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Christus Sacrae Scripturae Nucleus;

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CHRIST

T H E

SUM and SUBSTANCE

Of all the

Holy Scriptures,

I N T H E

Old and New Testament.

Written in the *German* Language, by

AUGUSTUS HERMANNUS FRANCK, D. D.

Now render'd into *English,*

By an Antient DOCTOR of PHYSICK.



L O N D O N:

Printed by J. DOWNING in *Bartholomew-Close.*

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T H E
P R E F A C E.

WHEN a Book pleases us, we are naturally curious about the Author : we love to know the Progress, by which his Mind came into such a train of Thought : and his Story often serves to illustrate and confirm his Notions. This has made me inquisitive, concerning the Character of Professor *Franck* : and having seen some Papers, in which he himself had described the former Part of his Life ; I thought the Substance of them might furnish a proper Preface, for the following Translation.

AUGUSTUS Herman Franck was born at *Lubeck*, on the 12th of *March* A. D. 1663. his Father Mr. *John Franck*, was a Counsellor at Law ; and his Mother *Ann*, was Daughter of Mr. *David Gloxin* senior, Burgomaster of *Lubeck*.

MR. *John Franck* the Father, was Syndick of the Chapter of the Cathedral Church, and of the several States of the Principality of *Ratzenburgh*, at the Time when *Augustus* was born; but three Years after, he removed with his Family to *Gotha*, having accepted the Office of Aulic Councillor to his most serene Highness, *Ernestus Pius* Duke of *Saxe-Gotha*. He lived but four Years after this removal, and died when this his Son was seven Years old. But before his Death, he had observed in the Child, such early Indications of Piety, and particularly a great love of the Holy Scriptures, that he had designed him for the Church: and his Mother, continuing the same Resolution, had him, together with some Children of the neighbourhood, instructed by a private Tutor.

It is grievous to reflect, how early the Conversation of the World is infectious. Even the little Plays of Children left to themselves, are not harmless. They wrangle, they cheat, and oppress one another: and those of them, who are naturally the most innocent, find themselves not a Match for their Fellows, till by often suffering little Frauds or Violence, they are provoked to practise them in their turn, to do as they are done by, and become unjust, deceit.

deceitful, and mischievous, as it were in their own Defence.

THE young *Augustus* experienced this, as he after acknowledged and lamented; but his own little Deviations proved serviceable, for preventing in a great Measure the like Errors in the vast Number of Children, whose Education has been since committed to his Care by Divine Providence; for it was his Custom always to appoint some sober Person to be present at their Play-Times, to interpose in their Disputes, and moderate their growing Passions with a gentle but unremitted Discipline.

HE had, as was said before, from his Infancy, discovered a great Disposition to Piety and Devotion; which as long as his Father lived, had been cultivated with Care, and fenced from the Contagion of bad Examples; but after his Father's Death, he was left more to himself and Companions of his own Age, with whom he contracted evil Habits, and lost much of that Sense of God which had before prevailed in his Heart.

HOWEVER, about the tenth Year of his Age, it again revived, and he felt (as he himself describes it) a *Divine Attraction* in his Soul, which made him disrelish and despise the common Amusements of Childhood. He then re-

membred the Words of *Christ*, *Matt. vi. 6. When thou prayest, enter into thy Closet,* and earnestly desired his Mother to allow him such a retreat. She granted it, and every Day after, when his Tutor dismissed him, instead of going to play, he went to his Closet, and kneeling down, with Hand and Heart lifted towards Heaven, he said his Prayers with great Fervency. He used often to repeat the following Words, which he had never been taught, but were the pure Suggestions of his own Mind, or rather of the Holy Spirit that prayed in him: “ Dear God !
 “ it is necessary that there should be
 “ various Employments among Men,
 “ which have their different Ends ; yet
 “ all finally concur to the manifestation
 “ of thy Glory. I humbly beseech thee,
 “ that my Employment may be such,
 “ as may tend solely and immediately
 “ to thy Glory.”

HE was not a little assisted in these good Dispositions by his elder Sister, who had feared God from her Infancy, and was early removed from this World to a blessed Eternity ; she had a great Zeal for the spiritual Improvement of her Brother, and for that End, had engaged him, when he was very young, to read the Holy Scriptures, and *John Arndt's Treatise of True Christianity,* with

with other pious Books. Her edifying Conversation, was a daily Lesson to him, and her good Advice, was so authorized and enforced by her good Example, that it had a great Effect upon him.

HE continued to advance very much in his Studies, so that after having been one Year at the great School at *Gotha*, he was publicly elected for the University at the Age of thirteen. He has since declared, upon mentioning this his uncommon Proficiency, that he has found by a long Experience, that the more assiduous he was in Devotion, the greater Progress he made in his Studies; and that when he neglected his Prayers, he could do nothing well at his Book, altho' he exerted himself with the greatest Application. It should seem, that his Talents, which were destined to the Service of Religion, could not improve under any other Influence.

HE was in a very good Disposition, when he first went to the publick School at *Gotha*: He was frequent and fervent in Prayer, and particularly, he besought God to grant him the Acquaintance of such Friends there, as had the same Design with himself, to serve God faithfully. But such Friends are rarely found in any part of Life, and more rarely among Boys at School: and he

being of a friendly, social Spirit, soon grew familiar and intimate with such as he met with : whose bad Examples had an ill Effect upon him, so that he insensibly lost his former Zeal ; and got worldly Tasts and Desires ; so that his Learning became a subject of Vanity, and his Industry the tool of Ambition.

'Tis the Misfortune of good-natur'd ingenuous Spirits, that they are so easily wrought upon ; their Modesty and Complaisance are often Snares to them : Mr. *Franck* learnt this by himself, and thence used to insist, with great earnestness, upon the necessity of arming the Minds of young Persons with repeated Advices of the Corruption of the World. Religion in Youth is almost always a singularity ; and he that will maintain it, must dare to be good at the price of being ridiculous.

ALTHO' Mr. *Franck* was nominated so early for the University, yet he did not go thither till two Years after, and the Interval was employed under a private Tutor in Academical Studies, which for the eight Years following, he prosecuted at the Universities of *Erfurt*, *Keil*, *Leipsick*, and *Luneburg*, with such Application and Success, that he excelled in almost every Branch of Science, and was, of his Age, one of the most learn-
ed

ed Men then living. To the Knowledge of the learned Languages, he had added that of the *French, Italian, and English*: but his greatest Application had been to the *Hebrew Tongue*, which he studied under the famous *Ezdras Edzard*, and in which he perfected himself by teaching it to Mr. *Weichmanshausen*, since Professor of *Hebrew* at *Wittenberg*.

IN the Year 1685. He commenced Master of Arts at *Leipsick*, and soon after, he was very instrumental in setting up a Society called *Collegium Philo-Biblicum*. The Intention of this Society was, to cultivate the Knowledge of the Scriptures in the Original Languages: for which End, many Masters of Arts agreed to meet every Sunday after Divine Service, from 4 till 6 in the Afternoon. In these Assemblies was read a certain Portion of the Old and the New Testament in the Originals, and then a Conference was held, in which they proposed severally, what occur'd to them as proper to explain, or illustrate, or apply what had been read. A great Number of the Scholars attended these Assemblies as Auditors: and many of the Professors themselves, honoured them with their Presence. This Society proved a happy Seminary, which produced

produced many illustrious Ornaments of the *Lutheran* Church.

ABOUT this time, there happened an Accident, which seems to have been the occasion of his first becoming acquainted with the mystick or spiritual Writers. The Doctrines of *Molinos* had been just then censur'd by the Inquisition at *Rome*, and he condemn'd to a perpetual Imprisonment. The News-Papers, after their Manner, gave some account of his Tenets: and an extract of his Writings, made by his Adversary *Segnerio*, was insert'd in the *Acta Eruditorum Leipsensium*. Upon these Materials, one of the Students, without having ever seen any of *Molinos* his Writings, kept an Act *de Quietismo contra Molinosum*. The Principles of *Molinos* had been for some time a common Subject of Conversation, and this Disputation rais'd the curiosity of the Publick, so that there was a general Desire to read the Author himself. A Person of Note desired Mr. *Franck*, who understood the *Italian*, to make a *Latin* Translation of his Writings, which he undertook, with the Approbation and Encouragement of several of the Professors: and after having consulted the Mystic Authors therein referr'd to, and taken pains to make *Molinos* his Sense

as plain as possible, he published in *Latin his Spiritual Guide* and *Daily Communion*, with a short Preface, in which he fully declared his own Intention.

BUT some time after, the Adversaries of Mr. *Franck* took this handle to asperse him, as one that had imbibed the Principles of *Molinos*, and afterwards instilled them into others. To which charge he made the following Apology.

First, THE reading and translating the Works of *Molinos* was not the beginning of my Conversion, as I shall relate hereafter more at large.

Secondly, I NEVER said, either in Publick or in Private, that I could approve or defend all that Author saies.

Thirdly, I rather perswade others to read the Holy Scripture, and onely such Books as build their Doctrine upon the sure Foundation of the Word of God. Tho' I do not deny my Abhorrence for the absurdity of those, who condemn this Author without understanding, or even reading him: yet charge him with monstrous Opinions, which most probably never came into his Mind. In opposition to such rash Censurers, I have maintained, that many useful and edifying Observations were contained in his Book, which I never should, or could
dif-

disapprove, or condemn. Truth is precious from whatever Hand it comes, and the Scripture commands us to try all Things, and hold fast and adhere to that which is good: Such for Instance, is what he saies of Humility in his third Book, of which I heartily profess my Approbation: Such are the few Admonitions which he gives to the Father Confessors in the second Book, which are generally worthy to be observed: Such also, is his Doctrine of *Christ*, as the only *Way*, and the only *Door*, by, and through whom we are to come to God, and in whose Blood we are to be purified, that we may become acceptable in his sight. Again, the Expressions which are interspersed through his Works concerning spiritual Temptations are grounded upon Experience; whereof a mere animal and worldly-minded Man is not a capable Judge: But those who have tasted of that bitter Cup, will often find them just and edifying. There are many other Passages, which neither I, nor any true Believer can disapprove, because they are grounded upon Scripture, and agreeable to the established Articles of our Church. But if any should find in this Author, something contrary to Scripture, let such know, that I never

ver desire to be Partaker of his Error ; yet I shall not, however, to gain any Man's favour, condemn what I do not understand, or reject what I find warranted by Scripture, altho' it comes from a Person of a different Perswasion. It is certainly very unjust, to charge him with the Errors of any Book, who approves what is good in it : you may with as much Reason call him a Heathen, who commends *Tully's* Offices : Or brand him for a Papist, who takes a good Interpretation of a Scripture Text from *Estius, Cornelius a Lapide*, or other Commentator of that Communion : Or stigmatize him for a Calvinist, who should confess that the Book called *Self Deceit*, had discovered to him his sinful State : or that *Southom's golden Jewel* had awakened his Conscience, or that he had been edified by any of the so called *Reformed Books*. Those who are so forward to censure others, have seldom any Reason to give but their wicked Suspicion, which rash Judgment, the just Judge will not leave unpunished.

To conclude, I have read and translated the Books of *Molinos*, without any Intention of making myself a Party in the Dispute : I have approved them no farther, than they are agreeable to Scripture ; so that no Person can pretend that

that he has been offended by any Discourse of mine upon that Subject: I appeal to all lovers of Truth, and Men of Conscience: And as to my own particular in this Point, my Conscience applauds me before the righteous Judge of the World.

I HAVE transcribed at length, this Apology of Professor *Franck* for two Reasons: *First*, Because many serious Persons have, and may hereafter stand in need of the same Defence against the blind partiality of Sectarian Zeal: And *Secondly*, Because his acquaintance with those spiritual Writings was soon after followed by his total Conversion, which happened about this time: For hitherto his Studies had been principally directed *ad Pompam*, as he expresses it; his main Design had been to get Learning, Preferment, Riches, and an easy Life; and tho' he had frequent Fits of Seriousness and Devotion, so that he often began to reform, yet he was still drawn away by the Multitude, and his Knowledge of Divinity proved only a dead and fruitless Speculation. I was (saith he) in my Heart a mere animal Man, who had a great deal in his Head, but was still a Stranger to that real Substance and Truth which is in *Christ Jesus*.

BUT

BUT at the time abovementioned; which was in the twenty fourth Year of his Age, God was pleased to touch his Heart more effectually, and make him sensible, that a mere speculative Knowledge of Divinity as a Science, was by no means a sufficient Qualification for the Ministry: And that he should impose upon the World, if he undertook the Office of Preaching, before he had himself practised the evangelical Doctrines: And hereupon, he besought the *Lord* with great earnestness; to work in him a total Conversion. The Effect of this Prayer, was a greater Sense of his depravity and worldly mindedness, and his utter Incapacity to deliver himself by his own Endeavours. Hence he fell into great Perplexities and Agonies of Mind: he felt more and more his own wretchedness: and as his Distress encreased, so did his Desires of Deliverance.

A PROVIDENTIAL Accident at the same time concurr'd to the setting him loose from the World: For the Patron of an Exhibition which he received, advised him to go from *Leipsick*, to the University of *Lunenburg*, to hear the Divinity Lectures of the famous Superintendent *Sandhagen*: This at once broke off all Engagements of Company
and

and old Acquaintance. At *Luneburg*, he Boarded in a private Family; but spent the greatest Part of his time in his Chamber, where he gave himself continually to Prayer and Meditation.

SOME time after his Arrival, he was desired to Preach at St. *John's* Church, and had a considerable time allowed him to prepare his Discourse, the Text he chose was the 31 Verse of the 20th Chapter of St. *John*, *These are written, that ye might believe that Jesus is the Christ the Son of God: and that believing, ye might have Life through his Name.* From these Words, he proposed to shew the Properties of a true and living Faith, as distinguished from that which is a mere human Imagination or Presumption. As he was meditating upon this Subject, he reflected that he himself was destitute of the Faith he would describe; this put a Stop to his Study, and turned all his Thoughts upon himself. He fell into great agonies of Spirit, and continued for several Days inconsolable, till at length it pleased the *Lord* to lift up the Light of his Countenance upon him, and to fill him with that Faith, for which he was rightly disposed by a due Sense of his Want of it.

Two Days after he Preached the Sermon, which he had promised, upon the Text abovementioned: and could truly apply to himself those Words of the Apostle, 2 Cor. iv. 13. *Having the same Spirit of Faith, according as it is written, I believed, and therefore have I spoken: we also believe, and therefore speak.* “ This (said he) is the time,

“ from which I date my real Conver-
“ sion; for ever since, I have always
“ found it easy to deny all Ungodliness
“ and worldly Lusts, and to live sober-
“ ly, righteously, and godly in this pre-
“ sent World. Ever since I have kept
“ close with God, and have accounted
“ as nothing all Promotions and Prefer-
“ ments in this World, and the Gran-
“ deurs, Riches, Ease, and Pleasures
“ thereof. And whereas I had but too
“ much idolized Learning, I now per-
“ ceive that a Grain of Faith far ex-
“ ceeds all humane Sciences; and that
“ all Attainments at the Feet of Ga-
“ maliel, are to be valued like Dung,
“ in comparison of the Excellency of the
“ Knowledge of Jesus Christ our Lord.”

Some of that Knowledge, he has endeavoured to communicate in the following Treatise; wherein the *Divine Glory of Jesus Christ*, is vindicated with such and so many Arguments, that as no-

thing more need, so little more can, be said upon that Subject. The pious Reader will be particularly pleased and edified, by the Author's large Comment upon the beginning of the Gospel by St. *John*, wherein the Generation of the W O R D is described, and his *necessarily* eternal Existence, demonstrated in the clearest and strongest Lights; for it is shewed undeniably, that the *Word* and *Wisdom* of God are the same: from whence may be drawn as a certain Consequence, that to suppose God without his Word or Wisdom, is to make him a dumb Idol, which is equally absurd and blasphemous.

BUT to reassume our account of the Author. I have observed in the Lives of holy Men, that tho' they have all the Virtues in some certain Degree, yet commonly each of them excels in some particular Virtue, which constitutes his particular Character. The great Virtue of *Faith*, seems to have been the distinguishing Characteristick of Professor *Franck*, as the Reader may have remarked in his Conversion. This Divine Quality prevailed in him afterwards, to a degree that seems miraculous, as will appear by many Instances, in the History of the Orphan-house at *Glauca* near *Hall* which is a University in *Saxony*, but
subject

subject to the King of *Prussia*, by whose Appointment, Mr. *Franck* was here made Professor of Divinity, and at the same time Pastor of the Parish of *Glauca*, which is in the Suburbs.

THIS Establishment of this Hospital, as the *Faith* from whence it sprung, may be compared to *the Grain of Mustard-seed*, mentioned in the Gospel: Its Beginning was exceeding small and contemptible, but its Progress was surpris- ingly great, and so drew the Attention of the Publick, that in the Year 1700. *Frederic* the First, Father of the present King of *Prussia*, gave a Commission to four Privy Counsellors, that they should examine, and bring him full Information concerning it. They, after taking an exact Survey of all the Particulars relating thereto, commanded the Professor *Franck*, to give them in Writing a full Account of that Affair, *viz.* by what Means the Hospital was erected and maintained; and to what Uses it was employed. He did so, and the Royal Commission being much talked of, a general Curiosity was raised; and the Professor was importuned by many Persons, to publish the Substance of what he had laid before the Commissioners. To satisfy these, and at the same time to confute many Calumnies and Misre-
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presentations that had been spread abroad; he printed an Historical Account of the whole Affair (as it had been laid before his *Prussian* Majesty) by the Title of *Pietas Hallensis*: the Substance of which is as follows.

IN those Parts, the Poor have no Settlement upon Parishes; but it is an ancient Custom in the City and Suburbs of *Hall*, to appoint a particular Day every Week, whereon the Poor assemble at the Doors of such charitable Persons as are disposed to relieve them.

A RENDEZVOUS of Beggars is a Spectacle, which in the generality of Beholders, moves some superficial Sentiments of Pity, with a Mixture of Ridicule and Contempt. The Professor saw them with other Eyes: he was intimately touched with Compassion for all their Wants, but especially for their gross Ignorance, and want of Religion. Our common Beggars are, generally speaking, the Dregs of Mankind, as well in their Vices, as their Poverty: and their Children, almost fatally engaged in the same Wretchedness, are bred only to make a traffic of their Misery: they are heathenish and brutal, and even lost to all Sense of Shame, that last Defence of Virtue. Such Distress in Fellow-Creatures, cannot but touch the Heart
of

of a good Man, but it is difficult to know how to succour it. Present Relief may serve to protract their wretched Lives, but the only effectual Service that can be done them is, if possible, to reclaim them from their profligate Courses.

THIS was what the Professor had very much at Heart, and to make some Essay towards it, one *Thursday* (which was the Day of their Meeting before his Door) he called them all into the House, and having placed the grown Persons on one side, and the Children on the other, he in a familiar and engaging Manner asked the latter, *viz.* the Children, what they understood of the Principles of the Christian Religion, as taught in *Luther's* Catechism. The elder Persons were not examined, but only attended to what was said: and after the Professor had spent about a Quarter of an Hour in teaching and explaining the Catechism, concluding with a short Prayer, he distributed his Alms as usual: and told them, that for the future, both spiritual and temporal Provision was designed for them, and should be administered after this Manner, at their Weekly Meetings at his House. This was about the Beginning of the Year 1694.

By this practice, the Professor grew more nearly acquainted with the Tem-

per and Manners of this sort of People : and as he was used to consider all Things in their relation to God and another World, he was principally solicitous about their Instruction: But this he found a very hard Task, and, as he expresses it, he scarce knew where to begin the Cultivation of so barren a Soil: His chief Hopes were of the Children, and therefore he resolved to pay for their Schooling: But besides this Expence, he had several poor House-keepers to support, and his own little Fund soon fell short: So he bought an Alms-Box, and sent it about every Week among the Students, and others that were charitably disposed: By this Means he collected about the Sum of two Shillings.

It is necessary here to inform the Reader, that in that Part of *Germany*, the value of Money is very different from what it is in *England*. One Shilling there will go as far as six here: and such Allowance must be made in the Sums hereafter specified.

THE Alms-Box above mentioned, was handed about for some Weeks; but as none were applied to but such as were charitably disposed, the Collections proved so small, as not to answer the Trouble; so that Method was laid aside. What followed upon this, shall be related
in

in the Author's own Words. " I fixed
 " (says he) a Box in my own Parlour,
 " with these Words written over it,
 " *John iii. 17. Whoso hath this World's*
 " *good, and seeth his Brother have need,*
 " *and shutteth up his Bowels of Compas-*
 " *sion from him, how dwelleth the Love*
 " *of God in him?* And under it, 2 Cor.
 " ix. 7. *Every Man according as he pur-*
 " *poseth in his Heart, so let him give,*
 " *not grudgingly, or of necessity: for God*
 " *loveth a chearful Giver.* This was
 " intended for a tacit Admonition to all
 " that came in, to open their Hearts to-
 " wards the Poor. The Box was put
 " up in the Beginning of the Year 1695.

" AND thus I was taken up a great
 " while, with contriving effectual Me-
 " thods to provide for the Poor, and
 " each of them hath been blessed in its
 " Degree. One Day before I fixed
 " the aforesaid Box for the Poor in my
 " House, I took the Bible, and as it
 " were by Accident, did light on these
 " Words: 2 Cor. ix. 8. *God is able to*
 " *make all Grace abound towards you,*
 " *that ye always having all sufficiency in*
 " *all Things, may abound to every good*
 " *Work.* This Sentence made a deep
 " Impression on my Mind, causing me
 " to think: *How is God able to make*
 " *this? I should be glad to help the Poor,*

“ *had I wherewithal; whereas now I am*
 “ *forced to send many away empty and*
 “ *unrelieved!* Some Hours after, I re-
 “ ceived a Letter from a Friend, who
 “ heavily complained that he, and all
 “ his Family, were like to perish with
 “ Want; saying he would borrow no
 “ more, but if any one would for God’s
 “ sake make him an Object of his Cha-
 “ rity, he should ever retain a grateful
 “ Remembrance of it. This minded
 “ me afresh of what I had read a little
 “ while before, and made still a deeper
 “ Impression on me, attended with Sighs
 “ and Aspirations. After some debates
 “ in my Mind, I thought on a Project,
 “ how to relieve effectually this poor
 “ Man in his present Want, and yet
 “ in a Christian manner, and without
 “ giving the least trouble to any Person
 “ whatsoever. This then I speedily
 “ put in Execution, and the said Fami-
 “ ly was so successful, as to get within
 “ the compass of one Year, about (a) an
 “ Hundred and Fifty Crowns by this
 “ Means: And so their falling into ex-
 “ treme Poverty was happily prevented.
 “ This proved a sufficient Demonstra-
 “ tion, how God is able to make us a-
 “ bound to every good Work; which I
 “ could not forbear here to mention,
 “ because

(a) *Thirty Pound Sterling English.*

“ because it helps to discover, as well
“ the outward Cause, which our Un-
“ dertaking took its Rise from; as the
“ frame of my Mind, which the Lord
“ upheld for carrying on the Work.*

THE Children, whose teaching the Professor paid for, were negligent, or neglected at the School: some of them stayed often away, and in general, they made no Improvement: so that he was very desirous to have a School of his own, where they might be taught under his Inspection. And while he had this design at Heart, a certain Person put into the Box set up in his House, to the value of Eighteen Shillings and Six-pence *English*, this was about *Easter* 1695. When he found this Sum,

he said in full assurance of Faith:
“ *This is now a considerable Fund, wor-*
“ *thy to be laid out in some important*
“ *Undertaking; wherefore I will even*
“ *take this for the Foundation of a Cha-*
“ *rity-School.* The same Day, he laid out eight Shillings in Books for the Children to read in: A Room before his Study Door was fitted up for the Charity School: and a poor Student was hired for one Shilling a Week, to teach the Children two Hours a Day. Seven and twenty Books were distributed to as many Children, but only four of these

* *Pietas Hallensis*, p. 11. §. 5, 6. Ed. 1705.

these returned again to the School : the rest ran away with their new Books, and the Professor heard no more of them. This, instead of discouraging him, convinced him so much the more, of the Necessity there was of endeavouring to reclaim such young Vagrants. So he bought more Books, and got more Scholars ; and that he might not again lose both together, he made them leave the Books at the School.

IN this School, he had put up another Alms-Box, with this Inscription over it; *For defraying the Charges of Schooling, Books, and other Necessaries for poor Children, Anno 1695.* And under it, *He that hath pity upon the Poor, lendeth unto the Lord: and that which he hath given, shall be paid him again.*

ABOUT *Whitsontide*, till which time, (as the Professor had before computed) his little Stock lasted ; when it was now just spent, some Friends, who came to visit him, pleased with this Essay of Charity, contributed some Crowns to the Support of it.

AFTER *Whitsontide*, some of the Inhabitants seeing how carefully the poor Children were taught, desired that they might send their Children to the same Master, paying him for his Trouble : so he agreed to teach five Hours a Day,
and

and his Salary was encreased to two Shillings and six Pence a Week.

ALMS were now distributed two or three times a Week to the Children, that they might be engaged to come more constantly to School, and be kept in better Order. And as this little Beginning came to be known abroad, several Persons sent in Money and Cloathing for the Children, thereby to hire them, as it were, to receive Instruction. The Professor already found in part that Promise verified, *that God would make him abound to every good Work*: since besides maintaining his School, he had wherewithal to assist poor House-keepers; for he disposed of what Providence sent, as fast as it came, without sollicitude for Futurity.

BEFORE the end of this Summer, a Person of Quality sent to the Professor five hundred Crowns, upon Condition, that some Part of it should be disposed of to poor Students in the University. This greatly encouraged him, and he presently enquired after the more necessitous among the Students, to twenty of whom he gave a weekly Allowance. He looked upon this as a *Call of Providence*, to make indigent Scholars a Part of his Care, which he continued to do, as long as he lived, making an
ESta-

Establishment for them in his Hospital, as will be hereafter related.

SOON after, another Person of Quality sent a hundred Crowns for the Poor, and a Friend gave twenty towards the School: " So that, as he saith himself, " God mightily supported what was begun, and his Bounty streamed down " more plentifully, to shew us, that he " was ready to do still greater Things, " if we could but believe.

THE Number of the poor Children, and those of the Inhabitants, encreased to such a degree, that in the beginning of the Winter, he was obliged to hire a second Room: and then he separated the Children of the Inhabitants from those of the Poor, appointing each a peculiar Master.

BUT as the spiritual Welfare of the *poor* Children, had been the first and principal View of the Professor, in the Care he took of them; he found that, after all his Pains, this was little advanced, because the Good they got at School, was lost at Home. This made him resolve to single out some Children, and venture upon their Maintenance, as well as their Education; and this first disposed him to concert Measures for an Hospital, before he knew of any Fund for its Maintenance.

WHEN

W H E N he discovered his Project to some Friends, one of them settled five hundred Crowns, the Interest of which was appointed for the Maintenance of one Orphan; four were presented to the Professor, for him to make his Choice. He ventured (as he speaks) *in the Name of God*, to take them all four. In less than a Fortnight, he received at different Times five more, and boarded them with Persons that had a good Sense of Religion.

T H E Divine Providence eminently concurred with this pious Enterprize: for soon after, above one thousand four hundred Crowns were sent from different Hands. The Professor thus supplied, and encouraged outwardly, and led and supported inwardly, by such sublime Degrees of Faith, as nothing but experience like his can give us worthy Notions of, bought, fitted up, and furnished a House to serve as an Hospital, for the reception of the Orphans under his Care. Their Number was increased to twelve, when they were removed into this House, from the private Families where they had been Boarded.

I N this little Hospital, every Child was laid in a Bed by himself; they were well cloathed, and fed and taught: they were kept in great Order; and a
general

general Cleanliness, that cheap, innocent, and best Ornament, made them a very agreeable Spectacle. The Professor spared nothing that was necessary; for he had sure Confidence in the inexhaustible Fund of Providence; and his only Care was (as he tells us) not to mispend one single Farthing; but provide for his Poor, as Poor, *viz.* such Things as were absolutely requisite for their Maintenance.

It was said before, that five hundred Crowns had been sent to the Professor; with a desire, that part of it should be applied to the Support of poor Students. This he had interpreted as a Call of Providence, to take them under his Care. He was very sensible of what Importance this might prove to Religion, by the Opportunity it gave him of regulating their Manners, directing their Studies, and forming some among them, to be worthy Labourers in the Lord's Vineyard. And therefore, with their weekly Allowance, he always gave them good Advice: but many, who took his Money, rejected the better Part of the Benefaction; spending even that Money in bad Company. To prevent this, he resolved, in the Name of God, to Board them; and two Tables were daily provided for them in the

the Hospital. " I cast myself (says he) upon the Providence of the Lord, hoping that his Bounty from time to time would supply us with such Relief, as was sufficient for them." By these Means, he became nearer acquainted with their Temper and Capacities; they were kept more in awe, and better answered the main Design of fitting them for the Management of Schools, or Parochial Cures. By these Means also, he came to distinguish those who were really in Want, from those who were not: for these latter would not take up with the mean Diet of the Hospital.

THIS extraordinary Progress in good Works, did not make the Professor neglect the Beginning, which had been relieving common Beggars. He had Faith in the Promise, that God would *make him abound to every good Work*: and accordingly doubled his Care of them: for now two Days in a Week were appointed, whereon all that came were instructed and relieved.

BESIDES this, a Free-School was opened for all Children, whose Parents could not, or would not pay for their Learning: and these, with the Orphans he had adopted, became so numerous, as to employ four Schoolmasters. Another

ther little Houfe was added to the former. That too was foon filled, and more room was wanting. The Professor's Charity was not yet fatisfied, and his Faith was equal to his Charity: as he was confcious that God put thefe good Defires into his Heart, fo he trusted in God for the fulfilling them.

SUCH were the Circumftances, which as it were infenfibly engaged the Professor in the Foundation of that famous Hospital, which has fince been one of the moft illuftrious Ornaments, and Supports, of the Proteftant Religion in *Germany*: and I have entered into fo minute a detail of thofe Circumftances, becaufe, as I think, they give us jufter Notions of his Character, and better represent his Temper and Frame of Mind, than any other kind of Defcription. For the Sequel of the Story, I muft refer the Reader to the Account wrote by himfelf, and published in Englifh by the Title of *Pietas Hallenfis*. It will be feen there, how in a fhort time, without any other Fund than his *Faith* in Providence, and affifted only by fuch feemingly accidental Contributions as thofe abovementioned, he raifed a Building which coft five thoufand Pounds, and peopled it with above two hundred Poor: this was in the Year 1702. four
Years

The P R E F A C E. xxxiii

Years after, the State of the Hospital was as follows.

TEN Schools, in which 988 Children were instructed by 72 Masters. The Number of Persons lodg'd and subsisted in the Hospital was 360; and 84 poor Students of the University had their Diet there. Eight poor Widows were maintained, with a Chaplain, and Maid-Servant: and Provision also was made for the Relief of casual Poor.

As the Number of Children in these Schools has been continually increasing, ever since the Year 1702, so likewise has the Number of their Masters and Teachers. At the Conclusion of the Year 1731, the Number of the Scholars and Children in the several Schools of the Orphan-House, amounted to Two thousand three hundred; and the Number of Students who instructed them, to One hundred and sixty.



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A






A T A B L E

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Christus

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 Father in heaven.

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 Father in heaven.

Sect. LXXX. It is the duty of every Christian to be
 diligent in his study, and to improve his
 talents, that he may be able to do
 the will of God, and to glorify his
 Father in heaven.





II T O 5 2
Christus Sacræ Scripturæ Nucleus:

OR,

CHRIST the Sum and
Substance of all the
HOLY SCRIPTURES, &c.

S E C T. I.

*Who is the Sum and Substance of the
whole Sacred Writings.*



HAT Christ is the Sum and
Substance of all the Holy Scrip-
tures, all do indeed confels;
but there are few who under-
stand the Meaning of these
Words; fewer labour much to find out
this Substance, and know in what manner
to make their Inquiry; the fewest of all,
are those who advance so far in it, as tru-

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ly

2 *Christ the Sum and Substance*

ly to eat of this Kernel, or *Substance*, and use it for the Nourishment and Support of their inward Man.

S E C T. II.

*What our Duty is in this important
Affair.*

S I N C E therefore This is of all others our greatest Concern, 'tis fit the Reader of the *Holy Scriptures* should in the first Place be admonished, not to stick in the Rind of their external History, Letter, and Words; but that he ought to seek *Christ* himself, as the Kernel (or *Substance*) of the *Holy Scriptures*, and to seek Him in such a manner that he may certainly find Him, and satisfy his Soul with Him.

S E C T. III.

With what Mind, and with what Intention, this Knowledge is to be sought.

T H I S is (אמת כטחוח ובהתם חנמה) *Truth in the inward Parts, and Wisdom in the hidden Part* *, which is not acquired by loading the Memory only with the various Interpretations and Opinions of learned Men, nor the most acute Researches of

* *Pfalm* li. 6.

of a natural Understanding: Nor does it consist in bare Knowledge; but is rather first founded in the most ardent Desire, and faithful sollicitude of rescuing one's *Soul* from Destruction. It creates a Change of the *Heart* into the divine Nature and † Temper; and declares its high and heavenly Dignity by its divine Light, Operation, and real Virtue and Efficacy; great Peace, continual Joy, purity of Heart, sweet Union with God, Communion in and with God, and the spiritual and heavenly Exercise of Love; (whereby whatsoever Good redounds to the Soul from God, diffuses itself to all others without Distinction) by all these, I say, it declares its high and divine Dignity.

S E C T. IV.

That this Wisdom is of the highest Estimation.

THIS *Wisdom* far surpasseth all human Wisdom; as Life is preferable to Death, Light to Darknes, Substance to a Shadow. For in *this Wisdom* alone is Truth, Light, and Life. The most celebrated Arts of all learned Men, compar'd with This, are Smoak. Hence the Scrip-

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ture

† *John* i. 12, 13. *2 Cor.* iii. 18. *2 Pet.* i. 4.

4 *Christ the Sum and Substance*

ture faith, * *Let not the wise Man glory in his Wisdom.*

S E C T. V.

In what School this Wisdom is to be learned.

THIS *Wisdom* is learnt in the *School* of the *Holy Spirit*. Unless God himself perform the Office of a *Teacher*; not even the first Foundation of it can be laid. For *Christ* says, † *No Man can come to me, except the Father which hath sent me draw him*: And again, it is written in the *Prophets*, *And they shall be all taught of God. Every Man therefore that hath heard, and hath learned of the Father, cometh unto me.*

S E C T. VI.

In this School no one perfectly learns all Things.

I N this School, no Mortal perfectly and sufficiently learns all Things: But 'tis a Thing very pleasing to *God*, when we recite to one another what we have learned, as diligent and attentive *Scholars*. Since he is so merciful as to vouchsafe his *Blessing* to this Exercise, and to edify and strengthen

* *Jer. ix. 23.* † *1 Cor. i. 31.*

† *John vi. 44, 45.*

strengthen one Person by another, tho' it be not lawful for any Man to call himself *Master* : * *for One is our Master.*

S E C T. VII.

He that has learned any thing in this School, tho' it be never so small, ought not altogether to conceal it.

AS to my self, I reckon I am but a Novice, and one of the least Disciples in this School; and that I have tasted but some little Drop of this vast Ocean of Wisdom, which is in *Jesus Christ*, and have greater Cause than † *Job*, to say; *How little a Portion (שמץ רבך) have we heard of him* : Yet, with Simplicity of Mind, I adventure to rehearse my Lesson, and impart to others according to my Knowledge, as far as it can be done, in few Words, in what manner they ought to seek, find, and taste *Christ*, as the Kernel (or Sum and Substance) of the Holy Scriptures; and to nourish, satiate, and sustain their Soul with him, unto Eternal Life.

* *Matt.* xxiii. 10.

† *Job* xxvi. 14.

6 *Christ the Sum and Substance*

S E C T. VIII.

Who must supply Strength for performing this Part.

MAY God, through his infinite Grace and Mercy, bless my Endeavours, and by them bring many into the Way, by which *they may have Life, and that they may have it more abundantly* *.

S E C T. IX.

What ought to be our Scope in reading the Holy Scriptures.

WHOSOEVER therefore thou art that desirest to come to the true Knowledge of Christ, who is the Sum and Substance of the Holy Scriptures, and to be made a Partaker of him, let it be recommended to you above all Things, to consider for what Reason you do read the Holy Scriptures; or what End you propose to yourself in designing to peruse the whole sacred Writings; what it is you seek or look for by it; for every thing is to be referred to its true and full Scope or Intention; otherwise the true and full Fruit thereof cannot be expected. In reading the Holy ly

* *John* x. 10.

ly Scriptures, the whole Intention of the Mind must be levelled at this, and no other *Scope* whatever, That (1) we may come to Christ, and (2) by Christ, to eternal Salvation *.

S E C T. X.

The Means of attaining to this End.

THAT you may well and happily attain this End, by Means agreeable to the *Divine* Ordinance, and approved of God, you must not set about it, trusting in your own Strength, Wisdom, and Understanding; or imagine, that by diligent Reading, Meditation and Enquiry, you will be able to search it out; or that then you have compassed your End, when you have acquired some external Knowledge of *Christ*, his Person, his Natures, Offices, States, and all the Degrees of his Exaltation and Exaltation. But you must humble your self before *God*, like a little *Child*, and begin all your reading of the *Holy Scriptures*, with a submissive Acknowledgment of your own Insufficiency, and with serious and most ardent Prayers and Sighs to God; nor ought you ever to desist from such continual Humiliation of your self, though having made some Pro-

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gress

* 2 *Tim.* iii. 15. *Acts* x. 43. *John* xx. 31.

8 *Christ the Sum and Substance*

gress therein, you may find great Knowledge in the *Holy Scriptures*. But if you became and remained truly *humble*, and innocent, like a very little *Child* hanging at his Mother's Breasts, surely the pure *Milk* of the Gospel would, without Hindrance, flow into you, and would replenish your Heart, more than it might your Memory. Concerning this *Wisdom* of Babes, See *Matt. xi. v. 25, 26, 27.*

S E C T. XI.

That this is not to be obtained by Prayers alone, but that Meditation is also requisite.

NEVERTHELESS the Things now spoken, are not to be so understood, as if you were not to read the *Holy Scriptures*, nor to *meditate* on what you read. Meditation is of admirable Use, being tinged, as it were, with *Prayer*, and exercised by the guidance of the Holy Spirit. By Degrees you will learn, howsoever difficult it may seem at first; 1. To attend to the genuine Scope of any entire Text. 2. To weigh rightly the Antecedents and the Consequents. 3. To consider distinctly the Circumstances, *viz.* Who? What? Where? By what Assistance? Why? How? When? 4. To compare one Sentence with another,

ther, the *Old*, with the *New Testament*, *Moses* with the *Prophets* and the *Psalms*, &c. to explain some Things by others, the difficult Texts by the more easy ones. 5. To receive the Words of the *Men of God*, in a *Divine* Sense, with which they were imbued, (which they have declared more clearly and fully in some Places than in others) not according to their external Sound, nor in a carnal Sense, as the World is accustomed to do. 6. To collect one Truth out of another. And 7. To contemplate with Pleasure, the sweet Harmony and Connexion of *Divine Truths*; as there is a Handle given in what follows to such salutary Meditations.

S E C T. XII.

What Means may be used, if Meditation does not succeed according to our Wish.

NOR ought you to be too anxious when you begin your Meditations on the *Holy Scriptures*; for if you join ardent Prayers and a holy Desire of knowing *Christ*, to your reading of them, the matter will thereupon grow better, you will unawares be conducted by *God* himself into the most pleasant and sweet Meditation of his *eternal Truth*, and he will by little
and

10 *Christ the Sum and Substance*

and little, discover to you the inexhausted Profundities and Treasures of Wisdom and Knowledge, that are hid in *Christ Jesus* *. And for this purpose, a Treatise published by me, and called, *A short and clear Instruction for the better Reading the Holy Scriptures with Edification*, may be of Service to you. And also my *Introduction to the Reading the Holy Scriptures*, published in the *German Tongue* †.

S E C T. XIII.

Also what to be done, if many Places seem difficult and obscure.

N O R are you to wonder, if at first in reading the Holy Scriptures, many things seem to you obscure, and less intelligible, and that it is necessary for you to read the same Chapters again and again, before you find any thing that can, in your own Opinion, assist you in the Knowledge of *Christ*. Labour not anxiously to understand things that are too difficult for you, but willingly let them pass, until you have your Senses more exercised in the *Divine Mysteries*. In the
mean

* *Col. ii. 3.* † In this Introduction, there is succinctly shewn the Scope of the Books of the *New Testament*, and lately published in *Latin*, with the Scope of the Books of the *Old Testament*.

mean time you will always discover something that may lead you forwards to the Knowledge of Christ. The few Things which you find to be easy, you may prudently turn to your own Benefit, and may use them to the establishing and strengthening your self in the Love of *Christ*: Thus difficult Places will, by degrees, become obvious to you. If any Fruit (as says the Reverend Dr. *Spener* on this Subject, in his Book of the Doctrine of Faith, p. 495.) hang higher than you can reach, you must be content to feed on that which is lower. Perhaps *God* also keeps secret in your Heart, this or that Passage, which at present you do not perceive or understand, but will afterwards be made intelligible to you, if, like *Mary*, * you diligently ponder it in your Heart; while you faithfully obey all the profitable Counsel that is given you, the Divine Light will quickly shine forth unto you, and *Christ*, as the Sum of the *Holy Scripture*, will disperse the thick Cloud that is on your Mind, and will illustrate all its Chapters, Verses, and Words, that you may discover *That* in them, which you could not before by any means be perswaded of.

S E C T.

* *John* xiii. 7.

S E C T. XIV.

By what Degrees an Entrance is made to the Reading of the Holy Scriptures.

BUT that you may have the safest and surest Instruction, how you are to proceed by Degrees, and so the fittest and best Help may be administered to your Weakness, and to your Senses; as yet but little exercised in the *Word of God*; it is meet, if you desire to seek rightly, and to find *Christ* in the Holy Scriptures, that you begin with such Things as are most clear and easy in this Point. Now the *New Testament*, in what it teaches concerning *Christ* the Saviour of the World, is much more explicit than the old, nay, without Controversy, it is the true Key of the *Old Testament*; while, 1. He is therein made present to us, who is promised in the *Old Testament*, and there figured by Types and Shadows; and 2. Whilst the *Evangelists* and *Apostles* do hardly any thing else, but (as *B. Luther* speaks) compel and send us to the *Old Testament* in Search of *Christ*. Here then it is supposed, that the whole *Bible*, or all the Writings of the *Old and New Testament*, have been once at least read over,
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and the Course of Things, described in both Testaments, summarily understood by this Perusal; but afterwards, when the more solid, and more proper Knowledge of Divine Truth comes to be difficult by a nicer and fuller Enquiry, from the Foundation now laid, the most convenient Method for understanding the Doctrine, is chiefly, and in the first Place, to begin with the Writings of the *New Testament*, to *meditate* upon them with the greatest Industry, and to render them familiar to you.

S E C T. XV.

That great Benefit may be hoped for from comparing the Testimonies of the Prophets, with those of Christ and his Apostles.

I N the reading of the New Covenant, this ought to be always the chief, nay, the only Desire of your Soul, that you may come to the saving and lively Knowledge of *Jesus Christ*. But that you may arrive at this, it is not only necessary, that you have your Mind and Heart piously and devoutly fixt on the Person, Words and Works, as also on the Passion of *Christ*, but that you diligently examine also the Words al-
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ledged in the *New Testament* out of the *Old*, as Testimonies concerning *Christ*; that you turn to them in the Book of the *Old Testament*; frequently read over the antecedent and following Texts in *Moses*, the *Prophets*, and the *Psalms*, where the cited Testimonies are adduced, and most humbly pray to *God*, and earnestly beseech him, that he would open your Understanding to perceive and know, how *Christ* and his *Apostles* did interpret the *Old Testament*. Which Pains if you shall not grudge to take, (since to a Mind desirous of the true Knowledge of *Christ*, it is rather true Pleasure and Joy, than Labour) you will unawares tread in the safest and most certain Way of coming to true Wisdom. For you will procure *Christ* himself and his *Apostles*, to be your *Teachers* and *Instructors*, and by them you will, like a Child, be brought into Discipline, you will be instructed, you will be, as it were, led by the Hand to know rightly, how you ought to seek and find *Christ*, as the Sum and Substance of all the *Scriptures*, for the quieting and saving of your Soul.

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S E C T. XVI.

That singular Profit may be expected from such Comparisons.

W H E N you have, for some time, frequented this School of *Christ* and of *his Apostles*, and being introduced by these Masters into the *Old Testament*, that is, *Moses*, the *Prophets*, and the *Psalms*, and shall have well learnt, like a diligent and attentive Scholar, what Places are chiefly alledged by them, for the Instruction and Conviction of Men, concerning the Person of the *Messiah*, his Office and Benefits, that *Jesus* is he of whom *Moses*, and the *Prophets* have written, to wit, the *Son of God*, and the *true Saviour* of the World; then you ought to mark those Places for Fundamentals, or in them to lay a Foundation of a sure and saving Knowledge of *Christ*. Which Foundation being rightly laid in the School of *Christ* and his *Apostles*, you will, in a short time, better apprehend all their Discourses. For you will perceive, in their very Words, and usual Ways of speaking, that they every where have Respect to the *Old Testament*, and do, as it were, search into its inmost Vitals, through the Conduct of the *Spirit of Wisdom*, so that even one little Word (as *Luther* speaks) shall look through all the *Old Testament*.

S E C T. XVII.

That we ought to give strict Attention to all the Words of Christ and his Apostles.

WHEREFORE it is not only most necessary to lay very carefully the above-mentioned Foundation, from the Places quoted out of the *Old Testament*, by *Christ* and his *Apostles*, but you must accustom your self to attend to, and consider every Word which they have spoken, and examine diligently whence it is taken, and what particular *Emphasis* it hath; nay, you must continually accustom your self, by the Help of the Scriptures of the *New Testament*, to converse with *Christ* and his *Apostles*, as your best Friends, and by meditating on their Words and Discourses, to enter upon every Day, as it were a familiar Conference with them.

S E C T. XVIII.

That great Diligence is required in this Meditation on the Holy Scriptures.

AFTER this manner *David* hath treated the Words of the *Law*, as is to be

be seen in the 119th *Psalms*. Hence he could say, * *Mine Eyes prevent the Night-watches, that I might meditate on thy Word.* How much more does it behove us carefully to ponder the Words of the New Covenant, which declare unto us so great Salvation? and if God so blessed the Meditation of *David*, can we think he will deny us his *Grace*? Oh, that the Things we have spoken of, were performed with a Mind, humble, docile, and desirous of divine Grace, with the Blessing of *God* always earnestly implor'd! we should then be good Proficients; digging thus, we should penetrate deep, lay a firm Foundation, and acquire true Wisdom.

S E C T. XIX.

That we ought always to persevere in Diligence and Humility.

F O R he that watcheth for Wisdom, (*ὁ ἀγρυπνῶν*, whom the Study of Wisdom hardly suffers to sleep, but takes away his Rest) shall quickly be without Care †. But he that is contumacious and refractory, and behaves not himself in this School, with Lowliness and Humility, but quickly loaths the heavenly *Manna* of the Words

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* *Psalms* cxix. 148.

† *Wisdom* vi. 6.

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of *Christ*, the *Apostles*, and *Evangelists*; that refuses to examine all Things with a calm Spirit, nor cares to proceed gradually, but presently assumes a haughty Spirit, as those learned Men, who are wise according to the Flesh, are wont to do, such an one will never arrive to any firmness and certainty, nor be made a Partaker of *Christ*, the very *Substance* of the *Holy Scriptures*, to the Delight of his Soul.

It behoves you therefore to observe well the Counsel that has been given you, if indeed you seriously desire to seek and so to find *Christ* in the *Scriptures*, that not by unprofitable Science, but by the lively Efficacy of a full and fruitful Knowledge, you may experience him as a true Preferver and Saviour of your Soul.

S E C T. XX.

After a diligent and frequent Perusal of the New Testament, Christ will be clearly discerned in the Old.

M WHEN you have thus rightly learnt to know the *Key* of the Old Testament, and are taught by *Christ* and his *Apostles*, how you ought to use this *Key* to Advantage; then, and not before, you will proceed in proper Order, to the Reading, Me-
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dition, and more accurate Consideration of the Old Testament; you take as it were a Key with you, as often as you go to the Old Testament; you devoutly compare the Old with the New, the Shadow with the Substance, the Types with the Antitype, Prophecies with their Completion. Thus you will understand for what Reason St. *Augustin* said, * *The Old Testament has no true Relish, if Christ be not understood in it.* On the contrary, you will be sensible there is much Joy, Comfort and Delight to be found in the Writings of the Old Testament, (especially in reading those Places which were before wearisome, and almost irksome to you) when you perceive *Christ* so sweetly depicted there.

S E C T. XXI.

That the Old Testament reflects Light upon the New.

T H E more you are exercised in meditating on the New, so much the easier and quicker will be your Progress in the Old Testament. And as before you were introduced into the Sense of the Old Testament, by Means of the New, so now

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* In his ninth Tract on St. *John*.

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Moses, the Prophets, and the Psalms, will, in their Turn, assist you in acquiring so much a more solid and accurate Understanding of the New Testament. The perpetual Harmony and Agreement also between the New and the Old Testament, will cause in you a (πληροφορίαν) great Fulness of Faith, or will certainly very much confirm and encrease the Faith you have.

S E C T. XXII.

That this may be illustrated by Example.

SINCE all Things are better conceived and understood by *Example*, than by bare Instruction, we will apply the Beginning of *St. John's Gospel*, for the Illustration of what we have said. For it cannot be denied, but that this particular Scripture is to be reckoned among the most admirable, and therefore is wont to be laid as a Foundation in all the Doctrine concerning *Jesus Christ*. Add to this, that it remits us very much to the Old Testament, and for the most part is esteemed hard to be understood. Indeed it is not my Intention at this Time, to lay before you the universal Scope of the *Spirit* in this Place, the Breadth, Length, Heighth and Depth of it, since this is neither in any

any Man's Power to perform, (because all the Riches of Divine Wisdom and Knowledge are hid in it) nor does the View of this plain Instruction require a Deduction of the *Mysterics* contained in it, which yet might be made through the Assistance of Divine Grace.

IN the mean time, since my Design is to render the Reader's *Meditations* on the Holy Scriptures more easy, and especially his Enquiries concerning *Christ* himself in them, it will be necessary to form divers *Meditations* from this Subject, *viz.* the Beginning of the Gospel of St. *John*, which will be nine.

S E C T. XXIII.

The Words of St. John are recited, on which the Meditations are framed.

H I S Words are these, *ver. 1. In the Beginning was the Word, and the Word was with God, and the Word was God. 2. The same was in the Beginning with God. 3. All things were made by him, and without him was not any thing made, that was made. 4. In him was Life, and the Life was the Light of Men. 5. And the Light shineth in Darknes, and the Darknes comprehended it not. 6. There*

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was a Man sent from God, whose Name was John. 7. The same came for a Witness, to bear Witness of the Light, that all Men through him might believe. 9. He was the true Light which lightneth every Man that cometh into the World. 10. He was in the World, and the World was made by him, and the World knew him not. 11. He came unto his own, and his own received him not. 12. But as many as received him, to them gave he Power to become the Sons of God, even to them that believe on his Name, 13. Which were born, not of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of God. 14. And the Word was made Flesh, and dwelt among us (and we beheld his Glory, the Glory as of the only Begotten of the Father) full of Grace and Truth. 15. John bare Witness of him, and cried, saying, This was he of whom I spake, He that cometh after me, was before me (or was preferred before me) for he was before me. 16. And of his Fulness have we all received, and Grace for Grace. 17. For the Law was given by Moses, but Grace and Truth came by Jesus Christ. 18. No Man hath seen God at any Time, the only begotten Son, which is in the Bosom of the Father, he hath declared him.

Concerning these Words, now follows the first Meditation.

OF the *Divine Simplicity* which St. *John* uses in the Beginning of his Gospel.

S E C T. XXIV.

That these are not the sublime Words which St. Paul accounts as alien from the Divine Wisdom.

WHAT St. *Paul* writes, 1 *Cor.* ii. 1, 2, 4, 5. holds not good of him alone, but is the true Propriety of all the Apostles of the *Lamb*. I, *Brethren*, says he, when I came to you, came not with Excellency of Speech, or of *Wisdom*, declaring unto you the *Testimony* of God. For I determined not to know any thing among you, save *Jesus Christ*, and him crucified. And my Speech and my Preaching was not with enticing Words of *Man's Wisdom*, but in *Demonstration* of the Spirit, and of Power. That your Faith should not stand in the *Wisdom* of Men, but in the Power of God. If any one therefore think otherwise concerning this Beginning of St. *John's* Gospel, he knows not the Mind of St. *John*, who,

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lying in the Bosom of *Jesus*, perfectly learned the true Wisdom, and purest Simplicity, of Children. But that he may seem to use a sublime kind of Speech, is to be attributed partly to the Sublimity of the Things which he declares, and to the Efficacy and Illumination of the *Holy Spirit*, whereof he had been made Partaker; partly to the Perverseness of the (*ψυχινῶ*) natural Man, unable to judge truly of spiritual Things. The natural Man, when he hears of *Simplicity*, looks upon it as no better than Ignorance and Foolishness; whereas indeed the *divine* Simplicity infinitely surpasses the greatest Wisdom of Men. In this Simplicity, the spiritual Man considers only the Matter itself, and is no way solicitous about the Loftiness of Words, and the artificial Ornaments of Speech, which the eloquent of the World are wont to demand. He seeks a certain and firm Foundation of Wisdom, in which he may find true Rest for his Soul; which Foundation when he has obtained, and rests securely upon it, the most simple and common Words, whereby a thing is so express'd, as to be best understood by all, are to him the most grateful and agreeable. Thus ought we to think of the Beginning of *St. John's* Gospel. Here you have not the exalted Words of Man's Wisdom, nor a pompous and
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elaborate Stile, but the greatest and clearest *Simplicity*, which derogates not at all from the Majesty and Sublimeness of the things themselves; nay, the more sublime the things are which he proposes, the more simple were the Words which he chose to express them by. For St. *John* was a Teacher of the universal Church, who ought so to order his Ministry for the Interest of the Gospel, that simple and ignorant Men, as well as the acute and intelligent, might enjoy the Benefit of it. And indeed it is the just Appointment of *God*, that to this very Day the Learned and the Wise should admire the Wisdom of those, who were with *Jesus*, being ignorant and unlearned Men; as heretofore the Rulers and Elders, and Scribes, and *Annas* the High Priest, and *Caiphas*, and as many as were of the Kindred of the High Priest, seeing the Boldness of *Peter* and *John*, and perceiving that they were unlearned and ignorant Men, marvelled at them*. Thus those Things are understood to be true which are written: *I will destroy the Wisdom of the Wise, and will bring to nothing the Understanding of the Prudent. Where is the Wise? Where is the Scribe? Where is the Disputer of this World?*
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* Acts iv. 5, 9, 13.

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*Hath not God made foolish the Wisdom of this World *?*

S E C T. XXV.

That great Simplicity may be observed in St. John's Words.

I F we consider the very Words of *St. John*, what I pray do we find in them of the *Sublime*? Nay, does he utter a single Word, wherein there is not the greatest Simplicity? He speaks of *Christ* the Son of God, he calls him the *Word*, attests he was *in the Beginning*, and that he was *with God*, his most beloved Father, before the World was made. And since he so attributes Eternity to him, as a Divine Property, and nevertheless affirms of him *that he was with God*; from whence perhaps it might be collected, that this would clash with the Unity of God, he presently obviates this sinister Interpretation of his Words, by subjoining, that this *Word* was *God* himself, and of the same Essence with him from the Beginning. Nay, his manner of Speech was so very pure and genuine, that he repeats what the Wise of this World may not think needful to be repeated: The same, *viz.* (this Word) saith he, *was in the Beginning*

* 1 Cor. i. 19, 20. *Ishaiab* xxix. 14. ch. xxxiii. 13.

ning with God. However, this Repetition is not unnecessary. For St. *John** thoroughly understood how great Majesty lay hid in this eternal and incomprehensible Union of the Essence and Will of the *Father* and the *Son*; and since by the illumination of the *Holy Spirit*, he had before his Eyes the *Glory* which the *Son* had with the *Father* before the World was. He thus expresses the same thing in the most plain and natural Words: *This Word was in the Beginning with God.* There cannot possibly be more vulgar, plain, and simple Words than these are; but the things contained and involved in them cannot be considered with Admiration, but by a meek and calm Spirit, which the *Holy Ghost* hath vouchsafed to illuminate; but by reason of their Profoundness, can never be (thoroughly) understood by any mortal Man. Now let any one also consider the other Words of St. *John*, provided he bring with him an *honest* Mind, he cannot well judge otherwise of them, but that they are all plain and perspicuous; for the understanding of which, no one stands in need of the Arts of the learned Men of this World, but 'tis necessary only that a Man should receive these Things so clearly and plainly laid before his Eyes, with *Faith* and a sincere Mind, that he
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* *John*. xvii. 5.

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seek for Joy and Comfort from them, and lovingly and thankfully in Spirit and Truth join himself with the most kind and most loving *Son of God*, as with eternal Life, and the true *Light*, who did therefore unite himself with Humanity, that he might bring Men into the everlasting and most blessed Fellowship of an incorruptible Life, and of his glorious Light, that they might receive from his Fulness, Grace for Grace. A Concern, which, to the Grief of all good People, the learned Men of the World do exceedingly neglect, when they strain all the Strength only of their *natural Wit*, (yet effect nothing by it) to attain to the true Sense of St. *John's* Words. It is a singular Mercy of God, if they do not swerve even from the external Truth, so evident before their Eyes, but maintain from thence the Eternal *Divinity*, and the true Humanity of *Christ*, together with the Benefits obtained for us by *his Incarnation*. For where they act thus, they do not at least deprive others of the only Foundation of their Safety: but they themselves will reap no Benefit therefrom, but will one Day find, by sad Experience, that their *Darkness* did not comprehend the *Light*, because they would not obey him, who would have called them out of *Darkness* into his marvellous *Light* *. I

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* 1 *Pet.* ii. 9.

am that *Light of the World*, says the eternal *Word of God*; *He that followeth me, shall not walk in Darkneſs, but ſhall have the Light of Life**. Wherefore, to the attaining this *Light of Life*, diligent Search, acute Diſputation, literal Science, and external Erudition, avail nothing; but 'tis neceſſary that you follow the *Light of the World* (Jeſus Chriſt) with *Simplicity of Mind*.

S E C T. XXVI.

What is to be thought of too many learned Men, who often wreſt theſe Words (of St. John) from their natural Simplicity, to a manifeſtly wrong Signification.

I T is meet we ſhould tremble for Fear, and ſtand amazed, when we behold the moſt grievous Judgments of God, *viz.* How he confounds the Underſtanding of the Learned of this World, whiſt many Perſons, not indeed at all deſtitute of a good natural Sagacity and Underſtanding, are ſo offended at the great Simplicity of the Holy Scriptures, that they have found out divers ways of inverting the Senſe of clear Words, and uſe their utmoſt Endeavours

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* *John viii. 12.*

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to deny their plain Meaning, draw them to a foreign Sense, or accommodate them to the Taſt of their corrupt Reason, altho' the Words themselves be ſo manifeſtly perſpicuous, as even to glare in their Eyes. The Example of thoſe Men, who look upon theſe Words of St. *John* as *divinely inspir'd*, and nevertheless impugn the *eternal Divinity and Majesty* of our Lord *Jeſus Chriſt*, ought to render us cautious and circumſpect, that we do not pervert the Holy Writings to our own Deſtruction; on the contrary, that we ſtrive with the greater Earneſtneſs to receive the *plain Truths of God* with plain and honeſt Hearts, and earneſtly pray to *him* for the true Senſe thereof, that in his Light we may ſee Light.

S E C T. XXVII.

That there are known Examples of Rationaliſts having been effectually ſtruck and convinced by this Simplicity of the Words of St. John.

SOMETIMES the great Simplicity of Words breaks through all the Bars and Obſtacles of corrupt Reason, and earthly Wiſdom, ſo that it takes away from Men all Contradictions, or at leaſt holds it as
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it were down, by a superior Force. Thus *Theophilus Spizelius*, in his *Scrutiny of Atheism*, has recorded of a certain * Man fallen into Atheism, or at least an idle Neglect and Contempt of a Deity; that upon reading only the former Words of *St. John's Gospel*, which he light upon by Chance, or rather by the merciful Guidance of God's Providence, reflected with great Compunction on the miserable and dan-

* This was *Franciscus Junius*, a most noted Divine among the Reformed, who (in his Life, premised before his Theological Works printed at *Geneva*, 1705, in fol. p. 10.) relates at large, that when he was a young Man, he fell under a most grievous Calamity, viz. *Atheism*, by the Boldness of others, and his own Imprudence, and was so far gone in it, that his Mind was become hardened and insensible. But how he got out of it, he tells us p. 11. in these Words: I happened to open that Book called the *New Testament*, which was freely offered to the World from God: The Thing that immediately presented itself to my View, whilst I was busied about another Matter, was that most august Chapter of *St. John* the Evangelist and Apostle: *In the Beginning was the Word*, &c. I read part of the Chapter, and, during the Time, was so inwardly agitated and affected, as presently to perceive, that the Divinity of the Argument, and the Majesty and Authority of the Writing, did far excel all the lofty Strains of human Eloquence; my Body trembled, my Mind was astonished, and all that Day I was so disquieted, that I hardly knew what I was. O Lord my God, Thou didst remember me, according to thy infinite Mercy, and didst receive the lost Sheep into thy Flock. From that time, when it had thus pleased God, by the Influence of his *Holy Spirit*, to strike so powerfully upon me, I began to read and treat other Subjects with greater Coldness and Indifference, but to think oftner, and to be more earnestly conversant about pious Matters. Compare herewith the *History of Atheism*, written by *Mr. Jenkin Thomas Philipps*, cap. xi. §. 2. where these Words of *Junius* are also alledged.

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dangerous Condition of his Soul, and turned himself truly to the eternal and living God. Glory be to the infinite (*Φιλανθρωπία*) or Love of God our Saviour, who leaves not himself unattested, even to those who seem most alienated from him.

AND I may add, that this Relation of *Junius* is also copiously recited, in an excellent and useful Book of the late pious and learned Dr. *Josiah Woodward*, called *Fair Warnings to a careless World*, very worthy to be read by all that have any Curiosity to know the Sentiments of great Men, relating to Things of the greatest Importance.

S E C T. XXVIII.

That the Mind of St. John was so humble and honest, that we may from thence conclude his Words proceeded from the greatest Simplicity.

BUT if any would know the great Humility, the sweet Simplicity, and Child-like undisguised Sincerity, in the Words of St. *John*, it is necessary that he implore and receive *God's Grace* and Mercy, that he may look into the submissive, humble and

and gentle Mind of the *Disciple* of our *Lord*, and from thence judge of his whole Discourse. Surely the Breast of this Disciple was so replenished with the unfeigned Love of the *Son of God*, that his Spirit seemed intent on nothing else, than how he should most deeply imprint on his Mind, the *Glory*, the *Majesty*, and the Fulness of *Divine Grace and Truth*, that was in the *only begotten Son* from his *Father*; and by the Benefit of this most blessed Knowledge, should be more and more united to him. Therefore as this most ardent Love, which *St. John* had for him, who had *loved him from the Beginning unto the End**, led him into a more profound Contemplation of his *Glory*, and caused him to forget, as it were, every thing else, for the dear *Love* he bore to him alone; so he had nothing nearer, nothing dearer to him, than how he should declare his *Glory* unto all Mankind. How therefore could this most flagrant Love of his towards our *Saviour*, permit him to use any sublime Words (above our Capacity) or render the Thing itself difficult and obscure? But this *Love* rather suggested to him the Use of the plainest, and most intelligible Words, that so every one might understand him; and unless Men would peevishly resist the Operation

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* *John* xiii. 1.

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of the *Holy Spirit*, they might obtain the same most precious *Faith*, for the Deliverance of their Souls from the Kingdom of Darkneſs, and the Tranſlation of them into the Kingdom of the *Son of God*.

S E C T. XXIX.

Why this Simplicity of St. John is a little more largely propoſed to Conſideration.

BUT we have therefore entred upon this Meditation concerning the Simplicity of St. *John's* Words, becauſe Things are almoſt come to that paſs, that learned as well as unlearned Men, do as it were ſtartle at them, and take them for ſublime Words, which are hard to be underſtood, and clouded with ſuch Obſcurity and Darkneſs, that only the moſt excellent and moſt ſubtle Wits ſhould be exerciſed in the Interpretation of them. Certainly this Error carries with it no ſmall Detriment, and therefore nothing is more requiſite, than that we ſhould recommend to humble Minds the great Simplicity of the Divine Word, (tho' there is ſuch a Veil over the Eyes of the Learned, that they will not acknowledge it.) *Ho!* * *cries Wiſ-*

* *Iſaiab* lv. 1, 2, 3.

Wisdom, 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? Harken 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.

S E C T. XXX.

A Prayer to Christ for the true Knowledge of the Simplicity and Perspicuity of the Holy Scriptures.

O Lord, open Thou our Eyes, that we may discern the most pure Simplicity of thy Word, lest, whilst vainly boasting of its Clearness, we may, in reality, find it cloudy and obscure. Grant that we may rightly attend to thy *Word*, as to a Light shining in a dark Place, (where not thy Word, but the Place is dark) yea, do Thou Thyself shine in our Hearts, shine in them as the true Day, arise in us like the Morning

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ning Star, that we may, in thy Light, see the serene Light of thy Words, which are Spirit and Life. Do Thou incline our Ears to hear, and take away the Veil from our Hearts, that we may, like Thine own little Sheep, hear Thy Voice, and the Voice of Thy Servants; and may follow Thee. Destroy all the Arts of Men, which pervert Thy Word, and hinder us from coming to a clearer Knowledge of Thee. But restore the Simplicity of Thy old faithful Servants, who did with great Humility of Mind acknowledge the *Wisdom* of God, hidden in a Mystery; and did therein, with so strong and firm a Faith, receive Thee as the *Lord of Glory*, that they esteemed it matter of great Joy, when they had an Opportunity of glorifying Thee by their Death. Grant, O sweetest *Saviour*, that we also may be so taught of God, to come unto Thee, (which is the one only and true Knowledge) that we may rightly and savingly understand Thy *Word*.



The Second Meditation.

I N which the Beginning of St. *John's* Gospel is compared with the Beginning of the Book of *Genesis*.

S E C T. XXXI.

That St. John, in the Beginning of his Gospel, doth refer to the Beginning of Genesis.

P.R A Y: what can be more evident than that St. *John*, in the Beginning of his Gospel, had his whole Mind intent upon the Beginning of the first Book of *Moses*? *Moses*, in describing Eternity, when nothing was yet made, and Time was not begun, said, *In the Beginning*. St. *John*, in like manner, lays hold of this Word, and begins his Gospel with it; as if he would say, what then was in the Beginning, of which *Moses* speaks? *In the Beginning*, says he, *was the Word*. For when there was nothing as yet made, to whom, or with whom *God* could speak, it is immediately said: *And God said*; wherefore as *Moses* places the word, *said*, next to *God*, (as a word which is in the Mind, is nearest to the Man) so St. *John*

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likewise says, the *Word was with God*, ver. 1. But since Man (such is the Blindness of his Mind) knows nothing but of the human and imperfect word, and therefore easily forms such an Idea to himself concerning the *Word of God*, as he does, concerning the word of a Man; therefore St. *John* interprets the Words of *Moses*, saying, *that Word was God*, that is, you must not think either that this *Word was not God*, or that there must needs be *two Gods*; for that *Word was of the same Essence with God*, and so was itself in the Beginning, and from all Eternity, by an indissoluble Essence, *with God*. Moreover, as *Moses* also testifies through that whole Chapter, that all Things were created by the *π̄ dicere*, or *Word of God*, so *John* also speaks, in like manner: *All Things were made by him, and without him was not any thing made that was made*. And as *Moses* said, *And the Spirit of God moved upon the Face of the Waters*, so the Spirit in St. *John* testifies, that this enlivening and fertilising Motion or Incubation of the *Divine Spirit*, or all Life and universal Origin of Life, is in the *Word*; as *Moses* also affirms, that all created living Things were produced by the *π̄ dicere*, or *Word of God*. When *Moses* speaks of the Light, which was

was made by God's saying, *And* that God saw this Light was good*; St. John testifies that the *true Light*, and the Origin of all Light, is no other but that essential *Word of God*, with whom, if that created Light be compared, it will be only a Shadow, an outward Figure and Representation. When *Moses* says, *the Earth was without Form and void, and Darknes was upon the Face of the Deep*: but that God created the *Light*, and divided the *Light* from the *Darkness*; calling the *Light* *Day*, and the *Darkness* *Night*: St. John writes thus, *The Light shineth in Darknes, but the Darknes comprehended it not*, even as the *Night* does not comprehend the *Day*. And because St. John's Concern was so much about the new Creation, whose Image and Figure the first Creation was, he had before his Eyes the 7th verse of the 2d chap. of *Gen.* where it is said, *The Lord God breathed into Man's Nostrils the Breath of Life, and Man became a living Soul*. Therefore saith St. John, *In the Word was Life, and the Life was the Light of Men. That was the true Light which lighteth every Man that cometh into the World*. From these few Things it may be seen, That the same *Word of God*, which spake by *Moses*, does likewise interpret *Moses* by St. John. But

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* *Let there be Light.*

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by this short comparing of *Moses* and *St. John*, the whole is far from being unfolded; but these Collations comprise a great deal more; for the Words are plain, and agree so exactly, that every one is able to see and understand they do so; but the Mysteries lying hid in them, are profound, nor can they be thoroughly exhausted.

S E C T. XXXII.

A Prayer to be joined with this comparing of Moses and John.

GRANT to us, O *Lord Jesus*, most mercifully that same Spirit of Thine, which equally spake and used the same Language in the Old and New Testament; may it be with us, and abide with us for ever, that by this divine Aid, we may attain the true Sense of thy Word.
Amen.



The

The Third Meditation.

I N which the Beginning of St. *John's* Gospel is compared with other Places of Scripture, of the Old and New Testament.

S E C T. XXXIII.

That these Words of St. John may be also explained by other Places of the Old and New Testament.

T H E S E Words of St. *John* may first and chiefly be compared with *Prov. viii.* where the *Wisdom of God* speaks thus, *ver. 22, &c.* “ The Lord possessed me in
“ the Beginning of his Way, before his
“ Works of old. I was set up from
“ everlasting, from the Beginning, or
“ ever the Earth was. 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. When he prepared the
“ Heavens, I was there; when he set a
“ Com-

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“ Compass upon the Face of the Deep :
“ When he gave to the Sea his Decree,
“ that the Waters should not pass his
“ Commandment, when he appointed
“ the Foundations of the Earth : Then
“ I was by him, as one brought up with
“ him : and I was daily his Delight, re-
“ joicing always before him. Rejoicing
“ in the habitable Part of his Earth, and
“ my Delights were with the Sons of
“ Men. Now therefore hearken unto
“ me, O ye Children, for blessed are they
“ that keep my Ways. Hear Instruction,
“ and be wise, and refuse it not. Bles-
“ sed is the Man that heareth me, watch-
“ ing daily at my Gates, waiting at the
“ Posts of my Doors. For whoso findeth
“ me, findeth Life, and shall obtain Fa-
“ vour of the Lord”. These Words,
B. *John Arndius* (with many others) has
compared with the Words of St. *John*;
after this manner, as St. *John* says : *In*
the Beginning was the Word : so the Wis-
dom of God says : The Lord possessed me in
the Beginning of his Way. I was set up
from everlasting, from the Beginning, or
ever the Earth was. 2. As St. *John* says :
And this Word was with God : so the
Wisdom of God says in this Place : The
Lord possessed me in the Beginning of
his Way, before any Time began, when
there were no Depths, I was brought forth,
when

when there were no Fountains abounding with Water, before the Mountains were settled, when he established the Clouds above. 3. As St. John says, All Things were made by him: so says the Wisdom of God: When he laid the Foundations of the Earth, then I was the Framer thereof with him. 4. As St. John says: In him was Life: so here Wisdom says: He that findeth me, findeth Life. 5. As St. John says: The Word was made Flesh, and dwelt among us: so here says the Wisdom of God: I rejoiced in the habitable Part of the Earth, and my Delights were with the Sons of Men. 6. Again, As St. John says: And we beheld his Glory, the Glory, I say, as of the only Begotten of the Father: so here says the Wisdom of God: He that findeth me, shall obtain Favour of the Lord. 7. He whom Solomon calls, the eternal Wisdom, St. John calls the eternal Word of the Father; for the Word, by which all Things were made, is the eternal Wisdom of God, and eternal Wisdom is the Word: and both speak with one Mouth and Spirit, and most sweetly and mutually confer together, as Psalm lxxxv. testifies, that Kindness and Faith are met together; that is, Truth and Mercy. For Truth here meets with Mercy, viz. the Truth of the Promises of the Old Testament, meets with Mercy, or that Mercy, which

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which God has manifested to us by the *Incarnation of his Son*; both do, as it were, mutually meet in *Christ*; therefore *St. John* declares, that *Christ is full of Grace and Truth*.

S E C T. XXXIV.

Other Places of Scripture tending to illustrate this Matter.

BESIDES this remarkable Place itself, every one of *St. John's* Words might be easily compared with peculiar Places of the Holy Scriptures, and illustrated from them. Like as *St. John* saith: *In the Beginning* [was the Word] so *Micah* saith, chap. v. ver. 2. *whose goings forth have been from of old* [from the Beginning] *from everlasting*. *Isaiab* thus introduces him, chap. xliv. ver. 6. *Thus saith the Lord, the King of Israel, and his Redeemer, the Lord of Hosts, I am the first, and I am the last, and besides me there is no God*; which Words may also be compared with *Isaiab* xli. 4. chap. xlviii. 12. *Rev.* i. 17. chap. xxii. 13. and *Psalms* ciii. ver. 24, 25, 26, 27, 28. Thus it is spoken of him; *I said, O my God, take me not away in the midst of my Days: thy Years are throughout all Generations. Of old hast thou laid the Foundation of*
the

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. The Children of thy Servants shall continue, and their Seed shall be established before thee. With which Words may likewise be compared *Heb. i. 11, 12.* In which Place, not only the *Eternity* of the *Son of God*, but also the *Omnipotence*, ascribed to him from the *Creation* of *Heaven and Earth*, are both confirmed and clearly explain'd; which *Things St. John* also says: *All things were made by him, and without him was not any thing made that was made. And further, He was in the World, and the World was made by him; which St. Paul* very emphatically and fully thus expresses: *Who is the Image of the invisible God, the First-born of every Creature. For by him were all things created that are in Heaven, and that are in Earth, visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers; all Things were created by him, and for him. And he is before all Things, and by him all Things consist* *. When the *Son of God* is by *St. John*

* *Col. i. 15, 16, 17.*

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John called the *Word*, it is consonant to *Pſalm xxxiii. 6. By the Word of the Lord were the Heavens made; and all the Hoſt of them by the Breath of his Mouth.* With which Place may alſo be compared 1 *John i. 1. v. 7. Apoc. i. 2. chap. xix. 13. Heb. iv. 12, 13.* In the *Epift. to the Heb. chap. i. 3.* he is ſtilled, *The expreſs Image of his Perſon,* (*τὸ εἰκόνισμα*) in the ſame Senſe wherein the *Word of God* is here taken. But he is alſo therefore called the *Word of God*, becauſe all Revelation is made in and by the Son. Hereto belong the Words of *Hoſea, chap. xii. 10.* ſay- in which *Chriſt, the Angel, with whom Jacob acted as a Prince, who is the Lord God of Hoſts, the Lord is his Memorial,* ver. 5. ſaith, *I have ſpoken by the Prophets, and I have multiplied Viſions, and uſed Similitudes.*

When he is called by *St. John, chap. i. 18. ὁ ὢν,* which is [in the Boſom of the Father;] *that was,* ver. 1, 2, 9, 10. and *that cometh,* ver. 9. (which is to be referred to the antecedent Word *Light.*) All theſe Things are comprehended in *Apoc. i. ver. 4, 8.* where it is ſaid: *Who is, and who was, and who is to come.* When *St. John* ſays: *In him was Life, and the Life was the Light of Men;* in like man-
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ner, *Psalm xxxvi. 9.* Life and Light are joined together; *with thee is the Fountain of Life, in thy Light shall we see Light.* Who is that Fountain or Origin of Life? And wherefore is this Origin of Life said to be with God? Is it not the *Word*, which is with God, and which is the Life, so indeed, as *that Life is the Light of Men?* therefore *David* said, *In thy Light we see Light.* Thus likewise in other Places he joins together Light and Life, and from thence fetches most effectual and greatest Comfort. *The * Lord is my Light and my Salvation, whom shall I fear? The Lord is the Strength of my Life, of whom shall I be afraid?* Our Saviour himself joins them both together: † *I am the Light of the World; he that followeth me, shall not walk in Darkness, but shall have the Light of Life.* Moreover our Saviour is said to be the *Life* and the *Light* ‡. And that we may understand, what the faithful Children of God in the Jewish Church have observed, that the Prophets prophesied of a certain, singular, and eminent Light, which was more than a barely illuminated Man, (tho' such an illuminated Man also is usually called *Light*, because the Divine Light is in him, and others still

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* *Acts* xiii. 47. *Luke* i. 79. *Psalm* xxviii. 1. † *John* viii. 12. ‡ *John* xiv. 6. *Luke* ii. 32. *Isaiah* xlix. 6.

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immersed in the Darknes of Sinners, are enlightened by Means of that Light) St. *John* stiles him not merely Light, but with a peculiar Emphasis, the *Light of Men*, that is, with which no other Light can be compared, and which diffuses its Splendor over all Mankind; nay, he here makes mention of that very Man, who he knew was called by *Christ* himself, *a burning and a shining Light**. For altho' *John the Baptist* was in no wise a false, but altogether a true *Light*, forasmuch as being internally kindled by a divine Fire, he gave forth a Lustre truly divine; yet in this Place, he utterly (as it were) rejects *John the Baptist*, and says, *He was not that Light, but was sent, that he might bear Witness of that Light*; as if he should say, altho' *John* was *the greatest of those that are born of Women*, and was so great a Minister of God, that from thence all Men took Occasion to esteem him for the *Messiah* or *Christ*; yet there is no Account at all to be made of that Light, when compared with *Christ*, since in this Place the Enquiry is of the Origin of all Light, essential Light, eternal Light, the *Light of Life*, from which *John the Baptist* received both his *Light* and *Life*. The Faithful are also called by *Christ* himself and his Apostles, *the Light*

* *John* v. 35.

of all the Holy Scriptures. 49

Light of the World* ; Light in the Lord† ;
 Yea, shining as Lights in the World ‡.
 Like Lights in the Firmament of Heaven,
 which God created the fourth Day, to
 give Light upon the Earth ||. But the
 Holy Scriptures call Christ the Sun, as
 Malachi ** on this Subject prophesies ;
 Unto you that fear my Name, shall the Sun
 of Righteousness arise, with Healing in his
 Wings. Therefore, to this Sun is ascrib-
 ed all Illumination ; as St. Paul †† thus
 summarily comprehends the Prophecies of
 the Prophets concerning this great Light :
 Wherefore he saith, Awake thou that sleep-
 est, and arise from the Dead, and Christ
 shall give thee Light. To this Light, he
 ascribes his own, and the Illumination of
 others ; which also overspread the Face
 of Moses ††† with a typical Brightness :
 to which also are to be referred, what Job
 says, Ch. iv. 18. He gave Light to his An-
 gels ; (hath shined in their Hearts, 2 Cor.
 iv. 6.) otherwise, they are liable to be
 darkned, like the Moon, when it borrows
 not its Light from the Sun. Moreover,
 John testifies of Christ, that He came un-
 to his own. If we compare This with
 the Old Testament, we shall easily see
 what is to be understood by his own ; τὰ

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ιδιὰ.

* Matt. v. 14. † Ephes. v. 8. ‡ Phil. ii. 15.
 || Gen. i. 15. ** Mal. iv. 2. †† Ephes. v. 14.
 ††† Exod. xxxiv. 30. 2 Cor. iii. 7.

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idm. For the Lord says by Moses, * I will set my Tabernacle amongst you, (the Sons of Israel) and my Soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my People. And in another Place † the Lord says, If ye will obey my Voice indeed, and keep my Covenant, then ye shall be a peculiar Treasure unto me, above all People: for all the Earth is mine. And ye shall be unto me a Kingdom of Priests, and an holy Nation. From this Comparison, it manifestly appears, who it was that spake to the Children of Israel at that time; and who called them his People, and his Propriety; and who He is, whose Voice they ought to obey ‡. That is, it appears that St. John knew by the Holy Spirit, that this was Christ, the Son of the blessed God; as he who made the whole World, and so had Dominion over all People: But when the World, in its Darknes, did not, and would not comprehend him, Darknes and Ignorance overspreading the Nations of the Earth; that he selected one People out of all the rest, the Children of Israel, to be his own peculiar People; to the End that Light should so shine and glitter among them, that other People also might come to this Light, and be made Partakers

* Lev. xxvi. 11, 12.

† Exod. xix. 5, 6.

‡ Exod. xxiii. 21, 22.

kers of the Splendor of it. That therefore *Moses* and the *Prophets* bore witness of him, as of the true *Light*. Yea, that for this Reason, he at length came himself to this his peculiar People, that He might no longer speak to them by his *Prophets*, but offer his own Voice to be heard by Them, and try whether they would acknowledge him for that Person, whom their Fathers expected should come; and so by obeying his Voice truly, and not in Appearance only, (the same which *Moses* had inculcated upon Them *) They might become his People, his *Peculium*, and proper Sheep; to wit, the true *Israel* of God. When, † moreover, *John* testifies of the Son of God, that as many as received him, to them gave he Power to become the Sons of God. The Old Testament, in like manner, affirms this: For it is said in *Isaiab*, ‡ One shall say, I am the Lord's; and another shall call himself by the Name of Jacob: and another shall subscribe with his Hand, unto the Lord, and surname himself by the Name of Israel. And in the || *Psalms*, From the Womb of the Morning, thou hast the Dew of thy Youth: By which Words, this holy Offspring, this People of *Melchisedeck*, both in relation to their Mul-

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titude,

* *Deut.* xviii. 15. † *John* x. 4, 14, 26, 27, 28. † *1 Pet.* ii. 9. *Gal.* vi. 16. ‡ *Isa.* xlv. 5. || *Psal.* cx. 5.

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titude, and to their Divine Original (even as *Manna*) is* described. To which *Isaiab* agrees, saying, † *Shall I bring to the Birth, and not cause to bring forth, saith the Lord? Shall I cause to bring forth, and shut the Womb? saith thy God:* Which Words afford Light also to the Divine Birth, spoken of *John* i. 14. where that Evangelist attests of the *Word*, that it *dwelt among us*; or, that by his taking of *Flesh*, He did as it were pitch a *Tabernacle* among us for himself. The same was denoted in the *Old Testament*, when it was thus said of the *Tabernacle*; ‡ *Then a Cloud covered the Tent of the Congregation, and the Glory of the Lord filled the Tabernacle. And Moses was not able to enter into the Tent of the Congregation, because the Cloud abode thereon, and the Glory of the Lord filled the Tabernacle. And when the Cloud was taken up from over the Tabernacle, the Children of Israel went onward in all their Journeys: But if the Cloud were not taken up, then they journey'd not till the Day that it was taken up. For the Cloud of the Lord was upon the Tabernacle by Day, and Fire was on it by Night, in the sight of all the House of Israel, throughout all their Journeys.* The || *Children of Israel* were

* *Exod.* xvi. 13, 14.

‡ *Exod.* xl. 34—38.

† *Isa.* lxvi. 9.

|| *Numb.* ii. 2—25.

were to pitch their Tents towards the East, the South, the West, and the North: But all these Tents of the Children of *Israel* were placed over against the Tent of the Congregation. But the *Levites*, *Numb.* viii. 6, &c. had their Tents round about the Tabernacle of Testimony, and the Lord inhabited the Tent of the Congregation in the midst of them, that he might sanctify them. The Words of *Baruch** agree also with the Words of *John*; *Afterward he [Wisdom] did shew himself upon Earth, and conversed with Men*: With which Words compare the whole xxivth Chapter of *Eccles.* When *John* says, *We beheld his Glory*; this puts us well in mind of *Moses's* Prayer to the Lord, *Exod.* xxxiii. 18, 19. *I beseech Thee, shew me thy Glory.* To whom the Lord answers, *I will make (כל טובי) all my Goodness pass before Thee; and I will proclaim the Name of the Lord before Thee.* And *Exod.* xxxiv. 5, 6. this Word of the Lord was fulfilled; for the Lord descended in a Cloud, and stood with him there, and proclaimed the *Name of the Lord.* And the Lord (whom the Lord himself had called *All his Goodness*, which he had promised he would make to pass before *Moses*, chap. xxxiii. 19.) *passed by before him, and proclaimed, The Lord, the*

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Lord

* Chap. iii. 37.

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Lord God, merciful and gracious, long-suffering, and abundant in Goodness and Truth. To this Proclamation of the Lord, Moses boldly appealed, Numb. xiv. when the People had grievously offended God. And now, says he, ver. 17, 18. *I beseech thee, let the Power of my Lord be great, according as thou hast spoken; saying, The Lord is long-suffering, and of great Mercy, forgiving Iniquity and Transgression, and by no means clearing the Guilty, visiting the Iniquity of the Fathers upon the Children; unto the third and fourth Generation. Pardon, I beseech thee* (he adds, ver. 19. because he had acknowledged Mercy and Forgiveness of Sins in the Lord, as he had been taught by the Lord himself, who was manifested to him) *the Iniquity of this People, according to the greatness of thy Mercy, and as thou hast forgiven this People from Egypt, even until now. The Lord also heard these Prayers made to him, in the Name of the Lord, (that is, Christ) saying; I have pardon'd according to thy Word, ver. 20. David, who endeavour'd to know from Moses the Lord and Christ, who, according to the Promise of God, should* be one Time born a Man, of his Seed; did not pretermitt this Testimony, deliver'd by God concerning his Son: and rightly consider'd, that it was not so much*
Moses,

* 2 Sam. vii. 1 Chron. xxviii.

Moses, as the Lord, who there spake: The Lord, says he, * *made known his Ways to Moses, his Acts to the Children of Israel. The Lord is merciful and gracious, slow to Anger, and plenteous in Mercy †.* But as Moses, when the Lord made his Glory, that is Christ, to pass before his Face, did chiefly acknowledge his Grace and Truth, or his Faithfulness; so John also testifies, that himself, and the other Disciples and Believers, had seen the Glory of the Word Incarnate, as it were the Glory of the only begotten Son of the Father, full of Grace and Truth. And thus also David, by the Holy Spirit, perceived the Manifestation of the Son of God in the Flesh; wherefore he thus begins the lxxxixth Psalm: *I will sing of the Mercies of the Lord for ever; with my Mouth will I make known thy Faithfulness to all Generations. For I have said, Mercy shall be built up for ever: thy Faithfulness shalt thou establish in the very Heavens.* But that it may be understood, that the Psalmist speaks of no other but the Messiah, who was promised to him by the Lord; he presently subjoins a Divine Answer: *I have made a Covenant with my Chosen; I have sworn unto David my Servant. Thy Seed will I establish for ever,*

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and

* Psalm ciii. 7, 8. † Psalm lxxxvi. 5. Psalm cxlv. 8.

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and build up thy Throne to all Generations. Selah. And ver. 24. he reiterates the Mention of *Truth* and *Grace*; by which Words, the Glory of the *Messiah* is briefly comprehended. *But my Faithfulness and my Mercy shall be with him, and in my Name shall his Horn be exalted.* In the cxviith Psalm, *David* praises *Christ*, as the Consolation of all Nations, from the same Foundation of the Revelation made unto *Moses*: *O praise the Lord, all ye Nations, praise him all ye People; for his merciful Kindness is great towards us, and the Truth of the Lord endureth for ever.* Concerning this *Grace* and *Truth*, *David* in many other Places, and with him also the *Prophets*, sang. But when *John* says, *The Law was given by Moses, but Grace and Truth came by Jesus Christ*; he thereby remits us to *Deut. xviii.* where *Moses* brings to the Remembrance of the People of *Israel*, what they desired of the Lord their God in *Horeb*, in the Day of the Congregation, saying, *Let me not hear again the Voice of the Lord my God; neither let me see this great Fire any more, that I die not.* And he remits us to what the Lord answer'd to *Moses*: *They have well spoken that which they have spoken. I will raise them up a Prophet from among their Brethren, like unto thee; and will put my Words in his Mouth, and he shall speak*

Speak unto them all that I shall command him. These Words *John* explains to us, whilst he opposes, and testifies of *Moses* and *Christ* together; *Moses*, as indeed a great *Prophet* of *God*, delivering the Law to the Children of *Israel*; but such a Law, as was an intolerable Yoke unto Men intangled in Sin, and which, when it also threatned a Curse to the Violators of it, was to them a dreadful Voice; therefore *God* promised them another *Prophet*, in whom he would discover and make known his Love, Grace, Favour, and his eternal Faithfulness and Truth unto Men; that Men might be led to the Knowledge of his ineffable Love, and by the Benefit of this Knowledge, might be brought to the true Love of *God* and their Neighbour; which is the fulfilling of the Law. *John* calls *Christ*, the only begotten Son, who is in the Bosom of the Father; by this Appellation, he has a respect to Him, whom *Solomon* the King brings in speaking thus: Then * I was by Him, as one brought up with Him: and I was daily his Delight, rejoicing always before Him: as the Words properly found in the *Hebrew*; and as I observed before, when I compared them with the Words of *John*.

S E C T.

* *Prov.* viii. 30.

S E C T. XXXV.

What Benefit may be hoped for from such Meditations and Comparisons.

ALL we have hitherto offer'd, in comparing the Words of St. *John* with other Places of Holy Writ, may be looked upon as a weak and faint Instruction, such as every one should make the first Subject of his Meditations on St. *John's* Words. For if the Reader will persist in the Way now chalk'd out to him, he will easily find himself to be led from one Scripture to another; and the Consideration of Divine Truths so perfectly agreeing together, will yield the more Pleasure and Delight, Certainty, Efficacy, and Conviction, the longer he shall persevere in such Meditation. Nevertheless, even in these Exercises, Divine Grace is the great Thing to be relied on, which for this End is furnish'd from above, and therefore always to be sought for to *Almighty God*.

S E C T. XXXVI.

*A Prayer for the opening the Eyes
of our Minds in this important
Concern.*

“ O LORD, grant that the Treasures
“ of Wisdom and Knowledge, which are
“ hid in *Christ Jesus*, may be laid open
“ unto us ; and altho’ our Understanding
“ in this Life be weak and imperfect, yet
“ do Thou, as an indulgent Father, vouch-
“ safe to strengthen and confirm our *Faith*,
“ by the Manifestation of thy *Truth*, more
“ and more. But especially we beseech
“ Thee most effectually to convince our
“ Minds, that all thy Servants, whom
“ Thou hast appointed to be the common
“ Teachers of the World, do bear Testi-
“ mony with one Mouth and one Spirit,
“ concerning *Jesus Christ*, and his great
“ Majesty, Grace, and Truth towards us.
“ We are named by his Name, and yet,
“ O sad Consideration ! that we know so
“ little of his *Glory*. For if this were
“ more clearly understood by us, we should
“ certainly with greater Confidence, and
“ more joyful Minds, receive from his
“ fulness *Grace for Grace*. Grant, there-
“ fore, to us, a pure and ardent Love of
“ thy Word, and banish from our Minds
“ all

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“ all Contempt of It, that by the *written*
“ *Word*, which was spoken by the *Pro-*
“ *phets*, and inspired by the *Holy Ghost*,
“ we may be brought to the lively Know-
“ ledge, and faithful embracing of the
“ *Eternal and Substantial Word*. Do
“ Thou, O Lord, incline our Hearts, that,
“ through the Counsel of Wisdom, we
“ may heedfully attend to the most sure
“ and sound Words of thy *Prophets*, as
“ to a *Light shining in a dark Place, until*
“ *the Day dawn, and the Day-star arise*
“ *in our Hearts!*

THE FOURTH MEDITATION.

Of the singular Emphasis, and strong
Significancy of the Words and
Expressions of St. *John*, in the
Beginning of his Gospel.

S E C T. XXXVII.

That many Things remain still hid in
the emphatical Expressions which
St. John uses.

THIS *Meditation* will consist only of
some of the Words, and Expressions of St.
John, and thereby an Occasion will be
given

given to the pious Reader, of considering with greater Exactness and Devotion, as well the Words we now touch upon, as all his other Expressions. *In the Beginning was the Word*, ἦν, says *John*, erat, seu existebat, was, or did exist; not ἐγένετο, was made, as it is said *ver. 14. The Word was made Flesh*, ἐγένετο; but was truly in the Beginning, before all Time, and when nothing was but Eternity. Moreover, in this he differ'd from all created Things, that as soon as the Beginning of any Thing could be said to be, he then existed; and therefore was not made, but was without Beginning. This Word ἦν, erat, was, *St. John* repeats thrice in the first Verse, and again *ver. 2.* then twice *ver. 4.* again *ver. 9.* and again *ver. 10.* and *15.* and every where the great Emphasis of this Word is to be consider'd. The *Word*, in Greek ἄλογος, is of various Significations, even in profane Authors; for it not only signifies a Word spoken with the Mouth, but likewise a Word ready to be uttered; nay, that yet rests in the Mind, altho' not vocally deliver'd. A right and just Conclusion also is denominated ἄλογος; nor does it less denote the Faculty itself of Reason and Understanding. It signifies also a Reckoning, an Account of Receipts and Payments: more especially the Cause of every Thing, on which, as on its Foundation,

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dation, every Thing rests, is expressed by this Word. But *Plato* has us'd it in a more sublime Sense than the other Pagans, for which Reason he is believed to have heard of *Moses*, or rather, to have read *Moses's* Writings, or at least to have borrowed some of his Notions from the Wisdom of the antient *Hebrews*. But one having well consider'd the great and divine Emphasis of this Word, truly declared, *This learned Plato was ignorant of; quick-sighted Aristotle did not see; eloquent Cicero has not expressed.* But, on the contrary, *St. John*, who, without doubt, in the Beginning of this his Gospel, wonderfully accords with the Wisdom of his Ancestors, may rightly be said to have *more Understanding than all his Teachers* *. The Word *λογος* indeed is of *Greek* Derivation, but it has respect to the genuine common Language of the Sons and Servants of God; that is, to the Language of the *Holy Spirit*, in whose School alone, its sublime and divine Sense is to be learnt, and will hereafter be understood, in its extensive Signification, in the *Jerusalem* that is above. All our weak Discourses here concerning it, hardly touch its Shadow. We have heard before, that *John* used the Word (*דבר*) *dixit, He said*, in imitation of *Moses*. We must confess, that

* *Psalms* cxix. 99.

that by following the common Rules, which learned Men use for interpreting the Holy Scriptures, we could not have attained the sublime and hidden Signification of even that one Word; which to Reason, destitute of divine Light, might seem to be of very little moment. So great is the Difference between these Things, when a Man instructed in human and philosophical Learning, comes to interpret the Holy Scriptures, and when God opens a Man's Eyes, and the Spirit of Truth, according to the Promise of Christ, leads him into all Truth. But if John, in this one Word beholds Christ, the eternal and substantial Word of God; if he sees the Son in the Bosom of the Father, that eternal Wisdom, and essential Image of the living God, the Origin and Principle of all created Things, the Source of Life and Light, the Fountain from whence all Prophecies were derived; if he there beholds the ineffable Union of that Essence and Love, in which the Father and the Son have existed from all Eternity: if thro' this one Word he looks into the Eternal Generation of the Son from the Father; How great Depths must there needs be in all the rest of the Holy Writings? How clear must the Mirrors be, which represent to us the eternal wonderful Things of God? How imperfect, how foreign,

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foreign, how remote from the hidden Wisdom of God, must needs be all our reading and searching of the Sacred Scriptures, without the Guidance of the Holy Spirit? O Lord, open Thou our Eyes, that we may behold wondrous Things out of thy *Word*.

S E C T. XXXVIII.

That so great Depths, unfathomable plainly to Reason, lie hid in that one Word λόγος, [or the Word] as ought to increase our Humiliation.

WE, indeed, with good Reason, blush to produce our incongruous Thoughts concerning so profound *Mysteries*, when we understand so little of the Purport but of a single Word; yet it will be pleasing to *God*, if the Knowledge which a Man hath in these Matters, be communicated with an honest Mind, and faithfully applied to the Edification of himself and others. This we certainly know, that the Language of the *Holy Spirit* ought never to be carpt at and censur'd by human Reason. Perhaps a Man not illuminated, would have wish'd St. *John* had us'd some other Word, which were plainer to him, and easier to be understood: But *John*,
through

through the Instinct of the *Holy Spirit*, utterly refuses to use any other Word in this Place, which he therefore does thrice in one and the same Verse; nor does he change it for another Word, after the manner of the Orators of this Age: and when afterwards, in the 14th Verse, he would express the *Incarnation* of the *Son of God*, he again industriously brings forth this his first and most dear Word, to shew that it was his Care and his Delight to use it; nor would he substitute any other in its Place, tho' other Words were not wanting to him. Moreover, in the preceding Third Meditation we have heard, that *He* did immediately, in the Beginning of his First Epistle; and again chap. v. 7. refer his Readers to this very Word. And what is chiefly to be observ'd, St. *John* would be known and distinguished from others, by this very Thing, as by a singular Character, that he testifies every where, and proclaims the *Word of God**.

The strict Meaning of the Word $\lambda\omicron\gamma\omega\varsigma$, may still be better understood from his whole Discourse. If we hear the *German* Word (*Wort, Word*) we understand nothing by it, but what comes forth of the Mouth; but the *Greek* Word, as it is taken from the *Hebrew* וַיֹּאמֶר does likewise signify the *Word pronouncing*, or the

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actual

* Rev. i. 2.

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actual and active Word: And thus by this Word is denoted, not only the eternal Generation of the *Son* from the *Father*; but also the *Life* that is in him, the *Almighty Power* which gave a Being to all Things, and the *Splendor* of his eternal and essential *Light*, as *John* more particularly declares in what follows:
“ O Lord, grant that we may know what
“ Benefits we have in *Christ*; for this
“ will render us truly Pious, and make
“ us joyful before Thee!

S E C T. XXXIX.

What Things are further to be consider'd in these emphatical Words of St. John.

[*AND the Word was God.*] These Words are transpos'd in the *Greek Text*, [*ὁ θεὸς ἦν ὁ λόγος*, *And God was the Word*] as is wont to be done on purpose, that some Word may be placed in the Beginning of a Sentence, which we especially, and before all, desire to express. Whence also, in pronouncing a Word of this sort, we are wont to raise our Voice, that whosoever hears, may easily understand our Intention chiefly is to have That Word rightly apprehended. But if the Words were placed in their natural Order in which

which St. *John* would doubtless have put them, if that had not been his chief Design; they would have been thus render'd in the *Latin*, *Illud Verbum erat Deus*: which Version also the *Greek* Article before the Word $\lambda\omicron\gamma\omega$, but not before $\theta\epsilon\omicron\varsigma$, requires: For here his principal Aim was, to assert true *Divinity* to this *Eternal Word*.

All Things were made by Him.] *John* has a peculiar *Emphasis* (or *Meaning*) in the Word $\epsilon\gamma\omega\omicron\tau\eta$; [*were made*]. For in this same third Verse he repeats it again, as also ver. 6, 10, 14, 17. Every one may observe, that *John* has a particular regard for this Word; and that therefore, as often as we find it used by him, we should endeavour by all means to discover the true Sense and Import of it. He says indeed first; *All Things were made by the Word, and without Him was not any Thing made that was made.* The Word $\epsilon\gamma\omega\omicron\tau\eta$ is in the *Greek* Bible, where וַיֵּבֶר is read in the *Hebrew*; which the *Latin* renders *siebat factum est*, [*was made*] and it often occurs in the *History* of the *Creation*. So deeply does *John* search into *Moses*, and effectually teaches, That where the Word וַיֹּאמֶר *dixit* [*He said*] is used, 'tis to be observ'd that $\lambda\omicron\gamma\omega$, the very substantial *Word of God*, *Christ* ought to be acknowledged by it; and where *siebat, factum est*

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est [was made] is used, there is to be understood, the Work of the Omnipotence of *Christ*; for all Things were made by the Word of God, and therefore the *Word* ought to be acknowledged as the Author and Original of all Things. In the 6th Verse he says, *ἦν ἄνθρωπος*, [there was a Man] and whilst he here plainly uses the same Word which he did before, when he had said all Things were made by Him, by this he indicates, that *John the Baptist* was also made by Him. In like manner we ought to apply the Meaning of the same Word in other Places of Scripture. *Absque eo factum est nihil, quod factum est*, [Without Him was not any Thing made that was made.] In the Greek it has this *Emphasis*; *ἢ ἂν ἦν, was not any Thing* [or the least Thing] *made, that was made.* By which Expression St. *John*, doubtless with regard to the profound Abyss of Divine Wisdom, but now mention'd, looks back to the first Creation; where *God* being about to produce something, is alledg'd *dixisse*, to have said. Hence, when every Day's Work was finish'd, it is written, *and God said*; and *it was so*; or, *thus it was made*: That so *John*, by this way of speaking, might most earnestly set before our Eyes, and confirm the Majesty of the *Word*. For let it be said, either *dixit* [He said],

or

or *fuit* [it was], or *factum est* [it was made], Christ is there always, as we now asserted, and indeed as is shewn by the $\tau\acute{o} \epsilon\sigma\tau\acute{i} \epsilon\nu$: *Christ*, I say, is to be acknowledg'd without any Exception; all Things and every Thing must acknowledge that one *Word* for their Creator: that so it might be rightly said, as it is in *Pf.* xxxiii. 9. $\text{וְיָהוָה אֱמַר וַיְהִי}$ *Ipsa dicente est quicquid est, ipso præcipiente, existit.* For he spake, and it was done; he commanded, and it stood fast. *St. Paul* * teaches us more largely, how we ought to know the Meaning, and expound the hidden Sense of those Particles, $\epsilon\nu \epsilon\sigma\tau\acute{i}$. *In ipso vita erat, & vita erat lux illa hominum; [In Him was Life, and the Life was the Light of Men.]* In the Greek, $\epsilon\nu \alpha\upsilon\tau\omega\delta \zeta\omega\eta\ \eta\upsilon, \kappa\acute{\iota} \eta \zeta\omega\eta\ \eta\upsilon \tau\acute{o} \sigma\acute{o}\varsigma \tau\acute{o}\nu \alpha\upsilon\theta\rho\acute{\omega}\pi\omicron\upsilon\tau\omicron\nu$. *John* does not in the first Position of the word $\zeta\omega\eta$ prefix the Article η [the] but in the second Place he adds the Article, to make the Sentence more emphatical. *And the Light shineth in Darkness. Et lux ista in tenebris lucet.* *John* says, $\sigma\alpha\iota\nu\epsilon\iota$ [shineth] not $\epsilon\sigma\tau\acute{i}\nu$ [did shine]: For it is to be observ'd, that in his whole Discourse, he fitly distinguisheth the Times, or knows when he ought to speak in the past, and when in the present Tense: Which if we carefully attend to, we shall much better understand not only

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this,

* *Col.* i. 15, 16, 17.

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this, but many other Places, which otherwise, perhaps, we should overlook, as meeting nothing in them, in our Opinion, worthy our Remark. In this Place, *John* would speak thus: " This Light is the
 " Eternal Light, and shines without any
 " Intermiffion, nor does it any way per-
 " mit its Splendor to be obstructed by
 " Darknefs, otherwise the Darknefs might
 " become more prevalent than the Light
 " itself." Concerning this Subject, *Da-
 vid* speaks; * *If I fay, Surely the Dark-
 nefs fhall cover me: even the Night fhall
 be light about me. Yea, the Darknefs hid-
 eth not from Thee, but the Night shineth
 as the Day: the Darknefs and the Light
 are both alike to Thee.* And *St. James* the
Apostle thus; † *Do not err, my beloved
 Brethren: Every good Gift, and every per-
 feft Gift, is from above, and cometh down
 from the Father of Lights, with whom is
 no Variablenefs, neither Shadow of turning.*
 He therefore faying that the Light *shineth*,
 fpeaks in the prefent Tense; that the
 eternal Splendor of that *Light*, which no
 Darknefs can hinder, may be understood,
 and diftinguifh'd from all created Light.

S E C T.

* *Pfalm* cxxxix. 11, 12.

† *James* i. 16, 17.

S E C T. XL.

What peculiar Account may be given of the Words, κατέλαβεν, παρέλαβον, and ἔλαβον, or comprehending and receiving.

AND the Darkneſs comprehended it not, ver. 5.] This is ſignificantly expreſſed in the Greek, καὶ ἡ σκοτία ἄρτο ἔκατέλαβεν. And the Darkneſs diſcover'd it not. " He that is in Darkneſs, and walketh in " Darkneſs, and knows not whither he " goes, becauſe Darkneſs hath blinded his " Eyes," thinks indeed, that he comprehends ſomething ; but it is—a falſe Light which he comprehends, not ἀπὸ φωτός, that true Light : Nor does he find true Life in the Light which he ſeems to himſelf to comprehend. Therefore St. Paul writes concerning the Gentiles *, *As having the Underſtanding darkned, being alienated from the Life of God, thro' the Ignorance that is in them, becauſe of the Blindneſs of their Heart.* For wherever the Divine Light is wanting, there alſo the Divine Life fails. Therefore concerning ſuch, St. Paul teſtifies †; that *they pleaſe themſelves in a voluntary Humility, and worſhipping of Angels,*

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* Eph. iv. 18.

† Col. ii. 18.

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gels, intruding into those Things which they have not seen; vainly pufft up by their fleshly Mind. And indeed, they are so far from comprehending the true Light, that they do not know or perceive their own Blindness and Darkness, as may be seen in *John ix. 39, 40, 41.* They comprehended it not: in *Greek*, κατέλαβον, [*discern'd or discoverd*]. Of this *St. Paul* speaks, *Phil. iii. 12, 13.* Besides, this Word κατέλαβεν, [*comprehended*] ver. 5. there are two other Words, ver. 11, 12. each of which has its proper *Emphasis* in the *Greek*, which we can't sufficiently perceive in the *German*, or the *Latin* Version: These are the two Words, παρέλαβον, v. 11. and ἔλαβον, v. 12. which signify *received*. The Word λαμβάνειν signifies, to *receive* in such a manner, as *Citizens* do their *Lord* and *King* into his *Kingdom* and *City*, who taking an *Oath* of *Allegiance* to him, joyfully wish him a long *Life*, and all manner of *Prosperity*; or else, when it is spoken of *Christ*, it denotes the receiving of *Him*, with singing the true *Hosanna* in that *Spirit*, with which the *Prophets* utter'd it. As the *Prophets* also put into the *Mouth*, and as it were into the *Heart* of the *Daughter of Zion*, how she ought to rejoice and be glad at the *Advent* of her *King*; and with what *Acclamations* she ought to receive *Him*.

Thus

Thus the whole People of *Israel* ought to have received *Christ*; and this is that of which *St. John* complains, saying, *the Darknes comprehended not this Light of Life*. Indeed our *Saviour* vouchsafed to separate the *Israelites* from all other People, to be even as his own Possession; and altho' they killed his Prophets and Servants whom he had sent to them, nevertheless, so great was his Mercy towards them, that he came himself to them, as to his own peculiar People: but they who boasted themselves to be his People, would not so much as acknowledge him; and instead of *Hosanna*, they cried out, *Crucify him*; and in such sort did they receive the *Lord of Glory*, that they fasten'd him to a *Cross*. The Evangelist goes on, *ver. 12. But as many as received Him*: Here begins the Separation of Light and Darknes, as at the Beginning, in the first Creation, naturally, so *here*, in the new Creation, spiritually. *Ὅσοι δὲ ἔλαβον*, that is, *as many* (altho' they were exceeding few of this People) *as received Him* for the greatest Gift of Divine Grace, from the Hand of *God*; yea, in whomsoever he found such an honest Mind, as not to reject him from being sent by the *Father*, altho' they received him with great Weaknes, and not with that Joy and Chearfulness which the *Majesty* of his Person, and the
great-

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greatness of that *Salvation* requir'd; which he brought along with him; yet he approved of them, where he was *receiv'd* by them without Falshood and Dissembling: he spared them, as a Father is wont to spare his Children; he helped their Infirmary; he did not frown upon them; but by doing them good, and manifesting his *Glory*, he kindled and strengthen'd their Faith towards him, and so gave them this Power that they should be made the Sons of God. Hereby we shall observe the pleasing manner of St. *John's* using these three Words, *ἔλαβον*, *παρέλαβον*, *ἔλαβον*; and from thence learn, that there is no juvenile sporting, when the Spirit of God thus makes use of certain Words, but a Thing of the greatest moment; that the Men of God spake not only spiritual Things, but utter'd them also in the very Words of the *Holy Spirit*; and not so in their own Words, as if it matter'd not much, whether we knew their emphatical Meaning or not.

S E C T. XLI.

Why in treating here of the Eternal Word, there is mention made of John the Baptist.

T H E R E was a Man sent from God; whose Name was John, ver. 6. In the
Greek

Greek it is thus : *ἔγενετο ἄνθρωπος*, &c. the Emphasis of the first Word, that it is not said *ἦν*, but *ἔγενετο*, was shewn before. The following Word, *ἄνθρωπος*, has no less an Emphasis. For when he here speaks of the Glory of the *Word*, and has called him the *Creator* and the *Light* of Men; by those very Words he declares that *John* the *Baptist* was not *Christ*, for whom many in his time would have taken him; but a meer Man, whose Light therefore *Christ* no less was, than that of other Men. The same emphatical Signification is to be found in the Beginning of *St. Paul's* Epistle to the *Galatians*: Paul an *Apostle*, not of Men, neither by Man, but by *Jesus Christ* and *God the Father*, who raised him from the *Dead*: And ver. 11, 12. I certify you, Brethren, that the *Gospel* which was preached of me, is not after Man. For I neither received it of Man, neither was I taught it, but by the *Revelation* of *Jesus Christ*. These Expressions no way derogate from the true Humanity of *Christ*, but only effectually demonstrate that he was not a meer Man; as *St. John*, the *Apostles*, and others also the greatest *Servants* of *God*, were in this Regard meer Men. The same came for a *Witness*, to bear witness of that *Light*; ver. 7. Here again we must take notice of the great Care of *St. John* the *Evangelist*, that he thus

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thus expressly makes the whole Office of *John the Baptist*, to consist in his *bearing Testimony* concerning Christ; by which he would be meant to say nothing else, but that the same Office was incumbent on *John*, (*viz.* the principal Parts of it) which *Moses* and all the *Prophets*, by whom God had ever spoken to Men, did discharge, *viz.* that they should testify of Christ. Christ says concerning all the Scriptures of the Old Testament, *They are They which testify of me* *. And St. *John* the Evangelist, names himself to be a Witness of Jesus Christ †, as also *Christ* himself affirms of all his Apostles, ‡ *that They should bear witness* of Him. But especially in this Place it is to be observ'd, from this very Testimony, how great a Difference there is between the Dignity and Majesty of *Christ*, and the Person and Office of *John the Baptist*. For whereas it was now said; *He came for a Witness*, *viz.* to bear witness of the Light, it is presently more clearly explain'd: *He was not that Light, but was sent to bear witness of that Light*. The holy Love of *John* the Evangelist in these Words is much to be consider'd, as from which it most evidently appears, with what profound Reverence he contemplated the
Glory

* *Joh.* v. 39.† *Rev.* i. 2.‡ *Joh.* xv. 27.

Glory of our *Lord Jesus Christ*; and how his Soul was moved, not only to shew forth that *Glory* in the most effectual and powerful manner, but also to prevent most carefully their thinking so meanly of the *Messiah*, whom *Israel* then expected, as to take *John the Baptist*, or any other Man, for Him, whose Employment he regarded no farther, than that Men should, by virtue of their Testimony, be brought to believe in the *Word of Life*, the true *Light* of the World, and the *Lord of Glory*. For it is altogether to be imputed to the holy Affection of *John the Evangelist*, that Verses 6, 7, 8. are inserted in the rest of his Discourse, the better to remove from every one's Mind, any Objection concerning the Authority of *John the Baptist*. For if we consider the Text aright, there is such a Coherence in his Discourse, that the 5th and 9th Verses are to be connected and join'd together; so the 15th Verse is put between the 14th and 16th by the Evangelist; which two Verses, as to the Matter, entirely agree, and so is to be placed in a Parenthesis, as well as the other three: And since by reason hereof, mention is twice made of the Testimony of *John the Baptist*, the Evangelist begins at length to relate the Matter more fully, and as Circumstances require. *This*, as he says ver. 19. *is the Record of John*,
Cc.

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&c. which I have twice alledg'd in what went before. *But as many as received Him* (ver. 12.) *to them gave he Power to become the Sons of God.* These Words explain the following, ver. 16. *And of his Fulness have all we received, and Grace for Grace.* For the two Words *ἔλαβον* and *ἔδωκεν*, [*they received*] and [*he gave*] deserve to be well consider'd together; because the Order of these Words, thro' the Divine Wisdom and Love, is most delightful. *God gives, Faith receives;* and if *Faith receives, God always gives anew.* And thus there is continual Interchange of *Love and Faith*, of giving and receiving, and this is what is called *Grace for Grace.*

S E C T. XLII.

That there is also a peculiar Emphasis in the Words ὁ λόγος ἐσκήνωσεν ἐν ἡμῖν, *The Word dwelt among us.*

T H E Word was made Flesh, and dwelt among us, (John i. 14.) That this dwelling among us, refers to the *Tabernacle*, or *Tent of the Congregation* in the *Old Testament*; or rather, that this *Tabernacle* has, as a *Type*, respect to *Christ*, is manifest from the Comparison above made of this Text with the *Old Testament.* The Signification also of the *Greek word*

tabernaculum, has the same Reference, being in Latin, *Tabernaculum posuit*, he pitch'd his Tabernacle. And 'tis very worthy our notice, that the Greek word has the very same Letters with the Hebrew, **משכן** or **שכן**; That it should be as it were easy even for Children to understand, that the Signification of this Word is to be look'd for in the Type of the Old Covenant. Altho', moreover, the Words of *John* in the German Translation are not ill render'd, *Er wohnete unter uns*, i. e. *habitavit inter nos*, He inhabited among us; forasmuch as this Consideration, that he was the true Habitation of the *Glory of God* among Men, and especially among his most beloved Disciples, admirably agrees both with the Type of the Old Testament, and with his humble Conversation in the Flesh: yet this ought not at all to derogate from the *Emphasis* and proper Signification of the Greek word, by which it may be truly inferr'd from the Mind of St. *John* himself, that He does also *inhabit* in us, and there manifests his *Glory, Life and Light*, with his *Grace and Truth* to us. The Apostle *Paul*, in his Epistle to the *Ephesians* *, expounds the Structure of the Tabernacle and Temple, shewing they had their Completion in *Christ*. But how does he speak of

Christ's

* Chap. ii, iii.

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Christ's dwelling among us? Is it so only that Christ dwells among us in the manner, as heretofore the Tabernacle in a Type? Does he not rather tell us, that *Christ may dwell in our Hearts by Faith* *. Likewise St. *John* himself applies this dwelling of *Christ* among us to that true Communion in the Spirit, which we ought to have with the blessed *Son of God*, saying: † *That which we have seen and heard, declare we unto you, that ye also may have Fellowship with us; and truly our Fellowship is with the Father, and with his Son Jesus Christ. He dwelt among us, full of Grace and Truth; and of his Fulness have all we receiv'd, and Grace for Grace*, ver. 14, 16. The Words, according to the *Greek Text*, are so properly conjoin'd, and in the Matter itself so strictly linked together, that their Connexion cannot be separated by the other intervening Words in those two Verses. But that St. *John* interposes so many Words, ought not to seem strange and incongruous to us. Nor is the same unusual in common Conversation, especially where little regard is had to Art in the placing of Words, but only that the Thing itself may be express'd with the same Concern that lies in the Mind. And thus in this Place, together with the Con-

sideration

* *Eph.* iii. 17.

† *Epist.* I. chap. i. 3.

sideration of the Thing propounded, we ought to attend to the Mind of *John* the Evangelist, who was so filled with humble Veneration, a lively Faith, and a most flagrant Love to his Lord and Master, that he could not speak of him after a meer historical manner, but always declared that most tender and delightful Sense of Him with which his own Mind was imbu'd, that so he might the more sweetly allure others who should read his Gospel, to the same most blessed Communion with the only begotten Son of God. How great an *Emphasis* there is in the two Words *Grace* and *Truth*, cannot be explained in few Words; since from the foregoing Meditation it is plain, that all Things which were foretold of the new Covenant, are contain'd in those two Words. Therefore we refer the Reader for a fuller Understanding of them, to a particular Treatise publish'd by me in the *German* Tongue, called *Grace and Truth*.

S E C T. XLIII.

Why the Evangelist returns afresh to speak of John the Baptist, and what is to be understood by ~~his~~,
He cried.

JOHN bare witness of Him, and cried, saying: This is He of whom I spake,

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He that cometh after me, is preferred before me; for he was before me, ver. 15. Every Thing in these Words is emphatical. In what went before, *viz. ver. 7, and 8.* he had made mention thrice of the Testimony of *John the Baptist*, he doth it now a fourth time, and adds emphatically, *καὶ κέκραγεν, clamavit, [He cried]* that he might express not only his own, but the Love of *John* also towards the *Lord*, and declare that *John* did not bear witness coldly, but used great Earnestness, Zeal, and a wonderful Chearfulness and Freedom of Mind, in giving his Testimony; and that he publish'd it after such manner, that no one might hereafter plead Ignorance of it; yea, that he shew'd effectually that he was appointed to be the Voice, the Publisher, and the Fore-runner of the *Messiah*; for that he had lift up his Voice like a Trumpet, and proclaim'd the *Messiah* aloud, in the Hearing of the *Jews*. But the Evangelist does not stop here, but adds also the Words which *John the Baptist* spake. Whence it is easily understood, that the very Words of *John the Baptist* were very dear and acceptable unto the Evangelist. For in this very Chapter he again repeats those Words, *ver. 27, and 30.* and again explains them in the very Words of *John, Job. iii. 28, &c.* But what Occasion was there for the

the

the *Evangelist* to alledge these Words in this Place, when he intended afterwards to relate the whole Matter, and to recount more largely both the Words, and the Occasion of using them? This was the Reason; because hitherto having witnessed the true *Godhead* and *Incarnation* of the *Messiah*, both which were briefly comprehended in the Testimony of *John*, he thought it necessary to alledge this Testimony of the Baptist for an Argument, and as it were a short Compendium of those Things which he had hitherto spoken of *Christ*: Which was enough for him to insert in this Place, and so to finish his begun Discourse, reserving still to himself a more large Account of the Testimony of *John*, which was of so great moment.

S E C T. XLIV.

In what the Testimony of John the Baptist consists.

W H E N *John* says, *ver. 30.* *This is he*; hereby he shews, that he is about to publish somewhat very surprizing, which at first may seem strange and wonderful; or in which such Things may be found, as seem not to cohere and to agree well together. And *John* frequent-

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ly us'd the same Paradoxical Manner in speaking of *Christ*. For he did not then first use that Expression when he saw *Christ* coming towards him, and pointing at him, said: *Behold the Lamb of God which taketh away the Sins of the World; This is He, &c.* as you may read, v. 29, 30. But the same Words, *This is He, who cometh after me, and who was before me*; He had us'd the Day before, to them who were sent to him from *Jerusalem*. Whence 'tis the less to be doubted, but that he often before said those Things to the People, and principally to his Disciples. For his (*John's*) Testimony was then so publickly known at *Jerusalem*, that the *Jews* were mov'd thereby to send *Priests* and *Levites* to him for farther Information. But he spake nothing new to them, and only *professed* what he had before very boldly and freely declar'd to the People, and to his own Disciples. In which 'tis sweet to observe, that the Evangelist, out of all the Testimonies given by *John* the *Baptist* concerning *Christ*, chooses this which was spoken by the Baptist, when with his own Eyes he beheld *Christ, the Lamb of God*: by which, he was particularly desirous to declare, that, as a Fore-runner formerly in his Mother's Womb he leap'd for Joy, when the Lord came to visit him in the Womb of his
 Virgin

Virgin Mother; so now this his Joy was as it were renewed, and even compleated, when * he saw *Jesus* come towards him; whereby he was so inflam'd, that he cried out with greater Earnestness than ever before, and congratulated Him as the true *Bridegroom*; and raised the Attention of all his Disciples and of all the People about Him, that now they should behold *the Lamb of God which taketh away the Sin of the World*: that then he cried aloud, that all might hear Him; *This is He*, viz. ὁ ἐρχόμενος, *He that was to come, nor besides Him shall you expect any other*: That thereby he might remove all Doubts from Mens Minds, and that they should all of Themselves believe † that this is He, of whom *Moses* and the *Prophets* wrote, and to whom his whole Function belonged. But when the Discourse he was wont to have of the *Messiah* was known, and publish'd among his Disciples, and to all the People, he hereby marked out *Christ* to them, and withal gave Testimony, first of his true *Humanity*, and the Administration of his Office in this his State of Humiliation, according as he had said; *this is He, who cometh after me*: Then also of his *Eternal Divinity*, when he affirms of Him who was to come after him,

G 3

that

* *John* iii. 29.

† *John* i. 7.

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that he *was before him*, and then subjoins *that he was before him*. Which Words, in this Place, do not only denote his Pre-rogative of *Dignity* (as what *John the Baptist* expressly declares in another manner, when *ver. 27.* he professes himself not worthy to unloose the Latchet of his Shoes, and still more largely and plainly, *chap. iii. ver. 27---36.*) but of *Time* also.

S E C T. XLV.

What is to be observed concerning Grace for Grace, and comparing of the Law, and Grace and Truth, one with another.

A N D of his *Fulness* have all we received, and *Grace for Grace*, *ver. 16.* The Greek Particle $\kappa\alpha\iota$ [*and*] set before $\chi\alpha\iota\tau\alpha\iota\ \delta\iota\alpha\ \chi\alpha\iota\tau\alpha\iota$, [*Grace for Grace*] has something more emphatical than the Translator hath express'd in our Mother Language (*German*). The Sense of the Words [*and of his Fulness have all we received*] may be explain'd thus, *i. e.* " Whatsoever
 " Good we have, it is not from ourselves,
 " but as he is full of Grace and Truth, so
 " hath he imparted somewhat to every
 " one of us; that out of his infinite Ful-
 " ness, without any Diminution to Him-
 " self,

“ self, we all have received something,
 “ and indeed (or, yea and) Grace for
 “ Grace.” We have before shewn the
 Signification of these Words, *Grace for
 Grace*. It is said moreover, (*ver. 17.*) *for
 the Law was given by Moses, but Grace
 and Truth came by Jesus Christ*. Here, in
 the Words $\epsilon\delta\theta\eta$, *data est* [was given] and
 $\epsilon\gamma\epsilon\gamma\epsilon\tau\omega$, *præstita seu facta est*, [was perform-
 ed, or derived] lies a singular Emphasis.
 The *Law* was not made, but given by Mo-
 ses, as by the Hand of a Mediator* : But
 Grace and Truth were not only given by,
 but proceeded from *Jesus Christ*; since
 by his Suffering and Dying for us, He
 hath recover'd the Grace lost by *Adam's*
 Fall, and applies it to our Hearts by his
 Spirit, and thereby renews and restores in
 Them the divine Image in Righteousness,
 and in Holiness of Truth. It would be
 too much to ascribe to *Moses* the Word
 $\epsilon\gamma\epsilon\gamma\epsilon\tau\omega$, the making of the Law, (for the
 Law was not made by him) and it would
 be much too little to apply to *Christ* the
 Word $\epsilon\delta\theta\eta$, the giving of the Law. For
 this Man was counted worthy of more
 Glory than *Moses*, inasmuch as he who
 hath builded the House, hath more Ho-
 nour than the House. For every House
 is builded by some Man, but he that built
 all Things is God. (N. B. God was that

G 4

Word.

* Gal. iii. 19.

*Word. All Things were made by Him.) And Moses verily was faithful in all his House as a Servant, for a Testimony of those Things which were to be spoken after; but Christ as a Son over his own House: which Place in the Hebrews * greatly illustrates St. John's Words.*

S E C T. XLVI.

How great Sense is comprised in the 18th Verse, where there is so notable mention made of the only begotten Son, who is in the Bosom of the Father, and hath declared Him.

T H E only begotten Son. John had before called Christ *λογον*, the *Word*, and in the 14th Verse *μονογενῆ*, the *only begotten*, now adds the word *ὑἱος*, and calls Him the *only begotten Son*; which Word he afterwards frequently uses in his Gospel. But as he had before said concerning the Word; *The Word was with God*: so he now subjoins, *who is in the Bosom of the Father*. These last Words were before compared with *Proverbs viii.* from whence may be understood, the great Importance of them. Now it is farther to be observ'd what John says here, *ὁ ὢν*, [*who exists*] who was from

* Chap. iii. 3, 4, 5, 6.

from Eternity, and is, and shall be. So Christ saith, * *No Man hath ascended up to Heaven, but He that came down from Heaven, even the Son of Man, (ὁ ὢν, truly existing) which is in Heaven.* And again, *Verily, verily, I say unto you, Before Abraham was (or was born) I am †.* He does not say, *I was*, or ἐγένεθην, *I was made*, but *I am*; that he might thereby declare not only his Existence, or his Being before *Abraham*, but his eternal and immutable Essence also. *Psalm cii. 27.* expresses this by הוּא הוּא, *Thou art the same*: with which compare *Heb. i. 12.* and *xiii. 8.* It may be yet farther noted, that in the *Greek* it is not said, ἐν τῷ κόλπῳ, but εἰς τὸν κόλπον, *within the Bosom*, comparing the Particle εἰς with what he had expressed by the Particle μετὰ, *with*, in the 1st and 2^d Verses (of *John i.*) This Expression may be thus interpreted: The Father and the Son are so closely united together, that this Union has not only been from Eternity, but will also endure to Eternity; and the Son is always with, and in the Father, in an indissoluble Essence of the Godhead; so that even the Incarnation of the Son cannot destroy this Union. *He hath declared him to us, ver. 18. (Ἐκεῖνος)* He it is, and no other. For by this most emphatical Word, he would transfer our

Heart,

* *John iii. 13.* † *John viii. 58.*

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Heart, Mind, Soul, and all our Thoughts upon the Son. Ἐξήγοσα, *declared*: this not only signifies, as the German Version has it, Er hat es verkündigt, nuntiavit, declar'd; but as it is render'd in Latin, exposuit, deprompsit, set abroad in view, brought forth; He, as a Store-keeper, (viz. from the Bosom of the Father, from the most profound and most secret Divinity) expounded and brought to Light, Things which otherwise had remained hidden and obscure. By this word, *declared*, he also shews why *Christ* is called λόγος, (*the Word*) viz. not only because he is the Image of the Father, as Speech is the Image of the Mind; nor therefore only, because from the Beginning God spake by Him to the *Prophets*: but for this Reason also, because 'tis he himself who makes known, and manifests to us the Mind of God, and sets before us, and grafts into our Hearts that *Grace* and *Truth* which himself procured for us. There is a fourth Reason why He is called the *Word*, viz. because He is our *Advocate*, and Intercessor with the *Father* *. In the Greek, ver. 18. the Word ἡμῶν, *nobis, to us*, is wanting; it is only said, Ἐξήγοσα, *he declared*: which Omission of a Word used in other Places, and often not without Emphasis, ought not to be thought in vain, or unadvised.

S E C T.

* 1 John ii. 1. Heb. ix. 24.

S E C T. XLVII.

What Prayers the Consideration on all these Things should draw from our Hearts.

“ O LORD, the *Saviour* of the whole
“ World, Praise, Honour and Glory be
“ to thy *Name*, that Thou hast laid up
“ so many and so great Treasures of Wis-
“ dom and Knowledge in the *Words* of
“ thy Witness, that They may be as in-
“ exhaustable Fountains, whose profound
“ Sense no Man can thoroughly search out.
“ That Water, which Thou gavest them,
“ is made in them a Well of Water,
“ springing up into everlasting Life. They
“ bring out of their Treasures Things
“ new and old, as being instructed by
“ *Thee*, the true *Master*, for the Kingdom
“ of Heaven. Thou art the *Word*, which
“ spoke in Them, and which still speaks
“ to us by Them at all Times. In hear-
“ ing Them we hear *Thee*. How there-
“ fore can even the least Word that was
“ *inspired* by *Thee* into them, want a *Di-*
“ *vine* Emphasis? But if we receive it
“ as thy *Word*, so that this Word of Life
“ be mix'd in our Hearts with Faith,
“ *Thou* art then always *He*, who with us,
“ in us, yea and by us, still speakest, and
“ workest

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“ workest effectually. Thou takest away
“ the Veil from before our Eyes and
“ Hearts, that we may be able to behold,
“ and know the Glory of the Face of *Moses*,
“ *viz.* Thy self, who art the End and Ful-
“ filling of the Law. *O Lord*, since Thou
“ hast thus given the *Words of Wisdom*
“ unto thy Servants, that they should not
“ only be thy Witnesses to the End of
“ the World ; but also especially for the
“ sake of Posterity, and thereby for our
“ sake, should put in Writing the Words
“ which thou deliveredst to Them ; grant
“ therefore for thine own sake, *that Ho-*
“ *nour to thy own Word*, that, like a great
“ Sea of Wisdom, it may spread itself
“ thro’ the whole World, and that every
“ one may run to this Fountain, with
“ great Desire, with humbleness of Mind,
“ with Joy and Thanksgiving, may draw
“ out of it, find in it true Wisdom, and
“ may know *Thee*, as the *Eternal Word*
“ of *God*, the *Eternal Life*, the *Eternal*
“ and true *Light*, and may for ever be
“ enliven’d and enlighten’d by *Thee*.
“ *Amen.*



The

The FIFTH MEDITATION.

Wherein Six ARGUMENTS, proving the true *Divinity of Christ*, which occur in the Beginning of St. *John's* Gospel, are diligently examin'd.

S E C T. XLVIII.

The First Argument.

“ *HE*, to whom *Eternity* is so ascribed, as to have no Beginning, is together with the *Father*, the true and essential *God*. But such an *Eternity* is ascribed unto *Christ*: therefore *Christ* together with the *Father* is the true and essential *God*.”

The major Proposition is true beyond all doubt; it being against common Reason to attribute to any Being that *Eternity* which is without Beginning, and yet not acknowledge It to be the true *God*. Wherefore no Man of Sense will require a Proof of this Proposition. But this is to be demonstrated, that That *Eternity* which is without any Beginning, belongs to *Christ*, and then it follows of itself, that *Christ* is the true and essential *God*. But this is affirm'd by the Evangelist in plain and clear Words: For he says concerning the same *Christ*, who walked about among
Men

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Men on the Earth, being made visible to Men in the Flesh, that He is the *Word*, viz. which was in the Beginning, or then existed, when the Beginning of any Thing could be said to be. The Emphasis of the Words of *John* (especially of the Word *in*, was, signifying, that that *Word* had no Beginning, but did really exist before the Beginning of Time, beyond which there is nothing but *Eternity*) I say, this Emphasis, together with the Places of Scripture wherewith it has been compar'd, is to be remembred here from the preceding Sections. We only add the Words of St. *Augustine* in Epist. LXVI. *It is not said, as in the Beginning, God made Heaven and Earth, so in the Beginning he made the Word; but, in the Beginning was the Word.* In this Place, *John* was wholly intent, to set before our Eyes the *Glory* of the *Son of God* from the very Beginning of *Genesis*, that He might at once give us a Key, how we ought rightly to seek and to find *Christ*, as the Substance of the Writings of *Moses* and all the *Prophets*, from the genuine Foundation of the secret Depths of God's *Wisdom*. Otherwise some other Form of speaking might have expressed the *Eternity* of the *Son of God*, as he uses in other Places; when for Example, 1st Epistle i. 2. he calls Him, *that Eternal Life which was with the Father,*

ther, (as he also calls Him 1st Epist. v. 20. *Eternal Life*) whereby he explains the very Words which he uses in this Place, by an Expression of like Import: for he here says, *In the Beginning was the Word, and the Word was with God, and the Word was God.* But in his Epistle it is: *that Eternal Life* (which in the preceeding Verse, as well as in his Gospel, he had called the *Word*) *was with the Father.* What can be clearer than that St. *John* shews it is the same Thing with him, whether he says, *He was in the Beginning,* or else says, *He is eternal;* for He is the best Interpreter of his own Words? Hence it is unreasonable to object, why does he not write expressly, *The Word was from Eternity;* then the Thing would be plain, and need no farther Proof. For it must be considered, that St. *John's* Design here is to explain the Words of *Moses*, for which we ought to be thankful: and since the Thing has been deliver'd thus by *Moses*, he follows *Moses's* Words, and seems to be delighted with the Expression, as appears by his frequent using thereof. And he is not only studious in interpreting *Moses*, but also refers us to the Testimony of *Moses* concerning *Christ*; wherefore he does industriously keep to his Words, as the most proper for him to use in writing his *Gospel*, especially against the Errors

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rors of *Ebion* and *Cerinthus*. Moreover, the Eternity of Christ is by these Words so plainly set before our Eyes, that who-soever will calmly consider them, can have no Doubt in his Mind concerning them. But because the Heart of St. *John* was full of this Matter, he explains his own Words largely, as he had explain'd the Words of *Moses*. Why therefore should we not acquiesce in what he sufficiently signifies, that the Words, *He was in the Beginning*, and *He is Eternal*, have the very same Sense and Meaning? Nor are there wanting in the Holy Scriptures, other Testimonies of the like Nature, which can fully satisfy thy Desire, or most clearly, as thou couldst wish, set forth the Eternity of Christ, so as thou mayst have no longer any room for evading the Testimonies for *Christ's* Eternity, from which his true and essential *Divinity* must be acknowledg'd without any Contradiction. For what can be more evident, than that *Micah* the Prophet, foretelling that Christ should be born at *Bethlehem*, declares Him to be the Person, *whose rising or goings forth* (מצאתיו exitus) *have been from of old*, (from the Beginning) *from everlasting* *. Which way of Expression is much more prevalent, than if he had only said, that *Christ* was from *Eternity*.

But

* *Micah* v. 2.

But what else does *Micah* say, but that He, who at the Time appointed by *God*, should be born at *Bethlehem*, was not then first to have his Beginning, but that *He was without any Beginning*; which can be attributed to none but the true, the living, and *eternal God*. If any one be not satisfied with this clear Testimony, there are not wanting in the Scriptures many others to convince him. But he that will not give his Assent to the plain *Word of God*; and tho' the strongest Proofs be laid before him, labours still to call them into question, and to put another Sense into the Word of God, than that which the *Spirit of God* has supplied us with, and (as it were) imprinted upon us, (so that we have no occasion to interpret It by our own, but are able to do it by the very Words of the *Spirit of God*). How can he possibly be convinced? since he makes *God a Liar, because he believeth not the Record that God gave of his Son. And this is the Record that God hath given to us, Eternal Life, and this Life is in his Son* *.

H

SECT.

* 1 John v. 10.



S E C T. XLIX.

The Second Argument.

“ *HE* whom the *Holy Scripture* itself
 “ calls *God*, and that without any Limi-
 “ tation, and consequently without any
 “ Difference (as to Essence and divine
 “ Property) from Him who made Hea-
 “ ven and Earth, or from Him whom
 “ we *adore* as the true, *eternal*, and liv-
 “ ing God, He is the true and living *God*:
 “ But *Christ* is thus called *God* in the
 “ *Holy Scripture*, therefore He is the
 “ true, essential and living *God*.” The
 major Proposition wants no Proof. For
 if any one should object, that many in the
 same *Holy Scriptures* are called *Gods*, who
 are not the only, true, and living *God*,
 and the *Creator of Heaven and Earth*;
 the *Word of God* is described after so sub-
 lime a manner, in the major Proposition,
 that this Objection deserves no regard here.
 But as to the minor Proposition, *that* lies
 plainly before our Eyes in the very Begin-
 ning of *St. John’s Gospel*: For there the
 Discourse is manifestly of no other Per-
 son, but of the *Word that was made Flesh*,
 or of *Jesus Christ*, concerning whom *John*
 wrote his Gospel. Here therefore He is
 not only by him called the *Word which*
 was

was in the Beginning, and was with God; but he says also in the clearest and plainest Words, such as every one may understand, θεὸς ἦν ὁ λόγος, *Deus erat illud Verbum, God was the Word.* It was observed by us in the former Meditation, that these Words, if they were plac'd in their natural Order, ought to be render'd, *the Word was God.* That this Acceptation of the Words cannot seem improper to one that has but small Knowledge of the Greek Tongue, among other Things, appears from hence, that a certain Person, who translated the New Testament into the German Tongue, and not a little perverts those Places which speak of *Christ*, translates the Word λόγος, not *Verbum, [the Word]* but *Kede, sermo, [Speech]* and yet thus expresses the Greek Words, according to their natural Position: *Die Kede war ein Gott, i. e. Sermo erat Deus aliquis, Speech was a (certain) God.* By which indeed the Interpreter confesses, that the Words ought so to be taken according to their natural Order, that *God* may be the Predicate, or *that* which *John* would here say and affirm concerning the *Word, viz. that He is God*; yet nevertheless he perverts the Text, when he thus translates it into the German, *Die Kede war ein Gott, Sermo erat Deus aliquis, Speech was a (certain) God*: without

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doubt for this End, that the Readers of this Version might think, that Christ indeed is *God*, but not the true and essential *God*. But now no Man can offer the least Colour from the *Greek* Text, to make it only probable, that it ought to be thus interpreted; *the Speech, or the Word, was a (certain) God*. For when 'tis said before, *Verbum illud erat apud Deum, the Word was with God*; and it immediately follows, *Et illud Verbum erat θεός, Deus, and the Word was God*; it being presently added, *Hoc Verbum in Principio erat apud Deum, this Word was in the Beginning with God*: it plainly enough appears, that the word *θεός, God*, put in the first and third Place, ought altogether to be understood of the true and essential *God*; but in the middle Place, where it is said, *the Word was God*, after the same manner, and with the same Term, and the Name *θεός* is assigned to the *Word* without any Limitation, (especially when the Nature of the Predicate *θεός, God*, placed emphatically before the Subject *ὁ λόγος, the Word*, requires no Article before it:) Certainly we should do violence to the whole Context, if here, where the *Word* is called *God*, we should not understand it also concerning the true and essential *God*: This is an Example, what miserable Shifts corrupt Reason finds it necessary

to use ; when once departed from the clear Word of *God*, it finds the Letter opposite to it, and notwithstanding desires to defend an erroneous Opinion once formed. Thus in his Translation, the first Artifice was to put the word *Rede*, *Speech*, instead of *Wort*, *Word* ; and when that would not suffice, he has another way of wresting the Text, to make his Opinion prevail. Certainly an honest and upright Mind, ignorant of those Artifices, could never fall into such Imaginations upon reading St. *John's* Words. Wherefore we have subjoin'd that Instance for an Admonition, that the Falshood of those Things, which are wont to be brought against the *Divine Glory and Majesty of our Lord Jesus Christ*, may be the better known and avoided. For to attain the Knowledge of *Christ's Godhead*, there is no need of far-fetcht Interpretations ; the plain Word of *God* is before you, which 'tis fit you should believe, and adhere to with *Simplicity* of Mind. But to pervert plain Words, recourse must be had to human Arts, and a laborious Exercise of Wit. Concerning the abovemention'd Version of the Text, *the Word was God*, 'tis to be noted, that there is nothing new or strange in that Expression : For so have the *Dutch*, the *English*, the *French*, the *Bohemians*, translated these Words in their

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Bibles, and *Piscator* has so render'd them in his *German* Translation. From whence it may at least be understood, that this Acceptation of the Words appeared to be the plainest and most proper of all to the best Interpreters. And that this is the true Acceptation, may appear from the Intention of St. *John* by them, *viz.* that the *Word* was, before the Beginning of any Thing, or it was from Eternity; so as no Time can be assign'd when he began to exist. But if you inquire, where then was the *Word*, if thus set beyond Time and Place, and any Conception that Man can form of created Beings? It is answer'd, He was from *Eternity* with *God*, and before or in the Presence of *God*, as the most *beloved Son* his Delight and Joy is in the Presence of his Father*. If you further ask, Was the *Word* of another Essence from *God*? was he any way in respect of his Essence different from *God*? It is answer'd, No. That same *Word* was *God*. If you still urge, Was there then no Difference between the *Word* and *God*? It is answer'd, None at all, in regard of *Essence*, but the *Word* was in the *Beginning* with *God*, as it was said in the first Verse, and again repeated (in the second) that you may observe there is no Difference in the Godhead in point of Essence;

* 1 *John* i. 2.

sence; and yet nevertheless that there is such a Difference, that the *Father* and the *Word* should not be *confounded*, but that in regard of *Essence* they are *One*, and in regard of *Personality* they are *Two*: which Distinction holds also as to the *Holy Spirit*: wherefore St. *John* might truly say, that They are *Three*; and that *these Three are One*. Why therefore, O Man, dost thou go about to wrest those Words, which the Scriptures make plain and consonant? But if any one induced by the least Colour of Reason, scruples to acquiesce in a clear Version generally received by such Numbers of intelligent People, and is not satisfied with what is alledged before concerning it, let him know, that this is no Derogation at all to the Truth itself. Let the Version be retained as it stands in our *German Bibles*, und Gott war das Wort, i. e. & Deus erat Verbum; and God was the Word: Taking it in this manner, pray what is wanting to a Demonstration of the true and essential *Godhead* of our *Saviour*? *John* says, the *Word* was with God. Some may have concluded perhaps from these Words, that because the *Word* was with God, it was therefore not God, but some other Thing beside God: *John* therefore answers, Gott war selbst das Wort, i. e. ipse Deus erat illud Verbum, God himself was the Word. And when it may be

retorted; Are They then in no respect Two; and is all Difference (even Personal) taken from Them? St. *John* for that Reason repeats what he had said, and saith; $\delta\upsilon\tau\theta$ *the same* (i. e. $\lambda\omicron\gamma\theta$ *the Word*; by which Term at the very Time he expresses some Personal Difference) *was in the Beginning with God.* Which way soever therefore our Antagonist turns himself, he will not at all advantage his Cause; for the Words of St. *John* are so clear, so convincing and piercing, that they cannot possibly be so far wrested, but that the simple and plain Mind of *John*, must needs be acknowledged by him who will not choose to be blind, with his Eyes open. They most effectually confute *Arius*, as well as *Sabellius*; the first, in his oppugning the true *Divinity* of *Christ*; and the other, in taking away the Distinction of Persons in the *Godhead*. But when we speak of the Difference of *Persons*, this is not to be understood in a gross manner, and such as is suitable to created Beings: for corrupt Reason easily sinks so low, as to form to itself such a *Personality* in the Mind, that may also involve a Difference of the *Essence*. The Words of St. *John* directly oppose this gross and false Conception of the Personality, and all Things are therein delivered in a most plain and simple manner, in which every

one

one may safely acquiesce; nor is there Reason why any one should be offended with the word *Personality*, so it be not hurried by corrupt Reason into a perverse Sense. Since therefore the Words of *John* are so clear, and attribute the same *Divinity* to the *Word*, or the *Son*, as belongs to the *Father*, nothing more can be required to the former Proof of the minor Proposition of the second Syllogism, than that every one should be referred to the Words of *John*, without adding a single word to them. But it was thought convenient to produce some Arguments for their sake, who will not be content with plain Words. And if there be any who will not yet be satisfied, nor admit the Things which St. *John* affirms in express Words, but will still require some other Demonstration of the true and essential Divinity of our *Lord Jesus Christ*: In order to gratify such a one farther, we shall quote the 1st Epistle of *John*, chap. v. ver. 20. in which *John* interprets himself, saying, *We know that the Son of God is come, and hath given us an Understanding, that we may know Him that is true: and we are in Him that is true, even in his Son Jesus Christ. This (is) is the true God, and Eternal Life. Of whom* is the Discourse here? Is it not of *Jesus Christ*? who is that true One, in whom we
are?

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are? Is it not Jesus Christ? Here therefore this *Jesus* is said to be the *true God*; whereby *John* declares, how He would have it be understood, that in this same Verse he calls Him *ὁ ἀληθινός*, *Him that is true*, surely in such a Sense, as that He is the *true God*. And who, I pray, is it, that in the Holy *Scriptures* is called *Eternal Life*? Is not this the Name that belongs to *the Son of God*? and is every where given Him. Does not *John* himself, 1st Epist. i. 2. call Him that *Eternal Life*, *which was with the Father*? Does not he tell us, Chap. v. 11, 12. of the same Epistle, that *Eternal Life is in the Son*; *that he that hath the Son, hath Life*; and *he that hath not the Son, hath not Life*? And behold, he not only affirms of this same *Jesus Christ*, that He is *Life Eternal*, but says, ver. 20. *This is the true God, and Eternal Life*; and adds, *Little Children, keep your selves from Idols*: That he might thereby every way attest, that the true and essential Divinity of the *Son of God*, ought to be acknowledged by us. For if *John*, as is well to be observ'd, had so great a Care of the Churches, as to admonish Them to beware of Idols, how could he prevail upon himself to give the greatest Occasion of all for Idolatry? But he would certainly have given it, had he declared those Things of any *Created Being*,

ing, which he has spoken concerning *Christ*, in his Gospel, his Epistles, and Revelation. Moreover, those Things should be well consider'd, which are written, *John* xiv. 8, 9, 10, 11. *Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, He that hath seen me, hath seen the Father; believe me that I am in the Father, and the Father in me.* Now what else in effect does *Christ* say here, but that He and the Father are One? Can it be thought the Inquiry in this Place was about the Unity of Will and Affection? No, by no means. For how can you find this Sense in the Words of *Philip*, and how could the Answer of our *Lord* suit with the Request of *Philip*, if he would thereby have declared nothing to him more, but that *He* and the *Father* were so united by Consent of Will and Affection, as two Friends are united together, or as every Believer is joined with *God*, by an Union of Will. Wherefore this is the obvious Meaning of *John's* Words, that the *Son* is of the same Divine and Individual Essence with the *Father*. *St. Paul* also calls our *Lord Jesus Christ, God over All, blessed for ever* *. What other lofty Names are in many Places of Scripture attributed to *Christ*, agreeing to the one, true and essential *God*, and that

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* *Rom.* ix. 5.

He is particularly called *Jehovah*, that is, the Essential God, subsisting by Himself, may be seen hereafter in the INDEX of the Divine *Names* or *Titles* of *Christ*; in which, nevertheless, for Brevity's sake, there are but few of them enumerated: whereas it could be easily shewn, that *Moses*, the *Prophets* and the *Psalms*, are full of clear Testimonies of the *Divinity* of *Christ*. May it please God to open the Hearts of many to attend diligently to this important Affair. But from what hath been said, it is abundantly manifest, that the *Conclusion* above made remains firm, *viz.* That *Jesus Christ is the true, the essential, and living God*; because it appears clearer than Meridian Light, not only from the plain Words of *John*, (which way soever they are placed and turn'd) but also from the universal Testimony of all the Holy Writings. Why therefore doth blind and wretched Reason take such Pains to depreciate and deny the *Lord, by whom are all Things, and we by Him* *? May we not hence conclude, how fearful and dangerous it is for any one to go about to read the Holy *Scriptures* but as an humble and meek Disciple, whose Part it is, without Contradiction, to believe the Things which the Scripture delivers us in clear and perspicuous Words. But tho' the

* 1 Cor. viii. 6.

the two Arguments now alledg'd, are abundantly sufficient to convince and satisfy the Mind, concerning the true and essential Divinity of *Christ*; yet there still remain, in the Beginning of this Gospel, many more of no less Conviction to the Heart, which now follow.

S E C T. L.

The Third Argument.

“ H E, by whom all Things were made,
“ and without whom nothing was made,
“ that was made, is equally with the *Fa-*
“ *ther* the only true and *Almighty God.*
“ But *Christ* is *He*, by whom all Things
“ were made, and without whom nothing
“ was made that was made: Therefore
“ *Christ* is the only true and *Almighty God.*”
No Man hath any Reason to doubt of the Truth of the major Proposition; for every one can easily understand, that He, by whom all Things (that are out of God, or may be said to be created) were created, cannot possibly be any other, than the true, essential, and *Almighty God.* But perhaps *Reason* will seek for a Subterfuge in the word *By*, and say, that He who *Himself* created All Things, must indeed be the only true and *Almighty God*; but that He *by whom* all Things were created, must

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must be said to have first received Power and Efficacy from One Higher than Himself, by the Advantage whereof afterwards, and so not from his own Power and Vertue, nor from Divine Omnipotence properly so called, created all Things: Therefore that He cannot be called the True and *Almighty God, by whom*, as by an Organ and *Instrument*, all Things were made; but that the True and *Almighty God* made use of Him as an Instrument, and so created all Things by Him. That this Objection may be the more solidly answer'd, the major Proposition might thus have been formed, with so much the greater Emphasis: "To whom the Creation of
" Heaven and Earth, yea, the Creation of
" all Things that are in Heaven and Earth,
" without Exception of any Thing crea-
" ted, is ascribed, not so only as effected
" by *Him*, but as to the *Creator Himself*;
" and indeed in such a way, that it could
" not be assigned to any other after a more
" sublime manner: He is the only True,
" Omnipotent, and *Essential God*." Every one sees, that This cannot be said of an Angel, nor of any Thing else, that may be used as an Instrument; but 'tis manifestly clear, that This is affirmed of *Christ* in the Holy Scriptures. Therefore as St. *John* says, *all Things were made by the Word, and without Him was not any*
Thing

Thing made, that was made; so St. Paul declares these Things more at large: * *By Him were all Things created, that are in Heaven, and that are in Earth, visible and invisible; whether they be Thrones, or Dominions, or Principalities, or Powers: all Things were created by Him, and for Him. And He is before all Things, and by Him all Things consist.* Note here in the first Place, for hence it may thoroughly be understood, that such Things as these cannot be spoken of a meer Instrument, nor of an Angel, nor of any other Thing which is not God Himself. For He, by whom not only all Things, but for whom all visible Things were created, nay, who is before all Things, and by whom, or in whom all Things do consist, (or are preserv'd in their Being) He, I say, can by no means be created, but must Himself be the essential God: and this is *Christ* himself. Note then, that as St. Paul says by *whom* also (in the oblique Case) *he made the Worlds* † (*τῶς αἰῶνας*, *secula*, *the Ages*, whatsoever is in any manner circumscribed by Time:) So he presently after affirms of Him, (in the Nominative Case) that *He, as the Brightness of his Glory, and the express Image of his Person, upholdeth all Things by the Word of his Power*; so that nothing can subsist, unless

* Col. i. 16, 17.

† Heb. i. 2.

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unless it be supported by his powerful Word; which certainly is not the proper Work of any created Being, but of the living God alone: For he does not here say *by whom*, but *who* (the Son, there spoken of) *upholds all Things by the Word of his Power*. And if you still desire farther Proofs, turn your Eyes immediately to the following Quotations, and observe, that the Holy Spirit does not so tie himself to the Use of the Particle *by*, but attributes unto Christ the Work of Creation simply, in the Nominative Case, speaking of the Son thus: *Σὺ κτίεις, * Thou, Lord, in the Beginning (or of old) hast laid the Foundation of the Earth, and the Heavens are the Work of thy Hands. They shall perish, but thou shalt endure (but thou remainest) and they all shall wax old like a Garment, and as a Vesture thou shalt change them, and they shall be changed. But thou art the same, and thy Years shall have no End.* Therefore is not He, who laid the Foundation of the Earth, and whose Handy-work the Heavens are, who shall change the Heavens themselves; and who always remains the same; the Eternal, the Living and Almighty God, *with whom is no Variableness †?* Now it is evident beyond all Controversy, that these Things are spoken of *Christ*, for the
Epistle

* Psalm cii. 25, &c.

† James i. 17.

Epistle to the *Hebrews* avers it in express Words; and it is acknowledg'd by All, that the cii^d *Psalms* is to be understood of the *Messiah*. If any one shall object, that these Things are spoken of the *New Creation*; he should know, that neither the *τὸ πρῶτον ἀρχαίς*, in the *Beginning*, nor this *Change* or *Transmutation* of *Heaven and Earth*, nor the Things that go before, can suit with such a Suggestion. But if *Christ* be He that laid the Foundation of the *Earth*, &c. what, I pray, can be more evident, than that *Christ* himself is the true, essential and Almighty God? May we not say to Him; * *O Jehovah, thou art our Father: we are the Clay, and thou our Potter, and we all are the Work of thy Hand?* Cannot we perceive that it is *Christ*, of whom it is said, † *Thy Maker is thy Husband, (the Lord of Hosts is his Name) and thy Redeemer, the Holy One of Israel, the God of the whole Earth, shall He be called?* Behold! thus the Prophetic Spirit speaks of *Christ*, and instructs us how we ought to celebrate and resound the Glory of the *Son of God*, with a Name and Titles worthy of Him. For who, I beseech you, is the Husband of the Church? Is not *Christ* so denominated in the very Institution of Matrimony? Does

* *Isai.* lxiv. 8. † *Isai.* liv. 5.

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not St. Paul say, * *This is a great Mystery: but I speak concerning Christ and the Church. And I have espoused you to one Husband, that I may present you as a chaste Virgin to Christ †?* It is manifest that That Man does not understand the whole Oeconomy of God in the Old and New Testament, nor has he perceiv'd the *Mystery of Christ* in the Scriptures, who denies, that *Isaiab* doth comfort and encourage the Church, by representing *Christ* to her as *her Husband*, who is likewise *her Maker*, and not only as her Husband, but also her *Redeemer*, *טור לנג* which is the proper Work and Office of *Christ*, and shadowed in the Law by Types. Compare also here *Isa. lxii. 5.* but he calls this Person, from the Work of Creation, *the God of the whole Earth*; yea, he affirms that this their Redeemer, the Holy One of *Israel*, should be called *the God of the whole Earth*, whose Name he had called *יהוה* *Jehovah*, the essential God, the *God of Hosts*. And the Holy Scriptures are full of the like Expressions, wherein the *Messiah* is set before us as *Creator*; but there is not so much as one Text in all the Sacred Writings, in which *Christ* himself is said to be a *Thing created*, or that *He was made by God*. *Jerome* has most fully vindicated, by rightly tran-

* *Eph. v. 32.*

† *2 Cor. xi. 2.*

translating one Word of the authentick Hebrew Text, that Place in *Prov.* viii. 22. which *Arius* hath very much abused. For whereas *Arius* out of some Copies of the Version of the LXX Interpreters, reads it thus; *Κύριος ἔκτισέ με ἀρχὴν ὁδῶν αὐτοῦ*, i. e. *Jehovah creavit me initium viarum suarum*, i. e. *The Lord created me the Beginning of his Ways*: *Jerome* has to this most rightly opposed the Hebrew word *יְנִיף* (to which the Translation ought to have been entirely agreeable) which Hebrew word does not at all signify *creavit me*, *created me*, sed *possedit me*, but *possessed me*; by which Interpretation he has also answer'd that Place in *Ecclus.* xxiv. 9. *Πρὸ τοῦ αἰῶνος ἀπ' ἀρχῆς ἔκτισέ με*: *Ante seculum à Principio creavit me*, i. e. *He created me from the Beginning before the World*; inasmuch as this was taken from the wrong Version of the Hebrew word just mention'd. [Note, the English Translation runs thus: *Prov.* viii. 22. *The Lord possessed me in the Beginning of his Way, before his Works of old.*] If a Man's Mind be so enlighten'd by the Lord, that he comes to understand the Prophecies concerning the *Messiah*, or the Scriptures which speak of Him, he will then easily know, that the cth Psalm is nothing else but an Acclamation of the Prophetick Spirit, which relates to

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the *Messiah*; saying, *Make a joyful Noise unto the Lord, all ye Lands: serve the Lord with Gladness, and come before his Presence with Singing. Know ye that the Lord he is God, it is He that hath made us, and not we our selves; we are his People, and the Sheep of his Pasture.* He will then also easily understand that *Moses* sang not of any other Person: *Psal. xc. 2, 3. Before the Mountains were brought forth, or ever thou hadst formed the Earth and the World: even from everlasting to everlasting thou art God. Thou turnest Man to Destruction, and sayest, Return ye Children of Men.* Is it not the Voice of the blessed *Son of God*, which the Dead in their Graves are one Day to hear, and come forth? And if there be any one, to whom these especially, or any other the like Places of Scripture may not seem so clear and perspicuous, as to be convinced immediately from them of the *Omnipotence and Divine Glory of Jesus Christ*; he ought not from hence to conclude, that others may not have a greater Conviction of Mind from them, but he ought humbly to pray to *God* for a better Understanding of his *Word*: so He will in due time open his Eyes more and more, that he may be able to find every where in *Moses* and the *Prophets*, the clearest Testimonies

timonies concerning the *Omnipotence* and *Majesty* of *Christ*; as *St. John* in the Beginning of his Gospel, already considered by us, furnishes an Example of this Matter from the first Chapter of *Genesis*, where certainly another Person, who by his own Reason, void of Divine Light, should attempt this, will not be able to discover from thence the *Eternal Divinity* and *Omnipotence* of *Christ*. In the mean time, it is the Duty of every one to be contented with those plain and open Testimonies which we have produced above, and most carefully to beware that he deny not any Thing to *Christ*, which the *Holy Spirit* adjudges by clear and evident Words to belong to Him. Therefore although from this manifest Proof of the minor Proposition, the Conclusion stands firm and uncontrollable, that *Christ*, being *the Maker of Heaven and Earth*, is the True and Almighty God; yet still this Scruple, which some may perhaps have, is to be more solidly removed. It is asked, but why does *John* use the Particle *by*; or why does he say, *all Things were made by Him*, and not rather, *He made all Things*? And for what Reason does the Scripture also elsewhere in this very Matter use this Particle *by*? To which it is answer'd, that this was not done in any wise to derogate from the *Majesty* of *Christ*,

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Christ, whereto corrupt Reason most shamefully bends; forasmuch as without any Controversy it is written of *Almighty God*, * *Of Him, and through Him, (or, by Him, δι' αὐτοῦ, per eum) and to Him, are all Things; to whom be Glory for ever. Amen.* In like manner it is written; † *It became Him, for whom are all Things, and by whom are all Things, in bringing many Sons unto Glory, to make the Captain of their Salvation perfect through Sufferings*: Not to mention now any more Places of Scripture. But the Holy Scriptures do the rather use this Particle, that we may thereby acknowledge the *Glory of Christ*: as also the Scope of this Particle by is manifest from *Col. i. 16—20*. This is most evidently seen in *St. John*: For after he had assigned *Eternity to Christ*, and had declared Him *Equal to the Father* in his Divinity, as being of the same Essence with Him, he ascribes also the same *Omnipotence to Him*, which is due to the *Father*, and makes not the Particle *per, by*, to derogate more from his Divine Majesty, than the Particle *apud, with*, which he uses in the 1st and 2^d Verses of his Gospel. Nay, when he had already in express Words assigned to the *Son* Eternity, and the true and essential Divinity, he knew well, that the Sense of the

* *Rom. xi. 36.*

† *Heb. ii. 10.*

the 3^d Verse could not be understood of any other than the divine Omnipotence. But by reason of the *Mystery* of the *Father* and the *Son*, * who are of the same Essence, but distinct in their *Personality*, he uses in this Place the Particle *with*, as well as that of *by*, and makes *Christ* himself to be his own Interpreter, † saying to the *Jews*; *My Father worketh hitherto, and I work.* But to the *Jews*, who easily perceived from this Saying, that he did not call *God* his *Father* after a common way of speaking, but that He made himself *equal* with *God*; He said moreover, *Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do; for what Things soever he doth, these also doth the Son likewise.* By which Words indeed *Christ* honoureth his *Father*, but teaches at the same time, *ver. 23. that all Men should honour the Son, even as they honour the Father. He that honoureth not the Son, (understand, even as he honoureth the Father) honoureth not the Father which hath sent him.* Likewise in *St. Paul's* Epistles, when the Particle *by*, is used concerning the *Son*, it is so clearly signified by other Words, and so sublime a Sense is given to it, that any one may easily perceive he

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does

* Col. ii. 2.

† John v. 17, 19.

does nothing else, but propose the Order of the divine Operations, and declare, that all Manifestation of the *Father*, both in the Kingdom of Nature and Grace, is made *by* the *Son*, and *in* the *Son*, as the eternal *Word* of *God*. And as long as this is not understood from the *Word* of *God*, so long also it is not understood as it ought to be, what *Christ* is, and what is obtained by Him.

S E C T. LI.

The Fourth Argument.

“ THE first Principle or Cause
 “ Original of Life is the true and essen-
 “ tial God: The *Word*, as by which all
 “ living Things were created, is the first
 “ Principle or Cause Original of Life;
 “ therefore the *Word* is the true and es-
 “ sential God.” Or, “ He by whom all
 “ created Things do live, and who gives
 “ Life to all created Things, must be God:
 “ The *Word* gives Life to all Creatures;
 “ Therefore the *Word* must be God.”
 By this twofold way of Reasoning, the Reverend *John Arndius* forms his Conclusion from the Words of St. *John*. No one could doubt of the major Proposition, who would but a little consider it. For indeed a Man's Reason cannot conceive, how to be the first Original or Principle of

of Life, or to be Him by whom all created Beings do live, and who gives Life to all created Things, can be assigned to any other than the living God. Whence God is not only wont to be called in the Holy Scriptures *the living God* *, but the Origin and Fountain of Life is also attributed to him alone, as *David* says; † *With thee, (ἦν μετὰ θεοῦ, with God, Joh. i. 2.) is the Fountain of Life.* By which *Fountain of Life*, no other indeed but *Christ* is in this Place to be understood. But if any one should not be perswaded of this, yet he cannot deny but that the Fountain and Beginning of Life is to be ascribed to God alone, all other Beings, which cannot be said to be God, being excluded: With which Place ought to be compared, *Jer. ii. 13.* where it is said, *They have forsaken me, the Fountain of living Waters*; which it is manifest can't be understood of any other, but of the living God. As to what now belongs to the minor Proposition, we are plainly enough taught in the New Testament, where we ought to seek this Fountain of Life, or Source of living Waters. For thus *Christ* says to the *Woman of Samaria*, *John iv. 10.* *If thou knewest the Gift of God, and who it is that*

* *Deut. v. 33. Job. vi. 57. 1 Sam. xvii. 26.*
 † *2 Kings xix. 4, 16. Psal. xlii. 3. Job. i. 2.*
 ‡ *Psal. xxxvi. 9.*

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that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living Water: and ver. 14. Whosoever drinketh of the Water that I shall give him, shall never thirst; but the Water that I shall give him, shall be in him a Well of Water springing up into everlasting Life. This is what John saith: In Him was Life, (Joh. i. 4.) If any one would so understand these Words, as if nothing else were meant by them, but what is wont to be said of any other living Thing, to wit, *that there is Life in it*, it is most evident, this was not the Thing that John was concern'd about: For what had he said worthy the mentioning? How would this agree with what he had said before? How with what follows, where this *Life* is called the *Light of Men*, (Joh. i. 4. latter part): Wherefore by this Expression, [that in Him (*i. e.* in *Christ*) Life is said to be] something more *sublime* must necessarily be denoted, to wit, *the very Origin of Life*, which cannot be in any created Thing, but is in *Christ*, as the true and essential *God*. But if some would still interpret these Things no farther than that therefore only there is *Life* in *Christ*, because He hath taught other Men the *Way of Life*, every one must perceive that such an Interpretation is very far from reaching the Intention of St. John, since
neither

neither this so agrees with the preceeding and following Words, that it should be taken for their adequate Meaning. And might not the same Thing have been said in this Sense of *John the Baptist*? But since this remarkable Predicate is plainly in the Text denied to *John the Baptist*, but is given to *Christ*, tho' *John*, by the Testimony of *Christ* himself, was the greatest that were born of Women; certainly 'tis evident, that by this the Text instructs us, that *Christ* is more than a meer Man; that the Principle of *Life* is to be sought for in Him, and cannot be looked for in any created Thing. Truly these, and other the like Interpretations, are so managed, that it is easy for every one that considers them without prejudicate Opinions to know, that the *sublime* Declarations which are here made of *Christ*, are by such Interpretations extremely, and as far as can be done by corrupt Reason, industriously extenuated. Therefore let the Matter be consider'd as it plainly appears in the Text with its Connexion, and it will be easily and without Trouble perceiv'd, (1.) That these Words, *In him was Life*, flow from the antecedent Words. Now in the former Words, the *Eternity* of the *Son*, his true and essential Divinity, and his *Omnipotence*, are by *John* in plain Words set before our Eyes,
(of

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(of all which we have already discoursed) from Thence therefore now properly follows what St. *John* here affirms concerning the Word, to wit, that *in Him was Life*, as in the Eternal, Essential, and Almighty God, together with the *Father*. But especially this latter Assertion, (*in Him was Life*) is most closely conjoined with his *Omnipotence*, which shews itself in the Creation of all Things. And hence (2.) it clearly follows, that St. *John's* Meaning was this: As all Things were made by the *Word*, and without *Him was nothing made that was made*; so neither was Life made or produced in any created Thing without the *Word of God*, in whom the Fountain and Origin of Life in such a manner is, as out of Him to transfuse itself into Things created, and thereby to impart Life to them: Which if we diligently consider, we shall easily perceive (3.) This also to lie hid in the Words of *John*; that the Son of God, in his eternal Generation from the *Father*, in which he has his Divine Essence, had *Life* also from *Eternity*, as he himself says; Joh. v. 26. *As the Father hath Life in Himself, so hath he given to the Son to have Life in Himself.* Therefore this Fountain of Life, the *Word of God*, which hath imparted Life to his Creatures, is an eternal Fountain flowing out of the
eternal

eternal Generation from the *Father*. On which Subject the Reverend Dr. *Spener* hath discoursed with great Solidity, in his Sermon concerning the eternal Generation of the *Son of God*. Wherefore (4.) this also is contained in the Words of *John*: that this Life, which flowed from this eternal Fountain into Things created; does also preserve the Things that are created; as for that Reason St. *Paul* says, * *by Him all Things consist*: and † *He upholdeth all Things by the Word of his Power*: And from the same Foundation, ‡ *Thou hidest thy Face, they (the Things created) are troubled; thou takest away their Breath, they die, and return to their Dust. Thou sendest forth thy Spirit, they are created: and thou renewest the Face of the Earth*. Hence also the Son of *Sirach* introduces this *Word of God* speaking in this manner: || *I came out of the Mouth of the most High, and covered the Earth as a Cloud. I dwelt in high Places, and my Throne is in a cloudy Pillar. I alone compassed the Circuit of Heaven, and walked in the Bottom of the Deep; in the Waves of the Sea, and in all the Earth*. The Reverend *John Arndius*, in his *Evangelical Postill*, writes excellently on this Subject: "All Things are full of God, and they live, are,

* Col. i. 17.

† Heb. i. 3.

‡ P^sal. civ. 29, 30.

|| Ecclus. xxiv. 3—9.

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“ are, and are moved in *God*, more than
“ in themselves. For as He hath by his
“ Word ordered and created all Things in
“ their Nature and Essence, so hath He
“ not withdrawn his Word and Virtue
“ out of them, as a Shoemaker does the
“ Last out of the Shoe he has made, but
“ hath left his Word in all Things, that
“ He may preserve and govern all Things,
“ impart to, and sustain them in their
“ Nature and Essence; that thereby they
“ may live, move, and encrease. We,
“ and all created Things, are like a Sha-
“ dow, that receives its Motion from the
“ Body, or the Tree it relates to. The
“ Tree being in motion, the Shadow also
“ moves; *in God we live, and move, and*
“ *have our Being*, Acts xvii. 28. Where-
“ fore the *Word of God*, is the Spirit,
“ the Virtue and the Hand, in all living
“ Things, or it is the very Efficacy of
“ Life. Take away the Word, their Life
“ is gone, and they must of Necessity pe-
“ rish, *Psalms* civ. 29, 30. Here there is
“ need of a sublime Understanding, to
“ know how all Things live in the Word,
“ by the Word, and from the Word, as St.
“ *Paul* tells the *Romans*, Chap. xi. 36. *For*
“ *of Him, and through Him, and to Him*
“ *are all Things.*” And the same Author,
Lib. IV. c. 6. concerning *True Christia-*
ning

“ning Power of God, is that *Word*, by
“which all Things were created. By the
“*Word of the Lord, the Heavens were crea-*
“*ted, and all the Host of them by the Breath*
“*of his Mouth*, Pf. xxxiii. 6. This *Word*
“which *God* spake, did not vanish away,
“and was not a meer Sound only; but was
“the *Life* of all created Beings, remain-
“ing with them, and is that Power which
“preserveth all Things; according to that
“of St. Paul, Heb. i. 3. *The Lord uphold-*
“*eth all Things by the Word of his Power.*
“For as the Shadow depends upon the
“Tree, so does our *Life* depend upon
“*God.*” Herein consists the Founda-
tion of all true *Wisdom*; so that whatso-
ever obtains the Name of *Wisdom*, is coun-
terfeit and vain, unless it has *Christ* for
its Foundation, as the Principle of all
Life, and by whom all Things consist.
Wherefore St. Paul having laid this Founda-
tion in his Epistle to the *Colossians*, ch. i.
ver. 15, 16, 17, admonishes them thus,
chap. ii. 8. *Beware lest any Man spoil you*
through Philosophy and vain Deceit, after
the Tradition of Men, after the Rudiments
of the World, and not after Christ: and
he subjoins the Cause; *for in Him dwel-*
leth all the Fulness of the Godhead bodily:
and ye are complete in Him. Of so great
moment is it, that in *Christ* *Life* is said to
have been, to be, and always will be; and
that

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that without Him all Things are dead: from which Doctrine, we must of necessity come to the Knowledge of his *supernatural Glory*. But as our natural Life has its Origin from the eternal *Word of God*, and is preserved by It alone, so (5.) the same Word is also the Fountain and Beginning of *spiritual Life*: For we are all by the Fall of *Adam* liable to Death, as *St. Paul* expressly teaches, both in his Epistle to the *Ephesians*, chap. ii. and in that to the *Colossians*, chap. ii. Therefore Christ is not only the Way, by which we escape to Life, nor only the Truth in which we reach to it, but He is also the *Life* itself; or Life is so in Him, as *John* speaks, that He raises and revives from spiritual Death (*Ephes. ii. 1.*) yea, that He not only bestows Life, but also is Life itself, and remains in them who believe in Him. Hence *St. Paul* says; * *I live, yet not I, but Christ liveth in me*: And, † *To me to live is Christ*. But altho' this spiritual Life is properly the true Life, and natural Life, being subject to Corruption, and a Curse, cannot be said to be the true Life; but rather Man, considered according to Nature, as the Son of Wrath, is alienated from the Life of God; ‡ Yet this spiritual and in itself truest Life, is hid with *Christ in God*, until *Christ* our Life shall be

* *Gal. ii. 20.* † *Philipp. i. 21.* ‡ *Ephes. iv. 18.*

be made manifest, and then also we being made manifest with Him, shall become *glorious* *. Wherefore (6.) also the *Life of Glory* is in *Christ*, I say, of eternal and infinite Glory, when *Christ* shall be glorified in his Saints, and come to be admired in all them that believe †. This Life is in the *Son*, as *John* declares. Therefore from all that has been said, the Argument of this Section runs the more clearly thus. “ *He* in whom as the eternal *Son of God*, and the Creator of all Things, is the Beginning of all natural and spiritual Life, yea, the Life of future Glory, and in whom all natural and spiritual Life, as likewise the Life of eternal Glory, does consist; *He* is the true, essential, and the *living God*. All these Things are most clearly demonstrated concerning *Christ* out of the Holy Scriptures: Therefore *Christ* is the true, essential, and *living God*.

S E C T. LII.

The Fifth Argument.

“ *H E* that is the *Light* of all Men, illuminating all Men, the *true Light*, in respect of whom all created Light, even
K “ *John*

* *Col.* iii. 3, 4.

† *2 Theff.* i. 9, 10.

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“ *John the Baptist* (who otherwise was a
“ *burning and a shining Light*) ought to
“ be reputed as no *Light* at all, or as a
“ *Shadow* only; and who is the Origin of
“ *Light*, and the true *Light of Life*, with-
“ out whom all Things remain in *Death*
“ and *Darkness*: *He*, together with the
“ *Father*, is the true and essential *God*.
“ *Christ* is that *Light*, of which all these
“ Things are clearly expressed in *Holy*
“ *Scripture*: Therefore *Christ*, together
“ with the *Father*, is the true and essen-
“ tial *God*.” The first Proposition like-
wise can't be denied: For altho' otherwise
the word *Light* in the *Holy Scriptures*,
is sometimes taken, not only for that
Light, which *God* created on the first
Day, and for the *Light of the Sun* and
of the other *Stars*, as also for the natural
Light of the Day, but also in a spiritual
Signification, for Men divinely enlightned,
especially for those whom *God* makes use
of as *Instruments* for the *Conversion* and
Illumination of many other *Persons*: yet
the Description of *Light* abovemention'd,
is so framed, that it cannot possibly suit
with any *Man*, or *Angel*, or with any
other created *Being* whatsoever. Yea, in
these two Denominations of *Life* and
Light, (if they be described after so *sublime*
a manner, as *Life* is described in the for-
mer Argument, and *Light* in this) the
whole

whole Work of Redemption is founded, or all Mankind are deliver'd from Death and Darknes, and translated into the Kingdom of Life and Light. Which great Work, no created Being could by any means, much less by itself, possibly achieve; as neither is it assigned to any created Thing in all the Holy Scriptures. Since therefore it most evidently appears, that *Christ* is that *Light* which illuminates all Men, and from which all other Light is deriv'd, as from its Fountain, and which translates from the Darknes of Death into the *Light* of *eternal Life*, and does all this by itself; the Conclusion remains firm; that *Christ*, together with the *Father*, is the true and essential *God*. Now here *St. John* witnesses concerning *Christ*, that He is the *Light of Men*; and he explains himself by saying, that this *Light* illuminates all Men: (*Joh. i. 9.*) Nay, he does not simply affirm of *Christ*, that He is the *Light* of Men, but after he had described his *Eternity*, his true *Godhead*, and his *Omnipotence* in the Work of the Creation, and from this last Attribute especially, had propounded Him as the Origin of *Life*; he adds, with a wonderful and holy Emphasis, *And the Life was the Light of Men*, (*Joh. i. 4.*) By which he teaches, that *Christ* as the *Light* *was* then present in the Beginning, and as soon

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as Men were made, (and so before the Fall) he was the Light of Men. And when this Light (*Christ*) seem'd to have disappeared after the Fall, yet nevertheless this Light still *shineth* (*patet*) in the Darkness, altho' *the Darkness comprehend it not*. This sublime Predicate by the Word *Light*, obtains now a higher and more excellent Signification, than it carries with it in many Places of the Holy Scriptures. For Things created are indeed called Lights; but where is it said of Man, or of any other created Being, that in it is *Life, and that this Life is the Light of Men*, which shined in them before the Fall, and that after the Fall it remained always the same, and of itself immutable; that it shines, tho' the Darkness comprehend it not: the Light of Men before the Fall, and a Light illuminating them again, and rescuing them out of Darkness after the Fall? We may from thence draw such a Conclusion, as *St. Paul** does in arguing the same way, when he would make known the *Divine Glory of Christ* from hence, that *God* in all the Holy Scripture is never said to have spoken so to any *Angel*, as he spake to *Christ*. (*Psal. ii. 7.*) wherefore this Expression of *St. John* now mention'd, clearly imports, that *Christ* is also the *Origin* of all

* *Heb. i. 3.*

all Light. For as it naturally follows from his *Power* of creating, that in Him is not only Life, but the Principle of Life; so from the same Power, it no less naturally follows, that He is not only *Light*, but also the Principle of Light: from whence also 'tis attributed to Him, as the Origin of Light, that he illuminates all Men. And tho' it might have been sufficient for St. *John* to have testify'd so plainly and clearly of Christ as the Eternal Light, the Source of all Light, the vivifying Light, and the illuminating Life; yet we find, it was his chief Concern, after he had once called Christ the Life and the Light of Men, to describe this Light more fully, that it might be understood in so sublime a Sense, as cannot be referr'd to any created Thing. Therefore in the first Place he alledges *John the Baptist*, who appeared so great a Light among the People of the *Jews*, that *there went out to Him Jerusalem, and all Judea, and all the Region round about Jordan; and were baptized of Him in Jordan, confessing their Sins* *. Nay, that not only the People thought highly of Him, so that even the Scribes and Pharisees were afraid to say *that his Baptism was of Men* †; but that also *Christ* himself called him *λύχνος*, a
K 3 Light,

* *Matt.* iii. 5, 6.

† *Matt.* xxi. 24, 25, 26.

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Light, and indeed with a great and singular Emphasis, *a burning and a shining Light*, (Joh. v. 35.) Moreover, it deserves well to be minded, that a long time after our *Saviour's Resurrection*, the Effusion of the *Holy Ghost*, and the first Publication of the *Gospel*, there were many Persons, who were taught only the Baptism of *John*, so that *Apollos* himself, an eloquent Man, mighty in the Scriptures, and also fervent in the Spirit, who spake and taught diligently (*ἀκριβῶς*, accurate, accurately) the Things of the Lord, is said to have known only the Baptism of *John**: In like manner St. Paul at *Ephesus*, † found certain Disciples, who had not so much as heard, whether there were any Holy Ghost, being baptized unto *John's Baptism*. Which singular Circumstances, and many others, may teach us how great, and how excellent a Light *John the Baptist* was, and that his Reputation among the People, (who would have had Him for their *Messiah*, which he altogether declined) did not expire with his || Life. Whence it may more easily be understood, what Motive occasion'd the Evangelist so industriously to name *John the Baptist*, and to give Him his due Praise; yet so to circumscribe it, that thereby there should be

* *Acts* xviii. 24, 25. † *Acts* xix. 1, 2, 3.
 † *Matt.* xi. *Job.* iii.

be no Derogation to the *Glory of Christ*: For of Him (*viz. John the Baptist*) tho' otherwise a great Light, he absolutely denies that He was *that Light*, but that *he only bore witness of that Light*. For it had by no means been sufficient to have said here, that *Christ* was a greater Light than *John*: but in this lay the Stress of the whole Matter; *who is the Light of Life*, the Origin of Light, the *true Light of the World*, that *Light*, without which all other Persons, and even *John* himself, tho' in some respects called Lights, are meer *Darkness*; *who*, I say, is this Light, which delivers from Death and *Darkness*; the saving, vivifying and *eternal Light*? Wherefore he simply says, that *John* was not *that Light*; which he could not have said, unless it had been his Intention to shew that he spake in this Place of Light, in a much more *sublime* Sense, than could be applied to any created Being. Nor thought he it sufficient to say, that *John* was not that Light, but shews that the whole Business and Office of *John*, was only by his Life and Doctrine *to bear witness of that Light*, and to point out as it were with his Fingers that *Light*, by which every mortal Man must be illuminated and enliven'd; which Power could neither be expected from him, nor from any other Creature. Nor does the Evangelist stop

here, but adds, that *Christ is that true Light, which illuminates every Man*, (Joh. i. 9.) But it may be asked, Was *John* then not a true, but a false Light? or, was that Light which *God* created on the first Day not a true Light? It was without all Doubt: therefore in this Place, the Word *ἀληθινόν*, [true] ver. 9. ascribed unto *Christ*, is to be received in a more sublime and excellent Sense; as He is called the *true Bread, which came down from Heaven, and giveth Life to the World, that whosoever believeth in Him should not die*; whence also He is said to be the *living Bread*, and to be *Meat indeed, and Drink indeed* *; as He is also called the *true Vine* †: and so in many other Examples. For *Christ* is the *Truth* itself ‡, and in Him is the *Fulness of Truth* ||. Nay, by those Words which we now chiefly consider, *St. John* explains himself, why he calls *Christ* the *true Light*, viz. because *He illuminates every Man*; which cannot be said of any other Light, howsoever in its kind It be not a false, but a true Light. But in all these Places, the Evangelist makes this Difference between *Christ* as the *true Light*, and *John*, or any other *Light*, that *Christ*, as the true Light, *illuminates Men of himself*, or infuses Light
into

* *John* vi. 32, 33, 50, 51, 55. † *John* xv. 1.

‡ *John* xiv. 6.

|| *John* i. 16, 17.

into their Minds, or kindles and excites it in them, which cannot be affirmed of any other Light, or of any created Thing. For that Reason he had said before, * *In Him was Life, and the Life was the Light of Men. Therefore as He hath Life in himself, so likewise hath He Light in himself; and as He can give Life to whom He will, so He can illuminate whom He will:* By which Expressions there are no Limits set to his universal Love, but his Glory is extolled. And as He is said by himself to have purged our Sins †, (which is a mighty Testimony of his *Divine Glory*) so He may be said no less truly, and from the same Principle, to illuminate Men by Himself. But concerning those who are meer Men, St. Paul speaks plainly otherwise; saying, ‡ *God, who hath said, that Light should shine out of Darknes, is he who hath shined in our Hearts, to give the Light of the Knowledge of the Glory of God, in the Face of Jesus Christ.* As in like manner Job saith, || *He puts Light in his Angels.* Hence therefore it farther appears, that *Christ* is called *Light*, by no way that can agree with Things created, but that He is the eternal and essential *Life*, and the saving *Light*; and so that this Appellation, as it is given to Him by St.

* *John* v. 21.

† *2 Cor.* iv. 6.

† *Heb.* i. 3.

|| *Chap.* iv. 18.

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St. *John*, cannot possibly be assign'd to any other, but only to the true, eternal, and essential *God*. But tho' St. *John* may seem abundantly to have shewn in how sublime a Sense he called *Christ* the Light, and that hereby he distinguishes Him from all created Beings; yet advancing farther, he makes this Matter still more evident: for he says of *Christ*, as the *true Light*, enlightning every Man, That this Light (as the comparing of the whole Context in *Greek*, and of other Places, especially *Job*. iii. 19. and chap. xii. 46. so requires) came into this World, to wit, as the Light of the World, * to enlighten and save it, or rescue it from Death and eternal Destruction, † to which it is subject. As afterwards it is said, *He came eis na israe, ad sua*, ‡ unto his own, that is, the House of *Israel*. Therefore, altho' this Doctrine that He came into the World as the Light of the World, be so expressed, as that his *Divine Glory* ought thence to be acknowledg'd, yet because some may perhaps wrest these Words contrary to the Mind of St. *John*, and falsly conclude from them, As if when *Christ* came into the World, He himself began Then to exist; he therefore presently subjoins, *He was in the World*; and by always adhering to the word *Light*, he most

* *John* viii. 12.
 ‡ *John* i. 11.

† Chap. iii. 17.

most clearly affirms concerning *Christ*, that He did not then begin to be the *Light* of the World when He came into it, but that He was the *Light* of the World before He came into the World; which cannot be asserted of a meer Man, or of any created Thing. For *John* hereby plainly teaches, that *Christ* is the *Eternal Light*, (even as He is the *Eternal Life*. * *And this Life* (viz. this *Eternal Life*) *was also the Light of Men, and was in the World*;) by which Words there is a clear Testimony given to the true *Godhead* of *Christ*. Moreover, he adds, *and the World was made by Him*, (*Joh. i. 10.*) And thus again he uses the word *Light*; and calls this *Light* the *Maker* of the World, as he had before said of the *Word*, *that all Things were made by Him*: And when he subjoins, *but the World knew Him not*, he manifestly uses the same Complaint which the Prophets often made, that mortal Men would not acknowledge their Creator and Preserver. Thus, among others, *Isaiab* begins his Prophecy; *ch. i. 2, 3. Hear, O Heavens, and give Ear, O Earth, for the Lord hath spoken; I have nourished and brought up Children, and they have rebelled against me! The Ox knoweth his Owner, and the Ass his Master's Crib: but Israel doth not know,*
my

* *John* i. 9, 10.

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my People doth not consider. Pray, who can turn his Thoughts in any measure to the Consideration of these Things, and not presently perceive how powerful an Argument of the Divine Glory of *Jesus Christ* is to be found in the Words of *St. John*, when he says; *The World was made by Him, but the World knew Him not?* But as *John* attributes to *Christ*, as the Eternal Light, the Creation of the World, and consequently Omnipotence; so *Paul* represents *Christ*, as the *Word of God*, and attributes to him Omniscience, as to the essential and eternal Light, glittering and shining every where, even in Darkness, and says, *that He is a Discerner of the Thoughts and Intents of the Heart.* Neither is there any Creature that is not manifest in his Sight: but all Things are naked and open to the Eyes of Him*. Which Assertion cannot be used of the written Word; and therefore he adds, *with whom* (to wit, *Christ*, the eternal Word of God) *we have to do.* Therefore when *Christ* is said to be the *Light*, his Omniscience is thereby comprehended, (which also his Disciples acknowledged, and professed to be in Him; which *Christ* would not have suffered them to do, if it had been an Error in them: see *Job.* ii. 24, 25. chap. vi. 64. and xvi. 30. See also a most clear Testi-

* *Heb.* iv. 12, 13.

Testimony of his Omniscience, in *Rev. ii.* 18, 19. where the *Son of God* speaking, *ver. 23.* says, *that He is the Searcher of the Reins and the Hearts*, which in all the *Holy Scriptures* is wont to be alledged as the peculiar and chief Property of *God †*. This again is a most evident Testimony of his true and essential *Godhead*. Wherefore also *St. Paul*, in the Place now alledged out of his Epistle to the *Hebrews*, distinguishes Him from all created Beings, nay, he puts all Things that are created before his *All-seeing Eye* as their Creator, who throughly inspects all Things. Who dares affirm this of any Thing that is created? But if any one will here consult the Collation above made of the Words of *St. John*, with other Places of the Old and New Testament, he will be so much the more convinc'd of the truly Divine Glory of our *Lord Jesus Christ*, and will thereby the more readily obey Him, who cries out, and says; *He that believeth on me, believeth not on me (only) but on Him that sent me. And he that seeth me, seeth Him that sent me. I am come a Light into the World, that whosoever believeth on me should not abide in Darkness*. And I am the Light of the World: he that followeth me, shall not walk*

† *Psal. vii. 9. Psal. cxxxix. tot. Jer. xi. 20. chap. xii. 3.*

* *John xii. 44, 45, 46.*

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walk in Darkness, but shall have the Light of Life * : which Words cannot be understood, but of the Origin of *Life* and *Light*, and consequently of the true and essential *Godhead* of *Jesus Christ our Lord*.

S E C T. LIII.

The Sixth Argument.

“ *HE*, of whom *St. John*, and with
“ him all the Servants of *God*, in the
“ Old and New Testament, unanimously
“ testify, that all Men ought to *believe*
“ in Him, and that after so excellent
“ a manner, as no other Thing can be
“ believed in without the most heinous
“ Crime of *Idolatry*; since the Faith
“ required to be in Him, comprehends
“ all the *Duties*, which are to be per-
“ form'd to the *living God* alone: *He*, I
“ say, is with the *Father*, the true, the
“ living and essential *God*. But in *Christ*
“ such a *Faith* is required: Therefore
“ *Christ* is with the *Father* the true, the
“ living, and essential *God*.” The major
Proposition is without all Doubt and Con-
troverſy; for *God* cannot be repugnant to
himself: and ſince in his *Word* he names
the Crime of *Idolatry* among the moſt
grievous and deteſtable Sins, it cannot rea-
ſonably

* *John* viii. 12.

sonably be imagin'd that all his Servants and Witnesses, sent and instructed with Evidence by himself, should set up and unanimously establish the superstitious Worship of any *created* Thing. Therefore in the major Proposition it is only to be observ'd, that there is no Question here, whether Faith is to be given to a Man, or to a created Being; or whether 'tis not so far lawful to believe in any of God's Messengers, that one may receive their Words as true, and use them for Doctrine, Reproof, Correction, and Comfort. For every one already knows, that this *Faith* is rather commanded by God; and therefore 'tis not to be looked on as Idolatry, if in obeying the Divine Command, we believe the true *Prophets* of God, and the Servants sent by Him: Nay, God will not suffer him to go unpunish'd, who refuses to do this. Therefore in the major Proposition it is most clearly shewn, what *Faith* is required, to wit, such a *Faith* as is *not* to be given to any *created* Thing, without the Crime of *Idolatry*, and which comprehends all the Duties which are to be paid to God alone. When therefore it is evident, that such a *Faith* in *Christ* is required in the *Holy Scriptures*, certainly it cannot be, that any Man should conclude otherwise, than that *Christ*, being of the same Essence with the *Father*, is
to

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to be honoured and adored with the *same* *Worship*. This is therefore what is now to be demonstrated ;

That we ought to believe in Christ ;

This Belief all the *Holy Scriptures* inculcate :

But *Christ* calls Men to Himself, the *Apostles* in like manner exhort them to have *Faith* in Him alone ;

But the whole Scripture requires,

That we should so believe in Christ,

As to live and die to Him alone :

That we commit our Souls unto Him ;

That for his sake we renounce all Things ;

That we *love* Him above all Things ;

That we place our Trust in Him, as in *God* himself ;

That we devote our whole *Heart* unto Him :

That we serve Him in Righteousness, Peace, and Joy through the *Holy Ghost* :

That we worship Him in like manner as the *Father* :

That we be *baptized* into Him, as well as into the *Father* :

That by his Power we believe, by his Operation we be born again, and by his Gift be illuminated with the *Holy Spirit*, and preserved in the true *Faith* :

That we acknowledge Him to be the *Creator* and *Restorer* of all Things :

And

And lastly, that we honour Him, as He who gives Men Life, who appoints them to die, and who raises them from Death by his own Power, either to give them *eternal Life*, or to punish them with *eternal Damnation*.

1. That all the *Holy Scriptures* inculcate upon Men this *Faith in Christ*.

In the Beginning of St. *John's Gospel*, (*ver. 7.*) it is said of *John the Baptist*; *He came for a Witness*; that is, *to bear witness of the Light, that all Men through him might believe*: And *ver. 12.* *John* says, *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*. From hence therefore it appears, wherein the chief Business, and Scope of St. *John's* whole Office did consist; to wit, that *all should believe in Christ the Son of God*: which was likewise the principal Employment of *Moses*, and of all the *Prophets* after him. St. *Paul* well explains this of *John the Baptist*, saying, * *John verily baptized with the Baptism of Repentance, saying unto the People, That they should believe on Him which should come after him, that is, on Christ Jesus. When they heard this, (or the Words of John, recommending them to Christ) they were*
L *baptized*

* *Act's* xix. 4, 5.

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baptized in the Name of the Lord Jesus. Likewise the Holy Scriptures testify of *Moses* *, that he had no other Design, but to recommend *Faith* in *Christ*, Rom. x. 4. where *Christ* is celebrated as $\tau\epsilon\lambda\omicron\varsigma$, *the End of Moses, and of the Law.* Moreover, all those Passages concerning *Christ* in the Beginning of *St. John's* Gospel, refer us (as we have seen above) to the Writings of *Moses*: And that the rest of the *Prophets* and *Servants of God*, made this also their principal Business, and the very End of their Office, is sufficiently understood from our former Collation of the Words of *St. John* with other Places of *Holy Scripture*: Therefore *St. Peter* saith, *Acts* x. 43. *To Him (to Jesus) give all the Prophets witness, that through his Name whosoever believeth in Him, shall receive Remission of Sins.*

2. That *Christ* sends not Men to any other, but calls them to Himself.

Whereas all the *Prophets* and *Apostles* in the Old and New Testament, remit Men to another, *viz. Christ*; *Christ* does not send them to any other, but calls Men to himself, requiring from them *Faith* in himself, as may be seen, among others, from the following Testimonies: *God so loved the World, that he gave his only begotten Son; that whosoever believeth in Him should*

* 2 Cor. iii. 14. Job. v. 46, 47. Luke xxiv. 27, 44, 45.

should not perish, but have everlasting Life*. I am the Bread of Life: he that cometh to me shall never hunger; and he that believeth on me, shall never thirst †. If any Man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his Belly shall flow Rivers of living Water ‡. Jesus said to the Man born blind, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe: and he worshipped Him ||. Jesus saith moreover: I am the Resurrection and the Life: He that believeth in me, tho' he were dead, yet shall he live. And whosoever liveth, and believeth in me, shall never die**. While ye have Light, believe in the Light, that ye may be the Children of Light ††. And, †† He that believeth on me, believeth not on me, but on Him that sent me. And he that seeth me, seeth him that sent me. I am come a Light into the World, that whosoever believeth on me should not abide in Darkness. And, ||| Ye believe in God, believe also in me. And, †* I am

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* Job. iii. 16. † Chap. vi. 35. ‡ Chap. vii. 37, 38.
|| Chap. ix. 35—38. ** Chap. xi. 25, 26. †† Chap.
xii. 36. †† Id. ib. 44, 45, 46. ||| Chap. xiv. 1.
†* Chap. xiv. 6.

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*the Way, the Truth, and the Life: No Man cometh unto the Father, but by me. * Believe me that I am in the Father, and the Father in me: or else believe me for the very Works sake. Verily, verily I say unto you, he that believeth on me, the Works that I do, shall he do also, and greater Works than these shall he do, because I go to my Father.* From these, and other Places, in which, as we said, *Christ* doth not remit us to any other, but simply requires that we should *believe in Himself*, there is not only manifestly a vast Difference between *Christ* and all the Servants of *God*; but it appears also from thence, that *Christ* speaks not after a vulgar manner, concerning the placing of our *Faith* in *Himself*; but expresses it usually in such a way, that every intelligent Person may easily perceive it is not lawful for any created Being, how high soever, to arrogate any such Thing to himself; nor is it likely, if He did make this Claim, that He should obtain such Testimony from the Heavenly *Father*, as to require us to hearken to Him. Wherefore the *Jews* mistaking *Christ* for a meer Man, often interpreted his Discourses for Blasphemies, and for that Cause endeavoured to stone Him: And certainly they would have been look'd on as Blasphemies, had they been spoken by
bare

* *Job. xiv. 11, 12.*

bare Man, or meer created Being. This is to be well and diligently noted, because hence it clearly appears, that it will be no Objection to say here, that the *Jews* were also required to *believe in Moses and the Prophets* * ; yet 'twill not from thence follow, that these were any other than meer Men. We further recommend to such, as, in the Fear of God, desire to examine the Holy Scriptures in their Original Language, attentively to consider, (1.) that St. *John* the Evangelist no where uses this Phrase, *πιστευει εις τον*, *credere in quem*, to believe in One, but when the Discourse is of God or Christ. (2.) That he is wont to use that other Phrase, *πιστευει τον*, *credere cui*, to believe One, sometimes of God and Christ, and sometimes of Things created. Wherein 'tis to be observed, (3.) That when Christ commands Men to believe Him, (*sibi*) (and does it in the Dative Case †) He does not then any way deny, that they ought to believe in Him, but requires only in those Places, that at least *Faith* ought to be given to his Words, as to the Words of a Prophet: Both are therefore suitable to Christ, that we believe in Him as God, and that we believe Him as a Prophet. (4.) 'Tis plain from the Gospel of St. *John*, that the

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Jews

* 2 *Chron.* xx. 20. † *Job.* v. 24, 38, 46. ch. viii. 45, 46.

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Jews well understood, * that He must be God in whom they were to believe. For when *Christ* had said, *This is the Work of God, that ye believe on Him whom he hath sent*; the *Jews* answer'd, *What Sign shewest thou then, that we may see and believe thee?* Whereby they signified, that they did not so much as believe Him and his Words, so far were they from persuading themselves to believe in Him. But *Christ*, not regarding this Answer, constantly urges in the following Verses, 35, 40, and 47. that it was their Duty to believe in Him. (5.) The *Jesús*, who began to believe in *Christ*, † but had not yet attained to a firm and full Faith, are remarkably for this Reason only said to believe Him, (*πιστεύοντες αὐτῷ*) ver. 31. which shews, that Faith in *Christ Jesús* includes in it a full Trust and Perseverance in his Word. (6.) The *Pharisees* said to the Officers, ‡ *Have any of the Rulers, or the Pharisees believed on Him?* By which Words they declare, that from the Answer of the Officers, [*never Man spake like this Man, Joh. vii. 46.*] They did infer that they (*i. e.* the Officers) acknowledged *Jesús* for the *Messiah* sent from God, and so believed in Him, (as is said also of some of their || Rulers :) Which Honour they would

* *Joh. vi. 29, 30, seqq.*
 † *Joh. vii. 48.*

† *Joh. viii. 30.*
 || *Joh. xii. 42.*

would by no means permit should be given to *Jesus*. (7.) When it was inquir'd concerning *John the Baptist*, why the Scribes and Pharisees would not receive Him as a *Prophet*; Three of the *Evangelists** speak not otherwise of this Matter, but in the Dative Case, saying; *Quare non credidistis ei? Why did you not believe Him?* (8.) 'Tis remarkable, that the Phrase *πιστεύω εις Θεόν*, to believe in God, in the Books of the New Testament, especially in those of *St. Paul*, has a respect to the Faith of *Abraham*, as he was the *Father of all the Faithful*; of whom it is said, *והאמין ביהוה* *credidit in Jehovam*, [vel in *Jehova*] *He believed in the Lord*, (*Gen. xv. 6.*) (that is, by his Faith he acquiesc'd as it were in Him) which way of speaking is afterwards often used in the Writings of the Old Testament. From these and other like Observations, 'tis evident, the *Divine Glory in Christ* was held as a Fundamental, when *St. John*, and other Servants of *God* say concerning Him, in the Holy Scriptures, *that we ought to believe in Him, or in his Name*, as is affirm'd of those who had received Him, and thereby had obtain'd Power to become the *Sons of God* †. 'Tis to be consider'd also on this whole Subject, that *Christ* does not

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* *Matt. xxi. 25, 32. Mark xi. 31. Luke xx. 5.*

† *Job. i. 12.*

remit Men to any other, in whom they ought to *believe*, (as the Prophets remitted them to Christ) but simply directed their *Faith* in Himself, without any Difference between their *believing* in *Him*, or in the *Father*. Nay, He not only requires, (as was above observ'd) and as other Prophets did, that his Words should be believed, and he himself receiv'd for a True Prophet; but exhibits Himself as *the Saviour of the whole World*, as the *Life*, as the *Resurrection*, nay, as He in whom we ought not only to *believe*, but whom we ought also to *honour* and *adore* with *Divine Worship*. Now did ever any of the Prophets, or Servants of God act thus? Or, how could this be done by any *created* Being, without the Guilt of *Idolatry*? Pray what should we think, if any Man should appear before us, and say, *I am the Resurrection; I am Life Eternal; I am the Truth, &c.*? or if any mortal Man should suffer himself to be *adored* with *Divine Worship*? But all these Things will appear still more plain, from the following Considerations.

3. That the *Apostles* have required the same *Faith* in *Christ our Lord*.

The *Apostles*, with one Mind and with one Mouth, required this same *Faith* in the *Lord Jesus*. In the *Acts* of the *Apostles*,

*bles, * The Keeper of the Prison said to Paul and Silas, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved and thy House.* Nor does this want any Demonstration; for 'tis manifest, the whole Office of the *Apostles* was to publish the Name of the *Lord Jesus* to every Creature under Heaven, and so to refer all Men to Faith in the *Lord Jesus* †. Nay, they did not rest in this, that they should remit Men to Christ, but powerfully also shew'd, as was said above, that all the *Prophets* gave Testimony to this *Jesus*: and not only gave Testimony, but also constantly affirmed, *that whoever believed on Him, should receive Remission of Sins through his Name* ‡. And *St. Paul* saith, *We preach not our selves, but Christ Jesus the Lord, and our selves your Servants for Jesus sake* ||. Now let any Man judge what kind of Faith in our *Lord Jesus* the *Apostles* require, and consider whether such a Faith can possibly be placed in any created Being, without the Guilt of Idolatry. Wherefore the Divine Glory of our *Lord Jesus Christ*, is most powerfully demonstrated by this, that all Men, as *St. John* speaks in the Beginning of his Gospel, *ought to believe in Him*;

nor

* Chap. xvi. 30.

‡ *Acts* x. 43.

† *Rom.* i. 16.

|| *2 Cor.* iv. 5.

nor is any thing more requir'd to a full Conviction of the Mind, that this Argument is unanswerable; than that those Places of the Old and New Testament, where Faith in Christ is required, should be diligently searched out and examin'd.

4. That this whole Faith consists of such Particulars, as are not to be attributed to any created Being.

But that all Contradiction may be entirely removed, the Reason of the Faith that is required in the Lord Jesus shall be now particularly consider'd: We shall easily understand, that such a Faith cannot be lodg'd in any created Thing, without the Sin of Idolatry. For all those Arguments, which have been so clearly propos'd to us hitherto out of the Beginning of St. *John's* Gospel, are a Foundation for this Doctrine; when he declares that the Scope of the Testimony of *John the Baptist* was, that all Men should believe. But what were they to believe? The same Evangelist shews it, Ch. xx. 31. viz. *That Jesus is the Christ, the Son of God, and that Believing they might have Life through his Name.* I say, what were they to believe? That which *John* had ascertain'd in the very Beginning of his Gospel, to wit, that the same *Jesus*, of whom *John the Baptist* witnessed, the *Eternal Word*
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of God, by whom all Things, according to Moses, were made, is the Life and the Light of Men. Can you now imagine, that such a Faith can be placed in any created Being?

5. That Faith is to be given to Christ, not as a Minister, but as the Lord of our Salvation.

All the Holy Scriptures demonstrate, that Faith is to be placed in Christ, not as a Minister, but as the Lord of our Salvation, as He, who not only publishes Salvation, but does Himself give and confer it. Therefore John is called his Fore-runner, who was not to go before a Man, or any other of God's Servants, but before the Lord himself *. And lest any one should object, that in Luke i. 76. the Words are concerning the Lord, and not God, let him read the whole xlth Chapter of Isaiah, and see with his Eyes, that this Lord, whose Præcursor [Fore-runner] John was to be, is called, not once, but often, Jehovah, that is, the essential and by himself subsisting God. This is He, of whom it is said in Malachi, † Behold, I will send my Messenger, and he shall prepare the Way before me. The Holy Scripture also is wont commonly to express the Word יהוה Jehovah, [Lord] in Greek by the Word κ'ε'ϑ. But that we may rightly

* Luke i. 76.

† Chap. iii. 1.

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ly perceive, what the *Apostles* of our *Lord* understood, when they called *Christ* the *Lord*, St. *Paul* explains it, * saying, *To us there is one Lord Jesus Christ, by whom are all Things, and we by Him*: Now could this be said of any created Being? We have already most evidently demonstrated the contrary. Likewise the Testimonies we have now alledg'd teach, that *Faith* is required in *Christ* as in a *Saviour*, who can indeed rescue us from *Death* and *Destruction*, who can enlighten us with the *Light of Life*, translate us into an *eternal* Communion with *God*, nay, can raise all Men whatsoever from the *Dead*; wherefore He is called *αὐτῷ*, the † *Author of eternal Salvation*. Now may we not wonder, and stand amazed, that any can be so rash, as to attribute all these great Things to a Being, that is itself created?

6. That we are commanded to live and die to *Christ*, is likewise an Evidence of his *Divinity*.

Further let us consider, that *Faith* in *Christ*, according to the Scriptures, comprehends in it, that *we must live and die to Him* ‡. Now can this be perform'd without *Idolatry* to any created Thing, between whom, and the *Almighty Maker of Hea-*

* 1 *Cor.* viii. 6.

† *Heb.* v. 9.

‡ 2 *Cor.* v. 15. *Rom.* xiv. 7, 8, 9. *Phil.* i. 21. *Gal.* ii. 20.

Heaven and Earth, there is so vast a Difference? To whom should we *live*, and to whom should we *die*, but to Him, who gave us our *Life*, and who, as our *Creator*, has the Right and the Power to deprive us of it?

7. What is signified by those Expressions.

As *Faith* in *Christ* requires that we should *live* and *die* to Him, so the Holy Scripture explains to us, how this is to be understood, both by clear Declarations, and by remarkable Examples. For not only *St. Paul*, * in the afore cited Place, says; *The Life which I now live in the Flesh, I live by the Faith of the Son of God*; (which certainly is spoken after such a manner, as can by no means be reconciled with that Faith which a Man shall place in any created Thing, without the Sin of Idolatry:) but the Example of *St. Stephen* also teaches, that, as *Jesus Christ* commended his Spirit into the Hands of his Heavenly Father, so He, worshipping the Lord *Jesus*, said; *Lord Jesus receive my Spirit* †. Does not *St. Peter* say, ‡ *Let them that suffer according to the Will of God, commit the Keeping of their Souls to Him in well-doing, as unto a faithful Creator*: Therefore how can it be thought
lawful

* Gal. ii. 20.

† Acts vii. 59.

‡ 1 Epist. iv. 19.

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lawful for a Man to commend his Soul to One who is not the *Creator*, without the Sin of Idolatry? Is not therefore the Divine Glory of our Lord Jesus Christ, most effectually again demonstrated by this Argument?

8. That our Duty to renounce all Things for *Christ's* sake, gives Testimony also of his *Divine Glory*.

Moreover, *Faith* in *Christ* requires, that we should renounce all Things, even Life itself, for his sake. Concerning this, see clear Testimonies of Scripture*; not to mention the *Apostles* of our *Lord*, who confirm the same every where in their *Epistles*, in the clearest and plainest Words. But where did ever any *Servant* of *God* require, in the *Old* or *New Testament*, such *Renunciation* for his own sake, and teach Men that, forsaking *Father* and *Mother*, and their own *Lives*, they should adhere to Him with their whole Heart? *Moses* heretofore spake of *Levi*; † *Let thy Thummim and thy Urim be with thy Holy One, whom thou didst prove at Massah, and with whom thou didst strive at the Waters of Meribah. Who said unto his Father and to his Mother, I have not seen him, neither did he acknowledge his Brethren, nor know his own Children: for they*

* *Matt.* x. 37, 38, 39. *Luke* xiv. 16, &c. chap. xvii. 33. *John* xi. 25. † *Deut.* xxxiii. 8, 9.

they have observed thy Word, and kept thy Covenant. They shall teach Jacob thy Judgments, and Israel thy Law. In which Place Moses likewise teaches and requires a forsaking of all Things, and that as a necessary Part of a true *Levite*, out of whose Mouth the *Law* was to be sought: But he by no means directs such a Renunciation for his own sake, which yet Christ did for his, and by that very thing confirm'd his *Divine Glory* and *Majesty*. And truly, that no created Thing, how extraordinary and excellent soever, could require such a Renunciation to be made for his own sake, will still further appear from the following Considerations.

9. That *Christ* is to be loved above all Things, is also a Testimony of his Divinity.

For from that entire Renunciation which *Christ* requires for his own sake, it follows of course, that He is to be loved above all Things, if at the same time our Faith in Him be sincere. For He himself expressly says, * *He that loveth Father or Mother more than me, is not worthy of me, &c.* And St. Paul says, † *If any Man love not the Lord Jesus Christ, let him be Anathema, i. e.* accursed and abominable, and let him be shut out from Communion with God; and he adds, *Maranatha,*
i. e.

* Matt. x. 37.

† 1 Cor. xvi. 22.

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i. e. *The Lord cometh; viz. to Judgment,* to execute Sentence against him who loves not the *Lord Jesus*: and in this manner, the *Love of Christ* is every where extolled above all Things. Now would it not be manifest Idolatry in any one, to magnify a Creature above all Things? Certainly, the first and great Precept in the Law is, *Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind**. Now as it plainly appears from the Testimonies before cited, that we ought to *love Christ* with all our Heart, and with all our Soul, and with all our Mind; how then can it be lawful for us to esteem Him a meerly created Being? The second Commandment, says *Christ*, is like unto this; *Thou shalt love thy Neighbour as thy self*. But now he requires that we should *love Him* (*Christ*) more than our Neighbour, yea, than our selves, and our own Life; and subjoins, *he that does not this, is not worthy of Him*. Wherefore, 'tis necessary we should know from hence, that the *Love of Christ* relates to the first Table of the Decalogue, and that the *Son of God, Jesus Christ*, is equal to *God his Heavenly Father in Divine Majesty and Glory*.

10. The

* *Matt. xxii. 37, 39. Luke x. 27. Deut. vi. 5.*

10. The Obligation of putting our *Trust* in *Christ*, as in *God* himself; is an Indication likewise of his *Divine Glory*.

Faith in *Christ*, in like manner, requires that we should place a solid and full *Trust* in Him. For we do not read in any Place of Scripture, that the *Trust* to be repos'd in Him, is to be circumscrib'd with any Limitations; but rather it is manifest, both from the Old and New Testament, that a full and absolute *Trust*, as we said, ought to be placed in *Christ*, after the same manner as in the *living God*. Thus it is written in *Isaiab*; * *I have sworn by my self: 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 the Lord have I Righteousness and Strength: even to Him shall Men come, and all that are incensed against Him shall be ashamed.* That *Christ* here speaks in *Isaiab* the Prophet, no Man that calls himself a Christian should in the least doubt of, when he considers that these Words are by *St. Paul* † expounded concerning *Christ*; not to insist, that the same may be understood from the Old Testament itself: since this is the Name of *Christ*, by which He shall be called, *The Lord our Righteousness*, Jer. xxiii. 6. Since

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there-

* Chap. xlv. 23, 24.

† Rom: xiv. 10, 11. Phil. ii. 10.

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therefore *God* in his Word, has so great a Regard for his own *Glory*, and so often execrates those, who place their *Trust* and Confidence in Man, and make *Flesh* their *Arm*; * how could it be, that all the Holy Scriptures should constantly inculcate to us, that we ought to place all our *Hope* and Confidence in *Christ*; and that not only in the Necessities of the Body, but especially in those of the *Soul* †, and in short, in all Things where none but the eternal and living *God* can administer Help to us? to wit, because *Christ* redeems and delivers us from Sin, from Death, the Devil and Hell. Was it lawful for the Children of *Israel*, even in outward Distresses, to confide in *Moses*, *Joshua*, or any other Deliverer, given to them for a Type? Were they not most strictly, and almost continually called off from putting their *Trust* in Men, and instructed and requir'd to place their Confidence only in the *Lord*? And this was indeed then, and is at all Times most necessary; because human Nature labouring under so great Corruption, is inclin'd to nothing more, than such kind of Idolatry towards Men, and reposing that Affiance in the Creature, which is due to *God* alone. What therefore is more evident, than that it would be a most grievous Sin against the

* *Jer.* xvii. 5, 6. *Psal.* cxviii. 8, 9.

† *1 Cor.* xv. 19. *Phil.* i. 19, 21.

the first Commandment in the Decalogue, to place our Trust in *Christ*, which we are commanded to do plainly, and without any Limitation, in all our Necessities of Body and Soul, if *Christ* were not of the same Essence, Majesty and Glory with the *Father*? Nay, in this the true Essence of *Faith* consists, that it entirely abandons all Trust and Confidence in Things created, and relies not on any Thing visible or invisible, present or future; but flies for Succour to Him, who is above all created Beings, and of infinite *Omniscience*, whereby He can truly know and understand all our Necessities; * *Omnipotence*, That no Calamity can be so great, from which He is not able to deliver us; *Love*, † that He is always ready to assist us; ‡ and if these high and divine Properties belong not to *Christ*, *Faith* in Him is only a meer Shadow, Fallacy and Delusion: nay, if those Properties were wanting in Him, that great, full, and unlimited Trust, which the Holy Writings claim for Him, would occasion thereby gross Idolatry. For which Reason, doubtless, the Scriptures make mention of those *divine* Properties, when they exhort us to

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Faith

* As it is written of the *Father*, *Matt.* vi. 32. of the *Son of God*, *Rev.* ii. 2, 9, 13, 19, 23. chap. iii. 1, 8, 15. and of the *Holy Ghost*, *Rom.* viii. 26, 27.

† *John* x. 29, 30. *2 Cor.* i. 9, 10. *Phil.* iv. 13.

‡ *Luke* xii. 32. *Rom.* viii. 37.

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Faith and Trust in Christ: as St. Paul does of his *Omnipotence*, saying; *Our Conversation is in Heaven*; from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile Body, that it may be fashion'd like unto his glorious Body, according to the Working whereby He is able even to subdue all Things unto himself *.

II. That we are commanded to give our *Hearts* unto Christ, is another Argument to confirm this Assertion.

Moreover, 'tis most certain, and without Controversy, that we ought not to devote our *Heart* unto any created Thing. When therefore the Scripture says, † *My Son, give me thy Heart*; we easily understand God is there meant, because He desires to possess the whole Soul, and that nothing else should deprive Him of it. But now St. Paul shews, ‡ that *Christ dwells in our Hearts by Faith*: And 'tis plain from the whole Context, that by these Words He has respect to the Tabernacle and Temple of the Old Testament, and that He would have our *Hearts* to be such Tabernacles, Temples and Habitations, in which the *Glory* of the Lord, that is *Christ*, might make his Abode. But are not our *Hearts* to be the Temple and Habitation of God || ? Consider what our

Savi-

* *Phil.* iii. 20. † *Prov.* xxiii. 26. ‡ *Eph.* iii. 17.

|| *1 Cor.* iii. 16. chap. vi. 19. *2 Cor.* vi. 16.

Saviour says on this Subject; *If a Man love me, he will keep my Words, and my Father will love him; and we will come unto him, (i. e. my Father and I) and make our Abode with him †.* Is not this a most clear Testimony of the *Divine Glory* of our *Lord Jesus Christ*?

12. A farther Confirmation hereof is, That we are to serve *Christ*, in Righteousness, and Peace, and Joy in the *Holy Ghost*. Nor does *Faith* in *Christ* less require that we should serve Him; and that in Righteousness, and Peace, and Joy in the *Holy Ghost* ‡. But is it lawful to serve any created Being, besides God? Does not *Christ* himself say, || *Thou shalt worship the Lord thy God, and (N. B.) Him only shalt thou serve*: And, ** *No Man can serve two Masters*. If you say you can serve two Masters, provided they are not repugnant, but subordinate to one another; that Objection will here be of no force: for we find it set down in clear Words; *The Kingdom of God is Righteousness, and Peace, and Joy in the Holy Ghost*, Rom. xiv. 17. This is no other Thing, than to serve Him in *Spirit* and in *Truth*; to surrender up our selves to Him with our whole Heart, and to direct to Him the internal Worship required in

M 3 the

† *John* xiv. 23.
|| *Matt.* iv. 10.

‡ *Rom.* xiv. 17.

** *Matt.* vi. 24.

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the New Testament, in the Power of the *Holy Ghost*? And who can sufficiently express what it is to serve *One* in Righteousness, and Peace, and Joy in the *Holy Ghost*? This is also appointed in such a manner, that it cannot, nor ought ever to be attributed to any Thing that is created; being that in which the real Dignity of *God* properly consists, which He suffers not to be taken from him.

13. That the Honour of Religious *Worship* to be performed to *Christ*, is also an Attestation of his *Divine Glory*.

Faith in *Christ*, requires also that we should *worship* Him. For we read, *Job*. ix. 35, 38. that *Christ* not only taught the Man who was born Blind, to believe on Him as the *Son* of *God*, but also receiv'd the Honour of Adoration from him, after he had said, *Lord, I believe*; which surely after his so humble Behaviour He would not have admitted, had it not been due to Him, being of the same Essence, Majesty, and Glory with the *Father*. An *Angel* refus'd to receive this Honour from *St. John*, saying, * *See thou do it not; worship God.* *Christ* himself, as was above alledg'd, had told us his Mind; † *Thou shalt worship the Lord thy God; and Him only shalt thou serve.* And in *Isaiab* ‡ it is said most emphatically; *I am Jehova,*
(the

* *Rev.* xxii. 9. † *Matt.* iv. 10. ‡ *Chap.* xlii. 8.

(the Lord) that is my Name: and my Glory will I not give to another, neither my Praise to graven Images *. How could our Saviour, both in his State of Humiliation, and after his Exaltation at the right Hand of God †, have received the Honour of Adoration, due to God alone, which He was so zealous to vindicate, if it had not belong'd to Him? Wherefore this again is a certain Testimony, that Christ is not to be accounted of as a meer created Being, but as One, who being of the same Essence, and of equal Majesty and Glory with the Father, is with Him to be adored. Whence all the Angels of God, ‡ yea, all Things that are made, whether in the Heavens, or in the Earth, or under the Earth, and in the Sea, do adore Him, and give Honour, not only to Him that sitteth on the Throne, that is the Father, but also to the Lamb, that is the Son, our Saviour Jesus Christ ||.

14. Our being baptized in the Name of Christ, is also a Demonstration of his Divine Glory.

Nor does it less confirm our Doctrine, that we are baptized, not only in the Name of the Father, but also of the Son, and of the Holy Ghost. Nay, in the Scripture mention is sometimes made of Baptism

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* Compare *Isa.* xlvi. 11. † *Acts* vii. 55, 59.

‡ *Heb.* i. 6. *Psalms* xcvi. 7. || *Rev.* v. 13.

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in the Name of *Jesus Christ alone* * : St. *John* gives us a fundamental † Reason, why we are *baptized* in the Name of the *Son* and of the *Holy Ghost*, as well as of the *Father*, to wit, because these *Three*, in whom we are *baptized*, are *One*. From the same Foundation also, St. *Paul* comprises these *Three*, who are *One*, together; concluding his II^d Epistle to the *Corinthians* in this manner : ‡ *The Grace of our Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost, be with you all. Amen.* And elsewhere || he makes mention of the *Mystery of God*, and explains it (ἐν τῷ πνεύματι καὶ ἐν ἁγάπῃ τοῦ κυρίου ἡμεῶν Ἰησοῦ Χριστοῦ) of the *Father* and of *Christ*; to declare thereby the *Unity of the Divine Essence*.

It is further observable, that as *Christ* did institute *Baptism*, so he also instituted the *Holy Supper* : But is it the Work of a Creature to institute *Sacraments*, and by them to engage Men to himself, and as it were bind them to his own Person ? Nay, *Christ* is not only He that did institute *Baptism*, but He also who *baptizes with the Holy Ghost* ** ; or He who bestows and pours out the *Holy Ghost*. But can this be ascribed to any other than the *living God* ? He it is also who not only can work *Faith*, but also increase and finish it ;
which

* *AAs* ii. 38. ch. x. 48. ch. xix. 5. † 1 *Epist.* v. 7.
‡ 2 *Cor.* xiii. 14. || *Col.* ii. 2. ** *Matt.* iii. 11.

which is at the same Time necessarily joined with the Baptism of the Holy Ghost, which is performed by Him, and is manifested from clear Testimonies of Scripture *. Now Faith is not a human Operation, but is the Gift of God †; which therefore if Christ gives, strengthens, encreases, and consummates, He must necessarily be, not merely a created Being, but the true, essential, and living God. He it is of whom it is written; ‡ Christ loved the Church, and gave Himself for it, that He might sanctify and cleanse it with the Washing of Water, by the Word: that He might present it to Himself a glorious Church, not having Spot or Wrinkle, or any such Thing, but that it should be holy, and without Blemish. And, It is his Blood which can purge your Conscience from dead Works ||. Of which St. Paul also says, That ** God hath purchased his Church with his own Blood. When St. John, in the Beginning of his Gospel, demonstrates from Moses, that the first Creation was made by Christ; he likewise shews, that the Figure of the second Creation lay hid in the first; and that this, no less than that, was made in Jesus, and by Jesus; because †† it pleased the Father, that in Him

* Luke xvii. 5. Heb. xii. 2. † Eph. ii. 8.

‡ Eph. v. 25—27. || Heb. ix. 14.

** Acts xx. 28. †† Col. i. 19.

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Him should all Fulness dwell. And as *John* speaks with great Emphasis concerning the first Creation, that *without Him (is it in) nothing at all was made;* so *Christ* with no less Emphasis, asserts concerning our Renovation to the Image of *God,* *without * me ye can do nothing.* If therefore we believe that the second Creation, Regeneration, and the Restoration of all Things, is a Testimony of no less infinite Virtue, and of the Omnipotence of *God,* than the first Creation was, as certainly it is: what if I should say, that the infinite Riches of the Glory of *God,* manifest themselves still more in the second Creation, than in the first; and it appears from clear Testimonies of Scripture, that both the first and the second Creation are assigned to *Christ,* and that He himself is in both of them *the Alpha and Omega;* Is not this a firm and strong Testimony of the Divine Glory of our *Lord Jesus Christ?*

15. *Christ's bestowing Eternal Life,* is another Proof of his Divine Glory.

'Tis no less a Testimony of *Christ's* Divinity, that it is He, who gives *Eternal Life* to those who believe on Him: for thus He speaks; † *My Sheep hear my Voice, and I know them, and they follow me. And I give unto them Eternal Life, and they shall*

* *John* xv. 5.

† *John* x. 27, 28.

shall never perish, neither shall any pluck them out of my Hand. As it is He also, who by his own Power not only raised Himself from the dead, as He himself declares, * *Therefore doth my Father love me, because I lay down my Life, that I might take it again. No Man taketh it from me, but I lay it down of my self. I have Power to lay it down, and I have Power to take it again:* but He also raises those from the Dead who believe in Him; for which there are most clear Testimonies of Sacred Scripture †. And forasmuch as He performs all these Things by his own Power, as He wrought all his Miracles by his own Power, He gave besides to them that believe on Him the Power also of working Miracles, that in his Name they should do the same Things which He did; as we have divers Examples hereof in the *Acts* of the *Apostles*. Yea, he says, ‡ *Verily, verily I say unto you, He that believeth on me, the Works that I do, shall he do also, and greater Works than these shall he do, because I go unto my Father. And whatsoever ye shall ask in my Name, (N. B.) that will I do, that the Father may be glorified in the Son. If ye shall ask any Thing in my Name (N. B.) I will do it.* From all these Testimonies therefore, the Divine Majesty

* *John* x. 17, 18. See also *Rom.* i. 3, 4.

† *John* v. 21, 28, 29. ch. vi. 40. ‡ *John* xiv. 12—14.

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Majesty and Glory of our *Saviour*, manifestly shines forth; since the highest Operations possible, which wholly and plainly depend on the infinite *Omnipotence* of *God*, are so ascribed to Him, that no Work whatsoever can be called proper to the Deity, if such Works as the Creation of all Things, and their Renovation, and whatsoever relates thereto, can notwithstanding be boldly attributed to a Being that was itself created. But *Christ* has atchieved those most high and divine Works; He still performs them, and will continue to do them, as they are Works of *Grace*, to those that *believe* in Him; and as they are Works of Justice, to those who do not believe. All which Things therefore when worthily consider'd, any one will be able to perceive what a strong and invincible Argument of the Godhead of *Christ* may be found herein, that the whole Sacred *Scripture* has this for its End, *that all Men may be brought to believe in Christ*. But let that Man who denies the *Eternal Divinity* of *Christ Jesus*, consider what Faith the *Scripture* requires, as it hath been largely propounded, and he will find how impossible it is to reconcile this *Faith* with his Hypotheses and pre-conceiv'd Opinions. But he who nevertheless contradicts such clear, certain, and irrefragable *Arguments*, and busies himself

himself in wresting the clear *Word* of *God* to his own *Mind*, and interprets it according to his own corrupt *Reason*, let such a one go and learn what that means; *No one can say that Jesus is the Lord (Jehovah, Κεϊων, by whom are all Things, and we, by Him) * but by the Holy Ghost †.*

S E C T. LIV.

What farther use may be made of the Six preceeding Arguments.

THE Six Arguments, which we have hitherto deduced, demonstrate the true and essential *Divinity* of our *Lord Jesus Christ*; after so simple, unaffected, and clear a manner, that any one, whether he be learned or unlearned, may be satisfied with them: especially since they do as it were point out the *Way* how other Arguments also, to prove the same Thing, may be produced out of the whole *Scriptures* of the *Old and New Testament*; and how the *Prophets* and *Apostles* do unanimously testify concerning this Matter. There might also easily have been brought, from the *Beginning* of *St. John's Gospel*, divers other Arguments, no less clear and convincing than these; which, however, we omit at present, it not being our Purpose here

(*) 1 Cor. viii. 6.

† 1 Cor. xii. 3.

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here to treat of them all. Yet we cannot but subjoin some Admonitions to what we have been speaking of, that the Mind of the Reader may be some way fortified against the violent Attacks of Falshood; and that he may be most faithfully advised, lest he act precipitately, in a Concern of so holy and high a Nature. It is commonly the Property of corrupt Reason, while not restrain'd within due Bounds by a superior *Light* and stronger Force, to search up and down how it may form some little Exception, and find out some Shift whereby it defends itself, so long as that Evasion is not remov'd: And altho' it can't in any wise confute the (contrary) *Arguments* in general, or in particular, nevertheless it refuses to *believe* the *Truth* shining so brightly before it, because it thinks it can yet easily pick out something here and there, which it shall be able speciously to contradict. If any one therefore shall enter into the same way of Reasoning, with respect to the Arguments above alledged, as for the sake of some *secondary* Matters, which may occur in them, and seem as yet doubtful to him, to entertain a Scruple in his Mind against the *principal* Point itself; we would from hence admonish him to observe, that the *Arguments* in themselves, (especially consider'd as they arise and flow one from another)

another) are so strong and convincing, that they very far outweigh all such sudden Scruples. Hence it follows, that such like Scruples ought not to have more weight in the Mind, than the convincing Force of those *Arguments*. But God is rather to be intreated to free the Mind from those Scruples, and to render, at least, the Conviction already admitted more firm, more penetrating and lively. Nor verily would there be wanting an Opportunity and Helps, whereby a Man might get out of his Scruples, if he seriously labour'd after the single and certain Knowledge of the Truth. And here the wretched and perverse Custom of many Persons is to be lamented, who enter upon these controverted Points, (as they are called) without *Prayer* and humble Invocation of the *great God*; and as it were out of his Presence and Regard, *who searches the Reins and the Heart*, i. e. without a holy Fear and Veneration of so *great* and *infinite* a *Majesty*: What Wonder therefore is it, if a Man left to himself, and rushing into these Controversies without a pious Disposition of Mind, should, by the just Judgment of *God*, not be savingly convinced by the Light of Truth, nor be enlightned from above, but rather more and more blind and deceive himself, and oppose the *Truth*, then scoff at it, and at last

last maliciously slander and revile it? Nor is there wont to follow any other than this sad Effect, when the Reins are let loose to Reason to judge of *Divine* Things; since all those Things, which are of the *Spirit of God*, appear Foolishness to the *natural* Man; so that he cannot perceive nor know them: which *St. Paul* interprets of him who has received the *Spirit* of the World only, and not the *Spirit of God* *. Did the *Scribes* and *Pharisees* perceive and know the Things which *Christ* spake to them, tho' they were truly *Divine*, and most effectual for Conviction? Did not they always contradict and revile Him? And altho' being put to Silence, they had not so much as a Word to answer, was there any Disposition left in them to receive the Truth? Does not *Christ* say; *If any Man will do the Will of God, he shall know of the Doctrine, whether it be of God, or whether I speak of my self* †: And *David* says, *With thee is the Fountain of Life: in thy Light we shall see Light* ‡. Therefore we most earnestly admonish every one, who reads these Arguments concerning the *Divine Glory* of our *Lord Jesus Christ*, deduced from the first Chapter of *St. John's Gospel*, and still doubts of their *Divine Truth*, before all Things, to give himself up wholly to

* 1 Cor. ii. 14. † John vii. 17. ‡ Psalm xxxvi. 9.

God in constant and fervent *Prayer*, by which Means he may be assured of the *Divine Grace* and *Illumination*, in his further Consideration of those *Arguments*. And let him take good heed, that with a sincere and honest Mind, he desire nothing else, but to *believe* the *Word* of *God*, and to *obey* it; for so *God* will not refuse on his Part, to communicate the sure *Light* of *Knowledge* to his Mind. Every one may be fully perswaded, that *these Things* were not meditated and consign'd to Writing, without many, and those serious *Prayers* to *God*; not without Fear and Veneration of His *Majesty*, nor without a sincere Love of *Divine Truth*. Wherefore also I have offer'd and concluded nothing on this Subject, but what my Mind was first most fully convinced of. Therefore I do all I can to perswade my Reader to possess his Mind with a sincere Love of *Truth*, and by humble *Prayers* to seek the *Light* of the *Knowledge* of Himself from the *God* of *Truth*: which if he faithfully performs, the most holy and most blessed *Truth* concerning the *Divine* and *Infinite Glory* of our *Lord Jesus Christ*, will most certainly carry the *Victory*. But the Reader ought not only sincerely to hold on in the *Love* of *God*, and *Prayer* in his Perusal of these *Arguments*, but he must also be admonish'd in

general, to avoid all wrangling and petulant *Disputation*, and Affectation of needless Scruples, in this whole Matter. The Seraphims beholding the *Glory* of the *Lord*, cover their Faces; and *Isaiab* having beheld it, said, * *Woe 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.* That the Divine *Glory* of *Jesus Christ* is here described, and that *Isaiab* then saw the *Glory* of *Christ*, and that he spake of Him as his proper Subject, *St. John*, as we observed before, declares in express † Words: From whence also a firm and invincible Argument is brought for the true and essential *Godhead* of our *Lord Jesus Christ*. But ought not this so far to admonish us, as to make us very cautious how we venture to speak of such *sublime Mysteries*, until our *Lips* are sanctified by a *Coal* first presented to our Mouths from the *Altar* of God; and then we should not do it without *Fear* and *Trembling*? From this same Foundation, let every Man also be cautious lest he utter any Thing concerning so great a *Mystery*, and defend that against others, which he has not conceiv'd in his own Mind, after the fullest Inquiry of his Conscience, as a Truth long medi-

tated

* *Isa.* vi. 2, 5.† *Chap.* xii. 41.

tated upon, and as it were seven times refined. How dangerous a thing is it to wander from the Truth in so sacred a Matter; to dissemble one's Error, and if it can be propounded as probable under some fair Colour, to disperse it abroad, and upon every Occasion to stand up and maintain it? We have certainly to do with One, whose Person and Glory is interested in this whole Affair; who we can't deny is to be the *Judge both of the Living and of the Dead*. Is not then an Account to be given for *every idle Word**? How much more shall we be judg'd and condemned for all our *hard Speeches which we have spoken against Him* †? Should not every one from hence be sufficiently warned, to avoid all Wrangling and wanton Contentions, in a *Cause* of so high a Nature, which relates to the *Person and Honour* of our future *Judge*, from whom there is no escaping? Nay, the true Lovers of God must also be admonish'd, when happening to be deceived, either by their own desultory Reason, or by others who are vers'd in Error, they have fallen into some Doubting concerning this Thing, that they do not talk imprudently to others about it; much less endeavour to instil into them the Notions to which (at present) they thus doubtfully incline. For

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God

* *Matt.* xii. 36.

† *Jude* 15.

God will bring such Men out of their Errors and Doubts into the Way of *Truth*, (so great is his Mercy) if they shall with *serious Prayers* importunately request the *Spirit of Truth* from Him. But then all such Discourses which they have used in the Hearing of others, will bring upon their Consciences the deepest Anxiety and Remorse; and they would most willingly part with all they are worth, if that would avail, to remove the Scruples they had occasioned in the Mind of any one: But they will find to their Grief, that they cannot so easily cure the Wounds they have given to others, tho' they acknowledge the Error they admitted of, and do themselves confute the Error which they acknowledge. For it is easier by wicked Discourses to corrupt a Man, and to subvert his *Faith in Christ*, than it is to reform and restore him to a *sound Faith*. A Word once spoken advances far, and like the Plague runs from one to another, eats like a Gangrene, and vehemently hurts, before he who was the Cause and Author of it returns to a more sound Judgment, and with true Sobriety of Mind reflects on the Scandal he has given. A Word flies about never to be recalled, nor does it perish in the Air with its Sound, but flies away like a Bird; nor can it be withheld or hinder'd, but will, whether you will
or

or no, be catch'd up, and again blabb'd out by others. Wherefore let every Man take good heed, learn to set a Watch over his Mouth, and be, according to the Advice of St. James, * *swift to hear, and slow to speak.*

S E C T. LV.

What ought to be consider'd of by Persons who are manifestly given up to contrary Opinions, and are become Champions for them.

LASTLY, In the Name of our Lord *Jesus Christ*, the righteous Judge of the Quick and Dead, I address my self to all those who frankly and irreverently impugn the true and essential *Godhead* of *Jesus Christ*, affecting nevertheless to be called *Christians*; who account the Writings, as well of the New Testament as of the Old, to be the *Rule of Faith*. *Jesus* said to *Paul* before his *Conversion*; † *It is hard for thee to kick against the Pricks*; tho' he did it ignorantly. 'Twill be no less, but much harder for you, whether you believe it or no, *to kick against the Pricks*; because tho' you allow the Scriptures of the New Testament, you nevertheless so boldly and arrogantly contradict the *Truth*

No 3. clearly

* James i. 19.

† Acts ix. 15.

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clearly shining before your Eyes, and express Testimonies proposed in such simple and plain Words, that even a Child may read and understand them. O! that your corrupt, over-curious and flitting Reason, the Parent of your Errors, were to you a Looking-glass of the miserable and deplorable Condition in which you are? O! how must you sweat and toil in seeking for Evasions, to elude the firm and strong Testimonies for the *Divinity of Jesus Christ*? Your perverse Reason had never consented to such Words as the *Apostles* us'd, in describing the *Person of Jesus Christ*, and in declaring his *Glorry*. Nay, if you shall examine your own Hearts, you will easily discover, that in favour of the Idea which you have fram'd of *Christ*, you cou'd earnestly wish, that many Things had not been contain'd in our *Bibles*, that are found there; because you can't without a deal of Pains wrest them to your own Opinion. To what purpose therefore do you thus go on? Can't you perceive that you are seduced by the Serpent's Cunning, from the clear and *divine Simplicity* with which you ought to receive the Word of the *Most High*? What a Misery is it, that with all the subtil Contrivances and Inventions of your Reason, you can never arrive at any settled firmness of Mind?

You

You often say indeed, that you inquire after the *Truth*; but for all that, you will never be able to find it, as long as you deny Him who is *Truth itself*. This is what is declar'd in *Ecclesiastes*; * *I said, I will be wise, but it was far from me.* But with all your *Reasonings* about these Matters, can you indeed find Rest to your Souls? Whether you are the Followers of *Socinus*, or, consulting better for your selves, think fit to espouse the Errors of *Arius*, observing the Testimonies of *Holy Scripture* suffer'd too great Violence by the Hypotheses of *Socinus*; or whether refraining your selves from all human Names, you desire to be distinguish'd from others, as *Unitarians*; or whether, to outward Appearance, you are join'd to any other Congregation, which yet privily or openly denies the *Divine Glory* of *Jesus Christ*; pray examine your selves, whether in all the Arguings of your wandring *Reason*, the *Peace of God*, which surmounts all Conception, can possibly exist? O! how it were to be wish'd, you would learn to know that Reason has no Limits to her Excursions, when unrestrain'd by a higher Power: On which Subject *St. Paul* thus speaks; † *And my Speech and my Preaching was not with enticing Words of Man's Wisdom, but in demonstration of the Spirit*

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and

* *Ecclef.* vii. 23.

† *1 Cor.* ii. 4.

and of Power. And Christ himself thus ;
 * *Murmur not among your selves, (because I said, I came down from Heaven :) No Man can come to me, except the Father which hath sent me, draw him ; and I will raise him up at the last Day. It is written in the Prophets, And they shall be all taught of God. Every Man therefore that hath heard, and hath learned of the Father, cometh unto me.* The Sense of which Words none of you can comprehend, who constitute your dark and blind Reason the proper Judge in Things Spiritual, and refuse to submit your selves to God, for the Knowledge of the Light in *his* Light. I know very well what They answer to this: That it's not the way to know the *Truth* for a Man to suppress his Scruples, and presently to reject every Thing which may seem to oppose this or that Proposition: that this is rather the way to establish Ignorance and palpable Errors in the World. But to this I answer, first, That it can't be denied, that all Doubting concerning *Divine Truth*, arises not at all from *the Image of God*, (wherein Man was at first made) but from the Revolt of *Adam* ; and since such Doubting is not of *God*, it can be nothing but Sin and Iniquity in his Sight. 'Tis dreadful to say, but the Truth is, Men have so far departed from their

* *John* vi. 43-45.

their *Creator*, as to call in question his very *Existence*: 'tis also dreadful to think they should doubt of His *Glory*, who, through his immense *Love* to Mankind, so depressed and humbled Himself, as to become a Partaker of Flesh and Blood. But how dreadful is it, that after the *Son of God* was made Man, *Reason*, infected with the Seed of the Serpent, should dare to make a Doubt of his *Glory*; which He had emptied himself of, out of his ineffable *Love* and *Humility*! Wherefore he is shamefully deceived, who fancies it lawful for him to doubt of any Thing, without Sin and without Punishment. Secondly, If any one therefore has various Doubts in his Mind, he ought first of all, for that very Reason, to acknowledge the deep Depravity and the greatness of the Misery he labours under; and to let the Consideration thereof sink deep into his Mind. Thirdly, He then must *pray* to God to deliver him from this Misery, and, out of the Abundance of his Grace and Mercy, cause *his Heart to be established*; for the Apostle says, *it is a good Thing that the Heart be established with Grace*, Heb. xiii. 9. For 'tis the Beginning of *true Wisdom*, to know that we cannot be deliver'd from our Misery, unless God is pleased to deliver us. Add to this, fourthly, That a Man must not only be desirous of *knowing* the Truth, but

but of performing it, or endeavouring so to imploy it, that God may thereby be honoured and glorified according to his Will. If this Love of the *Truth* be really engrafted in the Mind, then, fifthly, The Scriptures of the Old and New Testament may be as it were a Touchstone, by which any *Scruple* that arises in the Mind may be tried and examin'd, whether it agrees with that written Word, or not. But if a Man's Mind be so dispos'd, as to desire to know nothing but the pure *Truth* of *God*, and to be therein fruitful to the *Lord*; and so applies himself to the *Scripture*, not as a Master, but comes to the reading and searching of it, as a young Beginner and Disciple, that he may be taught thro' the Word by the *Prophetical* and *Apostolical Spirit*; then indeed he takes the right way to be deliver'd from his *Scruples* *. For thus, *Scruples* are not simply suppress'd, or ejected out of the Mind, nor is the Man detain'd in Error, or turn'd as it were into an Animal void of Reason; but the Truth is sought after in a due and just *Order*, approved of *God*. Thus meditating on the Words of *Holy Scripture*, comparing one Scripture with another, drawing *Conclusions* from thence, and weighing carefully the Force of *Arguments*, ought not to be esteem'd an *Abuse*

* *Vid.* the Orig. German.

Abuse of Reason, but rather those are the very Things which God himself requires to be done by us. And God cannot but command his Light to arise upon such a Man, thus anxiously solicitous about his miserable State, and humbly seeking after Truth in the Fear of God, with ardent Prayers to Him; St. Peter affirming, II^d Epist. chap. i. 16—19. *We have not followed cunningly devised Fables, when we made known unto you the Power and Coming of our Lord Jesus Christ, but were Eye-witnesses of his Majesty. For He received from God the Father, Honour and Glory, when there came such a Voice to Him from the excellent Glory, This is my beloved Son, in whom I am well pleased. And this Voice which came from Heaven we heard, when we were with Him in the holy Mount. We have also a more sure Word of Prophecy, whereunto ye do well that ye take heed, as unto a Light that shineth in a dark Place, until the Day dawn, and the Day-star arise in your Hearts. And so the Use of Reason is not rejected, but 'tis required only, that it be made use of in a proper and holy Order; and that we pray with David, Open thou mine Eyes, that I may behold wondrous Things out of thy Law*. But how horribly, and how dangerously corrupt Reason*

* Psalm cxix. 18.

son is wont to entangle itself, nay, how apt it is to pervert the Sense of the clearest Truth, and then to vent all this its Depravity for undoubted Truth, a Man then at last rightly perceives, when being illuminated by the Light of God, he begins to be sensible of his former Errors. Hence the Son of *Sirach* says, * (as the German Translation hath it, to which the *English* agrees) *I stretch'd forth my Hands to the Heaven above, and my Soul was enlightned, that I might know my Foolishness.* When the uneven and abrupt By-paths of *Reason* are by this means clear'd up by a more sublime *Light*, a Man must needs wonder and stand amazed at his own Blindness, that he should but devise even any specious Contradiction against the Truth, delivered in the plainest Terms, and give more credit to his own Interpretation, than to the simple, pure, and clear *Word of God*. Then at length he begins to perceive the Judgment which is exercis'd from above, on those who do not seek the Truth seriously in the Fear of God; viz. that *professing themselves to be wise, they became Fools. †* and that *God will destroy the Wisdom of the Wise, and will bring to nothing the Understanding of the Prudent ‡.* And if this hapned to the Heathen, who never heard

* Chap. li. 19. † Rom. i. 22. ‡ 1 Cor. i. 19.

heard any Thing of the Light of the *Holy Spirit*, because they were contented with, or rather abused the Light of Reason, thro' their Ignorance; pray what will become of them, who have heard again and again the *Divine Testimonies* concerning the Blindness of Man's Heart; to whom *God* has yet promised he will not deny his *Holy Spirit*, for the right Understanding of his *Word*, if they seek it of Him in a due manner; who nevertheless not only make their *own Reason* the *Judge* and Interpreter of *God's Word*, but are not afraid even to scoff at whatever is spoke concerning the Illumination of the *Holy Spirit*, without which they cannot say that *Jesus is the Lord*, (1 Cor. xii. 3.) nor believe in Him, nor come unto Him. They please themselves in this, that they know how to use their *Reason* so rarely well, fancying they have *Light* enough for attaining the Knowledge of *Divine Truth*. But indeed herein also they are extremely mistaken, being as far from following the right Use of *Reason*, as Heaven is from the Earth; tho' nothing may seem more absurd to them, than such an Imputation. But 'tis easy to make an Experiment of this, by requiring any Person, who denies the *Divine Glory* of our *Lord Jesus Christ*, to interpret the Beginning of St. *John's Gospel*, from the first Verse to the End

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of the eighteenth; and to maintain from thence his pre-conceiv'd Notions concerning the *Person of Christ*. There is no need of interrupting him in his Comments, for you will find he has Work enough upon his Hands to assign any other Sense to the Words and Phrases of *St. John*, than what their natural Signification admits of, and to perswade any one that the *Word of God, which was made Flesh*, was a meer Man, or certainly a created Being; and I am perswaded that they who hear him, and see with their Eyes how greatly he labour'd to wrest the Words to his own Sense, will be very much confirm'd in the true *Faith*, from the simple and plain Testimony of *St. John*, concerning the *Divine Glory of Christ*. For they will understand, that He, of all others, fights most absurdly against the *Truth*, who would be thought so to use his *Reason*, as not much to regard a higher *Light*.



S E C T. LVI.

What ought to be thought of such, who deny the Godhead of Christ, and yet mightily pretend to good Moral Doctrine and Integrity of Life.

BUT 'tis a Thing the more to be lamented, that they who deny the *Divine Glory* of Him, who is *the Way, the Truth, and the Life*, and without whom no Man can come to the *Father*, should endeavour to perswade themselves, and others, that they are endued with a singular Knowledge of *Morality*. As indeed there are not a few so strangely blinded, that tho' they hear of some Sect, who deny the *Godhead of Christ*, and do not admit of his *Satisfaction* for the Sins of the World, but look upon *Christ* only as an *Example* of a *Holy Life*, do nevertheless fall upon the moral Writings of such Men, with a curious kind of Greediness, imagining they shall find something in them singular and extraordinary. And this is not to be much wonder'd at; for even in the Writings of the Pagans, *blind Reason* finds something of this kind to give itself Satisfaction. How great a Value has formerly been set upon

upon *Tully's Offices*, out of which notwithstanding they who have but tasted a little of the *Truth*, which is in Christ Jesus, can by no means quench their Thirst; but on the contrary, they will be quickly sensible what a false, impure Foundation, and contrary to the Truth of Christ, *worldly Wisdom* is made to rely on in that Book. Have not some advised the joining a Treatise of *Seneca* with the reading of the *Bible*? How mightily have they thought their Minds would be compos'd, if they did but read *Seneca's* Book of the *Tranquillity of the Mind*? When yet this poor Heathen, from his insufficient Principles, could promise no other *Peace*, but that which the World gives; and was as remote from the *Peace of God*, which passeth all Understanding, as Heaven is distant from the Earth. But if mere Heathen moral Doctrine is in so great Esteem, which yet has not so much as the Name of that Virtue which ought to be the Foundation of all other Virtues, *viz.* true *Humility*; much more easily sure may a Deceit creep in under the shelter of *Christ's* Name, that that should be believed to be true Morality, which is exhibited not as a Heathen, but a Christian Institution of Morals. But as the Heathen Moralists were so destitute of the true Foundation, that they knew not even its first Virtue,

viz.

viz. *Humility*; and therefore all their moral Doctrine was nothing but Paint and Colour: So those Moralists among our selves, who do not acknowledge the *Glory of Christ*, have wandred very far from the Doctrine of true *Morality*. For they do not confess Him, who is the *Life and the Light of Men*; from whom, as the Source of *Life and Light*, a new Life, and a new Light, must be given unto Men: wherefore Faith is to be look'd on as the Foundation of all *Christian Morality*; not that Faith by which a Man externally professes the Name of Christ and his Doctrine, but that *Faith* by which Men are *born anew*, and *of God*; by which they receive the *Holy Spirit*, who is the Spirit of Adoption, the Pledge of Eternal Life, and who pass from a spiritual Death, into a new and spiritual Life, out of Darkness into the admirable Light of *God*, after such a manner, as with open Face to behold, as in a Glass, the Glory of the *Lord*, and to be changed into the same Image from *Glory to Glory, even as by the Spirit of the Lord* *.



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* 2 Cor. iii. 18.

S E C T. LVII.

That all Morality, destitute of the Foundation of a living Faith, is unprofitable and insufficient. What Advice is to be given to those, who depart from this Foundation of true Morality.

WHEN this divine Foundation is not laid in the Soul of Man, all *Morality* with which any one exercises himself, is only external, tho' it pretend to penetrate into the interior Things of the Soul, that so you would be ready to take it even for *Mystical Theology*. For in such *Morality* as this, there is no truly *Divine* Virtue existing, no real *new Life*, no true Communion of the Soul with *God*; in short, there is not found in this *Morality* the Kingdom of *God, which is Righteousness, and Peace, and Joy in the Holy Ghost*. For he that in these Things serveth *Christ*, saith *St. Paul*, is acceptable to *God*, and approved of *Men* *. All other moral Doctrine, compared with the Doctrine of *St. Paul*, is of no value, as having laid this Foundation, that it is not *He that liveth, but Christ liveth in Him*; and the *Life* which
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* *Rom.* xiv. 17, 18.

He now liveth in the Flesh, He lives by the Faith of the Son of God, who loved Him, and gave himself for Him *. I do not frustrate the Grace of God; for if Righteousness comes by the Law, then Christ is dead in vain. And thus we may say; if there be a true and sufficient Morality, that assigns not Christ as the eternal Life and eternal Light, for its Foundation, and by which a Man is not before all Things sent to believe in the Lord Jesus, as the Origin of all Life and Light, and the Lord of Glory, and to embrace Him as his only Wisdom, Righteousness, Sanctification, and Redemption; Christ is in effect no Christ, and died without Cause or Occasion. For what Occasion had there been for his Death, if Mankind could, by the Strength of their own Reason, become Righteous and Holy, and Partakers of eternal Life? If any one also shall boast of an external Probity of Life, that Boasting is of value only among those, who never experienced in themselves the Foundation of the new Birth, and the Life which is from God. For such Persons think it sufficient if they find a Man not addicted to outward Vices, because they have never known the Efficacy of Faith and Regeneration. But all those that do know it, are sensible what a vast Difference there is between those

* Gal. ii. 20, 21.

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who may be said to live piously, when compared with notoriously wicked Persons, and between those who are pious after such a manner, as by true Repentance to be quickned together with *Christ*, raised up (with Him) and placed in the Heavens: (*Eph. ii. 6. Phil. iii. 20.*) We do not here say, that in such *Morality*, which has no true Foundation, there is nothing true to be found; but this we say, that those *Truths* (to wit, such as by their Speciousness deceive the Mind) are broken from their Original, and are no longer join'd with their first and clear Fountain. Nay, we say farther, that a true Foundation is here very greatly wanting, and that this *Morality* is destitute of all solid Ground: For the Words of St. *Paul* most effectually demonstrate, that true *Morality* cannot consist without the Knowledge of the *Glory of Christ*; * *Without Controversy, great is the Mystery of Godliness; God was manifested in the Flesh.* Altho' therefore in Heathen Books, and in others that are Strangers to this only Foundation, there are to be found some external Truths, yet many Things impure and corrupt are intermixt with them; and whoever relies only on those *moral* Principles, is never brought by them to the true Foundation, but stops at those Puddles and broken Cisterns,

* 1 *Tim.* iii. 16.

Cisterns, from whence the Soul receives not the Efficacy and Virtue of the Divine *Life*, but builds upon another's, and upon his own sandy Bottom and Foundation; so that he may be liken'd to the *foolish Man* * described by Christ. Now what Advice is to be given to those who thus go astray from Christ in their Minds? No other indeed but this: *Believe that the Lord Jesus is CHRIST, and that He is the Son of God*, (even so as the ancient *Jews* well understood, that no meer Man, or any other created Being, could be strictly honour'd with that Title) and that *believing* this, ye shall have *Life*, not only after a natural Death, but even in this World a *true Life*, which is from God, a *Life truly moral*. O that *Eternal Love* would open your Hearts, that you might attend to this plain Counsel, and that you would not despise it, and think your selves wiser! O that you would know the *Gift of God*, and (N. B.) *who it is*, to whom you are remitted, you would ask of Him, and He would give you *living Water*, which should be in you a *Well of Water springing up into everlasting † Life!*

* *Matt.* vii. 26, 27.

† *John* iv. 10, 14.

S E C T. LVIII.

*What Prayers and Praises should
from these Considerations be excit-
ed in our Minds.*

“ T O Thee, O God, and *Father* of
 “ our *Lord Jesus Christ*, be Praise and
 “ Glory, for the Knowledge of thy *Son*,
 “ together with which thou bestowest
 “ Life and Abundance to all who truly
 “ receive Him ; we lament before Thee,
 “ with the utmost Grief of Mind, that
 “ this Knowledge is so greatly darken’d
 “ by the wicked Lives of those, who with
 “ their Mouth indeed profess to acknow-
 “ ledge the Glory of thy *Son*, but in
 “ Work deny it. For they say indeed
 “ unto *Christ, My Lord, and my God* ; but
 “ they keep his Words much less than
 “ they would those of any Man who has
 “ Power over them. Grant therefore,
 “ that they who *believe* in thy *Son*, be-
 “ ing truly affected with the Testimony of
 “ the *Holy Spirit* concerning Him, may
 “ be so deeply rooted with Faith in *Him*,
 “ that they may give due *Honour* to the
 “ *Lord of Glory* ; and when they feel in
 “ themselves the Efficacy of a true and
 “ lively *Faith*, may testify unto others the
 “ mighty Virtue and Power of a *Faith*
 “ found-

“ founded in the Name of thy *Son*. Have
“ Mercy on them who are tempted with
“ Doubts concerning the Knowledge of
“ thy *Son*; establish their Hearts in the
“ Truth, that they may verily know that
“ *Jesus Christ is the same yesterday, to day,*
“ *and for ever*; and that they may not
“ be carried about with various and
“ strange Doctrines. And for those who
“ disown the Glory of thy *Son*, be pleas-
“ ed, O Lord, to bring them out of their
“ Errors, into the Way of *Truth*, and
“ make them sensible of the Nakedness,
“ Misery, and distressed Condition of their
“ Souls, that they may seek to Him, who
“ can, and freely will deliver them from
“ their Misery, if they refuse not to re-
“ ceive Him in such sort, as Thou hast
“ exhibited this thy *Son* to us in the Holy
“ Scriptures. Grant that thy *Truth* may
“ prevail more and more; command thy
“ *Light* so to shine, that Men may rea-
“ dily acknowledge the Brightness of thy
“ *Glory*, and the express Image of thy
“ *Person*, and may be so illuminated by
“ the *Sun of Righteousness*, so enliven’d,
“ so warmed in thy Love, and so reple-
“ nish’d with the Fruits of Righteousness,
“ by Him who is our Righteousness; that
“ Darkness may be compelled to give
“ place to *Light*, Night to clear *Day*,
“ Death to true *Life*, Errors, Doubts, and

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“ Infidelity, to manifest and eternal *Truth*.
“ Thus will be fulfilled those Things
“ which *David* foretold of the Days of
“ the *Messiah*: * *Blessed is the People that*
“ *know the joyful Sound: they shall walk,*
“ *O Lord, in the Light of thy Countenance.*
“ *In thy Name shall they rejoice all the*
“ *Day: and in thy Righteousness shall they*
“ *be exalted. For thou art the Glory of their*
“ *Strength, and in thy Favour our Horn*
“ *shall be exalted. For the Lord is our De-*
“ *fence, and the Holy One of Israel is our*
“ *King.*

The SIXTH MEDITATION.

Of the Mystery of the Incarnation.

S E C T. LIX.

That 'tis to be considered, who Christ
was before his Incarnation, and
who He now is, after He was made
Man.

CONSIDER, O my Soul, *who He*
was, who gave Himself to be thy Savi-
our; who He was made, and who He now
is, after He became thy Saviour. Behold,
He was, before any Thing was; He then
was

* *Psalms* lxxxix. 15—18.

was present, when any Thing could be said to begin ; for his Appearance (or Goings forth) has been from of old, from the Beginning, from everlasting * : the eternal Word ; the eternal Life ; the eternal Light ; of the same Essence as God, and yet with God ; the only begotten Son of the Father, who is in the Bosom of the Father, from Eternity, and for ever, without any Change (or Succession) of Time, according to his Divinity ; the Maker of all Things ; the Original of Life and Light ; the Life and Light of Men even before the Fall ; shining after in the midst of Darkness, and yet the Darkness nevertheless comprehending it not ; a Light, with which any other Light compared, tho' the most pure, serene, and clear, must be called a Shadow. A Light, in comparison of which, the greatest among those that are born of Women, cannot be said to be a true Light ; a Light which was in the World, before he came into the World, yea, by which the World was made ; a Light, which alone can again illuminate Men, fallen into Darkness by the Revolt of Adam. It was He, who by Right of Creation had the whole World for his Property ; but took to him Abraham and his Seed, the People of Israel † by choice, by their Delivery out of ‡ Egypt, by the Covenant He made

* Mic. v. 2. † Deut. vii. 6, 7. ‡ Exod. xix. 4, 5, 6.

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made with them, * by Conjunction of Blood, † to be his *peculiar People*; and so sent to them continually *Prophets, and wise Men*, and Scribes, ‡ who were all to testify concerning Him, lest when He came unto his Temple, He should not be known to them. He it was, who had Right and Power to reject a People, who refuse to keep his Covenant; and of receiving others who should believe in his Name, and of giving them Power to become the *Sons of God*; not meerly by some external Adoption, but rather by a true and a new Birth from God. Such a Person was thy Saviour, and yet (as I trust you have learn'd from the preceding Meditations) there have been therein but a few Things spoken concerning his great and infinite Glory. When now He was so great a Person, what was He then made? *Flesh*. For the *Word*, saith St. *John*, (whose divine Glory he most studiously inculcated) *was made Flesh*. Why is it not said, *He was made Man*? Because his profound Humiliation might be better understood by the word *Flesh*: For when the Scripture describes Men according to their vain and corruptible Condition, it calls them *Flesh* ||. And how can our Misery be better represented, than by con-

* *Deut.* xxvi. 18. † *Heb.* ii. 6. ‡ *Matt.* xxiii. 34.
 || *Gen.* vi. 12, 13. *Ija.* xl. 6. *1 Pet.* i. 24. *Jam.* i. 10.

sidering our selves as *Flesh*? For which Reason the *Holy Spirit*, not only in this, but in other Places also, expresses the profound Abasement of the *Son of God* by his *Incarnation*, in this manner; * *God was manifest in the Flesh*. And, † *Forasmuch as the Children are Partakers of Flesh and Blood, he also himself likewise took part of the same*. Note, I pray, how this is exhibited to Thee in his *Birth*, as it were in an Image or outward Figure. For behold, thy *Saviour* being such a one as has been represented, viz. *the Brightness of his Father's Glory, and the express Image of his Person*, born in a Stable, a Place appointed for Beasts, and laid in a Manger, that by this outward Sign thou mightest the better consider his deep *Humiliation*, in condescending to enter into, and to cloath his *great Majesty* with our poor fleshly Tabernacle. O most wonderful *Humiliation*! Wert not Thou abashed in assuming our mean *Flesh*, O *Saviour* of the whole World; and after taking upon Thee human Nature, wouldest Thou be called *God* manifest in the *Flesh*, when after our deplorable Apostacy, the miserable State in which we are, is become a Shame and Disgrace to our very selves? How incomprehensible is this *Humility*, that Thou wouldest please to be so like unto

us

* 1 Tim. iii. 16. † Heb. ii. 14.

us in all Things, Sin only excepted! Consider then, O Soul, what thou possessest in thy *Saviour*, who was the eternal *God*, and thy *Creator*, and was made *Flesh*. Thou hast a *Saviour*, who is truly *God*, and truly *Man*, a Person of two Natures, infinitely different in Point of *Dignity*. Hence the Prophet *Isaiab*, among several other Names, calls him in the first Place by that of **נִלְבַּע** *Wonderful**. For so wonderful a Thing never was known before, nor can the like to it ever exist again. He is *wonderful* in his *Glory*, wonderful in his *Humility*, wonderful in the Union of the *Godhead* with the *Manhood*, wonderful in his *Office*, wonderful in his *Words*, in his *Works*, and in his *Passion*, wonderful in all the Things He was conversant about. All who heard of his *Birth*, were justly struck with *Admiration* †. This *Admiration* of thy *Saviour* is the first Spark of a true *Faith*: the first degree in bruising under thy Feet the Head of the wily Serpent, or of carnal *Reason* and *Prudence*, as a certain pious Doctor of the Church speaks. This holy *Admiration*, in considering the *Mystery* of the *Incarnation*, will lead Thee farther, that thou mayst learn to know, with humbleness of Mind, and profound *Veneration*, what thou enjoyest thro' thy *Redeemer*,
who

* *Isa. ix. 6.*† *Luke. ii. 18.*

who chose *Flesh* to be his Tabernacle and Temple, in which He dwelt among Men, that by the Destruction of this frail Temple, and by the wonderful Restoration of it, *Humanity* might become the eternal Temple of the *Deity*; which will more plainly appear from the following Meditation.

The SEVENTH MEDITATION.

Of the Benefits we enjoy by Jesus Christ.

S E C T. LX.

That God has embraced us in his Son with an eternal Love, and that from hence all manner of Good is derived to us.

D O S T Thou possess any Good, O my Soul, which thou hast not from thy *Saviour*, by Him, and in Him? And can there any Good be named, which Thou canst not receive from Him, by Him, and in Him? In Him, *πᾶν τὸ πλήρωμα τῆς Θεότητος*, *all the Fulness of the Godhead*, of universal Grace and Truth dwells; and of his *Fulness*, says St. *John*, *we do all receive*, *καὶ χάριν ἀπὸ χάριτος*, and *Grace for Grace*;
so

so as Grace may be, as it were, recompensed with Grace, and so there may be no End of Grace, of Love, and of Compassion, to all Eternity. But if you would know when these Mercies to us began, you are to observe, that Love and Divine Grace in *Christ Jesus* never had a Beginning: *For Grace was given us in Christ Jesus before the World began* *. You ought to consider this Expression, *The Word was in the Beginning with God*, (Joh. i. 2.) For we read thus in the *Proverbs* of Solomon; † *Then I was by Him as one brought up with Him*, (*נמנ* nourished, or according to others, *Worker*) and was daily my Delight, rejoicing always before Him. Rejoicing in the habitable Part of his Earth, and his Delights were with the Sons of Men. Don't you perceive what is meant by the Words, the *Son of God* was from the Beginning with the Father? He was the Delight and Pleasure of his *Father*, and as his *Father* loved Him, so He in like manner loved Men, and they became his Delight. For as He was the daily Delight of the *Father*, rejoicing always before Him, so He rejoiced in the habitable Part of the Earth, and his Delight was with the Sons of Men. And as the *Father* says concerning the *Son*, *This is my Son, my beloved Son, in whom*

* 2 *Tim.* i. 9.† *Prov.* viii. 30, 31.

I am well pleased; so from Eternity, *ευδοκων*, He was well pleased, not only in the Son, but also thro' the Son, in Men, if they believed in the Name of this his *only begotten Son*. Moreover, this eternal Love of the Father towards Men in Christ Jesus, is so singular and wonderful, that the Son of God himself says of it; * *God so loved the World, that he gave his only begotten Son, (that whosoever believeth in Him, should not perish, but have everlasting Life.)* And St. Paul says, † *If God be for us, who can be against us? He that spared not his own Son, but delivered Him up for us all, how shall he not with Him also freely give us all Things?* If a Man gives one Thing for another, he certainly thereby lets us know, that he has an equal, if not a greater Regard to that other Thing, than to that which he gives for it. For that which is dearest and most acceptable to any one, That he usually retains. Now God not only gave his Son for us mortal Creatures, but deliver'd Him also to Death for us, and required He should taste what was due to Men for their Sins. How amazing is this Love! If God had not loved us in his Son, if the Son himself had not pursu'd us with a Love exceeding all measure, nay, if the Son had not been the very Mind of the Father, which,

* John iii. 16.

† Rom. viii. 31, 32.

which, the Father being touch'd by the Misery of Man created by Him, was, together with Him, moved with Love and Compassion towards the whole lapsed Race: Truly we could not but say, that He shewed *greater Love* to us, than to his *only begotten Son*. But since the Manifestation of all Love centers in the Son, and all the Love of the *Father* rests upon Men thro' the *Son*, the Son himself declares concerning this Thing, that the same Love, wherewith the Father loved Him, *is in them who believe, because He is in them**. If therefore the Love with which the Father loves the Son, is infinite and measureless; the Love also with which the Father loves us in Christ, is an immense and infinite Love: otherwise, how could any Man be so rash as but dare to think, that God so loves us, if we are in his Son, as He loves his own only begotten Son? O that thro' our whole Life, we might fix the Eye of our *Faith* on this *Love*, which from Eternity beheld us, not only in our Fall, and in that Misery into which we were plunged by the Fall, but which also set up an ineffable Salvation, that should accrue to us in *Christ Jesus*, who would translate us from Death to Life, from Darkness, Wrath, the Curse, and eternal Destruction, into eternal Light, eternal Favour, eternal Be-

* *John xvii. 26.*

nediction, and into eternal Safety, Joy, and Glory. Yea, God knew us, according to his Omniscience from all Eternity, with this same *Love*, as his Blessed Ones deliver'd from all Sin, and from all the Evils arising to us from Sin, altogether immaculate and blameless, cloathed with the Glory and Majesty of his *Son*, bearing his Resemblance, and exulting and rejoicing before his Face for ever. This is that *Love*, which cloathed the *Son* with humble Humanity, and which so highly exalted Humanity in the *Son*, that he promised to place it on the right Hand of the Majesty on high; *To him that overcometh, (through Christ who strengthens him) will I grant to sit with me in my Throne, even as I also overcame, and am set down with my Father in his Throne**. What more could be possibly desired, O my Soul, which thou may'st not find in this *Love*? That the *Son of God* should be thy Creator, should be thy Life, thy Light, which illuminates thee; that commands his Word to be revealed to thee by the *Prophets* and *Apostles*, as a Testimony of himself, the true Light; that the *Angels* themselves should bring thee *glad Tidings*, and rejoice to minister unto thee; that thou shouldst become a true Believer, obtain Pardon for thy Sins, and be again born of
P God,

* *Rev. iii. 21.*

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God, and from the Fulness of his Grace and Truth, suck in all Divine Riches : — That he hath brought forth to thee the Knowledge of God from the Bosom of his heavenly *Father*, from the inmost and most secret Divinity ; that He hath, as the true *Immanuel*, led thee into *Communion* with God ; that thou being baptized in the Name of the *Holy Trinity*, admitted into an eternal Covenant with God, shouldst be anointed with the *Holy Spirit*, and illuminated with his *Gifts*, be sanctified, and by Him preserved in the true Faith, and be powerfully strengthened in all Conflicts against Sin, the World, Death, the Devil, and Hell ; that nothing should ever be able to withdraw and separate thee from the Love of Him ; nay, that thou art come unto Mount *Sion*, and unto the City of the living God, the heavenly *Jerusalem*, and to an innumerable Company of *Angels* ; to the general *Assembly*, and Church of the *First-born*, which are written in Heaven, and to God the Judge of all, and to the *Spirits of just Men made perfect*, and to *Jesus the Mediator of the new Covenant*, and to the *Blood of Sprinkling*, that speaketh better Things, than that of *Abel* *. That thou mayst obtain all these Felicities, here indeed by Faith, and a comfortable Fore-taste ; hereafter, by a
 most

* *Heb.* xii. 22—24.

most perfect Intuition, and everlasting Glory: And when *Christ* thy Life shall be made manifest, thou also mayst be manifested with Him in *Glory*. I say, all these Things, and whatsoever else can be entitled to the Name of *Salvation* and *Blessedness*, thou entirely owest to this infinite *Love*, which manifested itself to the World in this, that the *Son of God* himself became the *Saviour* of Men, in such a manner, that He was made Man; and his most exalted Majesty dwelt in *Flesh*, as in his *Temple*, among *Mortals*; of which *St. John* says, *He dwelt among us, and we beheld his Glory, the Glory as of the only begotten of the Father, full of Grace and Truth.*



The EIGHTH MEDITATION.

Concerning the truly Divine Order, wherein we are made Partakers of all the *Benefits* that accrue to us by *Christ Jesus*.

S E C T. LXI.

In what manner and in what Order we are to use the Benefits of Salvation, obtained by Christ for us.

IF thou desirest, O Soul, to partake of so great and inestimable Benefits in *Christ*, thou must observe, that the *Holy Spirit* himself hath shewn thee the Order by which alone, and by no other Means, thou mayst attain them. For the *Scriptures* testify, that no Man can be a Partaker of them, who despises the Divine Order, but will remain deprived of them through his own Default. For this Cause it is said; *the Darknes comprehended it not; (viz. the Light:) and the World knew Him not; and his own received Him not.* But could they indeed be so infatuated, as not to desire to be delivered out of all their Misery, and to be removed into a State of eternal Joy and Glory? They wish'd to be

be altogether exempt from the Punishment of Sin ; but they desperately loved their *Sins* at the same Time ; and whosoever endeavoured to reclaim them from their long continued Habit of Sinning, was reckon'd by them among their *Enemies*. Now the *Son of God* was manifested, that he might destroy the Works of the Devil ; but they loved these Works of the Devil, and would not suffer that they should be destroyed in them. Hence it is, that *Christ* says ; * *This is the Condemnation, that Light is come into the World, and Men loved Darkness rather than Light, because their Deeds were evil.* They mightily desired to be Partakers of eternal Joy, from the carnal Notion they had of it, if it could be attain'd without *Repentance* and *Conversion* ; which being contrary to the *Divine Order*, they could no more be Partakers of *Christ*, than a Man can be enlightned, who chooses to hide himself in a dark Cell, whilst the Sun diffuses its sweet and pleasant Light throughout the World. Therefore the *Holy Spirit* hath appointed three important Means in the Order, by which thou mayst come to the Knowledge of every good Thing that is in *Christ Jesus* ; viz.

1. That you receive *Christ*.
2. That you believe in his Name.
3. That you be born

P 3 again

* *John* iii. 19.

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again of God. That you may receive *Christ*, it is requisite that you acknowledge the miserable State into which you were sunk by the Fall. Sin is the Root of all Evil; from this comes the Divine Wrath and Punishment, the various Miseries and Calamities of Soul and Body, Death temporal and eternal. All those Evils are to be found out and known in their Root, that is, in *Sin*: For otherwise, thou wouldst desire to be deliver'd from the shameful and horrible Fruits of *Sin*, viz. its *Punishment*; but not from *Sin* itself. But such is the Goodness and Faithfulness of God, that He sufficiently lays before us in his Word this great and deplorable Misery of Mankind. Besides, every Man has in himself two strong Witnesses, viz. his own *Conscience*, and daily *Experience*, which bear witness far beyond all Contradiction, concerning both the internal and external Misery of Mankind. Therefore if you must necessarily believe these two Witnesses, that those Things are altogether true, which the Records of Holy Writ pronounce concerning our present Misery, then you ought also to credit their Testimony concerning the future Punishment of Sinners. Whosoever is so far convinc'd of his own Misery, will find something within him which makes him wish to be deliver'd from that Evil, how

how much soever his natural Inclination to Vice, may continually urge him to obey Sin farther, and live for ever in the Lusts thereof. Then comes preventing *Grace*, offer'd by God to Men in *Christ*, knocking at the Door of the Heart, and much desiring to be admitted. If therefore you do not refractorily bar its Entrance, but rather endeavour to make a deeper Search into the miserable State wherein you are plunged, and slacken not in the Works of Repentance; there will now begin a sharp and severe Conflict, *Christ* and *Belial* contending with one another, which shall have the Dominion over you. But if you resolve to go on with the Combat, and will not treacherously desert *Christ*, calling you out of Darkness into his marvellous Light, and when you plainly find no Help in your self, will receive *Christ*, as He who can alone rescue and deliver you from your Misery in this Fight, which sometimes is very sharp, and painful to unruly Flesh: At length *Faith* will spring up, which is therefore called *Victory*; because there will be much Conflicting, before Infidelity can be thoroughly subdued, and *Faith*, like a heavenly Light, and the Beginning of a Divine Life, can arise in the Heart. By such a *Faith*, you receive *Christ* as *Christ*, that is, as Him who appeared for this End, that He

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might destroy the Works of the Devil; as one, for whose sake not only your Sins are forgiven, but divine Justification also is bestowed; that for the future you may boldly and full of Confidence call *God* your *Father*. For if you have thus truly embraced *Christ*, you are *born again* of *God*, by this same *Faith* given you from above; not after a certain imaginary, but a true and real manner: the Truth of which you may certainly know, in that you will find your Mind entirely changed within you, your carnal Inclinations subdued, and the Dominion of Sin taken away; your Ears and Eyes open'd, that you may now see, know and perceive, that being translated from so great Darkness into the Light of *God*, and from Death unto Life, you are made a Partaker of the *Divine Nature*, and are become a new Creature in *Christ*; the Holy Spirit witnessing at the same Time with your Spirit, that you are the *Son*, and so the *Heir* of *God*, and a *Coheir* with *Christ*. This Order was declared by *Christ*, when himself preached the Gospel of the Kingdom of *God*; saying, * *The Time is fulfilled, and the Kingdom of God is at hand: repent ye, and believe the Gospel.*

* *Mark* i. 15.

The NINTH MEDITATION.

How we may be instructed, from the Beginning of St. *John's* Gospel, to know *Christ*, as the Sum and Substance of the other Writings of St. *John*, and of all the Holy Scriptures.

S E C T. LXII.

That from the Beginning of St. John's Gospel, we may also learn after what manner in his other Writings, and throughout the whole Scripture, Christ is to be known.

IF we should now apply the several Meditations here propounded upon the Beginning of St. *John's* Gospel, as a Guide for our better understanding his other Writings, *viz.* his whole Gospel History, his Epistles, and Revelation, there would thence be suggested to us a new Meditation, larger than all that have gone before. But for Brevity's sake, we will take notice only of a few Things to the Purpose now mention'd. And in general 'tis to be noted, that the Words and Expressions
which

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which St. *John* uses in the Beginning of his Gospel, clearly discover his usual manner of writing, or the Language of the *Holy Spirit* which was in him. Whosoever therefore rightly comprehends the Sense of these first Verses, will much more easily understand his true Sense in many other Places, when compared with these; as it must be a great help to the solid Interpretation of the Writings of this Apostle, that he every where uses the same Way of speaking, and by this means stamps his Writings before others, with a certain peculiar *Character*, whereby the Sense of his Words is less liable to Misconstruction. But particularly this is, as it were, his *Character*; that he bears Testimony of the $\lambda\omicron\gamma\omega\varsigma$, or the *Word of God*, which is most significantly done in this Place, to which he himself refers, *Rev.* i. 2. How much he was concern'd for this Title, may appear from his 1st Epistle i. 1. and chap. v. 7. *Rev.* i. 9. ch. vi. 9. ch. xix. 13. and ch. xx. 4. of all which Places, the plainest Interpretation is to be found in the Beginning of his Gospel. In like manner, you may see throughout his Gospel, and his other Writings, the same Names by which he here distinguishes the *Son of God*, given to Him upon all Occasions. In this Place he calls Him the *Life*: He does the same, 1st Epist. i. 2. ch.

ch. iii. 15. ch. v. 11, 20. So in his Gospel, ch. xi. 25. and ch. xiv. 6. as this was his usual way of speaking, and taken indeed from the Mouth of our *Saviour* himself, from which also the Beginning of his Gospel, and particularly these Expressions, *to have eternal Life, to give eternal Life*, did proceed. When therefore we have known from the Beginning of St. *John's* Gospel, that he calls the *Son of God* the *Life*, not only because he is our *Creator*, and therefore gives us our natural Life; nor only because after this Life, or after Death, he will give *eternal Life* unto those who have *believed* on Him, but also because He gives unto Believers the *living Waters*, that is, his *Holy Spirit*, as the Origin of a new and divine Life, in this Time of Grace; in many other Places also, where he uses the same kind of Speech, we shall the more easily perceive that this Word, and the Expressions joined with it, are not to be understood of the Life after Death; but that they every where urge and enforce the *spiritual Life*, (hidden to the natural Man) in this our Time of Grace. But this is the more to be regarded, because many are of Opinion, (to our great Grief!) that whatsoever is said concerning *Eternal Life*, belongs only to a *future State*: from whence arises this great Disadvantage, that they can't perceive

ceive in themselves the genuine Propriety of *the Kingdom of God*, but deny the *true Happiness* of the *Sons of God* in this Life; and thence become so much the less solicitous of being truly found in *Christ*, the true Life, and of truly beginning this Life in the Time of Grace, here indeed by *Faith*, but continuing it hereafter by *Intuition* for ever and ever. Moreover, when St. *John* here calls the Son of *God* the *Light*, by opposing *Darkness* to this *Light*, he retains this very Manner and Form of Speech, ch. iii. 19, 20. ch. viii. 12. ch. ix. 5. ch. xi. 9, 10. ch. xii. 35, 36, 46. 1 Epist. ii. 3. When therefore he hath so clearly declared his Mind concerning the true Sense of this Word, in the Beginning of his Gospel, by the Help of this Declaration, we shall the more easily attain his true Sense of it in other Places. How comfortable therefore is it to observe, when he requires us *to walk in the Light*, his Meaning is, that we should *walk in Christ Jesus*, as St. *Paul* * speaks: He here testifies also that *Christ* is full of *Grace and Truth*; both which Words (*Grace and Truth*) he also makes use of in other Places. First, he not only uses the Word *Truth*, but divers ways of Speaking here and there agreeable to it; as, † *to do Truth*;

* *Col.* ii. 6.† *John* iii. 21. 1 *John* i. 6.

Truth; * to be of the *Truth*; † to walk in the *Truth*; ‡ in Spirit and in *Truth*; and, || there is no *Truth* in him. And of the Devil he saith; ** He abode not in the *Truth*. Nor does he seldom use the Words *true, truly*, whose proper Signification appears from the Word *ἀλήθεια*, *Truth*, and from Forms of Speech of the same nature. The Sense therefore of the Holy Spirit being known, when it says, that Christ, *full of Grace and Truth*, dwells in them, we shall be the less likely to mistake it in other Places. But if we consider all these Places together, we shall be the more fully convinc'd, that the Word *Truth* is us'd by St. *John* in a far more *sublime* and illustrious Sense, than ever it was used by Heathen Authors, or by us now in common Conversation, where it uses almost only to be taken for the Matter of our Intellect. Contrary to which, 'tis easy to see what an Esteem St. *John* had for this Word; since he was taught from the Mouth of his *Lord* and Master, that He himself was the *Truth*. This is an Example, that the Beginning of St. *John's* Gospel may serve as a Key, whereby to interpret his other Writings. If therefore any one would apply these, or any other of St. *John's* Expressions, for the clearer

Know-

* 1 *John* iii. 19.

† *John* iv. 24.

** *John* viii. 44.

† 2 *John* 4. 3 *John* 3.

|| 1 *John* i. 8. chap. ii. 4.

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Knowledge of the other Writings of the New Testament, or of *Moses* and the Prophets, he would thereby be greatly enlightned in the true Sense of the Divine Word; to which End our preceding Second and Third Meditations might administer some Assistance. But to our foregoing Meditations, enlarged now beyond what we first intended, we here put a full stop; leaving it to the pious Reader to think farther on these Things, with a due Reverence to the *Divine Word*; and to take an occasion from thence so to meditate on other Places of the Holy Scriptures, that he may learn to know *Christ*, not superficially, but substantially and savingly, to be the *Sum and Substance* of the *Holy Scriptures*; and may thereby understand that what *Tertullian* affirms of the Writings of *Moses*, Lib. III. against *Marcion*, may be truly said of all Scripture; *All Things in them, says he, speak of Christ, and through Christ they all speak.*

“ God grant the Spirit of Grace and
“ Wisdom to all those who search the
“ Scriptures out of *Love* to their *Saviour*
“ and *Redeemer*, so to use their Testimony
“ concerning Him, that they may come to
“ Him; and obtain Life in Him.



SECT.

S E C T. LXIII.

What besides this Instance, more at large explained, may farther conduce to the Knowledge of Christ, as the Sum and Substance of the Holy Scriptures.

THE Specimen hitherto given, and so largely expounded, should not only instruct you how *Christ* may be sought for in all the *Holy Scriptures*, as the *Sum* and *Substance* of them; but should also serve to teach you, that you ought before all Things to be certainly inform'd concerning the Excellency of his *Person*, and of his *Office*, from the Foundation of Holy Writ. But yet, for your farther Instruction, I shall add a few Things more concerning the threefold *Office* of *Christ*.

First therefore, as to what belongs to the *Office* of *Christ*, you must carefully attend to this, That *Jesus Christ* is that *Great Prophet* sent by *God* into this World, openly to declare his Counsel and Will to Men: and therefore you ought to receive Him as your only Master and Teacher, to believe simply, and without any Contradiction, all that He says; and to be so firmly perswaded of this, that all his Words and Actions may be to you a *Rule* and

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and Pattern of Faith and Manners. No Man hath seen God at any time; the only begotten Son, which is in the Bosom of the Father, He hath declared Him*.

If you lay not this for a Foundation, and will not bend your Mind to it, that like an humble and obedient Disciple you may adhere to this great Teacher, and believe from your Heart, and practise also whatsoever He himself spoke, or commanded to be declared to you by those of whom He said, *He that heareth you, heareth me; and he that despiseth you, despiseth me* †; all the Pains you take in seeking *Christ* in the Scriptures, is in vain. On the contrary, if you lay this in your Soul for a firm and immoveable Foundation, He himself, whom you acknowledge to be your Master and Teacher, will take you into his School, and under his Discipline you will soon grow up, and advance forward, and become a good Proficient: For this Cause, the *Father* cried out to us from Heaven, *This is my beloved Son in whom I am well pleased, Hear ye Him* ‡. Observe therefore diligently, what *Christ* himself hath said; || *My Doctrine is not mine, but his that sent me. If any Man will do his Will, he shall know of the Doctrine, whether it be of God, or whether I speak of my*

* *John* i. 18.

‡ *Matt.* xvii. 5.

† *Luke* x. 16.

|| *John* vii. 16, 17.

my self. Here then we are not to obey either Father or Mother, or any other Person more than *Christ*; but we must do whatsoever Things He saith to us, and prefer his Command before the Authority of all Men; tho' we should see it necessary to lose all we have, and even Life itself, for this Cause. Thus *Christ's Prophetick Office* ought not to be to you a bare Speculation, but it should draw you and your whole Mind unto *Christ*, that you may deliver your self entirely into his Hands, and become his faithful Apprentice and Scholar, and do or omit nothing, either inwardly or outwardly, but what is suitable to his Prescript. For this is *He* of whom *Moses* prophesied; * *The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy Brethren, like unto me, unto Him ye shall hearken.*

That you so receive *Christ* as that great Teacher and Prophet given by God, is indeed the Foundation; but you are to be conducted farther than this, *viz.* to the Knowledge of Him as *the only Mediator between God and Men* †; who not only instructs you concerning the *Divine Essence* and Will, but who is himself the Author of eternal Salvation to those that obey Him; wherefore He is also named by God, ‡ *a Priest for ever after the Or-*

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der

* *Deut.* xviii. 15. † *1 Tim.* ii. 5. ‡ *Heb.* vii. 17, 21.

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der of Melchisedeck. And this is the principal Reason why it so much concerns you to learn to know *Christ* in the *Holy Scriptures*, because you cannot come to *God* any other way; and all your Safety and Happiness depends upon Him alone, and upon no other whatsoever. In Him you are to acknowledge and contemplate the Length and Breadth, the Depth and Height, of the great Work of Man's *Redemption*. Of Him *Moses*, the *Prophets*, and the *Psalms*, the *Evangelists* and *Apostles*, testify with one friendly Consent. All the Sacrifices of the old Covenant do refer as *Types* to this *Lamb of God*, who presented Himself to be slain and sacrificed for the Sins of the whole World.

In this you find how remarkable a Signification the *Protovangelium* (or the Primitive Gospel) given unto Man in *Paradise* had; * and why it was so often repeated; our Forefathers built Altars, and sacrificing upon them, proclaimed the *Lord* whom they invoked. In this, the genuine Signification of *God's Covenant* with *Abraham* is disclosed to you; and you will understand, that from that Covenant you ought to seek the true Foundation of rightly knowing in *what* the Old and New Testament properly consists. In this, *Mount Moriah*, with all those Things which were done

* *Gen.* iii. 15.

done upon it, will be rightly understood by you. In the History of *Ishmael* and *Isaac*, *Esau* and *Jacob*, *Joseph* and his Brethren, you will discover the Argument of the Old and New Testament, and some Epitome of all Ecclesiastical History. So you will still more rejoice, that *Joseph* was at last made known to his Brethren.

The *Egyptian* Slavery will represent to you your own miserable Condition; the leading the Children of *Israel* through the *Red Sea*, your *Redemption* by the Blood of *Christ*; the journeying through the *Wilderness*, the Days of your own *Pilgrimage*. Then you will find the true *Paschal Lamb*, and will perceive in your Heart the Posts sprinkled with his Blood. The *Tabernacle*, the first and second *Temple*, and all their Statutes, Laws, Sanctifications, and Purifications, will be revealed to you in the *Word that was made Flesh*, and ἐσκήνωσεν, *dwelt*, or pitch'd his *Tabernacle among us*, and in us. How greatly did *David* rejoice, when perceiving * the spiritual Meaning of the xivth Chapter of *Leviticus*, he looked upon himself as a spiritual Leper, cleansed by the Sacrifice of *Christ*, and sprinkled with the Hyssop of the Gospel! Thus you will know the true *Joshua*, leading the People of God to their *Rest*. Thus you will learn

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* *Psalms* li. 8.

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to understand, from the true Sense of the Spirit, the manifold Conflicts of the Children of *Israel* with the *Canaanites*; and that *Samson*, and other Deliverers given them by *God*, were *Types* of *Christ*. In this also you will more deeply consider *David* and his Calamities, and the Kingdom of *David* and *Solomon*, not only according to their external History, but also according to their *mystical* Signification in reference to *Christ*; and you will likewise read the *Psalms* of *David* with greater Benefit. You will consider the *Babylonish Captivity*, and the Deliverance from it, after a long Space of Time, as a *Type* also. Here you will know, that all the Writers who came after *Moses*, drew from Him, as from a Fountain; and therefore you'll have sufficient Reasons to read Him diligently and attentively, before all the other Scriptures of the Old Testament, and to weigh accurately all his Words; and the *Epistle* to the *Hebrews* will be helpful to you for a right Interpretation of the Books of *Moses*. But in all the Holy Writings, you will find the Fall of the first Man, and his Restitution by *Christ*, set before you in almost innumerable Types and Figures. Nay, if you truly believe in *Jesus Christ*, and in Him shall turn your self unto the *Lord God*, the Veil of *Moses* shall be taken away from your Heart, and
you

you shall with open Face, beholding, as in a Glass, the *Glory of the Lord*; be transformed into the same Image from *Glory to Glory*; even as by the Spirit of the Lord *. This Knowledge will lead you still farther, and will teach you, that *Christ* is not only your *Prophet* and *Priest*, but your *King* also: For He has a *Royal Priesthood*, according to the Order of *Melchisedeck*. Then you will perceive, with the *Fathers of the Church*, what *Depths of Knowledge* lie hid in the short Description of the *Priesthood of Melchisedeck* †. *David* in Spirit beheld them ‡: *St. Paul*, from the Power of the Holy Spirit in the New Testament, still more clearly discloses them in his Epistle to the *Hebrews* ||. But the *Revelation* of our Lord *Jesus Christ*, represents to us the most clearly of all, this *Royal Priesthood*, and gives us a Key to all the Books of the Old and New Testament; so that you may clearly discern, as in a Picture, the Kingdom of the *Lord*, and of his *Anointed*; the Manner and Nature of its Government, Statutes, and Judgments; the glorious Splendor of this Kingdom; the heavenly Council; the secret Ways of *God*; the Harmony of the Kingdom of *Grace* and *Glory*; the Diversity of Inhabitants; their Sustentation, De-

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* 2 Cor. iii. 18.

† Gen. xiv. 18—20.

‡ Psalm cx.

|| Heb. vii.

fence, and at last their Glorification. There you will rightly learn to distinguish between the twofold State of *Christ*, that of his *Exinanition*, and that of his *Exaltation*; and you, as well in that, as in this, will find great Consolation. Then you will not perplex the Words of the *Prophets*, nor wrest them to your own preconceiv'd Opinions; but all being placed in their proper Order, you will neither derogate from the *Glory* of your *Saviour*, nor from his *Exinanition* that went before it. Then you will be able to distinguish the Times rightly, and in that Distinction you will plainly see, how friendly and sweetly the whole Choir of the *Prophets* conspire together. If your *Faith* be founded in the Knowledge of the *Prophetick* Office of *Christ*, if it be strengthened by the Knowledge of his *Priestly* Office, it will certainly be established and perfected by the Knowledge of this *Royal Priesthood* of *Melchisedeck*, as in which there is comprehended the *Glory* of our *Lord Jesus Christ*.

John Arndius, in his *Evangelical Postill*, Sermon IV. on the first Sunday in *Advent*, comprehends the Testimonies of the *Prophets* concerning the *Regal* Dignity of *Christ* in this manner: "It is altogether
 " fit that the King and Lord of Glory,
 " whom all the Angels of God adore, at
 " whose

“ whose Name every Knee bows itself, of
“ Things in Heaven, and Things on Earth,
“ and Things under the Earth, should
“ command his Trumpets, Tabrets, Pre-
“ centors and Proclaimers, to precede his
“ Advent. *David* played with his Psal-
“ tery and Harp before Him, danced be-
“ fore Him, as he did before the *Ark* of
“ the Covenant, and before the *Mercy-*
“ *seat*. *Isaiab* and *Joel* were two of his
“ mighty Trumpets: *Isaiab* says, Chap.
“ xl. 9—11. Say unto the Cities of *Ju-*
“ *dab*, Behold your God. Behold, the Lord
“ God will come with a strong Hand (or,
“ against the Strong) and his Arm shall
“ rule for him: behold, his Reward is with
“ him, and his Work before him. He shall
“ feed his Flock like a Shepherd: He shall
“ gather the Lambs with (or into) his Arm,
“ and carry them in his Bosom, and shall
“ gently lead those that are with young,
“ And, * Go through, go through the
“ Gates; prepare you the Way of the
“ People. Cast up, cast up the High-
“ way: gather out the Stones, lift up a
“ Standard for the People. Behold, the
“ Lord hath proclaimed unto the End of the
“ World, Say ye to the Daughter of Zion,
“ behold thy Salvation cometh; behold, his
“ Reward is with Him, and his Work be-
“ fore Him. And they shall call them, The
“ holy

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* *Isa.* lxii. 10—12.

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“ *holy People, the Redeemed of the Lord:*
 “ *And thou shalt be called, Sought out, a*
 “ *City not forsaken. Joel has the first*
 “ *Pentecostal Sermon upon the new Festi-*
 “ *val of the Evangelical Pentecost. Jere-*
 “ *miab, with his trembling Voice from*
 “ *his continual weeping, was a Trumpe-*
 “ *ter of the Lord, and said, * O the Hope*
 “ *of Israel, the Saviour thereof in time of*
 “ *Trouble! And, † Heal me, O Lord,*
 “ *and I shall be healed; save me, and I*
 “ *shall be saved: for Thou art my Praise.*
 “ *‡ This is his Name whereby he shall be*
 “ *called, The Lord our Righteousness.*
 “ *Ezekiel, with his wonderful Chariot,*
 “ *was, as it were, an Equestrial Leader*
 “ *to the Lord. Daniel's Timbrel de-*
 “ *clares, that the Messiah' would come*
 “ *under the Empire of the Romans. Ho-*
 “ *sea was a Woer for the Lord, for he*
 “ *says; I will betroth thee unto me for*
 “ *ever; yea, I will betroth thee unto me*
 “ *in Righteousness, and in Judgment, and*
 “ *in loving Kindness, and in Mercies. || I*
 “ *will even betroth thee unto me in Faith-*
 “ *fulness, and thou shalt know the Lord,*
 “ *(or, that thou mayst know the Lord.)*
 “ *Jonas was a Sign and a Type of the*
 “ *Messiah in the Belly of the Whale. Mi-*
 “ *cab and Haggai were Harbingers, to*
 “ *provide*

* Jer. xiv. 8.

‡ Jer. xxiii. 6.

† Chap. xvii. 14.

|| Hef. ii. 19, 20.

“ provide Lodgings for this King: for the
 “ one names *Bethlehem*, and prepares Him
 “ Entertainment there; the other calls
 “ Him, *The Desire of all Nations*. *Ze-*
 “ *chariah* and *Malachi* were Proclaimers
 “ of Him: for the first cries, * *Sing and*
 “ *rejoice, O Daughter of Zion; shout, O*
 “ *Daughter of Jerusalem; behold, thy King*
 “ *cometh unto thee*: The other cries, † *Be-*
 “ *hold, I will send my Messenger, and he*
 “ *shall prepare the Way before me*. *Amos,*
 “ *Obadiab, Nahum, Habakkuk, Zephaniab,*
 “ were Precentors to the Lord, as their
 “ Prophecies testify. *Amos* says, ‡ *The*
 “ *Lord will roar from Zion, and utter his*
 “ *Voice from Jerusalem*: *Obadiab*, || *Upon*
 “ *Mount Zion shall be Deliverance*, (or,
 “ *they that escape*;) and there shall be Ho-
 “ *liness*, (or, *it shall be holy*.) *Nabum,*
 “ ** *The Lord is good, a strong Hold* (or,
 “ *Strength*) *in the Day of Trouble, and He*
 “ *knoweth them that trust in Him*. But
 “ *with an overrunning Flood he will make*
 “ *an utter End of the Place thereof, and*
 “ *Darkness shall pursue his Enemies*. *Ha-*
 “ *bakkuk*, †† *The Vision is yet for an ap-*
 “ *pointed Time, but at the End it shall*
 “ *speak, and not lie*. *Zephaniab*, ††† *Sing,*
 “ *O Daughter of Zion; shout, O Israel;*
 “ be

* *Zeib.* ii. 10.

† *Mal.* iii. 1.

‡ *Amos* i. 2.

|| *Obad.* 17.

** *Nabum* i. 7, 8.

†† *Hab.* ii. 3.

††† *Zeph.* iii. 14, 17.

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“ be glad, and rejoice with all the Heart,
“ O Daughter of Jerusalem. The Lord
“ hath taken away thy Judgments, he hath
“ cast out thine Enemy: The King of Is-
“ rael, even the Lord, is in the midst of
“ thee: thou shalt not see Evil any more.
“ In that Day it shall be said to Jerusa-
“ lem, Fear thou not; and to Zion, Let not
“ thine Hands be slack. The Lord thy God
“ in the midst of thee is Mighty: he will
“ save, he will rejoice over thee with Joy:
“ He will rest in his Love, he will joy over
“ thee with Singing. And these all pre-
“ ceded His most welcome Advent, as
“ Princes (and great Lords) usually walk
“ before their King.

S E C T. LXIV.

*That a diligent Consideration of the
Names and Appellations of Christ,
affords also great Instruction.*

YOU will make no small Progress in the Knowledge of *Christ*, if you attend to the various *Names* by which He is distinguished in the *Holy Scriptures*; for which Purpose you find them here collected together in some Order. He is called then,

According to his *Divine Nature*,

1. *Jesus*. Luk. ii. 21. ch. i. 31. Matt. i. 21.

Arndius

Arndius saith, The whole Gospel is comprehended in the Name *Jesus*; For the Gospel is not to be measured and judg'd of from a multitude of Words, but by its Value. And as Pearls are found in the Sea, so in the vast Sea of the Sacred Scriptures, the most noble *Pearl* is the holy Name *Jesus*.

2. *Jesus Christ*, the same yesterday, to day, and for ever. Heb. xiii. 8. ch. i. 12.
3. *Jehova*, the *Lord*, the Lord of Hosts. Isa. liv. 5.
4. *The Lord* our Righteousness. Jer. xxiii. 6.
5. The Lord who spoke with *Abraham*, Gen. xviii. 1, 13, 17.
6. *God* and *Man*, wrestling with *Jacob*, and in whom *Jacob* saw *God* with his Eyes. Gen. xxxii. 25, 29, 31. Hof. xii. 5.
7. He that appeared and dwelt in the Bush, whose Good-will and Blessing was to have come upon the Head of *Joseph*. Exod. iii. 2. Deut. xxxiii. 16.
8. The Presence of the Lord. Exod. xxxiii. 14.
9. *God*. John i. 1. 2 Tim. iii. 16.
10. The Great *God*. Tit. ii. 13.
11. *God* over all, blessed for ever. Rom. ix. 5.
12. *God* who is in the Heavens. Ps. cxv. 3.
13. The true *God* and Eternal Life. I John v. 20.

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14. He that is called, the *God* of the whole Earth. Isa. liv. 5.
15. The mighty *God*. Isa. ix. 6.
16. The everlasting Father. Isa. ix. 6.
17. A Man next to *God*, (*English Translation, His Fellow.*) Zech. xiii. 7. Matt. xxvi. 31.
18. A Worker, or one brought up with Him. Prov. viii. 30, 31.
19. *God's* own Son. Rom. viii. 32.
20. *God's* dear Son, τὸς τῆς ἀγάπης αὐτοῦ. Col. i. 13. or the beloved Son, in whom the Father is well pleased. Matt. iii. 17. *Jedidiah*. 2 Sam. xii. 25.
21. The only begotten *Son* of *God*, full of Grace and Truth. John i. 14.
22. The Son, who is in the Bosom of the Father. John i. 18.
23. The Son of the most high and living God. John ix. 35. Matt. xvi. 16. Mark v. 7.
24. *God's* holy Child *Jesus*. Acts iv. 27.
25. The Son. John iii. 35, 36. Psal. ii. 12. 1 John ii. 22, 23. Heb. i. 8.
26. The Son of the Father. 2 John 3.
27. The Word of *God*. Rev. i. 2. ch. xix. 13. The Word of the Lord. Psalm xxxiii. 6.
28. The Word. John i. 1.
29. The Day-spring from on High, Ἀνατολή τοῦ ἡλίου. Luke i. 78.

30. The Brightness of his Glory, and the express Image of his Person. Heb. i. 3.
31. The Image of the invisible God. Col. i. 15.
32. The Ruler, whose Goings-forth have been from of old, from everlasting. Micah v. 2.
33. The Beginning of the Creation of God. Rev. iii. 14.
34. The First-born of every Creature. Col. i. 15.
35. The First-begotten, whom all the Angels of God worship. Heb. i. 6.
36. The Angel, in whom is the Name of the Lord. Exod. xxiii. 21.
37. The God of Glory. Acts vii. 2.
38. The Lord of Glory. 1 Cor. ii. 8.
39. The Lord at the right Hand of God. Psalm cx. 5.
40. Our Lord and our God. John xx. 28.
41. The Lord from Heaven. 1 Cor. xv. 47.
42. The Lord, whom all Angels, and all Creatures do worship. Psalm xcvi. 7. Heb. i. 6. Rev. v. 13.
43. God, whose Throne is for ever and ever. Psalm xlv. 7. Heb. i. 8, 9.
44. God, who laid the Foundation of the Earth, and the Heavens are the Work of his Hands. Psalm cii. 25. Heb. i. 10, 11. Col. i. 16, 17.
45. Who is, before Abraham was. John viii. 58.
46. Wis-

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46. Wisdom, which the Lord possessed in the Beginning of his Way. Prov. viii. 22—25.
47. The Lord of the Sabbath. Matt. xii. 8. Mark ii. 28.
48. The Lord of David. Psalm ex. i. Matt. xxii. 43.
49. The *Holy of Holies*, the Holy One of Israel. Dan. ix. 24. Isa. liv. 5. John xvii. 19. 1 John ii. 20.
50. The *Alpha and Omega*, the First and the Last. Rev. i. 11. Isa. xli. 4. ch. xlv. 6. ch. xlviii. 12.
51. Who is, and who was, and who is to come. Rev. i. 4.

The *Hebrew* Divine Names assigned to *Christ* in the Holy Scriptures, have a singular Emphasis, and give a most effectual Testimony to his *Divine Nature* and *Majesty*.

The chief of which are as follows:

- אל The *Almighty God*: Gen. xvii. 1. Isa. ix. 6.
- אלה or אלהים *God*, to be worshipped. Psalm xlv. 6, 7. (Heb. i. 8.) Pf. xlvii. 6. Pf. lxxviii. 18, 19. (Ephes. iv. 8.)
- יהוה *The Lord God* of Hosts, Isa. viii. 13. (1 Pet. ii. 8.) Isa. liv. 5.
- עליון *The Highest*. Psalm xlvii. 3.
- אשר יהיה or יהיה אשר He that shall

shall be, who is to come. Exod. iii. 14.
Rev. i. 18.

יה The Glorious God. Psalm lxxviii. 5, 19.

יהוה The essential, subsisting God. Exod.
xvii. 2. Numb. xiv. 22. (1 Cor. x. 9.) Isa.
vi. 1. (Joh. xii. 41.) Isa. viii. 13, 14. (Luke
ii. 34. 1 Pet. ii. 8.) Isa. xlv. 21—23. (Rom.
xiv. 11.) Jer. xxiii. 6. chap. xxxiii. 16.

The supreme Being.

שדי God, Self-sufficient, or Omnipotent.

Gen. xvii. 1. ch. xxviii. 3. ch. xxxv. 11.
Exod. vi. 3.

ארני God, the Protector of all Things.

Gen. xviii. 27, 30. Judg. vi. 15.

ארני ארון The Lord, the Governour, my

Lord. Psalm cx. 1. (Matt. xxii. 44, 45.)

ארני כל הארץ The Lord of the whole

Earth. Psalm xcvi. 5.

ארני הארני The Lord of Lords. Psalm

cxxxvi. 3.

עמואל God with us. Isa. vii. 14. ch. viii.

8, 10. (Matt. i. 23.) This Name is as-

signed to *Christ*, in the *Hebrew*, with a

singular Emphasis.

מלאך The Angel, מלאך, the Captain

and great Ambassador, to whom the

Holy Scriptures ascribe *Divine* Proper-

ties. Exod. xlvi. 16. Hof. xii. 4. Where-

fore He is also called,

מלאך יהוה The Angel of the Lord. Gen.

xlvi. 16. Exod. iii. 2. (where He is af-

terwards, in Verses 4, 6, 7, call'd יהוה)

Zach. xii. 8. And,

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מלאך הברית The Angel (or Messenger)
of the Covenant. Mal. iii. 1.

The Names which attest the true *Humani-
ty of Christ.*

1. The Man *Christ Jesus.* 1 Tim. ii. 5.
Heb. ii. 6.
2. The Son of Man. Psalm viii. 4. Heb.
ii. 6. Matt. xvi. 13. Acts vii. 56. Rev. i.
13. ch. xiv. 14.
3. The one Man. Rom. v. 15.
4. The Heavenly Man. 1 Cor. xv. 49.
5. Fairer than the Children of Men. Ps.
xlv. 2.
6. The Second Man. 1 Cor. xv. 47.
7. The last *Adam.* 1 Cor. xv. 45.
8. The Seed of the Woman. Gen. iii. 15.
Gal. iv. 4.
9. The Seed of *Abraham.* Gal. iii. 16.
10. The Seed of *Isaac.* Gen. xxvi. 4.
11. The Seed of *Jacob.* Gen. xxviii. 14.
12. A Star out of *Jacob.* Numb. xxiv. 17.
13. The Lion of the Tribe of *Judab.* Rev.
v. 5.
14. He that shall grow up as a tender
Plant, and as a Root out of a dry
Ground. Isa. liiii. 2.
15. A Root of *Jesse*, which shall stand
for an Ensign of the People, to Him
shall the *Gentiles* seek. Isa. xi. 10.

16. The

of all the Holy Scriptures. 241

16. The Root of the Offspring of *David*.
Rev. xxii. 16.

17. A Rod out of the Root of *Jesse*. Isa.
xi. 1.

18. The Root of *David*. Rev. v. 5.

19. The Son of *David*. Matt. xxii. 42.

20. The Beloved and Well-beloved of
Isaiab. Isa. v. 1.

21. The Fruit of the Body of *David*.
Psalm cxxxii. 11.

22. A Righteous Branch unto *David*.
Jer. xxiii. 5. ch. xxxiii. 15.

23. The First-born Son of *Mary*. Luke
ii. 7. Matt. i. 25.

24. The blessed Fruit of the Womb of
Mary. Luke i. 42.

25. The Holy Thing which was born of
Mary. Luke i. 35. Dan. ix. 24.

26. A Child born to us, a Son given to us.
Isa. ix. 6.

27. A Man-Child. Rev. xii. 5.

28. A Child. Isa. vii. 16.

29. A Man. Gen. iv. 1. ch. xxxii. 24.
Judg. xiii. 10, 11. Jer. xxxi. 22. Dan. x.

5. Zechar. i. 8, 10, 11. ch. vi. 12. ch.
xiii. 7. Ezek. ix. 2, 11. ch. x. 2, 6, 7.
ch. xl. 3, 5. ch. xliii. 6. Acts ii. 22. ch.
xvii. 31.

30. Our Brother. Heb. ii. 11, 12.

31. The First-born among many Brethren.
Rom. viii. 29.

R

32. God's

Hood.

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32. *God's Servant, the Branch, the Man* whose Name is the Branch, who shall grow up out of his Place. Zech. iii. 8. ch. vi. 12.
33. *Jesus of Nazareth.* Mark i. 24. ch. x. 47. ch. xiv. 67. and xvi. 6.
34. *A Nazarene.* Matt. ii. 23.
35. *A Corn of Wheat.* John xii. 24.
36. *A Plant of Renown.* Ezek. xxxiv. 29.
37. *The true Vine.* John xv. 1.
38. *The Olive Tree.* Rom. xi. 17, 24.
39. *The Apple Tree among the Trees of the Wood.* Cant. ii. 3.
40. *Flesh.* John i. 14. Ephes. v. 30.
41. *A Servant.* Isa. lii. 13.
42. *God's Righteous Servant.* Isa. liii. 11.
43. *A Sign which shall be spoken against.* Luke ii. 34.
44. *A Reproach and Contempt of Men.* Psalm xxii. 7.
45. *A Worm, and no Man.* Psalm xxii. 6.
46. *The Holy One חסיד of God, who was not suffered to see Corruption.* Psalm xvi. 10. Acts ii. 27. Mark i. 24.
47. *The First-fruits of them that slept.* I Cor. xv. 20.

The Names which testify the *Prophetick*
Office of Christ.

1. *The Messias, that is, the Anointed.* Jo. i. 41.
2. *The Prophet.* John vi. 14.
3. *The*

3. The great Prophet that was to come into the World. Deut. xviii. 15, 18. Acts iii. 22. Luke vii. 16.
4. The Angel of the Covenant. Mal. iii. 1.
5. The Elect of *God*. Isa. xlii. 1.
6. The Apostle. Heb. iii. 1.
7. The Sent from *God*. John viii. 42. Matt. xv. 24. Isa. lxi. 1, 2.
8. He that was to come, ὁ ἐρχόμενος.
9. Wisdom. Matt. xi. 19.
10. Wonderful, Counsellor. Isa. ix. 6.
11. He that is Holy and True, and hath the Key of *David*. Rev. iii. 7.
12. A Teacher come from *God*. John iii. 2.
13. *Rabbi, Rabboni*, (which is to say, being interpreted, *Master*) John i. 38. ch. xx. 16. Matt. xxiii. 10.
14. Our Comforter. Isa. li. 12.
15. The One Shepherd. Ezek. xxxiv. 23.
16. The Shepherd, making us lie down in green Pastures. Psalm xxiii. 1, 2. Ezek. xxxiv. 14.
17. The Shepherd, and Bishop of our Souls. 1 Pet. ii. 25.
18. The Chief Shepherd. 1 Pet. v. 4.
19. The Door of the Sheep-fold. Joh. x. 9.
20. The faithful Witness. Rev. i. 5.
21. Faithful and true. Rev. xix. 11.
22. The Author and Finisher of our Faith. Heb. xii. 2.
23. A Minister of the Circumcision. Rom. xv. 8.

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24. The Servant of *God* to raise up the Tribes of *Jacob*, and to restore the Preserved of *Israel*. *Ifai*. xlix. 6.
25. The Desire of all Nations. *Hag*. ii. 7.
26. The Way. *John* xiv. 6.
27. The Truth. *John* xiv. 6.
28. The Sower. *Matt*. xiii. 3, 18, 37.
Mark iv. 3, 14. *Luke* viii. 5.
29. The Day-star. *2 Pet*. i. 19.
30. Light. *John* iii. 19.
31. Our Light. *Ifa*. lx. 1.
32. A great Light. *Ifa*. ix. 2.
33. A Light to lighten the *Gentiles*. *Luke* ii. 32. *Ifa*. xlix. 6.
34. The Light of Men. *John* i. 4.
35. The true Light, which lighteth every Man that cometh into the World. *John* i. 9.
36. The Light of the World. *John* viii. 12.
37. The Glory of the Lord arisen upon us. *Ifa*. lx. i. *Eph*. v. 14.
38. The Sun of Righteousness. *Mal*. iv. 2.
39. The Sun of the People of *Israel*. *Ifa*. lx. 20. *Rev*. xxi. 23.
40. The Foundation of the Church. *1 Cor*. iii. 11. *Matt*. xvi. 18.
41. A Stone laid in *Zion* for a Foundation, a tried Stone, a precious Corner-Stone, a sure Foundation. *Ifa*. xxviii. 16.
42. A Stone of Stumbling and Rock of Offence. *1 Pet*. ii. 8. *Ifa*. viii. 14.

43. The Stone which the Builders refused, made the Head of the Corner. Psalm cxviii. 22. Matt. xxi. 42. Eph. ii. 20.
44. The Fall and rising again of many in Israel. Luke ii. 34.
45. The Amen, (אמן) the God of Amen, or Truth. Rev. iii. 14. Isa. lxv. 16.

The Names which declare the *Priestly Office* of Christ.

1. The High Priest of our Profession. Heb. iii. 1.
2. The High Priest for ever, after the Order of *Melchisedeck*. Psalm cx. 4. Heb. vi. 20.
3. A merciful and faithful High Priest in Things pertaining to *God*. Heb. ii. 17.
4. The one Mediator between *God* and Men. 1 Tim. ii. 5.
5. The High Priest, who hath obtain'd a more excellent Ministry. Heb. viii. 6.
6. A Surety of a better Testament. Heb. vii. 22.
7. A Covenant of the People. Isa. xlii. 6.
8. The Fore-runner *Jesus*. Heb. vi. 20.
9. A Minister of the Sanctuary, and of the true Tabernacle. Heb. viii. 2.
10. An Advocate with the Father. 1 John ii. 1.
11. Our Salvation. Gen. xlix. 8. Exod. xv. 2. 1 Sam. ii. 1. Job xiii. 16. Psalm xxvii.

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- xxvii. 1. Pf. xl. 16. 1. 23. lxxv. 5. lxxvii. 3. lxx. 4. lxxi. 15. xcvi. 2. xcvi. 2, 3. cxviii. 14. cxix. 81, 123, 166, 174. Isa. xii. 2. xlv. 8. xlvi. 13. lii. 10. lxi. 10. lxii. 1, 11. Hab. iii. 18. Luke iii. 6. the Salvation of God, (*ἡ σωτηριον τοῦ Θεοῦ*).
12. The Rock of our Salvation. 2 Sam. xxii. 2, 3. Psalm xviii. 2.
13. The Fountain of Salvation. Isa. xii. 3.
14. A Fountain opened to preserve from Sin, and from Uncleanness. Zech. xiii. 1.
15. The Horn of our Salvation. 2 Sam. xxii. 3. Pf. xviii. 2. Luke i. 69.
16. The Rock of our Salvation. Pf. xcv. 1.
17. The Salvation of the Daughter of Zion. Isa. lxii. 11.
18. The Saviour. Psalm xvii. 7. Isa. xix. 20. xlv. 15, 21. Zeph. iii. 17. Luke ii. 11. Acts v. 31. Phil. iii. 20. 2 Pet. i. 1. ii. 20. iii. 2.
19. Our Saviour. Pf. cvi. 21. Isa. xliii. 3, 11. xlix. 26. lxiii. 8. Ezek. xi. 16. Luke i. 47. 2 Tim. i. 10. Tit. i. 4. ii. 13. iii. 6.
20. The Saviour of the World. 1 Jo. iv. 14.
21. The Saviour of his Body, the Church. Eph. v. 23.
22. The Captain of Salvation, made perfect through Sufferings. Heb. ii. 10.
23. A Deliverer. Matt. i. 21.
24. The Afflicted, whose Affliction God doth not despise, nor abhor. Pf. xxii. 24.
25. Our

25. Our best Friend, John xv. 13—15.
26. The Righteous, by his Knowledge justifying many, and bearing their Iniquity. Isa. liii. 11.
27. The good Shepherd that giveth his Life for the Sheep. John x. 11.
28. The great Shepherd, brought again from the Dead, through the Blood of the everlasting Covenant. Heb. xiii. 20.
29. The true Redeemer, or near Kinsman, who redeems his poor Brethren. Levit. xxv. 25, &c. Compare Ruth. iii. 12. iv. 1, &c. Gen. xlviii. 16.
30. He that hath Mercy on us. Isa. xlix. 10.
31. Our Redeemer. Job xix. 25. Isa. liv. 5.
32. *Christ* crucified. 1 Cor. i. 23, 24. ch. ii. 2. Mark xvi. 6.
33. An Altar. Heb. xiii. 10. Isa. lx. 7.
34. An Offering, and a Sacrifice to *God*, for a sweet-smelling Savour. Ephes. v. 2. Gen. viii. 20, 21.
35. The Gift of God. John iv. 10.
36. The *Lamb* of *God* which taketh away the Sins of the World. John i. 29.
37. The Lamb without Spot and Blemish, by whose precious Blood we are redeemed. 1 Pet. i. 19.
38. The Lamb slain. Rev. v. 12. (In the Revelation *Christ* is called the *Lamb* twenty nine times.)
39. The Passover sacrificed for us. 1 Cor. v. 7.
40. Made a Curse for us. Gal. iii. 13.

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41. Our Peace. Ephes. ii. 14.
42. The Physician. Matt. ix. 12. Exod. xv. 26.
43. The Plague of Death, and Destruction of the Grave. Hof. xiii. 14.
44. Life. John i. 14. ch. xi. 25. xiv. 6.
45. Eternal Life. 1 John i. 2. ch. v. 20.
46. The Tree of Life. Rev. ii. 7. ch. xxii. 14.
47. The Bread of Life. John vi. 48.
48. The Bread of *God* which came down from Heaven, and giveth Life unto the World. John vi. 33.
49. The spiritual Rock of which the *Israelites* drank. 1 Cor. x. 4.
50. The Body, of which the Ceremonies and Figures of the Old Testament were but Shadows. Col. ii. 17.
51. The End of the Law. Rom. x. 4.

The Names which declare the *Regal Office of Christ.*

1. The Lord's Christ. Luke ii. 26. ch. ix. 20.
2. The Lord's Anointed. Psalm ii. 2. 1 Sam. ii. 10.
3. A King. John xviii. 37.
4. The King's Son. Psalm lxxii. 1. Matt. xxii. 2.
5. A great King above all *Gods*. Pf. xcv. 3.
6. The Prince of the Kings of the Earth. Rev. i. 5.

7. The

7. The Lamb, who is Lord of Lords, and King of Kings. Rev. xvii. 14. ch. xix. 16.
8. God's First-born, higher than the Kings of the Earth. Psalm lxxxix. 27.
9. The King of Righteousness, and King of Peace. Heb. vii. 2.
10. The King of Glory. Psalm xxiv. 8.
11. The King of *Israel*. John i. 49.
12. He that reigns over the House of *Jacob* for ever. Luke i. 33.
13. He that is born King of the *Jews*. Matt. ii. 2.
14. The King set upon God's holy Hill of *Sion*, Psalm ii. 6.
15. King *David*. Hof. iii. 5. Jer. xxx. 9.
16. The King of whom *David* sings. Pf. xlv. Pf. xlvii. Pf. xciii. Pf. xciv. to Pf. c. and cxlv.
17. The Horn of *David*. Pf. cxxxii. 17.
18. The King of the Daughter of *Zion*. Zech. ix. 9.
19. God and King over all the Earth. Pf. xlvii. 2, 9.
20. Lord of all. Acts x. 36.
21. The Lord of all, rich unto all that call upon him. Rom. x. 12.
22. A Governour, that shall rule his People *Israel*. Matt. ii. 6. Mic. v. 2.
23. *Christ* or *Messiah* the Prince. Dan. ix. 25. Isa. lv. 4. Matt. ii. 6.
24. The Prince of Life. Acts iii. 15.

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25. A Leader and Commander to the People. Isa. lv. 4.
26. Captain or Prince of the Host of the Lord. Josh. v. 14. (who is called *Jehova* the Lord) Josh. vi. 2.
27. One Shepherd, *David*, who was to be their King and Prince. Ezek. xxxiv. 23, 24. ch. xxxvii. 24.
- 28. Lord of the Dead and Living. Rom. xiv. 9.
29. The Lord strong and mighty, the Lord mighty in Battle. Psalm xxiv. 8.
30. The Lamb that is worthy to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing. Rev. v. 12.
31. The Blessed, who comes in the Name of the Lord. Ps. cxviii. 26. lxxii. 18. Matt. xxi. 9.
32. A Sceptre that shall rise out of *Israel*. Numb. xxiv. 17.
33. The Head over all Things. Eph. i. 22.
34. The Heir of all Things. Heb. i. 2.
35. The Bridegroom. Matt. xxv. 1. Isa. lxii. 4, 5.
36. Arm of the Lord. Isa. li. 9. liii. 1.
37. The Keeper of *Israel*. Psalm cxxi. 4. (Gen. xlvi. 16. Exod. xxxiii. 2.)
38. The Consolation of *Israel*. Luke ii. 25.
39. The Glory of the People *Israel*. Isa. lx. 19. Luke ii. 32.
40. The Portion of *Jacob*. Jer. x. 16.
41. The

41. The King having Salvation. Zech. ix. 9.
42. Mighty to save. Isa. lxiii. 1.
43. A Nobleman that went into a far Country, to receive for himself a Kingdom. Luke xix. 12.
44. The Husband, to whom the Church as a chaste Virgin is espoused. 2 Cor. xi. 2. Pf. xlv. 10, 12, 15, 16. Isa. liv. 5.
45. A Strength, a Strength to the Needy. Isa. xii. 2. xxv. 4. xlix. 5. Jer. xvi. 19.
46. A stronger Man. (Luke xi. 22.) ἰσχυρότερος.
47. Zerubbabel. Zech. iv. 6, 7, 9, 10. Hag. ii. 3, 5, 22, 24.
48. The Hope of Glory. Col. i. 27. 1 Tim. i. 1.
49. The most Mighty. Pf. xlv. 3. Isa. ix. 6.
50. *Sbilob*. Gen. xlix. 10.
51. He that liveth. Rev. i. 18.
52. A Man of War, or the most warlike. Exod. xv. 3.
53. He that treadeth the Wine-press alone. Isa. lxiii. 2, 3.
54. He judgeth among the Gods. Psalm lxxxii. 1.
55. The Judge of Quick and Dead. Acts x. 42.
56. The Judge of all the World. Gen. xviii. 25.
57. A tall Cedar, cropt off from the Top of young Twigs, and planted in the Moun-

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Mountain of the Height of *Israel*.

Ezek. xvii. 22, 24. Compare Cant. v. 15.

אגו' 58. A great Mountain. Dan. ii. 35.

59. A Stone cut out without Hands. Dan. ii. 34.

60. A Light of the City of the new *Jerusalem*. Rev. xxi. 23.

61. *Christ* is all, and in all. Col. iii. 11.

The Names by which the Bridegroom is distinguished by the Bride, in the Song of *Solomon*, are very delightful: For He is there called,

62. The King. Chap. i. 12. iii. 9, 11.

63. The Beloved, the Well-beloved.

Chap. i. 13, 14. ii. 3, 8, 9, 10, 16, 17.

iv. 16. v. 2, 4, 5, 6, 8, 9, 10, 16. vi. 1, 2.

vii. 10, 11, 13. viii. 5, 14.

64. Whom my Soul loveth. Chap. i. 7.

iii. 1, 2, 3.

65. A Bundle of Myrrh. Chap. i. 13.

66. A Cluster of Camphire. Chap. i. 14.

67. Fair and pleasant. Chap. i. 16.

68. The Rose of *S Sharon*. Chap. ii. 1.

69. Who feedeth among the Lilies.

Chap. ii. 16. vi. 2.

70. *Solomon*. Chap. iii. 7. viii. 11, 12.

71. King *Solomon*. Chap. iii. 9, 11.

72. White and ruddy. Chap. v. 10.

73. The Chiefest among ten thousand.

Chap. v. 10. Compare Dan. vii. 10.

74. My Brother. Chap. viii. 1.

HITHERTO we have somewhat copiously enumerated the *Names* attributed to our *Lord Jesus Christ*, in the Holy Scriptures; to which any one will be able to add, at his pleasure, if more occur. I contend not about the Order in which these Names ought to be ranked. It is enough that we have the Names themselves; the Order in which they ought to be placed, serves only to render our intended Meditation upon them the more easy: so that the more prudent Persons, will even thus, in the present Recital, find Food and Nourishment to their Souls: For by what Name soever *Christ* is specified in the Scriptures, this Thing He truly is in effect. But in order to our Discovery of *Christ* in the Holy Scriptures, a diligent marking of the *Characters* whereby his Fore-runners and Types are distinguished, doth also conduce; which the blessed *John Arndius* hath thus sweetly compris'd, in his *Evangelical Postill*, in his First Sermon on the Third Sunday in *Advent*. “ All the Fore-
“ runners and Types of the *Messiah*, saith
“ he, until St. *John*, had their proper and
“ peculiar Characters; as *Abraham* for
“ Circumcision; *Isaac* for his Blessing;
“ *Jacob* for his divine Conflict with an
“ Angel; *Joseph* for his Chastity and his
“ Glory; *Moses* for his shining Visage and
“ secret

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“ secret Converse with *God*, (as a Man
“ speaketh unto his Friend;) *Aaron* for
“ his Priesthood and Sacrifices; *Joshua*
“ for his Victory obtained over the five
“ Kings, whilst the Sun stood still in the
“ midst of Heaven; *Gideon* for his war-
“ like Mind and his mighty Shout, (*the*
“ *Sword of the Lord and of Gideon*) and
“ blowing of the Trumpets; *Samson* for
“ his bodily Strength; *Samuel* for his
“ wonderful Call, the Lord calling him
“ three several times; *David* for his Vic-
“ tory over *Goliath*, his Harp, his Afflic-
“ tion and Persecution; *Solomon* for his
“ Wisdom and Riches; *Jehoshaphat* for
“ a wonderful Victory without joining
“ Battle; *Elijah* for his going up into
“ Heaven; *Elisha* for the double Spirit of
“ *Elijah*, and for his Miracles; *Hezekiah*
“ for his Prayers, through which the Host
“ of the *Assyrians* was destroyed by an
“ Angel, and the Sun went back; *Josiah*
“ for his Piety, beginning to seek the Lord
“ at eight Years old; *Isaiab* for his pow-
“ erful Speaking; *Jeremiab* for his Tears
“ and Lamentations; *Ezekiel* for his Vi-
“ sion of the spiritual Chariot and Tem-
“ ple; *Daniel* for his Revelation of
“ Things future, and for his Deliverance
“ out of the Lion’s Den; *Hosea* for his
“ Love to the *Jews*; *Joel* for predicting
“ the Effusion of the Holy Ghost on the
“ Day

“ Day of Pentecost ; *Amos* for his Shep-
“ herd’s Staff ; *Obadiab* for his Sermon
“ against the proud *Jews* ; *Jonah* for the
“ Whale ; *Micah* for his Prophecy con-
“ cerning *Bethlehem* ; *Nabum* for his Ser-
“ mon concerning the Deliverance of the
“ *Jews* from their Captivity ; *Habakkuk*
“ for his Consolatory Sermon, concerning
“ the Righteousness of Faith ; *the Just*
“ *shall live by Faith.* *Zephaniah* for his
“ Prophecy of the Kingdom of *Christ* ;
“ *Haggai* for his Consolation of all Na-
“ tions, which is *Christ* ; *Zechariah* for
“ the Chariots going about to and fro
“ through the Earth, that is, the *Word* of
“ *God* ; and *Malachi*, for his Prophecy
“ concerning the Angel of the Covenant,
“ and the Angel who prepares the way of
“ the Lord, *viz.* *John the Baptist*, whose
“ *Criterion* was, *a Voice crying in the Wil-*
“ *derness.*

S E C T. LXV.

*That ’tis not sufficient for us to know
all these Things of Christ, but that
besides this Knowledge, there is still
more required of us.*

BUT you are not to be content with
busying your self to replenish your Un-
derstanding

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derstanding with those Things, which the Scriptures teach you concerning *Christ*; but you must rather seek *Christ* with the most inward Desire of your Mind, and with the most passionate *Love*. Many Persons think they know all these Things well enough, and have ventured to write whole Books concerning them, who nevertheless have not found *Christ* in reality, nor made any Approaches to Him. The *Pharisees* thought they had eternal Life in the Scriptures, and therefore they acquiesc'd in the Search of them *. This Pharisaical Opinion still obtains too much; but *Christ* testifies, that *Life* is to be had not in the Scriptures, but in *Himself*: that the Scriptures testify of Him, and that this Testimony is to be received, and that we must *come unto him, that we may have Life*, John v. 40. (And you will not come unto me that ye might have Life) You do well *in taking heed to the Scriptures, (which are a most sure Word of Prophecy) as unto a Light that shineth in a dark Place †*; but you ought not to acquiesce in this, but to aspire farther, that the Day may dawn, and the Day-star arise in your *Heart*. 'Tis a glorious Thing to find *Christ* in the *Scriptures*, but still more glorious to find Him in your *Heart*; and to know, *what is the Riches of the Glory*
of

* *John* v. 39.

† *2 Pet.* i. 19.

of this Mystery, which is *Christ in us, the Hope of Glory* *; and what it is, to be strengthened with *Might by his Spirit in the inward Man, and to have Christ dwell in our Heart by Faith, and to be rooted and grounded in Love* †. If we perceive *Christ in us, and our selves in Christ*, then we find *Christ* truly, and according to the Divine Will; nor does any one find *Christ* truly in the *Scriptures*, unless he also find Him in his own *Heart*. Since learned Men are, for the most part, contented with remembering the written Testimonies concerning *Christ*, or being able to turn to them in the *Scriptures*, they don't consider that *Christ* ought to be sought and found in the *Scriptures* in a more sublime and excellent manner. But *St. Peter* instructs us how *Christ* ought to be sought for there; ‡ *Of which Salvation (of those that believe in Christ) the Prophets have inquired, and searched diligently, who prophesied of the Grace that should come unto you, searching what, or what manner of Time the Spirit of Christ, which was in them, did signify, when it testify'd beforehand the Sufferings of Christ, and the Glory that should follow, &c.* What is it that *St. Peter* would hereby signify? even that we ought carefully to regard the *Spirit of Christ* in the Men and Servants of *God* in

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* Col. i. 27. † Eph. iii. 16, 17. ‡ 1 Pet. i. 10, 11.

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the Old Testament ; for that the Spirit of *Christ* did truly dwell in them, that the *Prophets* themselves knew that this *Spirit* was in them ; and not only so, but that they likewise knew, that this Spirit did foretel the Coming of *Christ*, or the Redeemer and Saviour of all Mankind ; concerning which they were so far from hesitating, that, taking it for an undoubted Truth, they bent their Minds only to the Search and Inquiry of these three Things: 1. The bringing of *Salvation* to Men through *Christ*: for they well knew that *his Kingdom was not of this World*, and that He was to deliver us from Darknes and eternal Misery, to which we were liable by the Fall, and was to translate us into the Light and the Salvation of God. 2. The *Time* of his Coming ; which not only the Prophecies thereof from the Beginning, but the very Spirit of *Christ* in them foretels, as * *Daniel*, in the first Place, labour'd after a more accurate Knowledge of the *appointed Time* of his Coming. 3. The Nature of the Time of the *Messiah*, or what sort of Time that of the New Testament was to be : wherein the Prerogative of that was placed, before the Time of the Old Testament. Therefore, since this is the truly spiritual, mystical, and ancient Way of seeking and tracing

* Chap. ix. 2, 3.

tracing out *Christ*, commended by the *Holy Spirit*, 'tis requisite that we should rightly understand, and enter upon the same Order and Method: But this ought to be done through the same *Spirit*; that is, we must be made Partakers of the *Spirit of Christ*, as *St. Paul* testifies, speaking of this *Spirit*; *We having the same Spirit of Faith**. And, *If any Man have not the Spirit of Christ, he is none of his*†. For if *Christ* be thus in us, then we understand *the Mystery which hath been hid from Ages, but now is made manifest to his Saints*‡. For this *Mystery*, as *St. Paul* here adds, || is *χριστός ἐν ἡμῖν*, *Christ in us, the Hope of Glory*. But if the same *Spirit* which was in them be in us, one *Glory of the Lord* is seen in another, and the same *Image of Christ* is discerned in all and every one of us. O blessed Contemplation! Would to God we might thus, with a sedate Mind, behold *Christ* in all others, and that we our selves may be found a clear and lucid Mirror of Him.



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SECT.

* 2 Cor. iv. 13.

‡ Col. i. 26.

† Rom. viii. 9.

|| Ver. 27.

S E C T. LXVI.

In what Things, and especially in what manner, Christ mystical is to be sought.

IN this Order you will learn to know *Christ mystical*, that is, *Christ* in his Members; and likewise in this Sense you will find, what the Epistle to the *Hebrews* says to be true; * *Jesus Christ the same yesterday, to day, and for ever.* Where the *Spirit of Christ* was, there also were his *Sufferings*; where his *Sufferings* were, there also was the *Hope of Glory*, which was to follow his *Sufferings*; as *St. Peter* testifies in the Place just now cited. Therefore as *Christ* from the very Beginning was dealt with or treated in his Members, so in the same Way is He to be inquired after in all the *Holy Scriptures*, not only as He is the *Head*, and in his proper Person, but also as he has *animated* all his Members by his *Spirit*, dwelt in them, *suffered*, and overcome the *World*. For if *Christ* ought to be known according to his Fulness, 'tis necessary that He be known also in his Members, as in whom He alone is $\pi\alpha\ \pi\acute{\alpha}\nu\tau\alpha\ \kappa\acute{\iota}\ \epsilon\iota\ \pi\acute{\alpha}\sigma\iota$, *all Things, and in all.* And without doubt, 'twas this our *Saviour* would teach his Disciples after

* *Heb.* xiii. 8.

after his Resurrection, when He said, Ought not Christ to have suffered these Things, and to enter into his Glory? And upon the same Foundation, those who persecuted the Lord, were guilty of all the righteous Blood that was shed upon the Earth, from the Blood of righteous Abel *. But as every Thing appears more plain from its Opposite; so in the Scriptures, when you shall have learn'd to know *Christ mystical*, or *Christ* in his Members, you will easily perceive a perpetual Opposition, and will discover the *Spirit of Antichrist*; not only in *Cain*, but also in his Successors without number; how this Opposition remains constant and perpetual to the End: and thus the Truth of the Holy Scriptures is confirmed by the History of all Times, as well as by daily Experience. But this Opposition is not only observed in *Persons*, and their contrary Qualities, but extends itself much farther. For whatsoever is attributed to *Christ*, or is said of Him on one Side, the same is assigned by the other Side to the whole *Antichristian Congregation*, by way of Opposition; forasmuch as *Satan* is in all Things the Ape, or Imitator of *God*. Therefore if this Opposition throughout the sacred Scriptures be well observ'd, *Christ* is thereby the better known in them, and the Ap-

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plication

* Matt. xxiii. 35.

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plication of the divine salutary Word is made the more easy. Thus in the House of *Abraham*, we behold *Isaac*, a *Type* of *Christ*, and the opposite to him, *Ishmael*; in the House of *Isaac*, *Jacob*, and his opposite *Esau*; in the House of *Jacob*, *Joseph*, and his Opposites his Brethren, not as yet humbled. As according to the Gospel of *St. Matthew*, * *Before him shall be gathered all Nations, at the last Day, the Sheep on his right Hand, and the Goats on his left, or, the opposite Side*: so in all the Holy Scriptures the two Parties are always set in opposition to one another; and there is a perpetual Strife between them, to the Day of their final Separation: from which Opposition, the Nature and Property of the Church Militant of *Christ* is understood, whose chief Leader and King is *Christ* himself; for which Reason also, *when he comes to Judgment, he will be glorified in his Saints, and be admired in all them who believe* †.

S E C T. LXVII.

*The true, and safest Way of following
and possessing Christ.*

LEARN now diligently out of the Scriptures how *Christ* as your *Saviour* will

* C xxv. 32.

† 2 *Theff.* i. 10.

will be found by you. He calls those to Him, *who labour and are heavy laden*, and promises, that He will give them Rest, and that they shall find Rest to their Souls *; as being the true Noah, who shall comfort us concerning our Work, and Toil of our Hands, because of the Ground which the Lord hath cursed †. Whence you may be fully perswaded, that you will most certainly find Him, if you acknowledge your Sins, and your Misery as a grievous Burden; and will carry it to Him with a contrite Heart, and a true Faith in his most gracious Promise, and with a sure Confidence in his Mediatorial Office. For you will not be deliver'd from this your Load and Burden, unless you resolve to take his Yoke upon you, and to learn of Him: but not so (which must be again observed) as to receive Him for a Teacher, to replenish your Understanding and Memory, but for one who requires a Change of the Mind, in Sincerity and Truth. You must therefore study to do his Will, and that of his Father, who sent Him; for so you will truly know of his Doctrine, whether it be of God, or whether he speaks of Himself ‡. But if his Yoke seems to you to be a heavy Burden, 'tis a sufficient Sign, that you have not yet found Him; for himself testifies, that his Yoke is easy, and his Bur-

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den

* Matt. xi. 28, 29. † Gen. v. 29. ‡ John vii. 17.

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den light *; and therefore it will come to pass, that in bearing his Yoke, you will not always feel Trouble and Heaviness, but will find Rest to your Soul. And St. *John* teaches us, † *that his Commandments are not grievous.*

S E C T. LXVIII.

What Course is to be taken, when Christ long sought after, is not found by thee.

YOU must, in such Case, seek *Christ* with Prayers and with Tears, until such Time as you find by Experience, that He is not a Burden, but a Delight to you; for thus you will, as it were, constrain Him to tarry with you ‡. You will not obtain this by any natural Qualities, and the Strength of your own Reason. It is necessary that that *Love*, wherewith he hath loved you, and still doth love you, should be shed abroad in your Heart, by the Holy Spirit: For, saith He, if a Man love me, he will keep my Words ||. But his *Love* is also a *Light*, which kindles in you a Light of reciprocal Love, that what He requires, you will willingly do. The Love of *Christ* will change your Mind, and will make you a Partaker of the Mind of *Christ*,

* *Matt.* xi. 30.

‡ *Luke* xxiv. 29.

† *1 John* v. 3.

|| *John* xiv. 23.

Christ, that you may be conformable to Him, and that He may be formed in you. With his *Love*, He will bestow on you his *Spirit* also; and this *Spirit* will lead you into all *Truth*, and powerfully incline you unto all Good; so that for the Time to come it will be repugnant to your Temper, to speak or do any Thing, whereby you may *grieve the Spirit of Christ*. Therefore dismiss the Spirit of Servitude, which makes you forbear Evil, and to do Good, only out of fear of *Punishment*; so far as you suffer your self to be deceiv'd and ensnar'd by this Spirit, so far have you yet been from finding *Christ*. For the *Spirit* of *Christ* is not a slavish, servile Spirit: for he knoweth the Love of his *Father*, *he delighteth to do his Will, and his Law is within his Heart* *. Desire earnestly of *God* the *Spirit of Adoption*, by which you may cry *Abba, Father*. By how much the nearer this Cry of *Abba, Father*, shall approach to the filial Way of Crying, so much the more will it be converted, as it were, into your very Nature; and the stricter the Union of your Heart is with that of *God*, so as by a perpetual Conjunction, to become as it were *one Spirit with Him* †, with so much the greater Purity have you found *Christ*, and have enjoy'd Him to your Benefit and

Com-

* *Psalms* xl. 8.

† *1 Cor.* vi. 17.

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Comfort. But if it should happen, that remaining in a continual Driness of Spirit, you cannot live a Christian Life, but under great Anxiety of Mind, Fear and Terror, desiring indeed to elevate your Soul to *God* with a filial Spirit, but perceiving no Strength at all in your self for the doing of this, tho' you detest Sin at the same time from the bottom of your Heart: Let not this manner of *God's* Procedure offend you. A Grain of Wheat seems indeed to rot, after being cast into the Ground; but by that means it takes Root, springs up delightfully, and will bring forth fairer and sweeter Fruit. For you must not think, that you will ever be able fully and thoroughly to find *Christ*, and be a Partaker of Him, without *Crosses* and Afflictions. All the Holy Scriptures are a Riddle to you, while you are ignorant of the *Mystery* of the *Cross*. This is *the Wisdom of God in a Mystery, even the hidden Wisdom, which God ordained before the World unto our Glory; which none of the Princes of this World knew; for had they known it, they would not have crucified the Lord of Glory**. This is that which *St. Paul* saith; *We preach Christ crucified, unto the Jews a Stumbling-block, and unto the Greeks Foolishness †*: And which *Christ* says, *Blessed is he whosoever shall not be offended*

* 1 Cor. ii. 7, 8.

† 1 Cor. i. 23.

fended in me *. Now you do stumble at that Stumbling-block, (tho' you may not be offended, that *Christ* was nailed to a *Cross*) if you do not deny your self, and take up your *Cross* daily, and follow Him †. The *Mystery* of the *Cross* is to be learned under the *Cross*, otherwise no one understandeth it. If you were to hear or read the literal Account of it for six hundred Years together, but refused to bow down your Neck to this Yoke, you will remain as ignorant, insensible, and unskilful in it, as you were before. Seek diligently, and search through all the Holy Writings, by what Means our Fore-fathers attained to *Wisdom*, you will not find any who did ever attain it, without taking up his *Cross*, if it were only a sincere Renunciation of the *World*, which is a *Cross* bitter enough to *Flesh* and *Blood*, so that a *Man* more willingly undergoes all outward *Calamities*, than this sort of *Cross*. He that in this *World* loves the *Cross*, and not *Pleasure*, this *Man* then fully understands the *Mind* of *Christ*, both with regard to his inward and outward *State*, and he himself hath the *Spirit* and the *Mind* of *Christ*; he knows the *Poverty* of the *Life* of *Christ*, and he walks with Him in the very same *Way*. To follow *Christ* in well doing, is a noble Thing; but to follow Him in

* *Matt.* xi. 6.

† *Luke* ix. 23.

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in *Suffering*, yea, and that in suffering readily, is a much more excellent Thing. Not only to endure the Cross and Afflictions, but to love them also from the Heart, is a Wisdom which far excels all other Wisdom. You desire to find out the Substance of the *Scripture*; but do you desire to know also the Substance of *Wisdom*, viz. the Love of the Cross? If you are averse to this, you will perhaps have some external Knowledge of the other, but you will not relish, nor partake of it for your *Delight* and Comfort. Do you not hear, that you cannot become a Disciple of Christ, unless you take up your *Cross daily, and follow Him*? How can you persuade your self that you may be able to find *Christ* in the Scriptures, tho' you take not the Cross upon you? Thro' this *Wisdom*, which is learned only by Experience, *Christ* makes you a *Friend of God, and a Prophet* *, confers upon you a *Royal Priesthood* †, makes you a *Partaker of the Divine Nature* ‡; whatsoever you learnt of the Office and Person of *Jesus Christ*, before you resolved to take his *Yoke* upon you, was without Efficacy and Life in you. Therefore He says; *Take my Yoke upon you, and learn of me* ||. Many Persons complain, that the *Scriptures* are

* *Wisd.* vii. 27.

‡ 2 *Pet.* i. 4.

† *Rev.* xx. 6.

|| *Matt.* xi. 29.

are obscure, and hard to be understood by them; for which Reason they do not willingly read them. But if you inquire into the Cause of it, you will find the *Love* of the *Cross* is wanting. Many become *Divines* out of *Glory*, few out of *Love* to the *Cross*. Where there is much of the *Cross*, there is much *Light*; where there is little of the *Cross*, there is much *Darkness*, and much *Folly*. *St. Paul* says, *God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the World is crucified unto me, and I unto the World* *. And, *I am crucified with Christ* †. No Man can shew you a surer and safer Way of finding *Christ* effectually in the Scriptures, than this is. And if you would embrace all other good Doctrines, but should reject this, you would only lay hold of his Shadow, nay, you would take up with a *false Light*, which would be more dangerous to you, than if you had never heard any thing at all of Him. Wherefore, if you would certainly find *Christ* in the Scripture, you must betake your self unto his *Cross*, and you will have your Desire: Take it upon you with Confidence; Fear is a hurtful Delusion of the Flesh, and deprives one of the greatest Treasure. Apply your self to *Prayers*, and contemplate that infinite and incomprehensible

Love,

* *Gal.* vi. 14.

† *Gal.* ii. 20.

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Love, which mov'd your *Saviour* to deliver Himself up for you his Enemy, to the most profound Humiliation, and to the bitterest Sufferings both internal and external. Should not this excite in you a Reciprocation of pure *Love*, that you should in like manner abandon and lay down your *Life for the Brethren*, as he loved you, and laid down his *Life for you**? Believe me, this *Melchisedeck*, after your Conflict, will suddenly refresh you with Bread and Wine, and will confirm to you a Royal Priesthood, with his most abundant Benediction. This Benediction will penetrate you so deeply, that after a short Fight you will find your self endued with a Royal and Priestly Mind. You will find that *He* lives and reigns in you, who overcame all Things, and that you have an *Uction proceeding from the Holy One* †. He will give you Power to overcome all Things, and to sit with Him on his Throne, even as He overcame, and is sate down with his Father in his Throne ‡. They likewise who find *Christ* in the *Scripture*, do not find Him in the same Proportion, or in the same Measure. If you find Him as your *Bridegroom*, and know that you are his chosen *Bride*, then indeed you find Him after the best manner. There is here no sporting with Words; here is *Spirit*

* 1 *John* iii. 16. † 1 *John* ii. 20. ‡ *Rev.* iii. 21.

rit and Life, the *Bride* is placed on his right Hand in Gold of Ophir, saith David by the Spirit *. Where, in all the Holy Scripture, is this said of any Angel? My Dove, my undefiled is but One; she is the only one of her Mother, she is the choice one of her that bear her, says Christ the Bridegroom †. This chiefest Excellence is situate in the Cross, Christ is the bloody Husband, as Zipporah called Moses in a Type ‡. 'Tis a great Mistake, to pretend to call your self the Spouse of Christ, unless you desire from your Heart to be inwardly and outwardly conformed to Him. And how can you be conformed to Him, without Afflictions and the Cross? Consider all the Promises of God throughout the sacred Records; are not they all wrapped up in the Mystery of the Cross? How therefore can that highest and most noble Degree of divine Favour, to become the Bride of Christ, be attained without the Cross? The Brands and Reproaches of the Bridegroom belong to the Bride. These are her most precious Ornaments. The more like one is to the Bridegroom in the Cross, the more like will he be to Him in Glory. In the Way of the Cross, Christ will join himself to you; He will walk with you, and will open the Scriptures to you; so that you will be ready to say with

* Psal. xlv. 9, 10. † Cant. vi. 9. ‡ Exod. iv. 25.

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with the Disciples, *Did not our Heart burn within us* *. Here you will sing not only the Song of *Moses*, but also the Song of Songs of your *Solomon*. Here shall thy *Stones* be laid with fair *Colours*, and thy *Foundations* with *Sapphires*; thy *Windows* shall be made of *Agates*, and thy *Gates* of *Carbuncles*, and all thy *Borders* of *pleasant Stones* †. For the *New Jerusalem* is built in thee, and the *Name of the City of God* is written upon thee ‡. Wherefore I say unto you again, if you desire to find *Christ* in the *Scriptures*, that you may satiate your *Soul* with Him, that your *Soul* may delight itself with Him as with *Fatness* ||, love, love I say, the *Cross*, and renounce the *Pleasures* of this *World*: so you will find *Christ* in a better and more excellent manner, than can indeed be promised to you in *Words*.

S E C T. LXIX.

How all this so difficult a Work ought to be recommended to God by Prayer.

“ O ETERNAL and ever-living God
“ and Father of our Lord *Jesus Christ*,
“ how

* *Luke* xxiv. 32.

† *Rev.* iii. 12.

‡ *Isa.* liv. 11, 12.

|| *Isa.* lv. 2.

“ how manifold and how immense is thy
“ Grace, and the Riches of thy Mercy
“ and paternal Love to the Children of
“ Men ? Thou hast decreed from all
“ Eternity to make known thy infinite
“ Love to Mankind in Christ Jesus :
“ Therefore thou madest Man according
“ to thy own Image and Likeness ; and
“ when Man had lost by his own De-
“ fault the Glory he received at his Crea-
“ tion, Thou didst succour him accord-
“ ing to thy eternal Decree, and gavest
“ thy *only begotten Son*, to be a *Mediator*
“ between Thee and Man, that Man thro’
“ *Faith* in Him might obtain *everlasting*
“ *Life*.

“ And for the sake of this thy *Son*,
“ Thou didst draw so near to Men, as
“ to *reveal* thy paternal *Will*, to succour
“ and assist them in thy *Son*. With this
“ Hope, thou didst comfort our first Pa-
“ rents, and the Fathers of the old World,
“ as a Mother comforts her Son ; and
“ thou madest a new Covenant with *A-*
“ *braham*, and didst appoint him to be
“ the *Father* of all that should *believe* :
“ forasmuch as thou didst promise him,
“ that *in his Seed all Nations should be*
“ *blessed*. Thou didst likewise confirm
“ this Promise to his Posterity, and madest
“ them to be Fore-runners and Types of
“ the Seed of the Woman, which was

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“ promised from the Beginning. Thou
“ didst preserve, as the Apple of thine
“ Eye, that holy Line, out of which
“ was to arise the *Saviour* of all the
“ World; and Thou didst still streng-
“ then more and more the Faith of af-
“ ter-Ages, by the Prophecies of their
“ Fore-fathers. Thou didst restrain thy
“ Promises to one certain People out of
“ all Nations, to one certain Tribe out
“ of all Tribes, to one certain Branch
“ out of all Branches; and likewise to a
“ certain and appointed Time, to a cer-
“ tain and a chosen Place, and to a cer-
“ tain Virgin appointed by thy *Holy Spi-*
“ *rit*; that thereby all Occasion might
“ be taken away from the Enemy and
“ Adversary, of rendring thy most ex-
“ cellent Promises doubtful or uncertain.

“ Moreover, such was the good Plea-
“ sure (*εὐδοκία*) of thy fatherly Love to-
“ wards us, that *thou didst not only at*
“ *sundry Times, and in divers Manners,*
“ *speak unto our Fathers by the Prophets,*
“ but didst likewise command those
“ Things that were spoken, to be com-
“ mitted to *Writing*, that they should be
“ transmitted to our Times, and render
“ thereby thy *Love* to us more clear and
“ illustrious; For who could have known
“ otherwise the Decree of thy Love to
“ Mankind? But now thou hast every
“ where

“ where described the *promised Saviour*
“ in such lively Colours; thou hast esta-
“ blished so perfect an Agreement between
“ the Testimonies of thy Servants; and
“ thou hast given him before Hand, such
“ Signs and Characters in the Word, that
“ none should be able to arrogate to him-
“ self this Name; but that thy *only begot-*
“ *ten Son* might be acknowledged by all;
“ who place their *Trust* in thy *Word*; nor
“ should any one have Cause to doubt,
“ but that he had found Him, of whom
“ *Moses* in the Law and the Prophets have
“ wrote. For they did see *his Glory, the*
“ *Glory as of the only-begotten of the Fa-*
“ *ther*. He himself did manifest his *Glo-*
“ *ry*, not in Words only, but in the full-
“ ness of his *Grace* and *Truth*, and in
“ Works, which none other had ever
“ done before him; so that the People
“ were compelled to say; *when Christ*
“ *cometh, will He do greater Things than*
“ *this Man hath done?* And that they
“ now believed in Him, not only for the
“ Words of thy Holy Prophets, but be-
“ cause they themselves heard him, and
“ knew that this was indeed the *Christ*,
“ the *Saviour* of the World; altho’ it
“ was indeed necessary, that the *Scripture*
“ *should be fulfilled in Him, that this Stone*
“ *should be rejected of the Builders, and so*
“ be made by Thee *the Head of the Cor-*

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“ *ner.* For the illustrious *Gospel of Peace*
“ *was bidden from those that perish, in*
“ *whom the God of this World had blinded*
“ *their Minds, viz. in Unbelievers, lest*
“ *the Light of the Gospel of the Glory of*
“ *Christ, who is thy Image, should shine*
“ *upon them, 2 Cor. iv. 4.*

“ *AND, O Eternal, and infinite Love,*
“ *should not our Bowels burst within us,*
“ *when we continually see how little the*
“ *immense Riches of thy Love are consi-*
“ *der'd, and by how few of us? For how*
“ *very small is the Number of those who*
“ *worthily reflect with themselves, that*
“ *thou dost, in thy Beloved Son, give thy*
“ *self to Mankind? How few are there,*
“ *who strive or are solicitous to know*
“ *rightly thy Heart, in which this (φιλαν-*
“ *θρωπία) Love to Mankind dwells? How*
“ *few do regard thy having given thy*
“ *Word as a Fountain of Wisdom and*
“ *Source of Life? That thou hast pla-*
“ *ced our greatest Treasure, and all our*
“ *Salvation, in the Holy Scriptures, as it*
“ *were in a strait Manger, and in their*
“ *swadling Cloaths? Ought not the one*
“ *only Word, that thou hast spoken, who*
“ *art the one most High Creator of all*
“ *Things, the Omnipotent, most power-*
“ *ful and tremendous King, who sittest*
“ *upon thy Throne, God Ruler over all,*
“ *and which Word thou hast declared by*
“ *thy*

“ thy *Holy Spirit*; ought it not to be
“ dearer to us than many thousands of
“ Gold and Silver? Now thou hast conde-
“ scended to such an intercourse with Men,
“ by thy exceeding great *Love* to them in
“ thy *Son*, that thou hast offered them all
“ the Treasures of Wisdom and Knowledge
“ in Him, whom thou hast given to be their
“ *Saviour*, and hast referred them to thy
“ *Word*, which thou hast caused to be at
“ large and abundantly declared to them,
“ that by this very Means they may be
“ conducted to thy *Christ*, whom by feel-
“ ing after they might find, and in *Him*
“ might be made Partakers of all thy *Glory*.
“ O LORD, great is our Iniquity and
“ Sin, whereby we have offended thee, by
“ despising thy *Word*, even from our In-
“ fancy, especially that to this very Day,
“ we have been so little mindful of the
“ Testimonies of thy Servants, which are
“ so to be used, that we might come to him,
“ in whom thou hast *promised* us *Eternal*
“ *Life*. O Lord, it is no small Damage
“ that we have received through this
“ Neglect. For hereby, we have alienat-
“ ed our selves from thy most blessed
“ Communion, into which thou wouldest
“ have adopted us, if we had seriously en-
“ deavoured rightly to find thy *Beloved*
“ *Son* in the Holy Scriptures, to cleave
“ unto him with a full *Faith*, and to u-
“ nite

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“ nite ourselves to Thee continually by
 “ the same *Faith*. But at last, after hav-
 “ ing been so long turning over the *Scrip-*
 “ *tures*, we find it necessary to learn, what
 “ is the Scope of them; and if we knew
 “ it before, ’tis our greater Shame that
 “ we did not seek it sooner; and if we
 “ sought Him, that we did not find Him;
 “ and if we found Him in the Letter of
 “ the Scripture, that we did not convert
 “ it more to our Use; and if we did be-
 “ nefit a little, that we did not make a
 “ greater Progress, that we did not strain
 “ all the Faculties of our Mind, to enflame
 “ our *Love* of Christ, and to root that
 “ *Love* more deeply in our Hearts. Hath
 “ not He promised, that He will mani-
 “ fest himself to us, if we *Love* Him, and
 “ keep his Word? Ah Father, it is pure-
 “ ly our own Fault, that we are not at
 “ all, or indeed not in its full Degree, made
 “ Partakers of this glorious Manifestation
 “ (*ἐμφανισμῶς*) Art not *thou Love* itself! and
 “ wouldest thou not long ago have come
 “ unto us, and even have made thy abode
 “ with us, together with thy *beloved Son*, in
 “ the most full Communion of the Conso-
 “ lation of thy *Holy Spirit*! O *Lord*, ac-
 “ cording to the Riches of thy Goodness,
 “ and Forbearance, and Gentleness, wink at
 “ the Times of our Ignorance, or rather of
 “ our Contempt of thy *Word*, nay, of thy Son
 “ himself,

“ himself, who was given to us by *Thee*,
“ to be our Wisdom, and Righteousness,
“ and Sanctification, and Redemption. We
“ are ashamed of our Folly, and the great
“ slothfulness of our Hearts. But, O thou,
“ who makest us to know this, pardon
“ us, and for the future deliver us from
“ it; and contrarywise, kindle thou in us
“ a *Love* and *Delight* in thy *Word*, open
“ our Understanding, that we may find
“ *Christ* in the *Scriptures*, and incline our
“ Will to follow him, the *Light* of the
“ World, and to walk constantly in that
“ *Light*.

“ GRANT, I pray thee, O *eternal Love*,
“ to this present weak and imperfect Tes-
“ timony, toward a further Illustration
“ of thy Name by the Knowledge of *thy*
“ *Son*, thy paternal Benediction, that it
“ may bring forth good Fruit in those
“ who read it, and that that Fruit may
“ endure for ever. Grant, O *Lord*, that
“ at length, a due Honour may be given
“ unto thy *Word*; and that by Means of
“ it, the *Name* of thy *Son* may be glorifi-
“ ed throughout the World, that Men may
“ every where rejoice at thy amazing
“ *Love* to Mankind, and every one may
“ cry loud concerning Thee: *How greatly*
“ *doest thou Love thy People!* And let all
“ Mankind know, that thou hast deliver’d
“ all Things into the Hands of *thy Son*,
“ that

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“ that all may sit down together at his
“ Feet, and learn from his *Word* ; so that
“ it may be said among the *Gentiles*, that
“ the *Lord reigneth*, and that He hath
“ prepared and established his *Kingdom*
“ unto the Ends of the Earth, and will
“ judge the People righteously. *Amen.*
“ Grant this, for the Sake of thy great
“ and wonderful *Name*, which is *Holy*,
“ that the Righteous may rejoice in *Thee*,
“ and give Thee Thanks, and celebrate
“ thy Holiness, and thy Truth, for ever
“ and ever. *Amen.*

F I N I S.



A
S E R M O N
O N T H E
R E S U R R E C T I O N
O F
O U R L O R D;
P R E A C H E D O N
E a s t e r - S u n d a y .

Ille bene resurget in corpore, qui primo resurrexit in Spiritu. Augustinus.



L O N D O N :
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M D C C X X X I

MEMORIAL

OF THE

RESURRECTION

OF

OUR LORD

ON

Easter-Sunday.

The benevolent and pious
intention of this



Printed by Joseph ...
Bath ...



J O H N xi. 25.

*Jesus said unto her : I am the
Resurrection, and the Life.*



IT should seem a needless Work to do that which is the common business of Sermons on this Day, viz. to prove the Truth of our Lord's Resurrection; and, which is the sure consequence of it, the Certainty of ours. It appears superfluous to multiply Arguments to confirm an Article of Faith, into which we were all initiated in our Baptism, which we still profess to believe, which we affirm daily in repeating the Creeds, and which, on the Annual Return of this Season, we assemble on purpose to commemorate.

BUT when we consider the Lives of those who profess this Truth, who received the Sacramental Tokens of it in their Baptism, who repeat it daily in their Creeds, and meet here Annually for the solemn Celebration of it, as a fundamental

Article of their Faith: when, I say, we consider the Lives of these Professors, there seems but too much reason to suspect, that notwithstanding all our Professions, many among us are not heartily convinced of it. For after all the elaborate Discourses upon this Subject, Where is that indifference for the things of the World? that Spiritual Joy, that Purity, that Heavenly-mindedness, which the Resurrection of our Lord should inspire? Where is that Self-denial, that Watchfulness over our own Hearts, and Attention to the Omnipresence of GOD; that exact Justice in our Dealing, that warm Benevolence towards all Men; and in a word, that zealous Preparation against the Day of Judgment, which an effectual Assurance of our own Resurrection would certainly oblige us to? I might ask the greater part, How they would live, if they did not believe any Resurrection? What alteration would there be in their Manners? Would they be more addicted to Pleasure, more intent upon their temporal Interest, or less careful for the Good of others, if they had never heard the Truths of the Gospel? yet they lay claim to the venerable Name of Christians, and assemble here to celebrate the Triumphs of our Lord's Resurrection. I dare not therefore say of such, that they

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they do not believe it; but I fear they have not duly thought about it: they are not sufficiently apprized of the wondrous effects and consequences of this great Mystery. It is not enough that we know it by name and by hear-say. All saving Knowledge is experimental: and it is not sufficient that we know the History, but we must also *feel the Power of our Lord's Resurrection*: not only that *He is Risen*, but also that he is *the Resurrection*. As the Sun is Light to himself, and the great source of Day to all the Worlds around him: so is our Lord, Resurrection to himself, and the Cause and Author of Resurrection in all others.

LEAVING * therefore the History of our Lord's Rising from the Dead, as an established and acknowledged Truth: and presuming, I hope not without good Reason, upon your constant and open Profession of it: I shall at present, consider our Lord as he is *the Resurrection*, not only in himself, whereby he raised his own most holy Humanity, but as He works this great Work in us, being, as I said, the immediate Cause and Author of our Resurrection. This is what he plainly affirms of himself in the Text, *I am the Resurrection and the Life*; which

* This SERMON was made 18 Years ago, when Infidelity was not become Epidemical, as it since seems to be.

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St. Paul clearly explains, 1 Cor. xv. *Since by Man came Death, by Man came also the Resurrection of the Dead: for as in Adam all die, even so in Christ shall all be made alive.*

THIS Resurrection to be wrought in us by Christ, is twofold; relating to the two constituent Parts of Man, the *Body*, and the *Soul*: for to these two belong two distinct Resurrections, very different from each other.

THE first Resurrection, that of the *Soul* I mean, is of a moral and spiritual Nature: It is the Rising of the Soul *from the Death of Sin, unto the Life of Righteousness*; States more different, and infinitely more important, than those of natural Life and Death: It is peculiar to the Saints of GOD: It requires our Concurrence with the operations of Grace, to which alone it is to be imputed: *and blessed and holy is he that hath part in this first Resurrection*; Rev. xx. 6.

THE second Resurrection, is that of the *Body*, after our natural Death. It does not take Place till the Day of Judgment: It is common to all Men; it is necessary and inevitable; and is the Effect of the Justice, rather than of the Grace of Almighty GOD.

OF both these Resurrections, *Jesus Christ* is the immediate Cause and Author:

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thor: Of the *first*, as he is *Saviour* of the World; and of the *second*, as he is the Judge of it; for it is a Prerogative very properly annexed to his Office of universal Judge, that he should, by his own Power, summon all Mankind to his Tribunal.

THE Power of this second Resurrection from the State of natural Death, seems to have been principally intended in the literal sense of the Text, which was spoken on the account of *Lazarus*, whom our Lord was then about to raise from the Dead. *I know*, said *Martba*, *that he shall rise again at the Resurrection of the Last Day.* *Jesus said unto her*, “*I am the Resurrection and the Life.*” I have the Power of raising all Men, and therefore I can raise any of them, how, or at what time, I think fit.

THIS Resurrection from the natural Death, is, I think, commonly well enough understood in the general. We can all, by a Faith in the Omnipotence of God, form sufficient Notions of our being raised again at the Last Day with our Bodies: so that the whole Man, which acted in this Life, may be qualified for the Rewards or Punishments of the next. There is, I suppose, little difficulty in conceiving this, seeing the Experience we now have, of the Union of Soul and

Body, may inform us, in a good degree, of what shall come to pass at the Resurrection of the Dead, when they shall be re-united.

BUT the spiritual Resurrection of our Souls in this Life, is a thing less thought of, and less understood by the generality of Mankind. This is one of those *things of God*, whereof the natural or animal Man is ignorant. It requires a spiritual discernment, and some spiritual experience for the right apprehending it. The Holy Scriptures treat of it very frequently, but no where more largely and clearly than in the second Lesson of the Morning Service for this Day, (*Rom. vi.*) I shall read the whole Passage, only premising that the Apostle here treats of the *Death to Sin*, as well as *the Spiritual Resurrection*: the former being always necessary to the latter, and so connected and imply'd in it, that they cannot be easily considered separately. But hear St. Paul, *Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his Death, i. e.* into an Obligation, to be made conformable to it by dying to Sin? *Therefore we are buried with him by Baptism into Death, that like as Jesus Christ was raised up from the Dead, by the Glory of the Father, even so we also should walk in newness of Life. For if we have been planted together in the likeness of his Death,*
we

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we shall be also in the likeness of his Resurrection. Knowing this, that our old Man is crucified with him, that the Body of Sin might be destroyed, that henceforth we should not serve Sin: for he that is dead, is free from Sin. Now if we be dead with Christ, we believe that we shall also live with him. Let not Sin therefore reign in your mortal Body, that ye should obey it in the Lust thereof. You observe here, that the Death to Sin, is joined with the spiritual Resurrection; as a Circumstance indispensably requisite to, and implied in it; for no Person is capable of a Resurrection till he is once dead. 'Tis necessary therefore that we consider this *Death* here mentioned, that we enquire what the *old Life* is, and how it is extinguished; before we can understand any thing of the spiritual Resurrection that follows it, and the *new Life* to be conferr'd. The Life to be lost by this Death, is said to be that of our *old Man*, which is a Scriptural Phrase, signifying that nature, temper, or disposition of Mind, with which we are born, as we are the Sons of *Adam*, and Heirs of original Corruption, whereby, as the Scripture assures, and even our Catechism instructs us, we are *the Children of Wrath*. It is this innate depravation, which makes us ignorant of GOD, blind and stupid to all spiritual things, selfish,

selfish, covetous, unjust, deceitful. Hence arise that Pride and Arrogance, that Envy, Malice, and Detraction, which make Men grievous to themselves and one another: From hence also all other Works of the Flesh take their Original; our Sloth, Intemperance, and all other evil Lusts, which make us odious in the sight of GOD, and utterly incapable of those pure and heavenly Delights of Piety, which constitute the proper Happiness of our Nature.

BESIDES those grosser Acts of Sin, which fall under common Observation, there is a depth of Subtilty and Wickedness, an endless train of Vanity and Self-deceit, which cannot be well described, nor rightly understood by any, whose Minds are not enlightned by Grace; for as it would be a hard matter to make a blind Man comprehend what Darknes is, at least, to give him such a Notion of it, as we have, tho' he lives in it continually: so it is alike difficult to give unconverted Sinners a right Notion of what is here meant by the *old Man*; because this, as most other things, is best, if not only known by its contrary. But in general we are to know, that whatever tendency there is in our Nature, to the commission of Sin, it is a part or member of the *old Man*; 'tis the hereditary

Dis-

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Distemper of our Souls, derived from *Adam*, the corrupt Source of our Race. While we are yet in our natural State, unreformed by divine Grace; this lives, this *reigns in our mortal Bodies*. Why is this Man a Drunkard, that malicious, a third unjust in his Dealings? The reason is, because the Resurrection of Christ has not had its due Effect; the Mind is not renewed, and the old Man of Sin is yet unmortified. That corrupt Nature, which we received from *Adam*, is still active and vigorous: the Nature, I say, we received from *Adam*; which therefore is called the *old Adam*, bearing his Name from whom it is derived: it is also called the *old Leaven*, because it has infected the whole race of Mankind; as also *Flesh*, and the *Body of Sin*, which are different terms for the same thing, even the Principle of Corruption which is in our Nature.

THIS, as I said, lives and reigns in the Hearts of unregenerate Men; and would for ever reign there, for ought that we can do to hinder it, if Jesus Christ did not interpose, and by the virtue of his Sufferings and Death, communicates to Believers such Powers of Grace, as are sufficient to destroy this Root of Evil in their Souls: I say, that this corruption of our Nature is such, as we cannot possibly resist by our own Strength. It is too
hard

hard for our most serious Purposes; it bears down our feeble Resolutions like a Torrent, and renders all our Opposition fruitless and ineffectual. In vain does the Law encounter it with her impotent Discipline; in vain does she set before us her rigorous Commands and Prohibitions; in vain does she display her Rewards and Punishments. These all serve only to shew us our Guilt and Danger; but cannot work our Deliverance. The Rod of *Moses* cannot so expel Nature, but that she will still recur, she will still return upon us, and take her old Courses. We are still the same Men, and all our Struggles after Virtue, are like the motion of a *Door upon its Hinges*, still fixt to the same Place.

BUT behold a greater than *Moses* is come in the Gospel Dispensation, even our Lord Jesus Christ; and *what the Law could not do, in that it was weak through the Flesh, i. e.* our corrupt Nature, which is too violent to be controlled by the dead Letter of written Precepts: what this Law could not do, that (saith *St. Paul*) *hath God done for us, by sending his own Son in the likeness of sinful Flesh*: He has for, and through him, granted us new Powers and Abilities, whereby we are enabled to *mortify, i. e.* kill and destroy our corrupt Nature. *Our old Man is crucified with him,* (saith the same Apostle) *that the Body of*
Sin

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Sin might be destroyed, that henceforth we should not serve Sin. But this is still insufficient to make us either holy, or happy: it is at best but a negative Goodness: there is more required of us than a mere Abstinence from Vice; for example, it is not enough that we do not hate our Neighbour, but we must actually love him with a sincere Affection. We must, in a word, not only cease to do evil, but also learn to do well: and as *the old Man of Sin is to be destroyed, so the new Man is to be raised up in us.*

BUT this is a natural consequence of the former: *If we be dead with Christ, we believe also that we shall be raised up with him. If we have been planted together in the likeness of his Death, we shall also grow up in the likeness of his Resurrection.* This is the Language of the Holy Ghost; and the best Interpretation I can give you of it, is to be deduced from the following Principle, *viz.* “That every Act or Suffering of Christ, as it is meritorious of Grace, so also is it expressive of it: it represents that very sort, or kind of Grace, which it obtains for us.” Thus by his Death He put off all that mortal corruptible Nature, which he had received from *Adam*: He destroyed that Body, which was liable to Pain, Sicknes, Death, and all other Infirmities, incident to the fallen

fallen State of Mankind; and thereby did He purchase for us those Graces, which are effectual for the destroying in each of us *the old Adam*, the corrupt Principles of Sin, derived to us from the Guilt of our first Parents. And in like manner, at his Resurrection he resumed a new Nature; his Body was raised incorruptible, impassible, and glorious, such as it now resides at the right Hand of the Father: and thereby has he obtained for us also a new Nature, a new Life, such a Frame and Disposition of Soul, as will effectually produce all kinds of Virtue, and richly abound in good Works.

T H I S is the great and unspeakable Advantage which redounds to us from our Lord's Resurrection: But how few are there, that rightly value it? It produces every thing that is truly great and glorious. It confers a Divine Life. It makes us Partakers of the divine Nature, strong, by the Strength, wise, by the Wisdom, holy, by the Holiness of God. But the Men of the World relish none of these things, they have no Eyes to discern the beauty of Holiness: Almost all their imaginations and desires run in direct opposition to it: they fear the thoughts of it should make them melancholy. All their Concern is about the animal Life, all their Care is for the old Man, for his Maintenance and Support,

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port, and how they may make Provision for the Flesh, to fulfil the Lusts thereof. No wonder then that they feel no Joy arise in their Hearts, at the News of our Lord's Resurrection; or his assuring us, that he is *the Resurrection*, and that he will raise us, as he did himself. They have no Interest in it: they are not like to be Gainers by it: and therefore they see no Glories in the Gospel that relates it. But St. Paul has taught us, *that if the Gospel be hid, it is hid to those that are lost.*

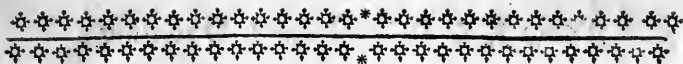
OTHERS again, who pretend to have an higher Opinion of Virtue, and own, by their Words at least, that it is the most noble Acquisition our Nature is capable of, yet think that there is no such great Difficulty in attaining it; that there is no need of such heavenly Machinery (as they may lightly term the Mysteries of our Redemption.) *Nec Deus interfit nisi dignus vindice nodus.* Good Morality, they say, will carry us to Heaven: but they cannot see much Ground for believing all the abstruse Revelations of Christianity; nor how we shall be made wiser, or happier by such Belief.

BUT let these Men endeavour to live up even to their own notions of Morality. Let them try how they can acquit themselves in the Duties of Temperance, Meekness, Universal Benevolence, and a suitable Homage to the Supreme Being: and then,
if

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if they do not wilfully deceive themselves, they will learn by their own Experience, that they cannot do these things by their own Strength, and that they need divine Supports and Assistances, in the arduous Task of Virtue. The Gospel will then appear to them (provided they be sincere, and consequently not indisposed for the Illumination of GOD's Holy Spirit) The Gospel will then appear to them in its proper Beauty, and they will find it, according to its true Interpretation, *Glad Tidings*, shewing them, that Jesus Christ is ready to do that for them, which they cannot do for themselves: That by the Merits and Power of his Death, he will destroy their old Man, the Principle of Evil, that now tyrannizes in their Souls; and by the Power of his Resurrection, work their spiritual Resurrection to the new Life of Righteousness. *Then shall be brought to pass the Saying that is written, Death is swallowed up in Victory The Sting of Death is Sin; but thanks be to God, which giveth us the Victory through our Lord Jesus Christ. Therefore, my beloved Brethren, be ye stedfast, unmoveable, always abounding in the Work of the Lord, forasmuch as ye know, that your Labour shall not be in vain in the Lord.*

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