neceſſarily implied here, that a covenant was made with Adam, and that he violated it? That he did ſo, the ſcriptures and our own experience tell us. To all which I ſhall only add,

Sixthly, That the denial of a covenant of works made with Adam is attended with inextricable difficulties, is even big with abſurdities. If no covenant was made with Adam, as our repreſentative we can have no concern in what he did when he violated it; what he did can be placed to his own account only, not to ours; there can be no tranſmiſſion of guilt and puniſhment from him to us; in ſhort, there can be no original ſin in the world; and, if there is no original ſin, how can there be any actual? Is not the former the root, the

latter the branches? Is not the one the fountain, the other the ſtreams? Can there be branches without a root, ſtreams without a fountain? According to this hypotheſis, infants, at leaſt, can have no ſin. Is not ſin the cauſe? and death the effect? But, that infants, as well as adults, die we all know. Infants, therefore, muſt have ſinned. In their own perſons they cannot have ſinned. There muſt, therefore, be a federal head, in whom they federally ſubſiſted, and in whom they have ſinned.

Apt are we to find fault with this part of the divine conduct; and in the ingratitude and pride of our hearts, to ſay, Why ſhould we be accountable for the conſequences of an action which happened thouſands of years before we had a being. Was it fit either for God to propoſe, or for Adam to agree that he ſhould repreſent us in a covenant, to which we had not an opportunity to give our conſent? Is it not cruel and unjuſt for God to puniſh us for a crime which we did not commit? but ſhall the creature preſume to arraign the conduct of the Creator? *Shall not the Judge of all the earth do right?* The propriety and fitneſs of this part of the providential conduct of God, I will have occaſion to point out in the ſequel. I am

IV. To take notice of the *general* TENOR of this federal tranſaction between God and our firſt father. All that I need to ſay on this article, is to remind you of the appellations and epithets, by which it is uſually diſtinguiſhed. It has been deſigned, A COVENANT OF INNOCENCY. The reaſon is manifeſt. It was made with Adam in a ſtate of innocency, and in it he repreſented his then innocent poſterity. The ſecond Adam, with whom the better covenant was made, was innocent and holy. But in his covenant he repreſents guilty perſons. This accounts for the difference there is between the conditions of the two covenants. The covenant of works required

quired only perfect obedience to the law; no satisfaction for sin. That all-perfect righteousness of Jesus Christ, which is the sole proper condition of the covenant of grace, includes in it not only perfect obedience, but full satisfaction for sin.

This transaction between God and innocent Adam, is commonly known by the name of THE COVENANT OF WORKS. This name it evidently has from its conditionary part; for it required a series of good works, or, in other words, perfect, personal, and perpetual obedience, as the condition on which man was to obtain the felicity promised in it. The better covenant, to the surety of it, was, in the highest sense of the word, a covenant of works; but to us it is, from first to last, a covenant of grace. According to the tenor of the old covenant, man was to do and to live. But, according to the new covenant, *he lives by faith*; not by his own doings, but in virtue of the doing and dying of the Surety and Saviour.

This important transaction is in the answer stiled A COVENANT OF LIFE. This epithet the Compilers of the Catechism have assumed from the promissory part of it. All the evil which it threatened is included in the word *death*. All the good it promised is comprehended under the term *life*. The fearful threatening is expressed in the words prefixed to this Lecture. The great promise is implied rather than expressed. Had the conditions of it been fulfilled, it had been eventually to Adam and his posterity a covenant of life. But, in virtue of the violation of its precept, the penalty of it has been incurred; and it has been, in fact, both to him and to them a covenant of death. What a comfort to us all is it, that there is a better covenant which has a rich promise of everlasting life, and no proper penalty or threatening of death? *The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.* Rom. vi. 23. Here is an epitome of the whole scriptures, a compend of law and

and gospel, the sum of both covenants. What saith the old covenant? *The wages of sin is death.* What saith the new covenant? *The gift of God is eternal life through Jesus Christ our Lord.* I am

V. To take a view of the *parties* transacting in this covenant, GOD and MAN. In every proper covenant, as we have found already, there are two essential parts, a conditionary, and a promissory. There must, therefore, be two parties, the *maker* of the covenant, and the *party* with whom it is made. On the one it is incumbent to perform the condition. To the other the fulfilment of the promise belongs.

The maker of the covenant of works is God. He, as was most fit, concerted and proposed the terms of it. He is the supreme Lord and Lawgiver. To him all creatures are necessarily subject. As he is the Creator and proprietor, he is the Governor and disposer of all worlds and creatures. He is a God of unbounded sovereignty; doing according to his sovereign and uncontrollable will in the army of heaven, and among the inhabitants of our lower world. One of his creatures he dignifies and advances; another he debases and casts down. This is the THREE-ONE-GOD that made man, and now in great condescension entered into covenant with him.

Man, with whom he made the covenant, was his own creature; not a creature of the first, but of a secondary rank and order. Far, indeed, were the parties contracting in this covenant from being on a level. Infinite is the disparity which naturally and necessarily subsisted between them. To God was man indebted for all that he was, and all that he possessed. In no instance could he, strictly speaking, deserve any thing at the hand of God. This was the first man, the natural root, and, therefore, exceedingly fit to be the federal representative of all the nations and individuals of the human species, who in the several ages of time proceed from him. They were

were in his loins when this covenant was made with him. Adam was now an innocent and upright perſon; conformed in both ſoul and body to the holy will and law of God.

The only thing to which I need to attend on this part of the ſubject, is the queſtion, whether the covenant of works was made with Adam only, or with Adam and Eve conjunctly? That by man in ſcripture we are ſometimes to underſtand both the man and the woman, the former comprehending the latter, cannot well be denied. Gen. i. 27. But this will by no means prove, that, either in fact, or in the judgment of the Compilers of the Catechiſm, the covenant of works was made equally with the man and the woman. Does not the ſcripture uniformly ſpeak of the head of that covenant as one *individual*? Is it not the firſt man, not the firſt human pair, but the man as contradiſtinguiſhed from the woman, that is affirmed to have been a type of the ſecond Adam? Rom. v. 14. Does not the Apoſtle mean two individuals, the one the head of the old covenant, the other of the new, when he ſpeaks of the firſt Adam and the laſt Adam! One circumſtance eſpecially merits conſideration here. The order of the Moſaic hiſtory warrants us to conclude, that the covenant of works was made with Adam before Eve had a being. Of the making of the covenant the two verſes read in the entry inform us. But of the creation of Eve we hear nothing till we come to the 18th verſe of the chapter. That facts are not always narrated in the ſacred hiſtory according to the order in which they are accompliſhed, I know. But that the two facts in queſtion are not related according to the order in which they happened, I can ſee no reaſon to think. That the covenant was made, not with the man and the woman, but with the man only, as the repreſentative of his poſterity, ſeems to have been the opinion of the Compilers of the Catechiſm; for thus a following anſwer ſpeaks—*The covenant being made with* ADAM *not only for* HIMSELF, *&c.*

But

But methinks I hear different perſons ſaying, How can theſe things be? Had Eve no concern, was ſhe not at all included in the covenant? I can only think of three ways, in one or another of which ſhe could be included in the covenant; either as a *repreſentative*, or as *repreſented*, or as a ſort of *third party*, that was to ſtand or fall by herſelf. That Adam and ſhe were co-repreſentatives in the covenant I can ſee no reaſon to think. Neither does ſhe ſeem to have been repreſented by him in it. It is ſaid to have been made with Adam not only for himſelf, but *for his poſterity deſcending from him by ordinary generation.* But ſhe did not deſcend from him by generation, either *ordinary* or *extraordinary.* Was ſhe then a third party that ſtood and fell for herſelf? If ſhe was, why ſhould we find fault with God for chuſing Adam to repreſent us in the covenant? Here is a perſon that neither was repreſented by another, nor repreſented others, but acted only for herſelf, and ſhe was the very firſt that ſinned and fell.

It is natural to aſk here, Had the woman only ſinned and not the man, what would have been the conſequence? would the covenant have been broken? or would the woman only have periſhed, and another have been created in her place, from whom mankind would have ſprung? Of ſuppoſitions, conjectures, and queſtions here, there is no end. We neither have information, nor are we under any obligation, to account for them. Why ſhould we perplex ourſelves with the ſuppoſition of events, which we know could not happen? Let us conſider

VI. The *parts* of the covenant, *the conditionary*, the *promiſſory*, and the *minatory*. The firſt two are the eſſential parts of a covenant. The third is an accidental and adventitious part. Of theſe parts, ſeverally, I may give a brief account. There is

Firſt, The CONDITIONARY part of the covenant of works. To the important queſtion, What is the condition

tion of the covenant of works? Some pious writers and useful Catechisms give this very inaccurate answer, *Do and live.* I call it *inaccurate*, because it comprehends the whole of the covenant rather than a part of it. In it the two constituent parts of the covenant are expressed, and the adventitious part implied. The thing required of man in it was *to do*, and the thing promised in it was *life.* What God required of Adam, as the proper condition of the covenant, the actual performance of which was to entitle him and his posterity to the eternal life promised in it, was *perfect*, *personal*, and *perpetual* conformity and obedience to the revealed will of God. The general standard of this obedience was the *moral law.* The special test of it was a positive prohibition relating to the fruit of a particular tree in the garden, with regard to which, God said to him, *Thou shalt not eat of it.* It is here understood, that he had both the knowledge of the will and law of God, and ability to fulfil it. The law was not yet written either on tables of stone or on paper. He had it, however, imprinted on the fleshly table of his heart; and was in his whole man, soul and body, conform to it. He was, and he did universally what the holy law required him to be and to do. From his creation, Adam had habitual conformity to the holy law; and habitual conformity is productive of actual. A holy nature ever is accompanied with a holy life; or, as our Lord himself expresses it, *a good tree* BRINGETH FORTH GOOD FRUIT. It behoved the obedience, which Adam was required to perform as the condition of the covenant of works, to be

(1.) *Perfect.* It behoved it to be perfect in every respect and view; in respect of its *subject.* A perfect man only could perform perfect obedience. The law extends to the man himself as well as his actions. It behoved him to be, as well as to do, what the law required. It behoved his obedience to be perfect in respect of *parts.* It was incumbent upon him to obey all the precepts of

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the law; to perform all the duties internal and external, which each of them required; and to abſtain from all the ſins in thought, word, and deed, which each of them forbade. It behoved his obedience to be perfect in *degrees*, as well as in parts. It was incumbent upon him not only to perform every duty, which the holy law enjoined, but to do it in a perfect manner; not only the number of the duties, but each of them in perfection.

(2.) *Perſonal.* The covenant of works admitted of no Mediator or Surety. Had Adam fulfilled the condition of it, his obedience, indeed, would have entitled not only himſelf but his poſterity to the eternal life promiſed in it. Each of them in that event would have been conformed in his own perſon to the holy law. The obedience of his federal head, however, rather than his own perſonal obedience, would have been ſuſtained as the ground of his title to life. But on ſuppoſition that Adam failed in fulfilling the condition, and a ſubſtitute both able and willing to do it had offered, the covenant of works could not have accepted of him. How thankful may we all be that there is a better covenant, in which a ſurety is provided for us; an exchange of perſons is admitted; obedience and ſatisfaction received from a ſubſtitute in place of ſinners themſelves? For *he who knew no ſin, was made ſin*, or a ſin-offering, *for us, that we might be made the righteouſneſs of God in him; Chriſt hath once ſuffered for ſin, the juſt for the unjuſt*, in their ſtead, as well as for their good, *that he might bring us unto God.*

(3.) *Perpetual. Curſed is every one*, ſaith the law of works, *that* CONTINUETH *not in all things which are written in the book of the law to do them.* Gal. iii. 10. It is not ſaid, Curſed is every one that *doeth* not, but curſed is every one that *continueth* not to do all things. Adam, indeed, was now in a probationary ſtate. That ſtate was only to continue for a limited time. Had Adam continued obedient till the expiration of it, the condition of the covenant would then have been fulfilled; and his own

own everlasting felicity and that of his numerous posterity insured. But would he in that case have ceased to be conformed and obedient to the law? No. He would have been confirmed in a state of perfect and perpetual purity, as well as felicity and dignity. The law, under which he was, is of universal, and of endless obligation. Universal conformity to it is the felicity and the dignity of the rational creature.

Such was the tenor, and such the demands of the law of works. High, but just, demands! Such demands, however, innocent Adam was able to answer. God required nothing of him but what he was able to do. Let us

Secondly, Attend to the PROMISSORY part of the covenant of works. This, though not expressed, is necessarily implied in the Mosaic account of it. The threatening of death in the event of disobedience, expressed in the verses prefixed to this Lecture, necessarily implies a promise of life in case of obedience. The promissory part of the covenant is to be considered as it relates to Adam himself, and as it extends to his posterity. The threatening on the one hand, and the promise on the other, extend to them as well as him. Had he obeyed, not only he, but also his posterity, would have lived. But, having disobeyed, he exposed them, as well as himself, to death. The life promised in this covenant is usually considered as threefold, natural, spiritual, and eternal.

(1.) *Natural.* This included in it not merely the continuation of the union between soul and body, but the felicity and comfort of both in a united state. Now, that natural life in the promissory part of the covenant comprehended not only the continued union of soul and body, but the felicity and comfort of both in a united state, is manifest from the opposition which the scripture states between life and death, and the extent in which it understands the latter. Death denotes not only the actual dissolution of the union between soul and body,

but the forerunners of it. Accordingly, the moment man ſinned, he began, agreeably to the letter of the threatening, to die. Not only did he fall under the power of ſpiritual death as the forerunner of eternal, but he began to die naturally; that is, he was expoſed to the miſeries of this life as the beginning of the actual diſſolution of the mortal frame; which is, what we commonly underſtand by natural death. Now, if natural death includes not only the actual ſeparation of ſoul and body, but the infelicity and miſery incident to man during the preſent ſtate, life, as oppoſed to death, denotes the continued union of ſoul and body, and alſo the felicity and comfort of both during their united ſtate. It is here underſtood, that man would never have been ſubjected to natural death, had he not ſinned. It has, indeed, been pretended, that his mortality ariſes from his conſtitution; and that, therefore, though he never had ſinned, he would have been mortal. But what ſaith the ſcripture? Does it not every where repreſent death as the conſequence of ſin? Is not the threatening, *In the day that thou eateſt*, and ſinneſt, *thou ſhalt ſurely die*, ſufficiently expreſs and plain? Is it not neceſſarily implied, that if he did not eat and ſin, he ſhould not die? No leſs explicit and peremptory are the Apoſtle's words, *By one man ſin entered into the world, and* DEATH BY SIN. Rom. v. 12. When it is affirmed that death entered by ſin, muſt it not mean, that, if ſin had not entered, death would not have entered. Death natural, ſpiritual, and eternal, is intended here. Perſons may underſtand it in a reſtricted view; but what reaſon can they aſſign for ſuch an interpretation? Is not death of every ſpecies, death in its utmoſt extent, the conſequence of ſin? Is not this what the Apoſtle affirms?

(2.) *Spiritual.* As natural life denotes the continued union of ſoul and body, and the felicity and comfort of both in an united ſtate, ſpiritual life includes continued union and communion between God and man, in

in which the felicity of the latter conſiſts. That ſoul and body may be united, and neither the one nor the other be happy, ſcripture and experience teſtify. Though they be united one to another, if they be not related to God, it is impoſſible for them to be happy. Spiritual life admits of a twofold conſideration, as *relative*, and as *real*. So long as Adam obeyed the law he was approved and accepted of God. He was alſo conformed and like to his Maker. He had both a will and a capacity to ſerve him. As he lived by God, he lived to him. What ſweet intercourſe and fellowſhip he then had with God, it is not eaſy for us, fallen creatures, to conceive

(3.) *Eternal.* This comprehends the perfection and perpetuity of natural and of ſpiritual life. Different as the covenant of works and the covenant of grace, in many reſpects, are one from another, between the two there is a ſimilarity. There is a twofold ſtate of man under the covenant of grace; a ſtate of imperfection on earth, and a ſtate of perfection in heaven. The covenant of works alſo ſuppoſed a twofold ſtate of man; a probationary, and a confirmed ſtate; the former on earth, the latter in heaven. The former was an inferior and temporary ſtate; the latter a ſuperior and an everlaſting ſtate. Though he was both a holy and a happy man when the covenant of works was made with him, we are not to imagine that the ſtate in which he was then placed, was equal to that confirmed and celeſtial ſtate of which he had the proſpect, and on which he was to enter in the event of his fulfilment of the condition of the covenant. I go here upon the ſuppoſition, that there was a certain period at which man's ſtate of probation was to end, and he was to be removed from the terreſtrial to the celeſtial paradiſe. It has, indeed, been pretended, that the promiſſory part of the covenant of works warranted Adam to expect only the continuation of a happy life in the earthly paradiſe for a ſeaſon.

But

But from the ſcriptures it is ſufficiently manifeſt, that the promiſſory part of the covenant inſured to man, provided he fulfilled the conditionary part, life in its fulleſt extent; not only natural and ſpiritual, but eternal life. In proof of this important truth it may ſuffice to ſuggeſt the following conſiderations. That the covenant of works promiſed eternal life appears

1. From the terms of it, as ſtated by our divine Redeemer himſelf; who, in words quoted on a preceding part of the ſubject, beſpeaks a certain perſon thus, *If thou wilt enter into* LIFE, *keep the commandments.* That the life of glory is, at leaſt, ultimately intended here every impartial perſon perceives. That it is of entering into life, according to the tenor and terms of the old covenant, our Lord here ſpeaks is no leſs evident. That eternal life was promiſed in the firſt covenant will appear if we conſider

2. That it is promiſed in the new covenant. Very different, indeed, are the two covenants. Vaſtly ſuperior is the new to the old. But do we not recover, in virtue of the fulfilment of the one, what we forfeited by the violation of the other? Does not the ſecond Adam reſtore what not he but the firſt Adam took away? Now, what does he reſtore? Two things eſpecially, glory to God, and felicity to fallen man. What felicity does he reſtore to fallen man? Is it natural, ſpiritual, or eternal life? It is life natural, ſpiritual, and eternal; and all theſe kinds of life are reſtored according to the order in which they were loſt. Man firſt died ſpiritually; and became obnoxious to death natural and eternal. Elect ſinners firſt recover ſpiritual life; and, in due time, a reſurrection to a life of eternal glory, in which ſoul and body are to be partners and ſharers for ever. Now, does the ſecond Adam only reſtore to fallen man what he forfeited by ſin? And does he give the life of glory in heaven as well as of grace on earth? Then the former no leſs than the latter muſt have been promiſed in the

the covenant of works; and man muſt have forfeited the one, as well as the other, by his violation of that covenant.

3. Not only natural and ſpiritual, but alſo *eternal* death was threatened in the covenant of works; and, therefore, eternal, as well as natural and ſpiritual life, muſt have been promiſed. That eternal death was threatened in it is manifeſt both from ſcripture and experience. Now, the life promiſed, and the death threatened in it are, every where in the ſcriptures, contraſted. Are the death threatened and the life promiſed of equal extent? Does the former include eternal, as well as natural and ſpiritual death? The latter, by unavoidable conſequence, includes eternal, as well as natural and ſpiritual, life. With great propriety, therefore, does the Apoſtle oppoſe the life promiſed in the new covenant to the death threatened in the old, in words which I introduced already—*The wages of ſin is death; but the gift of God is eternal life through Jeſus Chriſt our Lord.*

That man, in the event of his fulfilment of the conditionary part of the covenant, was, at a particular period unknown to us, not only to be confirmed in a ſtate of perpetual purity and dignity, but tranſlated, in both ſoul and body, from earth to heaven, ſeems, from various conſiderations, evident. This earth certainly never was intended to be the perpetual dwelling of the countleſs millions of the human ſpecies born already, and to be born. From his conſtitution and ſuperior nature might we infer, that man was intended for the higher world. The form and aſpect of the irrational creatures may be underſtood to be an indication of their low end as well as original; man's form and aſpect, on the contrary, as an indication of his high end as well as original. *Who knoweth the ſpirit of man* THAT GOETH UPWARD, ſays Solomon, AND THE SPIRIT OF THE BEASTS THAT GOETH DOWNWARD TO THE EARTH? Eccl. iii. 21. But the great principle which ſeems to run through the whole

whole ſcriptures, and on which eſpecially we go here, is this—We recover by the obedience of the ſecond Adam what we loſt by the diſobedience of the firſt. Now, by the obedience of the ſecond Adam we are not only delivered from that ſtate of ſin and miſery, to which the diſobedience of the firſt Adam had reduced us, and introduced into a ſtate of grace on earth, a ſtate in ſome reſpects ſimilar, though in other views diſſimilar and ſuperior, to that ſtate from which he fell; but, in due time, obtain an actual entrance, in both ſoul and body, into the celeſtial world, and the everlaſting poſſeſſion of it. Thus the felicity promiſed in the covenant of works, which Adam by his diſobedience forfeited for his poſterity as well as himſelf, and the felicity promiſed in the new covenant, which the ſecond Adam has obtained and inſured to all whom he repreſents in it, are in ſubſtance the ſame. The ſame in ſubſtance, I ſay; for they differ only in circumſtances. The celeſtial glory, of which the weakeſt believer on earth is an expectant, is in ſeveral reſpects ſuperior to the glory of which the firſt Adam had the proſpect in the covenant of works. How does it recommend and endear the celeſtial glory of which militant ſaints have the proſpect, and triumphant ſaints the poſſeſſion, that it was purchaſed, and is now poſſeſſed, by the Son of God in our nature, as the primary heir of it! In virtue of the new covenant our nature is now advanced, and we ourſelves related to God, in a manner unknown to Adam previous to his fall.

In the celeſtial world, we have now not only the throne of God, but alſo the throne of the Lamb. Had not the covenant of works been violated, and the ſuperior covenant been introduced in virtue of the breach of it, no individual of the human race ever could have ſeen what the Apoſtle John ſaw. *I beheld*, ſays he, *and, lo, in the midſt of the throne, and of the four beaſts, and in the midſt of the elders, ſtood a* LAMB *as it had been ſlain, having ſeven horns, and ſeven eyes, which are the ſeven ſpirits*

ſpirits of God ſent forth into all the earth. Rev. v. 6. I am

Thirdly, To conſider the MINATORY part of the covenant. This I called an *adventitious* and *accidental* part. It is not eſſential to a covenant, but always implies the poſſibility of a failure on the part of the perſon or perſons with whom it is made. Innocent and upright as Adam was, when God entered into covenant with him, there was, at leaſt, a poſſibility of a failure on his part. It was fit, therefore, that a proper penalty ſhould be annexed to the covenant. Of this part of it Moſes gives us an explicit account; for he introduces God beſpeaking Adam, when he covenanted with him, thus —*In the day thou eateſt*, THOU SHALT SURELY DIE. After a particular account of the life promiſed in that covenant, I need not inſiſt on the death threatened in it. Whatever the one be, the other is the reverſe.

The particular inſtance on which eſpecially man's obedience, or diſobedience, was to turn, is expreſsly mentioned. Accordingly, I may here ſpeak of the *tree* itſelf, of the fruit of which Adam was forbidden to eat; of the *reaſons* of the prohibition; and of the *conſequence* of tranſgreſſing it.

(1.) The TREE itſelf. It is known in the ſcriptures, and in the anſwer under conſideration, by the diſtinguiſhing name, *the tree of the knowledge of good and evil.* In the earthly paradiſe there were two famous trees, of both which Moſes has given us an account—*Out of the ground made the Lord God to grow every tree that is pleaſant to the ſight and good for food;* THE TREE OF LIFE *alſo in the midſt of the garden, and* THE TREE OF KNOWLEDGE *of good and evil.* The tree of life referred to the promiſſory part of the covenant; and might be intended to be an emblem of the life promiſed in it. The tree of knowledge of good and evil related to the ſanction of it, and might be intended to remind man of the death threatened in that covenant.

As for this laſt tree, it has been queried what kind of tree it was. It has accordingly been thought to be the *fig-tree*. This opinion probably has been inferred from the account which Moſes gives us of the firſt garments of our fallen parents. *The eyes of them both were opened*, ſays he, *and they knew that they were naked: and they ſewed* FIG-LEAVES *together, and made themſelves aprons*. Gen. iii. 7. It has been by others underſtood to be the *apple-tree*. This opinion has been taken from theſe words—*I raiſed thee up under the* APPLE-TREE. Song viii. 5. But all theſe things are the creatures of a fruitful fancy. What particular tree is intended it is unneceſſary and impoſſible for us to know. It is more natural to enquire why it is deſigned *the tree of knowledge of good and evil*. It certainly is not intended to intimate, that the tree itſelf was endued with the knowledge either of good or evil. Neither can it mean, that the tree had any intrinſic power or virtue to communicate the knowledge of good and evil to any. It may be deſigned the tree of knowledge of good and evil *ſacramentally* and *eventually*. It was intended to admoniſh and forewarn our firſt parents of the *experimental* knowledge of the good forfeited and the evil incurred, which they would acquire in the event of eating the fruit of it.

(2.) The REASONS of the prohibition of the uſe of this tree. There was an expreſs allowance to eat of all the other trees in the garden. This tree as much as any other was at God's diſpoſal; but he, in ſovereignty and wiſdom, had choſen it to be the teſt of man's fidelity and obedience; and, in prohibiting the uſe of it, he might have different things in view.

It might be intended to remind man of his dependence upon God, and ſubjection to him. Man had dominion over all the creatures in this lower world. He had the full and free uſe of the beaſts of the earth, of the fowls of the air, and of the fiſhes of the ſea. But by this prohibition he was reminded, that he, who allowed him the full

and

and free uſe of all the other creatures, had he pleaſed, might have withheld them from him. For all the other creatures, no leſs than this tree, were in his providential hand, and at his ſovereign diſpoſal.

It certainly was deſigned to teach man the neceſſity of univerſal and unreſerved ſubmiſſion and obedience to the will of God, in what inſtances, and by what means ſoever, he may be pleaſed to notify it to him. Here was a tree of the fruit of which man was by no means to eat. But for forbidding him to eat of it no imaginary reaſon can be aſſigned, but *only* that it was the pleaſure of Jehovah, who doth *according to his will in the army of heaven, and among the inhabitants of our earth.*

In fine, It might be intended as a daily monitor to man, to remind him, that it was not in the fruition of earthly things his felicity conſiſted, or was to conſiſt. Here was a tree which appeared good for food, pleaſant to the eyes, and in every reſpect much to be deſired; and yet man, even in his paradiſaical ſtate, was not allowed to eat of it. No creature, how deſirable ſoever it may be, is ever to be ſubſtituted in place of the Creator. It is not in the former, but only the latter, that felicity and ſatisfaction can be found. I may conſider

(3.) The direful CONSEQUENCE of eating the fruit of the forbidden tree, *death*. *In the day thou eateſt thereof*, ſaid God to Adam, *thou ſhalt ſurely* DIE. Death here may be viewed in a twofold ſenſe, as *relative* and as *real*, or as *legal* and as *moral*. The very day man ſinned he died *legally*, that is, he was capitally convicted and condemned to die. That very day he died *really* and *morally*. The death threatened in the covenant, as I mentioned formerly, ever is oppoſed to the life promiſed in it. The life I have already conſidered as threefold, *natural, ſpiritual*, and *eternal*. I may, therefore, conſider death

1. As natural. That natural death was a part of the puniſhment threatened in the covenant of works is ma-

nifeſt. This part of the puniſhment comprehends, as I ſaid already, not only the actual ſeparation of ſoul and body, but the numerous forerunners of it. Does natural death include not only the diſſolution of the union between the two conſtituent parts of our nature, but the many temporal maladies which precede and forebode it? Then man may be ſaid to have died naturally the very day, the very moment, he ſinned. No ſooner did he ſin than he began to feel the conſequences of it in both ſoul and body; he ſaw himſelf naked; he was filled with ſhame, remorſe, and dread.

2. As ſpiritual. The very moment man ate he fell into a ſtate, in various reſpects, ſimilar to that of the dead. He was deprived of his former ſpiritual beauty and comelineſs. God now ſaw him with diſlike and diſſatisfaction. He was totally deprived of a principle of ſpiritual motion and action. This is the unhappy ſituation to which he reduced his numerous poſterity; and in which accordingly we all now deſcend from him. We come into the world ſpiritually blind, deaf, and dumb, inſenſible and unfeeling, incapable of ſpiritual motion and action. In this unhappy condition we lie till the compaſſionate eye of him that made us pity us, and his omnipotent hand help us. Were all the ſaints in heaven and on earth now aſſembled before me, I might addreſs them in the Apoſtle's words to the Epheſian converts—*You hath he quickened who were* DEAD *in treſpaſſes and ſins—You were by nature the children of wrath even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were* DEAD *in ſins, hath quickened us together with Chriſt, and hath raiſed us up together, and made us ſit together in heavenly places in Chriſt Jeſus.* Eph. ii. 1, 3,—6.

3. As eternal. This includes the everlaſting ſeparation of the whole man from God; and the puniſhment of both ſoul and body in that ſeparated ſtate for ever. Accordingly, it is uſually conſidered in a *twofold* view; as

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a punishment of *loss*, and as a punishment of *sense*. By the former we understand the privation and want of all good; by the latter the actual infliction of all *penal* evil. Is not this, indeed, a punishment greater than we can bear? In what tremendous terms does the Apostle describe it! *The Lord Jesus shall be revealed from heaven with his mighty angels, 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.* 2 Thess. i. 7,—9. This is a punishment at once most exquisite in degree, and of endless duration. It is called *vengeance* and *destruction*, even *everlasting* destruction. But of this tremendous subject the answer to a following question will lead me to speak more particularly.

Such were the parts, *conditionary*, *promissory*, and *minatory*, of the covenant of works.—I may now, therefore, in the

VII. *and last place*, Take notice of what many writers have called the SEALS of the covenant of works. The external administration of the superior covenant, both prior and posterior to the coming of Christ, has had sacred seals annexed to it. The covenant of works has also been understood to have had its seals. Concerning the number of the latter, writers are not agreed. But, as both the Jewish and Christian administrations of the better covenant each of them has two seals, the best writers speak of two seals of the covenant of works. These were the two famous trees in the earthly paradise of which I had occasion to take notice already. Of the tree of knowledge of good and evil I have spoken under a preceding head. It was to Adam, as I said already, a daily monitor and indication of the danger and the death he was to incur, if he transgressed. Especially is the tree of life understood to have been a seal of the covenant

nant of works, and a pledge to Adam of that complete and everlasting felicity which he was to insure to himself and his numerous posterity, by fulfilling the conditionary part of the covenant. What particular kind of tree this was, we are not informed, and therefore cannot know. It has been queried, why it was called *the tree of life.* This appellation has been supposed to arise from a particular virtue in it, and which was not in any of the other trees of paradise.

It has been supposed, that, though man was made immortal, his nature was subject to decays which the peculiar efficacy of this tree only could repair. Nay, it has been thought to have had such a wonderful virtue, that, had man eaten of it, even though he sinned, he could not have died; and, even after he had sinned, and exposed himself to death, had he ate of it previous to his expulsion from the garden, his death would have been prevented. This notion probably arises from a mis-interpretation of Jehovah's words—*The Lord God said, now, lest he put forth his hand and take also of the tree of life, and eat and live for ever—So he drove out the man: and he placed, at the east of the garden of Eden, cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.* Gen. iii. 22, 24. Was not the expulsion of our first parents from paradise, and consequently from all access to the tree of life, a certain indication not only that paradise itself was now lost, but the life, both terrestrial and celestial, promised in the covenant of works, was now irrecoverably and for ever forfeited? When it is said, that Adam was driven out that he might not eat of the tree of life and live, it is not to be understood as an intimation of what would have eventually happened, but only as an intimation of the intention and view with which he would have eaten of it. Now, he was to know that all expectation and views of life in the way of that covenant were foolish and delusory. It only is in the way of a superior covenant, of which

which till now our firſt parents had been altogether ignorant, that any fallen man can expect and obtain life. Far were the two trees already mentioned, as ſeals of the covenant of works, from being unneceſſary and unprofitable. In them Adam had every day, every hour, before his eyes viſible and ſenſible monuments of both the felicity promiſed and the miſery threatened in the covenant of works; in order that he might be excited and warned to inſure to himſelf the one and avoid the other.

The account which I have given of the covenant of works ſuggeſts a variety of reflections.

Great condeſcenſion and goodneſs did God diſcover to man in the covenant of works. How unequal are the parties contracting in it! Infinitely ſuperior was he that made it to him with whom it was made. Shall the great Creator covenant with any of his own creatures! Did he ever treat in ſuch a manner with angels? *Lord, what is man!* Manifold are the inſtances in which God appears good to man in the covenant of works. Nothing was required of him in it but what might have been required of him though no ſuch covenant had been made. Felicity was promiſed to him in it far greater than otherwiſe he could have expected; even felicity which his obedience, though it had been perfected, could not have deſerved. If Eve acted for herſelf, was it not wiſely and mercifully ordered that ſhe was permitted to ſin and fall firſt, to teach us that we need not murmur at God for making a covenant with Adam, his violation of which was to involve us all in ruin; for had each of us been left to act, and to ſtand or fall for himſelf, we might all have done as our mother Eve did.

Manifeſt is the validity of ſcripture-conſequences. The doctrine of the covenant of works is of capital importance in the Chriſtian ſyſtem. It is a doctrine not only moſt important in itſelf, but moſt intereſting to us. In many places of ſcripture, however, it is not delivered in ſuch expreſs terms, as we may think the importance

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of it requires, but it is manifeſtly implied in them; and, by the moſt neceſſary and natural conſequence, deducible from them. How neceſſary and uſeful is it for us to compare ſpiritual things with ſpiritual? Is not the ſcripture its own beſt interpreter? Let us attend to the ſenſe rather than the ſound. The latter without the former is unprofitable. Firm, indeed, is the foundation we have for our faith in the ſcriptures. Copious and clear is the revelation they contain of both law and goſpel, of both the covenant of works and the covenant of grace.

How different is the covenant of works poſterior to the violation of it from what it was prior to it! No longer is it to any of us a covenant of life. It now is a covenant of death to us all. For *we have all ſinned*, and we all have died ſpiritually, and expoſed ourſelves to eternal death. *Bleſſed and holy then is he that hath part in the firſt reſurrection, for over him the ſecond death ſhall have no power.*

Unhappy and dangerous is the ſituation of every perſon under the broken covenant of works. Unhappy muſt it be. All the good, temporal and ſpiritual, promiſed in that covenant, has that perſon forfeited. Dangerous muſt it be. All the penal evil threatened in it has he incurred. He is under the malediction of heaven. He is obnoxious to the wrath of an angry, an incenſed God. But how ſecure and fearleſs are many in this ſtate! They are faſt aſleep, and, therefore, ſee not their danger. They are aſleep on the top of a moſt tremendous precipice, at the foot of which is a bottomleſs gulph, into which they are apt every moment to tumble. May I not beſpeak ſuch a perſon in the words of the ſhip-maſter to the Prophet faſt aſleep in the midſt of a great tempeſt. *What meaneſt thou,* O SLEEPER! *Ariſe, call upon thy God, if ſo be that God will think upon us, that we periſh not.* Jon. i. 6.

Fooliſh and prepoſterous muſt it be for any of the poſterity of fallen Adam to expect life in the way of the covenant of works. From that quarter no life is now

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to be expected. Though we could do all that Adam was bound to do, when the covenant was made with him, even this would be ineffectual and unavailing. Adam carved out new work for himself; work which neither angel nor man can accompliſh. He has ſinned, and, therefore, for ſin ſatisfaction muſt be made. But ſatisfaction adequate to the dignity of the offended party, a finite being cannot poſſibly accompliſh. What an arduous taſk, what an impracticable undertaking is an attempt to obtain life in the way of the covenant of works! Who of all mankind can *continue* in all the things required in the holy and juſt law of God? Who of us all can ſuffer the penalty and bear the puniſhment of our ſin? What a fooliſh and abſurd part do they act, who, as the Apoſtle expreſſes it, *go about to eſtabliſh their own righteouſneſs*, or the righteouſneſs of the law, in oppoſition to the righteouſneſs of Chriſt; preferring the covenant of works to the covenant of grace; the former, in fact, a covenant of death; the latter, in the fulleſt ſenſe of the word, a covenant of life?

Moſt apparent is the neceſſity of another and ſuperior covenant. Is death incurred, and is life forfeited, by the violation of the covenant of works? Then there muſt be another and a better covenant by which fallen man may eſcape the death threatened, and recover the life forfeited, in that firſt covenant; otherwiſe man is loſt for ever. But glory to God in the higheſt, that, before the covenant of works was violated, nay, long before it was made, even from unbeginning ages, another federal Head was found out, and a ſuperior covenant was tranſacted with him. How ſuperior is this covenant! How admirably adapted to the ſtate of fallen man! The covenant of works was calculated for the meridian of the innocent ſtate. But the covenant of grace only can befit the fallen ſtate. Safe and happy, indeed, is the perſon, and only the perſon, that is inſtated in this better covenant. He is delivered from ſpiritual death, from

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natural death as *penal*, and from eternal death. He lives both relatively and really. He has the life of grace in preſent poſſeſſion, and the proſpect of the poſſeſſion of the life of glory through an endleſs futurity. The great queſtion then, my friends, is, whether *we* be perſonally, in a ſaving manner, and for ever, inſtated in this covenant. Neceſſary, intereſting queſtion!

Finally, Let me entreat each of you, my dear brethren, who hitherto have remained under this broken covenant, and are expoſed to the miſery which it entails on all who are under it; let me entreat you to flee ſpeedily, without a moment's delay, into that better covenant now opened to you for this very end, that you may by faith enter into it; ſitting down. for time and eternity, under that purple-covering of the all-atoning blood of Chriſt, which will infallibly inſure everlaſting ſafety and felicity to you. May he who has the hearts of all men in his hand determine and enable you to do ſo! Amen.

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The Fall of Man.

Eccl. vii. 29.

Lo, this only have I found, that God hath made man upright; but they have ſought out many inventions.

IMMUTABILITY is one of the incommunicable perfections by which the divine Being is diſtinguiſhed from every being of the created kind. Holy and happy was man in his original ſtate. But mutability belongs to all the creatures. *God made man upright;* but he ſoon unmade himſelf. So ſpeaks the text. God made man upright; *but* he found *out many inventions*, by which he diſhonoured God, and deſtroyed himſelf. Sudden is the tranſition in the text from man's firſt to his fallen ſtate. Sudden was man's fall from a ſtate of holineſs and happineſs into a ſtate of ſin and miſery. This is that unhappy change of ſtate that man at an early period underwent; of which we have a deſcription in the following anſwer of the Catechiſm, which I am now to introduce and explain—*Our firſt parents being left to the freedom of their own will, fell from the eſtate wherein they were created, by ſinning againſt God.*

Of the creation of our firſt parents, and of the holy and happy ſtate in which they were at firſt placed, we have heard already. Of the unhappy change of ſtate which they ſuddenly underwent, commonly known by the name of the *fall*, I am now to ſpeak.

In the anſwer which I have repeated, and am now to explain, we find the following particulars.

I. The perſons immediately concerned in this dreadful cataſtrophe, OUR FIRST PARENTS. They were the firſt human pair, and the common parents of the numerous individuals of mankind who have been born in the ages which are paſt, and are to be born in the ages which are to come. They were our parents. We are their children. The genealogy of mankind, in all parts of our world, may be traced back from ſon to father, through all the paſt ages of the world, till we reach that early period at which only two human beings actually exiſted, and we all lay in their loins. Why then ſhould one of mankind hate or deſpiſe another? We are all brethren. The high and the rich need not look down with contempt on the mean and the low. One ſpecific nature is common to them all. They all have one common father. OF ONE BLOOD *God hath made all nations of men that dwell on all the face of the earth.* A federal, as well as a natural, relation ſubſiſts between Adam and us. He repreſented us in that covenant of which I gave you an account in the preceding Lecture. Therefore, when he ſinned and fell, we ſinned in him and fell with him.

II. How our firſt parents fell from their original ſtate of dignity, as well as purity and felicity—BEING LEFT TO THE FREEDOM OF THEIR OWN WILL they FELL. This truly is a myſterious ſubject. That our firſt parents fell, and that we fell in and with them, experience, as well as ſcripture, tells us. But how they fell, it is far from being

being eaſy to explain. This is, indeed, one of the moſt abſtruſe points in revealed religion. It is attended with difficulties, the ſolution of which is truly hard. Vain and unneceſſary is it to aſk whether man has actually fallen or not. That he now is a fallen creature is a truth no leſs mournful than certain. He once was a holy and a happy man. How could a holy and a happy man become unholy and unhappy? In him, at his creation, there was a univerſal inclination to good. Whence then had he a propenſity to evil? Whence did it originate?

This myſtery has been explained and accounted for in a manner moſt derogatory to God, and ſubverſive of the moſt capital doctrines of revelation. It has been pretended, that this propenſity or inclination to evil was concreated with man. But could it poſſibly be concreated with him? Could it be of God? No. He is not, he cannot be, the author of ſin, or of any ſinful inclination. Had it been concreated with Adam, he muſt have had it even prior to his fall; nay, from the very earlieſt moments of his exiſtence. But the ſuppoſition of a propenſity to evil, or inclination leading to the actual commiſſion of ſin, is utterly incompatible with a ſtate of perfect purity and felicity, and repugnant to the views the ſcripture gives us, and all the ideas we entertain of man's primeval ſtate. The ſuppoſition that there was in man from his creation ſuch an inbred inclination to evil, that man was a ſinner from his creation, or rather that ſin was concreated with him, is a monſtrous abſurdity. An inclination to evil is evil. A ſinful habit, no leſs than a ſinful act, is ſin. The holy law requires conformity to it in the heart as well as in the practice, in the inward diſpoſitions as well as in the external actions. A want of conformity to it, as really as a tranſgreſſion of it, is ſin.

The ſuppoſition, I ſay, that an inclination to evil was concreated with man is moſt antiſcriptural and big with abſurdity. Accordingly, the anſwer accounts for his

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fin and fall in quite a different manner. He was, indeed, a holy and a happy man. But he was only a man; and, therefore, capable of change. Many creatures, indeed, both angelic and human, are unalterably confirmed in a ſtate of holineſs and happineſs. But the permanency of their ſtate does not ariſe from the immutability of their natures. It ariſes from the ſtability of the divine purpoſes. God, no doubt, could immediately have confirmed our firſt parents in a ſtate of purity and felicity. But it pleaſed him to place them, for a ſeaſon, in a ſtate of probation and trial. As he ever is ſovereign in the diſtribution of all his favours to the creatures, he could either give to our original progenitors, or withhold from them, that ſuperadded grace and ſtrength by which they might have been for ever confirmed in their original ſtate, and not ſo much as a poſſibility left of their falling from it. It does not appear that he withdrew from Adam the grace which he had formerly given him. Eaſily, no doubt, could he have beſtowed upon him confirming grace, by which his fall might have been abſolutely prevented. But this, as I ſaid, he might either give or withhold. And he, in ſovereignty, withheld it accordingly; leaving man to his own FREEDOM in the improvement of what he had already received. He did not in the leaſt *prompt*, but only permitted, man to ſin. He had given him a ſtock of ſtrength ſufficient for doing his duty; and left him TO THE FREEDOM OF HIS OWN WILL in the uſe of it.

Thus was he to ſtand or to fall, as he uſed or abuſed that *freedom* of will and choice to which he was now left; or as he made a good or bad uſe of that ſtock he had now in his hand, the improvement of which God had left to himſelf. He was under the moſt inviolable obligations to obey. He was allured to obedience from the encouraging proſpect of the endleſs felicity which he was to obtain for himſelf and his poſterity. He was deterred from diſobedience by the moſt expreſs and faithful warning

ing of the fatal consequences of it to himself and his offspring. Far was it from being equal to him, in point of duty and of interest, whether he obeyed or disobeyed. Thus encouraged to obedience and deterred from disobedience, however, he was left to his own free choice. Inclined and encouraged as he was to good, it might have been expected that no allurement or temptation could have caused him to deviate from his duty. But, alas! mutable and uncertain are all the creatures when left to themselves.

In a mind directed and bent toward good, all good, and good only, who could have expected any evil inclination or motion ever to arise? When the choice, the competition was between God and the Devil, sin and duty, felicity and misery, who could have thought the preference ever would have been given to the latter? Mysterious and unaccountable as the origin of moral evil in the world, or the entrance of sin into it, must certainly be, from the nature of God, and from what he has discovered to us, we know that neither can man, on the one hand, be excused, nor can God, on the other, be accused. Sin, as we have repeatedly observed, he may *permit*. But he cannot *prompt* to the commission of it. *God tempteth no man; neither can he be tempted of evil.* Jam. i. 13.

But of the manner in which our first parents were seduced and fell, the answer to a following question gives us a more particular account. Accordingly

III. We may take notice of the unhappy change of state which our first parents experienced—*They* FELL FROM THE ESTATE WHEREIN THEY WERE CREATED. With the most obvious propriety is it called the *fall*. It supposes a former state of dignity, as well as of felicity. It bespeaks a present state of infelicity and misery. High was man previous to this direful event. High was he in point of *relation*. He was *the son of God*. Luke iii. 38.

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High character! High was he in point of *ſtate*. He was in covenant with his Maker; and his vicegerent on earth. All the other creatures in our world were ſubject to him. High did he ſtand in his Maker's *eſtimation* and *favour*. High was he in point of *employment*. He glorified God in a manner of which all the other creatures in our lower world are incapable. He had high *attainments* and enjoyments. He enjoyed, as well as glorified, his Maker in a peculiar manner. Honourable, happy man!

But, alas! *man, being in honour, abode not.* Low is man poſterior to the fall. An alien and outcaſt is fallen man; quite diſabled for glorifying God, and diſqualified for enjoying him, as well as without a title to it. Let us review him in his firſt ſtate, and in his now fallen ſtate. Let us compare, rather contraſt, the one with the other. What a ſtriking proof and humbling monument of human mutability do we behold! To what was this diſmal change owing? What cauſe could produce ſuch a woful effect? This queſtion reminds me of

IV. And *laſt* particular in the anſwer. *Our firſt parents fell from the eſtate wherein they were created* BY SINNING AGAINST GOD. *Sin*, we ſee, was the cauſe. Our firſt parents fell from the holy and happy eſtate in which they were created, of which we have a fuller account in the preceding part of the Catechiſm, into that ſtate of ſin and miſery, of which we have a particular account in the ſequel, by *ſinning*. SIN! evil and accurſed thing! Nay. *ſin* is the only evil thing in the univerſe. We ſpeak of *moral* and *penal* evil; but ſtrictly ſpeaking, there is only one evil thing, *ſin*. It only is in a qualified ſenſe that we can call puniſhment *evil*. Accordingly, it is ſaid to be of God. Thus he ſpeaks —*I form the light, and create darkneſs. I make peace and create* EVIL, penal evil, *I the Lord do all theſe things*. Iſa. xlv. 7. VENGEANCE *is mine, I will repay it ſaith the Lord*. Rom. xii. 19.

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What an evil thing in itſelf is ſin! and what bitter fruits does it produce! *This truly is the vine of Sodom, and of the fields of Gomorrah; its grapes are grapes of gall, its cluſters are bitter.* Deut. xxxii. 32. What brought angels down from the celeſtial manſions which they originally inhabited, and conſigned them over to the infernal regions? What brought our firſt parents out of the terreſtrial paradiſe, and expoſed them to woe and wretchedneſs in time and through eternity? Were I to put ten thouſand ſuch queſtions, one anſwer would ſuffice for them all. Sin, that evil thing, ſin, is the cauſe of all the woes of the wretched creatures.

But to ſpeak of either the intrinſic evil, or the awful demerit, the odious nature, or the direful effects, of ſin, is only to anticipate what will come under conſideration in the anſwers to ſome ſubſequent queſtions. What I have farther to ſay upon this ſubject I ſhall, therefore, poſtpone at preſent. To conclude—

(1.) What has been ſaid accounts for that ſimilarity and ſemblance which we all bear to the firſt Adam. Children are ſuppoſed to reſemble their father. Adam was the common parent of all mankind. They all, as his children, reſemble and imitate him. Variouſly, indeed, are the nations and individuals of the human race diſtinguiſhed from one another. But they all bear a ſemblance to their original progenitor. What is affirmed of one of his immediate ſons may be ſaid of each of his remoteſt poſterity—*He is begotten in* HIS OWN *likeneſs, and after* HIS *image;* his image and likeneſs as fallen man, in oppoſition to that image and likeneſs of God after which he was at firſt created. Gen. v. 3. compared with chapter i. 26, 27.

(2.) Moſt dangerous muſt it be for any of us to be left to ourſelves. Whence was it that part of the angels fell while others ſtood? Were not the ſtanding and the fallen angels originally in the ſame ſituation? They, no doubt, were. How then can we account for the fall of

ſome of them, and the continuation of others in their primeval ſtate of holineſs and happineſs? The account I have given of the fall of man anſwers the queſtion. God confirmed part of the angels in their original ſtate, and left others, as he alſo did man, *to the freedom of* their *own will;* withholding confirming grace from them, which he was not bound to give to any; and, therefore, might grant or withhold it as he pleaſed. Now, if it was ſo dangerous for holy and happy angels, for our firſt parents in paradiſe, to be left to themſelves, how very dangerous muſt it be for us to be left to ourſelves? *Let him that thinketh he ſtandeth* then *take heed leſt he fall.* 1 Cor. x. 12. O how encouraging is it to think that no believer, however weak, can fall totally or finally away! That believers may be left for their correction and their trial; and that they may fall often and grievouſly we know from both ſcripture and experience. 2 Chron. xxxii. 31. But they cannot fall *totally* or *finally.* Their final perſeverance in a gracious ſtate is infallibly inſured. *I will make an* EVERLASTING *covenant with them,* ſaith God, *that I* WILL NOT *turn away from them to do them good; but I will put my fear in their hearts, that* THEY SHALL NOT *depart from me.* Jer. xxxii. 40.

(3.) How very different is man's fallen ſtate from his original ſtate! Often review the ſcripture-account of both. Compare the one with the other. *The crown is fallen from our head. Wo unto us that we have ſinned.*

(4.) How ſuitable to our malady is the remedy which God in rich ſovereignty has provided for us! Are we fallen creatures? Here is a wonderful expedient by which fallen man is exalted to dignity as well as felicity, ſuperior to what he ever would have obtained had he never fallen. For *when men are caſt down, then thou ſhalt ſay, there is lifting up; and he ſhall ſave the humble perſon.* Job xxii. 29. Unknown is the depth, and unknown is the heighth, of redeeming love.

Sin.

Sin.

1 JOHN iii. 4.

Whoſoever committeth ſin tranſgreſſeth alſo the law: for ſin is the tranſgreſſion of the law.

THE high privileges, of which all true believers are partakers, this inſpired Apoſtle traces to their origin and ſpring. He furniſhes us with a certain criterion, by which we may diſcern whether we be partakers of them or not. That diſcriminating and efficacious grace, from which they originally flow, incites every perſon that obtains it to ſtudy univerſal purity both internal and external. In order to excite us all to this uſeful ſtudy, the Apoſtle reminds us of *ſin*, both as a hateful and a hurtful thing. Of ſin he gives us a conciſe and a comprehenſive definition in the words which I have choſen to introduce this Lecture. *Whoſoever committeth ſin*, ſays he, *tranſgreſſeth alſo the law; for ſin is the tranſgreſſion of the law.*

To the Apoſtle's account of ſin the deſcription, which the Compilers of the Shorter Catechiſm have given us of it, agrees. *Sin is any want of conformity unto, or tranſgreſſion of, the law of God.*

Formerly we ſaw man exalted almoſt to heaven. Laſt occaſion we beheld him falling as a ſtar from heaven; and we found that his unhappy fall was occaſioned by SIN. Is it not, therefore, moſt natural to aſk now, What is ſin? If its fatal effects be ſuch, what muſt itſelf be? The anſwer, which I have now repeated, informs us. This anſwer naturally reſolves itſelf into two parts; the ſubject ſpoken of, *ſin;* and what is affirmed of it, it *is any want of conformity unto, or tranſgreſſion of the law of God.* Theſe two parts of the ſubject, however, I ſhall conſider, not ſeparately, but together.

To intimate the vaſt number of ſins in the world, the great complication of evils which ſin has in it, and its manifold direful effects, the ſcripture uſes a multiplicity of ſynonimous expreſſions, which I am not now to enumerate, far leſs canvaſs. As for the word tranſlated *ſin*, if we attend to the etymology and proper ſignification of it, it will, perhaps, be found to be borrowed from Archers, who, in hunting or fighting, ſhoot with bows and arrows, but miſs their mark. This method of ſhooting in ancient times, while fire-arms were not invented, was almoſt univerſal; and to it the ſcripture appears often to allude. Is there not here a plain intimation, that there is a certain mark, to which all our aims and actions ought to be ultimately directed? *Whether we eat or drink, or whatſoever we do, we ſhould do all to the glory of God.*

Accordingly, in the anſwer, there is mention of a law, in the *want of conformity* to which, *or* a *tranſgreſſion of* it, ſin ever conſiſts. Under this law man ever has been. The deſign of it is to regulate every part of his conduct outward and inward. Conformity to it ever is his duty; and diſconformity to it ever is his ſin. This is the teſt by which ſin and duty are known and diſtinguiſhed the one from the other. I am not now to give you an account of the various acceptations of the word *law* in the ſcriptures, or of the ſeveral laws which God has

has impoſed upon man.—A ſummary view of the law, however, I am obliged to introduce here, in order to pave the way for what I am to ſay in relation to ſin. Sin ever ſuppoſes a law; *for*, as the Apoſtle ſpeaks, *where no law is, there is no tranſgreſſion.* Rom. iv. 15.

Now the law, in a want of conformity to which, or a tranſgreſſion of it, ſin conſiſts, comes under a twofold conſideration, as *natural* and as *revealed.* The *natural* law conſiſts in certain inbred notions of right and wrong, good and evil, which belong to us as rational beings; which, therefore, we bring into the world with us, and which accordingly obtain among mankind in all parts of our world. This is the law, for diſconformity to which the nations of the world, without the boundaries of the viſible church, are to be puniſhed. *For*, as the Apoſtle ſpeaks, *there is no reſpect of perſons with God. For as many as have ſinned without law ſhall alſo periſh without law; and as many as have ſinned in the law ſhall be judged by the law. For not the hearers of the law are juſt before God, but the doers of the law ſhall be juſtified. For when the Gentiles which have not the law do by nature the things contained in the law, theſe, having not the law, are a law unto themſelves. Which ſhew the work of the law written on their hearts, their conſcience alſo bearing witneſs, and their thoughts the mean while accuſing or elſe excuſing one another, in the day when God ſhall judge the ſecrets of men by Jeſus Chriſt, according to my goſpel.* Rom. ii. 11,—16.

There is the *revealed* law. This is contained in the ſcriptures of the Old and New Teſtament. For, as I ſaid in a former Lecture, the ſcriptures contain eſpecially two things; the *law*, which diſcovers ſin, and the woful effects of it; and the *goſpel*, which reveals the Saviour and his ſalvation. The revealed law admits of a twofold conſideration. It may be underſtood in a larger, or in a more limited ſenſe. By the former I underſtand what is commonly called the Moſaic law. This includes

includes not only the moral law, which is of universal and endless obligation; but the *ceremonial* and *judicial* laws, which were of only limited and temporary use. The ceremonial law respected the Jews in their ecclesiastical capacity, or as a church; and regulated the numerous rites and ceremonies of their peculiar worship. The judicial law considered them in their political capacity, or as a nation. The former is now totally abrogated. Christ *is the end of the law;* not only of the moral law in point of *perfection*, but of the ceremonial in point of *abolition*. The latter, so far as the Jewish polity was peculiar and different from every other model of civil government, has also ceased.

The Mosaic law included also the *moral*, as contradistinguished from the ceremonial and judicial laws. This is what I understand by the revealed law in the limited acceptation of it. It is, I said, of endless as well as universal obligation. It binds Christians now no less than it did the Jews of old. This is the law, by a want of conformity to which, or a transgression of it, we sin. It shows what is conform, and what is contrary, to the will of God. The former it enjoins. The latter it prohibits. Various duties does it require; and various sins does it forbid. It extends to the springs and motives of our actions, as well as our external actions themselves. In the former as well as the latter, may there be a want of conformity to it.

This universal law admits of different forms. Accordingly it has different epithets given to it. It is on one occasion denominated *the law of works*; and on another *the law of Christ*. Rom. iii. 27. Gal. vi. 2. The law of works is the scriptural name of the covenant of works. All unbelievers are under it in this form. They are under it both in its *precept* and in its *penalty*; or, in other words, in both its commanding and condemning power. From it, as a *covenant* of works, or, in the language of the New Testament, as the *law* of works, all true believers

lievers are totally and for ever delivered. In its federal form it was, both in its precept and its penalty, fulfilled and ſatisfied by their great Surety in their ſtead, for this very end that they might be delivered from it. Has the moral law, therefore, no power over them? Is its obligation as to them totally relaxed? Far from it. They are under it in all its precepts and parts. They are under ſpecial obligations to ſtudy univerſal conformity in nature and practice to it. But they are under it in a new form; not as a proper covenant, only as a law, and under the endearing conſideration of *the law of Chriſt.*

It is natural to aſk here, what does the Apoſtle intend by the law of Chriſt? or, in other words, what is the difference between the moral law as the law *of works*, under which the unbeliever is; and as the law *of Chriſt*, under which the believer is? All that I ſhall ſay in anſwer to this queſtion is, that, as the law of works, it promiſes life as the reward of obedience, and threatens death as the puniſhment of diſobedience; but as the law of Chriſt, it neither confers life upon believers for their obedience, nor puniſhes their diſobedience with death. Thoſe who are under it in the latter ſenſe are exempted from death and entitled to life, in virtue of the vicarious obedience and ſatisfaction of their Surety, who fulfilled the precept and endured the penalty of the law of works, in their room and ſtead. *Chriſt*, ſays the Apoſtle for other believers as well as himſelf, *hath redeemed us from the curſe of the law, being made a curſe for us. For when the fulneſs of the time was come, God ſent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of ſons.* Gal. iii. 13. and iv. 4, 5.

Thus are all true believers, Gentile as well as Jewiſh, the weak as well as the ſtrong, delivered as fully and effectually from the precept, as well as from the penalty, of the law of works, as if they had never been under it. To be under it, as the law of Chriſt, they ac-

count

count no ſlavery, but the moſt excellent liberty. Univerſal conformity in heart and life to it under this endearing conſideration is their unfeigned wiſh and aim. All the duties which it requires are they ſolicitous to perform; and from all the ſins which it forbids are they careful to abſtain. From evangelical principles and motives, with the moſt generous aims and views, do they wiſh to perform every known duty, and to avoid every known ſin. From faith in Chriſt, for both aſſiſtance and acceptance, and from love to him as their *Sovereign*, as well as their Saviour, do they act. How different is the evangelical obedience of believers under the law of Chriſt, from the legal, mercenary performances of ſelf-righteous profeſſors who are ſtill attached to the law of works! The religious ſervices of believers are *a work of faith and a labour of love.* 1 Theſſ. i. 3. *The love of Chriſt*, no leſs than his authority, powerfully and ſweetly *conſtrains* them.—But on theſe things, how important and intereſting ſoever, I muſt not now enlarge. They will come under review in the ſequel.

The definition of ſin in the anſwer conſiſts of two branches, and includes in it two things; *a want of conformity to the law*, and *a tranſgreſſion of it.* The word tranſgreſſion, indeed, ſometimes denotes all ſin. The Compilers of the Catechiſm, however, ſeem to diſtinguiſh between a want of conformity to the law and a tranſgreſſion of it. Natural, therefore, is it to aſk, Do theſe two expreſſions ſignify two different things? And, if they do, what is intended by the one and what by the other? I anſwer in two particulars.

Firſt, By a want of conformity to the law, as diſtinguiſhed from a tranſgreſſion of it, has been underſtood original ſin in oppoſition to actual. But to the accuracy of this diſtinction it has been objected, that original ſin has in it a tranſgreſſion of the law, as well as non-conformity to it. Original ſin, as we will ſee in the ſequel, has a *poſitive* as well as a *negative* part. It comprehends

prehends in it not only *the want of original righteouſneſs*, but *the guilt of Adam's firſt ſin* imputed to us, and the univerſal *corruption of nature* which is inherent in us. Is Adam's firſt ſin placed to our account? Is this an ingredient in that original ſin which we bring into the world with us? Then original ſin includes not only a want of conformity to the law, but a *tranſgreſſion* of it.

That Adam's firſt ſin, which, though not committed by us, is imputed to us, includes a tranſgreſſion of the law, as well as a want of conformity to it, cannot be doubted.—Hence

Secondly, By a want of conformity to the law, as diſtinguiſhed from a tranſgreſſion of it, may be intended any ſin of *omiſſion*, in contradiſtinction to ſins of commiſſion. Though we refrain from all the ſins the law forbids, if we omit any one of the duties it requires, we ſin. This the anſwer evidently intimates—*Sin is* ANY *want*, *&c.* Manifold are the reſpects in which there may be a want of conformity to it. It may ſuffice to mention two particulars here.

(1.) It may be in the perſon himſelf by whom the obedience is performed. The law demands conformity in the man, as well as in his actions. He muſt be what it requires him to be, as well as do what it requires him to do. All the powers of his ſoul muſt be diſpoſed, and all the members of his body employed, in the manner which it preſcribes. Knowledge in his underſtanding, rectitude in his will, regularity and purity in his affections, does the law indiſpenſably require. With his bodily organs, as well as his intellectual powers, does it require him to glorify God. Now, if in any of all theſe inſtances there be a want of conformity to the law, or if any of all theſe things be lacking, the perſon is not what the law requires him to be; and, therefore, is a ſinner. Thus the unregenerated and unſanctified ſinner, in whom the good work has not yet been begun, is in all theſe reſpects deficient; and, therefore, univerſally ſinful.

(2.) I might consider this want of conformity in relation to the two tables of the holy law; the different precepts which belong to them severally; and the numerous duties which each of its commandments requires. Were we conformed to the first table, but not the second; in other words, were we disposed, as we should be, toward God, but not toward our neighbour, we would be found deficient and wanting. Were we to obey all its precepts and perform all the duties which they enjoin, one precept or one duty only excepted, we would still be deficient and lacking. Numerous are its precepts, and numerous are the duties, which each of them inculcates. It only is SUMMARILY comprehended in the ten commandments. Each of the ten comprehends a great number of particular precepts. Were we to review the whole sacred writings, and to select from them the numerous commandments which they contain, to what a great number would they amount! Under one or another of the ten precepts of the decalogue is each of them, however, comprehended. To one or another of the precepts of that comprehensive summary may they be reduced. Now, if any one of these many commandments be neglected, or any one of the many duties, which they enjoin, be omitted, there is a want of conformity to the holy law. What reason then have we to say, Who among us can comprehend the nature or the number of his *errors* and offences? What occasion has each of us to adopt the Psalmist's humble acknowledgment—*Innumerable evils have compassed me about: mine iniquities have taken hold upon me; so that I am not able to look up. They are more than the hairs of mine head; therefore my heart faileth me.* Psal. xl. 12. Well may each of us exclaim with holy Job, *Behold I am vile; what shall I answer thee? I will lay mine hand upon my mouth.* Job xl. 4.

What I have already advanced might suffice for a brief explanation of the answer. But, that I may impress upon your minds the intrinsic evil, and the fatal effects,

effects, of sin; that I may excite every careless person among you to consider his sin and his danger; that I may show you your need of the Saviour and his salvation, I will subjoin two additional observations, tending to the farther elucidation of this grave subject.

First, SIN admits of various divisions. It is usually divided into

(1.) ORIGINAL and ACTUAL. Of original sin, and its several ingredients, a subsequent answer gives us a particular account. This is the sin which we, as the descendents of fallen Adam, bring into the world with us. In it each of us was conceived. This is the sin which especially the Psalmist confesses in the fifty-first Psalm. This may be called *original* sin, especially for two reasons. It is communicated to us from Adam, the origin and the common parent of the numerous individuals of the human species. And it is the spring of all actual transgressions. It is the foul fountain; they the streams which flow from it. It is the corrupt root; they the branches which spring from it. *Actual* sin, in contradistinction to *original*, is that which we commit in our own persons. Original sin is as real as actual. But that sin, the guilt of which is imputed to us, and in which all our other sins originate, was not our personal act. It was committed long before we existed. But so soon as we come into the world, and are capable of doing evil in our own persons, we begin to commit sin. So the scripture teaches; and the universal experience of mankind evinces it—*The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies.* Psal. lviii. 3. There are sins of

(2.) OMISSION and of COMMISSION. The law to which sin ever has a relation, and without which there can be no sin, requires one thing and forbids another. The former, for this very reason, is a duty to be performed by us; the latter, for the same reason, a sin from which we are to abstain. Each of the precepts of

the divine law has both a *positive* and a *negative* part; the one expressed, and the other implied. The precept which explicitly requires a particular duty, implicitly, and by necessary consequence, forbids the contrary sin. The precept, on the other hand, which expressly inhibits a particular sin, implicitly, and by necessary consequence, requires the duty to which that sin is immediately opposed.—There are,

(3.) TRANSGRESSIONS, of the *first* and of the *second* table of the divine law. The distribution of the ten commandments into two classes or tables, the first containing four, and the second six precepts, is here presupposed. The former relates to the duty which we owe immediately to God; the latter to the duty which we owe immediately to our neighbour. Now, as God is the Author of the whole law, a violation of the one table, no less than of the other, is sin. In what relates to the worship of God, as well as in what relates to equity between man and man, may we sin. Error, no less than immorality, is sin. The former is contrary to the first table, or what our Lord calls *the first great commandment*, no less than the latter is contrary to the second. Does not the first great commandment enjoin an explicit profession of all the sacred truths, and a conscientious observation of all the holy institutions which the Head of the church has delivered to her in the scriptures, to be preserved, in her, unadulterated and uncorrupted to the end of the world? Must not the denial of any of those sacred truths, or the non-observation of any of these holy ordinances, therefore, be a transgression of the first great commandment, no less than injustice, or oppression, or any other immorality, is a violation of the second? There are

(4.) SECRET and PUBLIC, *known* and *unknown*, sins; sins of *heart* and of *life*. Daily do we break the commandments in thought, as well as in word and deed. The heart, as the principal part of the man, is the chief seat of both good

good and evil. *The heart is deceitful above all things, and desperately wicked; who can know it?* Jer. xvii. 9. *O Jerusalem! wash thine heart from wickedness, that thou mayest be saved. How long shall vain thoughts lodge within you?* Chap. iv. 14. *Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things which defile a man.* Matth. xv. 19, 20. *Cleanse your hands, ye sinners, and purify your hearts, ye double-minded.* Jam. iv. 8.—The impurity which has its chief seat in the heart, diffuses itself, as a noxious leaven, through the whole man, all the members of his body, as well as all the powers of his soul; and all his actions, natural, civil, and religious. Accordingly, the Apostle speaks of a twofold filthiness; the filtniness *of the flesh*, and the filthiness *of the spirit* For thus he bespeaks the Corinthian converts, *Having therefore these promises, dearly beloved, let us cleanse ourselves from all* FILTHINESS OF THE FLESH *and* SPIRIT, *perfecting holiness in the fear of God.* 2 Cor. vii. 1. And, writing to the Hebrew Christians, he speaks of *having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.* Heb. x. 22. The different expressions here may refer both to the constituent parts of our nature infected with sin, and the two ingredients of sin, *guilt* and *defilement*; as also the two capital blessings of *justification* and *sanctification.* During the typical dispensation, various sprinklings and washings obtained; both blood and water were used; both the priests and the people were washed. When the great High Priest of our profession was offered, and his sacred side was pierced, both blood and water proceeded from it. Guilty sinners he justifies; and the unholy he sanctifies. Thus sin is, at once, a dangerous and a defiling, a hateful and a hurtful, thing.—To all which I shall only add, in a word, that sins are distinguished by

(5.) The AGGRAVATIONS which attend them. One is attended

attended with leſſer, another with greater aggravations. Of the various ways in which ſin may be aggravated and rendered heinous, the after part of the Catechiſm ſpeaks. That ſin ever is a great evil, the ſcripture every where teaches. What Joſeph ſaid with regard to the ſin which he was ſolicited to commit, applies to every other ſin. *Shall I do this great wickedneſs*, ſays he, *and ſin againſt God?* Gen. xxxix. 9. Was it a great wickedneſs becauſe it was againſt God? Then every ſin muſt be great wickedneſs; for every ſin is againſt God. Such was the view David had of his ſin. *Againſt thee*, ſays he, *thee* ONLY *have I ſinned, and done this evil in thy ſight.* Pſal. li. 4. Often are ſins committed with a high hand. Often does the preſumptuous offender ſeem to defy Omnipotence itſelf. Evil is ſin in itſelf. Bitter are the fruits which it produces.

Secondly, Sin is attended with GUILT, and with FILTH. Often do you read and hear of the guilt and of the filth of ſin. The queſtion is, whether you underſtand what is intended by theſe expreſſions. In order that I may give you ſome idea of the guilt and of the filth of ſin, you muſt recollect that ſin ever has a relation to a law, in the want of *conformity* to which, or a *tranſgreſſion* of it, it ever conſiſts; and in theſe two ingredients, or adjuncts of it, it relates to the law in different views. The ſupreme Legiſlator is the infinite God. Upon the law his authority is inſtamped. A violation of it, therefore, includes a contempt of the higheſt authority. Thus is guilt contracted, and the ſinner incurs condign puniſhment. Guilt, therefore, is that which renders perſons obnoxious to puniſhment. Accordingly, when a culprit is tried in a human judicature, whether it be for an arbitrary or a capital puniſhment, the queſtion is, *Guilty*, or *not* guilty? And according as there is evidence or not evidence of his guilt, or, in other words, as he is found guilty, or not guilty, he is puniſhed or not puniſhed.—Thus a guilty perſon only can be juſtly puniſhable.

Vain

Vain is it to object here, that the Son of God, though moſt innocent and holy, was ſubjected to puniſhment. For, though he never contracted guilt in his own perſon, there was a real tranſlation of guilt and puniſhment from ſinners to him, as their engaged and fulfilling Surety. *Jehovah laid on him the iniquity of us all.* Inſupportable load!

Again the law may be viewed as a tranſcript of the moral perfections of the Deity. Accordingly ſin, which implies diſconformity to that law, or a tranſgreſſion of it, beſpeaks contrariety to the divine purity. Thus it has in it filth and impurity. The ſtain of it is indelible for any thing which creatures can do in order to waſh it out. In vain do ſinners apply *nitre* and much *ſoap* that they may remove it. *For though thou ſhouldeſt waſh thee with* NITRE, *and take thee much* SOAP, *yet thine iniquity is marked before me, ſaith the Lord God.* Jer. ii. 22. *If I waſh myſelf with* SNOW-WATER, ſaith Job, *and make my hands ever ſo clean; yet ſhalt thou plunge me in the ditch, and mine own works ſhall abhor me.* Job ix. 30, 31. Is it any wonder then that this holy man adds, *I* ABHOR *myſelf, and repent in duſt and aſhes.* Nay, ſuch is the ſtain of ſin, that one thing only can waſh it out, THE BLOOD OF JESUS CHRIST, the Son of God; and his *blood* only *cleanſeth from ſin*, and all ſin. 1 John i. 7. This is the full and the free *fountain* which, according to Old Teſtament prophecy, *is* now by the goſpel *opened to the houſehold* of our antitypical *David, and to the* numerous *inhabitants of our ſpiritual Jeruſalem, for* SIN, even *for* UNCLEANNESS. Zech. xiii. 1. Each of us our condeſcending Redeemer may be underſtood to beſpeak now, as he once did an eminent Apoſtle, *If I waſh thee not, thou haſt no part with me.* John xiii. 8.

From theſe few hints you may form ſome idea of ſin in both its guilt and filth; of the tendency it has both to the diſhonour of God and the deſtruction of ſinners. —To this ſhort account of ſin I ſhall ſubjoin a few reflections for improvement. And,

I may, in the *1ſt place*, Take notice of the vaſt extent of that law, in a diſconformity to which, or a tranſgreſſion of it, ſin conſiſts. It extends to men in all ages of the world, earlier and later; to Adam himſelf, and to the laſt of his numerous poſterity; to men in all quarters and corners of the earth, the eaſt and the weſt, the ſouth and the north; to men of all deſcriptions, high and low, rich and poor, ſuperiors, inferiors, and equals. It extends to the whole of the man; his perſon and his actions. What an unknown variety of duties does it enjoin! What an unknown variety of ſins does it inhibit! Is the law of ſuch extent? How fooliſh, not to ſay *vain*, muſt it be for any of mankind fallen to expect eternal felicity according to the tenor and terms of it!

In the *2d place*, Moſt eſſential is the difference between the law and the goſpel; and moſt neceſſary is it for both preachers and hearers to attend to it. The law diſcovers ſin and miſery. But of a Saviour, or of ſalvation, it ſays nothing. But what the law cannot do the goſpel does. It reveals an all-ſufficient, and ever-ready Saviour; and a ſalvation, in all reſpects, ſuch as our neceſſitous caſe requires. The law, in ſhort, is a collection of divine precepts. The goſpel, properly ſo called, has no precepts belonging to it. It is an aſſemblage of promiſes, to us, moſt gratuitous and unconditional; for they belong to that ſuperior covenant, which, though to the great Surety, ſtrictly *conditional*, and, in the higheſt ſenſe of the words, a covenant of works, is to us altogether unconditional; and, in the fulleſt ſenſe of the word, a covenant of grace.

In the *3d place*, The neceſſity of the knowledge of the law, in order to the knowledge of ſin. Are we, in particular circumſtances, at a loſs to know what is ſin? Let us attend to the law, to what it enjoins and to what it inhibits. Duty it ever requires. Sin it ever forbids. If the thing in queſtion, therefore, be required, it muſt be a duty; if forbidden, it muſt be a ſin.

Are

Are we ſolicitous to know what the law enjoins, and what it inhibits? Let us conſcientiouſly, and with aſſiduity, ſearch the ſcriptures. They contain a revelation of the law, as well as of the goſpel. Do they contain ſuch a full and clear revelation of our duty? Are we, after all, ignorant of it, or of any part of it? How inexcuſable is our ignorance? What excuſe can we plead? Let us remember the words of our Lord—*If I had not come, and ſpoken unto them, they had not had ſin; but now they have no cloak for their ſin.*

In the *4th place*, Numerous, as well as heinous, muſt our ſins be. What a variety of commandments belong to the law! What a multiplicity of duties do they enjoin! What numberleſs ſins do they forbid! Now, which of all the duties required have we not neglected? Of which of all the ſins forbidden are we totally innocent? Innumerable, therefore, as well as aggravated, muſt our ſins be. Were we offered a full and final pardon of them all, on condition of our giving a full enumeration and detail of them, on this condition, eaſy as it may ſeem, we never could obtain it.

In the *5th place*, We ſee the neceſſity of that convincing work which the Redeemer has promiſed to ſend his Spirit to perform in the church on earth. Solicitous to ſatisfy his diſconſolate followers, concerning the propriety and happy conſequences of his departure from them, the Redeemer beſpeaks them in this endearing manner—*It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will ſend him unto you; and when he is come, he will* REPROVE THE WORLD OF SIN, *of righteouſneſs, and of judgment; of ſin, becauſe they believe not in me.* John xvi. 7, 8, 9. How ignorant of ſin are multitudes! How ſmall account do they make of it! To them, indeed, it is a light thing. But to the convinced and awakened ſinner it is no ſuch light thing. His guilt ſtares him in the face. Hell is unco-

vered and naked before him. His heart ſmites him. He is his own accuſer and his own judge. He has the moſt fearful apprehenſions. His heart fails. *A wounded ſpirit who can bear?* The effects of his inward anxiety and diſtreſs are, perhaps, viſible on his outward man. *His life abhorreth bread, and his ſoul dainty meat. His fleſh is conſumed away that it cannot be ſeen; and his bones that were not ſeen, ſtick out. Yea, his ſoul draweth near unto the grave, and his life unto the deſtroyers.* Doleful caſe! What an accurſed thing is ſin? To what miſery, temporal and eternal, does it expoſe ſinners? What alarming words from a ſin-puniſhing God are theſe—*If ye will not be reformed by me by theſe things, but will walk contrary unto me; then will I alſo walk contrary unto you, and will puniſh you yet ſeven times more for your ſins.* Lev. xxvi. 23, 24. The thing is certain, and therefore, the viſion is doubled; the threatening is repeated. *If ye will not, for all this, hearken unto me, but walk contrary unto me; then I will walk contrary unto you in fury; and I, even I, will chaſtiſe you ſeven times for your ſins.* Verſes 27, 28.

In the *6th place*, We ſee the indiſpenſable neceſſity, and the admirable fitneſs of the remedy which God, in rich grace, has provided for our loſt world. Sinners are we all by nature. Sinners are we by practice. Great is the guilt, and great is the danger, which we all have incurred. We have *defiled*, as well as deſtroyed, ourſelves. But Jeſus ſaves from ſin, and he delivers from wrath. From the power and the practice of ſin, as well as its puniſhment, does he free. He who is made of God to us righteouſneſs, is alſo made of God to us *ſanctification.*

In fine, How bliſsful and happy are the inhabitants of the heavenly world! From ſin, as well as from miſery, are they completely and for ever delivered. The inhabitant of that land *ſhall not ſay I am ſick.* The reaſon is, *The people that dwell therein are forgiven their iniquity.*

Man's

Man's Firſt Sin.

GEN. iii. 1,—7.

Now the ſerpent was more ſubtile than any beaſt of the field which the Lord God had made. And he ſaid unto the woman, Yea, hath God ſaid, Ye ſhall not eat of every tree of the garden? And the woman ſaid unto the ſerpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midſt of the garden, God hath ſaid, Ye ſhall not eat of it, neither ſhall ye touch it, leſt ye die. And the ſerpent ſaid unto the woman, Ye ſhall not ſurely die. For God doth know, that in the day ye eat thereof, then your eyes ſhall be opened; and ye ſhall be as gods, knowing good and evil. And when the woman ſaw that the tree was good for food, and that it was pleaſant to the eyes, and a tree to be deſired to make one wiſe; ſhe took of the fruit thereof, and did eat; and gave alſo unto her huſband with her, and he did eat. And the eyes of them both were opened; and they knew that they were naked: and they ſewed fig-leaves together, and made themſelves aprons.

THIS part of ancient hiſtory informs us of an event, not only moſt important in itſelf, but attended with conſequences moſt intereſting to us all.

It gives us an authentic, as well as a circumſtantial, account of the ſeduction and ruin of the original parents of mankind. Accordingly, I ſhall take occaſion from the words read, to introduce the account which our Shorter Catechiſm gives us of the unhappy action by which our original anceſtors fell. In this event we all were concerned; and the conſequences of it we all feel. Had our firſt parents ſtood, we all would have ſtood. But they fell, and we all fell with them. Let us, therefore, attend to the inſpired Writer's account of the manner in which they fell. To it agrees the deſcription which the following Anſwer in the Catechiſm gives us of that particular ſin by which their fall was originally occaſioned. *The ſin whereby our firſt parents fell from the eſtate wherein they were created was their eating the forbidden fruit.*

Of the fall of man we have already had an affecting view. As it was owing to ſin, the Compilers of the Catechiſm, as was moſt proper, took occaſion to introduce a definition of ſin in general. But as it was immediately occaſioned by a ſin, the commiſſion of which was attended with peculiar circumſtances, we have, in the anſwer which I have now repeated, an account of that ſin in particular.—Of the manner in which the cruel enemy of mankind attacked the happy pair in paradiſe, and effected their ruin, the text gives us an explicit, as well as authentic, hiſtory. This tragical ſtory I ſhall review in a curſory manner.

It is proper here, firſt of all, to take notice of that unhappy being who was the cruel inſtrument of the ruin of the human ſpecies. As to the SERPENT, of which the inſpired Hiſtorian ſpeaks, writers have been divided in their ſentiments. It has been queried whether a real ſerpent is intended. One thinks that no ſuch animal was concerned in the matter. According to this hypotheſis the ſeduction of our firſt parents was effected *immediately* by Satan, without the inſtrumentality of any real

real ſerpent. When we aſk the abettors of this opinion, why the ſerpent is mentioned at all in the Moſaic hiſtory, they tell us, it is becauſe on this occaſion Satan ſignally diſplayed his ſubtilty; a quality for which ſerpents have ever been accounted famous. Another runs into the oppoſite extreme, affirming that Satan had no concern in the temptation, by which our firſt parents were ruined. According to this hypotheſis, their ruin was effected ſolely by a material ſerpent. But the opinion which is commonly received ſteers a middle courſe between theſe two oppoſite extremes. According to it, Satan was the chief agent, a *real* ſerpent the inſtrument by which he accompliſhed his purpoſe. The particular kind and figure of the ſerpent which he uſed we know not. Of ſerpents there are many ſpecies. Of the ſize and the ſubtilty of many of them extraordinary inſtances are to be found in hiſtory. We read of ſerpents no leſs than a hundred and twenty feet long. We have an inſtance of a ſerpent of ſuch an enormous ſize, that, ſhocking to relate! it ſwallowed a woman big with child; and of another that ſwallowed a large buffalo, or wild ox. Serpents have been divided into *poiſonous* and *harmleſs*. It is by diſcharging a particular liquor into the wound made with their teeth, which mixes with the blood, that they do miſchief. Mortally was man bitten by the old ſerpent. Fatal was the wound which he received. Deadly is the poiſon which it communicated. This poiſon has diffuſed itſelf through the whole human ſpecies. This is the miſchievous ſource of death and all our woes.

From the material ſerpent which the adverſary of mankind choſe to be the unhappy inſtrument of their original ruin, and the ſubtilty which he diſcovered on this fatal occaſion, is he, in the ſcriptures, denominated a *ſerpent* and an *old* ſerpent. Rev. xii. 9. and xx. 2. Of the ſubtilty of the ſerpent extraordinary things are related in hiſtory. As his heart is ſituated near his head, he is ſaid, in order to his preſervation and ſafety, to wrap up his head in the reſt of his body. To the ſituation of his

his heart that early intimation which carries in it a rich promise to us, but a fearful threatening against the old serpent, may allude. *It*, or he, *shall bruise thy head*; that is thy vital part; *and thou shalt bruise his heel.* Gen. iii. 15. It is said, that he vomits up his poison when he goes to drink, lest it should go down with the water and hurt him. It is said, that the serpent, called Cerastes, hides himself in the sand, in order that he may bite the horse's foot, and cause him throw his rider. To this circumstance the Patriarch has been supposed to allude. *Dan shall be a* SERPENT *by the way, an adder in the path; that* BITETH THE HORSE-HEELS, *so that his rider shall fall backward.* Gen. xlix. 17. It is said, that in order to shut his ears against inchantments, the serpent lays the one close to the ground, and stops the other with his tail. To this the Psalmist has been understood to refer—*Their poison is like the poison of a serpent: they are like the deaf adder that* STOPPETH HER EAR: *which* WILL NOT HEARKEN TO THE VOICE OF CHARMERS, *charming never so wisely.* Psal. lviii. 4, 5.

It has been imagined, from the conversation between the woman and the serpent mentioned in the words of the text, that serpents were at first endued with the faculty of speech. But it certainly was the enemy that spake out of the serpent. It has also been supposed, that serpents then had feet, or rather went on the hinder part of their body, with their head and breast upright. This opinion is evidently taken from what is denounced against the serpent—*And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field:* UPON THY BELLY SHALT THOU GO, *and dust shalt thou eat all the days of thy life.* Gen. iii. 14.

Very different, in appearance and in other respects, are animals of the same species in different parts of the world. Very different from what it is now was the state of the earth, and, we have reason to believe, of its inhabitants both

both inanimate and irrational, previous to the entrance of sin. The serpent which appeared to Eve, and which the enemy chose to be the instrument of her seduction, is supposed to have been a very beautiful creature; and, on account of its wisdom, or rather *craft*, a fit tool to be employed in such a work.—Of the address with which the adversary managed the temptation by which he seduced Eve, many writers have taken notice. Innocent and undesigning Eve probably suspected no harm from creatures of any species. She was, perhaps, ignorant of the rebellion that had happened in heaven. The enemy probably made up to her in view of the tree of knowledge, and represented it to her in the most advantageous and engaging light. This seems to be implied in Moses' words—*When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat.* The enemy chose, as has often been observed, to make the attempt when she was alone, and had not access to take the advice of her husband. There is reason also to think, that he allowed her as little time as possible for deliberation.

In the temptation itself there is a manifest gradation, which indicates much of the subtilty of the old serpent. He does not adventure all at once to contradict the divine word; but only with an air of modesty insinuates a suspicion concerning it; and speaks as if he wished to receive information.—For thus he addresses the woman—*Yea, hath God said, Ye shall not eat of every tree of the garden?* To which the woman replies, *We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.* It has been observed, that she here adds to the divine prohibition; for of *touching* or *not* touching that tree, the threatening speaks nothing. It has also been observed, that there seems to be a degree of unbelief

unbelief in her words. The threatening is most peremptory and express. *In the day that thou eatest thereof thou* SHALT SURELY die. But her words have been understood to imply uncertainty and doubt. Soon does the enemy advance a step farther, and directly contradicts the threatening—*And the serpent said unto the woman, Ye shall* NOT *surely die.* In order farther to entice her, he reminds her that, notwithstanding her superiority in knowledge, as well as other things, to the irrational creatures, there were other beings superior to her and her husband; and, by eating of the fruit of this tree, they might acquire such knowledge as would render them equal to those angelic beings. *For God doth know*, says he, *that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as* GODS, *knowing good and evil.*

It has been imagined, that, in order more effectually to induce the woman to eat of the fruit of this tree, for the acquisition of superior degrees of knowledge, he himself did eat of it, and pretended that in this way he, formerly on a level with the other beasts of his species, had now acquired the faculty of speech and ratiocination, which advanced him to an equality with man. By such machinations and stratagems did the enemy succeed. The woman first and then the man were seduced and ruined. *For*, says the former, *the serpent beguiled me, and I did eat.* Of the order in which the seduced pair sinned the Apostle takes particular notice. *Adam was first formed, then Eve. And Adam was not deceived*, that is, he was not deceived *first*, or immediately by Satan, but by the woman; *the woman being deceived was in the transgression*; that is, first in it. 1 Tim. ii. 13, 14.

To a superficial reader this action is apt to appear, if not altogether innocent and harmless, at most but a very frivolous offence. But, upon proper examination, it will be found to be a most aggravated crime,

or rather a complication of crimes. It was the mother-sin. What a numerous offspring has it produced! Peculiar circumstances attended it. Let us recollect the person by whom it was committed, and the advantageous circumstances in which he was placed. Highly was he honoured in his creation. Happy was he in both body and mind. A federal relation subsisted between his Maker and him. This honour, so far as we can learn, never has been conferred upon angels. That great and generous being, to whom Adam was indebted for what he was and what he possessed, had, in terms the most express and peremptory, forbidden him to eat of the fruit of this tree. A creature, and a fallen creature, presumes to bid him eat of it. Now the competition was between the great Creator and a most unworthy creature. And, be astonished ye heavens! the creature is preferred to the Creator. The devil is obeyed; God is disobeyed. Ungrateful man!

The criminal act was immediately the transgression of a positive prohibition. This God had chosen to be the particular criterion by which man's fidelity was to be tried. Different writers have endeavoured to show, however, that it carried in it a virtual violation of all the commandments of the moral law. Let us exemplify this observation. Was it not a violation of the

First Commandment? Does not this precept require an avowal of God, both as the chief good, in the fruition of which only we can be happy; and as our highest Lord, whom we are under every obligation to serve? Were not our first parents duly apprized that, if they ate of the forbidden fruit, they were to forfeit the favour and fruition of God? Did the enjoyment of the all sufficient God, and a temporary sensual gratification come into competition? Were these two laid in the balance? And did the latter preponderate? The empty creature was preferred to the infinite Creator! Man *committed* at once *two* capital *evils*. He forsook *the fountain of living*

waters, and hewed out to himself *broken cisterns that can hold no water.* Did God forbid, did the Devil bid, them to eat? Did they in such circumstances actually eat? Was the former disobeyed? the latter obeyed? Was not this a virtual relinquishment of their first and best Master? Was it not a practical acknowledgment of another master? Unhappy exchange!—Was it not a virtual violation of the

Second Commandment? Does not this precept enjoin the observation of all the ordinances and appointments which God is pleased to grant to us? Now, was not abstinence from the fruit of the tree of knowledge one of the appointments of God to our first parents? Such an appointment became the sovereignty of the proprietor of the world. Easy, as well as reasonable, appointment! This appointment, however, our original ancestors did not keep. It has been considered as a transgression of the

Third Precept of the moral law. This commandment, as the Compilers of the Catechism explain it, requires a due acknowledgment and glorification of all the attributes of the Deity. But by eating of the forbidden fruit, man dishonoured different perfections of God. For instance, the veracity of God, interposed in the threatening, was dishonoured. God had, in the most express manner, said, *In the day that thou eatest, thou shalt surely die.* But, in defiance of the threatening and the divine veracity engaged for the execution of it, our first parents did eat. Was not this act a public affront to the divine Omniscience? Did not man act as if he thought that God did not see him, to call him to an account for this part of his conduct? Was there not atheism, as well as unbelief, in this sin? Accordingly, no sooner did Adam and Eve commit it than they attempted to conceal both themselves and their sin from God. Was not this sin, in a word, a high affront to divine justice? Did not the perpetrators of it, in effect, say, that, notwithstanding

ing the peremptory threatening, God either could not, or at leaſt would not, puniſh it? This commandment requires the proper obſervation and uſe of the word and the works, as well as the attributes, of God? But, by eating of the forbidden fruit, our common parents diſhonoured his word; for he had expreſsly ſaid, *But of the tree of the knowledge of good and evil, thou ſhalt not eat of it, &c.* He was diſhonoured in his works, as well as in his word; for the fruit of this tree, which was a part of his works, was now uſed in a manner, and for a purpoſe diametrically oppoſite to that for which it was given to man, and he required to uſe it.—This ſin has been conſidered as a virtual violation of the

Fourth Commandment. That it was committed on the very day on which man was created, and conſequently prior to the commencement of the firſt Sabbath, I do not ſay, far leſs will I undertake to prove. Had it been ſo, it muſt have been a very bad preparative for the obſervation of the enſuing day. Was it not incompatible with a due regard to the monitory word which uſhers in this commandment, REMEMBER, &c.? Is not this intended to admoniſh man to endeavour preparation for the Sabbath, previous to its approach; that, when it comes, he may be in ſome tolerable degree diſpoſed for the ſacred exerciſes of it? But by this ſin man was totally incapacitated for the obſervation of the Sabbath.—Was it not a violation of the

Fifth Precept of the moral law? God now ſuſtained the character of a Father; and Adam ſtood in the correſpondent relation of his ſon. If the undutiful behaviour of children toward their earthly father be a ſin, eſpecially muſt undutiful behaviour toward the heavenly Father be a moſt aggravated ſin.

Did not Eve fail in her duty to Adam in adventuring to eat of the forbidden fruit in his abſence, and without his conſent? Was not Adam undutiful to Eve in indulging her in ſin, and even concurring with her in

it? Were they not both, as our common parents, undutiful and cruel to us all in doing what has been so pernicious and fatal to us, as well as to themselves?—This sin was a gross violation of the

Sixth Commandment. Every sin has a murderous tendency. Every sinner God bespeaks thus—O sinner! *thou hast* DESTROYED *thyself.* Shocking is every species of self-murder. Every sinner, however, is a *self-murderer.* Our first parents, by one fatal act, murdered themselves, and the countless millions of mankind born and to be born. Such another massacre, in respect of the number of the murdered, never has been perpetrated by human hands. Not only the bodies, but the souls, no less than the bodies, of all mankind were murdered. Universal, as well as fatal catastrophe!—This sin has been considered as a virtual violation of the

Seventh Precept of the moral law. On account of it our first parents were deprived of that external lustre which attended their bodies during the innocent state; and which, probably, was intended to guard them against such irregular desires toward one another, as are inconsistent with that purity in thought, speech, and behaviour, which this precept of the holy law enjoins. How their modesty was hurt by this criminal act the history of it and its consequences informs us. *The eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves aprons.* That it has been the unhappy source of numberless gross violations of this precept is well known.—Was it not a palpable breach of the

Eighth Commandment? The tree of knowledge God had reserved to himself. Man could not reckon it his own as he could the other trees of paradise. If, therefore, he intermeddled with it, was he not guilty of sacrilegious robbery? Did he not rob himself, as well as God? Along with life itself, he forfeited the riches, the honours,

honours, and the comforts of it.—Was it not a virtual transgression of the

Ninth Precept of the moral law? Is the violation of truth between man and man a sin? Is a man of veracity and honour, when we give him the lie, affronted? Had God interposed his veracity in the threatening; pledging his honour for the execution of it? Did man after all adventure to contradict it? Was not this in effect to make the God of truth a liar? Did not God threaten most severely to punish this sin? Was not the commission of it, therefore, after such warnings and threatenings, the grossest insult to truth?—This sin was also a notorious breach of the

Tenth Commandment. The forbidden tree was the only thing in paradise, nay, in the world itself, which God had withheld from man. He had the richest variety and plenty; a profusion of the comforts, as well as the necessaries of life. Had he the disposal and use of the fowls of the air, of the fishes of the sea, and of the numerous beasts and various fruits of the earth, one tree only excepted? and was he not contented? One thing *only* was withheld from him, and this one thing he coveted!

Thus the sin, whereby our first parents fell from the estate wherein they were created, was far from being a small offence. It was, on the contrary, an enormous evil, and was attended with a variety of the most aggravating circumstances. He that committed it was under special obligations to God. It was committed in paradise. Sin having previously entered the celestial paradise, now had insinuated itself into the terrestrial. Almost as soon as man was created did he grievously offend his Creator. Almost as soon as he had the honour of covenanting with his Maker, notwithstanding the flattering prospects which he had, he violated the covenant. Was he not now guilty of the basest ingratitude to his most bountiful benefactor? Was not this sin the most criminal and shameful

shameful disobedience? The most abandoned and infamous of the creatures was obeyed; the great God disobeyed. Was it not the most unnatural and unprovoked rebellion? The rightful proprietor of all worlds was man's rightful sovereign. Had not man solemnly promised fealty and allegiance to him?—From what hath been said we may infer

(1.) How ready we are to be mistaken about sin. How many call darkness light, and light darkness! Were our innocent parents deceived? No wonder though we be deceived. Of the *deceitfulness of sin*, the Apostle speaks, Heb. iii. 13. Of the *strength* of it he speaks on another occasion. Is it strong? and is it deceitful? A formidable enemy must it be. If upright Adam fell before it, no wonder though we fall. Our most dangerous enemy is within us.—For *the* human *heart is deceitful above all things, and desperately wicked.*

(2.) We see whence the evil, as well as the danger, of sin arises. Is the thing, in itself innocent, forbidden? Does it seem harmless? It cannot, however, be either innocent or harmless. What the law forbids we must forbear. It is our interest, as well as our duty, to do so. For, if we either omit duty or commit sin, God is offended; and the offence shall not pass with impunity. *He will by no means clear the guilty.*

(3.) What an aggravated condemnation and punishment have we all incurred! If Adam's first sin had such a complication of evils in it, how guilty must we all be from our earliest infancy! What a complicated and aggravated sin is imputed to us from the earliest moments of our existence! If there is so much evil in one sin, what must the demerit and the punishment of our innumerable and aggravated iniquities be!

(4.) How dangerous must it be to parley with the tempter or with his temptations! He may assume the form of a friend; but he is our determined foe. Friend-

ship

ſhip he may profeſs; but the moſt unrelenting enmity lurks in his heart. What ſpecious profeſſions did he make to our firſt mother! In the ſnare which he ſpread for her was ſhe caught. If he deceived her, notwithſtanding her innocence and her knowledge, no wonder though he deceive us. Deceiving he deſtroys ſouls. How neceſſary then the Apoſtle's caution! *Be ſober, be vigilent; becauſe your adverſary the devil, as a roaring lion, walketh about, ſeeking whom he may devour.* 1 Pet. v. 8. *Watch and pray*, ſays our Lord, *that ye enter not into temptation.*

In fine, Great, precious, muſt be the ſalvation of which Jeſus is the Author. Great is the evil of ſin; great the danger to which it expoſes us. Is ſin ſo great a evil? Does it expoſe to ſo great a puniſhment? Is a ſalvation, in all reſpects great, provided for us? Is it fully and freely offered to us? Let us take heed what reception we give to it. *How ſhall we eſcape if we neglect ſo* GREAT *a ſalvation?* In manifold reſpects is this ſalvation great. Great is the Saviour himſelf, and great is his ſalvation. From the greateſt ſins does he ſave. Great is the number he ſaves. Great is the glory that accrues to God from this ſalvation. With what alacrity, and how gratefully, ſhould we accept of ſuch a Saviour and ſuch a ſalvation! Have we all been bitten, mortally wounded, by the old ſerpent? A ſovereign Phyſician and Healer is provided. An expedient, in all reſpects, worthy of the wiſdom as well as of the grace of God, has been found out. How unexpected was the method which Moſes was directed to uſe for healing the Iſraelites bitten by the fiery ſerpents in the wilderneſs? Fit emblem of the ſtill more ſurpriſing expedient which Heaven has invented, and uſes, for the ſalvation of our ſinful world! Into the myſteries of redeeming love and wiſdom angels deſire to look. With inceſſant wonder, and endleſs joy, do they pry into theſe things. Have fallen angels been permitted

to

to perish? Are fallen men pitied? Is a salvation purchased by blood, blood divine, now offered to you? See then, I say, again, see that you do not *neglect* it. May he that has the human heart in his hand determine us all to accept of it! *Amen.*

The

The Extent of the Fall.

ROM. v. 14.

Nevertheleſs, death reigned from Adam to Moſes, even over them that had not ſinned after the ſimilitude of Adam's tranſgreſſion, who is the figure of him that was to come.

OF whom ſpeaks the Apoſtle here? He ſpeaks of two extraordinary perſons; the one the type, the other the antitype,—the latter at once ſimilar and ſuperior to the former. In what ſenſe the firſt Adam was a type of the ſecond, it is eaſy to ſee. The one was a federal head no leſs than the other. The covenant of redemption was made with the laſt Adam. The covenant of works was made with the firſt. This accounts for the univerſality of death, of which the Apoſtle ſpeaks in the words prefixed to this Lecture. Death is the conſequence of ſin; and, therefore, as all have ſinned, all die. Infants, indeed, cannot ſin in their own perſons. But they were repreſented by Adam in the covenant of works; and, therefore, ſinned in him, and fell with him when he ſinned and fell.

This text reminds me of the Anſwer to the following Queſtion in the Catechiſm—*Did all mankind fall in Adam's firſt tranſgreſſion?* The Anſwer runs thus—*The covenant being made with Adam, not only for himſelf, but for his poſterity, all mankind, deſcending from him by ordinary generation, ſinned in him, and fell with him, in his firſt tranſgreſſion.*

Having already conſidered the fall of man, ſin in general, and that particular ſin to which this fall was immediately owing, I am now to aſcertain the extent of the fall.

Of the covenant to which this anſwer refers, I have given you an account in a preceding Lecture. It is commonly known by the name of the covenant of works. It is here ſaid to have been made with ADAM. On this account is he, in the text which introduces this Lecture, affirmed to have been a type of him that was to come; that is of Jeſus Chriſt, ſtiled the ſecond Adam, and, to intimate his high original, *the Lord from heaven.* It is ſaid, as I obſerved on a former occaſion, to have been made with Adam, not with the man and the woman conjunctly, but with the man as contradiſtinguiſhed from the woman. It was made with Adam as a public perſon. So the anſwer ſpeaks—*The covenant was made with Adam not for himſelf* ONLY, *but for his* POSTERITY, &c. We are informed here both negatively and poſitively, for whom it was made with Adam;

Negatively, It was *not for himſelf only.* Here are two things; it was for himſelf, but not for himſelf *only.*

Firſt, It was made *for* HIMSELF. He himſelf was included in it. The conſequences of the fulfilment or non-fulfilment were to affect himſelf, as well as his poſterity. In other words, the life promiſed in it, on the one hand, and the death threatened in it, on the other, reſpected him as well as them. If the condition of the covenant was fulfilled, he was to live. If it was not fulfilled, he was to die.

Secondly, It was not made *for himſelf* ONLY. Both the

the life promiſed and the death threatened in the covenant extended to others as well as to Adam himſelf. Whether he ſtood or fell, he was neither to ſtand nor fall alone. If he ſtood, his poſterity were to ſtand with him. If, on the other hand, he fell, they were to fall with him. —We are told

Poſitively for whom the covenant was made with Adam. It was made with him, not only for himſelf, but for HIS POSTERITY; and the remaining part of the anſwer aſcertains the extent in which we are to underſtand his poſterity here. On a former occaſion I hinted, that the adverſaries of our holy religion, of whoſe cavils and exceptions there is no end, have often arraigned this part of the divine conduct. The ſuppoſition that God entered into a covenant with Adam, as our repreſentative, without our knowledge and conſent, they ſay, is inconſiſtent with the juſt ideas and notions of God and his perfections. But was it, in fact, unjuſt, or, in any reſpect, unworthy of God to call Adam to repreſent us in a covenant, into which he entered with him long before we had a being; and to the making of which we could not, in our own perſons, conſent? A candid examination of the matter muſt ſatisfy every unprejudiced perſon, that it was not only conſiſtent with the juſtice of God to enter into ſuch a covenant with Adam, as the repreſentative of his poſterity, but manifeſted much of his goodneſs. Let us attend to the following things.

(1.) GOD in ſovereignty condeſcended far when he entered into a covenant with man, eſpecially a covenant of ſuch a gracious tenor. Great was the diſparity between the parties contracting in this covenant; the one the CREATOR, the other his *creature*. Whatever the former was pleaſed to command, the latter was indiſpenſably bound to do. The one could not command any thing unjuſt or unreaſonable. The other, therefore, could not lawfully decline any thing which the former might enjoin upon him.

Moſt juſt and equitable were the terms of this covenant. Nothing was required of Adam in it, but what he was naturally and neceſſarily bound to do, except what related to the tree of knowledge. Now might not this tree have been withheld from him, though no covenant had been made with him? Might not the rightful proprietor and Sovereign of the world do with his own as he pleaſed; granting to man one thing, and withholding from him another, as he in ſovereignty might think moſt fit? Might not man, though no covenant had been made with him, have ſinned; forfeiting all the felicity which he poſſeſſed, and incurring all the miſery threatened in the covenant? No covenant, as we have often obſerved, ſo far as we have heard, was made with the angels; and yet that a great part of them fell, depriving themſelves of their original dignity, and ſubjecting themſelves to endleſs miſery, we all know.

Naturally and neceſſarily was man under the moral law. That law, though it never had been reduced to the form of a proper covenant, man might have violated. Now, would not the violation of it, as a law, have ſubjected man to the whole puniſhment which he incurred by the breach of it as a covenant? Muſt not *the wages of ſin* ever be *death?* Might not man, therefore, have been in a ſituation no leſs tickliſh and critical, on the ſuppoſition that no covenant had been made with him? Did not the covenant place him on a ground, and in circumſtances more advantageous and favourable than he ever otherwiſe could have been? Did not the fulfilment of it entitle him to higher degrees of dignity than perfect obedience to the law, as ſuch, ever could have entitled him? Can a creature in any ſituation or circumſtances merit any thing at the hand of the Creator? No. All that man without ſuch a covenant could have claimed as his due, in the event of perfect and perpetual obedience, was impunity or exemption from puniſhment. On the ſuppoſition that no ſuch covenant had been made with

Adam,

Adam, muſt not the felicity of each individual of his numerous poſterity have depended on his own perſonal conduct. In how precarious and dangerous a ſituation would this have placed us all! If Adam, notwithſtanding the adult ſtate in which he was created, and his many other ſingular advantages, ſinned and fell, what reaſon is there to fear that each of us in our own perſons might have ſinned and fallen? How precarious and uncertain on ſuch a hypotheſis muſt the obedience and felicity of mankind, to the lateſt ages of time, have been! But, in virtue of the covenant, the obedience of one man was to inſure the final felicity of all mankind. To yourſelves, therefore, I appeal. Had you been on the ſpot, and had it in your option to have been repreſented by Adam, and your final felicity inſured by his obedience, or to have ſtood or fallen for yourſelves ſeverally, whether, all circumſtances conſidered, would you have preferred the former or the latter?—For,

(2.) Was not the perſon, choſen to be our repreſentative in the covenant of works, in all reſpects moſt fit for ſuch an important ſtation? Was he not, in every view, equal to the great taſk? Was he not at once able and inclined to do all that was required of him in the covenant? He who made him, and entered into covenant with him, furniſhed him with every thing neceſſary to fulfil the condition of that covenant. What the ſecond Adam, at an after period, ſaid, the firſt Adam, during his original ſtate, could ſay, *I delight to do thy will, O my God! thy law is within my heart.*

Was not the repreſentative moſt intimately related to the perſons repreſented by him, and had he not the moſt endearing affection for them? He was their father. They are his children. He was their natural root; and, therefore, he was the moſt proper perſon to be their federal head. Conformed to the holy law in the one table, as well as the other, he loved God ſupremely; and he loved others of the human kind as he did himſelf. Their felicity,

city, as well as his own, lay very near his heart. His own felicity, no leſs than ours, was at ſtake. If he obeyed, he obeyed for himſelf, as well as for us. If, on the other hand, he diſobeyed, the conſequences of his diſobedience were to affect himſelf, no leſs than us.

Adam's probationary ſtate, in all probability, was intended to be but ſhort. How ſoon, therefore, in the event of his obedience, would the perpetual happineſs of all mankind have been inſured, and not ſo much as a poſſibility of their ruin left! But, had no covenant been made with Adam, the felicity of many of them muſt have been for many ages doubtful and uncertain. May not Satan be ſuppoſed to have been, at that early period, a leſs dangerous enemy than now? Muſt he not then have been leſs experienced and verſant in the various arts of ſeduction?

Upon the whole, conſidering Adam's peculiar advantages, muſt we not allow, that, had we been preſent at the federal tranſaction between God and him, we would moſt readily have agreed, that it was more eligible and ſafe for us to have our everlaſting felicity inſured by the obedience of our firſt father, as our federal head. than that it ſhould depend on our own perſonal behaviour.

(3.) If we find fault with this part of the divine conduct, muſt it not be for one or another of the reaſons following,—either on account of the perſon whom the Creator choſe to repreſent us in the covenant of works,—or of the terms of the covenant itſelf,—or, in a word, of the pretended injuſtice of every federal repreſentation, by which the conſequences of the behaviour of an individual extend to others as well as to himſelf.

On the firſt account we certainly cannot find fault with the covenant of works. Our firſt father, no doubt, was in every view the moſt eligible perſon in the univerſe to be our federal head.—Nor can it be for the ſecond reaſon. Were not the terms of the covenant

nant moſt advantageous and favourable for us? How condeſcending and gracious was God in treating with his own creature in the way of a proper covenant, in which there were ſtipulations, and re-ſtipulations! Did God ſolemnly bind man to fulfil the condition of the covenant? No leſs ſolemnly did he oblige himſelf that, in the event of the fulfilment of the condition by man, he would infallibly perform the promiſſory part of it in its fulleſt extent to him. How good, as well as juſt, does God appear in the covenant! Not only was a reward offered and inſured in the covenant, but a reward to which, in point of worth and duration, man's obedience, though perfected, could bear no proportion.—Neither can we object to the covenant on the laſt account; for, if every federal repreſentation be unjuſt and unfair, then the covenant of redemption made with the ſecond Adam, no leſs than the covenant of works made with the firſt, muſt be incompatible with juſtice. If it be a juſt thing for the one federal head to repreſent a part of mankind in his covenant, muſt it not have been fully conſiſtent with juſtice for the other to repreſent all mankind in *his* covenant? Far, indeed, are the two federal heads from being on a level. Infinitely is the ſecond Adam ſuperior to the firſt. But was not the firſt Adam, though in all reſpects inferior to the ſecond, a fit perſon to repreſent mankind in the covenant of works?

The remaining part of the anſwer informs us of the extent in which we are to underſtand Adam's poſterity here. By his poſterity, whom he repreſented in the covenant of works, we muſt underſtand *all mankind deſcending from him by ordinary generation, &c.* To a ſuperficial reader, the reſtriction in theſe words, *deſcending from him by* ORDINARY GENERATION, may ſeem unneceſſary. But the deſign and view with which it is inſerted is obvious. It is to exclude the ſecond Adam; who, as man, was one of the poſterity of the firſt

firſt Adam,—but did not deſcend from him *by ordinary generation*. That, in reſpect of his manhood, he was a deſcendent of Adam, the inſpired writers, in the account they give of his genealogy, expreſsly inform us. Matth. i. Luke iii. That he deſcended from Adam in an *extraordinary* way is, in the chapters referred to, in terms ſufficiently plain, intimated to us. The reaſon of the preternatural conception of the Man Chriſt Jeſus, and his extraordinary birth, is manifeſt. Natural generation, as we will ſee in the ſequel, is the channel in which the univerſal corruption of nature is tranſmitted from Adam to his poſterity. In order, therefore, that the humanity of Jeſus Chriſt might be exempted from it, it was conceived in a manner till then unknown and unprecedented in the world. Thus was he in his birth, as well as his life and death, *holy and harmleſs, undefiled and ſeparated from ſinners*. But more of this afterwards.

Did the firſt Adam repreſent in the covenant of works ſuch as *deſcend from him by ordinary generation?* Did the ſecond Adam, as man, deſcend from him by a generation wholly *preternatural* and extraordinary? It follows, of courſe, that the humanity of the ſecond Adam could not be repreſented by the firſt in his covenant. If he was not repreſented by Adam in the covenant of works, he could not *ſin in him, and fall with him in his firſt tranſgreſſion*. Theſe words in the end of the anſwer, *ſinned in him, and fell with him*, muſt, therefore, be reſtricted to his natural poſterity; that is, *all mankind deſcending from him by* ORDINARY GENERATION. Accordingly, on this part of the ſubject, I mean to do *three* things; to ſhew that all mankind, deſcending from Adam by ordinary generation, ſinned in him, and fell with him, in his firſt tranſgreſſion; to ſhew how it came to paſs that multitudes ſinned in him, and fell with him, by a tranſgreſſion which was committed before they were actually in being; and to point out the channel

channel in which ſin is conveyed from the firſt man to the numerous individuals of his poſterity.

I. I ſhall endeavour to ſhow, that *all mankind, deſcending from Adam by ordinary generation*, SINNED IN HIM, AND FELL WITH HIM, IN HIS FIRST TRANSGRESSION. Now, that all mankind ſinned in Adam, and conſequently, as his natural deſcendents, come into the world ſinners, will appear from the following conſiderations.

Firſt, The *expreſs* declarations of the word of God. To introduce a multiplicity of proofs here is unneceſſary. A paſſage or two may ſuffice. *By one man*, ſays the Apoſtle, *ſin entered into the world, and death by ſin; and ſo death paſſed upon* ALL *men, for that* ALL *have ſinned.* Rom. v. 12. In what extent are the Apoſtle's words here to be underſtood? Whom does he intend by the ALL that have ſinned? Is it to be underſtood of a part of mankind only? No. Sin is of equal extent with death. The univerſality, therefore, of the latter, evinces the univerſality of the former. That all die, experience, no leſs than ſcripture, evinces. Do not infants, as well as adults, die? If death be the effect of ſin, and if infants die, infants muſt be ſinners. Sin they cannot commit in their own perſons. How then come they to be ſinners? The Apoſtle accounts for it. In the laſt clauſe of the verſe he ſpeaks thus—*for that*, or as the phraſe has often been rendered, *in whom*, that is, in Adam, the one man, by whom ſin entered firſt into the world, ALL *have ſinned.* And, agreeably to the Apoſtle, the Compilers of the Catechiſm account for it thus —ALL *mankind, deſcending from him by ordinary generation, ſinned in him, and fell with him, in his firſt tranſgreſſion —For we have before proved both Jews and Gentiles that they are* ALL *under ſin. For* ALL *have ſinned, and come ſhort of the glory of God.* Rom. iii. 9, 23. Nothing can be more explicit and full than the Apoſtolic

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aſſertion. That infants, as well as adult perſons, are included is manifeſt; for, as I ſaid already, the former, no leſs than the latter, die. The former, therefore, as has alſo been obſerved, no leſs than the latter, have ſinned. Now, the only way in which they can be ſuppoſed to have ſinned is expreſſed in the anſwer. And is not this the only way in which it can be accounted for?

Secondly, The univerſal *practical* corruption of mankind. That men of all ages, the young as well as the old, and of all ſtations and conditions, the high and the low, the rich and the poor, are *ſinners*, the ſcripture declares, and daily experience ſhows. How comes it to paſs that the contagion is ſo univerſal? Is it not from an inbred propenſity to evil in all the deſcendents of fallen Adam? Is not original ſin the ſpring of all actual ſins? Do not the latter flow from the former as ſtreams from the fountain? Vain is it to alledge that the univerſal practical depravation of the human race, which none can deny, and which every good man obſerves with deep regret, is the effect of bad example. This method of accounting for it does not comport with well known facts. It is eaſy to produce inſtances of children brought up under the immediate inſpection of godly parents, removed from bad examples of every kind, and yet diſcovering an invention to find out, and an inclination to practiſe, vices which they never ſaw practiſed by others; nay, of which they never had acceſs to hear or read. Is not this a certain proof of a natural propenſity and inclination to evil, and all evil; as well as an averſion and diſinclination to good, and all good? Is it not a demonſtration of the diſmal truth of which I am now attempting a ſhort illuſtration? ALL *mankind*, *deſcending from* the firſt Adam by ORDINARY GENERATION, *ſinned in him, and fell with him, in his firſt tranſgreſſion*; and, therefore, they come into the world ſinners; not only obnoxious to puniſhment for their original father's firſt ſin, but naturally

rally inclined to commit sin in their *own* persons. This inbred inclination they begin at an early period to discover. Even before they can distinguish between the right hand and the left, or discern what is good and what is evil, they discover an aversion to the former, and a propension to the latter. This is that over-flowing fountain, from which proceeds that universal deluge of wickedness which has long overspread the face of the whole earth. What a black picture of mankind in the fallen state does the Apostle exhibit to us! *They are* ALL *gone out of the way, they are* TOGETHER *become unprofitable; there is none that doth good, no not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery are in their ways: And the way of peace have they not known. There is no fear of God before their eyes.* Rom. iii. 12.—18.

Thirdly, From the *universality* of the effects of sin among the descendents of fallen Adam. That death is the effect of sin, or that man could not have been subjected to it, had he not sinned, we endeavoured to prove in a preceding Lecture. That sin is the cause, death the effect, the Apostle affirms in the most express manner in the already quoted Rom. v. 12. That death passes upon infants incapable of committing sin, of which we have repeatedly taken notice, as well as adults who have committed it, the Apostle teaches in the words prefixed to this Lecture. Is death the effect of sin? Does death befal infants, who cannot have committed sin in their own persons? Then they must have sinned in another, or the sin of another must be imputed to them, and it must be on account of it that they are exposed to death.

This point, otherwise inexplicable, the answer explains on principles the most consistent and satisfactory. ALL *mankind, descending from Adam by ordinary generation, sinned in him in his first transgression*; and, there-

fore, by that ſin, though they be guilty of no other, are they obnoxious to death.—I am

II. To ſhow how it comes to paſs that Adam's firſt ſin extends to ALL his natural deſcendents, and they come to be accountable for it. How come they to be accountable for a ſin, to the commiſſion of which they could not be acceſſory? The queſtion has been obviated. The preceding part of the anſwer ſufficiently explains and accounts for it. *The covenant was made with Adam for* HIS POSTERITY, as well as *for himſelf*; and conſequently they, as really as he, are amenable for the violation of it. That it was made with Adam for his natural poſterity, as well as for himſelf; that he was the moſt proper perſon to repreſent us in it; that we could have had no objection to his repreſenting us in it, had we been preſent at the making of it, and our perſonal conſent been aſked,—we ſaw already. Now, if the covenant was made with him as our repreſentative, what he, in that capacity, did muſt be in *equity* placed to our account, and we muſt be concerned in it, no leſs than if we had done it in our own perſons. Whether he obeyed or diſobeyed, ſtood or fell, he did ſo for us then in his loins, as our firſt father, and repreſented by him, as our federal head. While he obeyed we obeyed. When he diſobeyed we diſobeyed. While he ſtood we ſtood. When he fell we fell. The ſin he committed, the guilt he contracted, is placed to our account, no leſs than if we ourſelves had committed the former, and contracted the latter. A nobleman or gentleman is convicted of high treaſon againſt his earthly ſovereign. What is the conſequence? He forfeits his eſtate, as well as his life. Does he forfeit his eſtate for himſelf only? No. The forfeiture extends to his poſterity, as well as himſelf.—Was not Adam guilty of the moſt unnatural, as well as inexcuſable and aggravated rebellion againſt his great ſovereign? Are not we, his children, like our unhappy

happy father, moſt daring rebels againſt Heaven? How juſt, as well as doleful, the complaint! *Hear, O heavens! and give ear, O earth! for the Lord hath ſpoken, I have nouriſhed and brought up children, but they have* REBELLED *againſt me.* Iſa. i. 2. I am

III. To conſider the *way* in which ſin is conveyed from Adam to the numerous individuals of *his poſterity deſcending from him by* ORDINARY GENERATION. The anſwer is conceived in terms calculated not only to reſtrict the tranſmiſſion of ſin from Adam to his *natural* poſterity, or ordinary deſcendents, but to intimate the myſterious channel and mode of communication from him to them. Now, that natural generation is the channel by which ſin deſcends from Adam to his poſterity, which the anſwer evidently intimates, is neceſſarily implied in a number of places of holy writ. I ſhall only remind you of the following. *Adam lived an hundred and thirty years, and begat a ſon in his own likeneſs, after his image; and he called his name Seth.* Gen. v. 3. Adam himſelf had been created an upright and holy man. Now, he was a ſinful and corrupt man. Accordingly, *his own likeneſs*, or *image*, after which he begat Seth, is here appoſed to the image and likeneſs of God, after which he himſelf had been created. Gen. i. 26, 27. Is there not a plain intimation here of the myſterious channel, through which the univerſal depravity of human nature, in the now lapſed ſtate, is communicated by father to ſon, from Adam to the lateſt poſterity? Was Seth a corrupt and ſinful man? Whence did his depravity ſpring? In what did it originate? Was it owing to the influence of bad example? No. It was of an earlier original. He had it from his very conception in the womb. His father begat, and his mother conceived, him a *ſinful* man. His father was a corrupt perſon; and, therefore, the ſon alſo was corrupt. For, ſaith the text, *Adam begat a ſon* IN HIS OWN LIKENESS, *and* AFTER HIS OWN IMAGE; that

is,

is, in the very act of begetting, he communicated that impurity and depravity of nature, in which the ſon reſembled the father.—In ſimilar terms ſpeaks the Pſalmiſt—*Behold, I was ſhapen in iniquity; and in ſin did my mother conceive me.* Pſal. li. 5. The occaſion on which this penitential Pſalm was compoſed is well known. David had been permitted not only to commit the foul ſin of adultery, but to perpetrate the barbarous crime of murder. Theſe ſins he conſiders as ſtreams, and traces them to the fountain; the impurity, and corruption of nature, with which he was conceived and born. For, ſays he, *I was* SHAPEN *in iniquity, and in ſin did my mother* CONCEIVE *me.* My parents were ſinners, and, in virtue of my deſcent from them, I am a ſinner. It was not by imitating their bad example that I firſt became a ſinner. My ſin is of a much earlier date. It is of equal duration with my exiſtence. I was begotten of a ſinful father, and born of a ſinful mother; and from them ſin was communicated to me.

Accordingly, as a ſtrong proof that natural generation is the myſterious channel by which the moral impurity of our nature is conveyed from parents to children, our bleſſed Redeemer, as man, in order that his humanity might eſcape that moral pollution which is common to all other men, was conceived and born in a preternatural and miraculous manner. For, as the evangelical prophet ſpeaks, in a paſſage expreſsly applied to the Meſſiah in the New Teſtament, *A* VIRGIN *ſhall conceive, and,* ſtill remaining a virgin, *ſhall bring forth a ſon.* That it was in order to his eſcaping the moral impurity of nature that he was conceived in this extraordinary and unparalleled manner the ſcripture oftener than once intimates to us. For, ſaid the angel unto the virgin-mother, *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;* that is, thou ſhalt be found with child

child in a manner altogether unprecedented and miraculous; and, therefore, that which ſhall be born of thee, ſhall be a holy thing.

Myſterious, indeed, is the manner in which ſin is communicated and conveyed from Adam to his poſterity. A profound myſtery, no doubt, it is. Many myſteries are there in the natural as well as the moral world. What a myſtery is human generation itſelf! As to the corruption of our nature, which in this myſterious manner is propagated from generation to generation, it certainly cannot be of God. Carefully, therefore, muſt we diſtinguiſh between our nature and the depravity of it. The former is the workmanſhip of God, not the latter. The caſe, ſo far as we can conceive it, ſtands thus. At a particular period, poſterior to our conception, when the body is properly organized and fitted for the reception of the ſoul, the latter is created and infuſed into the former. Thus both the conſtituent parts of our nature, in reſpect of their ſubſtance, are of God. He is the Creator and former of both. But in the formation of them he withholds what a ſubſequent anſwer calls *original righteouſneſs;* that is, that conformity to the holy law, with which human nature was endued in its original ſtate. Hence it only is in reſpect of its ſubſtance that the ſoul comes from God. He withholds original righteouſneſs from it; and, in its unition to the body, it is infected with moral corruption, in a manner which no man on earth can pretend fully to underſtand.

There is only one thing farther in the anſwer to which we need to attend. *All mankind, deſcending from* Adam *by ordinary generation, ſinned in him, and fell with him, in his* FIRST *tranſgreſſion.* His firſt tranſgreſſion was not his laſt. Innumerable other ſins did he afterwards commit. But, by his *firſt* tranſgreſſion, he violated the covenant of works; and, therefore, immediately ceaſed to ſtand and act in the capacity of our repreſentative, and

and federal head. Afterwards he acted only in a private capacity; and, therefore, he *only* was amenable for his after conduct. Accordingly, when the Compilers of the Catechism give us an account of original sin, and mention, as a branch of it, the guilt of Adam's sin imputed to us, they expressly restrict it to his *first* sin.

Having finished what I intended as an exposition of this answer, I shall conclude with a reflection or two for improvement. And

First, Truly God was good to man in his first state. Though the covenant, made with the first Adam, was not, in such a manner as the covenant made with the second, a covenant of grace, yet gracious and good was God to man in the former, as well as in the latter. Eminently is wisdom manifested in the choice of so fit a person to represent us in that covenant. Signally did God display his goodness in insuring to Adam and to us such a rich and glorious reward, in the event of the fulfilment of its condition.

Secondly, We see on the one hand the analogy, and on the other the disparity, between the manner in which God dealt with man in his first, and the manner in which he deals with him in his now fallen state. It hath pleased God all along to deal with man through the intervention of a covenant. Well did the covenant of works befit man in his original state. Admirably is the covenant with the second Adam adapted to the situation of the persons whom he represents in it. What reason had Adam to be thankful, and to wonder when his great Creator proposed a covenant of such a gracious tenor! Especially have we reason to be thankful for the revelation of a covenant so much adapted to our fallen state. Thanks be to God for all his favours. Thanks, in an especial manner, be to him for Jesus Christ.

Thirdly,

Thirdly, How unreaſonably, as well as unlawfully, do we often impeach and quarrel with the divine conduct! How ready are we to blame God for permitting ſin to enter into the world, and eſpecially for making us reſponſible for a ſin which we did not commit? But in great wiſdom and goodneſs, as well as juſtice and equity, as I obſerved already, did God enter into a covenant with Adam as our repreſentative; and for permitting him to violate it, and by the violation of it to introduce both moral and penal evil into the world, he had the moſt important and worthy reaſons. What ignorance and what prejudice do we diſcover when we preſume to find fault with God, or with any of his works and ways! Often does that which is ſtraight appear to us crooked. Apt are the beſt of men in the ſtate of imperfection, through the remainder of indwelling corruption, to be miſtaken about God and his myſterious conduct. What he intends for their good, may appear to them to tend to their hurt.

Fourthly, We all evince ourſelves to be fallen creatures. At a very early period do we diſcover this. What an epidemical diſeaſe is ſin! How univerſal a contagion is it! Long ago did *the Lord look down from heaven upon the children of men, to ſee if there were any that did underſtand and ſeek God. They are all gone aſide. They are altogether become filthy; there is none that doeth good, no not one.*

Fifthly, We ſee whence the wickedneſs, which, as a univerſal deluge, has overſpread the face of our earth, originally flows. All the crimes and ſins which have been committed in our own times, and in the days of our fathers, may be traced back to the firſt ſin of our firſt federal head; all the ſins which we have committed in the ſeveral paſt periods and ſtages of our life, to the corruption and depravity of nature in which we were conceived. What an infathomable depth of depravity and deceit in the human heart!

Laſtly, If we ever enter into eternal life, it muſt be in the way of a covenant very different from that made with the firſt Adam, and in all reſpects ſuperior to it. But how encouraging to think, that, *as in Adam all die, ſo in Chriſt ſhall all be made alive;* and that, *as ſin hath reigned unto death, even ſo grace reigns through righteouſneſs, unto eternal life, by Jeſus Chriſt our Lord. Amen.*

Sin

Sin and Misery Connected.

ROM. v. 12.

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

THE words which I have now read lead our thoughts back to a very early period of the world; and to an event, in which, though it happened thousands of years before we were born, we all had a particular concern. They relate to the first man, from whom we all descend; and to an action, which he, as our representative in the covenant of works, committed; by which he was ruined for ever, and we were ruined in him. Sin having entered our world, death entered along with it. Till sin entered, death was unknown. But when the one entered, the other immediately followed. Between the two there is a necessary connection.

Accordingly, from this text, I may take occasion to remind you, my brethren, of the connection which the

Compilers of our Shorter Catechism state between sin and misery in the following answer. *The fall brought mankind into an estate of sin and misery.*

Of the fall, its extent, the immediate occasion and other circumstances of it, I have spoken already on several preceding answers. Obvious to all is the propriety with which that unhappy change, that man underwent when he sinned, is called the FALL It was the fall of MANKIND. Not only did the first father of the human race fall, but, as saith the answer to the preceding question, *all mankind, descending from him by ordinary generation, sinned in him, and fell with him, in his first transgression.* Accordingly, in the short answer now before us, we have a description of the state into which mankind have fallen. It is a state of sin, and a state of misery. I am not, however, on this occasion, to consider particularly either the sinfulness or the misery of it. Of sin in general, and of that sin in particular, by which our first parents fell from the estate wherein they were created, we have heard already. In what the sinfulness of this state consists, and what the misery of it is, the answers to the two following questions, to which this is intended only for an introduction, will inform us.

The only thing that comes to be considered on this occasion, is the necessary connection between sin and misery. Necessarily are they connected. So the answer intimates. *The fall brought mankind into an estate of* SIN *and* MISERY. A state of sin must be a state of misery. Distinguished sin and misery are; but divided they are not.

First, They are DISTINGUISHED. Sin and the punishment of it are two things very different. The former is of ourselves. It cannot be of God. Sin, as we found on a former occasion, he *permits*. But to it he cannot incline; of it he cannot approve. The punishment of sin, however, is his work. He claims it. *Vengeance is mine, and I will repay it, saith the Lord!* Rom. xii.

xii. 19. *Shall there be evil in a city*, penal evil, *and the Lord hath not done it?* Amos iii. 6.

Secondly, Though sin and punishment be distinguished, they cannot be DIVIDED. The one accompanies the other. Such is the connection between sin and the punishment of it, that, even when the former is only imputed, not inherent, the latter attends it. Remarkably was this exemplified in the case of the second Adam, the Surety of the better covenant. No inherent personal sin had he. In his humanity he was *holy*, *harmless*, and *undefiled*. But, in virtue of the imputation of our guilt to him, he was subjected to the full punishment of our sins, and endured it. For *Christ hath once suffered for sin, the just for the unjust, that he might bring us to God.* 1 Pet. iii. 18. Now, if sin when only imputed be accompanied with punishment, no wonder though, when, as in our case, it is both imputed and inherent, it be attended with misery. Accordingly, were we to review the scripture-account of our fallen state, we would, in instances innumerable, find the sinfulness and the misery of it inseparably connected.

In the text prefixed to this short Lecture, sin and misery are conjoined. For thus it speaks, *By one man sin entered into the world, and* DEATH BY SIN. Had not the one entered, the other would not have entered. The one is the cause; the other the effect. The latter, therefore, necessarily followed the former. No less necessarily are they connected in the following words. *Wherein*, that is, the trespasses and sins mentioned in the end of the preceding verse, *in time past*, says the Apostle to the Ephesian converts, *ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. Among whom also we all had our conversation in times past, in the lusts of the flesh, fulfilling the desires of the flesh and of the mind.* Affecting representation of the sinfulness of our natural state! Of the misery

sery of it we have a short, but comprehensive description in what immediately follows. *And were by nature the children of wrath, even as others.* Eph. ii. 2, 3. Most closely are these two parts of our natural state connected in the Apostolical account of it here. A similar representation does this Apostle give of it in the following passage. *For the sake of which things*, that is, the things enumerated in the foregoing verse, *the wrath of God cometh on the children of disobedience.* Col. iii. 6. The order here, indeed, is somewhat inverted. The misery of our natural state is expressed by the wrath of God which cometh upon us. The sinfulness of it is couched in the phrase, the children of disobedience. Things are not always narrated, in the scriptures, in their natural order. On one occasion the cause is prefixed to the effect; on another the effect to the cause. Similar is the order of the Prophet's words. *The crown is fallen from our head; wo unto us that we have sinned.* Lam. v. 16. The effect is put first, in these words, *the crown is fallen from our head;* the cause last, in the following clause, *we have sinned.*

Conjoined in scripture-declaration, sin and misery ever, in fact, accompany one another. Every sinner that remains in the state, into which the fall brought all mankind, ever has attending him both sin and misery. If in infancy, he has original sin. If in a more advanced state of life, he has both original and actual sin. That infants, as well as adult persons, are exposed to the miseries of this life, as well as death itself, and the eternal consequences of it, the experience of mankind in all ages and places of the world testifies. Our natural state, therefore, on one occasion, is represented as a state of sin, and denominated from the sinfulness of it; on another as a state of misery, and described from the misery of it. Often in the scriptures, as we have heard already, are the sinfulness and the misery of it conjoined. Such is the necessary connection between

between sin and its woful effects, that they are of equal duration. The moment a person becomes a sinner, by imputation or inhesion, he is subject to misery. No instance is to be found, either in our times or in former ages, of a person freed from sin, and not, at the same time, delivered from misery; or of one delivered from misery, and not freed from sin. Freedom from the one and deliverance from the other ever go together. Militant saints, freed from sin, only in part, are only in part delivered from the painful effects of it. Of it, and of its unhappy effects, do we find the most eminent of them complaining. *O wretched man that I am!* saith the Apostle, *who shall deliver me from the body of this death?* Rom. vii. 24. For others, as well as himself, he speaks thus—*We that are in this tabernacle do groan, being burdened.* 2 Cor. v. 4. Triumphant saints, on the other hand, perfectly freed from sin, are also totally delivered from its painful effects. *The* blissful *inhabitant* of the heavenly land *shall not say I am sick: the people that dwell therein are forgiven their iniquity.* Isa. xxxiii. 24. The reason why they are not sick, is, they have no sin. Freed from sin, they are for ever exempted from misery. In their happy experience, that most rich and consolatory promise has its full accomplishment. *They shall hunger no more; neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb, who is in the midst of the throne, in whose blood they have washed their robes and made them white, shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes.* Rev. vii. 16, 17.

Easy is it to account for the necessary connection between sin and misery; and the absolute necessity of deliverance from sin itself, in order to exemption from misery. By sin was the image of God on the human soul obliterated and effaced. By it man not only forfeited the fruition of God, in which only he can be happy, but introduced such deformity and disorder into his frame,

frame, especially his intellectual and moral powers, as quite disqualified and unfited him for it. By sin, in short, he at once incapacitated himself for both glorifying and enjoying God, in which his happiness, and his honour, ever must consist. An unholy man, therefore, must always be an unhappy man.

From the few hints which I have now suggested, we may infer,

(1.) What reason each of us has to be of a lowly disposition. Low, indeed, is the condition into which the fall has brought us. In every view is it a low condition. What a mercy is it that we are not in the lowest hell! Thankful, on this account, ought we all to be. Shall fallen creatures be elated? Shall dust, sinful dust and ashes, be proud? Does not a low condition require a lowly disposition? *God resisteth the proud, but giveth more grace unto the humble.* Jam. iv. 6. *Before destruction, the heart of man is haughty; but before honour, is humility.* Prov. xviii. 12. For, as Hannah sings, *The Lord killeth and maketh alive; he bringeth down to the grave, and bringeth up. The Lord maketh poor, and maketh rich; he bringeth low, and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory.* 1 Sam. ii. 6, 7, 8.

(2.) We may learn what sin is from its effects. The tree is known by its fruit; the cause from its effects. What devastation has sin made in the world! How changed is the world now from what it once was! What a difference is there between man's first, and his fallen state! Far, indeed, has he fallen. Let us lament and bewail his fall. Heaven is offended. Man is ruined. What an evil, what an accursed thing is sin!

(3.) We see the awful infatuation of sinners in a natural state. Dangerous is their situation. But they

are

are unfeeling and fearless. They are under the malediction of Heaven. A load of guilt lies upon them. The wrath of the Almighty, as a tremendous tempest, is suspended, and hovers on their guilty heads. But methinks I hear a person interrupting me. If the state of nature be such, I am not in it; for I feel no such weight; I fear, I foresee no such danger. But unfair and inconclusive, O sinner! is thy reasoning. Thy unfeeling and fearless frame, far from being an infallible evidence that thou art not in the state of nature, is a strong presumption that thou art in it. Naturally are we all in a state of moral or spiritual death; and the dead, we know, are incapable of sensation and feeling.

(4.) How suitable and fit for us, and our malady, is the sovereign cure which Heaven has prepared for us! The original dignity, as well as purity, of human nature have we all forfeited. To extreme misery have we reduced ourselves. But the divine Saviour, in the unfathomable depths, and unmeasurable heighths, of his redeeming love, condescended to pass through a state of the deepest abasement in our world, and in our stead, that he might advance us to the highest dignity and glory of which our nature is capable. *For*, saith the Apostle to the believing Corinthians, 2 Epist. viii. 9. *ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor; that ye, through his poverty, might be rich.*

(5.) What inadequate and mistaken views of salvation do many hearers of the gospel entertain? The only thing for which they are at all solicitous, is to be in the end delivered from going down to the pit. Sin itself they love; though they fear the consequences of it. But a salvation *in* sin is a fiction, a vain dream with which many amuse themselves. What! Deliverance from misery without deliverance from sin; in other words, happiness without holiness! But how consistent, and

how full, is the salvation of which God has given us a revelation in the gospel? It includes salvation from sin itself; and, therefore, deliverance from wrath. *She*, said the angel to Joseph, in relation to the virgin, *shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their* SINS. Matth i. 21. And, as the Apostle affirms, 1 Thess. i. 10. *Jesus delivers us from the wrath to come.*

The

The Sinfulneſs of the Fallen State.

ROM. iii. 23.

For all have ſinned, and come ſhort of the glory of God.

IN manifold reſpects were Jews and Gentiles diſtinguiſhed under the Old Teſtament. Sovereign and diſcriminating is the grace which is manifeſted in the redemption of ſinners of every age and nation. Very different is the ſituation of ſaints in heaven, and ſinners in hell. Greatly does one of mankind differ from another, even in this world. Whence is there ſuch a difference between one and another? Is it natural? No. It is ſupernatural. It is not at all of nature, but wholly of grace. All are naturally on a level. *For*, as ſaith our text, ALL *have ſinned, and come ſhort of the glory of God.*

To the Apoſtle's aſſertion agrees the definition of the ſinfulneſs of our natural condition, which the Compilers of our Shorter Catechiſm have given us in the following anſwer. *The ſinfulneſs of that eſtate wherein*

man fell, conſiſts in the guilt of Adam's firſt ſin, the want of original righteouſneſs, and the corruption of his whole nature, which is commonly called original ſin; together with all actual tranſgreſſions which proceed from it.

The ſtate into which the fall brought mankind is, in the preceding anſwer, repreſented in a twofold view; as a ſtate of ſin, and a ſtate of miſery. Accordingly, in the anſwer, on the conſideration of which I am now entering, we have a more particular account of the ſinfulneſs of it. As ſin is the cauſe, and miſery the effect, the Compilers of the Catechiſm, with great propriety, prefix their account of the former to their account of the latter. The one we have in this, the other we have in the following anſwer. Sin, as we ſaw in a preceding Lecture, is in general twofold, *original* and *actual*. Of both, the account, which this anſwer gives us of the ſinfulneſs of the fallen ſtate, ſpeaks.

With what propriety, and for what reaſons, the ſin, which we bring into the world with us, is called ORIGINAL, to diſtinguiſh it from the ſin, which we commit in our own perſons, called ACTUAL ſin, I had occaſion to ſhow in a former Lecture. I ſhall, therefore, conſider the ſinfulneſs of our natural condition under two heads; what is commonly called *original* ſin, and what is uſually diſtinguiſhed by the name of *actual* ſin. The

I. Part of the ſinfulneſs of our fallen ſtate is comprehended in theſe words of the anſwer. *The guilt of Adam's firſt ſin, the want of original righteouſneſs, and the corruption of the whole nature, which is commonly called original ſin.* This ſin, in all its parts and branches, we bring into the world with us. From our earlieſt infancy we have the guilt of Adam's firſt ſin imputed to us, we want original righteouſneſs, and our whole nature is corrupted. Original ſin may be divided and viewed variouſly.

It

It may be conſidered as *imputed*, and as *inherent*. It comprehends the guilt of Adam's firſt ſin, which, in a manner, and for reaſons explained on a former occaſion, is imputed to us. It includes in it the inherent corruption and depravity of nature; of the myſterious tranſmiſſion and communication of which, from Adam to us, I have alſo had occaſion to ſpeak in my expoſition of a foregoing anſwer.

It may again be conſidered as *privative* and as *poſitive*. It has in it the privation and want of that univerſal conformity of nature to the holy law, which man had in his original ſtate. It includes both privatively a want of original righteouſneſs, and poſitively, an actual imputation of guilt, and the inheſion of univerſal corruption and depravity.

According to the definition of it in the anſwer, it comprehends three things, which I ſhall, in a very curſory manner, review in order.

Firſt, THE GUILT OF ADAM'S FIRST SIN. Who Adam was; what ſin in general is, and its guilt; what Adam's firſt ſin in particular was, we have heard on former occaſions. How the guilt of that ſin comes to be imputed to us, and why his *firſt* ſin only is mentioned, we have ſeen already. Is the guilt of Adam's firſt ſin imputed to us from our earlieſt moments? Then the infant that has not, in its own perſon, contracted either guilt or defilement, is in a ſtate of condemnation, as well as corruption; and, therefore, needs the Saviour, in his atoning blood, as well as in his ſanctifying ſpirit; needs him for juſtification, as well as ſanctification. That the infant is equally guilty with the perſon come to manhood, or that the former deſerves the ſame ſevere puniſhment that the latter does, I do not ſay. But that the one, as really as the other, is guilty, and guilty of death, the ſcripture, often affirms; and experience, as well as ſcripture, teaches. This ſin includes,

Secondly,

Secondly, THE WANT OF ORIGINAL RIGHTEOUSNESS. Of the righteouſneſs which Adam once had, and which each of us, as we deſcend from him, now wants, I have given an account already. On what accounts it is deſigned *original* righteouſneſs it is eaſy to underſtand. Adam, the *origin* and father of all mankind, was endued with it. It may be denominated from the ſtate in which he then was. It was his *original* ſtate. When he paſſed out of his firſt into his fallen ſtate, he was totally deprived of it. The term *righteouſneſs*, in the account which a preceding anſwer gives of man's creation is uſed in a reſtricted ſenſe, and diſtinguiſhed from knowledge and holineſs. In this anſwer, it is intended to be underſtood in a more extenſive view. For by the want of righteouſneſs of which it ſpeaks, we muſt underſtand a privation of all the three things, in which eſpecially that likeneſs to God, which man originally bore, conſiſted; that is, a want of knowledge, of righteouſneſs, and of holineſs. Righteouſneſs in the anſwer admits of a twofold conſideration, as *imputed* and as *inherent*. Had Adam retained his original integrity, and performed univerſal and perpetual obedience, his righteouſneſs would have been imputed to us; and it, rather than our own perſonal obedience, would have entitled us to that eternal life promiſed in the covenant of works. Not only would the obedience, which he, as our repreſentative, on this ſuppoſition, would have performed, been imputed to us, but univerſal purity of nature would have been conveyed from him to us. Is not the tranſmiſſion of guilt and depravity from him to us, in virtue of his diſobedience, a ſufficient proof, that, if he had obeyed, righteouſneſs and holineſs would have been tranſmitted from him to his poſterity?—Having given an account of man's original ſtate, and of the knowledge, the righteouſneſs, and the holineſs, concreated with him in a former Lecture, it is unneceſſary to inſiſt upon this part of the anſwer. It evidently means

a want of knowledge in the underſtanding, and holineſs in the affections, as well as righteouſneſs in the will. This reminds me of the

Third And principal thing to be conſidered in this definition of original ſin; THE CORRUPTION OF THE WHOLE NATURE, *which is commonly called original ſin.* The manner in which upright and holy Adam was not only deprived of his original righteouſneſs, but became univerſally corrupt and depraved, it is not eaſy to underſtand and explain. To account for the origin and entrance of moral evil into our world. as I ſaid on a former occaſion, is one of the moſt difficult taſks ever undertaken by either philoſopher or divine. To follow curious enquirers through all their conjectures and ſpeculations on this ſubject would be tedious, and after all afford but ſmall information or ſatisfaction.

That the firſt Adam was the repreſentative of his whole natural poſterity; that ſin deſcends from him to them; I have, on a former occaſion, endeavoured to ſhow. I have alſo pointed out natural generation as the channel, by which the moral impurity of our nature is conveyed from him to us.

In a very different manner have others accounted for the corruption of mankind. Some have had recourſe to the old *heretical* notion of two firſt principles or cauſes of all things; the one the cauſe of all good; and the other the cauſe of all evil. Others have impiouſly imagined, that God himſelf implants in the human ſoul that propenſity to ſin, with which we all are conceived, and which, at a very early period of our exiſtence, operates and diſcovers itſelf. When, however, we aſk the abettors of this unworthy opinion to reconcile it with the divine perfections, we find them divided among themſelves, and accounting for it in a different manner. One tells us, that in a *judicial* manner, that is, as a juſt puniſhment of the firſt Adam's tranſgreſſion, God infuſes this ſinful propenſion into his unhappy poſterity. Another informs

ſorms us, that this propenſity or inclination to ſin is not ſinful; and, therefore, there is no difficulty or inconſiſtency in ſuppoſing God to be the author of it.—A bare repetition of ſuch hypotheſes is to me, and, I hope, will be to my hearers, a ſufficient refutation of them. Others have accounted for the univerſal depravity of the human race by another hypotheſis. In imitation of the doctrine of certain ancient philoſophers, they ſay, that all the ſouls of mankind were created in the beginning, and ſinned in their then unembodied ſtate. According to this hypotheſis the ſinfulneſs of each individual of mankind, poſterior to the unition of ſoul and body, originates *in* the ſin which was committed by the former long before the firſt formation of the latter. But is not this, to ſay no worſe of it, a conjecture in the higheſt degree improbable? As to the Arminian ſuppoſition, namely, that the univerſal practical corruption of mankind is owing to the unhappy influence of bad example, I have already ſhown, that it is no leſs incompatible with indiſputable facts than with the expreſs teſtimony of holy writ.

The manner, therefore, in which I endeavoured, in a former Lecture, to account for the univerſality of ſin, and the conveyance of it from parents to children, in all generations, earlier and later, even from Adam to the laſt of his poſterity, how inexplicable ſoever it may ſeem, and though queſtions may be ſtarted concerning it, which we are unable to anſwer, appears upon the whole to be ſcriptural, and to comport beſt with the known attributes of Deity. That mankind are univerſally addicted to evil, the experience of all ages, and of all countries, proves. That they are naturally inclined to evil, ſcripture, in places too numerous to be mentioned, teſtifies. In addition to the few texts which I formerly adduced, to prove the univerſal depravity of the human ſpecies in the preſent ſtate, and the myſterious tranſmiſſion of it from Adam to all his natural deſcendents by ordinary generation, let me now recommend to your

ſerious

ſerious conſideration, for a farther illuſtration of this mournful but important truth, the following texts. The affecting account which God gives of the inhabitants of the world previous to the flood, is no leſs applicable to its preſent inhabitants. *God ſaw that the wickedneſs of man was great in the earth, and that every imagination of the thoughts was only evil continually.* Gen. vi. 5. Moſt expreſſive is Job's queſtion. *Who can bring a clean thing out of an unclean? not one.* Job xiv. 4. Similar is the queſtion propoſed by Eliphaz. *What is man, that he ſhould be clean? and he which is born of a woman, that he ſhould be righteous?* Chapter xv. 14. In ſimilar terms ſpeaks the Pſalmiſt. *The wicked are eſtranged from the womb; they go aſtray as ſoon as they be born, ſpeaking lies.* Pſal. lviii. 3. For, as the teacher come from God affirms, *that which is born of the fleſh is fleſh.* John iii. 6. What a picture of corrupt nature, as it ſubſiſts in all mankind in the fallen ſtate, does the inſpired Apoſtle draw in the verſes preceding the text which introduces this Lecture! Is it not in the places quoted, and many others, which I do not ſtay to repeat, in the cleareſt manner intimated, that, in all ages, earlier and later, from the fall of Adam to the preſent day, there is a continued communication of ſin from parents to children, and a conſtant ſucceſſion of ſinful men in the world? Is it not plain, that, though evil example has an unhappy tendency to the increaſe and ſpread of ſin, yet the depravity of mankind is not wholly owing to the infection and imitation of it?

Let us now review this corruption and depravity of human nature in the lapſed ſtate. It is affirmed to be *the corruption of the* WHOLE *nature.* Human nature, as we found formerly, conſiſts of two parts, the *ſoul* and the *body.* The ſoul, as the principal part, was the proper ſeat of that original righteouſneſs which man once had, and has now loſt. It is alſo the chief ſeat of the corruption, of which I am now to ſpeak; and, as the

image of God was impreſſed on the ſeveral powers of the human ſoul in its original ſtate, in a manner correſponding to their nature, and the operations which they perform, the corruption of nature has infected and operates in them in a ſimilar manner. This obſervation might alſo be extended and applied to the body, and the ſeveral members of it. Let us, therefore, in the

1ſt place, Take a ſhort view of the SOUL, and the ſeveral *faculties* of it.

In the UNDERSTANDING, inſtead of knowledge, there is now groſs ignorance. Ignorant are we all by nature of God, and of ourſelves; of our duty, and of our danger; of our intereſt, and our honour. Not only are we naturally without knowledge, but incapacitated and diſqualified for receiving it. What ſtupidity and infatuation, with regard to our beſt intereſts, do we diſcover! How juſt, though grievous, the complaint! *The very* OX *knoweth his owner, even the* ASS *his maſter's crib; but Iſrael doth not know*, ſaith God, *my people doth not conſider.* Iſa. i. 3. Far, indeed, muſt human nature be degraded, when the ox, one of the dulleſt of animals, and the aſs, one of the moſt ſtupid of all the creatures, become man's inſtructors and monitors. How ignorant, and inattentive to their duty and their intereſt are many under a goſpel diſpenſation! If we talk to them of any thing calculated to gratify a vain curioſity, or to promote their worldly wealth, they are all *ear* and attention. But, if we ſpeak to them of the things which belong to their ſpiritual and everlaſting welfare and comfort, they hear as if they heard us not. They underſtand, they care for none of theſe things. Though, conſidering the *time*, the opportunities and advantages which they have had, we might reaſonably expect them now to be fit to be *teachers* of others, they themſelves *have* yet *need that one teach* them *again, which be the very firſt principles of the oracles of God*; *and* they *are ſuch as* yet *have need of milk, and not of ſtrong meat.* Heb. v. 12. How juſtly does

does the Apoſtle deſcribe the imbecility and weakneſs of the human underſtanding, the inability and incapacity of it, for diſcerning and perceiving ſpiritual things in the now fallen ſtate! *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.* 1 Cor. xi. 14.

Did the human WILL, in its original ſtate, univerſally correſpond to the holy will of God? The reverſe is the caſe with it in the now lapſed ſtate. In it there is univerſal oppoſition and contrariety to his will. What he loves we naturally hate. What he hates we naturally love. What he requires we refuſe. What he forbids we do. Againſt his commanding will, the rule of our duty, our corrupt wills ſecretly, but ſtrongly, remonſtrate and ſpurn. At his providential will, relating to our ſituation and temporal lot on earth, our unhallowed wills repine and murmur. Eſpecially is there in our unrenewed wills the ſtrongeſt averſion and oppoſition to God's gracious will concerning our redemption and recovery by Jeſus Chriſt. This occaſions the chief complaint, which the all-ſufficient and ever-willing Saviour has againſt ſinners. *Ye will not come to me that ye might have life.* John v. 40.

Our CONSCIENCES are corrupted, as well as our underſtandings and wills. How faithful a monitor was conſcience to man in his uncorrupted ſtate! On all occaſions was it ready to remind him of his duty, and to excite him to the due performance of it. Far otherwiſe is it with fallen man. In how many is conſcience faſt aſleep! Their conduct in numberleſs inſtances is criminal; but conſcience has ceaſed to be a reprover to them. Great as the danger, with which they are threatened, is, it neglects to admoniſh and forewarn them of it. Often is conſcience miſinformed, and does it err exceedingly. Of the miſinformed and erring conſcience, the Apoſtle Paul furniſhes us with a very ſingular in-

ſtance, in the account which he gives of his unconverted ſtate before king Agrippa. *I verily thought with myſelf*, ſays he, *that I ought*, that I was bound in conſcience and duty, *to do many things contrary to the name of Jeſus of Nazareth.* Acts xxvi. 9. How much to be feared is a benumbed, a ſleeping conſcience; or what the Apoſtle, in his figurative ſtile, calls *a conſcience ſeared with a hot iron!* 1 Tim. iv. 2. Callous and unfeeling the conſciences of ſinners may be for a ſeaſon; but awakened they muſt be,—and ſooner or later they will ſpeak.

The MEMORY, no leſs than the conſcience, is corrupted. How diſinclined, and how diſabled, is it for retaining what is good! A repoſitory and ſtorehouſe of good it once was. But with what are the memories of many men now repleniſhed? With toys and trifles; nay, with leſs and worſe than trifles; with that which, inſtead of contributing to the health and proſperity of the ſoul, is poiſonous and ruinous to it. How neceſſary, but how much neglected, is the ſolemn call to our Jeruſalem! *Waſh thine heart from wickedneſs, O Jeruſalem! that thou mayeſt be ſaved: how long ſhall thy vain*, I may add, vile, *thoughts lodge within thee!* How much is the Apoſtolic exhortation neglected by profeſſors of religion in our times? *Let the word of Chriſt dwell in you richly in all wiſdom; teaching and admoniſhing one another in pſalms and hymns, and ſpiritual ſongs, ſinging with grace in your hearts to the Lord.* How worthy of a place in the memory, in the inmoſt heart, is the word of Chriſt! But with what ſhameful neglect do the greater part treat it!

The AFFECTIONS, no leſs than the ſuperior powers of the ſoul, are corrupted. What anarchy and diſorder has ſin introduced into theſe inferior powers of the ſoul! Often are they miſplaced, and terminate on the moſt unworthy objects. How earthly and ſenſual are they! How often do they run out inordinately toward lawful objects? Often do they carry us on precipitately in the purſuit

purſuit of unlawful objects. We chuſe what we ought to refuſe. We refuſe what intereſt, as well as duty, requires us to chuſe. Of the moſt egregious folly are we guilty. The creature we prefer to the Creator, ſubſtituting the former in place of the latter. *My people*, ſaith God, even my profeſſed people, *have committed two evils: they have forſaken me, the fountain of living waters, and hewed them out ciſterns, broken ciſterns, that can hold no water.*

Such is the corruption of the immaterial part of our nature, and the ſeveral faculties of it! How changed the human ſoul! Let us in the

2d place, Review the other conſtituent part of our nature, the BODY. That this inferior part of our nature is a partaker with the ſuperior in ſin, and a ſharer with it in puniſhment, ſcripture and experience concur to evince. Accordingly, as I ſaid on a former anſwer, there is the *filthineſs of the fleſh*, as well as the *filthineſs of the ſpirit*; and, therefore, as the heart needs to be ſprinkled, the body needs to be waſhed. That corruption, which as an infectious leaven, lurks in the heart, diffuſes and ſpreads itſelf through the whole outward man, rendering the ſeveral members of it unhappily inſtrumental in the commiſſion of ſin. Of the corruption of the body, as well as of the corruption of the ſoul, and of the inſtrumentality of the ſeveral parts of the former in various ſpecies of immorality and vice, to the diſhonour of God, and the ruin of mankind, the Apoſtle, in the verſes preceding our text, has given us a moſt affecting, but juſt, repreſentation. And, as the Prophet ſpeaks, *The whole head is ſick, and the whole heart faint. From the ſole of the foot, even unto the head, there is no ſoundneſs in it; but wounds and bruiſes, and putrifying ſores: they have not been cloſed, neither bound up, neither mollified with ointment.* Iſa. i. 5, 6. No member of the body has eſcaped the contagion of ſin. In inſtances innumerable are the ſeveral members of it inſtrumental in the commiſſion of ſin.

How

How often are our HANDS and our FEET, which ſhould be ever ready to run the errands, and perform the work, that God aſſigns to us, employed in the ſervice of ſin and Satan! Often are our EYES, with which we ought to contemplate his works, and to read his word, employed in a manner not only unprofitable and vain, but moſt pernicious and hurtful. The Apoſtle Peter, deſcribing the unhappy ſeducers in both his own and other times of the world and the church, among many other things, tells us, that *they have* EYES *full of adultery, and that cannot ceaſe from ſin.* 2 Pet. ii. 14. In how improper and unlawful a manner do many uſe their EARS, as well as their eyes! Often are they ſhut againſt what they ought to be ready to hear, and open to what they ought not to hear. How open are the ears of many to every ſpecies of defamation and reproach! Often and juſtly has it been obſerved, that were there fewer to receive and ſpread evil reports, there would be fewer to invent and raiſe them. One eſſential part of the character of a genuine citizen in Zion is, *He taketh not a reproach againſt his neighbour.* Pſal. xv. 3. It is not enough that he doth not raiſe an injurious report. He does not readily, but with reluctance, receive it.

Of what evil and miſchief is the TONGUE the unhappy inſtrument? To the moſt impious and baſe purpoſes is that excellent faculty of ſpeech, the glory of human nature, proſtituted and debaſed. In the moſt daring manner do many open their mouths againſt Heaven, and ſhockingly defy him who made them. *They*, to borrow the words of the Pſalmiſt, *ſet their mouths againſt the heavens, and their* TONGUE *walketh through the earth.* Pſal. lxxiii. 9. *With our* TONGUE *will we prevail*, ſay they, *our lips are our own: who is Lord over us?* Pſal. xii. 4. With what oaths and imprecations, and lies, is God every day, every hour, affronted and inſulted! How often is the Apoſtle's deſcription

of

of the depravity of the human tongue, in the ſeveral branches of it, exemplified! *If any man offend not in word*, ſays he, *the ſame is a perfect man, and able alſo to bridle the whole body. Behold, we put bits in the horſes mouths that they may obey us; and we turn about their whole body. Behold alſo, the ſhips, which, though they be ſo great, and are driven of fierce winds, yet are they turned about with a very ſmall helm, whitherſoever the governor liſteth. Even ſo the* TONGUE *is a little member, and boaſteth great things. Behold how great a matter a little fire kindleth! And the* TONGUE *is a fire, a world of iniquity: So is the* TONGUE *among our members, that it defileth the whole body, and ſetteth on fire the courſe of nature: and it is ſet on fire of hell. For every kind of beaſts, and of birds, and of ſerpents, and things in the ſea, is tamed, and hath been tamed of mankind: But the* TONGUE *can no man tame: it is an unruly evil, full of deadly poiſon. Therewith bleſs we God, even the Father; and therewith curſe we men, which are made after the ſimilitude of God. Out of the ſame mouth proceedeth bleſſing and curſing. My brethren, theſe things ought not ſo to be.* Jam. iii. 2,—10. Such is the corruption of mankind!

From the curſory view which I have taken of human nature in the preſent ſtate, the following particulars are manifeſt.

(1.) This corruption is, in a twofold reſpect, *univerſal*; in reſpect of *perſons*, and in reſpect of *parts*. It has overſpread the whole human race. It extends to the whole man, inward and outward.

(2.) It is a *hereditary* evil, deſcending from parents to children in all ages and generations, earlier and later.

(3.) It is the ſame in the numerous deſcendants of Adam, in all times and places of the world. It is not the guilt of all, or of any one of the ſins of our immediate parents that is imputed to us, as their children. They ſtood in a natural only, not a federal relation to us.

us. It is the guilt of Adam's firſt ſin that is imputed to us all. The ſame original ſin, inherent, as well as imputed, deſcends from the firſt man to every individual of his natural poſterity.

(4.) This corruption of nature is known in the ſcriptures by different names. It is called *the old man. That ye put off*, ſays the Apoſtle, *concerning the former converſation, the* OLD MAN, *which is corrupt, according to the deceitful luſts*. Eph. vi. 22. Eaſy is it to ſee why it is called the *man*. It is not reſtricted to any one part of the man, either the inferior or ſuperior part; but extends to the whole. No leſs obvious is the reaſon for which it is deſigned the *old* man. In the Apoſtle's words it denotes the remaining corruption of militant ſaints in oppoſition to their renewed part, called in the context *the new man*. Now, though all militant ſaints have both a corrupt and a gracious part, the former is in them all *older* than the latter. The one they have from their firſt birth; the other only from their ſecond birth. For, as our divine Redeemer ſpeaks, *that which is born of the fleſh is fleſh, and that which is born of the Spirit is ſpirit*.

This reminds me of another epithet by which the ſcripture expreſſes the corruption of nature. Often in the ſcriptures of the New Teſtament is it called *fleſh*. *The* FLESH, ſays the Apoſtle, *luſteth againſt the ſpirit, and the ſpirit againſt the* FLESH, *and theſe are contrary the one to the other; ſo that ye cannot do the things that ye would*. Gal. v. 17. Is not this a plain intimation of the unhappy influence which the corruption that is ſeated in the heart has upon the material and fleſhly part? Does it not intimate how ſordid and baſe a thing ſin is, and how our nature is degraded and debaſed by it? In the purſuit of the loweſt and baſeſt gratifications are unſanctified men engaged. It was by preferring the body, and the gratification of its ſenſual appetites, to the ſoul and the felicity of it, that man firſt ſinned and fell. All

along

along have the unhappy poſterity of fallen Adam reſembled and imitated their fooliſh firſt parents. The mortal body is gratified and pampered. The immaterial and immortal part is neglected and murdered. With the *moſt* obvious propriety, therefore, is the epithet *fleſh* applied to mankind, now in a ſtate of ſin and mortality. *The Lord ſaid*, in relation to the inhabitants of the antediluvian world, *My Spirit ſhall not always ſtrive with man, for that he alſo is fleſh: yet his days ſhall be an hundred and twenty years.* Gen. vi. 3. *The voice ſaid, Cry. And he ſaid, What ſhall I cry? All* FLESH *is graſs, and all the goodlineſs thereof as the flower of the field.* Iſa. xl. 6.

(5.) This depravity of nature is *ſuch* that it can be removed by a *ſanctifying* work of the Spirit *only*. Illuſtriouſly is wiſdom diſplayed in the method which God by the goſpel has revealed for delivering us from corruption, as well as condemnation. As we do by natural generation derive the depravity of nature from the firſt Adam, by ſupernatural regeneration we derive purity from the ſecond Adam. For, as *that which is born of the fleſh is fleſh*, ſo *that which is born of the Spirit is ſpirit. If any man be* ſavingly *in Chriſt*, the quickening head of the new covenant, by a regenerating work of his Spirit, *he is a new creature.* Happy, indeed, is the man that has experienced the commencement of this good work, and that now experiences the progreſs and advancement of it; for the commencement is an infallible evidence of the conſummation of it.

Thus the corruption of nature, of which I have given you a ſummary view, is what we, in an eſpecial manner, intend by original ſin. It is not, indeed, the whole of that ſin or the only thing which we intend by it. We do not exclude the guilt of Adam's firſt ſin, or the want of original righteouſneſs. Theſe are neceſſarily included in the adequate idea of original ſin. The depravity of nature ever neceſſarily ſuppoſes the privation of original righteouſneſs and primeval purity. How ſtrong is the

propenſity to evil in mankind fallen and corrupted! What incapacity and inability for good is in them! What an averſion to it! The univerſal and total depravation of our natures let us inceſſantly bewail. For the renovation of it let us, day after day, pray. He only who made man ſinleſs can ſanctify him in his now ſinful ſtate. The

II. Part of the ſinfulneſs of our natural condition includes all the *actual* tranſgreſſions which proceed from that natural corruption of which I have ſpoken. It is expreſſed in theſe words of the anſwer, *Together with all actual tranſgreſſions which proceed from it.*

The reaſons why ſin of the one kind is denominated *actual*, in contradiſtinction to ſin of the other kind, is obvious. The one is, the other is not, actually committed by us in our own perſons. This part of the ſinfulneſs of the natural ſtate is not of equal extent with the former. Natural corruption is to be found in all the ordinary deſcendants of Adam, even in infants unborn, as well as born. Actual ſin is committed by ſuch *only* as have arrived at the actual exerciſe of their rational powers, and are capable of knowing the law, of which ſin ever is a tranſgreſſion, or to which it is a want of conformity.

The anſwer ſpeaks of actual *tranſgreſſions* in the plural number. The individuals of mankind are multiplied to an aſtoniſhing and unknown number. The ſins even of an individual exceed number. Who can enumerate his own errors and offences? What numberleſs ſinful motions ariſe within us! What countleſs idle and ſinful words have we ſpoken! In inſtances innumerable have we neglected what we ought to have done; and, in inſtances no leſs innumerable, have we done what we ought not to have done. Can you number the numberleſs hairs of your head? or can you count the countleſs vapours and drops contained in a thick

thick cloud? Still leſs can you number your ſins of omiſſion and commiſſion; the ſins of your earlier and of your riper years. Accordingly, the pardon of our ſins is expreſſed in a manner, which beſpeaks, at once, their vaſt number and high aggravations. *Come now, let us reaſon together, ſaith the Lord, though your* SINS, your numberleſs, as well as aggravated, *ſins, be as ſcarlet, they ſhall be white as ſnow; though they be red like crimſon, they ſhall be as wool.* Iſa. i. 18. *I have blotted out,* ſaith God to the church, AS A THICK CLOUD *thy* TRANSGRESSIONS; *and, as a cloud, thy* SINS. Chap. xliv. 22.

It remains now, that I direct your attention, for a few moments, to the connection intimated in the anſwer, between *original* ſin and *actual*. *The ſinfulneſs of that eſtate into which man fell, conſiſts in the guilt of Adam's firſt ſin, the want of original righteouſneſs, and the corruption of his whole nature,* TOGETHER *with all actual tranſgreſſions which proceed from it.* For an obvious reaſon is original ſin introduced firſt, and actual ſin laſt. The former, as we have again and again obſerved, is the cauſe; the latter the effect,—and the cauſe is underſtood to precede the effect.

The connection between original ſin and actual is not, indeed, ſuch, that the former muſt always be accompanied with the latter. Such as die in infancy, and are ſaved from original ſin, are for ever exempted from actual. But, though original ſin is not always accompanied with actual, the latter always implies the former. In other words, though there may be original ſin where there is no actual, there can be no actual ſin where original is not.

Let me, therefore, ſuggeſt to your conſideration ſome of the many paſſages in which the ſcripture ſtates the cloſe connection between original ſin and actual. It is queried, *who can bring a clean thing out of an unclean?* Differently, indeed, has this place been inter-

preted and applied. Of the propagation of ſin from parents to children has it been underſtood. But to individuals and their actions it may alſo be applied. Are their actions unholy? The reaſon is, they themſelves are unholy. A ſimilar repreſentation have we in the words of the Pſalmiſt. *They are corrupt; they have done abominable works. There is none that doeth good.* Pſal. xiv. 1. Is it aſked, how it comes to paſs that they do abominable things, that no one of them doeth good. The reaſon is, they themſelves are corrupt. Such as the cauſe is, ſuch muſt the effects be. In terms the moſt expreſſive and plain is this important truth affirmed in the following words, *The wicked are eſtranged from the womb; they go aſtray as ſoon as they be born, ſpeaking lies.* Pſal. lviii. 3. cited formerly. Whence is it, that mankind go aſtray in their own perſons almoſt as ſoon as they be born? The reaſon is obvious. They are eſtranged from the womb; that is. from their very formation they are, by an inbred principle, inclined to evil. To all which agree the words of the church. *We are all as an unclean thing, and all our righteouſneſſes as filthy rags.* Iſa. lxiv. 6. How comes it to paſs. that all our righteouſneſſes are as filthy rags, that all we do is defiled? The reaſon is, we ourſelves are unclean.

On this important ſubject the New Teſtament is not leſs explicit than the Old. Moſt expreſſive are our Lord's own words. *Ye ſhall know them by their fruits—Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit.* Matth. vii. 16, 17, 18. Is not the corrupt tree a fit emblem of our depraved nature; and its evil fruit of our corrupt converſation? To the words of our Lord I may add thoſe of his Apoſtle. *In time paſt ye walked according to the courſe of this world, according to the prince of the power of the air, the ſpirit that now worketh in the children of diſobedience.* Eph. ii. 2. cited already.

ready. May not the phraſe, *the children of diſobedience*, intimate the depravity of our nature, or that principle of diſobedience which is in us from our earlieſt childhood and infancy? The corruption of our lives evidently is expreſſed by our *walking according to the courſe of this world, according to the prince of the power of the air.*

Thus often and plainly does the ſcripture intimate to us the neceſſary connection between the natural depravity of our hearts, and all the practical enormities with which we are chargeable in our deportment.

This is a ſummary view of the ſinfulneſs of the fallen ſtate. From what hath been ſaid, we may learn,

Firſt, The diſmal ſituation in which each of us either is or at leaſt has been. It is, as we will ſee when we explain the ſubſequent anſwer, a ſtate of extreme miſery and danger. Eſpecially is it a ſtate of ſin. It is a ſtate of both condemnation and corruption. Guilty is the infant unborn, as well as born. Is the adult addicted to evils and crimes of which the infant is incapable? To thoſe very crimes is the infant, though unconſcious of it, inclined.

Secondly, Ineffectual muſt external reformation be without internal renovation. Far is it from being ſufficient for a perſon to refrain from groſſer pollutions, in which, perhaps, in times paſt he has indulged himſelf. He may be *another* man, while he is not a *new* man. It is not enough to lop off the branches of groſs outward tranſgreſſions. The ax muſt be laid to the root of the tree of the depravity of nature. Hence we ſee,

Thirdly, The indiſpenſable neceſſity of a regenerating work of the Spirit. How ſuitable and conſolatory is the promiſe! *A new heart will I*, ſaith God, *give unto you, and a new ſpirit will I put within you; and I will take away the ſtony heart out of your fleſh, and I will give you an heart of fleſh. And I will put my Spirit within you, and cauſe you to walk in my ſtatutes; and ye ſhall keep my judgments, and do them.* Ezek. xxxvi. 26, 27. The great

great queſtion as to us all is, whether theſe words be verified, and the good work of ſanctification begun, in us or not.

Fourthly, We ſee eſpecially the neceſſity of the Spirit, as the Spirit of *conviction*, to diſcover to us the ſin of our nature. Actual, as well as original ſin, does the Spirit diſcover to us. The former, as moſt obvious, he probably diſcovers firſt to the ignorant and careleſs ſinner, and traces it as a ſtream up to the fountain of the depravity of nature whence it proceeds. This natural corruption lies deep and latent in the heart. It eſcapes the notice of ſuperficial profeſſors of religion. To nothing are they greater ſtrangers than to their own depraved hearts. But the Spirit, when he deals effectually and ſavingly with ſinners, leads them into their own hearts. He that *ſearcheth all things*, even *the deep things of God*, probes the heart of the ſinner, and diſcovers the latent wickedneſs that is in it. The great queſtion is, whether we have the experience of ſuch a convincing work.

Fifthly, We ſee the importance and neceſſity of early religious inſtruction to children. From their earlieſt moments are they ſinners; and do they need a Saviour. How important and neceſſary then is it for them to be inſtructed betimes concerning their original, as well as early actual ſins, and the danger to which they are expoſed? What a happineſs to children is it when they have godly parents, and their parents are enabled to be faithful to them! What a mercy is it, that, as infants are ſinners, the Saviour ſaves infants, as well as others!

The Misery of the Fallen State.

EPHES. ii. 12.

That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise; having no hope, and without God in the world.

THIS excellent Epistle, though intended for the use of all the churches of Christ to the end of the world, is directed immediately to the church which had been collected, and now flourished in the city of Ephesus —This was one of the most famous cities in the Lesser Asia. It is said to have been built as early as the times of David; or, perhaps, much earlier. It was situated on the river Cayster. Especially was it famous for a temple dedicated to the goddess Diana. This magnificent edifice is said to have been four hundred and twenty-five feet in length; and two hundred and twenty in breadth. Its roof was supported by a hundred and twenty-seven pillars, seventy feet high; twenty-seven

ty-seven of which were curiously carved, and all the rest finely polished. The plan of this celebrated building was contrived by Ctesiphon. Of such extent and exquisite workmanship was it, that, from the laying of the foundation to the finishing of it, there was a period of no less than two hundred and twenty years. But how precarious and fluctuating are all things in this world! The once famous city of Ephesus has now dwindled into an obscure village! Variable is the state of the church, as well as of the world. A very few only of the inhabitants of that place now bear the name of Christians.

The Apostle in this context reminds the Ephesian converts that they were under special obligations to discriminating grace. In the most wretched circumstances did grace find those Ephesians. They *were*, as the text expresses it, *without Christ*, without the knowledge of him, and an interest in him. They were *aliens from the commonwealth of Israel*, excluded from the special immunities and privileges, civil and sacred, of the literal Israel. Especially were they strangers to the holy community and fellowship of the spiritual and believing Israel. They were *strangers from the covenants of promise*. The covenant by which the redemption of the church is effected, which, for this reason, is called the covenant of redemption, must be intended here. On account of the different administrations of it in the earlier and later ages of the church, may it be put in the plural number. Till the gospel was preached to them, they did not so much as know that there was such a covenant. They were *without hope*. They knew not Christ, who is the only foundation of our hopes for eternity. To say, in one word, all that can be said, they were *without God in the world*. The word literally is, they were Atheists. They were without the true knowledge of God, without his favour, and the fruition of him. Wretched condition! Such, however, is the situation in

in which grace finds *all* the saved! Is it the situation of the nations and individuals only to whom the gospel has not been preached? Is it not the situation of numbers to whom the gospel is preached? Is it not the natural state of all mankind fallen? Sinful, and therefore miserable state!

Of the sinfulness of this state I have spoken already. Of the misery of it I am now to speak. May the Spirit of conviction impress both the sinfulness and the misery of it upon the conscience of the careless sinner! What I intend now is to explain that definition of the misery of the fallen state which the Compilers of the Catechism give us. *All mankind, by their fall, lost communion with God, are under his wrath and curse, and so made liable to all the miseries of this life, to death itself, and to the pains of hell for ever.*

With the most evident propriety is the sinfulness of our natural condition prefixed, and the misery of it subjoined. The one is the procuring cause of the other. Between the two, therefore, we have already found a necessary connection.

The subjects of this misery are ALL MANKIND; that is, the first Adam and all his *natural* posterity, or *all mankind descending from him by ordinary generation.* A great number of mankind indeed, are now totally freed from misery, as well as sin. So are the spirits of just men made perfect in the celestial world. But they, no less than others of mankind, were once in a state of sin and misery. Countless thousands of mankind are yet unformed and unborn. But they are, in due time, to be conceived in sin and misery. The saved, no less than others, were represented by Adam in the covenant of works; consequently must have sinned in him, and fallen with him, when he sinned and fell. Therefore are they naturally in a state of sin, and a state of sin must ever be a state of misery.

How mankind came to be involved in such misery

and ruin, the answer intimates. *All mankind,* BY THE FALL, &c. Having spoken of the fall on former occasions, I proceed to the principal part of the answer; the description which it gives us of the misery of our fallen state. Now this misery comprehends in it especially three things; the loss of man's former felicity; the misery under which he now comes into the world; and the misery to which he is liable and exposed. This last article includes in it three things; *the miseries of this life*; *death itself*; *and the pains of hell for ever.*

But, before I enter on the consideration of this description of the misery which attends our fallen state, it may not be unnecessary to take notice of a question that has long been agitated among theological writers. It is queried, whether persons dying in infancy be exposed to this misery in its full extent. On this question we find writers not a little divided in their sentiments. It has been imagined, that all who die in infancy will be infallibly blessed and happy for ever. The abettors of this opinion, however, are not fully agreed among themselves. One supposes that infants come into the world innocent; and therefore cannot be unhappy. But this opinion is utterly incompatible with the doctrine of original sin; which, I hope, I have irrefragably evinced and confirmed. Another supposes, that, though they bring original sin into the world with them, they all are saved from it. Godly parents, who have been enabled by faith to devote their infants to the Lord at baptism, or on any other occasion, have, indeed, no small encouragement to hope, in relation to them, the things which accompany salvation. This is not only a most consolatory thought, but an opinion to which the scripture seems to me to give countenance. It has been the opinion of different writers, that, though many who die in infancy may not be saved, they are exposed to a punishment very slight and easy in comparison of that of others who die in an advanced age.

What

What they mean, in short, is, that the former suffer only the punishment of *loss*, not of sense. One thing is certain. In the punishment of the wicked, as well as in the glory of the righteous, there are degrees. That the punishment of one sinner will be tolerable in comparison of that of another, our Lord has expressly informed us. *Verily, I say unto you, it shall be more* TOLERABLE *for the land of Sodom and Gomorrah, in the day of judgment, than for that city.* Matth x. 15. The

I. Thing, in this account of the misery of our fallen state, is the *loss* of that felicity which man possessed in his original state. *All mankind, by their fall,* LOST COMMUNION WITH GOD, &c. Now, what the felicity was which innocent man enjoyed, he himself could best tell. In conformity to God, and in communion with him, man's felicity and dignity ever must consist. During the original state, man had constant access to God and uninterrupted communion with him, of which we cannot now form an adequate idea. What a loser is man by his sin and fall! Had not the second Adam interposed, his loss must have been for ever irreparable.

Man, by his sin, *disqualified* and unfitted himself for glorifying as well as enjoying, God. Into this comfortless situation he brought not only himself but his unhappy posterity; and in it he left them. Accordingly, though sinners under a gospel-dispensation have access to God, to enjoy, as well as to glorify him, they are naturally incapable of the former no less than the latter. They need, therefore, the sanctifying Spirit of Jesus Christ to qualify and fit them for the fruition of God, as well as his all-perfect righteousness to entitle them to it. Hence the Apostle's grateful acknowledgment for others, as well as himself. *Giving thanks unto the Father, which hath made us* MEET *to be partakers of the saints in light:* Col. i. 12.

When man fell, he *forfeited* a title to communion with

God. At once did he forfeit what he had in poſſeſſion, communion with God on earth; and what he had in proſpect, uninterrupted and endleſs communion with God in heaven. God and he were now at variance; and, therefore, all comfortable intercourſe between them marred. For, *how can two walk together except they be agreed?* Amos iii. 3.

A common relation, indeed, ſubſiſted between God, as the Creator, and man, as his creature. As a man, he was ſtill a partaker of the providential bounty of God; and in operation, as well as being, upheld by him. But the federal relation between God, as his God in covenant, and man, as the friend of God, was now violated and broken. That ſweet fellowſhip, therefore, which they had one with another now ceaſed. Accordingly, he, whoſe very life lay in conſtant intercourſe with God, was now afraid of him, and ſought rather to ſhun him. For, when *they heard the voice of the Lord God, walking in the garden in the cool of the day, Adam and his wife hid themſelves from the preſence of the Lord God among the trees of the garden* No wonder though man was afraid; for God was offended. As a certain indication that man had incurred God's diſpleaſure, and forfeited his former comfortable intercourſe with his Maker, he was expelled from paradiſe. *So he* DROVE *out the man; and he placed at the eaſt of the garden of Eden, Cherubim and a flaming ſword*, a fearful emblem of the vindictive wrath of Almighty God, *which turned every way to keep the tree of life.* Now, the life promiſed in the covenant of works was forfeited, and all friendly intercourſe with God in the way of that covenant for ever at an end. Let us, in the

II. *place*, Attend to the *miſery* under which fallen man comes into the world. *All mankind, by their fall,* ARE UNDER THE WRATH AND CURSE of God. Wrath, when applied to the infinite God, and when applied

to

to his creatures, must be understood very differently. Applied to him, the great JEHOVAH, it must be interpreted in a manner consonant to the absolute perfection of his nature, with which all human passions are utterly incompatible. It must denote, in general, the tremendous effects of that holy resentment which arises from the contrariety there is in sin to his immaculate nature. What the extent of the wrath of Almighty God is, his omniscient Self only knows. How significant the question, and the declaration subjoined to it! *Who knoweth the power of thine anger? even according to thy fear is thy wrath.* Psal. xc. 11.

Glorified saints in heaven, on the one hand, know felicity, and condemned sinners in hell, on the other, know misery, in perfection. What the extent of infernal misery is we know not. Who would wish to make the awful experiment? *Upon* sinners in the infernal state, *wrath* comes to the *uttermost*. But what the extent of the phrase, the *uttermost* of the wrath of the Almighty is, who can pretend to say? What reason then have *sinners in Zion* to be *afraid?* No wonder though *fearfulness surprise the hypocrite. For who among us can dwell with devouring fire? who among us can dwell with everlasting burnings?* Isa. xxxiii. 14.

Sinners are said to be UNDER the wrath of God. The manner of expression exactly coincides with our Lord's own words. *He that believeth not the Son shall not see life; but the wrath of God abideth* ON *him.* John iii. 36. It hovers on the guilty sinner's head. It lies upon him, though he feels it not. Who can think of the situation of Sodom and Gomorrah and their wretched inhabitants, when the storm of brimstone and fire hung over their heads, ready every moment to burst and fall upon them, and not be shocked? But what is a tempest of brimstone and fire, though tremendous beyond imagination, in comparison with the wrath of JEHOVAH?

Fallen

Fallen man is said to come into the world *under* the *curse*, as well as the wrath of God. By the former we may understand the condemnatory sentence of the broken law, by which the guilty sinner is bound over to the latter. *For as many as are of the works of the law are under the* CURSE; *for it is written,* CURSED *is every one that continueth not in all things which are written in the book of the law to do them.* Gal. iii. 10. Thus, as sin is ever attended with guilt, and each of us is conceived and born a sinner, each of us comes into the world in an *accursed* state. The import of the maledictory sentence of the broken law, and the nature, as well as the extent of the punishment, to which it dooms guilty sinners, will appear from the consideration of the

III. Third thing in this account of the misery of our fallen state—*All mankind, by their fall,* have not only *lost communion with God,* and *are under his wrath and curse,* but are LIABLE TO ALL THE MISERIES OF THIS LIFE, TO DEATH ITSELF, AND TO THE PAINS OF HELL FOR EVER. Here are *three* things, the miseries of this life; death itself; and the pains of hell for ever.

First, The miseries of this life. On a former occasion we found, that the life promised in the covenant of works included not only the continued union of soul and body, but the felicity and comforts of life. We said, on the other hand, that the death threatened in that covenant comprehended not only the actual separation of soul and body, but also a forfeiture of the comforts of life, and the infliction of temporal calamities, which are the forerunners and beginnings of death. Thus the moment man sinned, he began to suffer in both soul and body. What a long train of temporal miseries and woes did sin introduce into the world! To what a complication and variety of temporal calamities and maladies is fallen man subjected! Affecting, indeed,

deed, is the account which the sacred history gives us of the consequences of the fall. To all the three concerned in it, *the serpent*, *the woman*, and *the man*, and even to the earth, the theatre on which this fatal tragedy was acted, do they extend. THE LORD GOD SAID UNTO THE SERPENT, *Because thou hast done this, thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed: it*, or he, *shall bruise thy head, and thou shalt bruise his heel.*—UNTO THE WOMAN HE SAID, *I will greatly multiply thy sorrow and thy conception: in sorrow shalt thou bring forth children; and thy desire shall be toward thy husband, and he shall rule over thee.*—AND UNTO ADAM HE SAID, *Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee: and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread; till thou return unto the ground, for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.*

A full enumeration and detail of the temporal miseries and maladies, to which sin has exposed fallen man, I will not attempt. They attend man in all the stages of life, from his birth to his death. Justly has it been observed, that man is born crying, lives complaining, and dies disappointed from the world. These miseries attend men in all stations and conditions of life, from the king on the throne to the beggar that sits on the dunghill. Who ever described the vanity and calamities of human life in more plaintive and moving strains than the most celebrated prince that ever swayed an earthly sceptre? He does it in an advanced age, having previously experienced a great variety of worldly

worldly gratifications and pleasures, as well as disappointments and trials. Rather than quote particular passages to you, I recommend to you a careful perusal of the whole book of Ecclesiastes. In all relations and circumstances is man exposed to miseries and distresses; in the married state as well as the unmarried. If the married state has its comforts, it also has its crosses. The husband often is a heavy trial to the wife, and the wife to the husband. Often are parents a trial to their children; and children bring down the grey hairs of their parents with sorrow to the grave. At an early period did man begin to experience family-affliction. Fratricide is one of the earliest crimes committed in our world. Cain, to the inexpressible grief of his parents, most unnaturally embrued his hands in the blood of his brother Abel. The dying complaint of the man according to God's own heart reduplicated mainly upon his family-trials. His household was not such in point of either piety or prosperity as he could have wished. 2 Sam. xxiii. 5.

Families, once the most flourishing, have become wholly extinct. Cities of vast extent, and exceedingly populous, have been overturned; and scarce a vestige of their former grandeur now remains. Travellers are very much at a loss to ascertain the spot on which they stood. Nations, formerly most prosperous and powerful, have been totally exterminated. Empires and kingdoms most opulent and mighty have been subverted and totally ruined. What war and blood shed, massacres and cruelties, have been perpetrated in the world! For thousands of years has our world been an Aceldama, a field of blood. The barbarities which have been perpetrated by human beings, and the havoc which they have made of one another, are a lasting disgrace to human nature; and the recital or recollection of them hurts the feelings, not only of the Christian, but of the man. Were I to ransack the history of the world,

world, of even the world called Christian, I might find materials for many volumes on this painful subject.

Ungrateful man! having risen in rebellion against the great Governor of the world, the inferior creatures have thrown off their former subjection to him. The beasts of the earth, the fowls of the air, and the fishes of the sea, have become the executioners of divine vengeance; and the several elements have fought against sinful man. Heaven above and the earth below have conspired for his destruction and ruin. For a fearful specimen of the public calamities which sin has introduced into the world, let us take a cursory view of the final destruction of Jerusalem, and dispersion of the Jews a few years after our Lord's ascension.

Of the fearful prodigies and signs which preceded this dismal event, many writers have taken notice. A star, in the form of a sword, hung over the city of Jerusalem a whole year. In the dead of the night, at the time of the feast of tabernacles, a light, similar to that of the sun in his meridian splendor, shone for half an hour on the temple, and the places contiguous to it. The great eastern gate of the temple, which was all of solid brass, and which twenty men were scarcely sufficient to shut, though fastened with strong bolts, suddenly opened of its own accord. Armies were seen engaging one another in the air. The priests, watching in the temple at the feast of Pentecost, heard a voice, as of a great multitude, crying, *Let us go hence.* For no less than seven years and a half, a country man, called Jesus, ran up and down the streets of Jerusalem, especially at their solemn festivals, crying, in doleful accents, *Wo to Jerusalem! Wo to the city! Wo to the people! Wo to the temple!* and, though he was cruelly punished, nothing could restrain him from crying; till at last, as he was uttering these words, *Wo to myself also!* he was struck dead by a stone from a sling.—These awful tokens and warnings were far from being insignificant

and vain. The catastrophe which they prognosticated exceeds description.

Soon did the Roman army, under Vespasian, invade their country from the north-east, spreading desolation through city and country. The Jews, under a fearful and judicial infatuation, instead of submitting to the merciful Vespasian, madly resisted; nay, bent on their own destruction, they, in many places, fought and massacred one another. At Jerusalem, especially, was the scene bloody and tragical beyond imagination. The destruction of that unhappy city happened at the time of the passover, when, it is supposed, there might be a considerably greater number in it than in all North Britain.

Its inhabitants, as an additional evidence of their infatuation, were divided into factions and parties. These, though they occasionally united, to make furious, but unsuccessful, sallies on the Romans, often murdered one another. They even murdered the inhabitants in sport, pretending to try the sharpness of their swords. The multitudes of unburied dead bodies, corrupting the air, produced a fearful pestilence. Along with sword and pestilence, famine prevailed to such a degree that they fed on one another. Ladies, otherwise delicate, broiled their sucking infants, and ate them. After an obstinate defence, for six months, the city was taken, and prodigious numbers of its inhabitants put to the sword. Six thousand Jews, having been persuaded to take shelter in the temple, it was set on fire, and they perished in the flames. A Roman commander, that our Lord's words might be literally fulfilled, ordered the foundations of this stately edifice to be plowed up. To such a degree was Titus, one of the most merciful generals that ever commanded an army, provoked with the obstinacy and madness of the Jews, that he crucified of them, before the walls of the city, so long as he had wood to erect crosses.

At Jerusalem, no less a number of the Jews than eleven hundred thousand perished by sword, famine, and pestilence. Between two and three hundred thousand were cut off in other places. Almost one hundred thousand were taken prisoners, and sent into Egypt and Syria, to be exposed for shows, devoured by wild beasts, or sold for slaves.

The cruelties and massacres which the unhappy Jews suffered in subsequent ages are incredible. In a dreadful war, about a hundred years after our Lord's ascension, occasioned by a base impostor pretending to be the Messiah, about six hundred thousand Jews are said to have been slain by the sword, besides what perished by famine and pestilence. The very rivers are said to have been high swelled with human blood; and the sea, into which they ran, for some miles, marked with it.—An astonishing series of almost unparalleled calamities did the Jews suffer in following ages. But I have said enough for a specimen.

To an unknown number and variety of miseries has sin subjected mankind. These are, in general, of two kinds, *outward* and *inward*. To what bodily maladies and distempers are we liable? Long has our world been a *hospital*. Day after day do we hear complaints from all quarters. From disease and pain is no part of the body, either external or internal, exempted. One we see languishing and pining away in sickness; another covered with wounds, and bruises, and putrifying sores, attended with the most excruciating agonies and pains. Shocking is the account which writers give us of the leprosy, for instance, which often rages with fatal violence, especially in hot countries. Shocking, indeed, must it be for a human body to be roasted in a fire, kindled within itself, till many of its members, such as the nose, the fingers, &c. be not only rendered useless, but rot and fall off. This terrible distemper, it is said, raged in Europe, in the tenth and eleventh centuries, to

such a degree, that no less a number than ten thousand hospitals were found necessary for lepers only. Is it any wonder that the body, in all its organs and members, should suffer? The body is a partaker with the soul in sin; and, therefore, is a sharer in the painful effects of it. To what reproach and shame, as well as bodily pain, are mankind exposed in the world! Poverty and want, hunger and thirst, as well as reproach, do they often suffer. Of the many bodily diseases, and temporal calamities, which mankind suffer, we have a striking representation in the last of the five books of Moses. I cannot forbear to repeat part of the passage. *The Lord shall make the pestilence cleave unto thee, until he have consumed thee from off the land whether thou goest to possess it. The Lord shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew. The Lord shall smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed. The Lord shall smite thee with madness, and blindness, and astonishment of heart. The Lord shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.* Deut. xxviii. Chapter.

There are the *internal*, as well as the external, miseries of this life. The soul, the principal part of the man, the chief seat of corruption, must be the principal subject of misery. With all the powers and faculties of our souls have we sinned. No wonder then though we suffer in all the powers of our souls, as well as in all the parts of our bodies.

Of the internal miseries, to which man is liable in consequence of the fall, we have a sufficient specimen in the Larger Catechism on this subject. It specifies *blindness of mind, a reprobate sense, strong delusions, hardness of heart, horror of conscience, and vile affections.* The general

general import of those different expressions is obvious. They refer to the different powers of the soul. May they not, in one view, be said to relate to the sinfulness of the fallen state; and, in another, to the misery of it?

It may be said here, if the miseries of this life be the effects of sin, and if believers be saved from sin, and delivered from the punishment of it, why are they not exempted from those maladies and evils which sin introduced into this world, as well as the punishment of it in the world to come? It may suffice to say, that had it pleased God, he could have at once saved every sinner belonging to the election of grace from sin itself, and from all the painful effects of it; instantaneously regenerating and glorifying the elect sinner in both soul and body. But it is in a gradual, not an instantaneous manner, that sinners are delivered from sin and the consequences of it. The good work begun in regeneration is perfected in glorification; and between the two there is an interval of longer or shorter duration. Thus are they, posterior to their conversion to Christ, exposed to a variety of adversities and trials, which even to them are the consequences of sin. For to such afflictions and evils would they never have been subject had they never sinned. But, though to believers they be the consequences of sin, they are not the proper punishment of it. From the malignant and penal nature of such calamities and evils are all true believers for ever exempted. To such persons they come not in the channel of the threatening of the old covenant; but rather in the channel of the promissory part of the new. To such persons, therefore, they are a privilege, rather than a punishment. They are intended to imbitter sin to them, and to excite them to be the more solicitous for total and final freedom from it. What a blessing is sanctified affliction! It is not threatened as a punishment, but promised as a privilege. Thus God speaks in relation to the head of the

new

new covenant, and the militant members of his mystical body, *If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgressions with the rod, and their iniquity with stripes.* NEVERTHELESS, MY LOVING-KINDNESS WILL *I not take from them, nor suffer my faithfulness to fail.* Psal. lxxxix. 30, —33.

The next thing in the misery to which fallen man is liable, is,

Secondly, Death itself. On a former occasion we found, that the scripture speaks of different *deaths.* In it there is express mention of the second death; and a second death supposes a first. Death is usually considered as *threefold;* as natural, as spiritual, and as eternal.

But as death in this answer is distinguished both from the miseries of this life, on the one hand, and from the pains of hell, on the other, it must denote *natural* death. Now, natural death, as I had occasion to show formerly, denotes the actual dissolution of the mysterious union between the soul and the body, and the temporary separation of these two constituents of our nature. It is here understood that the union of these two great parts of man, as a compound being, is necessary and conducive to his perfection and felicity. The body, on the one hand, is intended to be a proper receptacle and habitation for the soul; the soul, on the other, to inhabit and actuate the body. That *death itself* is included in the threatening, as a material part of the punishment denounced to be inflicted in the case of transgression, is manifest. For thus the threatening runs, *In the day thou eatest thereof, thou shalt surely* DIE.

But it may be said here, if death be a part of the punishment of sin, why are not believers altogether freed from it? Are they not totally delivered from the covenant of works, in its precept and its penalty? Are they not as completely freed from the punishment of

sin

sin as if they never had incurred it? Why then are they not totally delivered from the stroke of natural death? That believers, no less than unbelievers, are subjected to the stroke of death, is certain. But though subjected to the stroke, they are freed from the sting of it. They do not die in the sense of the threatening of the covenant of works, or suffer a penal death. Death to them is no proper punishment; but, on the contrary, a great privilege. Others may be losers by the death of the saints; but they themselves are everlasting gainers. *Blessed are the dead which die in the Lord.* Rev. xiv. 13. *For all things are* theirs, says the Apostle to the believing Corinthians, *whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are* theirs, *and they are Christ's, and Christ is God's.* 1 Cor. iii. 21, 22, 23.

Easily could God have freed his redeemed from the stroke of death, as well as the sting. But while he delivers them from the latter, he has his own reasons for subjecting them to the former. Is it not most fit that the members be in all things conformed to the head? Did he die, and was he buried? and shall we be unwilling to follow him to death and to the grave? Does not every believer most cordially bespeak him as Ruth did Naomi? *Entreat me not to leave thee, or to return from following after thee; for whither thou goest I will go; and where thou lodgest I will lodge; thy people shall be my people, and thy God my God.* WHERE THOU DIEST WILL I DIE, AND THERE WILL I BE BURIED. It remains that I now consider,

Thirdly, The last thing mentioned in the misery to which fallen man is liable, *the pains of hell for ever.* The words in the Hebrew text of the Old Testament, and in the Greek of the New, which we translate *hell*, have often been observed to have an ambiguity in them. The meaning of the word hell in the answer now under consideration, is obvious. It denotes the state

state and place of misery, in which wicked men and sinning angels are punished in a manner inexpressibly severe. Almost all nations under heaven profess the belief of both a heaven and a hell. One of the most stupid and barbarous of even the African nations are said to hold the opinion of no less than twenty-seven heavens, and thirteen hells. A variety of fables and fictions concerning heaven, on the one hand, and hell, on the other, are to be found in ancient Heathen writings. A celebrated Latin poet, speaking of the wicked in the infernal world, tells us, that if he had an hundred mouths and a hundred tongues, he could not express the one half of their misery.

The question relating to the locality and situation of hell has been agitated among Heathens, as well as among Jews and Christians. Some of them have fancied hell to be situated in the subterraneous regions under the lake Avernus in Campania, from which poisonous vapours are said to arise. Others have imagined it to be under a certain promontory of Laconia; which is said to be a dark frightful place beset with thick woods. The Mahometans profess their belief of a hell, and the endless punishment of the wicked in it. They tell us, that it has seven gates; the first for Mussulmen themselves; the second for Christians; the third for Jews; the fourth for the Sabians; the fifth for the Magians; the sixth for Pagans; the seventh for hypocrites of all nations.

The Jewish writers say, that hell is situated in the centre of the earth, and that there are three passages which lead to it; the first in the wilderness, probably the wilderness of Arabia; the second in the sea, perhaps the Mediterranean; and the third at the city of Jerusalem.

As for Christian writers, earlier and later, they are not a little divided in their sentiments concerning the nature, as well as the situation, of hell. Often is it in the

the sacred writings represented under the notion of *fire*. This has given occasion to the question, Is hell a *material* fire? The arguments on the different sides of this question I reckon it altogether unnecessary to enumerate and examine. That it is to be understood of a material fire, I can see no reason to think. Why it is compared to fire, it is easy to see. The pain occasioned by fire is most exquisite. To deter, therefore, from sin, which renders us obnoxious to hell, and to excite us to flee from the wrath to come, betaking ourselves by faith to Jesus, a Saviour from sin and from wrath, we are reminded, that in the infernal world the corroding *worm* of a condemning conscience, which incessantly gnaws and preys upon the vitals of the damned, *dieth not*; *and the fire* of the vindictive wrath of Almighty God *is not quenched. If thy right hand offend thee*, says our Lord, *cut it off; for it is better for thee to enter into life maimed; than having two hands to go into* HELL, *into the fire that never shall be quenched.* WHERE THEIR WORM DIETH NOT, AND THEIR FIRE IS NOT QUENCHED. Mark ix. 43, 44.

To this unhappy place, the words of the Prophet have often been applied. *Tophet is ordained of old; yea, for the king it is prepared: he hath made it deep and large; the pile thereof is fire and much wood: the breath of Jehovah, like a stream of brimstone, doth kindle it.* Isa. xxx. 33.

As for the opinion of the primitive Christians concerning the locality and situation of hell, it has been observed, that, imagining the earth to be an extended plain, with the heavens as an arch drawn over it, some of them supposed hell to be a place under the earth. Others imagined hell to be a great abyss in the bowels or centre of the earth. Since the figure of the earth came to be understood, other theories and opinions concerning the situation of hell have been invented and propagated. Some have supposed it to be in a certain

comet, or rather a number of comets, which, it is imagined, by their eccentric motions, carry the damned at one time into the confines of the sun, and so near to that immense body of burning matter, that they are miserably scorched with his heat; and at another carry them into dark dreary regions, where they are exposed to the most intense cold. The opinion of a certain modern writer is, that hell is situated in the body of the sun.

As to the most prevailing opinions concerning the situation of hell, they seem to go upon the supposition, that by it we are to understand a material fire. But how precarious and improbable is this opinion! That hell is we know; but where it is we know not. Far more material and necessary is it for us to be solicitous to escape it, than to know where it is.

Another question relating to hell is, whether the misery in it be endless. This question, the answer, in terms the most express, determines. *The pains of hell* are said to be FOR EVER. It was, as is well known, the opinion of a famous Christian father, and has been the opinion of others in later times, that the duration of the punishment of the wicked in hell is to be longer or shorter in proportion to the number and magnitude of their crimes in this world; and that they are all in due time to be liberated from the infernal prison. But, not to urge other considerations, there is one obvious argument to prove the ETERNITY of the punishment of the wicked in hell, which never has been, and, I may venture to say, cannot be answered. It is the following. The same terms are used to express the duration of the misery of the wicked which are applied to the duration of the felicity of the righteous. For thus our Lord speaks, *These*, that is, the wicked, *shall go away into* EVERLASTING *punishment; but the righteous into life* ETERNAL. Matth. xxv. 46. The word applied to the punishment of the wicked, and translated *everlasting*, is, without variation,

riation, applied to the felicity of the righteous, and rendered *eternal*. Why is the same word used to express the duration of the one, that is applied to the duration of the other? Is it not for this obvious reason, that the one is of equal duration with the other? The reason of the endlessness of the punishment of the wicked is manifest. They never can adequately satisfy for their sins, and, therefore, must suffer for ever.

The punishment which the wicked suffer in hell is commonly considered in a twofold light; as a punishment of *loss*, and as a punishment of *sense*. Of all good, temporal and spiritual, are they for ever deprived. All penal evil are they for ever to undergo, in both their outward and their inward man, in a manner and to a degree that must far exceed our conceptions in this state of mortality. The inhabitants of that infernal world understand the words of the Apostle better than I, or any preacher on earth, can pretend to do. *It is a fearful thing to fall into the hands of the living God; for our God is a consuming fire.* Heb. x. 31. and xii. 29.

Such is the misery of our fallen state! Such misery, temporal and eternal, has each of us incurred.

To this brief sketch of the punishment of sin, let me subjoin a few obvious reflections.

First, Let us learn the nature and the demerit of sin. When we recollect what man lost when he fell; when we reflect on the situation in which he now comes into the world; when we consider the evils which we already feel, and also the additional evils which we fear, let us remember, that of all these evils sin is the origin. They are only the effects. Sin is the cause. What an accursed, what an odious thing is sin! Hateful is it to God. Hateful, as well as hurtful, is it to all good men.

Secondly, We have here a striking instance and proof of the insensibility that attends, necessarily attends, our natural state. We come into the world under the ma-

lediction of Heaven, and the wrath of the ALMIGHTY. Insupportable weight! It is infinitely more than sufficient to sink creation. Under the accumulated guilt and punishment of the sins of the elect, the Son of God himself sunk *in deep mire where there was no standing*; and *he came into deep waters where the floods overflowed him.* But, heavy as the weight of sin and punishment, under which we naturally lie, is, we feel it not. The offer of relief and ease, which the Saviour, in the gospel, makes to us, we treat with the utmost neglect. *I have called*, says he, *and ye refused. I have stretched out my hand, and no man regarded.* Prov. i. 24.

Thirdly, Is the punishment of sin such? What reason has each sinner to say, as unhappy Cain, *My punishment is greater than I can bear.* Who knows the demerit of sin, or the extent of the punishment of it? What reason have sinners, especially sinners in Zion, to be afraid? Afraid either at an earlier or a later period, the most unfeeling and fearless sinner must be. What the apprehensions and feelings of an awakened and alarmed sinner are, the person that has been in such a situation can best tell. What painful anxiety and solicitude do Peter's hearers express? *They were pricked in their hearts, and said unto Peter and to the rest of the Apostles, Men and brethren, what shall we do* to be saved?

Fourthly, What an essential difference is there between the afflictions of the godly, and the troubles of the ungodly, in this world! The former are no longer under the covenant of works, and, therefore, no longer under its curse; consequently their afflictions come to them in the way of the new covenant, which has in it no curse. They are in a blessed state, and a blessing accompanies their afflictions, as well as their comforts. The latter, on the contrary, are under the broken covenant; and, therefore, under its baneful curse. They

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are in an accurſed ſtate; conſequently a curſe attends all their comforts, as well as their afflictions. In ſhort, the curſe imbitters what otherwiſe would be ſweet to the one; and the bleſſing ſweetens what otherwiſe would be bitter to the other.

Fifthly, Between the death of the wicked and that of the righteous, there is a ſpecific difference. To the former, it is a heavy puniſhment; the conſequences of it are moſt fatal. To the latter, it is converted into a privilege; a precious privilege it is. What a happy, and what a comfortable thing muſt it be to fall aſleep in Chriſt, in the arms of his mercy, in the embraces of his love! What good reaſon had Solomon to ſay in relation to each of the ſaints, *The day of death is better than the day of one's birth.* Eccl. vii. 1.

Sixthly, The duration of the miſery of the damned in hell, no leſs than the degree of it, is a moſt fearful conſideration. It is a puniſhment as endleſs as it is intenſe. Endleſs puniſhment! Tremendous thought! Shall we, for momentory gratifications, expoſe ourſelves to endleſs miſeries and woes? What infatuation and folly!

In fine, Is the puniſhment of ſin ſuch as hath been ſaid? Under what obligations are the redeemed of the Lord to the dying love of Jeſus Chriſt; and what muſt the love be that could induce him to ſatisfy our ſin? Such is the demerit of ſin, ſuch the inexorable juſtice of Jehovah, that, rather than paſs ſin unpuniſhed, he would puniſh it on his own Son. *For God ſpared not his own Son, but delivered him* over to agony and *death for us.* The ſword of ſin-revenging juſtice was drawn, and ſheathed in the bowels of that divinely innocent perſon. Such was the love of the Son to us, that, rather than we ſhould not be ſaved from ſin and wrath, he would ſuffer the puniſhment of our ſin, and ſave us from it. Does ſin itſelf, or does its puniſhment, ſeem to you, or any of you, a light thing? Go to Calvary,

view

view the Son of God, the ſurety of ſinners, ſuffering the puniſhment of their ſins. Look into his pierced ſide. Behold his hands and his feet faſtened with torturous nails to the accurſed tree. If ſin brought the Lord of glory and of life, to ſuch an ignominious and excruciating death, how ſhall we ſatisfy for it? Suffer we may; but ſatisfy for it we cannot. *Behold the Lamb of God, that taketh away the ſin of the world. Be perſuaded to flee from the wrath to come. Now is the accepted time, now is the day of ſalvation.*

The

The Covenant of Grace.

PSAL. lxxxix. 3.

I have made a covenant with my chosen, I have sworn unto David my servant.

MOST important are the discoveries which divine revelation has made in our world. Two things especially has it made known unto us; of which we must otherwise have been ignorant. It informs us of an ancient federal transaction between the great God and the father of the human race; a contract almost as old as the creation itself. But this is not all. It informs us of a covenant incomparably more ancient; a covenant between the eternal Father and his co-eternal Son, from the earliest ages of eternity, in order to the redemption of mankind, ruined by the breach of the other covenant. Of this superior covenant JEHOVAH speaks in the words which I have now read. *I have*, says he, *made a covenant with my chosen, I have sworn unto David my servant.*

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To the account which the text, and ſimilar places of ſcripture, a number of which will be introduced in the ſequel, give us of this eternal covenant, agrees the definition of it which the Compilers of the Catechiſm give us in the following anſwer. *God having, out of his mere good pleaſure, from all eternity, elected ſome to everlaſting life, did enter into a covenant of grace, to deliver them out of the eſtate of ſin and miſery, and to bring them into an eſtate of ſalvation by a Redeemer.*

Having beheld man falling from a ſtate of great dignity, into a ſtate of the moſt abject miſery, and having contemplated both the ſinfulneſs and the wretchedneſs of his fallen ſtate, we now leave the dark ſide of the ſubject, and enter on a more pleaſing taſk. What an aſtoniſhing and delightful ſcene now opens before us! The ſecrets of eternity are diſcloſed, and the counſels of heaven are opened to our view. We ſee that, prior to our fall in Adam, prior to the making of the covenant of works with him, by the violation of which our fall was occaſioned, even long before Adam himſelf was brought into being, a ſuperior federal Head was found out, and a better covenant made with him, by which we recover the felicity and dignity which we forfeited; nay, felicity and dignity, ſuch as we never could have expected or obtained in the way of the other covenant. We are now entering on the diſcuſſion of a ſubject of vaſt importance and extent. It may be ſaid to be the capital article of revelation.

From the ſcriptures, as I have ſhown on former occaſions, it is ſufficiently evident, that a proper covenant was made with the firſt Adam in a ſtate of innocency. But the revelation of that covenant, which we have in the ſcriptures, is rather indirect and implicit. Of it we have a number of proofs, but proofs rather of the oblique and collateral kind.—But the revelation of the better covenant, in the ſcriptures of both the Old Teſtament and the New, is moſt explicit

plicit and plain, as well as copious and full. The ſcripture ſeems to ſpeak of the OLD covenant as if it were with reluctance and in a ſparing manner. But in the frequent mention, and full diſcovery of the NEW covenant God has peculiar complacence and delight. On every occaſion does he ſpeak of it with a manifeſt air of approbation and ſatisfaction. The violation of the covenant of works was permitted with a manifeſt view to the introduction of the covenant of grace. Accordingly, as ſoon as the one was broken, the other was revealed, and the adminiſtration of it commenced. The revelation of it in the ſeveral ages of the Old Teſtament may be compared to the gradual increaſe of light, from the firſt dawn of it in the morning till mid-day.

The Old Teſtament has been divided into four periods; in each of which the church was favoured with expreſs revelations of the ſuperior covenant. In the antediluvian age it was revealed, and typically ratified by ſacrifices. Gen. iii. 15. and iv. 26. Of the revelation of this covenant to Noah, and of his faith in it, and in the all-atoning ſacrifice, by which it was in due time to be confirmed, ſignified by the typical ſacrifices which he offered, the inſpired Writer of the Book of Geneſis informs us in Chapters viii. and ix. From the flood to the calling of Abraham, that revelation was preſerved and enlarged; for we are informed by an Apoſtle of the New Teſtament, that *unto Abraham the goſpel was preached.* Gal. iii. 8. During the interval between the calling of Abraham, and the times of Moſes, this revelation was farther amplified. The very promulgation of the law at Sinai is prefaced with an intimation of this covenant. Thus the ſupreme Lawgiver ſpeaks, *I am the Lord thy God, which have brought thee out of the land of Egypt, and the houſe of bondage. Thou ſhalt, therefore, have no other gods before me.* In all the ſeveral ſubſequent ages of the church, till the actual

incarnation and perſonal miniſtry of Jeſus Chriſt, the revelation of the better covenant was not only preſerved, but rendered more and more full and clear.

In many parts of the writings of the Prophets, as well as the Apoſtles, is it mentioned under the expreſs name of a covenant. In numerous other places, though the word *covenant* does not occur, we have intimations of it no leſs full and plain. On one occaſion, the *conditionary* part of it is introduced, and on another, the *promiſſory*. In a great number of paſſages, both its parts, conditionary and promiſſory, are ſtated; and the dependence the one has upon the other intimated. For a ſpecimen, I ſhall ſelect only one paſſage. It is the fifty-third chapter of Iſaiah. The great work aſſigned to the Surety of this covenant, and which, as the ſole proper condition of it, he in due time performed in our room and for our redemption, as well as in our world and in our nature, that illuſtrious paſſage expreſſes, by his *bearing our griefs, and carrying our ſorrows*; by *his being ſtricken, ſmitten of God, and afflicted*; by *his being wounded for our tranſgreſſions, and bruiſed for our iniquities*; by *his being oppreſſed and afflicted*. The rich reward, which, as a principal branch of the promiſſory part of the covenant, he was to receive for his arduous work, it expreſſes thus. *He ſhall ſee his ſeed, he ſhall prolong his days, and the pleaſure of the Lord ſhall proſper in his hand. He ſhall ſee of the travail of his ſoul, and ſhall be ſatisfied.* In this evangelical paſſage are copious and clear intimations of the two great parts of that everlaſting covenant, on which the redemption of the church of both the Old Teſtament and the New depends. No leſs plainly is the connexion between the two parts of it, and the dependence the one has upon the other, intimated to us.

Moſt expreſſive and full to this purpoſe are verſes 10, 11, 12. *When thou ſhalt make his ſoul an offering for ſin*, that is, in conſideration of his making his ſoul an offering

ing for ſin, and, as a juſt reward for ſo great and good a work, *he ſhall ſee his ſeed, he ſhall prolong his days, and the pleaſure of the Lord ſhall proſper in his hand.* Have we not in this conſolatory paſſage a ſufficient intimation of the two great parts of the covenant of redemption, and of the two glorious parties in it, the one undertaking for the fulfilment of its arduous condition, the other engaging for the accompliſhment of its precious promiſes?

This covenant certainly is the chief of the ways and works of God. It is the reſult of his manifold wiſdom, and the moſt glorious diſplay of it. Into it angels, as well as men, do look and pry. Admirably is it calculated for the advancement of the glory of all the divine perſons and perfections. How often does God call it, by way of diſtinction, HIS *covenant?* The covenant of works, indeed, was his. But no where does he call it *his* covenant. The former is his covenant in point of *contrivance.* It is his in point of *diſcovery.* An everlaſting ſecret muſt it have been, had he not revealed it to us. He inſtates ſinners in it, and confers upon them all the benefits and bleſſings of it. He is infinitely glorified by it, and ineffably pleaſed with the glorious head of it, the blood of it, and with every perſon who obtains a ſaving intereſt in it. Once, at leaſt, is it ſaid to be the *church's* covenant; for thus the head beſpeaks her, *As for thee alſo, by the blood of* THY *covenant, I have ſent forth thy priſoners out of the pit where there is no water.* Zech. ix. 11.

The general *deſign* and *tenor* of this covenant we may learn from the epithets applied to it in the ſcriptures. It is commonly known by the name of the covenant *of grace.* Condeſcending and good was God in the covenant of works. But the moſt illuſtrious diſplay of grace was reſerved for this ſecond and ſuperior covenant. It has often been ſtiled the covenant *of redemption*; for by it the redemption of the church of

the firſt born is effected. It is, in the ſcriptures, ſtiled a covenant *of peace.* Iſa. liv. 10. The benevolent deſign of it was to bring about reconciliation between the *offended* God, and *offending* ſinners of mankind. Often is it denominated the *new* covenant. Long ago did the covenant of works *wax old.* But this covenant ever has been, and ever will be, new. Often is it deſigned an *everlaſting* covenant. It was from eternity, and it is to eternity. Everlaſting is it in reſpect of the intereſt which every believer has in it, as well as in all other views. With great propriety may the Old Teſtament phraſe, a covenant *of ſalt*, be applied to it. Salt of old was a token of friendſhip, and a ſymbol of incorruption, and was uſed in the different offerings and ſacrifices, which were preſented to God under the Old Teſtament. The ſalutary deſign of this covenant, as I ſaid already, is to reſtore a *permanent* and *inviolable* friendſhip between God and man, whom ſin had ſet at variance. For this end was it ratified and confirmed by the all-atoning ſacrifice of Chriſt, the great High Prieſt of our profeſſion.

In the account which the anſwer gives of the great plan of redemption, there are four important particulars, which merit our moſt ſerious conſideration; the author of it, *God*; the origin and ſpring of it, his *mere good pleaſure*; the early period at which this glorious plan was formed, *from all eternity;* and the important ſteps which the CO-ETERNAL THREE, at that early period, took for the redemption of mankind, foreſeen fallen in time, *having elected ſome to everlaſting life, God entered into a covenant of grace, to deliver them out of the eſtate of ſin and miſery, and to bring them into an eſtate of ſalvation by a Redeemer.*

I. The great *Author* of this important plan, GOD. All things belonging to creation were of God. Eſpecially are all things belonging to redemption of him. Creation

Creation was the joint work of the uncreated Three. Eſpecially do they all concur in the œconomy of redemption. God the Father, however, is chiefly intended here. The order in which the divine perſons act, ever muſt correſpond to the myſterious order in which they ſubſiſt. Accordingly, as the Father is the firſt in the order of ſubſiſtence, the motion or propoſal for our recovery is ſaid to come originally from him. Thus the Father, ſuſtaining the majeſty of the Deity, elects and calls the Son to be his ſervant, and the Son condeſcends to become the Father's ſervant, and, in that capacity, to accompliſh the work of our redemption.

That by God here, we are to underſtand the eternal Father, is manifeſt; for to the Father, as diſtinguiſhed from the Son and the Spirit, is our election expreſsly attributed in the ſcriptures. The Son condeſcended to be by the Father choſen, and ſet apart, to be our Surety and Head in the eternal covenant. For this reaſon he is ſtiled *his elect, in whom his ſoul delighteth.* Iſa. xlii. 1. It was the firſt Perſon that made the covenant with the ſecond, the Purchaſer of our ſalvation, with the concurrence of the third, who has voluntarily condeſcended to apply to us the ſalvation which the Surety has purchaſed for us. In a word, it is here underſtood, that the redemption of fallen man is a work which the omnipotent God only can accompliſh. The queſtion, *Did God leave all mankind to periſh in the eſtate of ſin and miſery?* neceſſarily implies, that, if God had not pitied mankind in their fallen ſtate, they muſt have unavoidably periſhed for ever, their caſe would have been altogether hopeleſs, and helpleſs, for any thing which they themſelves, or the other creatures, could have done for their relief and help.

II. There is the *origin* and *ſpring* of our redemption, HIS MERE GOOD PLEASURE. To his ſovereignty, indeed, creation muſt be aſcribed. But eſpecially is our redemption

tion owing, and to be attributed to it. In the world and in the church, he does whatſoever pleaſeth him. Did he create the world, does he redeem the church, becauſe he ſtood in need of either the one or of the other? Can any acceſſion to his eſſential glory and felicity accrue from either the one or the other? No. Why did he purpoſe to redeem fallen men, not fallen angels? Why did he determine to redeem a part of mankind, not the whole? One anſwer ſuffices for all ſuch queſtions? The reaſon of all is, ſo it ſeemed good in his ſight. Into the ſovereign pleaſure of God, the Apoſtle of the Gentiles reſolves it. This is the only way in which it can be accounted for. *Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed* US *with all ſpiritual bleſſings in heavenly places in Chriſt: According as he hath choſen* US *in him, before the foundation of the world, that* WE *ſhould be holy, and without blame, before him in love: Having 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, wherein he hath made* US *accepted in the beloved: In whom* WE *have redemption through his blood, the forgiveneſs of ſins, according to the riches of his grace: Wherein he hath abounded toward* US *in all wiſdom and prudence; having made known unto* US *the myſtery of his will, according to his good pleaſure, which he hath purpoſed in himſelf: That, in the diſpenſation of the fulneſs of times, he might gather together into one all things in Chriſt, both which are in heaven, and which are on earth, even in him: In whom alſo* WE *have obtained an inheritance, being predeſtinated according to the purpoſe of him who worketh all things after* THE COUNSEL OF HIS OWN WILL. Eph. i. 3,—11.

III. There is here the *early period*, at which the important plan of our redemption was formed, FROM ALL ETERNITY. That every thing which comes to paſs in time

time was foreordained from eternity, we saw on a former occasion. Especially was the whole plan of our recovery by Jesus Christ concerted and adjusted from everlasting. That our election in Christ, as our representing Head, and undertaking Surety, obtained; and that the covenant, on which our redemption depended, and by which it is effected, was entered into between the *eternal* Father, and his *co-eternal* Son, *from everlasting*, the answer itself affirms, and I will have occasion to evince in the sequel. Any thing, therefore, that might be now said for the illustration of this branch of the subject will occur afterwards. Therefore I proceed to the

IV. And which, indeed, is that part of the answer, which, in an especial manner, claims our consideration; the important steps, which the co-eternal Three, from the earliest ages of eternity, took in order to the redemption of fallen man in time. God, having out of his mere good pleasure, from all eternity, *elected some to everlasting life, entered into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer.* Here are two things; our election *to everlasting life*; and the making of a covenant; the important and salutary design of which is *to deliver us out of a state of sin and misery, and to bring us into an estate of salvation by a Redeemer.*

First, Our election in Christ to everlasting life. Often and differently is the word *election* used in the scriptures. It frequently denotes the designation of a person to a function or office, either in church or state. In this view, it is applied to Saul king of Israel. *Samuel said to all the people, See ye him whom the Lord hath* CHOSEN, or elected, 1 Sam. x. 24. Our Lord applies it to the twelve Apostles. *Jesus answered them, Have not I* CHOSEN, or elected, *you twelve, and one of you is a devil?*

John

John vi. 70. It cannot mean the election of all the twelve to eternal life; for one of them was a son of perdition. It sometimes signifies the providential separation of a number of persons to an external profession of religion, by which they are distinguished from the profane world, though many of them be not chosen in Christ to eternal life. In this view it is applied to the whole Jewish nation. Though there is reason to think, that the lesser part of them only were ordained to everlasting life, they were singled out from among the other nations of the world, and, by solemn profession, were, in a peculiar manner, the people of God. Accordingly, Moses bespeaks them thus, *Because the Lord loved thy fathers, therefore he* CHOSE, or elected, *their seed after them, and brought thee out in his sight, with his mighty power out of Egypt.* Deut. iv. 37. In like manner are the numerous members of the Apostolical churches stiled ELECT, though even in them there probably were persons who were not chosen in Christ to eternal life. 1 Pet. i. 2.

But in a higher sense is the term used in the answer. What in the general is intended by election here, I had occasion to show in a preceding Lecture. In treating the divine decrees, I transcribed the definition which the Larger Catechism gives us of both election and what is called reprobation, as applied to angels, and as applied to men. In what respects the election of men differs from that of angels, I have already shown.

Election, indeed, is an important point. Much has it been mis-understood; and sadly has it been perverted. Apt are weak and scrupulous minds to be stumbled and offended at it. In order to fortify you against temptations from within and from without, and to evince this to be a most consolatory, as well an important doctrine, let me recommend to your serious consideration the following particulars relating to it.

1*st*, Our

1*ſt*, Our election from eternity is of God. He only exiſted at that early period. He alone, therefore, could be the author of our election. Our redemption from its commencement to its conſummation is God's work. Our election was eſpecially the act of God the Father; and beſpeaks his aſtoniſhing love to us. *According as* HE, that is, *the God and Father of our Lord Jeſus Chriſt, hath* CHOSEN *us in him before the foundation of the world.* Eph. i. 4. In ſimilar terms does the Apoſtle addreſs the Theſſalonian converts. *We are bound to give thanks unto God alway for you, brethren, beloved of the Lord, becauſe* GOD *hath from the beginning* CHOSEN *you to ſalvation, through ſanctification of the Spirit, and belief of the truth.* 2 Theſſ. ii. 13.

2*dly*, There is the *date* of our election. It was, as has been obſerved, from eternity. How derogatory to God, and how comfortleſs to the ſaints, is it to ſuppoſe, that our election or non-election to eternal felicity, depends on our behaviour, good or bad in this world! That God, from all eternity, poſitively and unalterably determined a definite number of perſons to be ſaved in time, the ſcripture often and clearly intimates to us. Even from eternal ages, was their actual ſalvation infallibly determined. This is the conſolatory doctrine which the Apoſtle teaches in the verſes already quoted. For thus he beſpeaks the believing Epheſians, *According as he hath choſen us in him* BEFORE THE FOUNDATION OF THE WORLD. That by the phraſe, *before the foundation of the world*, he means eternity, is abundantly evident. How ſhall we expreſs, or how can we think of eternity, but in relation to time, or as prior and as poſterior to it? What is the Apoſtle's doctrine to the Theſſalonian churches? Thus he addreſſeth them, *God hath* FROM THE BEGINNING *choſen you to ſalvation.* From the beginning of what? Scripture is the beſt interpreter of ſcripture. Let the quotation from the Epiſtle to the Epheſians explain that from the Epiſtle to

the Theſſalonians. Muſt not the Theſſalonian converts have been choſen at as early a period as the Epheſian? Both, therefore, muſt have been choſen before the foundation of the world. That the expreſſion, *from the beginning*, in ſcripture, denotes eternity, I had occaſion to ſhow in a preceding Lecture. So it does in the following words. *I was*, ſays the perſonal wiſdom of God, *ſet up* FROM EVERLASTING, FROM THE BEGINNING, *ere ever the earth was.* Prov. viii. 23. That the phraſe, *from the beginning*, is equivalent to the phraſe, *from everlaſting*; and that by both we muſt underſtand a period prior to the earth, and other parts of creation, even that eternity which is equally without beginning and without end, is manifeſt.

2*dly*, Our election is *moſt abſolute.* Were it conditional, as has been abſurdly imagined, or did it depend at all on any good thing in us, or to be performed by us, in how comfortleſs a condition would we be? Were it ſuſpended on the condition of our perſevering and abounding in good works, how precarious might it be ſaid to be! But of ſuch a condition the ſcripture ſpeaks nothing. Good works, indeed, for neceſſary uſes, and from evangelical principles, it often and ſtrongly inculcates. But that the final ſalvation of all belonging to the election of grace, is ſo infallibly determined, that nothing can obſtruct or prevent it, is manifeſt from the ſcriptures. Accordingly, they are expreſsly ſaid to be *choſen to ſalvation.* 2 Theſſ. ii. 13. Between their election and their final ſalvation, there is a neceſſary connection. The ſaved part of mankind are affirmed to have been *foreordained to eternal life.* Acts xiii. 48. Has that God, who is infinite in wiſdom and infinite in power, foreordained them to eternal life, and can they poſſibly come ſhort of it? Predeſtination, or election from eternity as paſt, and glorification through eternity as to come, are by the Apoſtle inſeparably connected, as links of a chain, which cannot be ſeparated one from another.

another. For thus he ſpeaks, *Whom he did foreknow, he alſo did predeſtinate: whom he did predeſtinate, them he alſo called: whom he called, them he alſo juſtified: whom he juſtified, them he alſo glorified.* Rom. viii. 29, 30. Were the ſcripture leſs explicit and full on this head than it is, from the perfection and immutability of God, we might infer the abſoluteneſs and irreverſibleneſs of the purpoſe of election.

4*thly*, I am to conſider the *objects* of God's electing love from eternity. They were, not the ſinning angels, but ſinful *men*. They did not, indeed, exiſt from eternity. But they were foreſeen exiſting and fallen in time. Perſons and things are not paſt and preſent with God as they are with us. Infinitely different is his duration, as well as his knowledge, from ours.

One queſtion that has been agitated among divines in relation to the objects of electing love, refers to the *manner* in which they were conſidered by God in their election. Certain divines, who are uſually diſtinguiſhed by the name of *Supralapſarians*, hold, that in election God conſidered man as to be created and to fall. Others, known by the name of *Sublapſarians*, ſay, that he conſidered man as created and fallen. The former ſtate the caſe thus—The great God, though infinitely happy in himſelf, purpoſed for the manifeſtation of his ſupereminent perfections, to produce a number of other beings; and, that he might manifeſt his juſtice as well as his mercy, the former in the puniſhment of one part, and the latter in the ſalvation of another, he determined to permit many of them to fall into a ſtate of ſin and miſery.—The latter ſtate the matter thus—The great God, infinitely happy in the fruition of his ever-bleſſed ſelf, for the manifeſtation of his being and perfections, purpoſed from all eternity, to produce a great number of other beings, particularly angels and men; and, having determined in himſelf to permit the fall of mankind, in the foreſight of it, purpo-

fed, for his own glory, especially for the glory of his rich grace, to save a part of them; fixing on a certain number, and foreordaining them to eternal life. According to this last hypothesis man was considered, in his election from eternity, as created and *as fallen*. And how he could be *chosen to salvation*, as the Apostle expressly informs us he was, without the supposition of his fall, it is hard to say.

How conspicuous is divine sovereignty in eternal election! Sinning angels are altogether passed by. Fallen men are pitied. Passing by the former, electing love pitches upon the latter. A part of mankind, nay, the smaller part only is chosen. *Many are called*, externally by the gospel, *but* FEW *are chosen*. Matth. xxvi. 14. Of mankind the lesser part only are called. But even of these part only, and the lesser part, are chosen. *Strait is the gate, and narrow is the way, that leadeth unto life; and few only find it*. Matth. vii. 14.

5thly, Let us attend to the *impulsive cause* of our election. One, though he allows that election obtained from eternity, holds that God was influenced to elect one rather than another, because he then foresaw the former to be more worthy and deserving than the latter. But such a supposition argues gross inattention to the great design which God has in the redemption of sinners, as well as the grossest ignorance of the situation of the persons whom he has chosen and redeems. Most unworthy are they all, and most illustriously does he manifest the sovereignty and riches of his grace in their salvation. To grace is our salvation, from first to last, ascribed. In every part of it, from its commencement to its conclusion, is grace displayed. Were all the redeemed, in heaven and on earth, now before me, I might address them in the words of the Apostle to the Ephesians. *By* GRACE *are ye saved, through faith, and that not of yourselves; it is the gift of God*. Our justification is an act, and our sanctification a work,

of

of grace. To grace is our election, in an especial manner, ascribed; and, for this obvious reason, is it stiled THE ELECTION OF GRACE. Rom. xi. 5.

6*thly*, A certain *number* of the individuals of mankind were elected. The number is to us unknown; but unto God it is well known. *The Lord knoweth them that are his*, the number of them, as well as every other thing pertaining to them and their salvation. 2 Tim. ii. 19. Each of the individuals belonging to this number he knows; and he knows the particular corner of the earth where the person sojourns, and the time, and all the other circumstances of his conversion before it happens, as well as after it. Accordingly, their names are said to be enrolled in a book, called *the book of life*; for it is the book in which are registered all the names of the individuals of mankind who were chosen from eternity to *everlasting life*. Rev. xiii. 8. A person's name, is that by which he is known and distinguished from another. When, therefore, their names are said to be enrolled in a book, it intimates, that the omniscient God has an exact knowledge of all the individuals whom he has chosen, born and unborn. And, as we commit to writing what we wish to be remembered, the metaphorical expression of the book of life carries in it a plain intimation, that God will not neglect any one of the individuals belonging to the election of grace, but will in due time bring them in. Their inbringing to Christ may be long delayed; but a delay in this case is no denial.

How absurd, and how comfortless is the opinion adopted and defended by Arminian writers, that the scripture speaks nothing of the election of individuals, but only of churches; and that their election does not insure their eventual salvation, but only includes the enjoyment of the means of grace, which such persons may, or may not improve; and that, therefore, they may be, or they may not be, saved. That the scripture

ſcripture ſpeaks of churches as *elect*, we have ſeen already. But, is the election of a particular nation or people to enjoy the means of ſalvation, for a ſeaſon, at all inconſiſtent with the election of certain individuals in Chriſt, to eternal life? The Jews of old were a choſen generation; choſen and called out from among the nations of the world, to enjoy the goſpel and the ordinances of it, as no other nation then did; and to be, in *a peculiar* manner, the *people* of God. But does not our Lord himſelf, and does not the Apoſtle Paul, intimate, that among them there was a remnant, there were perſons choſen in a ſuperior ſenſe; that is, not only, under the direction of an all-diſpoſing Providence, led out to attend the means of grace, and to make an external profeſſion of religion, but foreappointed to eternal ſalvation? For thus our Lord ſpeaks—*Except thoſe days ſhould be ſhortened, there ſhould no fleſh be ſaved: but for the* ELECTS *ſake, thoſe days ſhall be ſhortened.* Matth. xxiv. 22. Let us recollect to whom, and with what view, theſe words were ſpoken. Was it not to the Jews in the view of the deſtruction of their city, and the diſperſion of their church and nation? Now, is it not here underſtood, that though the whole nation was in one view elected, among them there was a remnant elected in ſuch a manner, and with ſuch a view, as the great body of them were not? Theſe were the ſelect few, for the ſake of whom the perilous days predicted and approaching, were to be ſhortened.

In like manner ſpeaks the Apoſtle of the Gentiles. *Hath God caſt away his people? God forbid. God hath not caſt away his people which he foreknew. Even at this preſent time there is a remnant according to the election of grace.* Rom. xi. 1,—5. That it is of the Jews, the choſen nation, the Apoſtle here ſpeaks, and that he diſtinguiſhes a remnant from the great body of them, is ſufficiently manifeſt. That the former were choſen in ſuch a ſenſe as the latter were not, he plainly intimates.

7*thly*, We

7thly, We are expreſsly ſaid to have been choſen *in Chriſt*. Eph. i. 4. forecited. This, as I had occaſion to ſay in a former Lecture, is one thing that diſtinguiſhes the election of men from the election of angels. Of the *elect angels* the ſcripture ſpeaks expreſsly. But no where are they ſaid to have been choſen in Chriſt. He has, indeed, been ſuppoſed to be a confirming head to the ſtanding angels. But this is at beſt a problematical point.

Our election in Chriſt ſuppoſes the election of Chriſt himſelf. For, as I ſaid already, the Father expreſsly ſtiles him HIS ELECT, *in whom his ſoul delighteth;* and in the text prefixed to this Lecture, the Father ſpeaks in relation to him thus, *I have made a covenant with* MY CHOSEN *one*. Glorioufly was wiſdom diſplayed in the choice of a perſon ſo fit for a work of ſuch vaſt importance and difficulty. Moſt fit was he to be the head of the election of grace. Moſt fit was he to be our repreſentative and Surety in the everlaſting covenant. It cannot, with any truth or propriety, be ſaid that Chriſt was the cauſe of our election. It is, indeed, on his account, and in conſideration of his mediatory work on earth, that the benefits of redemption are conferred upon us. His mediation was neceſſary, in order that the effects of electing love might be beſtowed upon us, in a conſiſtency with the rights and honour of juſtice. But our eternal election originated in ſovereignty.

To what honour does electing and redeeming love advance the ſaints! Highly honoured, indeed, were they in their election from eternity. At once did electing love terminate on the Son of God, as the Head, and on the ſaints, as his members; on him, as the primary object, and on them, as the ſecondary objects of it.

Ancient, as well as moſt intimate, is the relation between the Head and the members of his myſtical body.

How

How come they to obtain a saving personal inbeing in him in time? The reason is, they subsisted federally in him from eternity.

8*thly*, I am to consider the *end* of our election. Now the great end of it is our salvation, in a subserviency to the glory of God. This is another thing which distinguishes our election from the election of the standing angels. Having never sinned, they need no Saviour or salvation. The purpose of election considered them as holy and happy beings; and the design of it was their confirmation in that state of purity and felicity. But in election we were considered as fallen creatures; and, accordingly, are said to have been *chosen to salvation*, 2 Thess. ii. 14. forecited; or, as it is expressed in the also forecited Acts xiii. 48. *to eternal life*. This salvation, to which we were chosen, includes a rich variety of particular benefits; benefits of which we are partakers in this world, and benefits, the possession of which is reserved for the world to come. Of these blessings which, as so many streams, flow from the electing love of God, as their eternal fountain, the Apostle gives us a comprehensive summary in a passage quoted already. Rom. viii. 29, 30.

9*thly*, Eternal election includes not only complete and final salvation at the end, but also the *means* by which this great and good end is accomplished. It pleases God, in ordinary cases, to work by means. He works in the church, as well as in the world, not according to the extent of his power, but according to the determinations of his sovereign will. The redemption of the church may be said to be the principal work which God has in view in this lower world. Now, in order to the accomplishment of it, he has appointed certain means, and by these means he fulfils his design and end. This is the account which the scripture directly or indirectly, explicitly or implicitly, gives of the matter, in places too many to be cited on this occasion.

Let

Let me only remind you of the Apoſtle's words to the believing Theſſalonians, repeated in the preceding part of this Lecture. *God hath from the beginning choſen you to ſalvation*; that is, total and final ſalvation. This was the end of their election. How, and by what means, was this ſalutary purpoſe to be accompliſhed? It is *through ſanctification of the Spirit, and belief of the truth.*

How abſurdly do many reaſon in relation to election? Thus they ſpeak; Our ſalvation depends entirely upon our election. It does not matter what we do; for, if we were elected from eternity, whether we do any thing or not, we will infallibly be ſaved. If we were not elected, whatever we do, we cannot poſſibly be ſaved. Such reaſoning argues the moſt unaccountable inattention to the connection between the means and the end. Were a perſon to reaſon thus; The prolongation of my life depends entirely upon the divine decree. There was a time appointed at which I was born. There is a time fixed at which I am to die. The decree cannot be altered, or the execution of it prevented. I will neither eat nor drink; for, if it was decreed that I am to live for years to come, the decree inſures my life; and, therefore, whether I eat and drink or not, I cannot die till my time come. What would we ſay of ſuch a perſon, or of ſuch reaſoning? Would we heſitate a moment to pronounce himſelf mad, and his reaſoning moſt abſurd? Has God all along ſaved others by *means?* And ſhall we, depending upon the decree of election, expect to be ſaved without them?

Unalterably was it decreed, that Hezekiah, king of Judah, ſhould recover of his dangerous illneſs; and no leſs than fifteen years were to be added to his former life. But did this determination of Heaven ſuperſede the uſe of proper means for his recovery? No. The Prophet, by the commandment of God, ſaid, *Take a lump of figs; and they took and laid it on the boil, and he*

recovered. 2 Kings xx. 7. Is a perſon dangerouſly wounded or ſick? Does a ſkilful phyſician tell him, that, if he uſe certain means, he will recover; but if he *do not* uſe them, he cannot expect to recover? Does the perſon treat the phyſician's advice and warning with the utmoſt contempt; pretending that he depends upon the divine decree, and makes no account of any ſuch means? Can we forbear to pronounce him an arrant fool? Has God appointed certain means of ſalvation, and aſſured us that it only is in the way of uſing the means that we can expect to obtain the end? And ſhall we, after all, neglect the former, and yet hope for the latter? Such preſumption and folly!

Finally. Let me obſerve, that it only is by its *fruits* and *effects* in time that we can know our election from eternity. It is here underſtood that we may in time come to know that we were elected from eternity. Such a neceſſary and comfortable knowledge has been the attainment of others, and it may be our attainment. Happy, indeed, is the perſon that can adopt the Apoſtle Paul's words. *I know whom I have believed, and I am perſuaded that he is able to keep that which I have committed to him againſt that day.* 2 Tim. i. 12.

Not only is it competent for us to know that we were elected from eternity, but incumbent upon us to uſe all appointed means for acquiring the knowledge of it. For thus the Spirit, ſpeaking in the ſcriptures to the churches, beſpeaks us, *Examine yourſelves, whether you be in the faith; prove your own ſelves: know ye not your own ſelves, how that Jeſus Chriſt is in you except ye be reprobates.* 2 Cor. xiii. 5. Now, how are we to ſet about this important duty, and to acquire the knowledge of our election from eternity? Are we to expect information concerning it by a ſecret whiſper into our ears, or by an extraordinary impulſe upon our minds? No. There are certain gracious effects of it, by which only we can obtain the ſolid and ſatisfactory knowledge of it. Eternal

nal election has inſeparably connected with it effectual calling, and all its ſalutary concomitants and conſequences. Now, though the cauſe, in this caſe, exiſts long prior to the effects, it only is by diſcerning the latter that we can know the former. How prepoſterouſly do multitudes proceed in this important enquiry! When they become thoughtful and ſerious, the firſt queſtion, which, through the ſubtilty of Satan, and the deceit of their own minds, occurs, is this, were we elected, or were we not elected, from eternity? Prepoſterous queſtion! They ought, in ſuch circumſtances, to reaſon thus; Has election from eternity the effectual vocation of the elected, and its ſeveral ſaving concomitants and conſequences in time, inſeparably connected with it? Muſt their eternal election be to them a profound ſecret, till it be diſcovered to them by their effectual calling and ſanctification in time? Then the great queſtion, as to each of us is, have we been irreſiſtibly and ſavingly called? Has the word of the goſpel ever come to us, not in word only, but in the ſupernatural power of the Holy Ghoſt? Till we be thus regenerated and quickened, called and renewed, we cannot poſſibly know that we were elected from eternity. But, if we have been regenerated and ſavingly called, then we may infallibly conclude, that we were elected from eternity; for between eternal election and effectual calling in time, there is a neceſſary connection. *Whomſoever he did* PREDESTINATE, *them he ſooner or later effectually* CALLETH.

Accordingly, when the Apoſtle Peter recommends it to us as our bounden duty to aſcertain the truth of our calling and election, he purpoſely prefixes our calling in time to our election from eternity; for thus he ſpeaks, *Brethren, give diligence to make* firſt *your calling and* then *your election ſure.* 2 Pet. i. 10. In vain do you at firſt inſtance aſk, whether you were elected from eternity or not. The firſt queſtion is, Have you

been effectually called? Does the queſtion recur, or does it remain a difficulty or problem with you, whether you have been effectually called; and conſequently, whether you have been elected or not? The Apoſtle in the context, points out the way in which you may obtain ſatisfaction in this important point. In effectual calling a ſaving change is wrought, and ſupernatural diſpoſitions and graces implanted in the ſoul, by which the regenerated and called are diſtinguiſhed from others, who, though they make an external profeſſion of religion, ſtill remain in a ſtate of irregeneracy. The moſt effectual method, therefore, that Chriſtians can take to acquire a more confirmed knowledge of their calling and election, and higher degrees of that ſpiritual comfort which flows from it, is to exerciſe and increaſe in thoſe graces. Accordingly, in immediate connection with the injunction to make our calling and election ſure, and in direct ſubſervience to the deſign of it, the Apoſtle exhorts us thus, *Giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godlineſs, and to godlineſs brotherly-kindneſs and charity. For if theſe things be in you and abound, they make you that ye ſhall neither be barren nor unfruitful in the knowledge of our Lord Jeſus Chriſt. But he that lacketh theſe things is blind, and cannot ſee afar off, and hath forgotten that he was purged from his own ſins.* WHEREFORE, *the rather brethren, give diligence to make your calling and election ſure.* Is it not as if the Apoſtle had ſaid, Do you wiſh to abound in the knowledge and the comfort of your election? You muſt cultivate and exerciſe thoſe graces which I have now enumerated; for they ever ſuppoſe election as well as effectual calling, and are the happy effects and evidences of it.

Having ſtated and illuſtrated the doctrine of our election in conformity to the ſcriptures, and in oppoſition to different miſapprehenſions and miſrepreſentations of it, I am,

Secondly,

Secondly, To enter on a more particular conſideration of the moſt important and conſolatory point expreſſed in the remaining part of the anſwer, namely, that covenant into which God the Father, from the beginningleſs ages of eternity, entered with his co-eternal Son, in order to the redemption of ſinners of mankind, ruined by the breach of the covenant of works—God, having from all eternity elected ſome to everlaſting life, *did enter into a covenant of grace to deliver them out of the eſtate of ſin and miſery, and to bring them into an eſtate of ſalvation by a Redeemer.*

What a covenant in general is, I have already had occaſion to ſhow. It is unneceſſary for me to enter into any critical diſquiſitions concerning the etymology of the word uſed in the ſacred writings, of either the Old Teſtament or the New, and tranſlated *covenant.* The propriety of the Engliſh word *covenant,* as applied to this great ſubject, has, indeed, been queſtioned. But what is it with which one or another will not quarrel? The chief queſtion among the Orthodox is, whether the name *covenant* or *teſtament* be moſt proper. Theſe two epithets and deſignations, certain writers have conjoined, calling it a *teſtamentary covenant,* or a *federal teſtament.* For adjuſting the matter, I would obſerve, that there are eſpecially two views of it; and, according to the one, it is in the fulleſt and moſt proper ſenſe of the word a *covenant*; and, according to the other, it rather is a *teſtament.* It may be viewed as it was from eternity propoſed by the Father to the Son, and accepted by him as our repreſentative and undertaking Surety; and, in this view, it may, with the utmoſt propriety, be called a *covenant*; a covenant, ſtrictly conditional; and, in the higheſt ſenſe of the word, a covenant *of works.* Or it may be conſidered as it is by the goſpel revealed to us, and, in the actual exerciſe of faith, accepted by us. In this view it is altogether unconditional and gratuitous; not a covenant of works, but

but entirely a covenant *of grace*; or a rich teſtament in which the moſt precious legacies are bequeathed to us in the freeſt, as well as the fulleſt, manner.

This twofold view of it accounts for the propriety and juſtneſs of the two names by which it is commonly known; the covenant *of redemption*, and the covenant *of grace*. In relation to the Surety, it was a covenant of REDEMPTION. Its benefits and bleſſings he purchaſed and procured for the perſons repreſented by him in it. To us it is in every view a covenant of GRACE. Grace moved God to make it with his Son and our Surety, from everlaſting. Grace moves him to inſtate ſinners perſonally and ſavingly in it in time, putting them in poſſeſſion of its ineſtimably precious bleſſings. With what propriety it may be called a *covenant* as it relates to the Surety, and a *teſtament* as it refers to us, will appear more fully from the account which I am to give of it in the ſequel.

I go here upon the ſuppoſition, that the covenant made with the Surety from eternity, and with ſinners in their own perſons in time, is *one*. It has, indeed, been an opinion, that one covenant was made with the Surety from everlaſting, the condition of which he fulfilled in his obediential life and ſatisfactory death; and that another covenant, diſtinct from the former, is made with ſinners in time, the condition of which is *faith*; or, as others ſpeak, faith and *repentance*; to which ſome have added, *ſincere obedience*. But that the covenant, though, as I ſaid already, it admits of a twofold conſideration, is *one*, and that faith can with no propriety be called the condition of it, I am to evince in the ſequel.

Accordingly, of this covenant, I ſhall give you a particular account in the following order.

I. I may take notice of the great ANTIQUITY of this covenant. That the election of Chriſt, the repreſentative

tive in the covenant, and of thoſe whom he repreſents in it, obtained from *eternity*, we have ſeen already. At that early period was the covenant entered into with him, and with us in him. How ſuperior is it to the covenant of works in antiquity, as well as in all other reſpects! From eternity, indeed, did God decree to make a covenant with the firſt Adam. But that covenant can with no propriety be ſaid to have been made from eternity. The reaſon is obvious. One of the parties contracting in it did not exiſt, and, therefore, could not act, from eternity. The covenant of works, indeed, we commonly call the *firſt*, and the covenant of grace the *ſecond* covenant. The reaſon of this arrangement is no leſs manifeſt. The covenant of grace was not at all known in our world till the covenant of works was broken. The reaſon of this is alſo plain. Had not the one covenant been violated, and man ruined by the violation of it, there would have been no occaſion for the revelation of the other; the merciful deſign of which is, the reſtoration of fallen man. Aſtoniſhing is the length, as well as the breadth, of redeeming love. It is from eternity and to eternity.

That from the earlieſt ages of eternity this ſuperior covenant was made, and the whole plan of our redemption ſettled, the ſcripture often, and with great plainneſs, intimates to us. The Surety and Head of this covenant is introduced ſpeaking thus, *I was ſet up from* EVERLASTING, *from the beginning, ere ever the earth was.* Prov. viii. 23. It has been obſerved, that the word tranſlated, *I was ſet up*, literally ſignifies, *I was anointed* from everlaſting. The phraſeology is manifeſtly borrowed from the manner in which perſons were ſolemnly ſet apart to an office in the church and nation of the Jews. It was with the ceremony of anointing. Do not the words then carry in them the fulleſt and plaineſt intimation, that Chriſt was ſet apart to his mediatory office and work; or, in other words, to be the Surety

Surety and Head of the new covenant, from everlaſting? An eſſential part, I mean the promiſſory part, of the covenant, is expreſsly ſaid to have obtained from eternity. The Apoſtle ſpeaks of *that eternal life which God that cannot lie promiſed* BEFORE THE WORLD BEGAN. Tit. i. 2. Now, muſt not the promiſſory part of the covenant ever imply the conditionary? If, therefore, the one was, the other muſt have been, from eternity.

With great propriety is this covenant almoſt every where in the ſcriptures of both the Old Teſtament and the New, ſaid to be *the everlaſting covenant. I will eſtabliſh my covenant*, ſaid God to Abraham, *between me and thee, and thy ſeed after thee in their generations*, FOR AN EVERLASTING COVENANT; *to be a God unto thee and to thy ſeed after thee.* Gen. xvii. 7. *Now, the God of peace*, ſaith the Apoſtle to the believing Hebrews, *that brought again from the dead, our Lord Jeſus Chriſt, that great ſhepherd of the ſheep, through the blood of* THE EVERLASTING COVENANT, &c. Heb. xiii. 20. Is not this covenant ſaid to be everlaſting, to intimate that it was from eternity, and is to eternity?

II. We are to conſider the glorious PARTIES contracting in this covenant. In every covenant, divine and human, there are underſtood to be different parties. A proper covenant has neceſſarily two parts; a *conditionary* and a *promiſſory*; and, therefore, in it there muſt be, at leaſt, *two* parties, one to perform the one part, and another to fulfil the other. It was ſo in the covenant of works. On the one hand, there was the great God that made it; and, on the other, man, with whom it was made. It is ſo alſo in the covenant of grace. One of the glorious parties in this better covenant, the anſwer expreſsly mentions. GOD, *having out of his mere good pleaſure, &c.* Why the other party is not mentioned, I know not. In the account of this covenant which the

the Larger Catechiſm gives us, the Son, with whom it was made, no leſs than the Father, who made it with him, is expreſsly mentioned. It is aſked, *With whom was the covenant of grace made?* The anſwer is, *The covenant of grace was made with* CHRIST, *as the ſecond Adam, and in him with all the elect as his ſeed.* Of both the parties in it, we have a plain intimation in the words with which I introduced this Lecture. He who made the covenant informs us with whom he made it. For, ſays he, *I have made a covenant* WITH MY CHOSEN. Accordingly we have here

Firſt, The MAKER of this covenant. The Son is not ſaid to have made it with the Father. But the Father is ſaid to have made it with the Son. The CO-EQUAL Three act according to the order in which they ſubſiſt.

Often has it been obſerved, that the word in the Old Teſtament, which is applied to the making of the covenant, literally ſignifies *cutting* the covenant. *I have* MADE, ſaith God, *a covenant with my choſen.* The expreſſion is probably borrowed from the manner in which covenants were ratified in ancient times. On ſuch occaſions animals were ſacrificed. Was not this a plain intimation that the everlaſting covenant was, in due time, to be confirmed by an all-meritorious ſacrifice? Not only were animals ſacrificed, but divided aſunder; and the perſons covenanting paſſed between the parts of them. This practice carried in it a tacit imprecation, that it might be done to them as it had been done to the ſacrificed animals, in the event of their violating the covenant. The everlaſting covenant was made with the Surety of ſinners, who, by ſin, have incurred death. Sin ſeparates between God and ſinners. In order, therefore, that a total and final ſeparation between God and ſinners might be prevented, the Surety condeſcended to undergo a temporary ſeparation of the two conſtituent parts of his humanity. Though neither his human ſoul or

his human body, was separated from his divine person, they were, for a season, divided asunder the one from the other. What must the love be that could induce the eternal Father to make a covenant in such a manner with his own co-eternal Son!

As to the *maker* of this covenant, it has been queried, was it God *essentially* considered, or was it God the Father. the first person in the order of the mysterious Trinity, that made this covenant with Christ? One thing is certain. Though the divine persons as such, be distinct one from another, they are, in essence and will, one. The making of the covenant of works with the first Adam was the joint work of the divine Three. And, in making the superior covenant with the second Adam, they all concurred. It was the three-one God that was offended by the person who violated the first covenant, and was to be satisfied by the Surety of the second. But it may be said, that on this important occasion, the first person in the order of subsistence sustained the majesty of the Deity, and transacted with the Son, as our undertaking Surety in that covenant, by which all the persons and perfections of the Godhead are most eminently glorified.

Secondly, There is the PARTY with whom this everlasting covenant was made, stiled, in the answer quoted from the Larger Catechism, *the second Adam.* As the eternal Son of the eternal Father, or, as the second person in the mysterious Trinity, he, no less than the first and the third persons, was concerned in the making of it, and in the glory which was to accrue from it. But what an unknown depth, as well as height, is there in the undertaking and dying love of Jesus Christ! With what alacrity did he undertake to be our representative and Surety in this covenant! No readier was the Father to call him to the work than he was to undertake and accomplish it. Compelled to it he could not be. But, as compulsion was impracticable, it was no less unnecessary.

neceſſary. With what ineffable ſatisfaction does the Father ſpeak of him in the text? *I have*, ſays he, *made a covenant with* MY CHOSEN. To intimate that the Head of the election of grace, the Surety of the new covenant, is intended, the word, as has been obſerved, is in the ſingular number. The covenant of works was made with one man, and ſo was the covenant of grace. So it is written, *The firſt man Adam was made a living ſoul; the laſt Adam was made a quickening Spirit. The firſt man is of the earth earthly; the ſecond man is the Lord from heaven.* 1 Cor. xv. 45, 47.

Great was the inequality between the two parties contracting in the covenant of works. But between the parties contracting in this covenant there is no ſuch inequality. The Son, with whom it was made, was not originally inferior, but equal to the Father, that made it with him. In this covenant, however, he has aſſumed a character, in which he acts in ſubordination to the Father. With great propriety, therefore, is he, in the account which the Larger Catechiſm gives of him, ſtiled the ſecond Adam. In the covenant made with him, he acts as the repreſentative of others. As the firſt Adam repreſented his natural ſeed in the covenant of works, the ſecond Adam repreſents his ſpiritual ſeed in the covenant of redemption. Accordingly, the party with whom this covenant was made, comes under a twofold conſideration, as the party *repreſenting*, and as the party *repreſented*. The latter, when the covenant was originally made, did not actually exiſt in their own perſons. But they may be ſaid to have had a federal ſubſiſtence in their undertaking Head. Accordingly, as the covenant was made with him, repreſenting them, and with them, repreſented by him, from eternity, it is, in the ſcriptures, often ſaid to be made with them in their own perſons in time. Voluntarily did he accept of it, when, as a covenant ſtrictly conditional, it was by the Father propoſed to

him from eternity. Voluntarily do they in the day of power accept of it, and of all its benefits, exhibited to them in the gospel, in the most unconditional and gratuitous manner. Well pleased was he with it; and well pleased are they with it. *Although my house be not so with God as it ought*, said David, and says every believer, *yet he hath made with me an everlasting covenant, ordered in all things and sure; for this is all my salvation, and all my desire.* 2 Sam. xxiii. 5.

Was this covenant made with Christ, as the second Adam; and in him, with all the elect, as his seed? Then how absurd is the supposition, that there are two covenants for the recovery of fallen man; one made with the Surety, and another made with sinners themselves! This hypothesis, without foundation in the sacred scriptures, is attended with different inconveniences and difficulties. One thing is obvious. In every proper covenant there are two *essential* parts; a conditionary, and a promissory. If, therefore, there be a covenant made with sinners, different from the covenant made with the Surety, it must have a condition, which they themselves must perform. Accordingly, the abettors of the opinion of two covenants have been obliged to call *faith* the condition of the covenant made with sinners. But that faith can with no propriety be called the condition of the covenant, I am afterwards to prove.

That there is only ONE covenant, viewed differently as it relates to the Surety and to sinners, I might evince from various considerations. May it not be inferred from the analogy which the scripture, in so full and plain a manner, intimates between the first Adam and the second? Why is Jesus Christ stiled the *second Adam?* Why is the first Adam said to have been *a figure* of the second? The answer is obvious. The one was the head of the covenant of works, and in it represented his natural seed. The other is the head of the covenant of redemption, and in it represents his spiritual seed.

ſeed. Now, was there one covenant made with the firſt Adam, the condition of which he was to perform, and another made with his poſterity, the condition of which they are to fulfil? No. One covenant included him and them. It was made with him as their repreſentative, and with them as repreſented in and by him. The proper condition of it, as we ſaid in a former Lecture, was that perfect, perſonal, and perpetual obedience which he was to perform; and the actual performance of it was to be accepted for them as well as him, and to entitle them, no leſs than him, to the felicity promiſed in it. In like manner, one covenant includes the ſecond Adam and his ſpiritual ſeed. The condition of it he hath fulfilled; and his fulfilment of its condition entitles them, as well as himſelf, to the eternal life promiſed in it. Accordingly, it has been obſerved, that the ſcripture all along ſpeaks of it as *one* covenant; and ſpeaks of the blood, not of *covenants* in the plural number, but of the covenant in the ſingular. *Moſes took the blood, and ſprinkled it on the people, and ſaid, Behold,* THE BLOOD OF THE COVENANT. Exod. xxiv. 8. *As for thee alſo, by the blood of thy* COVENANT, *I have ſent forth thy priſoners out of the pit wherein is no water.* Zech. ix. 11. And in the Epiſtle to the Hebrews, the Apoſtle, in two different places, makes expreſs mention of *the blood of the covenant.* chap. x. 29, and xiii. 20.

Accordingly, when the ſcripture, in allegorical language, repreſents this covenant under the familiar emblem of a *chariot*, and, to intimate the excellency and duration of it, a chariot *of the wood of Lebanon*, it intimates, that there is only one chariot for king Solomon himſelf and for the daughters of Jeruſalem; not one for him and another for them, but only one for both. *King Solomon made a* CHARIOT *of the wood of Lebanon. He made the pillars thereof of ſilver, the bottom thereof of gold, the covering of it of purple; the middle thereof being paved*

paved with love for the daughters of Jeruſalem. Song iii. 9, 10. It has, indeed, been obſerved, that the word rendered chariot here does not occur any where elſe in the Old Teſtament. It has, therefore, been reckoned doubtful, whether it ſhould be tranſlated *chariot*, or by another word. It has alſo been a queſtion, what is intended and to be underſtood by it. That the beſt interpreters underſtand it of this ſuperior covenant is well known. With the moſt obvious propriety may it be compared to a chariot. A chariot is a well known machine, by which perſons are carried, with dignity as well as eaſe, from one place to another. The ſalutary deſign of the chariot of the wood of Lebanon, is to tranſport poor ſinners of mankind from the wilderneſs of a natural ſtate, and out of the wilderneſs of this preſent evil world, into the heavenly country. Now, as I ſaid, the chariot is one. King Solomon himſelf and his happy and honoured bride ſit in the ſame chariot.

It is aſked, whom does the ſecond Adam repreſent in the covenant of redemption? The anſwer may be collected from what hath been ſaid already. In it he undertook for that part of mankind whom God the Father is ſaid to have choſen in him. Them, and no others, does he repreſent in this covenant. All mankind did the firſt Adam repreſent in his covenant. Only a part of mankind does the ſecond repreſent in his. For this reaſon are they called *a remnant.* Had all mankind been predeſtinated to life, they could not have been ſaid to be *elected.* Election beſpeaks the choice and ſeparation of a part from the whole. Chriſt himſelf ſpeaks of them as choſen out from among the reſt of mankind, and as given to him, to be by him repreſented in his covenant, and redeemed from ſin and wrath. *I have manifeſted thy name*, ſays he to his Father, *unto the men whom thou gaveſt me out of the world. Thine they were, and thou gaveſt them me, and they have kept*

kept thy word. John xvii. 6. In their ſtead, therefore, and in order to their ſalvation, he fulfilled the condition of the covenant, by obeying the law and ſatisfying juſtice for their ſins. For, ſays he, *I lay down my life for the ſheep.* John x. 15.

III. We are to attend to the PARTS of this covenant. Now, every proper covenant, as has been repeatedly obſerved, has two eſſential parts; a *conditionary*, and a *promiſſory*. What in the general is intended by the conditionary, and what by the promiſſory part of a proper covenant, we ſaw on a former occaſion. The covenant of works, we found, had three parts; a *minatory* part, as well as a conditionary and a promiſſory. But the minatory part was accidental, ariſing from the fallibility of the perſon with whom it was made. But this ſuperior covenant, as we will ſee in the ſequel, has no proper penalty. He, with whom it was made, is God, as well as man, and therefore infallible. Of the two conſtituent parts of this covenant I ſhall ſpeak in order.

Firſt, I ſhall conſider the CONDITIONARY part of it. Now the queſtion, *What is the condition of the covenant of grace?* has been anſwered different ways. Often has it been ſaid, from both the pulpit and the preſs, that *faith*, or, as the Apoſtle expreſſes it, *belief in the Lord Jeſus Chriſt*, is the condition of the covenant. But this manner of expreſſion, however well it may have been intended by the many great and good men who have uſed it, to ſay no worſe of it, is highly improper. It goes upon a ſuppoſition, for which, we have found already, there is no foundation in the ſcriptures, that there are two covenants; a covenant of grace made with believers in time, different from the covenant of redemption made with the Surety from eternity. This beſpeaks inattention to the true notion and nature of the condition of a proper covenant. What can the condition

condition of a covenant be, but that part of it on the fulfilment of which the accomplishment of the promissory part is suspended? Was not this covenant made with the Surety? Is it not incumbent on the person with whom a covenant is made, to fulfil the condition of it? Did not the second Adam represent his spiritual seed in his covenant, as much as the first Adam did his natural seed in his? Now, whether did it belong to the first Adam, the representative in the covenant of works, or his posterity represented by him in it, to perform its condition? Was it not the personal obedience of Adam himself that was the proper condition of that covenant, to entitle him and also his posterity to the felicity promised in it? Did it not, in like manner, belong to the second Adam, as our representative and Surety in the covenant of grace, to fulfil the condition of it? Is it not what he did, not what we ourselves do, but what HE did in our nature and stead, which alone can entitle us to the benefits and blessings promised in the covenant? Was not his fulfilment of the condition of this everlasting covenant the great work which he came into our world to accomplish? Is not this the work in relation to which he speaks thus, *It becometh* us *to fulfil all righteousness?* Matth. iii. 15. Does he not speak in the plural number, to intimate, that he now acted in the capacity and character of a public person and federal Head; or, in other words, as our representative and Surety in the everlasting covenant.

Does not *faith* belong to the promissory part of the covenant? Is it not, as much as any other benefit or blessing, promised to us in the covenant? Now, can faith belong to the promissory part of the covenant, and be the condition of it? Are not the conditionary and promissory parts of a covenant always distinct the one from the other? That faith is a precious grace and blessing, promised in the new covenant, is a most certain and consolatory truth. Were it not so, no sinner of mankind

kind ever could believe. Unable and unwilling to believe are we all naturally. How then does any perſon obtain faith? The Apoſtle's words, formerly quoted, account for it—*Ye are ſaved by grace, through* FAITH, *and that not of yourſelves, it* IS THE GIFT OF GOD. And Eſaias ſaith, *There ſhall be a root of Jeſſe, and he that ſhall riſe to reign over the Gentiles,* IN HIM SHALL THE GENTILES TRUST. Rom. xv. 12. Aſk the ſaints of the moſt High in heaven and on earth, whether they conſider any thing performed in them or by them as the foundation of their right to the bleſſings, or any of the bleſſings of the covenant. Such an inſinuation and pretenſion, they all would, in one voice, diſclaim and diſavow.

To what hath been ſaid, may be objected the anſwer to the following queſtion in the Larger Catechiſm—*How is the grace of God manifeſted in the ſecond covenant? The grace of God is manifeſted in the ſecond covenant, in that he freely provideth, and offereth to ſinners, a Mediator, and life and ſalvation by him; and requireth faith as the condition to intereſt them in him; promiſeth and giveth his holy Spirit to all his elect, to work in them that faith, with all other ſaving graces; and to enable them unto all holy obedience, as the evidence of the truth of their faith and thankfulneſs to God, and as the way which he hath appointed unto ſalvation.* But, to every reader and hearer it muſt occur at once, that the Compilers of the Larger Catechiſm do not affirm faith to be the condition *of the covenant.* All that they ſay, is, that *God requires faith, as the condition* TO INTEREST US IN THE MEDIATOR of the covenant. To ſay that faith is required as the proper *condition* of the covenant, and to ſay that it is required as the condition or *inſtrument* of intereſting us in Chriſt, and inſtating us in the covenant, are two things exceedingly different. That faith can with no propriety be called the condition of the covenant, I have, I think, made ſufficiently evident

already. But that faith is indiſpenſably neceſſary, as the inſtrument or mean, by which we are perſonally and ſavingly inſtated in the covenant, is a moſt important truth. To faith the ſcriptures often aſcribe a particular inſtrumentality in the buſineſs of our ſalvation. By it we are *juſtified, adopted, and ſanctified.* Without faith we have no intereſt in Chriſt, or in the covenant of grace. The only queſtion, therefore, with regard to the quotation from the Larger Catechiſm, is, whether the term *condition* in it be proper or not. And without diſparagement to that excellent Summary, or to the worthy Compilers of it, I may ſay, that another word leſs expoſed to miſconſtruction might have been uſed.

That faith has a particular inſtrumentality in our ſalvation, and is, in a peculiar manner, the mean of inſtating us in the ſuperior covenant, and intereſting us in the whole of ſalvation, the ſcripture often and clearly intimates. *Believe in the Lord Jeſus Chriſt*, ſaid the Apoſtle to the Philippian jailor, *and thou ſhalt be ſaved.* Acts xvi. 31. *He that believeth*, ſaith our Lord himſelf, *ſhall be ſaved. He that believeth not ſhall be damned.* Mark xvi. 16. Does our Lord himſelf, or does his Apoſtle, mean that faith is the condition of ſalvation? No. All that can be inferred from the words either of the former or the latter is, that between faith and all the other bleſſings of ſalvation, there is ſuch a neceſſary connection, that without the former we cannot expect to obtain the latter. This connection between faith and the whole of ſalvation, the ſcripture, in places innumerable, intimates. I might quote a great variety of places; but a ſpecimen may ſuffice. *Look unto me*, that is, believe in me, *and be ye ſaved, all the ends of the earth; for I am God, and there is none elſe.* Iſa. xlv. 22. *For God ſo loved the world, that he gave his only begotten Son, that whoſoever* BELIEVETH *in him ſhould not periſh, but have everlaſting life.—He that* BELIEVETH *on the*

the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him. John iii. 16, 36. The reason of this connection, which the scripture so often states between faith and salvation, is obvious. Faith apprehends and applies Christ, in whom, and in whom alone, there is salvation, and an all-sufficiency of salvation. Accordingly, in whatever view the object of faith is revealed in the scriptures, faith in its actings is represented in a manner corresponding to it. Is the object of faith revealed under the familiar notion of meat and drink? *Believing* is accordingly expressed by eating and drinking. *My flesh*, says our Lord, *is* MEAT *indeed, and my blood* DRINK *indeed. Except, therefore, ye eat the flesh of the Son of God, and drink his blood, ye can have no life in you.* John vi. Chapter. Is the object of faith represented under the metaphorical notion of a garment or robe? Then *to believe* is to put it on. PUT YE ON *the Lord Jesus, and make not provision for the flesh, to fulfil the lusts thereof.* Rom. xiii. 14. Is the Saviour, in short, or is salvation, exhibited under the notion of a rich and free gift? Then *to believe* on Christ is to receive him. *But as many as* RECEIVED *him, to them gave he power to become the sons of God, even to them that believe on his name.* John i. 12.

Is salvation, in the freest, as well as the fullest manner, exhibited and offered to us? Is faith only the instrument, or the hand, by which we receive what God gives freely? Then we can, with no propriety, ascribe conditionality to it. In order that we may possess the inestimably precious gift of salvation, our believing acceptance of it, in the nature of things, must be indispensably necessary. A kind friend sets meat before us, and, in the most pressing manner, invites us to eat it. Except we do actually eat it, however, we cannot be nourished by it. Christ crucified is the food of our souls. But in order to our spiritual nourishment, we

muſt apply and uſe this food. But is the offer of it ſuſpended upon our application of it as a condition? No. The offer is underſtood to be altogether free; for *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 bread *and the water of life* FREELY. Rev. xxii. 17.

Having ſeen, that, though faith be the inſtrument by which we apprehend and obtain a ſaving intereſt in the new covenant, it can, with no propriety, be called the *condition* of it; it remains that I now ſhow what is the *ſole, proper* condition of this covenant. Now, in order to aſcertain this important point, we muſt recollect the definition which I already gave of the condition of a proper covenant. It is that part of it, the actual performance of which, by the perſon with whom the covenant is made, entitles him to the reward promiſed by the perſon that made it with him. On the perſon, therefore, whoever he be, with whom the covenant is made, muſt it be incumbent to fulfil the conditionary part of it. Was the covenant of grace made with the ſecond Adam, as our great undertaking Surety in it? Then, on him was it incumbent to perform the condition of it; and his performance of it muſt entitle not only himſelf, but all thoſe whom he repreſents in the covenant, to the felicity promiſed in it. Accordingly, by the condition of this everlaſting covenant, we underſtand what the great Surety of it, with whom the eternal Father made it, did and ſuffered during the days of his humiliation on earth. There was a certain period, during which, the firſt Adam was to fulfil the condition of his covenant. There was, in like manner, a limited ſeaſon, during which, the ſecond Adam was to be employed in the great work of performing the condition of his ſuperior covenant. Here is eſpecially a twofold ſtate of the glorious Mediator correſponding to the two parts of the covenant;

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a ſtate of *humiliation* on earth, in which he fulfilled its condition. and a ſtate of *exaltation* in heaven, during which he enjoys the infinitely rich reward promiſed in it. By the condition of the covenant, in ſhort, we underſtand the ſurety-righteouſneſs of Jeſus Chriſt. The perfect obedience of the firſt Adam was required as the condition of the covenant of works. The perfect obedience and *ſatisfaction* of the ſecond Adam conſtitute the ſole proper condition of the covenant of grace. The reaſon why the ſecond covenant requires ſatisfaction, as well as obedience, we will ſee in the ſequel.

This is called the *ſurety*-righteouſneſs of Jeſus Chriſt. The reaſon is obvious. An eſſential righteouſneſs belongs to him as God. An unrighteous God is a contradiction in terms. Righteouſneſs is eſſential to that Godhead which is common to all the uncreated Three. But it is the righteouſneſs which the Son of God, as the ſecond Adam, or the Surety of the everlaſting covenant, performed in his obediential life and ſatisfactory death, of which I now ſpeak. For when the covenant was entered into between the Father and the Son before all worlds, it was ſtipulated on the part of the former, and reſtipulated on the part of the latter, as our undertaking Surety, that he, as the fulfilling Surety of the covenant, ſhould, in the fulneſs of time, do the following things—

1*ſt*, That he ſhould, in due time, aſſume our nature in full habitual conformity, in all the powers and parts of it, to the holy law. Subjection to the law in either its precept or its penalty was utterly incompatible with the perfection of his divine nature. It behoved him, therefore, to take to himſelf a nature capable of ſubjection to the law in both its precept and penalty. In human nature was that obedience, which was required as the condition of the covenant of works, to be performed. In the ſame ſpecific nature was that all-perfect righteouſneſs performed, which is the condition of this better covenant,

venant. An exchange of perſons is admitted. Obedience is performed by the Surety in the place of ſinners. But the ſame nature *in kind* that ſinned is ſubject to the law, and ſuffers to ſatisfy for ſin. *For as much then, as the children are partakers of fleſh and blood, he alſo himſelf likewiſe took part of the ſame.—For, verily, he took not on him the nature of angels; but he took on him the ſeed of Abraham.* Heb. ii. 14, 16. As it was in this aſſumed nature that the Son of God, ſuſtaining the character of the ſecond Adam, was to fulfil the conditionary part of this covenant, when the period arrived, at which he was to perform the great work, he, who made the covenant with him, prepared it for him, and he aſſumed it accordingly. For *when*, at his incarnation, *he cometh into the world, he ſaith, Sacrifice and offering thou wouldſt not, but a body haſt thou prepared me.* Heb. x. 5. Now, was human nature reſtored to its primeval purity. For this end, that humanity, which the Son of God aſſumed, was prepared in a manner altogether miraculous and unprecedented. In his birth, no leſs than in his life, was he *holy, harmleſs, and undefiled.*

That *habitual* righteouſneſs, or, in other words, that univerſal conformity of the whole man, in all the powers of the ſoul and in all the parts of the body, which the law originally required in the firſt Adam, as the head of the covenant of works, and of which, though concreated with him, he at an early period deprived himſelf, is reſtored in the perſon of the ſecond Adam, as the Surety of the covenant of grace. Thus was the humanity of the Son of God formed holy and pure, that in it he might be fully conformed to the law of works, to which he, as our federal head, ſubmitted; and that it might be the model, according to which the members of his myſtical body, as far as is conſiſtent with the neceſſary diſparity between the head and the members, might be faſhioned. Had the firſt

Adam

Adam retained his original purity, not only would he have fulfilled the condition of the covenant of works, but tranſmitted purity to his numerous poſterity. But, having contracted impurity in his own perſon, he communicates it to each of his natural deſcendants. The ſecond Adam, on the contrary, retaining that univerſal purity, with which his humanity was formed, as our Head and Surety fully anſwered the demands of the law for us; and from him we, his ſpiritual ſeed, derive that purity of nature which we loſt in our firſt federal head. With great propriety, therefore, may the Surety be ſaid to *reſtore what he took not away.* What the firſt Adam could once ſay, the ſecond Adam has ſaid, *I delight to do thy will, O my God: yea, thy law is within my heart.* It was, in ſhort, to the moral law in its *federal* form, or, as the New Teſtament expreſſes it, as the law *of works*, that the Son of God, in the character of our fulfilling Surety, was ſubjected. For the very deſign of his ſubjection to it was to deliver us from it. From it as a rule of moral conduct, no rational creature can be exempted. But from it, as a proper covenant, or, as the law of works, rewarding obedience with eternal life, and puniſhing diſobedience with everlaſting deſtruction, every believer in Chriſt is freed, and freed in conſequence of the Surety's conformity and obedience to it. *Chriſt hath redeemed us from the curſe of the law, being made a curſe for us.—For when the fulneſs of the time was come, God ſent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of ſons.* Gal. iii. 13. and iv. 4, 5.

Practice is ſuppoſed ever to correſpond to nature. In order, therefore, that the Surety might perform univerſal practical obedience to the law, it behoved him to be in his whole humanity conformed to it. The law extends to the man, as well as to his manners. The Surety, therefore, *was*, as well as *did*, what the law

law requires. *For such an high priest became us, who is* HOLY, HARMLESS, UNDEFILED, SEPARATE FROM SINNERS. Heb. vii. 26.

Having, in a preceding Lecture briefly illustrated that original righteousness with which the first Adam, at his creation, was endued in his whole man, I need not now exemplify or explain that universal rectitude and purity, with which the humanity of the second Adam was formed. Accordingly, in the

2d place, It behoved the Surety of this better covenant, in order to the fulfilment of its conditionary part, to perform a series of universal and unsinning obedience to the law, from the commencement to the conclusion of his humbled state. Not only was the first Adam, at his creation, endued with universal habitual conformity to the law, but, in order to the fulfilment of the condition of the covenant of works, was bound to perform universal *practical* obedience to it all along to the end of his probationary state. It, in like manner, behoved the fulfilling Surety of the covenant of grace, not only in his conception and nativity, to be, but all along, in his life and actions on earth, to do, what the law of works required. So he himself intimates to John at his baptism. *Jesus answered and said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness.* Of his subjection and obedience to the whole Mosaic law, the history of his life and actions furnishes us with express instances. In token of his subjection to the ceremonial law, he was, at the period and in the manner it prescribes, circumcised. As a proof of his ready subjection to the political laws of his country, he condescended to pay tribute. Especially was he under and did he obey the moral law. This is the law, in universal obedience to which the condition of the first covenant consisted. This also is the law in universal subjection and perfect obedience to which the conditionary part of the superior

rior covenant eſpecially conſiſts. This law he fulfilled in its utmoſt extent. In both its tables, and in all the ſeveral commandments belonging to each of them, did he obey it, and obey it perfectly. From all the ſins which it forbids was he totally exempted. All the duties which it enjoins did he perform. God he claimed and avowed for his God. In the ſeveral duties and ordinances of religion was he moſt conſcientious and exemplary. Theſe duties and exerciſes he performed, in the manner and at the times which the law appointed, with the utmoſt punctuality. No leſs regular and conſcientious was he in the duties of the ſecond table. What a bright pattern has he left us of filial duty to parents! Not only was he in the earlier period, and during the obſcurer part of his life, moſt dutiful to his *legal* father and real mother; but, during his extremeſt agony, and in his departing moments, he ſhews a becoming regard to the latter, by recommending her to the ſpecial notice of a particular ſurviving friend. *When Jeſus, therefore, ſaw* HIS MOTHER, *and the diſciple ſtanding by whom he loved, he ſaith unto his mother, Woman, behold thy Son. Then ſaith he to the diſciple, Behold thy mother. And from that hour that diſciple took her unto his own home.* John xix. 26, 27. How ſcrupulouſly juſt, and how profuſely generous, was the Surety and Saviour!

The obedience which the Surety performed to the law was, in all reſpects, *perfect*. He himſelf was perfect, and his works were perfect. A perfection *of degrees*, as well as of parts, did his obedience poſſeſs. The higheſt poſſible honour did he to the law, and to the lawgiver. For he, who, as God, is the ſupreme lawgiver, be aſtoniſhed O heavens! condeſcended, as God-man, in our ſtead, as well as in our nature, to be the law fulfiller. By the obedience of the firſt Adam, had he perſiſted in it, the law would have been *ſatisfied*. But by the obedience of the ſecond Adam, the Lord

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from heaven, the law is *magnified* and ennobled, in a manner for which there had been no room, had not ſin entered the world. Therefore *is Jehovah well pleaſed for his righteouſneſs ſake, for he hath magnified the law and made it honourable.* Iſa. xlii. 21.

Perfect was the obedience of the ſecond Adam in *duration*, as well as in all other reſpects. For long thirty-three years did he perform univerſal obedience to the law of works. How long the period was in which the firſt Adam, as the head of the covenant of works, was to have yielded that obedience to the law, which was to have been accepted as the proper condition of it, entitling him and his poſterity to the eternal life promiſed in it, we know not. But from the evangelical hiſtory of the ſecond Adam's ſtate of ſubjection and ſervitude on earth, we know how long the period was in which he performed the moſt arduous of all works, the condition of the covenant of redemption, by which he obtained for himſelf, the Head, and for his ſpiritual ſeed, the members, the eternal life promiſed in it. In this work the Surety was all alacrity and activity. From the commencement to the conſummation of it he was inceſſant and unwearied. Accordingly, when the end of his ſtate of humiliation approached, and his work was almoſt completed, in his ſolemn addreſs to his eternal Father, he ſpeaks thus, *I have glorified thee on the earth; I have finiſhed the work which thou gaveſt me to do.* And the day following, with his expiring breath, he adds, *It is finiſhed: and he bowed his head, and gave up the ghoſt.* John xvii. 4. and xix. 30. But this is not all. In order to the completion of the conditionary part of this covenant, it behoved the fulfilling Surety of it, in the

3*d place*, To make real and adequate ſatisfaction for the numerous and aggravated offences of the perſons whom he repreſented in it. This is one thing in which eſpecially the condition of the ſecond covenant differs from

from that of the firſt. It behoved the head of the latter, in order to the fulfilment of its condition, to obey. But, in order to the performance of the condition of the former, it behoved the Surety both to obey and to die. The reaſon is obvious. This covenant was made with him, as the repreſentative of ſinful men; who have not only come ſhort of the obedience which the law requires, but, by the violation of its precept, have incurred its penalty. Thus was the work aſſigned to the Surety in the ſecond covenant far more arduous than that aſſigned to the head of the firſt covenant. The Surety was under the law of works in its penalty, as well as in its precept. In order that we may eſcape the eternal death threatened in the covenant of works, and obtain the eternal life promiſed in the covenant of grace, he not only led a holy and meritorious life, but underwent an accurſed and expiatory death.

Real and full ſatisfaction for ſin is here underſtood to be indiſpenſably neceſſary in order to the pardon of it. *Without ſhedding of blood is no remiſſion of ſin.* Heb. ix. 22. It, therefore, behoved the Surety of the covenant to be an atoning, as well as interceding high prieſt. The neceſſity of that vicarious ſatisfaction for ſin, which he, as the great High Prieſt of our profeſſion, made by the all-meritorious ſacrifice of himſelf, the ſcripture often intimates to us. Thus he himſelf ſpeaks. IT BEHOVED *Chriſt to ſuffer, and to riſe from the dead the third day.* Luke xxiv. 46. For, as the Apoſtle, writing to the Chriſtians of the diſperſions, ſpeaks, we could not be *redeemed with corruptible things, as ſilver and gold, but with the precious blood of Chriſt, as of a lamb without blemiſh and without ſpot.* 1 Pet. i. 18, 19. Not only was blood, but *blood divine*, indiſpenſably neceſſary, in order to the expiation of our guilt, and the redemption of our ſouls. *The redemption of the ſoul is precious*, and muſt have remained for ever unaccompliſhed, had not a divine perſon under-

taken it. But how admirably qualified and fitted was the Mediator for the arduous, the difficult work! In human nature, indeed, he suffered and died. But he that suffered, and bled, and died, was God, as well as man. That humanity in which he fulfilled the precept, and underwent the penalty of the law, never subsisted but in his divine Person. Therefore, though the nature that suffered was human, the person was divine; and from his divinity the sufferings of his humanity derived infinite value. Accordingly, the blood which he shed, and by which he appeased the Majesty of heaven, is expressly said to be the *blood of God*. So the Apostle speaks in his solemn charge to the elders of the Ephesian church —*Take heed, therefore, unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which* HE *hath purchased* WITH HIS OWN BLOOD. Acts xx. 28. From sinners to the Surety was there a translation of guilt and punishment. Under this tremendous weight did the Surety labour and groan for a series of years in our world; and, had he not been the omnipotent God, under it he must have unavoidably succumbed. What must the pressure have been, which could extort from the Creator of the ends of the earth the heavy complaint, *I sink in deep mire where there is no standing: I am come into deep waters where the floods overflow me!* Psal. lxix. 2. What must the inward anguish have been, which could force from the numerous pores of his human body that preternatural sweat, of which the evangelical historian speaks! *And, being in an agony, he prayed more earnestly; and his* SWEAT *was as it were great drops of blood falling down to the ground.* Luke xxii. 44. What must the inconceivable distress have been that could induce him, who from the earliest ages was bent on this bloody work, to pray thus, *Father, if thou be willing,* IF IT BE POSSIBLE, *let this cup pass from me.* Bloody work! To satisfy for sin, and to save sinners, it behoved the Lord

of

of life and of glory to undergo a moſt excruciating, as well as a moſt ignominious death.

Such, my friends, is the general tenor of the conditionary part of this everlaſting covenant. Eaſy was the condition of the covenant of works. Infinitely arduous was the condition of the covenant of grace. Hard, indeed, was the work aſſigned to the Surety of this covenant! Such things it behoved him to do, and ſuch things it behoved him to ſuffer, in order to the fulfilment of its condition, and the actual impetration of the infinitely rich bleſſings promiſed in it. I proceed,

Secondly, To the conſideration of the PROMISSORY part of this ſuperior covenant. As it was incumbent on the Surety, with whom it was made, to fulfil its condition, it belonged to the eternal Father, that made it with him, to accompliſh its *promiſſory* part. Now, the accompliſhment of this part of the covenant goes upon the ſuppoſition of the fulfilment of its condition. The promiſes of it, indeed, began to be fulfilled long before the conditionary part of it was actually accompliſhed. But from the earlieſt ages, the Surety agreed to perform the condition of it in due time; and his undertaking was, by the Father, accepted as the fulleſt ſecurity for it.

This promiſſory part of the covenant is of ſuch importance, that the covenant is expreſsly denominated from it, and accordingly ſtiled a *covenant*; or, for reaſons already aſſigned, *covenants* OF PROMISE. Eph. ii. 12. forecited. Now, as the party, with whom this covenant was made, comes under a twofold conſideration, as the party *repreſenting*, and the party *repreſented*, the *promiſſory* part of it may be viewed eſpecially in a *twofold* light, as it relates to *him*, and as it relates to *them*. To him, their undertaking Surety in the covenant, were all the promiſes originally made. Even the promiſes, which are accompliſhed to his ſpiritual ſeed, were *primarily* made

and

and fulfilled to him, and are made and performed only in a *secondary* way to them. For, as the Apoſtle affirms, *all the promiſes of God* are IN HIM; *and in him are yea, and in him amen, to the glory of God.* 2 Cor. i. 20. And he ſpeaks of *the hope of* that *eternal life, which God, that cannot lie, promiſed*; that is, promiſed us in Chriſt, *before the world began.* Tit. i. 2. I might

1ſt, Conſider the *promiſſory* part of the covenant ſo far as it is *peculiar* to the Surety, and terminates on his Mediatory perſon. And, in this limited view, it includes eſpecially three things; *ſufficient aſſiſtance* in his arduous work; the *actual acceptance* of it; and an *infinitely rich reward* for it.

Sufficient aſſiſtance in his arduous work was inſured to the Surety. When the covenant of works was made with the firſt Adam, he was furniſhed with ſufficient ſtrength for performing the condition of it. When the ſecond Adam was ſent into the world to accompliſh the ſuperior work of the condition of this covenant, he, in like manner, was furniſhed with human nature, and with the extraordinary aſſiſtances of the Holy Ghoſt, to qualify him for the performance of it. Often, in the view of his coming into the world, and fulfilling his work in it, is the aſſiſtance inſured to him intimated. Thus ſpeaks the Father in relation to him, *With him my hand ſhall be eſtabliſhed*; *mine arm alſo ſhall ſtrengthen him.* Pſal. lxxxix. 21.

Animated with ſuch aſſurances of ſufficient ſupport and aſſiſtance, on his coming into the world, he ſpeaks thus, *I will give my back to the ſmiters, and my cheeks to them that pluck off the hair; I will not hide my face from ſhame and ſpitting. For the Lord God will keep me, therefore ſhall I not be confounded: therefore have I ſet my face like a flint, and I know that I ſhall not be aſhamed. He is near that juſtifieth me, who will contend with me? Let us ſtand together; who is mine adverſary? let him come near unto me. Behold, the Lord God will keep*

keep me; who is he that shall condemn me? Lo, they all shall wax old as a garment; the moth shall eat them up. Isa. l. 6, 7, 8, 9. From his very conception and nativity, in a manner peculiar to himself, was he in his humanity endued with the gifts and graces of the holy Spirit. Nay, *God gave not the Spirit by measure unto him.* John iii. 34. Accordingly, when he was baptized in Jordan, *the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him; and*, it is added, *Jesus being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness.* Luke iii. 21, 22. and iv. 1. And the history of his last agony informs us, that when he had *kneeled down and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done; there appeared an angel unto him, from heaven,* STRENGTHENING *him.* Chapter xxii. 41, 42, 43.

The actual acceptance of his work, no less than assistance in it, was infallibly insured to him. This, no doubt, is included in the Apostle's account of the great mystery of godliness, and accounts for the propriety of the manner in which he states and expresses one of the articles of it—*Without controversy great is the mystery of godliness: God was justified in the Spirit.* 1 Tim. iii. 16. No guilt did the Saviour ever contract in his own person. But the accumulated guilt of the elect was imputed to him; and, therefore, *in point of imputation*, he was the guiltiest person that ever appeared in our world. But, having expiated our guilt, and borne our utmost punishment, he may be said to have been *officially* justified; that is, acquitted and discharged from the debt, which, as our Surety, he owed to the law and justice of God. This, as we saw already, was insured to him in the promissory part of the covenant. For thus he himself speaks, *He is near that justifieth me, who will contend with me?*

Accordingly, though, as an indisputable proof of his

his Deity, he is on one occaſion ſaid to RISE from the dead; on other occaſions, it is affirmed, that the Father, as a certain evidence of his approbation of him, and alſo of his work, raiſed and advanced him to that felicity and dignity which he now poſſeſſes. *God*, ſays the Apoſtle, RAISED *him up from the dead, and* GAVE HIM GLORY, *that your faith and hope might be in God.* 1 Pet. i. 21. This leads me to add, that he had inſured to him

An infinitely rich and glorious reward for his great work. The unknown depth of humiliation to which he was reduced, on the one hand, and the unknown height of glory to which he is promoted, on the other, with the ſubſerviency of the former to the latter, the Apoſtle ſtates in terms the moſt appoſite and expreſſive—*Chriſt Jeſus, being in the form of God, thought it not robbery to be equal with God; but made himſelf of no reputation, and took upon him the form of a ſervant, and was made in the likeneſs of men. And, being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the croſs.* WHEREFORE, *God alſo hath highly exalted him, and given him a name which is above every name: That at the name of Jeſus every knee ſhould bow, of things in heaven, and things in earth, and things under the earth: And that every tongue ſhould confeſs, that Jeſus Chriſt is Lord, to the glory of God the Father.* Phil. ii. 6,—11. Of the exaltation and dignity of the Mediator of this covenant, as well as his humiliation and debaſement, I will have occaſion to ſpeak in the ſequel.

A happy exchange of both ſtate and place has he experienced. No longer is he, in humanity, on earth. The higheſt heaven hath *received* and muſt retain him *till the final reſtitution of all things.* He, who once had not where to lay his head, is conſtituted heir and Lord of all worlds. He, who once was arraigned and condemned at a human tribunal, has univerſal authority

authority and power in all worlds, ſeen and unſeen; and is the final Judge of both quick and dead, angels and men. A place infinitely too high for the moſt exalted angel or ſaint does he occupy in the heavens. Eſpecially is he Head and Lord of the church on earth, which is his by *redemption* and by *conqueſt*. In it he has a numerous offspring born to perpetuate his name, and do ſervice to him in all generations. Such is the infinitely rich reward the Father inſured to him in the everlaſting covenant; in the joyful proſpect of which, he was animated in his arduous work. *For the joy that was ſet before him he endured the croſs, deſpiſing the ſhame, and* accordingly is now *ſet down at the right hand of the throne of God.* Heb. xii. 2. Such a glorious reward is infinitely becoming not only his perſonal dignity, but the intrinſic worth of his great work.

2*dly*, I might review the *promiſſory* part of the covenant, as it relates *ſecondarily* to us. Had the firſt Adam fulfilled the condition of the covenant of works, the life promiſed in it would have been imparted to his poſterity, as well as himſelf. The ſecond Adam, in like manner, by performing the conditionary part of the better covenant, has not only obtained an endleſs, glorious, Mediatory life for himſelf, but eternal life for all whom he repreſents in it. This is that eternal life, which, as the Apoſtle ſpeaks, *was promiſed in Chriſt Jeſus before the world began*; and which, as he affirms in another place, *is the gift of God to us through Jeſus Chriſt our Lord.* Rom. vi 23. This life, purchaſed by the Surety of the covenant, is depoſited in him, to be by him communicated to the perſons for whom he obtained it; and he faithfully and liberally diſpenſes it to them accordingly. For this end, as we will ſee afterwards, he is by the Father entruſted with the actual adminiſtration of the covenant. By repoſing this high truſt in him, the Father ſhows at once his eſteem of him the Head, and of the church as his body. In his hand

muſt ſhe, and all her important concerns, be infallibly ſafe. *The Father loveth the Son*, that is, as our Mediator and Head, *and hath given all things into his hand*, to be by him employed for the edification and felicity of the church. John iii. 35. *It pleaſed the Father*, and it pleaſeth the whole church of the firſt-born in heaven and on earth, *that in him*, her Head and Lord, *ſhould all fulneſs dwell.* Col. i. 19.

Accordingly, when the rich ſaving communications and ſupplies, with which the church is furniſhed, to intimate the plenty and the perpetuity of them, are repreſented by the expreſſive image of an over-flowing and ever-flowing river, it is ſaid to proceed *originally* from the throne of God, and to run immediately into the throne of the Lamb; that, from it, as a great reſervior, the church may be plentifully ſupplied according as her exigencies do require. Rev. xxii. 1. Thus the Mediator ever is the medium of gracious communication between God and men.

The promiſes of this covenant, which are accompliſhed to us in and through Chriſt, are manifold and various, as well as great and precious. This, indeed, is a ſubject of infinite extent. On it I might expatiate through endleſs ages. It knows no dimenſions. It is no leſs unbounded than God himſelf. An intereſt in God, a ſaving relation and conformity to him, the favour and fruition of him, conſtitute the felicity and the dignity which the Surety has purchaſed for his ſpiritual ſeed, and which, communicated to them through the channel of the promiſſory part of the covenant, they poſſeſs for ever and ever. Every thing neceſſary and conducive to the converſion of the unconverted elect, and the final ſalvation of the converted, is comprehended in it.

However long the actual converſion of any individual of the elect may be delayed, under whatever maladies and diſtempers he may labour, to whatever dangers

gers and accidents he may be expoſed, his natural life muſt be preſerved till the actual arrival of the happy period, at which his inſtatement in the covenant happens. This has been underſtood to be the thing intended by the ſinner's living in his blood. *When I paſſed by thee*, ſaith God, *and ſaw thee polluted in thine own blood, I ſaid unto thee, when thou waſt in thy blood, Live*; *yea, I ſaid unto thee, when thou waſt in thy blood, Live.* Ezek. xvi 6. Once and again does he ſay unto the ſinner, *Live.* The former may refer to the preſervation of the natural life during the unconverted ſtate; the latter to the infuſion of ſpiritual life, at the happy period appointed for the ſinner's converſion. Accordingly, the actual regeneration of ſpiritually dead elect ſinners, at the appointed time, is expreſsly promiſed. *I will*, ſaith God, *put my* regenerating and quickening *Spirit within you, and* thus *cauſe you to walk in my ſtatutes, and to keep my judgments and do them.* Ezek. xxxvi. 27.

The full and final *juſtification* of the guilty and condemned ſinner is a precious bleſſing promiſed in the covenant. *In the Lord ſhall all the ſeed of Iſrael be* JUSTIFIED, *and ſhall glory.* Iſa. xlv. 25. *And by him all that believe are* JUSTIFIED *from all things, from which they could not be juſtified by the law of Moſes,* or, indeed, by any other law. Acts xiii. 39.

Adoption, by which poor ſinners, as ſpiritual aliens and outcaſts, are admited into the family of heaven, and intereſted in all the ſpecial privileges and immunities of the ſons of God, is a precious bleſſing promiſed in the better covenant. *God hath ſaid, I will dwell in them, and walk in them; and I will be their God, and they ſhall be my people. Wherefore, come out from among them, and be ye ſeparate, ſaith the Lord, and touch not the unclean thing: and I will receive you, and will be a* FATHER *unto you, and ye ſhall be my* SONS *and* DAUGHTERS, *ſaith the Lord Almighty.* 2 Cor. vi. 16, 17, 18.

The *ſanctification* of unholy ſinners is alſo an ineſtimably precious bleſſing promiſed in the new covenant. How gracious are the declarations! *I am the Lord that doth* SANCTIFY *you.* Exod xxxi. 13. *A* NEW HEART *alſo will I give unto you, and a* NEW SPIRIT *will I put within you; and I will take away the ſtony heart out of your fleſh, and I will give you an* HEART OF FLESH. Ezek. xxxvi. 26.

The *preſervation* of the believer in a ſtate of grace, till the actual arrival of the happy period at which he exchanges a ſtate of grace for a ſtate of glory, is another thing infallibly inſured in the promiſſory part of the covenant. *The righteous alſo* SHALL *hold on his way, and he that hath clean hands* SHALL *wax ſtronger and ſtronger.* Job xvii 9. *And I will make an everlaſting covenant with them, that I* WILL NOT *turn away from them to do them good; but I will put my fear in their hearts, that* THEY SHALL NOT *depart from me.* Jer. xxxii. 40.

Temporal proviſion, as well as ſpiritual, is promiſed to ſuch as have an intereſt in this covenant. When man, by the violation of the covenant of works, forfeited life, he, of courſe, forfeited the comforts of life. The unconverted ſinner, therefore, is in a ſituation ſimilar to a malefactor condemned to die. Though, during the non-execution of his ſentence, he has a certain allowance of the neceſſaries of this life, he has no *legal* title either to life or to the enjoyments of it. The ſinner, uninſtated in the new covenant, has neither a *federal* title to life, nor to any of the enjoyments of it. But, by an inſtatement in the better covenant, he recovers what he forfeited by the violation of the covenant of works. Both proviſion and protection, ſo long as it ſhall be for God's glory and the perſon's good, that he be continued in this world, are by expreſs promiſe inſured to him. *He ſhall dwell on high; his place of defence ſhall be the munitions of rocks: bread ſhall be given*

given him, his water ſhall be ſure. Iſa. xxxiii. 16. *The young lions do lack and ſuffer hunger: but they that ſeek the Lord ſhall not want any good thing.* Pſal. xxxiv. 10.

Victory over death, the laſt enemy which militant ſaints are called to encounter, is inſured in the promiſſory part of the covenant. To which I may add redemption from the grave, and a glorious reſurrection in due time. *For when this corruptible ſhall have put on incorruption, and this mortal ſhall have put on immortality, 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? The ſting of death is ſin; and the ſtrength of ſin is the law. But thanks be to God which giveth us the victory, through our Lord Jeſus Chriſt.* 1 Cor. xv. 53,—57. The promiſſory part of this covenant,

In fine, Inſures the actual introduction of the numerous tribes and individuals of the ſpiritual Iſrael into the celeſtial Canaan, and the conſummation of their felicity in the beatific viſion and fruition of God and the Lamb in the new Jeruſalem for ever and ever. This is that eternal life, which, as the all-comprehending bleſſing in the new covenant, is infallibly ſecured to all for whom the Surety undertook in it. All the evil threatened in the covenant of works is comprehended in the word *death*. On the other hand, all the great and good things promiſed in the covenant of grace are included in the term *life*. The ſum-total of both covenants, therefore, is this; *The wages of ſin is* DEATH; *but the gift of God is* ETERNAL LIFE, *through Jeſus Chriſt our Lord.* Rom vi. 23.

On this part of the ſubject, it is natural to aſk, Has the covenant of grace any *penalty?* That the covenant of works made with the firſt Adam had a penalty, as well as a precept and a promiſe, we found on a former occaſion. The reaſon of adding a penalty to that covenant is obvious. But between the two covenants there

there is a vaſt diſparity. Infinitely ſuperior is he, with whom the covenant of grace was made, to him with whom the covenant of works was made. A penalty in any covenant ever ſuppoſes the poſſibility of the failure of at leaſt one of the parties in it. If, therefore, both the parties contracting in this covenant be infallible, the ſuppoſition of a penalty in it muſt be prepoſterous and abſurd. This covenant is not leſs conſpicuous for its *ſtability*, than for the other excellencies of it. Much comforted was dying David from this conſideration. *Although my houſe be not ſo with God as I could wiſh*, ſays he, *yet he hath made with me an everlaſting covenant, ordered in all things and* SURE; *this, therefore, is all my ſalvation, and all my deſire.* Fallibility, in point of practice, indeed, belongs to ſuch as are inſtated in this covenant. But to their Surety infallibility belongs; and on him, not on them, does the completion of their redemption depend.

A paſſage of the Pſalm, from which our text is ſelected, to a ſuperficial reader, indeed, may have the appearance of a threatening. But it only is an *appearance*. In relation to the ſpiritual ſeed of the great Surety of this covenant, Jehovah ſpeaks thus, *If his children forſake my law, and walk not in my judgments: If they break my ſtatutes, and keep not my commandments; then will I viſit their tranſgreſſions with the rod, and their iniquity with ſtripes.* But that this is intended, and to be interpreted, not as a proper threatening, but as a moſt conſolatory promiſe, the following words put beyond a doubt. NEVERTHELESS, that is, notwithſtanding what I have now ſaid, may to the weak believer and diſcouraged Chriſtian wear a frowning aſpect, he has no reaſon to be intimidated or afraid, for I do not intend his hurt, but his good—*For my loving-kindneſs will I not take from him* the Head, or from any of his members, *nor ſuffer my faithfulneſs to fail* either to him or them. *My covenant will I not break*, either to the

the one or the other; *nor*, on any account, *alter the thing that is gone out of my lips.* Pſal. lxxxix. 30,—34. The thing in the general intended in the former part of the paſſage, is that neceſſary and uſeful chaſtiſement which God, in the endearing character of a moſt merciful and indulgent Father, adminiſters to his dear children on earth. Very different is the ſituation of a *beloved*, though *undutiful*, child, in the correcting hand of a *kind*, though *offended*, Father, from that of an unhappy criminal in the hand of a ſevere judge. Others of mankind, God, as a righteous judge, puniſhes. But his own children, he, as a compaſſionate Father, only corrects. He does it not becauſe he hates, but becauſe he loves them; not from any ſatisfaction he has in their affliction and ſorrow on its own account, but becauſe of the neceſſity and ſubſervience of it to their beſt intereſts. *For whom the Lord* LOVETH *he* CHASTENETH, *and* SCOURGETH *every ſon whom he* RECEIVETH. Heb. xii. 6. *For he doth not afflict willingly, nor grieve the children of men.* Lam. iii. 33. *If they are in heavineſs, through manifold temptations*, it only is, *for a ſeaſon*, and becauſe there is a neceſſity for it. 1 Pet. i. 6.

Do the children of God themſelves account ſuch ſanctified affliction a puniſhment? Far from it. Juſtly do they reckon it a very high privilege and bleſſing. For it is a ſpecial mean of the deſtruction of indwelling ſin and the ſanctification of their ſouls. By it are they prepared for the everlaſting poſſeſſion of that happy world, in which ſin and ſorrow are equally and for ever unknown.

Is the promiſſory part of the covenant ſuch? Then what a copious and rich ſpring of conſolation does it open to all who, either at an earlier period or a later, have been refugees from the covenant of works to this ſuperior covenant! With wonder, joy, and praiſe, may we, in the words of the Apoſtle, ſay, *Unto us are given exceeding great and precious promiſes.*

Having

Having in a curſory manner reviewed the contracting *parties*, and the conſtituent parts of this covenant, I ſhall now

IV. Conſider the ADMINISTRATION of it. It was not ſufficient that the covenant was tranſacted between the Father and the Son from everlaſting, and that, at a certain period of time, the condition of it was fulfilled. In order that it might be forthcoming and effectual for the ſalutary ends and purpoſes of its appointment, the adminiſtration of it was neceſſary. It behoved the adminiſtration of it, therefore, to be committed to a perſon worthy of the important truſt. And who ſo worthy of the honour of adminiſtering it, and diſpenſing its bleſſings, as the perſon, who, actuated by zeal for his Father's glory, and love to his choſen people, obeyed and died to purchaſe ſuch precious bleſſings for perſons the moſt unworthy and undeſerving!

This covenant was from eternity a ſecret in the divine breaſt. But the ſalutary deſign of it required that it ſhould be revealed to ſinners, for whoſe ſalvation it was intended. Nor is it enough that the covenant is revealed and its bleſſings offered to us. We muſt be perſonally inſtated in it, and actual partakers of them. Very different, however, is this covenant, as it was from eternity propoſed by the Father to the Son, and as it is in time revealed and offered to us. Having fulfilled the condition of it, the glorious Head and adminiſtrator now offers and applies its benefits to us in the moſt unconditional and gratuitous manner. Accordingly, as I obſerved on this ſubject already, though, as it relates to the Surety, it is, with the ſtricteſt propriety, called a *covenant*, as it refers and is adminiſtered to us, it rather is a *teſtament*. This occaſions the twofold diſpoſition of which our Lord ſpeaks to his diſciples. *I appoint*, ſays he, or diſpone, *unto you a kingdom, as my father hath appointed*, or diſponed, *unto me*. Luke xxii. 29.

Very

Very different, indeed, is the manner in which his Father diſpones it unto him, from the manner in which he diſpones it unto us. In a *federal* way was it diſponed to him; that is, it was propoſed to him, and he obtains it in virtue of an onerous condition performed by him. In a *teſtamentary* way does he diſpone it to us; that is, it is, as a rich and free legacy, in the moſt unconditional and gratuitous manner, bequeathed to us.

With the moſt obvious propriety, may this covenant, in relation to us, be ſtiled a *teſtament*. Accordingly, in our tranſlation of the Apoſtolical writings, it is at one time denominated a *covenant*, and at another a *teſtament*. Four things eſpecially belong to a teſtament; a *teſtator*; *legacies*; *legatees*; and the *confirmation* of the teſtament by the death of the teſtator. Now, all theſe things, as we will ſee immediately, belong to this covenant, as adminiſtered in the church on earth.

1. A TESTATOR. This character the Mediator of the new covenant expreſsly bears. *For where a teſtament is, there muſt alſo of neceſſity be the death of the* TESTATOR. *For a teſtament is of force after men are dead: otherwiſe it is of no ſtrength at all whilſt the teſtator liveth.* Heb. ix. 16. 17. That the Apoſtle here ſpeaks of our glorious Mediator, the context clearly and irrefragably proves. With what propriety and for what reaſons he is ſtiled a *teſtator*, the following particulars will ſhew. Accordingly,

2. The LEGACIES. Rich legacies! Here are all the bleſſings of grace and of glory. The bleſſed Teſtator himſelf comprehends them all under one word, PEACE. In the immediate view of his death, he beſpeaks his ſurviving diſciples thus, PEACE *I leave with you, my* PEACE *I give unto you: not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid.* John xiv. 27. Accordingly, under this all-comprehending word, the Apoſtolical writers of the New Teſtament include every thing neceſſary and con-

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ducive to our felicity and comfort, temporal and ſpiritual, in time and eternity. Often in their epiſtles are grace and peace conjoined. The former may denote the origin and ſpring of our felicity; the latter the copious emanations and ſtreams which flow from it. How ſtrong was the dying love of Jeſus Chriſt! In the very midſt of his laſt anguiſh and agonies, in his laſt hours and moments, how ſolicitous was he for the proſperity and comfort of his ſurviving friends!

3. The LEGATEES. Very different, indeed, is the Redeemer's teſtament from every other teſtament, of which we have read or heard. Infinitely rich are the legacies. Moſt unworthy and wretched are the legatees. To ſinners of the human kind, as ſuch, is the covenant adminiſtered, and the bleſſings of it offered. If any ſinner of mankind, therefore, do not obtain theſe bleſſings and legacies, it muſt be becauſe he does not claim and plead them. Many, indeed, to whom the bleſſings of ſalvation are offered, periſh. What is the reaſon? Is it becauſe they have no acceſs to the Saviour and ſalvation? No. The true reaſon is aſſigned by our Lord himſelf. YE WILL NOT *come to me*, ſays he, *that ye might have life*. John v. 40. Now, that ſinners of mankind, as ſuch, are the objects of the external adminiſtration of the covenant, to whom the Redeemer makes over rich ſpiritual legacies in his teſtament, to be claimed by them as his legatees, to whom, in a word, a full and free ſalvation is offered, the ſcripture often declares. Is the goſpel preached to the *elect*, as ſuch? Is ſalvation offered only to *ſenſible* ſinners, and perſons poſſeſſing certain diſtinguiſhing qualifications? Is not the goſpel rather preached, and ſalvation offered, to ſinners of mankind, *as ſuch?* Hear the great Preacher of righteouſneſs himſelf on this important point. Thus he ſpeaks, *Unto you, O* MEN! *I call; and my voice is to the ſons of man*, the deſcendants of Adam, indiſcriminately. Prov. viii. 4. *I am not come to call the righteous, but*

SINNERS

SINNERS *to repentance*; impenitent and insensible sinners. Such, in an especial manner, need repentance. Matth. ix. 13. Thus, though Christ be the actual and eventual Saviour only of his body, the church, he is the official Saviour of the world. *And we have seen, and do testify, that the Father sent the Son to be the Saviour* OF THE WORLD. 1 John iv. 14. He is a partaker of that nature which is not peculiar to any nation or description of mankind, but common to all. For he is the Author of a common salvation, and will have men of all nations and conditions to be saved.

4. The CONFIRMATION of the testament by the death of the testator. At a very early period did the Redeemer make his testament. From eternity was it agreed among the CO-ETERNAL THREE, that the second person, the Surety of the covenant, should be the *administrator* of it. Accordingly, as soon as sin entered into the world, did he enter on the actual administration of it, and make over all its benefits and blessings in a *testamentary* way to sinful, fallen men. He did not, indeed, for four thousand years from the fall of man, and the commencement of his mediatory administration, *actually* die to ratify the covenant and confirm his testament. But, from the first entrance of sin, and the revelation of this covenant, he may be said to have died and ratified it *typically*.

During the *patriarchal* ages and the Mosaic œconomy, *expiatory* sacrifices all along obtained. These were not intended to make *real* atonement for iniquity, but only to prefigure the all-atoning sacrifice of Jesus Christ. He may, therefore, be said, to be *a Lamb slain*, though not really, yet typically, *from the foundation of the world*. And, at the appointed time, as was indispensably necessary, he actually died for the *confirmation* of his blessed testament. For *without the shedding of blood*, and blood of infinite value, *is no remission of sin*, or redemption of sinners.

Differently is this covenant administered in earlier and later times. The administration of the covenant has been considered in a *threefold* view; in relation to three great periods of the church; the *Patriarchal*, the *Jewish*, and the *Christian*. It is generally considered as *twofold*; *legal* and *evangelical*, or *Jewish* and *Christian*. *For the law was given by Moses, but grace and truth came by Jesus Christ* John i. 17. *God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son.* Heb. i. 1, 2. The covenant, in substance, ever is the same. It only is in the manner of external administration that it differs in earlier and later times. Accordingly, in relation to the diversity of administrations of it, it is considered as *old*, and as *new*. In itself it ever has been and ever will be new; not only to the end of time, but through the unending ages of eternity. The first administration of it, however, has long ago waxed old. Another, a new administration, has succeeded and superseded it. In point of perspecuity, extent, and spirituality, the latter far transcends the former. The elementary and carnal dispensation befitted the infantile state of the church. A more spiritual and heavenly dispensation befits the more perfect and mature state, at which the church has now arrived. Such is the comparative view which the Apostle gives us of the two dispensations. *Now, I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors, until the time appointed of the father. Even so we, when we were children, were in bondage under the* ELEMENTS *of the world; but, when the fulness of the time was come, God sent forth his Son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.* Gal. iv. 1,—5. This subject the Apostle farther elucidates and explains in an epistle, the well known design of which is to establish

eſtabliſh the ſuperiority of the Chriſtian to the Jewiſh adminiſtration of the covenant. *If*, ſays he, *that firſt covenant*, that is, the Jewiſh adminiſtration of the covenant of grace, *had been faultleſs, then ſhould no place have been found for the ſecond*, and ſuperior adminiſtration of it. *But, finding fault with them, he ſaith, Behold the days come, ſaith the Lord, when I will make a new covenant with the houſe of Iſrael, and with the houſe Judah;* that is, I will introduce another and a better diſpenſation of the covenant; *not according to the covenant that I made with their fathers;* that is, the Moſaiac œconomy, which was adjuſted and eſtabliſhed *in the day when I took them by the hand to lead them out of the land of Egypt.—Now, in that he ſaith, A new covenant, he hath made the firſt old. Now, that which decayeth, and waxeth old, is ready to vaniſh away.* Heb. viii. 7, 8, 9, 13.

In a very gradual way, as well as at different times, was this covenant revealed in the early ages of the world and the church. During the unincarnate ſtate of the Son of God, and the non-accompliſhment of the great work of redemption, the covenant was adminiſtered in a typical and emblematical manner. A great variety of typical perſons and places, things and actions, were uſed. To the church in her imperfect and infantile ſtate theſe repreſented, in a ſenſible manner, ſpiritual and heavenly things to come. Chriſt, in his mediatory perſon and work, was prefigured. During the non-accompliſhment of the work, in point of impetration, matters were ſo ordered, that, though the adminiſtration of the covenant was effectual for the ſalvation of numbers, yet it was comparatively contracted and narrow. For many ages the goſpel was preached, and ſalvation was confined to the Jews, with a few Gentile proſelytes, as pledges of the introduction of the Gentile nations into the church at a future period. Theſe proſelytes are generally ſuppoſed to have been of two kinds,

kinds, diſtinguiſhed by the names of *proſelytes of the gate, and proſelytes of righteouſneſs*, or of *the covenant*.

The former renounced the groſs idolatries of the nations, and obſerved what the Rabbinical writers among the Jews have called the ſeven precepts of Noah. The reaſon of the appellation, *proſelytes of the gate*, is obvious. Notwithſtanding that they were allowed to dwell in Canaan, and had certain privileges among the native Jews, they were only a ſort of outer court worſhippers. To the ſeals of the covenant they were not admitted. Naaman the Syrian, Cornelius the centurion, the Ethiopian eunuch, and Solomon's numerous ſervants, are ſuppoſed to have been proſelytes of this kind.

The latter, or the proſelytes of righteouſneſs, not only renounced Pagan idolatry, but embraced the whole Jewiſh religion, ſubmitting to the initiatory ordinance of *circumciſion*, and alſo receiving the other ſeal of the covenant, the ordinance of the *paſſover*.

Thus, during the old adminiſtration of the covenant, the Jewiſh church was confined within a ſacred incloſure, and all the other nations of the world were excluded. But the better diſpenſation knows no diſtinction, and has no reſpect of perſons. *For*, under it, *neither circumciſion availeth any thing, nor uncircumciſion.* Gal. vi. 15. Now, *there is neither Greek nor Jew, circumciſion nor uncircumciſion, Barbarian, Scythian, bond nor free.* Col. iii. 11.

Far is the New Teſtament church from being confined to any one quarter or country of the world. Sinners come to Chriſt and into his church, from the Eaſt and the Weſt, the North and the South. The new Jeruſalem, of which we have a magnificent deſcription in the twenty-firſt chapter of the Revelation, is ſaid to have four equal ſides, and in each of its ſides three gates, to intimate, that there is acceſs into it for the inhabitants of all the four great quarters of the world.

world. *The goſpel*, either has been or will *be preached in all* parts of *the* inhabited *world, for a witneſs to all nations.* Matth. xxiv. 14. For *all the ends of the earth have ſeen*, or ſhall ſee, *the ſalvation of our God.*

The ſalutary ends and purpoſes for which the Redeemer has been honoured with the actual adminiſtration of the covenant, and performs it in the ſeveral ages of the church, may be collected from what hath been ſaid already. It was in order to the commencement, the progreſs, and the final completion of that myſtery and work of grace, which is carried on in the church on earth, from the firſt promulgation of the goſpel to Adam and Eve in paradiſe, till the actual arrival of the ſolemn period at which the blowing of the ſilver trumpet of the everlaſting goſpel is to ceaſe, and to be ſucceeded by the ſounding of that tremendous trumpet by which the dead are to be raiſed. The important deſign of the adminiſtration of the covenant, in ſhort, is the converſion of the unconverted elect, the edification of imperfect ſaints, and the complete redemption of all thoſe for whom the Mediator undertook in this everlaſting covenant.

Equally conſpicuous in the choice of the adminiſtrator of the covenant are the wiſdom and the grace of God. Are the glory of God and the ſalvation of ſinners deeply concerned in the adminiſtration of the covenant? Who ſo worthy and ſo fit to be entruſted with it as the perſon who, ſtimulated by zeal for the glory of God, and an ardent deſire for the ſalvation of periſhing ſinners, moſt cheerfully undertook and accompliſhed the hard work of the condition of this covenant? Infinitely worthy is he of the authority and honour attending the adminiſtration of it.

The brief view I have now given of the great doctrine of the covenant of grace, ſuggeſts a copious, as well as important improvement.

Firſt, Is not this covenant, in every view, ſuperior to

to the covenant of works? Superior is it in point of *antiquity*. It is from everlasting, as well as to everlasting. Unknown is the length, as well as the breadth of redeeming love. In duration, it is equal to eternity itself; not less without beginning than without end. *Lord! what is man*, that he should have employed thy thoughts, that thou shouldst have formed purposes and designs of mercy to him from an earliest eternity?

Superior is this to the other covenant, in respect of the person with whom it was made. Is not the second Adam, in all respects, infinitely superior to the first? Is he not, as Mediator, the most extraordinary person known either in this or in any other world? *He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.* John iii. 31.

Superior is this covenant in respect of the glory which accrues from it to God, and the felicity which it ensures to sinners. Worthy of the wisdom and of the goodness of God, indeed, was the covenant of works. By it, had it been fulfilled, God would have been glorified, and man's felicity perpetuated, as well as completed. But far more eminently is God glorified by the fulfilment of the condition of this superior, this better covenant. Infinitely has the Redeemer glorified God on the earth. What an honour has the law received! Most amply is justice satisfied. What an endearing consideration to the saints is it, that their redemption was obtained by the blood of the Lamb that was slain?

Superior is this covenant in point of *stability*. Sufficiently firm did the covenant of works appear at first to be. The fulfilment of its condition depending upon a mutable being, there was, however, a possibility of failure. But infallibly sure is this better covenant. Accordingly, to intimate the infallibility, as well as the vast importance of it, it is said to be ratified and confirmed with the mutual oath of the covenanting parties.

Of

Of his ſwearing to his eternal Son, as our Surety in it, God the Father himſelf ſpeaks.—*Once have I* SWORN *by my holineſs*, ſays he, *that I will not lie unto David.* Pſal. lxxxix. 35. Of the Surety's ſwearing, there is no leſs expreſs mention in another Pſalm.—*Lord! remember David and all his afflictions; how he* SWARE *unto the Lord, and* VOWED *unto the mighty God of Jacob.* Pſal. cxxxii. 1, 2. Infallibly certain is the final ſalvation of all who by faith have obtained a ſaving intereſt in this covenant. Far ſuperior, in point of ſtability, is the ſtate of the moſt imperfect and weak believer on earth to that of perfect Adam in his primeval innocency. For the final perſeverance of the ſaints, the weakeſt, as well as the ſtrongeſt, is infallibly ſecured. The completion of their purity and felicity, and the perpetuity of it, nothing can obſtruct. Happy, thrice happy, then is the perſon that is inſtated in this covenant. For, if once in it, ever in it.

Secondly, We ſee the propriety and importance of the different characters in which the Mediator appears and acts. In order to the fulfilment of the *conditionary* part of the covenant, it behoved the Mediator to act the part of our KINSMAN-REDEEMER. This implies the forlorn condition of the perſons for whom he engaged in the covenant. What was incumbent upon him, and what he, in the character of our Kinſman-Redeemer, did, I will have occaſion to ſhow in my next Lecture.

It behoved the Mediator of the covenant to be our SURETY. Inſolvent debtors are we all. A twofold debt do we all naturally owe; a debt of *obedience* to the law, and a debt of *ſatisfaction* to juſtice. Neither the one nor the other could we ever in our own perſons have paid. But what we could not do our Surety has done in our ſtead. Obedience and ſatisfaction from him has God accepted for us. Accordingly,

It behoved the Mediator to be our ſacrificing HIGH PRIEST, and to offer an all-atoning ſacrifice to ſatisfy

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for our ſins. For *He, who knew no ſin, was made a ſin-offering for us.*

As the *adminiſtrator* of the covenant, the Mediator alſo ſuſtains and acts in various characters. He is the glorious TRUSTEE of the covenant. All things are originally in him, and of him, *as God.* An all-fulneſs is in him *as Mediator.* This œconomical, diſpenſatory fulneſs is in him, to be by him communicated and diſtributed to us. Every ſaving bleſſing was purchaſed and is diſpenſed by him. *Of his fulneſs*, ſay the ſaints in heaven and on earth, *have we all received, and grace for grace.* John i. 16.

He ſuſtains the character, and performs the part of the TESTATOR of the covenant. How ready was he to make his *teſtament*, and to bequeath the richeſt legacies, in the freeſt as well as the fulleſt manner, to poor ſinners of mankind! At how early a period did he this? Unwilling are many men to make their latter will. To the very laſt do they delay it. No ſooner did ſin enter our world than the Redeemer arrived in it, and made over to ſinners the rich bleſſings of ſalvation, as ſo many ſpiritual legacies to them; and, in order to confirm their faith in the validity of his teſtament, he immediately, in a *typical* manner, confirmed it. How ſuperior is Jeſus Chriſt to all other teſtators! In the caſe of every other teſtament, the teſtator and the executor muſt be two different perſons. But the Redeemer, though once dead for the confirmation of his teſtament, now lives as the executor of it. Did he die to purchaſe all ſaving benefits and bleſſings for us? and ſhall he not moſt readily beſtow them upon us? Had he ſatisfaction, ſuperior to what a hungry man has in meat or a thirſty man in drink, in fulfilling the conditionary part of the covenant, and muſt he not have ineffable ſatisfaction in the adminiſtration of it for the actual redemption of the church?

It was neceſſary that the Mediator of the covenant ſhould

ſhould be a PROPHET, no leſs than an atoning High Prieſt. It behoved the eternal ſecret to be diſcloſed. At an early period was it diſcovered. What wonder and what joy did the diſcovery of it occaſion in both heaven and earth! How fit a perſon was the Mediator to be the *revealer* and *interpreter* of Heaven's ſecrets to us! For, though, *no man hath at any time ſeen God* the Father, yet, *the only begotten Son, who is in the boſom of the Father, he hath declared him.* John i. 18.

It behoved the Mediator to be a KING, as well as a Prophet. As Mediator he ever acts in virtue of a commiſſion from the Father. It was neceſſary, therefore, that he ſhould not only be called to the hard work of purchaſing our redemption, but inveſted with the high honour of diſpenſing and applying it. For this end has *God exalted him with his right hand to be a* PRINCE *and a Saviour, for to give repentance to Iſrael, and forgiveneſs of ſins.* Acts v. 31.

It is neceſſary, *in fine*, that the adminiſtrator of the covenant perform the office and work of an INTERCEDING HIGH PRIEST. For this end has he removed from earth to heaven; and in that celeſtial world he obtains the actual communication of every thing neceſſary and conducive to the edification and proſperity of his myſtical body on earth. The actual inſtatement of the unconverted elect in the covenant, and the complete redemption of all who have already been inſtated in it, does his all-prevailing interceſſion infallibly inſure.

Now, is not this covenant wiſely ordered, and, in all reſpects, adjuſted in a manner worthy of the manifold wiſdom of God?

Thirdly, How admirably adapted is this covenant to the ſituation of ſinners ruined by the violation of the old covenant! Wiſely, indeed, was the covenant of works concerted. It was adapted to man's original ſtate. But to fallen man it can afford no relief. From that quarter no help can be expected. For doing what

it requires, fallen man is totally diſabled. But in the revelation of this ſuperior covenant a door of hope is opened. Life is offered as a free gift. The offer is clogged with no condition to be performed by us. Salvation comes to us in the way of a covenant, which is altogether unconditional; the condition of it having been fully performed by the glorious Surety in our room; and in order to obtain a free redemption for us.

Fourthly, What a full warrant, and what ample encouragement has every ſinner of mankind, to whom the goſpel comes, to apprehend this covenant, and to claim its benefits and bleſſings for himſelf! What is the goſpel but a revelation and exhibition of this ſalutary covenant, as the grand expedient which Heaven has invented and uſes for the ſalvation of our ſinful world? To whom ſhall an exhibition and offer of a Saviour and ſalvation be made but to ſinners? Does the Redeemer's teſtament contain the benefits and bleſſings of a full and a free ſalvation, as ſo many ſpiritual legacies? Who ſhould be his legatees? To whom ſhould ſuch legacies be bequeathed, but to ſinners? Does a dying friend make his teſtament in favour of a ſurviving relation, and his numerous poſterity, unborn as well as born? A full and particular nomination of the legatees, in this caſe, is unneceſſary and impracticable. The ſeveral children of the family, however, are entitled to avail themſelves of the teſtament; and, if they do not obtain its contents, it muſt be becauſe they do not claim them.

The Redeemer may be ſaid to have made his teſtament when he appeared to our original anceſtors in paradiſe, immediately after the fall. Then did he firſt diſcover himſelf to them as their Saviour. To their aſtoniſhment and their joy did he inform them, that, long before they fell, by the violation of their covenant, this ſuperior covenant was made with him for their recovery and redemption. Intimating to them,

that,

that, at a future period, he was to fulfil the condition of his covenant, he exhibited to them its benefits and bleſſings in the fulleſt and freeſt manner. He preached and offered to them that ſalvation, which, as ſinners, they now needed, and without which they were undone for ever. In other words, the ſaving benefits and bleſſings which the Father had, in a federal manner, from eternity, diſponed to him, to be by him obtained for ſinners, he now, in a teſtamentary manner, diſponed to ſinful man. His teſtament he now made in favour of Adam himſelf, and his numerous children. Accordingly, each of them, to whom the goſpel comes, as ſoon as he is born into the world, is entitled to plead the Redeemer's teſtament, and to claim the rich legacies contained in it. Is it, therefore, a queſtion with any of you, whether you be among the Redeemer's legatees, and entitled to claim his ſaving legacies? Intereſting queſtion! The determination of it, however, is eaſy. It turns upon this other queſtion; Do you belong to the poſterity of Adam? Are you members of the human family? To Adam and to his poſterity, as well as himſelf, was this teſtament originally made. Each of his poſterity, therefore, to whom it is notified and publiſhed, has an indiſputable title to plead it, and to claim the ſalutary contents of it. To ſinners of mankind, as ſuch, are they exhibited and offered. For thus the Redeemer, in words already quoted, ſpeaks, *Unto you, O* MEN! *I*, the preacher of righteouſneſs, *call. My voice*, in the goſpel, *is to the ſons of man*, the ſinful deſcendants of fallen Adam, without exception. For the Father hath ſent me to be the Saviour of the loſt world of mankind. If, therefore, any one individual of the human family, to whom the goſpel is preached, be not eventually ſaved, it is not becauſe he has no acceſs to the Saviour and ſalvation, but becauſe he does not employ him, and apply it.

Fifthly, We ſee the different ſituations of the believing

ving and unbelieving hearers of the gospel, in relation to this covenant. The former are interested in all its benefits and blessings, and entitled to the full and final possession of them. The latter, though not as yet savingly instated in this covenant, have access to it and all the saving blessings which it contains.

This right of access to Christ, which is the high privilege of gospel-hearers as such, and therefore the right of *all* gospel-hearers, is, indeed, a most important point. Whether we have an interest in Christ or not, may be a question with us. Often is it a question with believers themselves. But whether we have access to Christ, needs not to be a question with any of us. Even this, however, often has been a question with the awakened hearers of the gospel; nay, with gracious persons themselves. Their guilt stares them in the face. They have alarming apprehensions and views of their demerit and danger. Their cruel adversary whispers into their ears, their own unbelieving and legal hearts suggest, that, though at an earlier period they might have been saved, the Redeemer, notwithstanding his ability and his will to save sinners, now cannot, or at least will not, save them. Their *harvest is past and* their *summer ended*, and, therefore, they cannot now be saved. But, does not the gospel furnish every person, to whom it is preached, the old as well as the young, the graceless no less than the gracious, with a sufficient right of access to Christ, as a Saviour? Is not a gospel-dispensation, for this very reason, represented under the familiar similitude of a *market? I counsel thee*, says the compassionate Redeemer to the poor, wretched, miserable sinner, *to* BUY *of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be cloathed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve that thou mayest see.* Rev. iii. 18. Of the persons that go to a market, one buys the wares offered to sale in it, another does not

not buy. But are not the commodities expoſed to the latter, and has he not acceſs to buy as well as the former?

Were not the bleſſings of ſalvation offered to the goſpel-hearer that periſhes, as well as to him that is ſaved, the former could not contract the guilt or incur the danger of a rejection of the Saviour and ſalvation. A non-reception of ſalvation, no leſs than a reception of it, neceſſarily implies the offer of it and acceſs to it. How ample and univerſal is the revelation of this covenant, and the exhibition of ſalvation which the goſpel makes to the unworthy and wretched! *Ho! every one that thirſteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye ſpend money for that which is not bread? and your labour for that which ſatisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your ſoul delight itſelf in fatneſs. Incline your ear, and come unto me: hear, and your ſoul ſhall live; and I will make an everlaſting covenant with you, even the ſure mercies of David.* Iſa. lv. 1, 2, 3.

Sixthly, We ſee the ſafety and felicity of every perſon that has been ſavingly brought into the bond of this covenant. Upon a ſure bottom does ſuch a perſon ſtand; a bottom that cannot poſſibly miſgive. On a firm foundation does he build his hopes for eternity; a foundation which God has choſen and laid in our Zion. This, indeed, is the *only* foundation on which we can ſafely, and with ſucceſs, build for eternity. Very different, indeed, is this chariot of the wood of Lebanon from all other chariots. It has *pillars of ſilver*, and a *golden bottom*. By the former, the beſt interpreters have underſtood the precious promiſes of this everlaſting covenant, on which all true believers reſt; and for the accompliſhment of which they wait. By the latter, they underſtand the divine veracity and faithfulneſs

faithfulneſs interpoſed in the promiſes, and pledged for the accompliſhment of them. Solid bottom! Stable foundation this! At an early period was the old covenant unbottomed, and diſabled for carrying man to the realms of bliſs. This chariot has a covering of *purple*; or, as the word has been tranſlated, ſcarlet. Is not this evidently to be interpreted and underſtood of the all-atoning blood of the Surety, by which the covenant was ratified, which ſerves for a canopy and covert, under which every perſon ſavingly in the covenant, is effectually protected and defended from danger. Happy ſituation! Such a perſon *dwells on high*; *his place of defence is the munition of rocks.* Proviſion, as well as protection, does the covenant inſure to him. For it is immediately added, *Bread ſhall be given him, and his water ſhall be ſure.* Iſa. xxxiii. 16. *There is no condemnation to them who are in Chriſt Jeſus. It is God that juſtifieth; who is he that condemneth?* Rom. viii. 1, 33, 34. Hence,

Seventhly. It muſt be the higheſt intereſt of each of you to aſcertain his inſtatement in this covenant. Under the old covenant, and under its curſe you all have been. The queſtion then is, Have you ſeen your danger? Have you ſeen the goſpel-way of eſcape and deliverance? Are you conſcious that there is no ſafety for you but in the chariot of the wood of Lebanon, and under its purple covering? Are you pleaſed with this covenant, with the Head, with the blood, with the promiſes, and with the bleſſings of it? Is it all your ſalvation, and all your deſire? Are you pleaſed with that fatherly diſcipline and correction inſured to you as the children of God in the covenant? Do you ſee it to be needful and beneficial for you? and are you thankful for it? Does the advancement of the intereſts and honour of the Head of the covenant lie near your hearts? Do you, day after day, with fervour and importunity, pray for the accompliſhment of the promiſſory part of the

the covenant; not only in your own perſonal ſalvation, but in the extention and enlargement of the Redeemer's kingdom, and the edification of his myſtical body in the world. In this ſenſe, the ancient prophecy has a continued fulfilment, *Prayer ſhall be made for him continually.* Pſal. lxxii. 15. Can you adopt the Pſalmiſt's words, *If I forget thee, O Jeruſalem! let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jeruſalem above my chief joy?* Pſal. cxxxvii. 5, 6.

Laſtly, We ſee the intereſt, as well as the duty, of each of us. It is to take hold, by faith, of this ſalutary covenant, and to apply its bleſſings to ourſelves. Ruined and undone are we all by the breach of the covenant of works. In this ſuperior covenant, and in it only, is there ſalvation for us. But what can it profit us that there is ſuch a covenant, and in it an all-ſufficient ſalvation, if we be not for ourſelves intereſted in it, and partakers of its benefits? In the event of a final neglect and rejection of it, muſt not the painful reflection, that we once had acceſs to it, but miſimproved this ineſtimable bleſſing, afflict us in a manner which no words can expreſs? Now, it only is by believing that we can obtain a ſaving intereſt in it. Widely is the door of this myſterious chariot opened in the goſpel. But what can it avail us that it is opened, if we do not, by faith, enter into it? Often has it been opened. Many have entered into it. But yet there is room; and room for you.

I cannot forbear to embrace this opportunity of recommending to the moſt careful peruſal of my readers a book on this important ſubject of a ſmall ſize, but of ineſtimable value and worth; a book, in my opinion, incomparably the beſt ever yet written on the ſubject by an uninſpired man. The book, to which I refer, is entitled, "A view of the Covenant of Grace from the Sacred

Records; wherein the Parties in that Covenant, the Making of it, its parts Conditionary and Promiſſory, and the Adminiſtration thereof, are diſtinctly conſidered." This book, as is well known, was written by that great man of God, the late Reverend Mr Thomas Boſton of Ettrick,—a man, in my eſtimation, the firſt our iſland has produced. So long as the Redeemer has a church on earth, his name, I am perſuaded, will be ſavoury in it. With honour will his incomparable writings tranſmit it to lateſt ages. Eſpecially has he done the moſt eſſential ſervice to truth by his view of the Covenant of Grace, and his explanatory notes on "the Marrow of Modern Divinity." Notwithſtanding the many great and good men that have appeared and written in Europe, eſpecially in our favoured iſland, ſince the commencement of the Proteſtant reformation, the nature of the covenant of grace, of the law and of the goſpel, with the eſſential difference between the two, do not ſeem to me ever to have been ſo well underſtood till this ſingular Chriſtian and eminent Miniſter's "View of the Covenant," and "Notes upon the Marrow" were publiſhed, and read. Theſe two books, therefore, I muſt, in the warmeſt manner, recommend to the moſt attentive peruſal of all my hearers and readers, and every perſon that wiſhes to obtain clear views of the ſcheme of redemption.

Jeſus

Jeſus Chriſt the only Redeemer.

1 Tim. ii. 5.

There is one Mediator between God and man, the man Chriſt Jeſus.

To Jeſus Chriſt all the Apoſtles, as well as the Prophets, give witneſs. That he is the Saviour, the all-ſufficient. the only Saviour, is the conſtant and uniform declaration of all the inſpired writers, both earlier and later. In this centrical point all the lines of revelation meet. Of the ſacred ſcriptures this is the ſum. As *there is one God*, there is *one Mediator between God and men.*

From this text, therefore, I ſhall take occaſion to explain to you the account which the Compilers of the Catechiſm have given us of the mediatory perſon of Jeſus Chriſt. It is queried, *Who is the Redeemer of God's elect?* The anſwer is, *The only Redeemer of God's elect is the Lord Jeſus Chriſt, who being the eternal Son of God, became man, and ſo was, and continueth to be both God and man, in two diſtinct natures and one perſon for ever.*

Nothing can be more natural than the transition from the preceding answer to this. The great subject of the former is that everlasting covenant, the important and merciful design of which was to deliver fallen men out of a state of sin and misery, and to bring them into a state of salvation, by a Redeemer. This great design was formed from the earliest ages of eternity, and is accomplished in the several ages of time. Of both the sinfulness and the misery of the state into which mankind have fallen, we have an account in the preceding part of the Catechism. To that state of sin, into which the violation of the first covenant brought us, the state of salvation, into which the superior covenant introduces us, is opposed. Of this state of salvation we have a more particular account in the following part of the Catechism. It is a state of partial salvation in this world, and perfect salvation in the world to come. Is our natural state a state of sin and misery? Our saved state is a state of purity and felicity. Now, as the preceding answer speaks, the great and good work of rescuing us from the one state, and introducing us into the other, is accomplished by a Redeemer.

Accordingly, in the answer which now comes under review, the Compilers of the Catechism, with great propriety, introduce a description of the glorious person of the Redeemer. Two things, especially in relation to him, claim our attention; his *person*, and his *office*. Of his general office and work, as our Mediator and Redeemer, we have an intimation here. Of his several saving offices we have a more explicit and circumstantial account in the answers to some subsequent questions. Especially have we in this, and in the following answer, a description of his mediatory person; including both his divinity or Godhead, and his humanity or manhood.

The contents of this answer, I may comprehend under two general heads; *first*, a description of the person of Jesus

Jeſus Chriſt, as God-man, Mediator; and, *ſecondly*, an intimation of the general character which he ſuſtains in the œconomy and work of our redemption.

I. We have a deſcription of the perſon of Jeſus Chriſt, as God-man, Mediator. *The only Redeemer of God's elect is* THE LORD JESUS CHRIST, WHO BEING THE ETERNAL SON OF GOD, BECAME MAN, AND SO WAS, AND CONTINUETH TO BE BOTH GOD AND MAN, IN TWO DISTINCT NATURES AND ONE PERSON FOR EVER.

The ſeveral parts of this deſcription I ſhall conſider according to the order in which they are here arranged. We have,

Firſt, His high titles; *Lord*, *Jeſus*, *Chriſt*. In explaining theſe titles I ſhall invert the order in which they are here enumerated. And begin with

CHRIST. This word, as is well known, is originally Greek. It anſwers to the Old Teſtament word Meſſiah; which is of a Hebrew derivation. The ſignification of both is the ſame; that is, the *anointed*, or the anointed one. This name is manifeſtly borrowed from the ancient practice of ſetting perſons apart to an office among the Jews by the ceremony of anointing. In this manner were perſons conſecrated to all the three offices of prophet, prieſt, and king. Prophets are ſtiled by God himſelf his *anointed*. *Touch not mine* ANOINTED, ſays he, *and do my prophets no harm*. Pſal. cv. 15. Kings, as well as prophets, were conſecrated by this ſignificant rite. *Samuel took a vial of oil, and poured it upon his*, that is Saul's, *head, and kiſſed him, and ſaid, Is it not becauſe the Lord hath* ANOINTED *thee to be captain*, or king, *over his inheritance*. 1 Sam. x. 1. Of the unction of prieſts, the ſcripture often and explicitly ſpeaks.

It has been a queſtion, whether the ceremony of anointing was always uſed when perſons were ſet apart to the prophetical, prieſtly, or kingly office among the Jews. It has been ſuppoſed that it was always uſed in the

the case of *priests*; but not always in the case of prophets and kings.

As for Jesus Christ, there is no mention of his being anointed with material oil. But, in a sense peculiar to himself, does the character, *anointed*, belong to him. Of his unction the scripture speaks expressly. *Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath* ANOINTED *thee with the oil of gladness above thy fellows.* Psal. xlv. 7. That the Redeemer is here intended, an inspired writer of the New Testament, as an infallible expositor of the scriptures of the Old, evinces; for to him does he apply these words. Heb. i. 9. What the oil is, with which he was anointed, the evangelical Prophet, personating him, informs us; for thus he speaks, *The spirit of the Lord God is upon me, because the Lord hath* ANOINTED *me to preach good tidings unto the meek.* Isa. lxi. 1. The application of the character, *anointed*, to our Redeemer, has been understood to bespeak three things.

1. His *designation* from eternity to the office and work which he performs in time. This has been called his *eternal inauguration.* Of his being set apart to his mediatory office, or, as the phrase in the original text literally signifies, anointed from eternity, he himself speaks. *I was*, says he, *set up*, or anointed, *from everlasting, from the beginning, ere ever the earth was.* Prov. viii. 23. *For he verily was foreordained before the foundation of the world*; that is, he was called and set apart to his mediatory office and work from all eternity. 1 Pet. i. 20.

2. His *authority* to execute the office and work of our Mediator. He did not run unsent. His office he did not usurp. The honour of it he did not arrogate to himself. *And no man taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made a high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee.*

thee. And he ſaith alſo in another place, Thou art a prieſt for ever after the order of Melchiſedec. Heb. v. 4, 5. This has been underſtood to be the thing intended by the Father's ſealing him, of which he himſelf ſpeaks, *Labour not for the meat that periſheth, but for that meat which endureth unto everlaſting life, which the Son of man ſhall give unto you: for him hath God the Father* SEALED. John vi. 27. Often in the ſcriptures of both Teſtaments is he ſtiled the Father's ſervant, as well as his Son. The Father beſpeaks him thus, *Thou art my* SERVANT, *O Iſrael! in whom I will be glorified.* Iſa. xlix. 3. *Though he was in the form of God, he thought it not robbery to be equal with God; he took upon him the form of a* SERVANT. Phil. ii. 6, 7.

3. His *ability* and fitneſs for his important and arduous work. With the Spirit was he furniſhed ſuperabundantly during his ſtate of humiliation, to fit him for the accompliſhment of the work in point of impetration. In him, in his now exalted ſtate, does the Spirit reſide ſuperabundantly, to be by him diſpenſed to ſinners as the great applier of the purchaſed redemption to them. Col. i. 19. John i. 16. forecited.

Were not perſons ſet apart of old to all the three offices, of prophet, prieſt, and king, to intimate, that the Redeemer was to be not a prophet only, or a prieſt only, or a king only, but a prophet, a prieſt, and a king? Is he in the language of the Old Teſtament ſtiled Meſſiah, and in the language of the New, Chriſt? Is not this a plain intimation to us, that he is the common Saviour of Jews and Gentiles? The ſecond name aſcribed to him here is

JESUS. Jeſus, as is well known, is originally an Old Teſtament name, and of a Hebrew etymology, though it has aſſumed a New Teſtament form. Thus, Jeſus, in the New Teſtament, anſwers to Joſhua in the Old. In his name, as well as in his office and work, was our Redeemer typified by that eminent perſon whom God employed

employed to lead the literal Israel out of the wilderness into the promised land. How superior is the antitypical Jesus to the typical! The former, as a Redeemer by power as well as price, brings the numerous tribes and individuals of the spiritual Israel out of the Egypt of a natural state, conducts them safely through the wilderness of this evil world, and in due time introduces them into the celestial Canaan. The important reason of the name here applied to our glorious Redeemer, an angel of the Lord appearing unto Joseph in a dream, hath assigned—*Thou shalt call his name* JESUS, says he, *for he shall save his people from their sins.* Matth. i. 21. It supposes, on our part, evil, both moral and penal, that is, the evil of sin and the evil of punishment; and it bespeaks deliverance from both. He delivers from wrath. Especially does he save from sin itself; from all sin, original and actual; from the all of sin; its guilt and defilement; the power and the practice, as well as the punishment of it. From all evil, to all good, does he redeem; to holiness and to happiness, to grace and glory. The third character here applied to the Redeemer is

LORD. Often in the scriptures of both Testaments, is this high character applied to him. Lord, in the scriptures of the Old Testament, when it is put for Jehovah, the incommunicable name of God, is observed to be written in *capital* letters. When it is put for another of the names of God, it is written in lesser characters. It has also been observed, that it is the term by which two Greek words of the New Testament are translated; and, when it answers to the one, it is applied to God essentially considered; and, when to the other, it is to be understood of the Mediator. On such philological observations, however, I need not insist.

The title *Lord* is generally understood to denote *authority*, *dominion*, and *power*. In this view it is most applicable to our glorious Mediator. Not only is he a

prophet

prophet and a priest, but a king. *The King of Kings, and Lord of Lords* is his inscription. All power is originally in him; as he, in common with the other divine persons, is the supreme God. As Mediator he has universal authority and power by delegation from his Father. Thus he speaks, *All power is given unto me*, as Mediator, *in heaven and on earth.* Matth. xxviii. 18. Consolatory consideration to the church! All-sufficient is he to edify and establish, to protect and provide for her, as well as to subdue all his and her enemies.

We have,

Secondly, The high original of our glorious Redeemer. He is THE ETERNAL SON OF GOD. Of the Godhead itself, of the mysterious distinction of persons in it, and of the filial character of the second person, as well as of the paternal character of the first, I had occasion to speak in a foregoing Lecture. Between another father and his son, and the divine Father and his divine Son, there is an infinite disparity. Another father and his son have one specific nature. The divine Father and his divine Son have one individual or numerical nature. Though the first and second persons, as such, be different, one Godhead belongs to both. Another father, in duration, is superior, and his son inferior. But the divine Son is of equal antiquity with his divine Father. Therefore is he stiled here *the* ETERNAL *Son of God.* In time only is he the Son of man. But from eternity was he the Son of God. His humanity had a beginning. But his divinity is no less without beginning than without end.

To the epithet *eternal*, applied to the filial character of the second divine person, writers, in other instances orthodox, have objected. The amount of their objection is this—No where has the scripture designed him the eternal Son of God. But how nugatory is this objection! How many things does every church under heaven hold, which are not, in express terms, stated in

the scriptures? How many things are necessarily implied in the scriptures which are not fully expressed in them? That the first person in the Trinity, as such, is a Father; and that the second, as such, is a Son, the scripture, in places almost innumerable, intimates. Are not *Father* and *Son* the personal characters by which the first and the second of the co-eternal Three are distinguished, and by which we know that they are different persons? Now, if the first person, as such, be a Father, and the second, as such, a Son, must not the former be the *eternal* Father, and the latter the *eternal* Son.

Of this wonderful person it is affirmed,

Thirdly, That he BECAME MAN. Ever was he God. But in time only has he become man. What the Compilers of the Catechism intend by his *becoming man*, they inform us more fully in the next answer.

It was not the Godhead itself, or all the sacred Three, but the Son, in contradistinction to the Father and the Holy Ghost, that became man. This is affirmed here in opposition to the fundamental error of an ancient heretical sect of the third century, denominated from one Sabellius, a philosopher of Egypt. They held, that in the Godhead there is only one divine person; and that the second and third persons are only virtues of the Deity. The first person, whom we stile the Father, they compared to the sun; the second person to the illuminating, and the third person to the warming, influence of the sun. According to this hypothesis, the Father only is a divine person; and, therefore, he must have become man. Hence, in ancient ecclesiastical history, this sect are sometimes known by the name *patripassians*. But that, in the undivided Godhead, there are three persons, not inferior, but equal to one another, we found on a former occasion. And that the second person, called the Son, as distinguished from the first person, the eternal Father, and from the third, the

the co-eternal Spirit, became man, the ſcripture often, and in terms the moſt explicit, teaches. *In the beginning was the Word, and the Word was with God*, that is, the ſecond perſon was with the firſt, *and the Word was made fleſh*; that is, the ſecond perſon, not either the firſt or the third, but the ſecond, was incarnate, *and tabernacled among us in this lower world.* John i. 14. For, *when the fulneſs of the time was come, God*, that is, God the Father, *ſent forth his Son made of a woman, made under the law.* Gal. i. 4.

Fourthly, In relation to this extraordinary perſon, it is added, that HE SO WAS, AND CONTINUETH TO BE BOTH GOD AND MAN IN TWO DISTINCT NATURES AND ONE PERSON FOR EVER. Prior to this period he was God only. Poſterior to it he is neither God only, nor man only; but both God and man. That he ever was God I endeavoured, on a former occaſion, to prove. That he now became man I am afterwards to ſhew. Thus there is a twofold ſtate of the Mediator; the former an unincarnate, the latter an incarnate ſtate; the one without beginning, the other without end. When he became man he did not ceaſe to be God. Nor is he ever to ceaſe either to be God, or to be man. Were our Mediator God only, or man only, he would be unqualified for his work. It is ſuch as can be accompliſhed only by a perſon, who is both God and man. The neceſſity of his being God, in order to his undertaking and performing the work, is obvious.

In order that human nature might bear the avenging wrath of the Almighty, and its ſufferings be adequate to the intrinſic evil and demerit of ſin, it was neceſſary that it ſhould ſubſiſt in a divine perſon. Various are the reſpects in which the work of our redemption appears to be ſuch, that a divine perſon only could perform it. Who but God can forgive ſin? Who but he can quicken the ſpiritually dead ſinner? It behoved our Mediator to be man, as well as God. Subjection to

the law, in its precept and penalty, was incompatible with the perfection, the felicity, and the immutability of the divine nature. He became man that he might suffer and satisfy for sin, in the same specific nature that committed it. Having ever been God, and becoming in due time man, he was wonderfully fitted for his mediatory office and work. Illustriously is wisdom displayed in the constitution of the person of our Mediator. Most intimately is he related to the two parties between whom he acts. Is he God? Is he man? Is he both God and man? Then how fit a person is he to deal with both, the one the offended, the other the offending party, to bring about an honourable and permanent reconciliation betwixt them! I am not now to speak particularly of either the one or the other of his natures. Of his divinity I have spoken already. His humanity will be considered in the following answer.

It is affirmed that the two natures are entirely distinct in the person of the Mediator. Neither is the one converted into the other, nor blended with it. There is no composition or mixture of divinity and humanity here. Though they subsist in one person, they remain totally distinct. The essential properties of the one remain uncommunicated to the other. This is affirmed by the Compilers of the Catechism, in opposition to an old error held by an ancient heretical sect, known in ecclesiastical history by the name of Eutychians. This sect, denominated from Eutyches, called at one time a monk, and at another an abbot, flourished in the fifth century; and held, that the Mediator, as he is one person, has only one nature, a mixture of divinity and humanity; the two being blended together in his person, or, rather, his divinity having so swallowed up his humanity, that the latter cannot be distinguished from the former.

But that the two natures remain distinct in his mediatory person might be inferred from the natures themselves. Can divinity be degraded into humanity? or

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can humanity be advanced to divinity? Is not immutability essential to divinity? What God now is, has he not ever been, and will he not ever be? The mysterious union of soul and body, in one human person, and the essential distinction between these two constituent parts of our nature, a certain writer on this subject supposes to be the best emblem we have to illustrate this mysterious union of divinity and humanity, and the necessary distinction that remains between them, in the person of our Mediator. Spirit and body, mind and matter, though they unite in a human person, remain unblended and unmixed the one with the other. The essential properties of the one remain uncommunicated to the other. The body, notwithstanding the mysterious union between the soul and it, retains the essential properties of body. The spirit no less retains the essential properties of spirit.

In the mediatory person of Jesus Christ divinity and humanity unite, and yet they remain altogether unblended. Neither are the essential perfections of his divinity communicated to his humanity; nor the peculiar properties of his humanity imparted to his divinity. It may be sufficient to exemplify this in one instance. Though knowledge belongs to both his divinity and humanity, the knowledge of the one infinitely differs from the knowledge of the other. The knowledge that belongs to him, as God, is unlimited and unbounded. *Peter said unto him, Lord! thou knowest* ALL *things; thou* KNOWEST *that I love thee.* John xxi. 17. The knowledge that belongs to him, as man, is limited and bounded. This accounts for what is said in Mark xiii. 32. *That day and that hour knoweth no man, no, not the angels which are in heaven,* NEITHER THE SON, *but the Father.*

Thus, as God-man, he is the most extraordinary person in heaven or in earth. Such another person is not to be found in the vast universe. Though he has

two

two natures infinitely more distant than heaven and earth, the one the uncreated Godhead, the other a created manhood, he is one and only one person. It is not from his humanity that he has his proper personality. He did not begin to subsist as a person, when he became man. He ever subsisted as a person, as a divine person, and a divine person distinct from the eternal Father and co-eternal Spirit. When he became man he did not assume another personality; but only took another nature into union with his divine person. His humanity never had any proper, personal subsistence by itself; but ever subsisted in his person, as the Son of God. His Mediatory person was in wisdom constituted thus, in order that what he did, and what he suffered, might derive value and worth from the dignity of his person, as the Son of God. In human nature only did he suffer, and bleed, and die; and yet the blood he shed was divine; or, as the Apostle expresses it, the *blood of God*. Acts xx. 28.

The oneness of the person of the Son of God, notwithstanding the diversity of his natures, the Compilers of the Catechism assert here in opposition to a sect of heretics of the fifth century, known in ancient ecclesiastical history by the name of *Nestorians*; so denominated from Nestorius, a bishop of Constantinople. They held, that the Mediator has not only two natures, the divine and the human, but two different personalities, a divine and a human. They held, that though the virgin Mary was the mother of the man, known by the name of Jesus of Nazareth, she was not the mother of that divine person called God, and the Son of God, who is said to have purchased the church with his own blood.

The oneness of the person of the Mediator, notwithstanding the diversity of his natures, is, indeed, a mysterious, but a most important and necessary truth. Had he been man only, not God, his obedience and satisfaction

ſatisfaction could have been of only finite value and worth. Such as the cauſe is, ſuch muſt the effect be. But if the humanity he aſſumed, and in which he ſatisfied the law in both its precept and its penalty, ſubſiſted all along in his divine perſon, then, from the divinity of his perſon its ſervices and ſufferings muſt have derived infinite value and worth. That the Mediator, in point of perſonality, is one, notwithſtanding that he has two natures, diſtinct and unmixed, the ſcripture in many places, and in terms ſufficiently plain, intimates to us. *Unto us a child is born*, ſays the evangelical Prophet, *unto us a Son is given; the mighty God, the everlaſting Father.* Iſa. ix. 6. Here is his humanity, *a child born.* Here alſo is his divinity, *the mighty God, the everlaſting Father.* Now, does that humanity belong to one perſon? and does this divinity belong to another? No. Of one perſon both are here predicated. He, who, in reſpect of his humanity, is a child born, in reſpect of his divinity, is the mighty God, the everlaſting Father. His natures are two. But, as a perſon, he is one. *Behold, the days come, ſaith the Lord, that I will raiſe unto David a righteous branch; and a king ſhall reign and proſper, and ſhall execute judgment and juſtice in the earth. In his days Judah ſhall be ſaved, and Iſrael ſhall dwell ſafely; and this is his name, whereby he ſhall be called,* THE LORD OUR RIGHTEOUSNESS. Jer. xxiii. 5, 6. In reſpect of his humanity, he is affirmed to be a *branch raiſed up unto David;* for, as man, he was of the tribe of Judah, and of the houſehold of David. Previous to his incarnation, this once illuſtrious family was reduced to ſuch obſcurity, that it might, with the moſt obvious propriety, be compared to a *root* covered and almoſt dead under ground. But in his incarnation it ſprung up and brought forth the moſt glorious fruit. Here is his divinity, as well as his humanity. JEHOVAH, the ineffable, the incommunicable name of the great God is attributed to him. Now, is it one perſon

son that is designed the branch, and another that is stiled Jehovah? No. The person is one. He, who, in his humanity, is the branch, possesses divinity, as well as humanity, for he is the infinite Jehovah.

Accordingly, in relation to him, the Father speaks thus, *Awake, O sword! against my shepherd, and against the man that is my fellow, saith the Lord of hosts.* Zech. xiii. 7. He is man, and yet Jehovah's fellow, or equal. Is one person here stiled man, and another Jehovah's fellow? No. The same person is called man, and affirmed to be Jehovah's fellow. Similar is the account which the evangelical historian gives of him in words quoted from the evangelical Prophet—*Behold, a virgin shall be with child; and shall bring forth a Son, and they shall call his name Emmanuel; which, being interpreted, is God with us.* Matth. i. 23. Isa. vii. 14. Here is a plain intimation of manhood; a son conceived and born. Here also is a plain intimation of Godhead; *his name is Emmanuel, God with us.* Now, is humanity attributed here to one person, and Deity to another? No. The Son, whom the virgin conceives and brings forth, is God. *Of the fathers, as concerning the flesh Christ came, who is over all God blessed for ever.* Rom. ix. 5. How full and plain an intimation of the diversity of his natures, and the unity of his person! *Concerning the flesh*, or in respect of his humanity, he was a descendant of the Jewish Fathers, and yet was the supreme God. His humanity has a beginning. His divinity was no less without beginning than without end. He, who, in respect of his human nature, descended from the fathers, even he is *God blessed for ever*, without beginning, no less than without end.

The leading article of the great mystery of godliness is this, *God was manifest in the flesh.* 1 Tim. iii. 16. *The Word, that in the beginning was with God, and was God, was in due time made flesh.* John i. 1, 14.

Thus, in numerous places of both the Old Testament and

and the New we have the fullest and plainest intimations of the important truth asserted in the answer; namely, that our wonderful Mediator is *God and man in* TWO *distinct natures and* ONE *person.*

It is added, that this Mediator is God and man in two distinct natures, the divine and the human, and one person, FOR EVER. He once was God only, not man. Now he is both God and man; and what he now is he will be for ever. Of our nature he never is to divest himself. He loves our persons as he has not loved angels. He loves our nature as he never loved theirs. During the several ages of the Old Testament, he seemed as if he had longed for the actual arrival of the period, at which he was to become an actual partaker of human flesh and blood. Often did he then appear in a temporary human form. Ever must he continue to be God. Ever will he continue to be man. Thus may he be stiled a *substantial*, as well as an *official*, Mediator; that is, a Mediator in nature as well as in office. Ever will he be a Mediator in the former as well as in the latter view.

Having reviewed that description of the mediatory person of Jesus Christ, which the Compilers of the Catechism have given us in this answer, I am now,

II. To consider the general *character* which Jesus sustains, and under which he acts in the œconomy and work of our redemption, *as Redeemer*, and the *only* Redeemer of God's elect. THE ONLY REDEEMER *of God's elect is, &c.*

In the sacred scriptures is he expressly stiled a *Redeemer*. Under this character we find a very ancient believer, in the most express manner, acknowledging and avowing him. *I know that my* REDEEMER *liveth*, saith Job, *and that he shall stand, at the latter day upon the earth. And, though after my skin worms destroy my body, yet in my flesh shall I see God: whom I shall see for myself, and*

mine eyes ſhall behold, and not another; though my reins be conſumed within me. Job xix. 25, 26, 27. To redeem, according to the etymology and primary ſignification of the word, is to buy back a thing that has been ſold or loſt. In the ſcriptures, it is applied to both perſons and things. We commonly ſpeak of two kinds of redemption; redemption *by price*, and redemption *by power*. The redemption, which our Jeſus performs, is of both kinds.

It is a redemption by PRICE. Now what the ranſom or price, which he paid for our redemption, is, two Apoſtles of the New Teſtament, in the fulleſt manner, inform us—*Feed the church of God*, ſays the Apoſtle Paul to the Epheſian elders, *which he hath purchaſed with* HIS OWN BLOOD. Acts xx. 28. *Ye know*, ſays the Apoſtle Peter to the Chriſtians of the diſperſion, *that ye were not redeemed with corruptible things, ſuch as ſilver and gold, but* WITH THE PRECIOUS BLOOD OF CHRIST, *as of a Lamb without blemiſh and without ſpot.* 1 Pet. i. 18, 19.

It is a redemption by POWER. Though the Redeemer has paid a ſufficient ranſom for us, and ſatisfied juſtice for our ſins; though he by the goſpel proclaims liberty to us, we are unwilling to accept of it. Satan, the ſtrong man, detains us in ſlavery to him. Both his policy and his power he exerts, in order to prevent the liberation of ſpiritual priſoners. This occaſions the queſtion, *Shall the prey be taken from the mighty, or the lawful captive be delivered?* Is Satan the ſtrong man? The Saviour is infinitely ſtronger. By a ſignal exertion of his power, he ſpoils the ſtrong man of his goods. By a ſtrong hand and an outſtretched arm were the literal Iſrael brought out of Egypt. But a ſuperior exertion of divine power is neceſſary to deliver ſinners from the ſpiritual Egypt of a ſtate of nature. Sooner or later is the promiſe fulfilled in the experience of every ſinner belonging to the election of grace, *Thy people ſhall be willing in the day of thy power.* Pſal. cx. 3.

Thus

Thus the Redeemer can claim the redeemed as his property, on a twofold account. They are his by purchase, and his by conquest. He redeems them by his blood, and conquers them by his grace.

Admirably is redemption adapted to our condition, and calculated for accomplishing the important ends intended by it. Redemption supposes the alienation of the person redeemed. Man originally was not only in common with the other creatures, God's property, but, in a special manner, intended and fitted for his service and use. But soon did he alienate himself and his services from God; resigning both to sin and Satan. *For thus saith the Lord, Ye have sold yourselves for nought.* Foolish bargain! But *ye shall be redeemed without money.* Isa. lii. 3.

Eminently was our Redeemer typified, as well as clearly revealed, under the Old Testament. In order, therefore, to set this part of the subject in a proper light, it may be necessary and useful to review the laws relating to the redemption of both persons and things among the ancient Jews. Of these laws we have an excellent abridgment in the twenty-fifth chapter of the book of Leviticus. They relate in general to persons and to possessions—

To *possessions*. If an inheritance was sold or mortgaged, it was competent either for the person that sold or mortgaged it, or for his near kinsman, to redeem it. Verses 23, 24, 25, 26, 27. As the literal Israel of old was an emblem of the spiritual, that is, the redeemed of all ages and countries, the land appropriated to the former, and possessed by them, was a figure of that better country, of which the latter are now heirs, and which they are to possess for ever. This heavenly inheritance fallen man has forfeited. He cannot redeem it for himself; and, therefore, the forfeiture must be final, if a near kinsman, both able and willing, be not found to redeem it for him. But man's extremity is

God's merciful opportunity. The Son of God, to the astonishment of heaven and earth, interposed; and, in order to qualify himself for acting the part of our Redeemer, he condescended to become our kinsman. *For as much as the children are partakers of flesh and blood, he also himself likewise took part of the same.* Heb. ii. 14. Thus has he recovered for fallen man that infinitely rich inheritance which by his sin he had forfeited and lost; that is. an interest in the infinite God, and the fruition of him. Each of the redeemed, therefore, can sing, *The Lord is the portion of mine inheritance, and of my cup. Thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.* Psal. xvi. 5, 6.

Among the ancient Jews there was a redemption of *persons*, as well as possessions. Verse 47,—55, inclusively.

Redemption is applied especially to two descriptions of persons; prisoners of war and slaves. Now such prisoners are we all in our natural state. At an early period did man commence hostilities against Heaven. Mad attempt! Soon did he find the Almighty God to be infinitely more than a match for him. Never was a poor captive as much in the power and at the mercy of a mighty conqueror, as the sinner is in the hand and at the disposal of God.

The most abject *slaves* are sinners in their natural condition; even slaves to Satan and to sin. Of all the species of slavery we know, this is the most wretched. From it no one of us ever could have extricated himself. But *if the Son* of God, the Saviour of the world, *make* us *free*, we *shall be free indeed.* It has been hinted already, that, according to the Jewish law, it was either the person himself, or his kinsman, that was to redeem him and his inheritance. Ourselves we cannot possibly redeem. The heavenly inheritance we have forfeited, and never can recover for ourselves. The

redemption

redemption of the ſoul, and of the celeſtial inheritance was a work of ſuch importance and difficulty, that a divine perſon only could undertake and accompliſh it. But between divinity and our humanity there was an infinite diſproportion. Did it behove our Redeemer to be our kinſman? How then could the eternal Son of the eternal Father be in a capacity to redeem poor ſinners of mankind, and recover the heavenly inheritance for them? Difficult queſtion! But can any thing be too hard for infinite wiſdom to contrive, and for infinite power to accompliſh? In the unfathomable depths of his wiſdom, God found out an expedient, by which the Son of God might become the Son of man; and, becoming bone of our bone, and fleſh of our fleſh, might act the part of our *kinſman*-Redeemer. *For both he that ſanctifieth, and they who are ſanctified, are all of one*; partakers of one common nature, and related to one common Father; *for which cauſe he is not aſhamed to call them brethren.* Heb. ii. 11.

To the Jewiſh Goel, or typical kinſman-Redeemer, it belonged to avenge the blood of his relation, if murdered. By ſin and Satan was the firſt Adam murdered; and all his poſterity were murdered in him. Sin ever has a murderous tendency and effect. In the deſtruction either of the ſinner or of itſelf, it muſt terminate. On ſin and Satan, thoſe cruel murderers of mankind, our glorious antitypical Redeemer has executed vengeance. For by him *tranſgreſſion* has been *finiſhed*, and *an end* has been *made of ſin.* Dan. ix. 24. And *through death he hath deſtroyed him that had the power of death, that is, the devil.* Heb. ii. 14. Actuated with zeal for the glory of his offended Father, and love to ſinners of mankind, he expreſſes his holy indignation againſt ſin and Satan thus,—*I will tread* THEM *in mine anger, and trample them in my fury*; *and their blood ſhall be ſprinkled upon my garments, and I will ſtain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come.* Iſa. lxiii. 3, 4.

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To the typical Goel did it belong, when his relation died without children, to marry his widow and raiſe up children to him. Our glorious kinſman-Redeemer, in virtue of his marrying our nature, and betrothing the church to himſelf for his happy and honoured ſpouſe, raiſes up a numerous ſpiritual ſeed, which is continued in an uninterrupted ſucceſſion from generation to generation on earth; and will be continued in heaven for ever, to perpetuate his name, and to do ſervice to him, and to his God and their God, his Father and their Father. *A ſeed ſhall ſerve him; it ſhall be accounted to the Lord for a generation. They ſhall come, and ſhall declare his righteouſneſs unto a people that ſhall be born, that he hath done this.* Pſal. xxii. 30, 31.

How ample is the redemption, of which our antitypical Goel is the author! It is, as I ſaid already, a redemption from all evil, moral and penal, to grace and glory; from the law of works, Gal. iii. 13. and iv. 5; from this preſent evil world; *for*, as the Apoſtle ſpeaks, *he gave himſelf for our ſins, that he might deliver us from this preſent evil world, according to the will of God, and our Father.* Gal. i. 4. It is a redemption from death and the grave. *I will ranſom them from the power of the grave; I will redeem them from death; O death! I will be thy plagues; O grave! I will be thy deſtruction: repentance ſhall be hid from mine eyes.* Hoſ. xiii. 14. This accounts for the Apoſtle's phraſeology. He ſpeaks of *waiting for the adoption, to wit the redemption*, that is the glorification, *of our body.* Rom. viii. 23.

In a word, we are ſaid to be redeemed *to* God, as well as by him; to him the fountain of felicity, as well as being. So ſings the church of the firſt-born, unto the once ſlain, but now living Lamb. *Thou art worthy to take the book, and to open the ſeals thereof; for thou waſt ſlain, and haſt redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation.* Rev. v. 9. It includes in it reſtoration to the favour and friendſhip

friendship of God; to conformity and likeness to him; to communion and fellowship with him; in order to the advancement of his glory, and our highest dignity and felicity in the endless fruition of him.

It is affirmed, that our Lord Jesus Christ is the ONLY Redeemer. This important truth is asserted in terms no less express in the text prefixed to this Lecture. *There is* ONE, *and* ONLY *one, Mediator between God and men, the man Christ Jesus.* It is stated in the Catechism in a consonancy to the scriptures, and also in opposition to the Popish notion of a plurality of mediators between God and us. It is pretended, that, though Jesus Christ be the *only* Mediator in point of satisfaction, yet there are many others who act the part of mediators with God for us in point of intercession; particularly angels and glorified saints, who now intercede with G[od] in heaven in behalf of militant saints on earth. On [this] point, indeed, Papists are not agreed among them[selves]. One part of them hold, that, along with our now g[lorified] Mediator, the holy angels, and the spirits of [just] men made perfect, intercede with God for us, th[e] inhabitants of this lower world. Another part of [them] hold, that they only act as mediators between C[hrist] and us. According to this hypothesis, there are [two] kinds of Mediators; one, that is, Christ, between God and us; and others, between Christ himself and [us].

But, though the scripture often intim[ates] the necessity of the mediation of Jesus Christ, be[tween] the offended God and us offending sinners of ma[nkind], no where has it said any thing in relation to othe[r] mediators. Papists and Protestants may dream a thousand things. But the dictates of revelation, not the dreams of superstitious men, must direct us in every thing relating to religion. The scripture is the *only rule* as well as the reason of our religious faith and practice. But, say the Papists, our doctrine concerning inferior mediators is founded on the scriptures. There is, they tell us, a plain intimation

mation of them in the following words. *And when he had taken the book, the four beasts, and the four and twenty elders, fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.* Rev. v. 8. But what is this to the purpose? Are we, by the four living creatures and the four and twenty elders, to understand glorified saints, perfuming the prayers of militant saints, and presenting them to God? Can the Papists prove, that, by the four living creatures, and the four and twenty elders in the former part of the verse, and by saints in the latter part of it, different persons are intended? Are not the same persons intended in both? Does not the verse represent, in general, the adoration and worship, which the ministers and other members of the church perform to God and the Lamb, on the important and joyful occasion of the latter taking the mysterious book out of the right hand of the former, in order to disclose its secret contents to them? Their worship, on this occasion, is expressed in terms manifestly borrowed from the temple and the worship of it; which allusions in this book are very frequent. It is well known to have been the constant practice of the devout Jews, at the time of offering the morning and evening sacrifice, to repair to the temple for prayer. Thus the sweet smell of the incense and their prayers ascended together.*

* The remainder of this Lecture will begin the Second Volume.

END OF VOLUME FIRST.



Division SCC

Section 1357

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