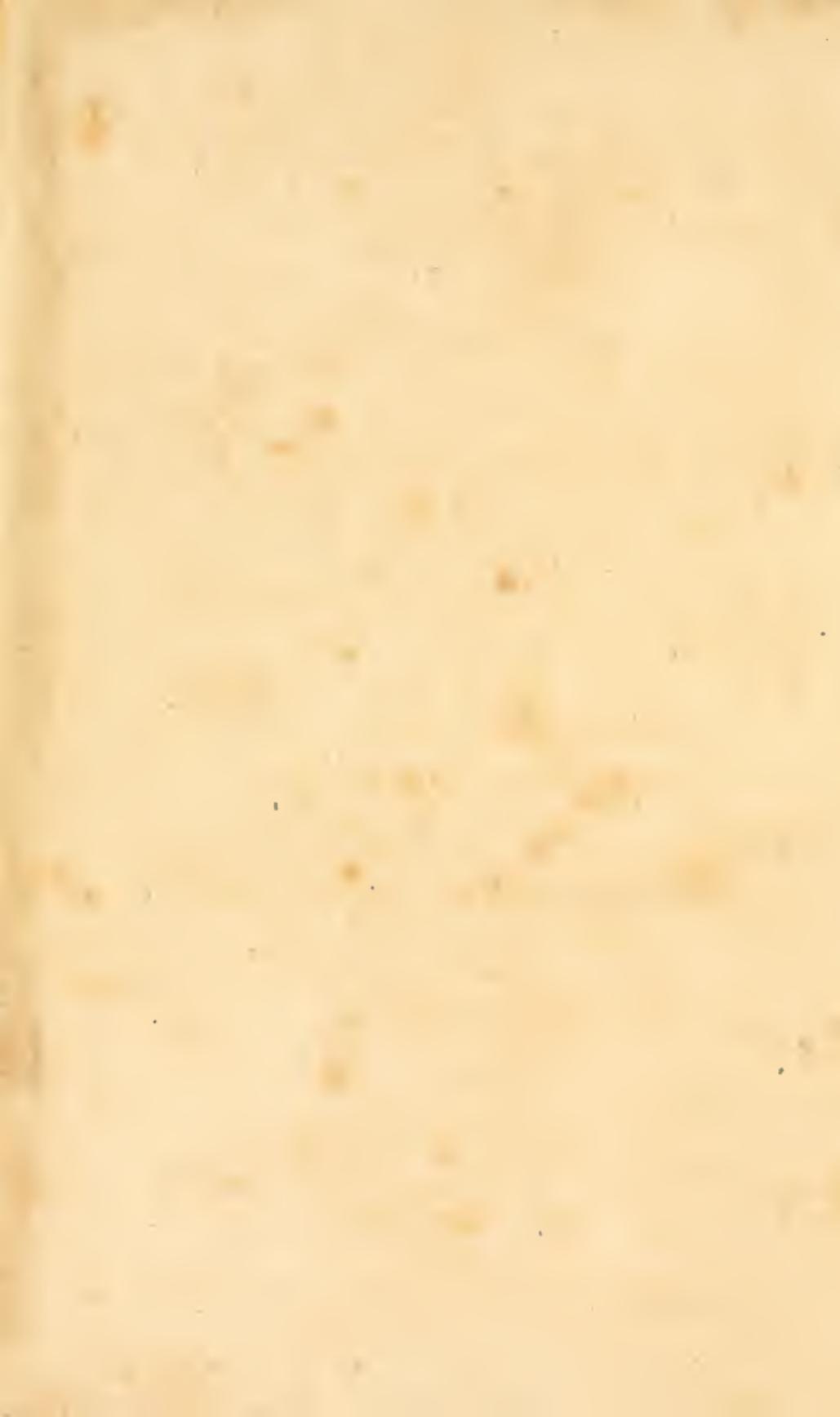


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THE UNIVERSITY OF CHICAGO

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DIVINE THEORY;

A SYSTEM OF

DIVINITY,

FOUNDED WHOLLY UPON CHRIST;

WHICH,

By one PRINCIPLE, offers an EXPLANATION

OF ALL THE

WORKS OF GOD.

By JOSHUA SPALDING, SALEM, MASSACHUSETTS,
Minister of the Gospel of Jesus Christ.

IN TWO VOLUMES.—VOL. I.

“ I applied mine Heart to know, and to search, and to seek out
“ *Wisdom, and the Reason of Things.*”

THE PREACHER.

“ Eternity lies open to my view;
“ Here the beginning and the end of all
“ I can discover; *Christ* the End of all,
“ And *Christ* the great Beginning; HE my Head,
“ My GOD, my GLORY, and my ALL in ALL.”

WATTS

ELIZABETH-TOWN, (N. J.)

PRINTED BY SHEPARD KOLLOCK, NEARLY OPPOSITE
THE ACADEMY.—1808.

District of Massachusetts, *to wit*:

BE IT REMEMBERED, that on the thirteenth day of January, in the thirty-second year of the Independence of the United States of America, *Joshua Spalding*, of the said district, has deposited in this office, the Title of a Book, the right whereof he claims as Author, in the words following, *to wit*:
“THE DIVINE THEORY; *A System of Divinity*,
“founded wholly upon Christ; which, by one Prin-
“ciple, offers an Explanation of all the Works of God.
“By *Joshua Spalding*, Salem, Massachusetts, Min-
“ister of the Gospel of Jesus.—In two volumes.—
“Vol. I.

“I applied mine Heart to know; and to search, and to seek
out *Wisdom*, and the *Reason of Things*.”

THE PREACHER.

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“And *Christ* the great Beginning; HE my Head,
“My God, my glory, and my All in All.”

WATTS.

In conformity to the Act of the Congress of the United States, intituled, “An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts and Books, to the Authors and Proprietors of such Copies, during the Times therein mentioned;” and also to an Act intituled, “An Act supplementary to an Act, intituled, An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts and Books, to the Authors and Proprietors of such Copies, during the Times therein mentioned; and extending the Benefits thereof to the Arts of Designing, Engraving and Etching Historical and other Prints.

WILLIAM S. SHAW,
Clerk of the District of Massachusetts.

DEDICATION.

TO THE
PEOPLE,
WHO ARE
SPRINKLED
WITH THE
BLOOD OF JESUS,
BY THE
CONFESSION
OF THE
TRUTH OF HIS KINGDOM;
AND THROUGH
THE PATIENT WAITING
FOR HIS
GLORY,
SOON TO BE REVEALED;
IS THIS WORK DEDICATED,
BY THEIR BROTHER,
AND COMPANION,
THE AUTHOR,

CONTENTS.

	PAGE.
PREFACE, - - - - -	9
INTRODUCTION, stating and defining the Divine Principle.	
Statement, - - - - -	25
Definition; - - - - -	27
Proofs in Support of the Statement, -	31
Proofs in Support of the Definition, - -	36
Objections to the Statement and Defini- tion considered, - - - - -	54
Particular Remarks relative to the State- ment and Definition, - - - - -	66
The Statement and Definition in a Sum- mary, - - - - -	69
THE DIVINE THEORY, giving a View thereof, together with its Divisions and general Illustrations.	
A View of the Theory, - - - - -	73
The Theory divided into three Parts, distinguished by three Names, - - -	77
The Beginning, - - - - -	78
The Archangel, - - - - -	79
The Son, - - - - -	81
General Illustrations of the Theory, -	84
<i>Part I.</i> —THE BEGINNING, illustrating the Truth of Christ as being the Head, of the Creation.	
CHAPTER I. Of eternal Things.	
Section I, The Pre-existence and essen- tial Glory of Christ, - - - - -	145

CONTENTS.

	PAGE.
Section 2. The Form of God, -	157
Section 3. The Archetype of the Creation, - - - - -	166
CHAPTER II. Of the Unfolding of the Truth of Christ in the first Creation.	
Section 1. The Work of Creation, -	170
Section 2. The original Perfection of the Creation, - - - - -	190
Section 3. The Nature and State of the Angels, - - - - -	193
Section 4. Man created in the Image of God, - - - - -	207
Section 5. The Sabbath, - - - - -	216
Section 6. Man crowned with Glory and Honor, - - - - -	231
Section 7. The Covenant with Adam,	234
Section 8. The Tree of Life, - - - - -	236
Section 9. The Tree of Knowledge of Good and Evil, - - - - -	238
Section 10. Conclusion of the Chapter on Creation, - - - - -	240
CHAPTER III.—Of the Apostacy.	
Section 1. The Fall of Angels, - - - - -	242
Section 2. The Fall of Man, - - - - -	244
Section 3. Depravity, - - - - -	248
<i>Part II.—THE ARCHANGEL, Illustrating the Truth of Christ as being the Head of the Redemption-World.</i>	
CHAPTER I. Of the elect Establishment.	
Section 1. The Union of the elect World with the Beginning, - - - - -	250
Section 2. The Divinity of the Archangel, - - - - -	251
Section 3. Election, - - - - -	254

CONTENTS.

	PAGE.
Section 4. A View of the mediate-State and Covenant-Work, - - -	258
CHAPTER II. Of Faith and Justification.	
Section 1. Faith the Substance of Things hoped for, - - - -	264
Section 2. Faith the Evidence of Things not seen, - - - -	270
Section 3. Faith the Anticipation of Fu- ture Things, - - - -	285
Section 4. Justification by Faith,	298
Section 5. Grace sovereign thro' Faith,	310
CHAPTER III. Of the Righteousness of Faith revealed.	
Section 1. Fallen Man visited, -	329
Section 2. Cherubim and flaming Sword,	331
Section 3. Sacrifice, - - - -	333
Section 4. The Blood of Abel, - - -	334
Section 5. Men calling upon God,	340
Section 6. Men of Renown, -	342
Section 7. Enoch Prophecyng, -	343
Section 8. Righteousness preached,	345
Section 9. The Deluge, - - -	347
Section 10. The Waters asswaged,	352
Section 11. The Covenant with Noah,	359
Section 12. The Rainbow, - - -	362
Section 13. The Ordinances of the Co- venant, - - - -	374
CHAPTER IV. Of Babel, Zion, and Ba- bylon, the Glory of Kingdoms.	
Section 1. The Confusion of Tongues,	388
Section 2. The Settlement of the Nations,	393
Section 3. The Overthrow of Sodom,	395
Section 4. The Rising of the Walls of Zion, - - - -	411
Section 5. Babylon the City of Kingdoms.	412



P R E F A C E.



THOUGH the following work, as a *System of Divinity*, has the appearance of being new, yet certainly it proposes no new foundation: *for other foundation can no man lay than that is laid, which is Jesus Christ*:—If we speak not according to this word (Christ) it is because there is no light in us;—but if we are led by this light, Jesus Christ, the same yesterday, to-day and for ever, much darkness is discovered in our most approved modern systems; and it will appear that our master-builders, if any may be called such besides the Prophets and Apostles, have, in a great measure, builded aside from the foundation, and must therefore suffer loss.

It is certain that the work not framed according to the true and only foundation, though the study and labour of ages will not profit men; and the torch of divine revelation cannot be too soon applied to the vast pile which shall set it all on flame: and though the hand or instrument to do this must expect to be treated by many as a vile incendiary, yet he will deserve well of the world of mankind; for let the hay, wood and stubble be consumed, and the light of the divine foundation, and the gold, silver and precious

stones, builded thereon, will break forth as the lightning, and shine through the earth.

Many Systems of Divinity, though called *Christian*, bear no character of truth—they do not respect the foundation in one essential point of view. With these we have no concern—they are not objects of our attention—God will judge them and their authors, and blot their name and remembrance from the city of God: But there are others which do, in some essential view, regard the glorious foundation; and though greatly faulty, in not observing its full measure, yet deserve our most serious attention—we are assured they will not wholly fail, though tried by fire; and their authors will be saved in the day of the Lord.

Among these, the works founded on the basis of pure *benevolence*, and unfolding in what are called the Doctrines of Grace, have the preference.—A line of truth has been drawn from this divine doctrine, with the demonstration of the spirit, for which, in the American world, we have been greatly indebted to the labours of President Edwards and Doctor Hopkins. But the works of these divines, the latter especially*, being brought forward as whole systems, too apparently mistake one character of the divine principle for the whole body of light; consequently the proposed foundation, not being sufficiently broad to support the whole fabrick, a great part of it falls into a pile;

* President Edwards did not offer his works as a system, but by many they have been considered as such, and expressly as having the doctrine of benevolence for their foundation.

and, under examination, the mind becomes oppressed, and is overwhelmed with the detail of principles and arguments, which cluster every where like the stars; whereas the true system can afford but one principle and one argument.— Divine benevolence is all important; it can never be too much contemplated or admired—it may be considered, in the divine system, what the natural light is in the system of nature; but as much as natural light is the glory of the world, any attempt to found the system of nature upon its *light*, instead of the *combined strength of all its elements*, would be weak and fruitless. These works contain great and precious treasures, and should be considered as excellent tracts of divinity, rather than systems.

But this is not the greatest evil attending the error of mistaking a character of the divine principle, for the principle itself; for as *benevolence*, which is apparently offered as the foundation of these works, is understood to be a moral character, of a mere moral nature, the attempt to found the divine system upon it, has given the whole too much the aspect of a mere moral system—this is an evil of great magnitude. I am, indeed, sensible that some divines, who have taken this ground, have also acknowledged, that the divine system is something more than moral, and have attempted to shew it. Mr. Edwards supposes that Christ acted in the world under two or three distinct laws. These attempts have all been complicated and aside from the general argument, which appears every where of a moral nature, and have therefore made little or no impression.

This has long been observed with great grief by many lovers of Jesus Christ's righteousness; and the influence of this mistake in diverting the mind from the infinitely glorious subject of Jesus Christ and him crucified, to mere moral principles, and the merit or demerit of creature exercises, has been very apparent and alarming. It is not conceived, however, that our theory will oppose and suppress the spirit and genius of these works; on the contrary it will espouse and support their design and end, by laying open to view a broader foundation. And if, in this system, less attention is paid to the subject, which, for more than two centuries, under the several heads commonly called the Five Points, has chiefly employed the ablest divines; it is not because the subject is thought to be of small moment, but for the reason, that it has been so generally and fully investigated. Being solicitous to honor those works, in vindication of these much disputed articles of grace, I repeat it, that they do respect the true and only foundation, Christ the Lord, in their apparent design and end; and if we but touch the hem of his garment we shall receive virtue, and shall be saved; and so far our works have glory and praise.

There are many things which relate to the gospel, and which, indispensably, must be brought forward in connexion with it, which, however, are not the gospel itself: Such are the articles referred to above, and such is the christian morality.—Jesus Christ was brought before the Jewish court, and Roman governor, and accused of many things, to which, as transient matters, he made no reply; but

to one accusation he replied, and confessed the charge; and, upon which, he suffered upon the cross; he *laid down* his own life, for he suffered upon his own *confession*; which charge and confession was this, that he declared himself to be a king, and that, in a future day, upon the ancient throne of Judah and Israel, he should reign over and judge the world.—And in his reply to this question, before Pontius Pilate—‘Art thou a king “then?” he said, *To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth*: this matter then of his coming kingdom is *the truth*, the gospel itself; hence our Lord called his doctrine, *the word of the kingdom*, and *the gospel of the kingdom*.

Before the Jewish court, the high priest said unto him, *I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God*.—The Jews understood by the name Christ, &c. one who was to reign and judge upon the throne of David.—To this he immediately answered, for it was his business in the world, to “bear witness “unto the truth:” *Jesus saith unto him,—Thou hast said*; which was his manner of giving his affirmation, as we should say, yes; and he added, “Hereafter” *shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven*; in which manner, according to the prophets, it was expected that the king of Israel would take to himself his great power, and come and reign.—Upon this confession, *the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? Behold, now ye*

have heard his blasphemy.—What think ye? They answered and said, He is guilty of death.

And before Pontius Pilate the question was the same, *Art thou the king of the Jews?—Jesus answered, My kingdom is not of this world.—If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews:—but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king: which, as observed, was his yea to the question, and his confession to the accusation laid in against him to take his life.—Here, also, as before the Sanhedrim, and the court of Herod, when he was questioned in many words, or concerning various matters, he answered nothing: but as soon as this point is brought up, and this question is put to him, in every instance he made an immediate reply and confession; for his errand into the world was to bear witness unto the truth.*

Pilate was determined to let him go; for, tho' he found the matter of his accusation to be a fact, that Jesus did claim, by the highest authority, to be the rightful sovereign of that ancient kingdom, and therefore, as by the charter given to David, Psalm lxxii. 8. he was the prince of all the kingdoms of the earth; yet he knew that for envy the people had delivered him, and he had also some apprehension of the divine aspect of the thing: *But the Jews cried out, saying, If thou let this man go, thou art not Cesar's friend: whosoever maketh himself a king, speaketh against Cesar.—And the*

Evangelists note that it was this *saying* that determined Pilate to give judgment in the case.

That this was the matter for which Jesus Christ was condemned to the cross is evident from his written accusation, which, according to the Roman custom, in cases of capital punishment, was suspended over the sufferer, and therefore called a superscription, and which was this—*The king of the Jews*. And, doubtless, the truth for which Jesus Christ bled upon the cross is simply the gospel. This is “that thing,” that *distinct* thing, confessed by Peter, in two words,* Luke ix. 20, 21. as it was revealed to him in the words and works of Jesus, which he spake and wrought from the Father, and for which this disciple, Peter, was pronounced *blest*.

Hence the Apostle, in giving the gospel charge to Timothy, which is the commandment given to every minister of Jesus, says *I give thee charge in the sight of God, who quickeneth all things, and before Jesus Christ, who, before Pontius Pilate, witnessed a good confession; that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ; which in his times he shall shew, who is the blest and only potentate, the King of kings, and Lord of lords.*—Here, then, the solemn charge of the minister of God is laid down in the very article which Christ, as a witness to the truth, confessed before Pontius Pilate, and which in a future day, called *his times*,

* The Christ of God.

he will shew in the actual exhibition. And, surely, this commandment, so given in charge to the ministers of Jesus, is the gospel merely.

It is evident that good discourses may be made upon the subjects of religion, virtue and morality; particularly, upon the divine perfections, human depravity, the decrees of God, dependence upon divine influences, the nature of exercises, the shortness of time, vanity of the world, moral obligations, submission to adverse dispensations, and a future state of rewards and punishments, and numerous other serious subjects, without embracing the gospel. The Greeks and other improved nations, possessed many very valuable instructions of this nature, long before the gospel came among them. I say that excellent discourses may be made upon these and such like important subjects; and that *kingdom* and *glory* which lies at the foundation of the doctrine of Christ, and which will soon be revealed, to crown the whole divine exhibition, be left out of view; and they may be very useful, provided they be not substituted for the gospel. But this is another thing; the gospel is distinctly the *king's matter** as really a *matter of state*, as was the subject of the contest between the House of Saul and the House of David.

I mean not, however, to admit that it is proper for a minister of Christ, in any discourse, to leave the great subject of his embassy out of prominent view: Paul could not do this. It may be hoped that, in this dark day, the lamentable silence which

* Psalm lxxv. 1.

prevails respecting the testimony of Jesus, in some instances, is to be imputed to mere mistake and ignorance of *what is truth*; and this is bad enough, that men should run and not be sent; that they should take upon them the infinite responsibility of this ministry, without knowing what is their *commission* and *charge*. But it is greatly to be feared that, in most instances, the latent cause of the evil is that most malignant one which blinded the Jews, and made their elders and chief priests, whilst sitting in Moses' seat, and holding the law and the prophets in the highest veneration, pronounce the glorious truth of Jesus Christ's kingdom, *blasphemy*; of which truth Moses and the prophets had so clearly written.

Alas! How is it, that men who are charged with *this* commandment, to keep it pure, under the solemnity of a consecrating vow, should preach whole years about the gospel, and never so distinctly as to be understood, preach the gospel itself? And also write volumes of truths, and scarcely give one broad hint of *the truth*.

But notwithstanding this apparent mistake of the moral character of the divine principle for the principle itself; or, to say the least, notwithstanding the great obscurity respecting the height, and depth, and length, and breadth of the divine foundation; the many clear philosophical demonstrations of truth, from the proposed foundation, in the works particularly referred to, afford convincing evidence that there exists in the divine system, some one discoverable principle, which constitutes and governs the whole, as really and demonstrably as the power called attraction

and repulsion is supposed to constitute and govern the system of nature. It is evident that these authors wrote under such an impression, otherwise they would not have attempted to philosophize upon these subjects. The attention once paid to the vortices, as absurd as the attempt to found the system upon that doctrine, appears to us, was of great importance. The ingenious writings upon vortices, led naturally to the discovery of the true operations of the system; and, in the same direction, our late reasonings upon benevolence, may lead to the ultimate of all our inquiries.

Being very familiar with these works from my childhood, they undoubtedly had an influence in impressing my mind with the belief of the existence of such a divine principle.—But it was the discovery of the harmony and analogy of all God's works; and, above all, the declarations in the scriptures, of the existence of a pattern of divine things, which was shewed Moses in the Mount, and which, if we will do the truth, we are expressly required to respect—that led me fully to this conclusion:

And if there be a discoverable first principle in the divine system, which is the exact type or pattern of the whole, and which, in one view, opens a vast eternity, and discovers the end of the works of God from the beginning, no arguments are necessary to shew the importance of making the discovery—of clearly defining the object, and of establishing the belief of it in the human mind.—It is obvious that such an acquisition must have

the same happy influence in unfolding the divine system—in settling disputes in divinity, and in harmonizing our views of these subjects, that the discovery of the rational operation of nature has had in elucidating her various phenomena, and rendering our views of those subjects intelligent and harmonious.—And the one, as to importance, is as much to be preferred to the other, as divine and eternal things are to be preferred to a corruptible perishing world.

But, though I had formed the conclusion, that there did exist such an all-constituting—all-governing divine principle, and that it was discoverable; still the question remained, What is it? and, what is its theory? I had ever been taught, and had confided in the opinion, that, though the divine Being was discoverable, yet the mode of the divine existence was undiscoverable; and that, tho' a trinity in the godhead must be believed upon the divine testimony, yet no explanation of the doctrine could be given; and I had been so often and severely rallied by my wife and greatly esteemed instructors, for asking the *why's* and the *how's* of things, that I had nearly concluded the question to be foolish; but still the thought would often occur to my mind,—“Do I, or can I conceive of any existence of which I do not conceive some mode, true or false?” But I was conscious of the existence of a divine Being; this put me at length upon exploring and analyzing my own mind, and committing to words, to myself accurately defined, what, and what only, I did conceive of a divine Being; the result of which labor, to my own mind, has been satisfactory.

I would not, however, be understood to suppose, that this divine principle has, till now, been undiscovered; on the contrary, I observe, it has been as visible as the sun in the firmament, and has ever been acknowledged by all believers in divine revelation to be a fundamental principle.—Writers of bodies of divinity, and other large works, have usually taken their departure from it; and we have commonly heard it remarkably expressed, though not so much of late, in the introduction of the prayers and other religious exercises of God's people, viz. *That which was done in Christ Jesus, for the redemption of the world, in the early age of eternity.*

It is the use and all comprehensive application of a known principle on which we have fixed our attention; and, indeed, this is the proper subject of all philosophy, natural, moral, or divine; and in this sphere men have made their most valuable discoveries.—The attractive power of elementary substances is no new discovery; it must have been observed by every intelligent man on earth; the rational, exact, and extensive influence of this power, or, what may be called its theory, constitute the discoveries of Newton.*

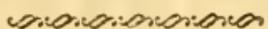
* Mr. Newton having discovered a theory in the natural World, and that all things were under one government or law, there stopped; acknowledging a *Divine Will* that controuled the whole; but he did not discover that the divine will itself presented a theory, of which the heaven and the earth are the exact copy or secondary operation; consequently his natural theory is imperfect, *i. e.* he does not by theory fully explain the phenomena of nature—he theorizes the movements of the spheres, &c. but he does not theorize their existence, or

Nor would we be understood to entertain a prospect that discoveries and demonstrations of truth will be made, which will lead to universal

how they were put in motion—he could not by theory, explain Noah's flood, the future dissolution of the world, or how it must exist after the conflagration. He went, however, as far, perhaps, as it was possible to go, without discovering the divine theory; for, as the natural world depends absolutely on the divine will; the divine will, in reality, is nature's law; and it is evident, that nature's law must be discovered and *explained*, in order to explain fully the system of nature.

In some theological writings, Mr. Newton discovers that he apprehended this defect in his system; and, in treating of the doctrine of the Trinity, particularly of the Father and the Son, it is apparent, that he was led to suppose something existed in that relation, which was necessary to be unfolded, in order to complete the great object of his researches; but instead of taking up the divine will as being constituted essentially, of distinct parts in union, and therefore offering the ground of a theory in itself, he understood it to be simple, or without parts; and, so understood, it was incapable of being a ground from which he could ratiocinate the existence and state of the worlds, and open to the bottom, nature and her law. And therefore, in this attempt, instead of gaining, he lost ground.

Mr. Newton discovered nature—attraction and repulsion is nature herself:—It is certainly an effect, or secondary operation; and, when we come to the secondary operation, we find it manifold.



The late learned James Tytler, read in manuscript the first part of this theory; and, in the margin, made in this connection the following remark. “Perhaps, on strict examination, it may be found, that some other secondary operation may claim high prerogatives in nature's family. The extensive modes of operation, ascribed to the electrical fluid, may be seen described in the Encyclopedia Britannica, under the articles electricity, attraction, atmosphere, astronomy, chemistry, deluge, cohesion, fire, flame, heat, cold, aurora borealis, earthquake, lightning, meteorology, &c. Electricians have considered this fluid as the chief secondary agent in producing all the phenomena of nature. And at present this appears to be the prevailing doctrine of natural philosophy. See a short abstract of these opinions in Walker's system of geography, lately published.”

conviction; the most palpable facts in nature, and the most easy to be understood, have been doubted and denied; there exists in the world a criminal infidelity—the prejudices of men are harder to be removed than mountains, and their disinclination to thinking is a difficulty still more insurmountable—And, believing that a principle of such all-powerful effect does exist, and that we have fixed upon the truth, still we shall not impute all remaining doubt and dispute respecting this work to unbelief, prejudice and sloth; for, after all, in the present state, we shall know but in part, and see darkly; the principle of knowledge will be but partly described, and its application sometimes will be obscure, if not mistaken.—In making use of a thousand *cases* in the works and providence of God to illustrate the truth of our theory; and in applying numberless texts of scripture, no prospect is entertained that a case will not sometimes be mistaken, and a text be misapplied.

But this imperfection of all human minds and works, in many cases produce groundless doubts, disputes and disbelief; for, if the imperfections of our senses and performances afford just ground to discredit facts, we are incapable of knowledge; and, in the present case, we appeal to facts; *facts* which, we presume, all men are in some degree conscious of, however imperfectly they may be discovered or described; and it cannot be denied, that the body of the evidence adduced in support of the theory, is of the same nature, and is drawn from the same sources; and, indeed, is the very same evidence which has principally supported the cause of Christianity in the world.

As to the form of this work, I am sensible that one more syllogistical would have been better adapted to the habits of some improved minds; but my study has been to make it easy to the most common understanding, and therefore I have divided it into numerous short sections, each illustrating, agreeably to the theory, some one established fact or doctrine of the creation, providence, or revelation of God. This respect has been paid to this state of the human mind, not only as it is the most common, but also as it will ever have the most weight and decision in forming a judgment. And I have endeavored to make the argument to consist of the simple facts; for it must be acknowledged, that an argument by way of inference from facts, however clear, cannot be so clear and convincing as the internal evidence, or the discovery of the truth in the facts themselves.

The most material points of the theory I had observed and arranged before entering into the ministry, and they were advanced in my first sermons; but such difficulties appeared in the way of their coming to the public through my hands, that, till lately, it has not been remotely contemplated, and therefore no provision had been made for its being done; and, at present, the slenderest natural constitution, and daily growing weaknesses, and the pastoral charge of a large people, leave no prospect of my finishing the work. All I am encouraged I shall be able to offer, is *a compend of the divine theory*,* a statement of the principle, and a

* Some remarkable changes in the circumstances of the author, which took place soon after setting about this work;

brief statement of some leading known facts in the creation, in order to illustrate it, and shew how it theorizes in the works of God.—What remains of the work more than this must be left to other hands, and them God will provide.—*The Lord gave the word; great was the company of those that published it.*

his being dismissed from his charge, and, in some measure gaining his health by travelling, enabled him very considerably to enlarge his plan; but the same being accompanied with oppositions from various quarters, threw discouragements in the way, and retarded the publication; and, at last, he considers the object very imperfectly accomplished.

SALEM, (MASSACHUSETTS,) }
November, A. D. 1798. }

INTRODUCTION,

STATING AND DEFINING

THE

DIVINE PRINCIPLE.



STATEMENT.

1. **T**HE divine principle, which may be stated and defined, must be the *discoverable* divine Being.—To offer a discussion of what is undiscoverable would be absurd. No statement or definition can be rationally given of the invisibility of God. It must, therefore, be *understood* (for no more can be rationally meant) that our principle is merely the visibility of God, or the principle of divine knowledge.

2. As to the invisibility of God we make no enquiry. For as this bears no letters or characters, to angels and to men, both in time and eternity, it must be equally unknown. But there is a legible divine character—an alphabet which may be read and understood. This belongs to us. Here is an Alpha with which we may begin, and an Omega with which we must end. And what is offered to us in this *lettered* name, we are

warranted to call the divine Being, God himself—*I am Alpha and Omega*—saith the Almighty.

3. The principle of divine knowledge then, or discoverable divine Being, is his purpose or will; in which purpose is included the idea of action, for purposing and doing cannot be two things with God; farther than his purpose, or voluntary action, nothing is or can be known of God; and, indeed, relative to light and knowledge nothing farther than this exists.—Our enquiry concerning the divine Being will go no farther than, as according to the ancient Hebrewism, *God is his own workmanship*.

4. In a sense *unlimited*, God is invisible, and his *works* are unsearchable; for as no approach has been made, nor ever will be made to the discovery of God, farther than his purpose, so neither is, or will there be made any discovery of his works farther than their state or disposition, which answers to his purpose; and every attempt or desire to know more of God than his counsel or decree is fruitless and criminal.—But the purpose or *will* of God is discoverable, and is the subject of all divine manifestation, and all rational enquiry and reflection.—This is the true godhead—the intellectual sun, or principle of divine revelation and knowledge.—It is *eternal life*, the soul-satisfying object of the wise in heart. The man, who, through desire of this, *having separated himself*, findeth treasures; but he who desireth and seeketh it not, wrongeth his own soul.

DEFINITION.

1. The divine principle or purpose, stated to be the visibility of God, is a matter of fact, and exists in voluntary action.—If the purpose or will of God be not a fact, and found in voluntary action, it is all unknown, and has been mistaken for the principle of knowledge: for it is certain that our sphere of knowledge does not extend in the least beyond matters of fact. This particular of the definition of the divine principle, with those also following, will be supported by the whole illustration of the theory.

2. The divine purpose or will is the subject of all the divine characters.—It is immense, eternal, unchangeable, almighty, sovereign, wise, holy, just and good.—This has been universally acknowledged; and it will not be denied, that this is the only *known* subject of these characters.

3. The divine principle or purpose is of the nature of a covenant, or a matter of record between parties. This has been acknowledged as fully, perhaps, as any doctrine of divine revelation.

4. The divine purpose or will bears the personal characters, and exhibits voluntary agency. Being of the covenant nature, or a fact of record, the divine principle cannot be contemplated otherwise than in contemplating intelligent agency, and the full exercise of the personal capacities.

5. The divine principle or purpose presents a trinity, and it cannot be conceived of

otherwise than in conceiving of a trinity. It is so far from being true, that it is hard to conceive of a trinity in the godhead, that no conception can be formed of the eternal truth offered in the purpose of God, and a trinity not to be contemplated, and with the same clearness of light.

The difficulty in the minds of men of discovering the Holy Trinity, is nothing more or less than the difficulty of discovering the truth in a false principle. But, let the true principle be discovered and the trinity cannot be hid, for it belongs to the body of the godhead, and is inseparable from the discovery of the Divine Being, and is the light itself. With the men of Athens we may know merely that there is a God, but without the knowledge of the divine will, which, in its nature presents necessarily a trinity of persons, we, like them, know not what God is.

Whatever darkness there be in our minds concerning the Trinity, there must necessarily be the same concerning the whole purpose of God; and we can no farther conceive of the divine principle than we conceive of a trinity. In a covenant there is a *covenanter*, one who makes the covenant; a *covenantee*, one brought into the covenant; and a mutual *interest* contracted for. And, in the purpose of God each of these bear all the divine and personal characters, which it will be a part of this work clearly to illustrate.

In this place it will not be expected that we clear the subject, but only that we state and define the principle of divine knowledge.

And when an illustration of this principle is spoken of in the work before us, it should not be understood to mean that there is any obscurity in the subject itself. This is as luminous as the body of heaven; but that there is a necessity of dispelling, by particular application of the true principle, the otherwise impenetrable darkness of false principles, so that if any man have eyes to see he may see.

The arduous task before us is not so much to form as to throw away notions. The opinion that the Trinity is not so essentially the principle of revelation, but is *something* of God, more distant, mysterious, and obscure, in its nature, distinct from that divine body of light which, like the natural sun, shines with one *indivisible* blaze, is the most egregious and fatal error, and never could have existed and been propagated, had not some men allowed themselves to talk and write of the Divine Being with their eyes shut, and others shut their eyes in order to follow them.

6. The divine principle or purpose is *one*; and though it consists of certain distinct parts; yet it is apparent, when the subject is in view, that a fact of such a nature cannot exist without such parts being united together; and that the parts and the whole have a necessary dependance on each other. The *diversity* and *unity* of the will of God is an acknowledged truth—that there are divisions in the word or will of God is well understood. 2 Tim. ii. 15. Whilst the divine characters it sustains, immensity, eternity;

&c. fully demonstrate its unity. These characters can belong *only* to one principle.

The definition of the divine principle, as being an action or operation, requires a more particular statement:—

1. Though with deference to the human mind, ever habituated to make the distinction, and the common use of words; and also on account of the nature of the subject, it is requisite to state the divine principle both as a purpose and a work. It must still be remembered that the divine operation is essentially one with the divine purpose; that it is contained in the definition given of the subject; and that no true definition can be given of the purpose of God, which does not contain the primary operation; for it is most evident that, in God, willing and doing are inseparable.

2. The works of God are manifold; wherever we look, we behold operation succeeding operation in numberless progressions; but they who attentively consider the works of God, observe one first operation through which all others proceed. This, in the divine system, is the subject which we are attempting to state and define.

3. As the thousands of successive undulations of the earth or water, from a shock or explosion, do all exist in the power of the shock or explosion; so absolutely does all the immensity of the universe exist in one divine operation.

4. The first divine operation being necessarily comprized in the divine purpose, in

like manner it must be immense, eternal, and sustaining all the divine characters, and none but the divine.

This is the grand principle called *The Word of God*, by which the worlds were framed; and *The Law*, through which every operation, existing through ages of ages, must proceed, until the progression of divine operation, returning as a circle and uniting in the principle, *that* shall be all in all.—The notion of an endless progression is a chimera—there is nothing in nature to support it. We know that whatever progresses moves in a circle, and must return and finally terminate.

PROOFS IN SUPPORT OF THE STATEMENT.

The foregoing statement of the divine principle, takes a ground the most universally acknowledged, viz. That the holy compact, commonly called the Covenant of Redemption, is of *eternal* existence; and as this fact is the grand principle in the divine system, the knowledge of it is brought forward in every beam of divine light that shineth in the world. For instance:

1. The very *name of God*, which doubtless imports his eternal godhead, is evidently expressive of this truth. The Hebrew word God, *Aleim* or *Elohim*, may be interpreted, *the swearers*, or *the covenanters*, or *contractors*

by oath. If then this name be eternal, that covenant act which gives it, must be eternal. Moses writes of the creation, In the beginning God, *Aleim*, created the heaven and the earth. As therefore God bare this name at the creation of the world, that fact from which it is taken must have pre-existed all time.

2. *The Father, the Son, and the Holy Ghost*, we understand to be an *eternal* name of the Lord our God: but it is demonstrable, that these terms have their origin in this divine transaction respecting redemption; which covenant transaction, therefore, must be equally eternal with this name of our Lord Jehovah.

3. *Holiness* may well be considered the eternal attribute of God; but holiness relates to a consecration. In the strict sense of the word, to be holy is to be set apart; and it is to this divine transaction which, in its nature, is a consecration—that we trace, as to its origin, every thing that is properly expressed or understood, by a term of this import as applied to God. That action, therefore, in which God took upon him the vow of holiness, must be eternal.

4. *This is the record, that God hath given to us eternal life; and this life is in his Son.* 1 John v. 11. And it is further declared, as in 2 Tim. i. 9. that this *grace was given us in Christ Jesus, before the world began.*—A gift is a transfer of some property; it is a real deed. The mere purpose to give, is not giving or bestowing a gift; but God gave us

eternal life before the world was. This was done in that covenant transaction under consideration. It appears, therefore, from the gospel record, that there has existed a transaction which is of the nature of a contract between parties, respecting some great interest, wherein their obligations are solemnly confirmed and left on record; and that this *one real fact* bears the *eternal* date.

5. It is said in the scriptures, and often repeated, that our Lord was *made* an High Priest. His Priesthood then, is a matter of fact; for such we consider every thing which is made or done. But it is also said, that this was done *after the power of an endless life*. Heb. vii. 16. The levitical priesthood was made *after the law of a carnal commandment*. In both cases, the law and the priesthood are joined and subsist together, bear date and run parallel with each other.—The temporal law has a priesthood answerable to its nature—the eternal law also, has one answerable to its nature. As, therefore, the priesthood of Aaron, according to the nature of its law, which was *carnal*, must have begun and ended in time; so likewise, the priesthood of Christ, according to the power of an endless life, which is *life and immortality*, must be from eternity to eternity. Such was the reasoning of the apostle upon this very point, and demonstrates that the priesthood which has the power of an endless life, *i. e. the life of God*, for its law, must be co-existent with that life; and, like God himself, have no *beginning of days*.

6. The word *Christ*, relates to the act of inauguration, or the ordaining or setting up of one, as the head of a body. It signifies *one anointed*, as the priests and kings of Israel were ordained or set up in these relations, over the people, by the transaction of anointing them with oil. Such a transaction is a real fact, and capable of being explored and understood in all its parts. And this word leads us also to the same eternal principle, which is the subject before us; for Christ, the anointed one of God, is said to be *the beginning**, Col. i. 18. And, saith Wisdom, I was *set up*, or ordained, *from everlasting, from the beginning, or ever the earth was*.

From the above, and such like reasons, we have the greatest certainty, that a fact of this eternal nature does exist; and as there appears a sufficient warrant for taking this anointing or setting up of Christ for our principle, or the basis of the divine system, we begin, therefore, with Christ—he is our alpha, the first, the beginning. Tracing *the doctrine of Christ* to this act of inauguration before the world was, we come up to the highest point of the universe, into which every line of divine truth runs and terminates; or, at least, if all truth does not terminate here, we presume this is certain, that at this point terminates our capacity of tracing out and of coming to the knowledge of any thing whatever. And as before this, nothing has existed in

* This word in Latin is *principium*; from whence is the word Principle; and that act which constituted a beginning, may, with propriety, be termed the principle.

fact, we may neither form to ourselves any conceptions, nor make use of any terms as denoting the existence of some things antecedent to this eternal beginning; for such conceptions must be mere imaginations, and such terms all idle.

A system implies harmony, and must consist of parts. To begin a system therefore, upon the Unitarian principle, of *one something*, called by whatever name, supposed to exist alone, without parts or harmony, or any thing which constitutes such a subject, is to begin before the beginning, and is an absurdity in the idea of system. Those professed Trinitarians, also, who begin their system upon the principle of three somethings, or *a certain something* which, inconceivably, offers three, arbitrarily called persons, and who, in their essential existence, are supposed to be just alike, and to bear no distinguishing characters, such as are imported by the names of Father, Son and Holy Ghost; and, therefore, existing without any thing which constitutes the idea of method and system; they, we say, in like manner, begin before the alpha; and they are involved in the same, or, if possible, in a worse absurdity than the Unitarians, and are not worthy of the name of divines.

Whatever is fairly characterized may be read—all I propose in the theory, is to study the divine alphabet. This, by the grace of God, we may learn—we may begin at A and read down; and taking this ground of the open field of divinity, opened from eternity

to eternity in the doctrine of Jesus Christ and him crucified, we may be employed in a study worthy either of christian scholars or of angelic masters.

That so many men of talent and influence should be seriously employed in preaching things which, they confess, are in their nature inconceivable, is truly lamentable. No wonder a trinity, to many, should appear obscure and inexplicable, when it is supposed to exist in something unlettered, a perfect enigma, wrapped up in a blank leaf, antecedent to page *first* of the book of God's kingdom, taken and opened by the *lion of the tribe of Judah*, and to the *alpha* of the doctrine of Christ; a matter beyond the voluntary union of Father, Son and Holy Ghost; a *certain something* beyond that almighty act of setting up the Lord Christ, which, itself, engrosses eternity. This must be obscure indeed!

PROOFS IN SUPPORT OF THE DEFINITION.

From the subject under consideration, the old christian article of *eternal generation*; though of late it has been much exploded, and by some called eternal nonsense, is yet maintained, and appears agreeable to sound doctrine, and is indispensably an article of the christian faith. And it appears from our definition, that such a thing is in no wise obscure and inexplicable, but, on the contrary, that

it is held forth clearly in the most manifest and undeniable facts, relative to the knowledge of God the Father, and of our Lord Jesus Christ.—To discover this truth, it is only necessary to attend carefully to the import of the terms *Father* and *Son*.

The word *Father*, as applied to God, and so abstracted in sense from every thing of a bodily nature, respects merely what belongs to the will, and imports two things,

1. That command and government which is necessary to form the obedient *filial* character.

2. That favor and blessing, which is the proper reward of filial obedience.

The word *Son* just answers in sense to that of *Father*, and imports, simply, a mind or will, as the subject of such authority, *yielding this cheerful obedience*; and, as the object of such pleasure, *enjoying this blessed reward*.

These terms, like many others, are used commonly, and, doubtless, sometimes in the scriptures, in a variety of senses; but the sense here given, relative to the will, is ever to be considered their highest and most commanding sense, both in the scriptures and in common conversation.—As when a man neglects his offspring, and appears to be destitute of a parental disposition; takes no heed either to govern, educate, or make provision to set them up in the world; we say, he is not a father, but a brute.—Also, when we see a child obstinately rebellious and prodigal, resisting parental authority, or rudely wasting his patrimony; we say, he is not a son, but a

monster.—On the other hand, a man who takes a child under his government and discipline, and makes him his heir, though he be not his by blood, will be called the father of that child; and the child shewing obedience in such a relation, and receiving in a proper manner his inheritance, will be called his son. And thus, in the scriptures, Solomon saith, *He that delicately bringeth up his servant from a child, shall have him become his son at length*; and hence, the father in the parable of the prodigal, saith, *This my son was dead, and is alive again*.—And though God is the author of our bodies as really as of our minds, yet the Apostle to the Hebrews, speaking of God as our Father, and of our highest obligations to him, on account of this high and commanding sense of the word, he uses it distinctly in relation to the will, as Moses before had used the term God, Numb. xvi. 22. and, as it were, confines it to this sense, whilst he exhorts us to *be in subjection unto the Father of Spirits*.—This, by way of distinction, I shall term the *voluntary* sense.

That relations, such as are above stated, do subsist between God the Father and our Lord Jesus Christ, no one will dispute; but these relations result from the nature of our principle, which we have proved to be eternal.—A covenant transaction always implies a duty imposed, and a compensation proffered.—The gift of eternal life, made to us in Christ Jesus, as our surety or trustee, imposed upon him an obligation no less than that of laying down his life for us; whilst, at the same time,

it set before him a reward no less than the inheritance of God, which is his people.—The act of inauguration also, whilst it gave the *anointed one* the most solemn charge, and laid him under the deepest obligations; at once it bestowed upon him the highest reward, by setting him up, and constituting him the head of the church as his body.—In this same act the commander and rewarder was made a father, and him who was commanded and rewarded was made a son. And as this deed, which gives being to the relation of father and son, and is therefore an act of generation in the sense the word is now used, existed before the world was; the truth of an eternal generation is established upon the strongest grounds, being found in the nature of the divine principle.

And what is there obscure or peculiarly inexplicable in this doctrine? which matter is all comprised in four simple ideas relative to the will; and which are acknowledged, on all hands, to exist in the blessed will of the Father, and of his Son Jesus Christ, viz. parental command and parental favor; acquiescence in such authority, and enjoyment of such blessing.—What can be named more within the sphere of human knowledge than this? If possible, it is less obscure than the existence of light and heat in the sun.

That the Lord Jesus Christ laid down his life in a way of obedience to the divine will, we have his express declaration. John x. 18. *This commandment have I received of my Father.* This will of the Father, as it respect-

ed the unworthy and justly condemned creature, is called grace; as, in Heb. ii. 9. That he, by the *grace* of God, should taste death for every man. But this grace *was given us in Christ Jesus before the world was.* Which implies his yielding consent and filial duty to the command; and, in effect, his being a *lamb slain from the foundation of the world.* So evident it is, that this character of pater- nity, and this of sonship, which is the fruit of it, have existed together, in and with God, from everlasting.—And as to the other branch of the divine will, its existence, and that also from eternity, is as plainly expressed by Wisdom, Pro. viii. “*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 compass upon the face of the depth: When he established the clouds above: when he strengthened the foundations 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, rejoicing always before him.*”—To which we may also add, the declarations of our Lord, that he had *glory* with the Father *before the world was:* and that the Father

loved him *before the foundation of the world*. John xvii.—As therefore, the great idea of Jesus Christ being *the Son of the Father*, is this of his being *brought forth*, or *brought up*, in filial duty, and *glorified* in parental love; and as this was done from everlasting, or before the world existed; his *eternal generation* is indisputable.

But to ascertain, clearly, the nature of the divine relation of Father and Son, is of such consequence to the knowledge of the christian system, particularly, whether it is to be understood, as we have taken it, in the voluntary sense; that it may be proper, in this place, to offer some further considerations of the subject.

1. Our Lord commonly, if not always, in his doctrine, used the terms Father, Son, &c. in this high sense; it was one of the peculiarities of his manner of speaking, as in the following instances:

There came then his brethren, and his mother, and, standing without, sent unto him, calling him. And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.—And he answered them, saying, Who is my mother, or my brethren?—And he looked round about on them which sat about him, and said, Behold, my mother and my brethren. For whosoever shall do the will of God, the same is my brother, and my sister, and mother, Mark iii.

When he was found by his parents, sitting in the temple, hearing and conversing with the doctors; *his mother said unto him, Son,*

why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? Wist ye not that I must be about my Father's business? Luke ii.—In this reply he appears to set aside the sense in which Mary had used the words son and father: but that he considered them in the relation of parents, in his own sense of the word, it is immediately added, that he went down with them, and came to Nazareth, and *was subject unto them.*

“ I speak that which I have seen with my
 “ Father; and ye do that which ye have seen
 “ with your father.”—*They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth which I have heard of God; this did not Abraham.—Ye do the deeds of your father. Then said they unto him, We be not born of fornication; we have one Father, even God, Jesus said unto them, If God were your Father, ye would love me; for I proceeded forth, and came from God; neither came I of myself, but he sent me.*—Why do ye not understand my speech? even because ye cannot hear my word.—Ye are of your father, the Devil, and the lusts of your father ye will*

* In the original, the last sentence of this verse is evidently explicative, the (Greek *gar,*) for, which gives it this construction is omitted in the translation: *For I proceeded forth, and came from God; for neither came I of myself, but the same sent me.*

do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him.—“When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it.” John viii.—It may be observed of this passage, that the Jews understood, or affected to understand the word *father* in a physical sense, as importing merely a natural relation; or, if they used it speaking of God, and called him their Father, they still would mean something besides an union of will as constituting the relation. But, against all their cavils, the Lord Jesus adhered to his voluntary sense, which gives this import of the word great authority.—It may also be observed of this quotation, that our Lord blamed the Jews for not *understanding* his speech, and imputed it to a wrong temper, as well he might, for it certainly seems very plain language.—But, upon the supposition that he called God *his Father*, and spake of himself as *proceeding forth* from him, and being *his Son*, in some mysterious and inexplicable sense, how could they be blamed for not understanding his speech? or how was this evidence of a wicked disposition? especially, as in the same discourse, he applied the same terms to them, most indisputably, in the plain voluntary sense.

Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary, the wife of Cleophas, and Mary Magdalene. When Jesus, therefore, saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy Son. Then saith

he to the disciple, Behold thy mother. And from that hour that disciple took her to his own home. John xix.—Might not this tender instance of the use of these terms make an impression upon the mind of this disciple, which led him so remarkably to the same use of them, as we shall presently notice? A multitude of instances of the same manner might be pointed out, but those above may establish the justness of the remark, that Jesus Christ commonly used these relative terms in the voluntary sense, and that this was one of the peculiarities of his expression. Hence the Apostle lays down this sentiment, that if we be not chastised, and brought up before God, as in a way of obedience to parental government, then are we *bastards and not sons*.

2. A doctrine, in the common acceptation of the word, is a rule; it is something the nature of which may be opened, conceived of, and improved; and so capable of being applied to some case as a rule.—If then, the divine union of Father and Son, as many have supposed, be a mystery, or a thing which, in its nature, is incapable of being opened and explained—a relation peculiar to the Divine Being, and, therefore, not in the least affording a rule or instruction in any of the relations of creatures; with what propriety is it considered or called a doctrine?—How much this difficulty has been felt by many minds the most serious and humbly devoted to the truth of God, is well known.

But our Lord brought forward this divine relation as a doctrine; he dwelt upon it—it

was the text of his sermons—the burthen of almost all his discourses; and he discovered the greatest earnestness, not merely that *the truth* might be believed, but also that it might be understood.—It is evident that this matter is laid down in the New Testament as the great rule of the gospel. The manner of St. John, particularly, throughout his Evangelist and Epistles, appears studied to make this impression.—Let the following passages be observed:

Jesus cried and said, 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 darknes.—And if any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth and receiveth not my words, hath one that judgeth him.—The word that I have spoken, the same shall judge him in the last day.—“ For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting.” John xii.—By the union of Christ with the Father expressed here; his being so one with the Father, that he that believeth on him believeth on the Father, and he that seeth him seeth the Father; the truth of his Father’s will being in him, is plainly intended, viz. that he was acting wholly by his commandment, and was *immediately* speaking his words; which will, com-

mandment, or words of the Father, given to us by Christ, is our present rule, and an authority which, in the last day, will judge the world, and decide the eternal state of all men.—In this passage an explanation is directly offered of this divine union and oneness, the same, in other words, with that noticed in chap. viii.—*For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.*—It is not easy to conceive of words being put together to communicate more precisely the idea of the union by *parental* authority and *filial* duty, than what lies before us in the whole passage.

If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him.—*Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, shew us the Father? Believest thou not, that I am in the Father, and the Father in me?*—The words that I speak unto you, I speak not of myself, but the Father that dwelleth in me, he doth the works. John xiv.—Here again is an apparent explanation of the union of Christ and the Father, the same for substance with those already noticed.—*Shew us the Father,* says Philip: He is answered: *He that hath seen me hath seen the Father.*—“The words that I speak unto you, I speak not of myself, but the Father that dwelleth in me, he

“doth the works;” both in word and deed, he *expressed the will of the Father*, and was thus his *express image*.

Had it not been asserted, long and obstinately asserted by many, that no true explanation is offered, or can be offered, of the divine union of Father and Son, I should have thought that it could not be denied, that our Lord meant to explain the sense in which the Father was in him, in his reply to Philip, as being all comprised in the two ideas of his *words*, to which he was obedient, and the *works* of his power, which were expressions of his glory; which explanation is simply the truth of his generation, or of his being the Son of God, in the voluntary sense.

“Abide in me, and I in you.”—*As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.—If any man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.—If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you.—Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love. John xv.—It may be*

remarked of this passage, that the word *to abide*, so often used here to express the union of believers with Christ, is the same in the original which is used in *the place* last quoted, to express his union with the Father, and translated *to dwell*, the Father that *dwelleth* in me. And not only is the same word used, but the comparison and whole description represents the union to be in its nature the same.—The Father's abiding or dwelling in Christ is explained of his Father's words, &c. in like manner their abiding or dwelling in him, and he in them, is explained of *his* words; "Ye abide in me, and my words abide in you.—As the Father hath loved me, so have I loved you."—*If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.* Is this very obscure? But these are among the passages which have been set down as pointing to an inexplicable doctrine.

And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. John xvii.—Our Lord had said, *that his Father's* "commandment is life everlasting;" and had often explained this to be the truth intended by his dwelling in him.—This, emphatically he called his doctrine. "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 myself." John vii.—That the Father had committed his word to him, the same which he spake, and which he said, John xii. should judge the

world in the last day, is assigned as the reason "that all men should honor the Son, even as they honor the Father." John v.—And it is added, "*Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life.*"

If this relation, as has been supposed, be in its nature peculiar to the Divine Being, how is it thus brought forward in connexion with our obedience, abiding in Christ, keeping his words or commandments, and enjoying his love and blessedness, which is eternal life?—Taking the common hypothesis of mystery, *all* is inexplicable; the discourses of our Lord, appear without connexion, peace-meal; and his manner of speech broken, and very mysterious. In this track mystery crowds upon mystery, and the mind is enclosed with darkness.—But, on the other hand, understanding this divine principle in the voluntary sense, we perceive at once that it is a doctrine, a rule or precept, which lays the foundation of a *blessed* society; and that, in its nature, it is the eternal law of the gospel kingdom.

This word, or commandment, received from the Father, our Lord gave to his people, and they, receiving it, are said to *know* the Father and Jesus Christ; to be *in* the Father and Jesus Christ; or, as it is sometimes expressed, to *have* the Father and the Son.—*Whosoever* transgresseth, and *abideth not in the doctrine of Christ*, hath not God.—*He that abideth in the doctrine of Christ, he hath both the Father and the Son.* 2 Epist. John.

—And this doctrine *abiding* or *remaining* in them, they are said to *continue in the Son and in the Father*. 1 John ii.—This commandment was given him, to speak to us, before the world existed; and thus eternal life was given us in Christ Jesus before the world was; “and he that keepeth his commandments dwelleth in him, and he in him.” 1 John iii. 24. Hence it is said, 1 John i.—*Our hands have handled the word of life; for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life which was with the Father, and was manifested unto us. 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.*

The scope of this first epistle of John may be comprised in three particulars, viz. What this doctrine or commandment consists in; that it was in the beginning from the Father to the Son; and that, through him, it is given to us.—This matter, together with its evidence, and a variety of plain inferences from the premises, with an exhortation to keep the commandment, or to abide in the doctrine, and the reasons of his writing, which is all but the same thing; this, I say, appears to be *all* that is intended by this divine epistle.—And this, indeed, is the sum of the gospel; it is *the faith* which was *once delivered* to the saints; and it is declared with light and evidence sufficient to confirm our souls, and make us *perfect, stablished, strengthened, and settled* in the knowledge of him, whom to

know filially, or in a way of obedience, is life eternal.—*These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.* 1 John v.

So amply this matter of the divine union of Father and Son is laid down in the scriptures of truth, as *the doctrine of God our Saviour*, the grand rule of the gospel, and *eternal life*.

3. I shall conclude these considerations of the evidence, that the union of Father and Son, so much insisted on in the New Testament, is of a voluntary nature, by setting down two or three passages of scripture, with very little comment.

I speak that which I have seen with my Father; and ye do that which ye have seen with your father. John viii.—It cannot be doubted that the Devil is here called the Father of Sinners, on account of the union of will; but there is such a close connexion between the two sentences, that it seems necessary to understand, that God is called the Father of Christ in the same voluntary sense.—If in one verse, framed together in the closest manner, the same word be used in widely different senses, no certain idea is conveyed; we can only guess at the meaning; and, in a dispute which seemed to hinge upon the meaning of the word, is it possible that *this* teacher should use the word Father in different senses in one breath, and give his enemies such occasion to say, as they did, that his speech was unintelligible?

Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us.—God is love, and he that dwelleth in love, dwelleth in God, and God in him. 1 John iv.—This oneness of God and believers is certainly an unity of will; but this is precisely the language which Jesus Christ used to express the unity, or oneness of himself and his Father.—And not only the stile, but the argument shews that the union is the same in its nature and principle.—This is the *love* of God, *that we keep his commandments*; this is *believing*, that Jesus is the Christ; and this is *confessing* him: But, as this commandment constituted the eternal generation, and the ineffably blessed union of Father and Son; the following inferences are plain:—*Whosoever believeth that Jesus is the Christ is born of God*; for the same which constituted him the Son of God, will also constitute us children.—*Every one that loveth is born of God*; for the same which gave the filial character to the first-born, will give the character of sons to all who possess it.—*He that keepeth his commandments dwelleth in him, and he in him.*—*Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.—And he that dwelleth in love dwelleth in God, and God in him*; for the same which constituted the Father and the Son *one*, will also constitute God and the believer *one*. Understanding this divine relation in the voluntary sense, these inferences, and numberless others

in the New Testament, appear to be drawn, in a direct line, from one all-commanding point, emphatically called Truth; as in 2 John—*I rejoiced greatly that I found of thy children walking in truth*, as we have received a commandment from the Father.—But, if it be not so understood, I am not diffident to say, that many of these inferences, so important to our instruction, appear to stand without any clear premises, and without connexion or relation; and, therefore, greatly exposed to be misapprehended, or, at least, they do not possess their proper strength to make an impression upon the mind.

That they all may be one, as thou, Father, art in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one. I in them, and thou in me, that they may be perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. John xvii.—I have often thought that this passage alone was more than enough to determine the sense of this most interesting article of divine revelation, against all the authorities of the world. It is wonderful how many proofs are here crowded together. Were they fully laid down, they would out-number the words!—There is an argument upon the *face* of this passage, which is irrefragable, that the oneness of believers is of the same nature with the oneness of the

Father and Son.—But, the strength of the evidence lies in the matter of fact; for as Jesus Christ was made a Son, and one with the Father, by that commandment which sent him into the world, and by that love and glory which was given to him; so Christ here speaks of his people, as being in like manner *sent into the world*, verse 18. and prays that they may be glorified with him; which, of course, makes them sons of God, one with each other, and one with him and the Father, even as the Father and Son are one.

OBJECTIONS TO THE STATEMENT AND DEFINITION CONSIDERED.

It is necessary, in this place, to attend to some objections which may arise to the foregoing Statement and Definition.

1. It may be objected, that, although in the passages quoted, an union of will, such as subsists between Christ and believers, be clearly intended; yet an union of another nature, as subsisting between Christ and God, is also taught in the scriptures. To which I reply—If these, and such like passages be given up, where are the texts upon which the sentiment of a mysterious union is to be founded? These are the texts which have generally been used to support the sentiment; and if they be found to mean no more than a relation of will, the mysterious sense of the di-

vine union of Father and Son must be relinquished, as having no support from the scriptures.

2. If the divine relation of Father and Son be the same in its nature with that which subsists between God and believers, why is Jesus Christ called *the only begotten* of the Father? The scriptures furnish us with a clear answer to this question; for though the relations be the same in their nature, they differ essentially in respect of their being mediate or immediate.—Believers come to God mediately through Christ; and, therefore, are children and united to the Father secondarily, and only as they are united to Christ; but the Lord Jesus Christ is the immediate subject of the divine will; and, therefore, alone the Son of the Father, in a first and immediate union; this may be seen in the following passages,

No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. John i.—*He that believeth on me, believeth not on me, but on him that sent me.* John xii.—*I am the way, and the truth, and the life. No man cometh unto the Father but by me.* John xiv.—*If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.* John xvii.—*Whosoever denieth the Son, the same hath not the Father; but he that acknowledgeth the Son hath the Father also.—If that which ye have heard from the beginning shall remain in you ye also shall continue in the Son, and in*

the Father. 1 John ii.—*And this is the record that God hath given to us eternal life, and this life is in his Son.—He that hath the Son of God hath life; and he that hath not the Son of God hath not life.* 1 John v.—*Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God; he that abideth in the doctrine of Christ, he hath both the Father and the Son.* 2 John.

Inasmuch, therefore, as Jesus Christ is in the bosom of the Father, united to him by his commandment and love, *immediately*; which *divine will* being eternal, implies, as has been shewn, that this generation, which is the immediate fruit of it, is also eternal, or before the world was; and, as believers come to the Father only through Jesus Christ, receive the commandment in him, and are beloved for his sake; *for the Father himself loveth you, because ye have loved me, and believed that I came out from God.* John xvi. And also, as this generation, or *our* being born of the will of God through Christ, must be the fruit of his manifestation, and can only take place in time; we see the propriety of his being distinguished as the *only begotten Son* of God, and the objection is answered.

3. Jesus Christ is called the Son of God on account of his being conceived by the power of the Holy Ghost, Luke i. *Therefore also that holy thing which shall be born of thee, shall be called the Son of God.—Ans.* It is admitted that Jesus Christ is to be considered as the Son of God on this account, the same as that natural offspring are called chil-

dren; but still the *voluntary* is maintained to be the high and *decisive* sense to which every other import of the word must yield.—This may be illustrated by the matter of his temptations in the wilderness.—Satan designed there to beguile Christ upon this ground; *If thou be the Son of God, &c.* as though this truth could be proved by some evidence, other than that of his obedience to God; but he defeated the tempter, and proved to his face that he was the Son of God; not by asserting the fact of his miraculous conception, or giving the evidence of any miraculous power in him; but, merely, by shewing his perfect *filial* character in obedience to the divine will; for this indeed, was the great and decisive evidence. . This truth may also be illustrated in the History of the Seed of Abraham, who were children of the promises; the people *Israel* were owned of God, and called his *Son*, his *first-born*, and heirs of the promised Canaan, on account of their natural descent from Abraham; but, after all, if they did not prove themselves children of God in the voluntary sense, but, on the contrary, evinced a spirit of stubbornness and rebellion, they were ever disowned and disinherited.

As the obedient well-pleasing character constitutes the great *essential* of the relation of a son; in wills and legal testaments, even when the heir is a natural and legitimate child, the ideas of his being well-pleasing and beloved, are commonly inserted to express the fitness of the heirship and will.—

Hence, the Father, in his testament, fixed on this ground of voluntary relation, saying—*This is my beloved Son, in whom I am well pleased.*

It may also be remarked respecting the name *Son* being given to Christ, on account of his being conceived by the power of the *Highest*, that the Holy Ghost is not only the power or spirit of the Father, but is also the Spirit of the Son, or the divine *filial* spirit, and, therefore, is inseparable from the very truth in which consisted his sonship in the voluntary sense; this is therefore so far from being an objection, that it rather confirms our understanding of the great import of the name *Son of God*. And by examining and comparing the scriptures, will it not appear also, that the name *Son of Man* imports the truth of those voluntary relations; first, of his being *obedient*, or a *servant to man*; and, secondly, of his being, as the heir of David, *Lord of all*, rather than the circumstance merely, of his having taken the human nature?

4. It is objected, that, in considering what composes the divine will as the subject of the doctrine of a Trinity, the attribute is mistaken for the Being. That a will to use a scholastic word, implies a *substratum*, which, and not the will, ought to be considered as the being; and, therefore, though the doctrine of a Trinity be discovered and cleared in the matter of the divine will, yet the subject of a Trinity in the Godhead, or Divine Being, is not reached.

What this objection intends, is undoubtedly the principal covering, which in the human mind, has lain over this subject; but my answer is this, That the substratum which is supposed to be the Being, of which the divine will is the attribute, lies, confessedly, without the *beginning* of the universe, and the *sphere* of eternity, which has been shewn to be comprised within the divine purpose or will; and, therefore, this supposed something, whatever it may be called, is no part of our system.

I have engaged not to attempt one step beyond the beginning of the discoverable universe; and I am content with the limits of my liberty, to go to the utmost points of that *compass* of the divine will, which was *set* in order to frame the worlds.—These points, which, as in a compass, are necessarily three, are found existing in the eternal divine purpose; and with this discovery I am satisfied; but if any man possesses a compass of doctrine, reasoning and system, which can outstretch and take in ground beyond *that* by which his Maker framed the universe, it is expected that he will improve it to great advantage.

I have now, in my turn, an objection to offer against these schoolmen, viz. That they give the name of substratum, hypostasis, something, being, godhead, or whatever name to what they themselves confess is altogether unlettered, and, in the whole, is inconceivable, and, therefore, *nameless*; this, certainly, is using *words without knowledge*.

But have we not the warrant of the scrip-

tures for calling this luminous and all-instructive matter of the *will* and *word* of God, God himself? The apostle John, after having discoursed, throughout his first epistle, of the commandment and will of the Father in Jesus Christ, which our Lord had expressly called *life everlasting*, John xii. 50. he concludes with these summary words, *This is the true God and eternal life*. It may be said, that this is a figure of speech; but, if so, the whole epistle is a figure of speech; for it is evident, that this peculiar construction of language runs through the epistle, yea, thro' the whole New Testament. *God is light. God is love, and he that dwelleth in love dwelleth in God, and God in him.*—*The word was God:* He that is “born of the will of God,” is “born of God:” If the “will” or “word of God” dwells in us, “God dwells in us;” and, *he that abideth in the doctrine of Christ, he hath both the Father and the Son.*

The “wisdom” of God, the “name” of God, the “love” of God, the “will” of God, the “word” of God, &c. according to the scriptures, is truly God; and upon this ground rests the evidence of the proper deity of our Saviour. He appealed to this himself, as the great evidence of his divinity; and the weight of the testimony of the scriptures, that Jesus Christ is truly the Lord Jehovah, lies in this fact, that the “wisdom” of God, the “name” of God, the “word” of God, &c. is in him.—Comparing the scriptures, it is evident that these divine attributes, as they are called, were the fullness intended in those

Strong declarations of his divinity. Col. i. 10. *For it pleaseth the Father, that in him should all fullness dwell:* and, Col. ii. 9. *For in him dwelleth all the fullness of the Godhead bodily.*

5. The doctrine of the *Trinity* is asserted in the scriptures to be a mystery.—*Answer.* Understanding it of the divine will, it is directly asserted to be a mystery. Eph. i. 9. *The mystery of his will:* but, to obviate this objection, it is necessary to observe how the word *mystery* is used in the scriptures; for though we shall find it used, undoubtedly, in some different senses, yet it may be questioned whether it be ever used in the scriptures, to convey the meaning in which it has so commonly been applied to the *Trinity*.

Is the *mystery* of the will of God inexplicable? It is hidden, indeed, *from the wise and prudent;* it is a path *which the vulture's eye hath not seen; the lion's whelps have not trodden it;* yet to babes—the meek and lowly in heart, the mystery is all disclosed; they have both the Father and the Son.—The will of God is the subject of the whole divine revelation, and is so far from being dark and obscure, that *all divine light* is comprised in this *mystery.*—In the riches of his grace, God has “abounded toward us in all wisdom and prudence, having made known unto us the mystery of his will.”

The policy of the Devil, in his opposition to the will of God, is also called a *mystery;* not as being unsearchable, for in every age of the world, they who do the will of God, will

be able to penetrate, and see to the bottom of the delusion; but, merely, because it is deep, wonderfully deceiving, and exceedingly difficult to search out and disclose. And, indeed, in the sense of obscurity, mystery is more applicable to the policy of Satan than to the counsel of God; for sin is darkness—its directions are crooked, and its forms and measures are endlessly changing and varying; whereas God is light, and the lines of his counsel are all straight, and with him there is no variableness or shadow of turning.

Godliness, and every branch of it, is called a mystery; for it is a *science*, great and glorious, worthy of being looked into, studied, and improved by men and angels.—*Great is the mystery of godliness.* 1 Tim. iii. 16. *God was manifest in the flesh*; this is a mystery, but no secret.—God was “manifest,” not *concealed*; “justified in the Spirit;” this is a mystery; the testimony of the scriptures, and the power of God, went with the doctrine of the *humble* Jesus.—“Seen of angels;” this is a mystery.—He was *Lord* of angels—“preached unto the Gentiles;” this is a mystery.—The poor Gentiles were very *far* from the fold of God—“believed on in the world;” this is a mystery; for it is an *unbelieving* world.—“Received up into glory;” this is a great mystery; from *so deep a state of humiliation*, to be lifted up to the *right hand of the Majesty on high*; what an amazing reflection!—Taken altogether, or in any particular part, godliness is a mystery.—And in the sense that all

godliness is a mystery, the truth of the Trinity is, indeed, a mystery, and a mystery of mysteries; for the purpose, or will of God in Christ Jesus, is the principle and foundation of the whole.

The union of Christ and the church is also called a mystery.—Eph. v. 32. *This is a great mystery; for it subsists, as has been shewn, in the same truth with the union of Father and Son.*—In the union of Christ and the church, we contemplate the divine principle itself; the stream which makes glad the city of God, issues from the fountain-head; it is the *eternal life, which was with the Father, and was manifested unto us, even the glorious "mystery of his will."* Yet, it is no new thing for preachers to venture out *freely* upon this ground, and undertake, for the edification of the saints, to *open and unfold* this great mystery.

The gospel of the kingdom of God being extended to the Gentiles, is likewise often called a mystery, as in Eph. iii. *How he made known unto me the mystery, as I wrote afore in few words, whereby when ye read ye may understand my knowledge in the mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel.*—The Gentiles being brought in, and made children of Abraham, and heirs of the promises made to the fathers, is called a mystery; not, surely,

as a matter in the dark, and incapable of being opened and illustrated: for the Apostle, at the same time he called it a mystery, said it was “revealed” and “made known,” and he was desirous that his brethern might “understand” his knowledge of it: but, as being one of the great branches of the mystery of the divine will; and, because, for long ages, it was undiscovered, even by the holy fairs and angels; and also because of the greatness of the wisdom and power therein contained, and the riches of the *grace* and *mercy* therein manifested.

The faith, *i. e.* the gospel itself, in like manner, is called a mystery.—1 Tim. iii. 9. *The mystery of the faith*; but the gospel, equal with any other subject, is certainly capable of ample illustration.

The resurrection of the dead, and change of the living fairs, at the sound of the last trumpet, is, moreover, called a mystery.—1 Cor. xv. *Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptable, and we shall be changed.*—The Apostle appears to call this a mystery, on account of its being given to him, so particularly, by immediate revelation, and the glorious nature of the subject, and not as being beyond the reach of our conception; for there is nothing more inconceivable in a state of incorruptible existence, than there is in our present corruptible state.—Why should it seem a thing ob-

scure, or perplexing to the mind, that God should raise the dead, or change the state and condition of his people?—That the Apostle did not consider his subject as being a matter inconceivable, or incapable of being well understood, is evident from his style—“*Behold, I shew you a mystery.*”

These instances are enough to shew how the word *Mystery* is used in the scriptures.—And no place in the inspired volume can be found, where it is used in the sense in which it is commonly applied to the Trinity. And it must be viewed as a matter unbecoming and very dishonorable, that men who would appear as divines, and lovers of truth, should take advantage of the mere sound of a bible-word, and make use of it, in the most important relation, as the one we have been considering, in a sense so foreign from its meaning and use in the bible.

6. *Incomprehensible!* Whilst the word *mystery* has been used as a blinder for the eyes, this word has been used as a muzzle for the mouth.—It is wonderful what power there is in *mystery* to bedim the sight! and what authority there is in *incomprehensible* to command silence; especially when it is advanced by way of question!—And do you think, Sir, that you can comprehend the doctrine of the Trinity?—Why, Sir, I do not know that I can fully comprehend any thing; but, notwithstanding, I have undertaken to explain and illustrate some things. And, as to the divine will, I do not think that I can comprehend it; still, I must esteem it to be lightsome

and enlightening; it is a plain path to walk in, and a perfect rule to walk by; it maketh wise the simple, and giveth understanding to babes; it is the bread which came down from heaven, and the water of eternal life: it is a field full of all hid treasures, in which the soul can take an eternal range, and never find one vacant or fruitless spot; it is more to be desired *than gold, yea, than much fine gold; sweeter also than honey, and the honey-comb.*

But, if the enquiry be after something beyond the divine will, it is a jest to talk of not comprehending it; for there, no doctrine, no trinity, nothing whatever can be found; it is in vain to look for things where nothing does in fact exist—where nothing *is* which bears a character or name.—And, suppose, a trinity does exist in something beyond the divine will, and we, in some way, could know that such a thing existed, it is plain that it could be of no use to us; for it is demonstrable, that *wisdom* is all comprised in the divine will, and all that is valuable to men, riches and honor, and long life are with her.

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PARTICULAR REMARKS RELATIVE TO THE STATEMENT AND DEFINITION.

A man, whose way lies through a thick crowd, whilst he is pressing out, one on the one hand, and another on the other, makes but slow progress; but having attended to the above objections, I shall offer some few

particulars farther, relative to the Statement and Definition under consideration.

1. The divine principle, as already defined, necessarily supposes an order of divine persons, viz. a *covenant maker*, or *mover*, which gives the idea of a first person; a *covenant subject*, or one brought into the covenant, which gives the idea of a second person; and a *covenant interest*, which, in a just estimation of the divine principle, it being of the nature of marriage, and giving in marriage, wherein the interest is the bride, gives the idea of a third person.

2. Though in the divine will, the covenanting parties must co-exist, as the self-same act which constituted the son, constitutes also the character of father; still there is a plain reason for considering the father, as to the method, first, or greater than the son; for, in the divine will, the covenant subject is both commanded and *blessed* of the covenant maker; and *without all contradiction the less is blessed of the better*. Heb. vii. 7.—This explains the word of Christ. John xiv. 28.—*My father is greater than I*. The connexion shews that this is the true meaning of the word, for Christ was here speaking of his going to the Father to receive the *blessing* of his *glory*.—Yet, as this blessing sets him up, as a Son *by inheritance*, completely in the estate of the Father; we behold him, in this result of the divine principle, as he *was in the beginning, is now, and ever will be, one with the Father*; and as thus reigning and judging upon his throne; he is *God with God*; co-

existent and co-eternal with the Father, and his *equal in power and in glory*. It is evident, however, that there is a glory of the parental character, which will ever distinctly remain to the Father, and a distinct glory of the filial character, which will ever be contemplated in the Son, as *his own glory*; and so, also, there is a distinct character, which will ever be adored in the Holy Ghost.

3. The party brought into covenant in the divine will, being made the *Christ of God*, is therefore the eternal Word—the Rock of Ages—the foundation and head of all worlds, and is the subject of the record in heaven.—Again, the second person in the Godhead, performing the covenant service, and consequently being crowned with the reward, the *display* of the divine principle will be in him; he will declare God—in him God will be manifested; he will, therefore, be the subject of the divine witness on earth, and in a peculiar sense, be called the *Word of God*, as being the report or expression of the divine will. Such appellations as the Word of God, Rock of Ages, Foundation, &c. belong undoubtedly to the Divine Being or Godhead; but, as the divine theory, or whole exhibition of the divine will, devolves necessarily upon the second person, they are particularly applied to Christ, and, for the same reason, he is so particularly called the *Wisdom of God*, and the *Power of God*, which are also names of the divine principle.

4. Moreover, we observe, that this divine exhibition and manifestation of God in Caritt,

or his being the Word and Wisdom of God, implies a visible form, which respects the whole creation; and, therefore, the light and truth of the whole creation must be merely the light and truth of Christ, or the display of the divine will in him.—The argument of the divine theory, therefore, is the actual conformity of the works of God to the divine principle, or the actual exhibition of Christ in the whole creation; and the work before us is simply the illustration of the truth that Christ is *all in all*.

The foregoing Statement and Definition of the divine principle, may be summed up in the following theorems.

1. The principle of divine knowledge, which is the discoverable Divine Being, is of the voluntary nature, or of the nature of a purpose or will; and the divine substance being simple and uncompounded, it is wholly of this nature.

2. *The Alpha and Omega, the beginning and the end, the first and the last* of the divine system, is comprised in the purpose or will of God.

3. The divine purpose or will is a matter of real fact.

4. The divine will is infinite, eternal and unchangeable; holy, just and good; and the subject of all the divine characters.

5. The divine will is discoverable, and capable of ample illustration.

6. The divine will shews a trinity in unity; it shews a Father, a Son, and a Holy Ghost; and that these three distinct persons are *immediately* one in will.

7. The divine will presents the doctrine of Christ; and the truth to which he bare witness in the world, is traced, as to its origin, in this act of his inauguration; and which is of the nature of a covenant transaction, or a matter of record between parties.

8. The divine will consists of a precept, and a promise, or a requirement and a reward; it is a commandment, rule, &c. which embraces eternal life.

9. The requirement of the divine will is, that of *the setting up and full exhibition* of the authority and glory of the Father; the reward is, that of *being set up, and exhibited* in this authority and glory.

10. The divine will is the truth laid down in the testimony of Jesus, which was the matter of his accusation, and which he confessed before Pontius Pilate, and for which he suffered upon the cross; *that he is Lord and Christ; and, in the approaching day, upon the throne of David, at the head of his church and people, he shall reign over the world.*—And this is the mere gospel itself.

11. The divine will, comprising the doctrine of Christ, unfolds the relation of Father and Son, the union of Christ and believers, the law and administration of the church, the duty and blessedness of the saints, and the whole everlasting glory of the kingdom of God.

12. The divine will embraces the glory which Christ had with the Father, before the world was—the wonderful scene of his humiliation—the present and future glory of his exaltation, and the whole divine exhibition in all the works of God.—And being a matter of fact, and discoverable, it lies before us as the perfect pattern, type, or map of the whole universe.

The following is a list of the members of the American Medical Association, as of January 1, 1910. The list is arranged in alphabetical order of the names of the members, and is published for the purpose of giving to the public a complete and accurate record of the membership of the Association.

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THE DIVINE THEORY,
GIVING A
VIEW THEREOF,
TOGETHER WITH ITS
DIVISIONS,
AND
GENERAL ILLUSTRATIONS.

A VIEW OF THE THEORY.

IN the unfolding and full display of the divine principle, we shall behold Christ, the *Sun* of the universe, exhibited first in his antecedent, or primitive state, *as a bridegroom coming out of his chamber*:—We shall then behold him in his intermediate or covenant service state, *as a strong man, with cheerful zeal, running a race*: Finally, we shall behold him in his consummate or glorified state, *as the sun, full orbited, from whose heat nothing is hid; or, as the bridegroom rejoicing in his bride.*

Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things. Eph. iv.—This, his descending, implies, that, in a primitive state, he was *high*; and thus we have his glorious

history. Philp. ii. *Who being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.—Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth.—And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.*

A view, therefore, of the whole doctrine of Christ may be given in three words, *high, humbled, and exalted*. This threefold glory of our Lord Jesus Christ forms the all-comprising *circuit* of the Sun of Righteousness; and it manifestly unfolds from the divine will; for, his filial character was the *delight* of the Father, and he was *blessed* as a Son from everlasting; but, the manifestation of this filial character, which necessarily implies the manifestation of the Father's authority, required that he should *stoop in obedience*—and to make such a stoop, as would answer to, and express the infinite authority of the Majesty of Heaven, required that he should *descend* to the lowest possible state of humiliation: and a *reward*, such as the infinite merit of a work giving birth to a manifestation of the glory of God requires, could be nothing less than *his exaltation above all heavens*.

As we have stated, the stipulations of the covenant which Christ was brought into by the Father, were for substance these, that he should come into the world and perform a work of filial duty, which should give a full display of the authority and glory of the Father; and, as a reward, he should be exalted and exhibited in all the splendour of that display.

Also, in the full exhibition of the divine principle, we shall behold three states of the creation, in perfect conformity to these three states of Christ as the Head and Lord of all. One all dressed out in the habiliments of innocence and primitive glory—bright and joyful as the morning; another, shrouded in a cloud and baptismal waters, groaning and travelling in pain; and the other shining, glowing and fructifying under the beams of the Sun of Righteousness, or by the light, heat, and blessedness of the Desire of all Nations.

This theory, arising necessarily from the divine principle, is the argument exhibited by the apostle Peter, in his second Epistle, chapter third, against them who deny a future state, saying, *Where is the promise of his coming?* or, where is the evidence of a world to come? for *all things continue as they were from the beginning of the creation.*—But the Apostle replied, *This, this fundamental principle they willingly are ignorant of, that the heavens, such as were at first, and the earth being constructed of water and by water, by the word of God; whereby the world that then*

was, being overflowed of water, perished. But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

It is most evident that the Apostle speaks here of some *one* principle, called the *word of God and promise*, which must be known to men not willingly ignorant; which both constituted and destroyed the old world; which same principle constitutes this world, and keeps it, in store, reserved unto fire against the day of judgment and perdition of ungodly men; and, according to which also, we look with certainty for a new world—new heavens, and a new earth, wherein dwelleth righteousness.

This divine theory is contemplated in the scripture expressions of the *heaven of heavens*, and the *third heavens*; implying three states of the creation, as the first or natural heavens—the middle or angelic heavens—and the glorified state, or heaven of Christ.—The word *heaven* thus used, whether singular or plural, means the same thing, and evidently intends a whole world. The holy temple of the Lord being made *according to the pattern shewed Moses in the mount*, exhibited the same divine scheme: First, the porch, or court of the people; secondly, the sanctuary, or court of the priests; and, thirdly, the oracle, or holy of holies.—To these three states of Christ

and the creation, distinctly marked out in the sixth Psalm, we have already alluded; and there can be no doubt of this being the true explanation of the three covenants, or covenant states of man; and that the whole respects one eternal truth, pattern, or principle of divine knowledge.

Moreover, according to the principle of the divine theory, we shall behold Christ exhibited in three personal forms, answerable to the nature of the whole exhibition, viz. the divine form, or form of God, the angelic form, or form of a servant, and the human form, or fashion of a man, in which form he is glorified.—And thus in the day of judgment, when all his glory will be exhibited in one view, he will appear in the glory of the Father, and in the glory of the holy angels, and in his own glory.

And, in like manner, in this exhibition, Christ bears three most distinguishing names, viz. *The Beginning*—*The Archangel*, and *The Son of God*; which names properly distinguish the three heads of the Divine Theory; and for this purpose we shall use them.

THE DIVISIONS OF THE THEORY.

THE division of this all-comprehensive subject into three heads, distinguished by the three names, as mentioned above, and the characters belonging to them, arises clearly from the nature of the divine will; and this

is the ground of those three different exhibitions of Christ, each forming a world, which, distinctly, it will be the object of the three parts of this work to illustrate.—But, before we proceed to the more full and conclusive illustrations in the exhibitions themselves, some particular examination of these names, in order to familiarize to the mind the characters belonging to the several glorious displays under them, together with some general illustrations of the theory, may be found to be of advantage.

THE BEGINNING.

THE word *Beginning* is a name of Christ, and one of the most remarkable of all the names given to him by the Holy Spirit. It begins and, excepting the attestation and benediction, it ends the inspired volume. This word, used in the scriptures as a name of Christ, signifies at least, a head, chief, prince, or principal one.

With this word, Moses introduced his account of the creation of God, and thereby signified, as inspired writers after him understood, that Christ was the beginning, the principal one, and glorious head of the creation. Solomon, in a view which evidently includes the work both of creation and redemption, uses the word, and repeats it, so as therein to place Christ in one view, at the head of both words.* It is placed in the

* Prov. viii. 22, 23.

introduction of three of the Evangelists, and first epistle of John. In this word, Christ is also revealed to us as the head of the holy angels,* and the prince of the kings of the earth.†

Hence, writes the apostle, Col. i. 15—18. *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. And he is the head of the body, the church: who is the beginning, the first born from the dead, that in all things he might have the pre-eminence.*

From the truth, or doctrine contained in this name, *which is above every name*, let us then take our départure, in launching out into the boundless mysteries of God, that we may shape a true course for the haven of light and blessedness, and not *concerning faith make shipwreck.*

ARCHANGEL.

The word *Angel*, compounded of the words messenger and God, and which signifies a messenger—servant—or one sent of God, is another most remarkable name given to

* Jude 6. Την εκύτων αρχην.

† Rev. i. 5. Ο αρχων των βασιλειων της γης.

Christ. This *name*, and the name *beginning*, have a peculiar relation to each other;—the one signifying the same thing in relation to the work of redemption, or the world of grace, that the other does in relation to the work of creation, or the natural world.

That the name *beginning*, given to Christ, has a special relation to the natural world, and signifies that the whole creation is constituted and *consists* in him;—and the name *angel*, given to Christ, has a special relation to the work of redemption, and signifies that the world of grace, particularly, is constituted and consists in him, will appear by examining how they stand connected in the scriptures, which will be found generally the same as in the following passages:—

In the beginning God created the heaven and the earth. Gen. i. 1.—*The Lord possessed me, the beginning, his way, before his works of old.* Prob. viii. 22.—*In the beginning was the word, and the word was with God, and the word was God; the same was in the beginning with God. All things were made by him.* John i. 1—3—*And thou, Lord, in the beginning, hast laid the foundation of the earth, and the heavens are the works of thine hands.* Heb. i. 10.

And the angel of the Lord called to him out of heaven, and said Abraham, Abraham. Gen. xxii. 11.—*The angel which redeemed me from all evil, bless the lads.* Gen. xlviii. 16.—*Behold I send an angel before thee.* Exod. xxiii. 20.—*And the angel of his presence saved them.* Isai. lx: i. 9.—It may be observed, that the

world of grace, or church-state, began in Abraham's family; and that, till then, no mention is made of the Angel of God.

These names of Christ, each one so significant, are joined together in the name ARCH-ANGEL.*

And, thus combined, they have the most peculiar force. In this word, we behold the world of nature, and the *church-state* of the gospel, or world of grace combined together, and upheld and governed by one hand—we behold Christ clothed with a *cloud*, and a *rainbow* upon his head, standing upon two worlds, *sea* and *earth*, which, for a time, under his authority, subsists together; and then, by the same authority, together pass away.

In this view of Christ, given in this his glorious name, we have an explanation of the great *mystery* of God in the frame or constitution of all temporary things; and can easily discover why the government of them, even in the New-Testament, is ascribed to the Archangel, and that, with his voice, the whole scene must be closed.

THE SON.

BUT there is another world, *the world to come*, to which belongs the *resurrection* and the holy city, *New-Jerusalem*; in relation to which, Christ bears the name of *Son*—this world is *put in subjection* unto him, in this

* ΑΡΧΑΓΓΕΛΟΥ ΑΥΤΟΥ. So is the word written out.

name, the same as the worlds of nature and grace are *put under* him, as the Archangel; and, because this world is the most glorious, the world of glory, this new name is his most glorious name.

That the name Son, given to Christ, relates principally to his kingdom, power and glory, appears from the following passages, and many others:—*Thou art my Son, this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.* Psal. ii. 7—9.—*He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.* Luke i. 32, 33.—*And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.* Rom. i. 4.—*Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.* Col. i. 13.—*The first-born from the dead, that in all things he might have the pre-eminence.* Col. i. 18.—*But, unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom.* Heb. i. 8.

Thus, in relation to the world of glory, whereof the scriptures here speak, we behold Christ as a Son over his own house, crowned with glory and honour.

All this theory opens, most apparently, from the divine will. These several states of Christ, the worlds themselves, and the names which are expressive of his relation to them, are all borne upon the face of the divine principle: As being the foundation, and at the head of the first creation, how expressive is the name Beginning? Taking the form of a servant, and appearing at the head of a militant church, how clear is the import of the name Archangel? But, having performed a work of filial duty, in which he was humbled to the lowest state; and being raised up, according to the spirit of holiness, or according to the promise, and seated upon his Father's throne, with what power is he *declared* to be the Son of God?

These three names, *Beginning*, *Servant*, and *Son*, are the grand pillars of revelation, whereon may be found inscribed the whole counsel of God—in them we have completed the knowledge of our Lord Jesus Christ, who *is*, and who *was*, and who *is to come*; the same *yesterday*, and *to-day*, and *for ever*.

It may be proper here to notice, respecting the names given to Christ, generally, that some of them rank distinctly in the same relations as those given above: as with the *Beginning*, the Creator, God Almighty, and God of Glory; with the *Archangel*, Jehovah, Lord of Hosts, and Michael; and, with *the Son*, the Lamb, the Resurrection, and Prince of the Kings of the Earth. Some of them respect two of these relations, as Jesus, Redeemer, and Shepherd; and some are

common names, and respect them all, as Lord, Christ, and Foundation. The end of the whole is, to reveal Christ as being the head of all worlds.

As the worlds of nature, grace, and glory, are distinct; and, in their divers frames and constitutions, they exhibit the distinct parts of the divine will;—and as Christ, in relation to each one, bears a name expressive of its peculiar state, the work before us is naturally divided into three parts, which we shall prosecute under the names and distinct characters of the *Beginning*, *Archangel*, and *Son of God*, as expressing, naturally, the distinct heads of the Divine Theory.

GENERAL ILLUSTRATIONS OF THE THEORY.

BEFORE we proceed to an illustration of the glory of Christ, as being the head of all worlds, in the actual exhibitions, it will be proper to premise some things which may lead us to contemplate more clearly the foundation or principle of this Theory; for, the more clearly we view the principle, the more sensibly we shall feel its demonstration.

The divine eternal fact, in which is founded the truth of Christ, and which is the principle of the divine theory, is illustrated in the scriptures, by the nature of six things, with which men are conversant, viz. A covenant, the bestowment of a gift, generati-

on, fellowship, inauguration, and a record; and they, severally, require particular notice.

1. Of this divine transaction, considered as a covenant, so much has already been said, respecting the illustration it gives of the truth of the *trinity* and *unity* of the divine will, and the nature of the theory resulting from this principle, that it is presumed little more need be added. It is in view, however, in the present illustrations, to pay more particular attention than has yet been given, to the party and engagement of the Holy Ghost, in this adorable compact.

The Divine Spirit, as has been observed, is the interest mutually regarded in this covenant-engagement; for, as the Holy Spirit, or *Spirit of Holiness*, is one and the same with *that* of the parental authority and love, and the filial duty and joy, it is the *glory* of both the Father and the Son, and can be no other than the sole interest of both parties; and it is evident, that this was not only the concern of the engagement, but also, that it was the authority and power in which it existed, and so was the third party in the agreement.

A covenant receives its virtue and strength from the consideration of some witness and authority, to prove it and give it effect. It is always understood of parties contracting with each other, and making solemn promises, that in case of a failure, they become liable to some forfeiture; and that some authority, which is able to enforce the obligation, is appealed to, which, therefore, becomes a

party in the transaction, and is itself bound to see it fulfilled by all the weight of its sanction. And it is this circumstance in the nature of a covenant, which gives it its solemn and reverential stamp.

In matters of a civil nature, the magistrate is appealed to in all lawful contracts, to see that they are performed according to promise, or to punish the delinquent; and in the nature of the case, he is so bound to do this, that guilt is incurred on his part, if the duty be not faithfully discharged. And in all matters, between party and party, taken in a religious view, the searcher of hearts is appealed to, who, as the final and righteous judge, will not suffer the guilty to go unpunished; so, also, in the matter of the divine will, the Holy Ghost was the witness and power engaged to enforce the fulfilment of the stipulations, by a sanction every way equal to the weight of the high obligations. Hence, in that *first* name of God, which imports the *Covenanters by oath*, the idea of a *curse** is clearly intimated; and this eternal covenant is ever presented in a manner to give us assurance that it was made, and was accompanied with every possible circumstance of solemnity.

* “ ALEIM: a Noun masc. plur. *The denouncers of a con-*
 “ *dition / curse.* A name usually given in the Hebrew scrip-
 “ tures to the *ever blessed Trinity*, by which they represent
 “ themselves as under the obligation of an *oath* to perform
 “ certain conditions, and as having denounced a *curse* on all,
 “ men and devils, who do not conform to them.

“ What those terms or conditions were to which the Aleim
 “ *swore*, seems evident from Ps. cx. namely, that the Man

To this it may be objected, that God could not fail in his engagement; and, therefore, in this matter, it was not necessary that the

“ *Christ Jesus, in consequence of his humiliation and suffer-*
 “ *ings, (ver. 7, comp. Phil. ii. 6—10,) should be exalted to*
 “ *the right hand of God till all his enemies were made his foot-*
 “ *stool, (comp. 1 Cor. xv. 25.) that the rod of his strength (his*
 “ *gospel,) should be sent out of Sion; and that by this he should*
 “ *rule even in the midst of his enemies; that his people (true*
 “ *Christians,) should offer themselves willingly in the ornaments*
 “ *of holiness; and that those which should be begotten by him*
 “ *to a resurrection from sin here, and from death hereafter,*
 “ *should be more numerous than the drops of morning dew.*
 “ *(comp. Isai. xxvi. 19.) All this I take to be briefly com-*
 “ *prehended or summed up in that oath of Jehovah to Christ,*
 “ *ver. 4. Thou art a Priest for ever after the order of Melchi-*
 “ *sedec, which, by interpretation, is King of Righteousness,*
 “ *Heb. vii. 2. As a Priest, Christ, through the eternal Spirit,*
 “ *offered himself without spot to God, Heb. viii. 3.—xi. 14;*
 “ *as a Priest for ever, he is able to save them to the uttermost,*
 “ *(Marg. evermore,) that come unto God by him, seeing he ever*
 “ *liveth to make intercession for them; as being after the order*
 “ *of Melchisedec, he is King as well as Priest, King of Right-*
 “ *eousness, and King of Peace. Heb. vii. 2. Hence, then, we*
 “ *learn, that Jehovah swore to Adoni or Christ, (See Matth.*
 “ *xxii. 43.) and that this oath had reference to the redemption*
 “ *of man by him.—The Psalm itself does not indeed determine*
 “ *the time when this oath was pronounced, but other scrip-*
 “ *tures do. For St. Paul says, that Christ was made a Priest, i. e.*
 “ *after the order of Melchisedec by this very oath, Heb. vii.*
 “ *21. But his inauguration to the Priesthood and Kingdom was*
 “ *prior to the creation of the world, Prov. viii. 23, and seq.—*
 “ *Therefore this very oath, recorded in Ps. cx. was prior to*
 “ *the creation. Accordingly Jehovah is at the beginning of*
 “ *creation called Aleim, Gen. i. 1, which implies, that the*
 “ *divine persons had sworn when they created. It is evident*
 “ *also from Gen. iii. 4, 5, that both the serpent and the wo-*
 “ *man knew Jehovah by this name, Aleim, before the fall;*
 “ *and, to cite but two passages out of many that might be*
 “ *produced from the New Testament to this purpose, St. Peter*
 “ *is express, Eph. i. 18—20, that Christ was fore-ordained to*
 “ *redeem us, before the foundation of the world; and St. Paul*
 “ *affirms, Eph. i. 4, that God, even the Father of our Lord Je-*
 “ *sus Christ, hath chosen us in him, before the foundation of the*
 “ *world.*

party of an *authority* should be concerned; but why then covenant? Why swear at all? Why *any* of this formality? What meaning could there be in the whole business, unless there were a third party engaged thereby, as in the nature of things such a transaction implies, to enforce the solemn obligation? Were there no magistrate, no God, no party

“ By virtue of this *antemundane oath*, the Man *Christ Jesus* was enabled to overcome the Devil and all the enemies of man, and perfect his redemption, and from this oath it was that the ever-blessed THREE were pleased to take that *glorious and fearful name*, (Deut. xxviii. 58.) *Jehovah Aleim*; *glorious*, in as much as the transaction, to which it refers, displays, in the most *glorious* manner, the attributes of God to men and angels; and *fearful*, in as much as, by one part of the oath, eternal and infinite *power*, *Jehovah himself*, is engaged to *make the enemies of Christ his foot stool*, Pl. cx. 1.

“ Let those who, in these days of *Arian, Socinian and Rabbinical* blasphemy, have any doubt whether *Aleim*, when meaning the true God, *Jehovah*, is plural or not, consult the following passages, where they will find it joined with adjectives, pronouns and verbs *plural*. Gen. i. 26.—iii. 22.—xi. 7—xx. 13.—xxx. 1. 53.—xxxv. 7. Deut. iv. 7.—v. 23. or 26. Josh. xxiv. 19. 1 Sam. iv. 8. 2 Sam. vii. 23. Ps. lviii. 12. Isa. vi. 8. Jer. x. 10. Dan. iv. 5, 6, 15, or 8, 9, 18. See also Prov. ix. 10.—xxx. 3. Psal. cxlix. 2. Eccles. v. 7.—xii. 1. Job v. 1. Isa. vi. 3.—liv. 5. Hos. xi. 12. or xii. 1. Mal. i. 6. Dan. vii. 18, 22, 25.

“ O that *the children of Abraham*, according to the *flesh*, would attentively consider and compare the texts above cited from *their own scriptures*! Could they then help owning a *plurality* of *Aleim* in *Jehovah*?—When they read, for instance, Gen. i. 26, that *the Aleim said*, *Let us, or we will, make man in our image, according to our likeness*—and ver. 27.—*So the Aleim created man*, &c. and compared these words with Eccles. xii. 1. *And remember thy Creators*, could they doubt whether *Aleim*, as applied by *Moses*, in the history of the creation, denoted a *plurality* of agents? And yet surely, as saith the prophet *Isaiah*. chap. xlv. 24, *Jehovah stretched forth the heavens alone, and spread abroad the earth by himself*, without the aid or concurrence of any creature, how exalted soever. Comp. chap. xlii. 5.—xlv. 12.”

Parkhurst's Hebrew Lexicon.

standing by to enforce the engagement, it is plain, that the transaction of covenanting and swearing would be without solemnity and without meaning. And if it be further objected, that it is given in the divine record, that God swore by himself, it may be answered, that by this, we are not to understand that he swore by his own person, but that the authority appealed to, was a party in the Godhead; and so was himself, for this is the evident truth; and the contrary would imply an absurdity.

But it is not proper to say, in every point of view, that there could be no failure in this case; for, on the part of Christ, the engagement was not merely personal, but as a surety for a fallible creature; and, on the part of the father, *that* was engaged which, of all things, was the most improbable to take place, viz. That *death* should yield *life*; and that a people, whose name was *The Rebellious*, should *be willing*; and the truth of this matter was proved in the fact; for a failure did so take place that, by the party of the suretiship, the forfeiture was incurred, and the dreadful stroke was inflicted by the *sword* of the Lord, which was that power, or third party, appealed to in this most solemn contract.

Again, a question may arise respecting the Holy Ghost being considered as the great interest respected in this covenant, from the circumstance that the scriptures often allude to the church, or the redeemed people of Christ, as being the interest contemplated in

this divine transaction? The answer to this question, is found in the consideration that the church is the vehicle or *temple of the Holy Ghost*; and therefore is, properly and necessarily, considered in the same view; hence this great interest of the glory of God is so often exhibited in the name of *The Bride, The Lamb's Wife*;—and the Lord calls Israel his *Glory*. And when we reflect, that the church, first, by the spirit of obedience; and secondly, by the spirit of glory, shall be filled with all the fullness of God; completely filled both with the spirit of the Father and of the Son, we perceive that this elect body cannot be separated from a view of this eternally desired interest; and that, as it respects the manifestation, it will be in the church, that the Holy Ghost, which is the object and end of all, will be fully embraced, both by the Father and the Son.

The interest in a covenant may, or may not, be a person; but, in the case before us, it being of the nature stated, as that of marrying and giving in marriage, in which the interest is the Bride, it is necessary so to consider it. Also, in the view we have taken of covenant transactions, as in their nature requiring a third party as the witness and authority, the Holy Ghost must of necessity be considered a person; and indeed, for the same reason that the first and second parties are called persons, the third party must be considered also as being a person; for, in this relation, all that is meant by the term, is one who is concerned, and is acting a part, im-

mediately, in the matter of the divine will. In this view, therefore, of the divine principle, we have a striking illustration of the truth of a trinity in unity; as three persons acting together, are necessarily contemplated in this divine economy.

2. To this divine transaction, considered as the bestowment of a gift, we have already briefly alluded. It is proved, that this real fact existed in the eternal divine will, and that *grace was given us in Christ Jesus, before the world began*; which grace was the eternal life. Here also we have the knowledge of three things, which existed eternally and necessarily in the divine will, viz. a *giver*, a *receiver*, and the *gift* bestowed and received; and in the giver, we here contemplate the character or truth of the Father; and in the receiver, the truth of Christ; and in the eternal life given, *that* of the Holy Ghost.

This act of giving us eternal life, which, as has been shewn, consisted in giving a commandment, embracing the divine favour, constituted the glory of the Father. In this one act of his giving a precept and a promise, or a requirement and a reward, is comprised, as in its origin, every thing which is imported by his name *God and the Father*. All the honour, all the high distinction, all the infinite claims of this adorable character, arise from his being the proposer, the first mover and free disposer of the *unspeakable gift*.

Respecting a receiver, it is requisite to observe, that a donation may be made, though

the person or persons for whom it is designed be not present; yea, though such be not in existence. Many deeds of gift have been effectually made, when the persons to whom the property is given, have been far distant and wholly unknowing to the transaction; and many legacies have been bequeathed to unborn heirs; but, in such cases, it is required by law, and in the nature of things it is necessary, that there be appointed a trustee, who should receive charge of the property, under suitable obligations and bonds, to deliver it over, in due time, to them for whom it was designed.—Such a party existed in the eternal divine will; who, as the nature of the case required, received in our name the infinite bequest; and who was laid under, and freely took upon him, the highest and most solemn obligations to preserve it; and, in the *fulness of times*, to bring forward the legatees, and put them into full possession of the *inheritance of glory and eternal life*.

It will be observed, that a trustee, in the matter of the divine will, viewed as the bestowment of a gift, is the same thing as a surety, when the subject is considered as being a covenant; and in this truth of our eternal life having been at first received by a trustee, may be seen the source of the eternal sonship. Here is the high origin of the name *Christ*; and of all the offices and honours which he sustains as the Lord and head of the creation—all the glories of his relation, both to the Father and to the church, arise from

his being engaged and intrusted with the keeping and immediate dispensing of the eternal life and glory of his church and people, according to the Father's good pleasure.

Though our Lord received this interest as a trustee, yet the nature of the thing is such, that it thus necessarily became his own, together with that whole blessed body of people, for whom it was designed;—for the receiving of a commandment, implies the keeping of it; and also the receiving of a blessing, implies the enjoying of it;—and the filial character being constituted by the parental commandment and blessing;—it is manifest, that he who received it immediately from the Father, was thereby constituted the Son of God; as all they who receive it thro' him, are thereby also constituted his children. The *living* only can know what life is: *I live by the Father*, says Christ; and he could say, by experience doubtless, as all his people can declare the same truth—*I know that his commandment is life everlasting*. The blessed Jesus ever traced his own sonship, heirship, *eternal* life and glory, to the same source with *that* of his people, viz. His Father's commandment, in keeping of which *there is great reward*. He never preached the vague doctrine held forth by modern expounders and commentators, that his eternal life is to be antedated to the commandment of the Father, which constituted him our Lord and Redeemer.

Contemplating this truth, it may be readily perceived that, on the one hand, by this

commandment, he was made to the Father a *Son*; and, on the other, by the same good will, he was made to the church a *head*.— This eternal life being, from the beginning, consigned and intrusted to him; being received and kept in him; and finally, being manifested and dispensed by him; is evidently that *one* all meritorious thing, which gives him his names of Son and Christ, of Lord and Saviour; and all his worthy and adorable claims, both in heaven and on earth.

Again, from the nature of the subject, it is evident, that in this act of giving us eternal life, God gave us *his Son*: for, this life being given to us in Christ as the trustee, the charge in its nature required that he should come into the world, and manifest it; which could be done only in a way of obedience to that commandment in which it consisted; and which, in such a world as this, would necessarily lead him to the lowest possible state of humiliation. As therefore eternal life was given to us in Christ Jesus, he was, in the same act, given to us, even to lay down his life for us; and his receiving this charge, which was properly expressed in these words, *Lo, I come to do thy will, O God*, was the free offering of himself as a sacrifice, and a voluntary engagement to give his life for the people.

Respecting the gift bestowed upon us in Christ Jesus, this is evidently the Holy Ghost. We have shewn that the will of God consisted in a commandment embracing the divine favor; such a commandment as is necessary

to form the filial character.—*I know*, says Christ speaking of his Father, *that his commandment is life everlasting.*—He had received it—he had kept it—he lived by the Father—it was his meat and drink to do his will; by experience he knew that this was *eternal life*, and recommending it to the people, he said, *It is the Spirit that quickeneth; the flesh profiteth nothing: The words that I speak unto you, they are spirit, and they are life.*—It appears, therefore, that this commandment delivered to us by Jesus Christ from the Father, is the gift of eternal life, which we are considering.

But this is the same as the gift of the Holy Spirit; for the commandment given to us by Jesus Christ is spirit: *It is the Spirit that quickeneth; the words that I speak unto you, they are spirit.* John vi. 63. *The word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.* Heb. iv. 12.—And this is the Holy Spirit; for by this commandment, or word, does all divine holiness exist. Christ prayed for his people, saying, *Sanctify them through thy truth; thy word is truth.*—By this Christ himself was set apart, *sanctified, and sent into the world*, John x. 36; he received and kept the commandment, or word of God, that he might give it to his people; wherefore he said, *For their sakes I sanctify myself, that they also might be sanctified thro' the truth.* John xvii. 19. And it is also evi-

dent, that the Father is called *holy*, because this holy *sanctifying* commandment is given from him.—It is evident, therefore, that the *gift* of eternal life, which consists in the parental commandment embracing the love of God, is the same as the *gift* of the Holy Spirit.

Hence the Holy Ghost is called the *promise* of the Father: and, as being the fullness of the parental blessing given to us in Christ Jesus in the covenant of redemption; the shedding forth of the Holy Ghost on the day of Pentecost, was spoken of by Peter, as the fulfilment of the Father's promise to his Son, and the completion of his grace to the church thro' him: *Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear*, Acts ii. 33.—And John, speaking of the Holy Ghost, which he calls an unction from the Holy One, 1 Epist. ii. 25, says, *This is the promise that he hath promised us, even eternal life.*

It is, therefore, manifest, that the Father, in giving to the Son his parental commandment, which is *eternal life*, gave necessarily to him the infinite blessing of the Holy Ghost; these things are in their nature inseparable; and in giving to his Son this commandment in all its infinite *length and breadth*, the Father gave *not the Spirit by measure unto him*, John iii. 34. In receiving this eternal law of sonship, Jesus Christ received *all power in heaven and in earth*. In his keeping this pa-

rental commandment, in him *are hid all the treasures of wisdom and knowledge*; and in his dispensing it to his people, he gives them *power to become the sons of God*. So plain it is, that the rich *gift of God*, which is *eternal life*, even the *Holy Ghost*, is comprised in the parental commandment: which, with regard to us, was given to the Beloved before the world began, and which is now manifested unto us *through Jesus Christ our Lord*.

That this eternal life is a distinct thing from either the Father or the Son is evident, because, were it not distinct from the Father, his giving it would have been merely the giving of himself; but, in the divine record this gift appears ever as being distinct from the giver, and as given forth *from* the Father. And were it not also distinct from the Son, it could not be said with propriety, as it often is in the scriptures, that it was given to us *in* him.

And that the Holy Ghost is a *distinct party* in the divine will, is most apparent from the current language of the scriptures; a single passage may be sufficient to shew such a distinction; see John xv. 26.—*But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me.*—Here it appears that the Holy Spirit is not the Father, for he comes *from* the Father, and *proceedeth* from the Father; neither is he the Son, for he is *sent by the Son*, and *he testifies of him*; and that he is an agent, or active party in the divine will, ap-

pears from his being *sent*; from his *coming* and *proceeding* from the Father; and from the *offices* he bears, and the *work he performs*, of a *witness* to the truth of Christ, and a *Comforter* to his people.

And, aside from the evidence arising from the style of the scriptures, the *nature of the gift of God*, shews that it is a distinct party in the divine will, for it is life; and life implies activity, and activity, in the matter of a will, implies willing, and willing denotes a person. The *giving forth* of this commandment, or the *proceeding* of the Holy Ghost, constituted the *paternity* of him from whom he was given forth and proceeded; and the *receiving* of the commandment, or the *coming upon*, *abiding* or *resting* of the Holy Ghost, constituted the *sonship* of him upon whom he came, and by whom he was received.—An agency of the Holy Ghost, therefore, constituted the characters, the relations, and the eternal glories of both the Father and the Son; so that, if it were possible, there is less room to doubt of the personality of the Holy Ghost, than there is of that of either the Father or the Son.

Of the truth, therefore, of three persons *acting* together in this matter of the *grace of eternal life*, which was given to us in Christ Jesus before the world began; this view of the divine principle affords the clearest illustration.

3. From the illustrations already given of the divine principle, it appears that in tracing out a *generation* in the *voluntary sense*, it is ne-

cessary only to enquire for three things; first, a *head*, or one who exercises authority and command, such as is necessary to form the filial character; secondly, a *subject*, or one brought under such authority and command, and so becoming a son; and, thirdly, a *commandment*, such as carries the authority, and embraces the favor of the head; or a precept clothed with effectual power to form the child, and to give the reward of filial obedience, which is the heirship of the parental estate, or the inheritance of the same authority and command; and these things are found existing, necessarily and eternally, in the divine will. And it has been shewn, that there is an everlasting Father, or one who exercised this authority, before the world began; also, that there is an eternal Son, or one who was the subject of this command, and the object of this favor, before the world existed. And the nature of the divine authority proves that the Spirit is also eternal. The existence of the precept and promise of God, which is spirit and life, is involved in the existence of this parental authority and filial duty.

Agur, in his prophecy, lamenting that he had not *the knowledge of the holy*, whilst earnestly inquiring after the truth, as every holy soul is, being directed by the spirit of inspiration, he gave the answer to the great question respecting the knowledge of the Father and his Son, which is *eternal life*, in the same words in which he asked it.

Who hath ascended up into heaven, or descended? Who hath gathered the winds in his

fists? Who hath bound the waters in a garment? Who hath established all the ends of the earth? What is his name, and what is his Son's name, if thou canst tell?

The inquiry, in these words is, evidently, concerning the divine principle; and the whole subject is here described.—First, The glory of Christ—*Who hath ascended up into heaven, or descended?*—We have the authority of the apostle, for considering this as a description of Christ's humiliation and exaltation; and as intending his *descending* and *ascending*; in which order he constructs the passage.—Secondly, The glory of the Father in him—*Who hath gathered the wind in his fists? Who hath bound the waters in a garment? who hath established all the ends of the earth?* This is plainly a description of the divine authority and command.—And, thirdly, The Holy Spirit which is the agent employed in the execution of this authority, called *his fists, a garment, &c.*—These questions are put in a manner which imports, that the inquirer felt that he who could answer them, and tell the *name* of the living and true God, and *his Son's name*, had *learned wisdom*, and had received *the knowledge of the holy*, and had attained the object which is the ultimate of all true desires.

What is here given, may be considered as the superscription of *the book of the generation of Jesus Christ*—so much only of this thing did God's ancient people know; for to them the book was sealed. And though we live in gospel-times, yet how few of us have

so much of the knowledge of Jesus Christ as had Agur! Because he had attained no more divine knowledge, he thought himself not to have *the understanding of a man*; and he esteemed himself *brutish*, viz. being somewhat below the proper dignity of a man; but he who has not attained so much, must be thought a mere brute.

As brief, however, as his knowledge was, he dared not like many in these days, to *add* unto the words of God, lest he should be *reproved*, and he be found a *liar*. Folded as it was, he still kept to the book—the divine will unfolding in Jesus Christ, in his *descending* and *ascending*, was his *Alpha* and *Omega*—he was content to begin at the *beginning of the creation of God*; or with that act of the divine will which, in the effect, sent Jesus Christ into the world; and he was content also to end at *the ends of the earth*.

The solemn question, what is God? as it was put by this holy inspired man, is merely this, *what has God wrought?* As though he had said, tell me what God has done? Open to me this matter of his descending and ascending? Unfold the acts of divine government; of his gathering the wind in his fists; of binding the waters in a garment; and, finally of establishing all the ends of the earth? Do this, and you will answer my great question—do this and you will explain the truth of the Father and the Son, in which is *eternal life*; he who can do this, has the knowledge of the holy, and can tell *what is his name and what is his Son's name*.

By the power of the Spirit, of which the *wind* is the *emblem*, Jesus Christ was sent into the world—by this power, in the *hands* of the Father, as the *wind gathered in his fists*, he went and returned, was carryed up and down; and, by this, he learned obedience, and was formed, as a son, according to his Father's will: and finally, by this, he is rewarded as a son, by being filled with all its infinite fulness, and by dispensing the same to his church and people;—And being sent into the world by this high authority, behold! the *waters* also, *the great deep*, which is the *emblem* of his humiliation and sufferings—even death and hell are controlled, and, as it were, *bound in a garment*; which is the *emblem* of God's truth and faithfulness, wherein he had promised to him, that he would not leave *his soul in hell*, neither would he suffer his *holy one to see corruption*. Again, look away to the ends of the world, and contemplate the blessed issue of the mediatorial work of Jesus Christ, in the final *establishment*, peace, and glory of his everlasting kingdom. The *ends of the earth*, or *ends of the world*, is a phrase often used in the scriptures, to denote the present and the future state of the gospel kingdom, in the times of the restitution of all things, when it is promised that *all the ends of the earth shall see the salvation of our God*.

Wherever we have a clear view given us of the divine principle, we are led to contemplate the truth of the *threefold state* of Christ, and *that* also of the world or his king-

dom, in perfect conformity to him as the Head and Lord of all; for this divine theory unfolds necessarily from the divine will. This remark is illustrated in the view before us. The gathering of the wind in his fists is a proper description of the kingdom of nature; the binding of the waters in a garment, is a natural description of the kingdom of grace; and the establishing of all the ends of the earth, is a beautiful description of the kingdom of glory. And this was all that the holy man desired to know; and what more can the wise in heart desire? It was this book of the kingdom which fully opens in the future glory of Jesus Christ and his people, that John the Revelator *saw in the right hand of him that sat upon the throne, written within and on the backside, sealed with seven seals; concerning which he wept much, because no man was found worthy to open and to read the book, neither to look thereon; but, thanks be to God, it is the high and distinguishing privilege of the children of the kingdom, that to them it is given to know its mysteries, being experimentally and effectually taught them, by the spirit and power of the holy humbling commandment of Jesus Christ, and by the consolation of his blessed exalting promise.*

This passage affords evidence that Agur was a great prophet; for, though he could not read it, yet he faithfully held the book of the generation of the Son of God in his hand; and like a certain preacher, who, after puzzling a while at the text, made a solemn impression upon his hearers, by the an-

xious manner in which he held out the bible, saying, "The truth is here, in this book."—Such also was John the Baptist, he took good heed to testify as he was prompted, and he *set to his seal that God is true*; yet the name of the Father, and his Son's name, as descending and ascending, he could but *half* read; but when he found his mind embarrassed, and his *own text* beyond his skill, he sought to be a disciple in the new school, and sent to Christ himself, that he should tell him who he was.—Verily, such men as these are the greatest among them that are *born of women*: notwithstanding, the little child, in the kingdom of heaven, born of the Father, is greater than they; for he can read, down and up, backward and forward, the whole divine alphabet; he can tell, *what is his name, and what is his son's name*: He cries, *Abba, Father*: he knows the Father, by knowing in duty the Son; for he has taken the yoke of Christ, which *he* took by the command of his Father, and has learned of him *obedience* to the Father of Spirits; and, also, he knows the Father by experiencing his *favour*; for *the love of God is shed abroad in his heart by the Holy Ghost*; and, with Jesus Christ, who is his pattern, and, as it were, his elder brother, in this way of duty and obedience, he has found *rest to his soul*: he is *born of God*: In this very truth of the generation of the eternal Son of God, consists the regeneration of his people.—I write unto you, *little Children*, says John, *because ye have known the Father*.

In this illustration, the vision of Isaiah,

Chap. vi, when he saw the *glory* of Christ, and *spake* of him, must not be omitted.

In the year that king Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

Here also is unfolded the Divine Theory. First, he saw the Lord sitting *high*, which word expresses his primitive glory.—Secondly, he was *lifted up*—which words describe both his state of humiliation and exaltation; for, that he ascended, was *lifted up*, or *exalted*, “what is it, but that he first *descended*,” or was *abased*? In this view of the *glory* of Christ, we contemplate three distinct agents. One who *lifts* up, another who is *lifted* up, and a third called *his train*, which filled the temple.

Above it stood the Seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, holy, holy, holy, is the Lord of Hosts, the whole earth is full of his glory.

The Seraphim appearing with a threefold *twain of wings*, gives us a complete view of the creation of God. First, a *face*, with a wing on each side, is descriptive of the primitive glory of the creation, and that it consisted of two parts, that of the angels and that of men; which were, at first, so united as to form but one face, or one glory; and this face being covered, shews that by the fall, and the entrance of sin and death into the world, all this glory was obscured, and the whole creation put into a state of confine-

ment; and as both worlds, of angels and men, were united in the great principle of the creation, they are, together, effected by the fall of man, and the subsequent bondage.— Secondly, the *feet* are expressive of the service state; and these also being covered, is descriptive of the humiliation and suffering of this state; and the *two* feet, each being covered with a wing, shews that the angels together with men, partake of this service, and have also a sympathy in this humiliation and suffering.—And thirdly, their soaring away together, with outstretched wings, in a concert of the highest praise, gives us a view of the freedom, elevation and felicity, of the state of glory, when the whole creation shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

The concert of high praise, represented here, is doubtless the same that John more distinctly heard, Rev. v. 13. *And every creature heard I saying, blessing, and honour, and glory, and power, be unto him that sitteth upon the throne and unto the Lamb for ever and ever.* The Seraphim cried, one unto another, saying, *holy, holy, holy, is the Lord of Hosts: the whole earth is full of his glory;*—which, we know, will be the blessed result of this scene of wonders.

Again, the thrice uttered ascription of *holy*, seems naturally to intend the three persons of the adorable Trinity; as, *holy* is he who *has lifted up*, or *set his King upon his holy hill of Zion*; *holy* is he who *is lifted up*, and

is set upon his holy throne; and *holy* is his *train*, or that *power*, by which all his work and all his glory is accomplished. The same also, according to the Theory, applies to the several states of Christ; as *holy* is he who was *high*; *holy* is he who was *abased*; and *holy* is he who is *exalted*.

And the posts of the door moved at the voice of him that cried, and the temple was filled with smoke.

This view imports, that the Lord was coming into the world, to give the exhibition of his glory. And, as in the Revelation, and other places of scripture, where the grand concert is exhibited, it is observed that one voice, as the leader or master of the choir, is ever distinguished; so here, at the voice of *him* that cried, a leading one, the posts of the door moved; which indicates the same thing as the removing of the pillars of creation, and the consequent passing away of the whole natural frame of the heavens and the earth, at the voice of the *Archangel*.

The view we have here, and which is ever given of the *Seraphim*, is wonderful; and leads to the idea of something more than created glory; and this is indeed the truth, for Christ, in the divine constitution, is associated with the worlds, and is himself the *Beginning of the Creation*, the *Lord of Hosts*, and the *Master of Assemblies*.

Then said I, 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.

It may be observed here, that the effect of this vision upon Isaiah, was very similar to that of the illumination of Agur upon him. Agur cries, *Surely I am more brutish than any man, and have not the understanding of a man: I neither learned wisdom, nor have the knowledge of the holy.* And Isaiah exclaims, *Woe is me, for I am undone, &c.* It is evident, however, that Isaiah was much the deepest affected. Agur's illuminations were such as theirs who, as Job expressed it, had *heard of the Lord by the hearing of the ear;* and it seems that, till this time, such had been the knowledge of Isaiah; but now his eyes saw him, and he received impressions, such as before he had never known; especially when one of the Seraphim flew unto him, having a live coal in his hand, which he had taken with the tongs from off the altar; and when he felt the tremendous touch thereof upon his lips, and had experienced the glorious, humiliating, sanctifying effect.

Also I heard the voice of the Lord, saying, Whom shall I send? and, Who will go for us?

Here, again, we have a view of the divine principle, the eternal *voluntary* generation; and we observe three persons immediately concerned in the transaction; one who sends, commands, and says, *Go;* another who is sent, commanded, and is bidden, *Go;* and a third who is spoken to by the first, and is consulted as being interested in the concern: *Whom shall I send? and, Who will go for us? Then said I, Here am I; send me.*

In Isaiah's offering himself so readily, to go upon such an errand, as soon as it was moved, he was a wonderful type of the Son of God; wherefore, in like manner he was sent to the people, to carry to them upon his lips, the *spirit of burning*, the *fire of the altar*, (i. e.) the *doctrine* for which Jesus Christ died; which could not fail to make him a sacrifice; and which, being a favour of death in them who believe not, must reduce such a people, as this to whom he was sent, to a *remnant*; and even they must be brought to the lowest state of humiliation, and be saved in so mysterious a way, *as by fire*; but, for his reward, he was promised Levi's portion, the blessed *reward of the sanctuary*; he should have the *tenth*; which should be brought in, found and good; so that it should be, for substance, as the whole product of the field and vineyard; like, as the weight and substance of the teil tree, and the oak, remain in them when they have cast their leaves; for, such shall be the holy seed, promised to Christ.

And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Then said I, Lord, How long? And he answered, until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate.—And the Lord have removed men far away, and there be a great

forfaken in the midft of the land. *But yet in it fhall be a tenth, and it fhall return, and fhall be eaten: as a teil tree, and as an oak, whose fubftance is in them, when they caft their leaves; fo the holy feed fhall be the fubftance thereof.*

The prayer of Agur, *Give me neither poverty nor riches;* which, indeed, is the height of natural wifdom; fhews the truth of his confeffion, how much he was lacking in the knowledge of the Holy: The foaring fpirit of Ifaiah could not flop at fuch a mediocrity; but, like the christian foldier, he fought for riches, he reached for glory, the *twofold* glory of the crofs and crown: like bleffed Paul, he afpired to *know* Chrift, and the *power of his refurrektion*, being made conformable unto his death: in the view of a fervice, which would make him poor, *very* poor; and a reward, which would make him rich, *very* rich; he faid, *Here am I; fend me!* this, in reality, was faying, Give me *both* poverty and riches! And, like the Lord of Glory, for the joy that was fet before him, at the right hand of the throne of God, he would gladly endure the crofs and defpife the fhame.—Bleffed are the Sons of God!—Yea, faith the Spirit, *I know thy poverty; but thou art rich.*

If any of thefe obfervations are fupposed to be fomewhat afide from the fubject; it will, however, be acknowledged, that the paffages which have directed them, are among the moft remarkable relative to the doctrine of the Father and the Son, and afford the beft illuftrations of the truth of the divine ge-

neration, which are to be found in the ancient scriptures.

4. A fellowship, wherein two or more parties become united in one common interest, is another thing by which the divine principle is much illustrated in the scriptures: two parties may compose a fellowship, but an interest, common to both, is necessarily supposed in such a community; which, as has been shewn, may also be a party: in this case, as already illustrated, the interest is the Holy Ghost; and it will be kept in mind, that this is the same thing which has been pointed out, as the *interest* in the eternal covenant—the *gift* which God has bestowed upon us, or that *commandment* of the Father which embraces the *divine favor*, by which is the eternal generation of the Son of God, and the regeneration of his people.

Whatever be the concern; whether in some business of manufacture, of farming, or of trade, a fellowship is usually denominated and distinguished by the nature of the interest; so this matter of the *divine* glory is styled the *fellowship of the Spirit*, or the *communion of the Holy Ghost*.—The *consolation* in Christ, which is the *gift* of love, or the *comfort of love*, from the Father, is styled the *fellowship* of the Spirit; and, therefore, in this one thing, *The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost*, is summed up the gospel benediction.

The Father is known in this fellowship, if I may be allowed the use of the common ex-

pression, by his advancing the capital: The Son is known in it, by his taking charge of the invaluable property, to occupy it, improve and dispense it, to the greatest advantage; so that it should yield a vast profit, and produce an immense income and revenue: and the Holy Spirit is in it by his proceeding freely from the Father to the Son, to be appropriated under his hand, and dispensed abroad for the *common interest*, (i. e.) for the glory of the Father, and of the Son, which is inseparable from his own glory; and, as this matter has been laid down, it may be seen that this, in its nature, is a common interest; for, the glory of the Father cannot be separated from the glory of the Son, and the glory of the Son cannot be separated from that of the Father, and the glory of the Holy Ghost cannot be separated from either. This fellowship, then, consists of both the inheritance and the family of God; it is composed of the *Giver* of the eternal life, of the *inheritance itself*, and of the *inheritors* of the eternal kingdom.

But, how are men brought into this holy and blessed fellowship? Here is the manifold wisdom of God! Here are the riches of his glory—the exceeding riches of his grace!—*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.* 1 John i. 3.—The fellowship of the saints generally is here carried up to the highest source; for, they have received the *word of life*, which has

been delivered unto them by the particular disciples of Christ, who have declared and witnessed unto them this truth; and so, coming into fellowship with them, all believers have fellowship *one with another*: And *these* disciples, receiving the commandment, which is *eternal life*, as it was manifested and witnessed unto them by the Lord himself, came into the holy fellowship with him; and as this is "that eternal life *which was with the Father*;" even *his* kingdom, *his* power, and *his* glory, in which the fellowship of the Father and Son consists; it may be said, that *truly our fellowship is with the Father, and with his Son Jesus Christ.*

This distinction among the saints, of particular and general, is founded in the covenant made with Abraham: He was taken into this blessed and holy fellowship, by an explicit covenant, wherein God promised to be a God unto him and to his seed; by which he became intitled to this *eternal inheritance*, and was made the heir of the world. But, by an article inserted in this ancient charter of *the inheritance of the saints*, given to Abraham and his seed, viz. That in him, &c. should *all the families of the earth be blessed*; the door was opened for the poor Gentiles, who were far off, to come in and partake of the infinite blessing: Wherefore, *in* or by Jesus Christ, who was of the seed of Abraham, the word of life was sent to the Gentiles: He directed, he *commanded*, that the Gospel, the *unsearchable riches* of his grace, should be preached unto us, that we also might know

the Father, and his Son Jesus Christ, and *be saved*.—But this, agreeably to the ancient compact with Abraham, who, by this covenant, was made *the Father of all them that believe*;—this, I say, must all be done instrumentally, by Abraham and his seed; therefore, the Apostles of Jesus Christ, even the Apostle to the Gentiles, were all of the seed of Abraham; hence the Apostle John, in his epistle general, makes a distinction, and uses the style of *us* and *you*; *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.*

A distinction, somewhat of the same nature, existed in the ancient church, between the tribe of Levi, who had the charge of the law and ministrations of the altar, and the people of Israel; and also, in the matters of the kingdom, between Judah and Ephraim, or the body of the nation; and something of this nature ever exists between them who minister in holy things, and them who are ministered unto, who may ever esteem it both their duty and privilege to make some suitable return; as the Apostle said in commendation of the Philippians, chap. iv. verse 15. *That in the beginning of the gospel, they only communicated, or had fellowship with him, as concerning giving and receiving.*

But in what manner should we speak of this dispensation of the *grace of God* toward us; *that the Gentiles should be fellow-heirs with the holy Apostles and Prophets, and of the*

same body, and partakers of his promise in Christ by the Gospel.—Wherof Paul was made a minister, according to the gift of the grace of God, by the effectual working of his power,—to make all men see what is the fellowship of the mystery, which, from the beginning of the world had been hid in God, who created all things by Jesus Christ: To the intent that now unto principalities and powers, in heavenly places, might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord.—This is a subject furnished amply to fill the mind with wonder, and to make the soul exult for ever, and cry with the Apostle, *O the depth of the riches, both of the wisdom and knowledge of God!*—Oh, the unfathomable riches of Christ!

But there is another view of this subject which must not be passed over, viz. *The fellowship of the sufferings of Christ.*—This, again, will lead to the contemplation of the divine principle, and afford an illustration of the truth of the holy Trinity, and of the part taken by each divine person in this glorious matter of the purpose and grace of God.—The solemn and astonishing scene is described, Zech. xiii. 7. *Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of Hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.*—Here we contemplate the three persons in the Godhead, in their distinct relations:—First, *The Lord*, as sustaining an authority and the rights of gov-

ernment: Secondly, *His Shepherd*, who is *his Fellow*; and, Thirdly, *The Sword*, which is addressed as a person, and which acts the part of an executor in the divine will.

In considering the nature of a covenant-transaction, it has been noticed, that a third party is requisite in order to witness and enforce the obligations:—Thus, *The elders of Gilead said unto Jephthah, The Lord be witness, or hearer, between us, if we do not so according to thy words.* Judges xi. 10.—And our Lord proved, against the Scribes and Pharisees, the binding nature of an oath, taken even by the altar, by the temple, or by heaven; because, *Whoso shall swear by the altar, sweareth by it, and by all things thereon: and whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein: and he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.* All which shews the necessity of a third party being engaged in such solemn transactions, who is able to enforce the fulfilment of the stipulations, or, in a way of public justice, to avenge the wrong.

It has also been noticed that, in the eternal covenant, the Lord Christ stood engaged as a surety or trustee for his people; all of whom, like lost sheep, had gone astray; and, therefore, he became liable to that dreadful curse by which the covenant was solemnized, and, under the infinite weight of which, he stood bound. And this covenant relation of Christ to his people, is expressed in this passage by his name, the Shepherd; which

name is used and repeated in a manner that seems intended to import the ground of his being smitten, *i. e.* because he is the Shepherd, and is at the head of the flock, and is their surety or sponsor. He is also called by the Lord *his Fellow*, by which name he is pointed out as standing singly and alone as *surety* in the covenant, and as being wholly responsible as the contractor with him;—and it evidently imports that there was an immediate fellowship between them in the high concern. And as in this most solemn matter, the holy spirit was the power engaged to perform the part of the witness between the parties, according to the tenor of the oath, he is here called upon to *awake*, which is the word commonly used in the scriptures when the magistrate, even God himself, is addressed, in moving for judgment; and he is called upon by the name of *Sword*, as signifying the nature of the work, which, on his part was engaged, and he was now *moved* to perform.

Here, then, we have a view of the part of the Father, in the fellowship of the sufferings of Christ, in his offering up, in relation to us, his only begotten and dearly beloved Son; together, with the part of the Son himself, in being by his free consent, the offering, or the Lamb of sacrifice; and also, of the part of the Holy Ghost, in being the *Sword* to perform this most holy service of the altar, and so, to execute a deed in which every idea of love and truth were united, and every circumstance of tenderness and faithfulness were mingled.

And, saith the Lord of Hosts, *I will turn mine hand upon the little ones.* Does not this sound harsh, and favour of hardness? *I will smite the Shepherd, and the sheep of the flock shall be scattered abroad; and I will turn mine hand upon the little ones.* Does not this seem forbidding? No, not to them who are sanctified by God the Father, and by the sprinkling of the blood of Jesus Christ! for they have been taught effectually, that the cross and the crown; the cup of wormwood and gall, and the wine of the kingdom; the wounded broken spirit, and the oil of consolation; the baptism of Christ's *burial*, and the baptism of his spirit *poured from on high*; the fellowship of his sufferings, and the fellowship of his glory; are things inseparable in the divine will, and indispensably necessary in forming and making perfect the sons of the living God.

Wherefore, the apostle took *pleasure in infirmities, and gloried in tribulations*; yea doubtless, said he, *I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung that I may win Christ—That I may know him, and the power of his resurrection and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead.*

5. The act of inauguration, or of setting up one at the head of the people, as it was anciently performed among the tribes of Israel by the sign of *anointing*, or pouring up-

on him oil; from which is taken the name of *Christ*; as it so fully accords with the nature of this eternal fact, may be expected to afford one of the highest illustrations of the divine principle. And here, again, a Trinity is necessarily contemplated. First, *the inaugurator*, or one who anoints or pours the oil—Secondly, *the inaugurated*, or one who is anointed or receives the oil—And, thirdly, *the oil* which the anointer pours and the anointed receives.

That the holy anointing oil, which was used among the people of Israel in the inauguration of both their high priest and king, was an emblem to signify the *Holy Ghost*, is so plain from the scriptures, that it needs no illustration—both these offices were united in the Lord Jesus Christ; and, by his anointing, he was set up as a *Priest upon his Throne*.

In this view of the great transaction, it is observed that Christ, the anointed one, receives the oil as the head, and in behalf of the people. This is the same thing which has already been illustrated, as in the view of a covenant, he receives the interest as our surety; or in that of the bestowment of eternal life, he receives the gift as our trustee, &c. Thus the *precious ointment upon the head*, ran down upon the beard, even Aaron's beard, and *went down to the skirts of his garments*; upon which holy garments were written the names of the tribes, and which were wonderfully emblematical of the body of the people, for whom he was set up, and to whom he ministered: And, says John, *Ye have an unction from the Holy One.*

The Lord Jesus Christ received the Holy Ghost, that ointment most precious, immediately from the Father; and from him it is shed forth upon his people. O how deep, how divine is this counsel! that the *riches and blessedness* of the church, should be constituted, by this *one act*, together with the *name* and the *everlasting glory* of Christ.

The appointment and the anointing of David to be king over Israel, is often alluded to in the scriptures, to illustrate this great truth of the inauguration of Christ, particularly in the lxxxix Psalm, ver. 20. *I have found David my servant; with my holy oil have I anointed him.* It has been shewn that, in the divine principle, Christ was constituted a servant and a Son by one single act. The same act which sent him into the world, and laid him so low, set the crown upon his head, and exalted him upon the throne of glory; but as these distinct parts of the divine will *unfold* separately, in the humiliation and exaltation of Christ, the consecrating act is spoken of as being connected, sometimes, with the one and sometimes with the other. Thus, in John x. 36. this holy consecrating act is connected, particularly, with his humiliation. *Say ye of him, whom the Father hath sanctified, and sent into the world, thou blasphemest; because I said, I am the Son of God?* And in Heb. i. 9. it is connected, especially, with his glory. *Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.*

Christ was first *sanctified* and sent into the world, whereby, in his obedience as a servant, he magnified the *law* and made it honorable; and he was then anointed, and divinely *rewarded*, with the *oil of joy and gladness*: so also, David was first proved as a servant, and being found faithful, he was established in the throne of the kingdom:—*I have found David my servant; with my holy oil have I anointed him.* And all this took place with David, according to the nature of the divine principle, in a covenant-way, as may be observed in the third verse of this Psalm.—*I have made a covenant with my chosen—I have sworn unto David my servant:—*Also verse 28. *My mercy will I keep for him for evermore, and my covenant shall stand fast with him:—*And again, verse 34. *My covenant will I not break, nor alter the thing that is gone out of my lips.* But so long and so deep were his trials and humiliations, that in his *agonies* he exclaimed, *Thou hast made void the covenant of thy servant; thou hast profaned his crown by casting it to the ground: My God, my God, why hast thou forsaken me.*

As therefore, the divine will in Christ unfolds in separate parts, according to the great distinction of a requirement and a reward, or of the law and the promise; of a *servant* in receiving the commandment, and a son in receiving the inheritance;—the reason is apparent, why the holy anointing is connected with his humiliation and exaltation distinctly; and, in the exhibition, is repeated: Thus in Psalm xcii, The Holy One saith, My

horn shalt thou exalt like the horn of an unicorn; I shall be anointed with fresh oil. He was once anointed in relation to the great work of redemption; in which, under every circumstance of trial and temptation, he was sent forth to labour as a servant; and having shewn the most perfect fidelity to the cause of truth; having proved that he *loved righteousness, and hated iniquity*, he is anointed *afresh* with the oil of joy and gladness.

In like manner, David was anointed twice; first by Samuel, which was followed with a scene of warfare and sufferings; but, acting as a servant, he was found faithful—through all the long and complicated scene, he was proved worthy of the kingdom—witness the confession of the men of Israel, 2 Sam. v. 2, *Also in time past, when Saul was king over us; thou wast he that leddest out and broughtest in Israel.* Wherefore, he was again anointed king in Hebron, which was followed generally with a scene of royal grandeur and felicity.

Agreeably to this distinction, which arises from the nature of the divine will, it may be observed, that the people of Christ receive from him a twofold application of the spirit; first, in regeneration, or in being subjected to the law of God; secondly, in being sealed and confirmed by the Holy Comforter: for unless we have the spirit of Christ, we are none of his, we cannot be the sons of God; but, says the apostle, *because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba Father*:—And again,

After that ye believed, ye were sealed with that holy spirit of promise. And the same is spoken of by Isaiah lxi. 3. To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. They who are in ashes in Zion, are the subjects of grace; the spirit of heaviness there, is a sanctifying spirit; and the promises are made to her mourners:—Blessed are they that mourn, for they shall be comforted; they shall have beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. This agrees with the beautiful description of the rising of the church from her low and deeply humbled state—Psalm lxxviii. 13. Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.

As the distinction of the law and the promise, forms two of the three great divisions of the word of God, which two respect the work of redemption, every thing in the work of grace, will be found to conform to such a view of the divine principle; hence, in the operations of the spirit, there exists the work of the law, and the comforting work;—the work of killing by the commandment, and of making alive by the promise;—and hence, Jesus Christ employed in the work of the ministry, Bonerges, *sons of thunder*; and Barnabas, *the son of consolation*; yea, Christ

Jesus the Lord, *who through the Eternal Spirit offered up himself*, was quickened by the same, and *liveth by the power of God*.

This will lead to an explanation of the remark of Christ upon the good work of the blessed Mary: *She is come*, said he, *aforehand to anoint my body to the burying*: and also, it will explain the distinction which appears in the scriptures relative to baptism; which is an emblem to signify the operations of the Spirit, viz. the baptism of *a burial*, which imports the service work of Christ, according to the law; and the baptism *by effusion*, which imports the ministration of the Spirit by Christ, according to the promise. Were the nature, the connection, and agreement of these things understood, there would not exist that disputing and schism among the people which, in this day of scattering and dispersion, is every where witnessed; and that painful, sinful and destructive scene of exhibiting one part of the work of grace in opposition to the other.

The great end of the law-work, which is to bring to submission and under subjection to the law of God, is ordinarily accomplished by the means of parental government; and it has frequently been observed, that when the gracious work takes place in this way, it is, in most instances, effected more insensibly; and the sword of the spirit performs the deep operation, with a much less tremendous shock, than when it is done by some other more extraordinary means.—It is a merciful providence towards people, to

be brought up from their childhood in the nurture and admonition of the Lord; for though such subjects of the work of grace, be not ordinarily, rent and torn by the earthquake, the tempest, the lightning and thunder of the law, as many others are; yet it is found, that the operations of the commandment and promise upon their minds and hearts, are as clearly distinguished by the effects and fruits produced in them; and they have usually as firmly adhered to the cause and interest of truth, as have those who have been brought in by the most sudden and surprising displays of divine power.

The divine unction is a *teaching*, it is *truth*, John ii. 27. It consists simply in the *doctrine of Christ*, and in a teaching to *abide in him*: but though it be so plain a matter as is the doctrine of Father and Son, the parental commandment, and the filial duty; yet this divinely taught truth is as hard, and, in some sense, infinitely harder to be understood by unhumbled, un sanctified souls, than it was for the Philistines to find out where lay Sampson's great strength.

Practical remarks are not digressions in an illustration of the divine theory; it is all calculated for practice. Mary's being employed in anointing Christ for his burial, accords with many instances given in the scriptures, of the agency of women in what relates to the *precept* of the divine will, and which may frequently be noticed in the Lord's house. The initiating of the Sons of Zion into the *secret* of their Nazariteship, has usually been the

good work of the Lord's hand-maids. Many a Mary has been successfully employed in the honorable and blessed work of training them to duty; of teaching them the holy art of service and suffering, of faith and patience; and in giving them, as it were, their *first* anointing with the oil of the sanctuary.

Thus David, in relation to this part of the divine will, considered himself the woman's son, Psalm lxxxvi. 16. *Give thy strength unto thy servant, and save the son of thine hand-maid.* Again, Psalm cxvi. *Oh, Lord, truly I am thy servant, I am thy servant, and the son of thy hand-maid:* And so, king Lemuel acknowledged, that he was trained to the fear of God, and taught to know his vows by his mother. *The words of king Lemuel, the prophecy that his mother taught him:* What, my son? and what, the son of my womb? and what, the son of my vows? But when Mary had come to the sepulchre, prepared to anoint the dear body of her Lord there, and met with him risen, and was about to embrace him, as often before she had held his blessed feet, it was refused, as it was not meet she should do this, whilst he had not ascended to his Father: for his *second anointing*, as it related to his *glory*, must be given in the *eternal embrace of his Father*.

By this anointing, in the first instance, the power of God is laid upon his elect people, to subject them to his law; to give them repentance, and to work faith in them; and in the second, they are invested with the prerogatives, empowered with the gifts, and

made partakers of the inheritance of the kingdom of God, as saith the Evangelist, *But as many as received him, to them gave he power to become the Sons of God, even to them that believed on his name.* John i. 12.—And again, *But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given, because that Jesus was not yet glorified.* John vii. 39.—*For the law was given by Moses, but grace and truth came by Jesus Christ: And the church, to which Moses ministered, is therefore characterized as a woman:—And she being with child, cried, travelling in birth, and pained to be delivered—and she brought forth a man-child; and the remnant of her seed are also characterized as being men.* Rev. xii.

Facts may be so great as to overflow and swallow up the created mind; yet they may be investigated, they can be known; and thus, says the apostle, *That ye being rooted and grounded in love; may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge.* Eph. iii. And when we trace up this grace to its eternal source, it is found to exist in a matter of fact; in the view of which, with wonder and adoration, *all saints* may contemplate, may I be allowed to say, *comprehend*, the *breadth*, and *length*, and *depth*, and *height* of the love of God; and, by which, they may measure the *breadth* and *length* of eternity; take the foundations of the greatest deep, and the highest altitudes of heaven.

God, the Father, the Son, and the Holy Ghost, is thus glorified by one act; which is the same that glorifies his people.—In this anointing, the inaugurator is made *Father*, and is glorified by the riches of his gift; the inaugurated is made *Lord and Christ*, and is glorified by being set upon the holy hill of Zion; and the oil, the consecrating agent, receives the sacred name of *Holy Ghost*, and is also glorified by being poured so abundantly upon the Holy One, and by his power in the dispensation of Christ. And by the same anointing of the glorious Head, his church is created, his body is formed; receives its name of *the church, his body, &c.* and is also glorified by being perfected therewith in *the knowledge of Christ*, and *filled with all the fullness of God*.—This, all this, we may understand and enjoy, whilst unceasingly we are constrained to cry, O the depth! O the unsearchable riches!

6. *There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one*, 1 John v. 7.—This record undoubtedly relates to the divine principle: and it being considered in this view, affords not merely a proof of the existence of a matter of record, in which three persons are acting together, and are one; but also, it affords an illustration of the distinct parts of the divine will, and of the particular part which each person of the Trinity bears in the great and solemn transaction.

The record is borne in heaven by the Father, the Word, and the Holy Ghost.—The

Father beareth it by constituting the Lord Christ, in that covenant of his, which, in effect, exhibits him as the foundation and head of all worlds: This is done by his bringing him into *the world*, and saying, *Let all the ange's, or servants of God worship him*; particularly, this is done in the world of nature by declaring him to be the *Beginning*—in the world of grace, declaring him to be the *angel, or servant whom he will uphold*, because *his name is in him*—and in the world of glory, saying, *This is my beloved Son in whom I am well pleased, hear ye him*:—The Word beareth it in that free consent of Christ to the divine covenant or will, which, in effect, manifesteth the commandment, eternal life or glory of the Father—This is done by his performing the covenant work, and receiving the promised reward:—And the Holy Ghost beareth it by being the agent in consecrating Christ to the divine altar, and in being given unto him as the Holy Spirit of promise, which, in effect, bare him through his most arduous work as a servant, and rewardeth and glorifieth him as the Son of God—This is done by his *descending and remaining upon him*, and operating under him.

Some have objected against the authority of this text, and would consider it as an interpolation in the scriptures, as it is not found in some copies of the New Testament; but it is useless to make this objection, whilst the declaration is found to be in such perfect agreement with the whole body of the word of God, and the facts set forth are seen to be

true.—A matter of record is plainly one of those transactions between parties, the nature of which, as we have fully illustrated, necessarily supposes a Trinity: and certainly the parties concerned in such a matter, may be one in will.—It is said of a man and his wife, that for the cause of marriage, *they twain* shall be *one flesh*; this, doubtless, may be understood: Again, it is said, that *he* that is joined unto the *Lord* is *one Spirit*, i. e. he is one with the Lord; the meaning of this is plain: And here, it is said, that *these three are one*; the sense of which is equally obvious. It is a known fact, that the Father, the Word, and the Holy Ghost, do *bear record* to the truth of Christ; it is known, also, that this is the matter of the divine will, and that *these three are one* in this great concern. Therefore, whether the text be an interpolation or not, we know it is the truth.

And there are three that bear witness in earth, the Spirit, the Water, and the Blood: and these three agree in one. 1 John v. 8. It will be observed, that this witnessing in earth is merely the effect, or unfolding of the divine principle, or record in heaven; and is the theory we have already contemplated.—Different views are offered of the same subject, in order to render it more familiar.

This witnessing in earth, which comprehends the whole divine exhibition, agrees in one, i. e. the Spirit, the Water, and the Blood, which are the expressions of the divine will, in the three states of the creation; agree in witnessing, or proving, that the re-

cord of God is true.—Those divine names, which, as recording the truth of Christ in heaven, or these as witnessing it in earth, are set up in the scriptures, for our way-marks in exploring the heights and depths of the wisdom and knowledge of God.

And, whatever view we take of the subject, it will appear, that the discovery of the Trinity is as necessarily included in the discovery of the Divine Being, as the knowledge of light and heat is included in seeing and feeling the sun. This is the principle of divine knowledge; from this source is all we know, and all that can be known; and, doubtless, all that does exist of divine truth.—But the source is ample, for the record is full; there are *three* that bear it in heaven, and *three* that witness it in earth. From the beginning it was inscribed in the natural world throughout.—Long since it was fully witnessed in the world of grace; and now, at length, it is borne up on *the ground and pillar* of the world of glory. The true doctrine of the Trinity is established by the testimony of every revelation from heaven, and of every work of creation and providence discoverable on earth.

The opinion which, with so much assurance, has been every where propagated, that the Trinity in the Godhead, and mode of divine existence, is a *mystery*, or inexplicable *invisibilty* of God, which is not capable of being described, explained, and illustrated; as are other divine subjects, is taking away from men the *key* of knowledge, and leaving their minds locked up in darkness, ignorance,

and delusion.—This divine doctrine is great and wonderful, as every thing else respecting God; and, being the principle of all divine things, it is *most* great and wonderful. In this sense the Trinity, or the relation of Father, Son, and Holy Ghost, is *indeed* a mystery; but in no other sense.

The divine principle, or this matter of record in heaven, is the high source of divinity; and the Father bearing it, (by bearing it, I mean acting in it,) is the divinity of the Father; the Word, or covenant-subject, bearing it, is the divinity of the Word; and the Holy Spirit of Promise bearing it, is the divinity of the Holy Ghost.

Respecting the divinity of Christ particularly, it will be observed, that this, with the doctrine of the Trinity, is of course demonstrated in the Divine Theory; it is as necessarily and apparently included in its principle, and evidenced in every unfolding operation, as light and heat are included in the sun, and conveyed in his beams.

Our Lord said, *I and my Father are one.* John x. 30. this he explained by saying,—*The Father is in me, and I in him,* verse 38. the meaning of which he clearly explained to be this, That the Father was in him by his *commandment* and *blessing*; and that he was in the Father by *obedience* to his will and *power*, as his *beloved Son*: this will appear plain by examining the whole passage—*If I do not the works of my Father, believe me not,* ver. 37. i. e. believe not that *I and my Father are one*; which had just before been asserted.—

But if I do, though ye believe not me, believe the works: that ye may know and believe that the Father is in me, and I in him.—Here our Lord cited the *facts* of his obedience and power, to prove that he and his Father were one; or, that the Father was in him, and he in the Father. But if this union, as some have supposed, be some mysterious thing, peculiar to the Divine Being, how is it known to exist by Christ's doing the works of his Father? It is often asserted, in the face of the text, that the truth of the divine personal union can only be known to us by the declarations of it which are made in the scriptures. But our Lord said, that it might be known also by the works which he did. Here is a plain contradiction between Jesus Christ and not a few modern teachers.—In the other passage, John xiv. where our Lord, in his reply to Philip, used the same manner of expression; the argument is the same as here in his reply to the Jews: *Believest thou not, that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself: but the Father, that dwelleth in me, he doth the works. Believe me that I am in the Father, and the Father in me? or else believe me for the very work's sake.*—It appears, therefore, that there is no mystery in the Father's being in the Son, and the Son in the Father; it is a plain matter, otherwise than as the glorious truth is obscured by false doctrine.

According to this Theory, the Father, the Word, and the Holy Ghost, are inseparably one; for neither of them can be conceived

so exist out of that transaction which, in the sense in view, constitutes them one. In each of the illustrations given, if the transaction itself is supposed not to be, nothing of this nature can remain in perception: or, if either party is supposed to be wanting, the whole view subsides in the mind. For instance, in the view of a covenant, let the fact be objected, and the whole matter is set aside; or suppose either the covenant-maker, the subject, or the interest not to be, and the whole in the same manner is affected.— So it appears demonstrably, that the Father, the Word, and the Holy Ghost, are one in nature, and inseparable in existence and being.

Whoever truly contemplates this subject, will perceive that the characters of the Father and the Son necessarily involve each other, and coexist—that the Father is necessarily in the Son and the Son in the Father. In the nature of things, without a child there is no parent—the Son as necessarily gives the character and name of the Father, as the Father makes or constitutes the Son; and we can know the Father only by knowing the Son; and knowing the Son, we must know the Father. They are characters neither of which can pre exist; but which necessarily exist together, and constitute each other, as do the characters of husband and wife.

This observation, made in contemplating the nature of the divine principle, is fully confirmed by the scriptures of truth. *No man knoweth the Son but the Father, neither*

knoweth any man the Father, save the Son; and he to whomsoever the Son will reveal him. Matt. xi. 27. *He that hath seen me hath seen the Father. Believe me that I am in the Father, and the Father in me? or else believe me for the very work's sake.* John xiv. 9—11. By which, doubtless, should be understood, not merely his miracles, but the whole work in which he declared the Father. For the truth that the Son is in the Father, and the Father in the Son, we have the testimony of both the Word and the actual exhibition—we may believe this doctrine on the credit of the scriptures reporting the fact; and we may believe it upon the evidence of the very fact exhibited to our eyes.

The Father, is Christ's word or expression—the name is given by him—*He shall cry unto me, thou art my Father.* Psal. lxxxix. 26.—And the word Son, is the expression of the Father—he gives his name—*His name shall be sonned, or called Son.* Psal. lxxii. 17. Or, as we have the desires and expressions of each one in connection. Psal. lxxxix. 26, 27. *He shall cry unto me, thou art my Father; also I will make him my first-born.* The character and work of Christ is fully expressed in his crying Abba, Father;—and the character and work of the Father is wholly comprised in his *sonning*, or making Christ his first-born;—and the character and work of the Holy Ghost is also comprised in the same idea. The eulogizing * of the Son

* ἑυλογῶντες. Psalm lxxii. 17. Septuagint.

is the spirit of the Father; and crying Abba Father, is the spirit of the Son;—the Holy Ghost is therefore the spirit of the Father and of the Son. The Trinity and Unity of the Godhead is most clearly demonstrable. It appears by the matter of fact offered in the divine will, that the Father, the Son, and the Holy Ghost, are inseparable in existence; one God, the same in substance; for that will, *commandment and blessing*, in which they are one, is the divine substance; and, therefore, as acting together, primarily and essentially, in that will, they are *equal in power and in glory*.

And as the divine principle, will, or record is eternal, each person acting in it, or bearing it, is necessarily eternal. In the display of the divine principle, however, the characters of the Father, the Son, and the Holy Ghost, do necessarily bear the date of time, and appear in an order:—Here there is a day of the exhibition of the Son, and therefore a day of the manifestation of the Father; and also, there is here a day of the shedding forth of the *Holy Ghost*, which is the day of God's *power*.

The idea entertained by some, of the existence of a Father before the Son; is evidently the imagination of the existence of some being before the Godhead, or the Alpha, the First and Beginning; or before that discoverable Divine Being, whose existence can be conceived of only as a Trinity.

It is essentially requisite to the nature and existence of a first principle, that it be self-

dependent: and whatever is self-dependent must be a first principle; but the divine will is acknowledged to be such. How grossly absurd is it, therefore, to conceive and talk of something's existing, upon which this acknowledged self-dependent principle is supposed to depend, besides itself?

But as we know that this principle, the divine purpose or will, is itself eternal, and bears *all* the divine characters; we shall leave the supposition of any pre-existing being or thing to the fancy of dreamers.—The eternity of God's purpose is unfolded in the Divine Theory; and the subject of this eternity will fully satisfy the children of wisdom; but the gazing empty eyes of the fool will not be satisfied with roving to the utmost limits of the universe.

An objection may arise to our considering a *principle*, of the voluntary nature, as the Divine Being.—But God is a Spirit; and what other idea may be formed of a spirit, than that of a voluntary principle? A good spirit is a good principle, and an evil spirit an evil principle.—And, why should it be thought objectionable that mere principle, of a voluntary nature, should be defined as an active rational being—May we entertain any other idea of a good spirit than that of a voluntary harmonious principle, and of an evil spirit but the contrary? The scriptures teach that God is light, truth, love, &c. which is merely the idea of good principle; and that the Devil is the opposite; false principle, darkness, error, enmity, &c.—The apostle

John saith, *Believe not every Spirit, but try the Spirits, whether they are of God. Hereby know ye the Spirit of God. Every Spirit that confesseth Jesus Christ in the flesh is come, is of God. And every Spirit that confesseth not Jesus Christ in the flesh is come, is not of God; and this is that of Antichrist.*—Here, by spirit, is certainly meant principle:—And of the Word of Life, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled; which is so evidently the principle we have illustrated as a covenant, a record, &c. he saith, *This is the true God, and eternal life.*

But there is another view of the divine subject, which it may be necessary farther to illustrate, in order to shew the argument of the Theory; which is, that the truth of Christ is all and in all; all essentially and all declaratively. The divine principle has been stated and illustrated as being of the nature of a covenant transaction, or a matter of record between parties; and it has been shewn, that the idea of the divinity of the Father, of the Word, and of the Holy Ghost consists in their being immediately concerned, and their acting together in this eternal compact. It has been shewn, moreover, that the matter transacted, or what was so done, was the institution of a Christ, or the setting up of one as the foundation and head of the world; so; that in the truth imported by this name, Christ Jesus the Lord, is comprised the whole body of divinity, and in him *all fullness dwells.*

Here, in the parts essentially acted in the compact concerning this institution of the Lord Christ, we view the divinity of the Father, and of the Word, and of the Holy Ghost: Here we are directed, as to the eternal source of all, by the *declarative divinity* of the heaven and the earth, the scriptures, ordinances, angels and saints; all which consists in their witnessing this truth.—Here we contemplate that all efficient action and fact, which in effect framed the worlds: And here we behold not only the mere efficient cause, but also the virtual foundation and head, the *life* and the *light* of the world.

The divine record relates wholly to the truth which is in Christ Jesus: *This is the record, that God hath given to us eternal life: and this life is in his Son.*—The Father and the Holy Ghost bear record to Christ; but the Word beareth record of himself; *I am the way, and the truth, and the life.* John xiv. 6.—Here then we must look alone for essential divinity: Here is the discoverable Divine Being; the *Source* of light and life, and of every divine manifestation: Here we are directed to discover that fact, the report of which carries in it every manifestation, or revelation of God. And what do we discover here? The Foundation and Head of all worlds, viz. a *Christ*:—Christ the Beginning of the creation, the Angel-Christ, and Christ Jesus.—Verily, and indeed, a foundation and head; a Christ in virtue and strength, in life and glory; *Which in his times he shall shew, who is the blessed and only Potentate; the King*

of Kings, and Lord of Lords.—And which glorious truth was the good confession he witnessed before Pontius Pilate.

The *word*, or will of God in the *beginning* was the divinity exhibited in the creation: the *name* or will of God in the *angel* was the divinity unfolded in all the exhibition in that character; and the *Word* being made flesh, and dwelling among us, as Christ the *Son*, fully displayed the divine will, and is the divinity of the gospel.—As, therefore, Christ brought into the world, is the Divine Being *all expressed*—*God manifest*; it follows, that all divinity is in him essentially:—*all the fullness of the Godhead bodily*. It appears, therefore, that the doctrine of Christ is our principle, and our argument; our alpha and our omega, our first and our last, our beginning and our conclusion.

The distinction noticed, between the evidence of the testimony of divine truth, and of the actual exhibition, is of the same nature as the distinction between the light of the scriptures, and of reason.—When we speak of the light of nature, or of reason, it should be distinguished from mere intellect, and also from opinion. I have observed that people often mean by reason their belief or opinion, and when they say, that certain things do or do not comport with their reason, no more is meant, than the agreement or disagreement of those things with their adopted belief or opinion. But, though the opinions of men may be very different, and very absurd, reason must be every where one and the same

consistent thing, viz. the *reason of things*; which being discovered by the intellect, forms the truth and rationality of the mind.

The true idea of reason is far from being something which necessarily subsists in the human mind; I mean in a fallen state; for without the knowledge of Christ, who is wisdom and knowledge, man is the most irrational being: it is the rationality of all God's works, which undoubtedly has its origin in the divine principle.

We know that all reasoning, or logic, is a triple ratio, and may be simply comprised in a *proposition*, a *subject* or *mediate*, and a *result* or *conclusion*:—This, certainly, bears a striking analogy to the distinct parts of the divine will, as illustrated in the Theory.—The same thing is observed of mathematical demonstrations, of the harmony of sounds,*

* “ So refined and mysterious is the effect of musical concord, that some learned artists have discovered in it *an image* of the Supreme Source of all order and harmony.—A writer of the last (17th) century, (Mr. Symson,) who composed a valuable Treatise upon Music, has the following observation:—*When I farther consider that three sounds, placed by the interval of a third one above another, do constitute one entire harmony, which governs and comprises all the sounds which, by art or imagination, can, at once, be joined together in musical concordance; this I cannot but think a significant emblem of that supreme and incomprehensible THREE in ONE, governing, comprising, and disposing the whole machine of the world, with all its including parts, in a most perfect and stupendous harmony.*

“ This physical Trinity, as an absolute fact in music, must be evident to every beginner in the science; and it is a Trinity in Unity; but it is a mirror in which many eyes will discern no image: With me it is a matter of small concern, how an allusion would be relished by a Middleton, a Bayle, or a Voltaire, whose minds were poisoned by a disaffection

and of numberless movements and associations in the natural, moral, and divine worlds, which have often been considered, as strongly corroborating the doctrine of a Trinity in relation to the great First Cause.—This reason constitutes our Theory. The Divine Being is a *rational* being; and his works, which are designed to manifest his eternal power and Godhead, must be rational works, and such most apparently they are; and the discovery of the truth of the Divine Being in his works or in his word, is all the reason that exists in the mind; and a man has no more reason than he has knowledge of God.—That is a truly enlightened and rational man, who may say of the *perfect* will of God, *This is my reason*; and who embraces and holds what agrees with this, as agreeing with his reason, and no more.

“to truth. Certain it is, whatever use we may make of the principle, that the compass of all harmony can afford us no more than three sounds in concord, however they may be multiplied by repetitions; and that if they are perfectly in tune, they constitute one sound, which an unpractised ear would find it extremely difficult to decompose.—In the harmonies, we have them included within the system of a single note; and in the *axial* consonance, two concordant notes will generate a third to complete the triplicity of the harmony. So apposite is this picture when compared with the original, that I should be sorry to take the resemblance for the work of chance. And where is the wonder, if nature and revelation, which have the same author, should speak the same language? It would rather be wonderful if they did not.

“If Mr Symson’s allusion is just, and founded in the nature of things, it teaches us this important truth, that when the praises of the Creator are offered up by the church, with sounds of harmony, we pay our tribute to him in *that coin* which bears his *image* and *superscription*; and thus we render unto God *that which is properly his own*.”

And it is not strange, that the attempts of men to reason together, or to come together by reasoning, as they call it—laborious, multiplied, and long continued attempts—when the principle and theory of reason is not acknowledged, not only prove fruitless, but prove controversies, widening the differences, exciting hatreds, and often ending in war.—This, however, is strange indeed, that these reasoners and disputers never get discouraged, suspect their false ground, and give over their fruitless and criminal attempts!

The scriptures are considered as the history and revelation of facts, attested by every possible authority; but reason distinguished from revelation, is considered as the evidence resulting from the consistency, agreement, and harmony of the facts themselves.—The scriptures inform us that God, Aleim, made the world, and the works of creation declare plainly the same thing. The scriptures teach that God exercises a care and government over his works; and the events of Providence clearly manifest the same truth; and the scriptures witness that the Father and Son are one—that the Son is in the Father, and the Father in him; which is the great gospel doctrine; and the works of filial obedience, and the power which accompanied the Lord Jesus Christ in the world, and which still attends his doctrine, fully prove their testimony. So that, according to the words of Christ, we may believe either the declarations of divine truth, or the facts themselves, which are thereby attested. *Believe me that I am in the Fa-*

ther, and the Father in me? or else believe me for the very work's sake.

A stranger, visiting at Salem, is told by his friend, that the town is almost encircled by two rivers, or arms of the sea; one extending on the north side, the other on the south. He believes his friend; but he may go out and survey the situation of the town, and believe his own eyes.—A man may believe the scriptures of divine truth, and rationally exercise his mind in their divinity; and he is criminal if he does not; but he may also survey the operation of divine truth, exercise his mind in, and give credit to the divinity of the work itself; and if he does not do this, he is no less criminal.

Inferences from facts have generally been considered as being within the province of reason; and, doubtless, in many instances; one fact may be clearly inferred from another; but, on this ground, there is more room for conjecture and doubt. I consider this tract as hazardous, and shall attempt it with caution. The reader is already apprized that the demonstration of the Divine Theory consists in the divine operation; and that our illustrations will be chiefly made, by bringing into view the works of God as they are known to us by the scriptures, and what we see and experience.

THE
DIVINE THEORY.

PART I.

THE BEGINNING:

ILLUSTRATING THE TRUTH OF CHRIST AS BEING THE
HEAD OF THE CREATION.



CHAPTER I.

OF ETERNAL THINGS.

Section 1. *The Pre-existence, and essential
Glory of Christ.*

1. CHRIST is from everlasting.

The eternity of Christ is included in what has been shewn of his divinity, or of his bearing an essential part in the matter of the divine will; but the truth of his eternal existence is so important to the argument before us, that I wish to bring it particularly into view.

According to the Theory, the divine *eternal* principle exists in a matter of voluntary action, or, in a will or purpose with its efficient action. A dormant purpose is not the purpose of God. The divine will cannot be conceived to exist, but as expanding or operating; which primary operation, as already shewn, constituted the Beginning, the pre-

existent Christ. He is, therefore, as necessarily eternal as is the purpose of God.

To this agree the scriptures: *I (Wisdom,) was set up from everlasting, in the beginning,* Prov. viii. 23.—Christ, the *beginning*, was, therefore, from everlasting. He is called, *The everlasting Father*, Isaiah ix. 6.—And again, *Thou, O Lord, art our Father, our Redeemer, thy name is from everlasting,* Isaiah lxiii. 16.—*But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, to be ruler in Israel,* whose goings forth have been from of old, from everlasting, Mic. v. 2.—*According to the eternal purpose, which he purposed in Christ,* Eph. iii. 11.—As the divine purpose was purposed *in* Christ, he must have been as ancient and *eternal* as the purpose or will of God.—*And he is before all things, and by him all things consist,* Col. i. 17.

2. There exists an eternal heaven:

The view we have taken of the divine will, as of a principle expanding and operating, implies necessarily a pre-existent and eternal state of elevation and glory: And thus, the inauguration, or setting up of Christ, implies a throne and kingdom; and as this work is essential to the divine principle, such a kingdom, power and glory, must have been co-existent with the divine will. Moreover, this eternal truth of Christ implies, that the heaven of God exists in fact, and has a real form; and that, according to the divine will, it consists of parts, and is a frame of things, such as may be represented by a building, an house,

or a city; the whole of which is included in that interest, called *eternal life*, which was given to us in Christ Jesus before the world was.

And as this glory was given to Christ for us, and actually received by him before the world began, the Giver was elevated or glorified thereby, and the Receiver was elevated or glorified therein; and the premises and goods thus bestowed and received, *shone out* like a glorious house opened for use, or like a treasure taken in inventory.—Hence, the name of *the God of Glory, the Lord of Glory, and the King of Glory*.

To this also agree the scriptures. Abraham *looked for a city which hath foundations, whose builder and maker is God*. By this city being so described and distinguished, as having *foundations*, nothing less than its eternal nature can be imported; and by its *builder and maker* being God, it is expressed to be his work, in a higher, and altogether different sense, from that of his being the builder and maker of all things which are temporal, and which will be changed and pass away.

Our Lord said, *What and if ye shall see the Son of Man ascend up where he was before?* John vi. 62.—This place to which our Lord ascended, where he was before he came into the world, must be eternal; and so it is described in the Psalms, *Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of Glory shall come in.—Who is the King of Glory? The Lord strong and mighty—the Lord mighty in battle.—Lift*

up your heads, O ye gates, even lift them up, ye everlasting doors, and the King of Glory shall come in.—Who is the King of Glory? The Lord of Hosts, he is the King of Glory.

We know, saith the Apostle, *that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.* This, undoubtedly, was the great original of the pattern which the Lord shewed Moses in the mount; and it is here spoken of as the property of believers, for it was given to them in Christ Jesus. —We have a building of God; an house not made with hands, eternal in the heavens.

John saw the *great city, the holy Jerusalem, descending out of heaven from God, having the glory of God.* Essential, eternal glory is here evidently intended; for by its having the glory of God, this city is described and distinguished from all such other things as are merely declarative of the glory of God: and to express the same thing, it is said, that *the glory of God did lighten it*, in distinction from the light of the sun, and the moon, and all created light.—This is called *the tabernacle of God*, Rev. xxi. 3, and must be the same which is called *a building of God, not made with hands, eternal in the heavens; and the high and holy place, where the Most High dwelleth.*

God is said to dwell in *light*, which no man in a mortal state can approach unto; and the saints gone to God, are distinguished from those in the body, and called *saints in light*: We understand, however, by God's dwelling

in light, no more than his dwelling in heaven; and by the departed saints being in light, no more is understood than that they are gone to God in heaven. But, that light and glory in which God dwells, and which renders him invisible and inaccessible, must be in its nature eternal.

What other than immortal glory could be that throne, seen by the elders of Israel, when they went up with Moses into the mount of God; which they described to be, *as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness?* Or that seen by Isaiah, upon which the Lord was sitting, *high and lifted up?*

What but essential, eternal glory, was that adorable vision, opened to Ezekiel, of the living creatures, the wheels, and the firmament and throne; the description of which he calls *the likeness of the glory of God*; and at the sight of which he fell upon his face? Or that of Daniel, of the throne on which the Ancient of Days did sit; which he describes to be *as the fiery flame, and his wheels burning fire?* What was that *bright* cloud which overshadowed the disciples in the mount of transfiguration, and the brightness which they then saw upon the countenance and raiment of the Lord? The evangelist says, *behold, a voice out of the cloud, which said, this is my beloved Son in whom I am well pleased; hear ye him*; but Peter, relating the same glorious scene, says, *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. This cloud then was Heaven; excellent Glory; glory uncreated, transcendent and divine.

And what, also, was that *great white throne*, which John saw, upon which was seated the judge of all? That this throne belongs essentially to the word of God, and is of the eternal substance, is evident; for, whilst the earth and heaven were seen to flee away, and there was found no place for them; *this stands, and supports still the administration of eternal judgment.*

The inheritance of the saints in light is called an *eternal inheritance*: and Paul says to the Corinthians, we strive for an *incorruptable crown*; and again, to Timothy, *Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day: and not to me only, but unto all them that love his appearing.*—James says, *Blessed is the man that endureth temptation: for when he is tried he shall receive a crown of life, which the Lord hath promised to them that love him: and Peter styles it a crown of glory that fadeth not away.* This is that eternal interest, so often called *a kingdom and city*, which is prepared for the faithful, and was given to them in Christ Jesus before the world was: on which account they are called *blessed of the Father*, and *God is not ashamed to be called their God.* These, surely, are eternal things.

Wherefore, saith the Apostle, *We look not at the things which are seen, but at the things which are unseen: for the things which are seen are temporal; but the things which are not seen are eternal.*

3. The eternal Heaven consists of distinct parts.

As the Heaven of God exists in the eternal operation of the divine principle: according to theory, it must be conceived of as being a world, and to have a frame and real form, according to the nature of the divine will; all which glory is contained in the essential word of God.

And to this, again, agree the scriptures. The pattern shewed in the mount, had distinct parts, and was a certain form and frame, according to which Moses was commanded to make all things in his divine economy: which, as we have noticed, was a pattern of heavenly and eternal things; those things, therefore, must themselves have distinct parts, and be a most glorious form and frame of eternal workmanship. This pattern, upon a great scale, was threefold, and shewed three distinct parts; and the same device unfolded in numberless views of the whole wonderful structure.

The glory of the God of Israel, which the elders with Moses saw in the mount Horeb, is in like manner described as with a form, and as having the same distinct parts and threefold glory: first, a *glory* like as to a ground; or, *as it were a paved work of a sapphire stone*; secondly, a *glory* in likeness as to an expanse;

or, as it were the body of Heaven in his clearness : and thirdly, a glory that was above and filled all.

The word of the Lord came *expressly* unto Ezekiel, in the vision he saw by the river Chebar ; and the description he gives of it bears the same impression and likeness ; it had a form, and the same distinct parts and threefold glory : the view here given of the cherubim, wheels, &c. whose running and returning, emitted glory the most powerful, like a flash of lightning ; is wonderfully expressive of that part of the divine will exhibited in the service work of our Lord Jesus Christ : And *that*, given of the Spirit, in obedience to which the living creatures and wheels went, and the voice from the firmament that was over them, when they *stood*, or had done the work they were sent to do, accords, exactly, with the will of the Father, which sent forth Christ into the world, and which announced him as his *beloved Son* ; and also, the view which we have, as of a throne, and of one in appearance as a man above upon it, agrees perfectly with the state of Christ's exaltation.

It will be understood, that I only hint at the truth contained in these visions ; they are views of a whole world, and each one contains a full system. In this of Ezekiel there was a *fire*, or a glory *infolding itself*, and a *wheel in the middle of a wheel*. But it may be seen that ever appearance shewed the same device, and that the whole is comprised in the divine principle, or will of God, contained in the doctrine of Christ.

Daniel, also, describes this essential glory of God, distinctly, and as being threefold:—First, his *garment was white as snow, and the hair of his head like the pure wool.*—It is observed, that the disciples allude to this description, in speaking of the glory of Christ in the mount of transfiguration, that *his raiment became shining, exceeding white as snow; so as no fuller on earth can white them: Secondly, his throne was like the fiery flame: and, thirdly, his wheels as burning fire.*—The order of the description here is reversed. It appears, therefore, both from the divine theory, and the testimony of the scriptures, that in our heavenly *Father's house are many mansions.*

4. The heaven of God is a realm and dominion.

The institution of Christ, or the setting up of a king, implies a throne and kingdom; and as, according to theory, the Lord Christ was set up from everlasting, we are led to contemplate a realm and government of *eternal* glory.

And to this, moreover, agree the scriptures: *From everlasting to everlasting, thou art God,* Psalm xc.—God is a name of authority, and implies the exercise of power and government. *Thy throne is established of old: thou art from everlasting,* Psalm xciii. i. e. he is king from everlasting.—*Whose kingdom is an everlasting kingdom,* Daniel vii. 27.

That eminent divine, Dr. Thomas Goodwin, remarking upon the word *potentate*, in the Doxology, 1 Tim. vi. 15, observed, that

it referred not only to the dominion of the Lord over all created things, but also to a kingdom *seated in himself*, and to an exercise of power and sovereignty in *his own eternal purpose*.

This kingdom is set out in the scriptures by a throne; *justice and judgment are the habitation of thy throne*, Psalm lxxxix. ver. 14: by a guard, *Who is strong like unto thy faithfulness round about thee?* ver. 8: by mace-bearers, *Honor and majesty are before him*, Psalm xcvi. and by harbingers, and commissioners; *Mercy and truth shall go before thy face*, Psalm lxxxix. 14. *He shall send from heaven, Whom shall he send? God shall send forth his mercy and his truth*, Psalm lvii.—Creatures might fail; but if mercy and truth—*his mercy and his truth* be employed to dispatch the business of his promises and threatenings, and to accomplish all his pleasure, they will do it thoroughly.—*The Lord reigneth, he is clothed with majesty*, Psalm xciii. 1.—Majesty is his eternal robe. His kingdom began from everlasting: he reigned within himself from eternity: Then it was, that by one *almighty act*, he *clothed* himself with majesty, and *covered* himself with light; and was *exalted and glorified* in his own strength.

It has often been noticed in the scriptures; how remarkably the word *heaven* is joined with the appropriate use of the name *Father*; as though this glory of God in heaven, and this his relation to his people in Christ, subsisted together, and were inseparable. I will only instance from Mauth. *And glorify your*

Father which is in heaven, v. 16. That ye may be the children of your Father which is in heaven, ver. 45. Be ye therefore perfect, even as your Father which is in heaven is perfect, ver. 48.—Our Father which art in heaven, vi. 9. How much more shall your Father which is in heaven give good things? vii. 11. But he that doth the will of my Father which is in heaven, ver. 21. Him will I confess also before my Father which is in heaven, x. 32. Him will I also deny before my Father which is in heaven, ver. 33.—Flesh and blood hath not revealed it unto thee, but my Father which is in heaven, xvi. 17. Their angels do always behold the face of my Father which is in heaven, xviii. 10.—It shall be done for them of my Father which is in heaven, ver. 19.—For one is your Father which is in heaven, xxiii. 9.—Your heavenly Father will also forgive you, vi. 14.—Yet your heavenly Father feedeth them, ver. 26.—Your heavenly Father knoweth that ye have need of all these things, ver. 32.—Every plant which my heavenly Father hath not planted shall be rooted up, xv. 13.—So likewise shall my heavenly Father do also unto you, xviii. 35. And, according to the divine theory, it appears that the eternal glory of God, even his own heaven, and his relation to a throne and dominion there, exists in that same transaction, which constitutes his relation of Father and God, both to Jesus Christ and to his people.

The same observation may be made, respecting the appropriate or covenant use of the name God; that it is never so used but in connexion with heaven, and eternal things,

The first time that the word God was used with a relative, was in the covenant of promise to Abraham, which included the eternal interest; and it was then used in the future tense, *I will be their God*; but when Abraham, Isaac, and Jacob were gone to heaven, the name was used relatively in the present tense, as at the burning bush, *I am the God of Abraham, &c.*—The first time that the name of God is used with a relative, in the present tense, is in his word to Jacob, Gen. xxxi. 14. *I am the God of Bethel, where thou anointedst the pillar: but, this was none other but the house of God, and the gate of heaven.* And very frequently he is called *the God of heaven*, in order to express his covenant relation to his people.—And the first time this great name was used, in this manner, in relation to the people of Israel, was, when the Lord appeared to deliver them from their bondage in Egypt, and to set their faces towards the land of promise; and after they had passed the Red Sea, it is observed, that Moses, in this respect, much changed his style, and seldom wrote the glorious name, but with some appropriating word; and as they drew nearer and nearer to this type of the heavenly world, his manner of writing the name of the Lord *our God*, and of adding its relatives, became still more and more remarkable.

In like manner, our Lord Jesus Christ, as soon as he had called his disciples, and separated them from the world, began to teach them to say, *Our Father*, &c. but it is observed, that this peculiar style, became more fa-

miliar and impressivè toward the closing scene; especially in his last discourse to them at the supper.

It is not recorded that our Lord used the word *my God*, but twice; once whilst hanging upon the cross; and again, addressing Mary, when about to ascend into heaven, he said, *Go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God*—And wherever, in the New Testament, we have nearer views of the heavenly glory, the appropriate use of this name becomes more familiar, and its relatives more frequent; as in Rev. iii. 21. *Him that overcometh will I make a Pillar in the Temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.*

Claude, remarking upon the preface of the Lord's Prayer, *Our Father which art in heaven*, said, that God is *elevated above all things, by being made our Father*. (Trite de la justification.) This was a bold expression, but it agrees with the truth,

Section 2. THE FORM OF GOD.

That Christ was set up from everlasting, and possessed a realm of Glory: wherein he exercised a sovereignty and dominion over things which are eternal; shews that he had,

agreeable to the nature of the divine will, a real form ; one, the most glorious, and as distinct and capable of being defined, as that of the sun, or of any object within the sphere of our contemplation. This has the support of the scriptures.

Christ, who is the image of God, 2 Cor. iv. 4. Who being in the form of God, thought it not robbery to be equal with God : But made himself of no reputation, and took upon him the form of a servant, Philip, ii. 6, 7. Who is the image of the invisible God, Col. i. 15. Who being the brightness of his glory, and the express image of his person, Heb. i. 3. Man is said to be made in the image, and after the likeness of God, which implies that there is an image and form of God. Nebuchadnezzar said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt, and the form of the fourth is like the Son of God.

In the installation of Christ in heaven, which divine action is included essentially in the divine principle, the whole matter of the divine will existed in fact : in this eternal transaction, the Lord Christ presented himself before the Father, with his full consent to the parental authority ; saying, *Lo, I come to do thy will, O God :* and also he was received in the full expression of the parental love, and was set up as a Son, in all the power and high authority of that kingdom : and being thus *in the form of God ;* which is that form of eternal glory contemplated in the divine will ; and thus bearing the state of the everlasting Father ; he thought it not robbery to

be equal with God: Hence he is called *the mighty God*, and *the everlasting Father*, *Isai. ix. 6.* As according to the Divine Theory, the Son from everlasting was put into the possession of the eternal throne and kingdom of God the Father; we may see the grounds of its being said of him, *Heb. i. 8. Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom.*

For the same reason, also, both the Father and the Son appear to be called *Ancient of Days*, *Dan. vii. The Ancient of Days did sit, ver. 9. And behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they (the clouds of heaven,) brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, and nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed, verses 13, 14.* Here we have in view the eternal truth of the installation of Christ, declaratively, or in the exhibition. But this *one like the Son of Man*, having received the kingdom and appearing in the glory of the Father, is also called the *Ancient of Days*, *ver. 22.* from whom, immediately, judgment shall be given to the saints of the Most High, and they shall possess the kingdom.

Ancient, was the common name or title of a ruler among the Jews, as now some tribes of Indians call their chiefs, *white hairs*; and as soon as one of whatever age, became a

member of the council, he was thus distinguished: See *Isai. iii. Behold the Lord of Hosts, doth take away from Jerusalem the prudent, and the ancient—and the child shall behave himself proudly against the ancient, and the base against the honourable, Chap. ix.—The ancient and honorable, he is the head and the prophet that teacheth lies, he is the tail, and Chap. xxiv. Then the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously. See also, Ezek. viii. Son of Man hast thou seen what the ancients of the house of Israel do in the dark? and Chap. ix. Then they began at the ancient men which were before the house.*

The Father is *Ancient of Days—King eternal, immortal, and invisible.* And the Son, being from the beginning a member of council, and in the form of God; is also *Ancient of Days, The blessed and only Potentate, the King of Kings, and Lord of Lords, who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see: to whom be honor and power everlasting. Amen*

Some, in attempting to prove the divinity of Christ, have confounded the distinction of Father and Son: but this is unnecessary and injurious: the divinity of the Son will be supported, not by confounding this distinction, but by clearing it: Let the truth that *Jesus Christ is the Son of God* be established, and his divinity cannot be doubted.

The view which we every where have in

the scriptures, of the existence of an *operation* of the divine will, before the world was, by which Christ was brought forth and set up in the glory of the eternal heaven; and that he had thus a real form: this, together with the manner of his appearing in the world previous to his incarnation, originated the opinion of the pre-existence of his human soul, and that the wisdom and word of God was united to it before the world began. This opinion of the union of the divine word with a human soul, appears to have been entertained by the people of God previous to the incarnation of Christ; and it has been adopted more or less in almost every Christian age.—Doubtless, Arius, and others have made use of this opinion for a bad purpose; this, however, does not prove it false; the most indisputable doctrines have been perverted for the worst of purposes.

But, respecting this opinion, it may be observed, that a weighty objection is found against it, in the difficulty of admitting the supposition of the existence of the human soul before the body; it is also observed, that the facts which have led to the supposition, are fully explained in the Divine Theory without it: yea, moreover, it is manifest that the matter, which chiefly originated the opinion, belongs essentially to the divine will; and that the operation itself, and all the immediate result of it, is included necessarily in the eternal divine existence.

If this opinion be admitted, however, it does not materially affect the theory; it is

merely contemplating one more link in the chain of divine operation; which, if a fact, must exist between the divine purpose and primary operation, which is the eternal principle, and the framing of the worlds.—But as this opinion is in its nature subject to great embarrassments, and as that matter of the pre-existent glory of Christ, which originated, and has principally supported the sentiment, may be demonstrated to belong essentially to the Godhead, or the eternal principle; as also, the use of it is not discovered, and the divine theory appears to be complete without it; there does not appear evidence of its being a fact; and it will not, therefore, be considered as belonging to the theory.

And when the truth of the divine principle is admitted, and it is considered that the primary divine operation, or *the beginning of the creation of God*, is eternal, being co-existent, and one with the divine purpose, it is thought this question will wholly subside; for, undoubtedly, the primary operation of the divine will gave rise to the opinion of the pre-existence of the human soul, and has been its principal support; but it is evident, both from reason and the scriptures, that this matter exists in the divine principle itself.—In contemplating this fact, therefore, we are led too far to find support for the opinion of the pre-existence of the human soul, which is not supposed to exist from eternity, and to belong essentially to the Godhead.—Let the divine theory appear complete, and the idea of Christ's being brought forth as a Son, and his

being, in the form of God, installed in the kingdom and glory of heaven, be found to belong to another subject, and the mind searching for truth, as to this question, will rest satisfied.

The divine theory, however, is not understood as rejecting the idea of the *pre-existence* of the human soul; on the contrary, it offers the idea of the pre-existence of all things, or of their existence in a beginning or principle; but this is eternal existence.—Wisdom, herself, hath a soul: *Wisdom shall praise her soul*; and a soul is human existence.—What though the human nature has been Wisdom's darling, and before the heavens were prepared, and before the earth and the depths, *her delights were with the sons of men*? Still the human soul was not all that pre-existed in the wisdom of God: For she saith, *The Lord possessed me, the beginning of his ways*, Prov. viii. 22.—And the Apostle writes,—*Through faith we understand that the worlds were framed of the Word of God, so that not of things appearing were the visible things made*, Heb. ix. 3. *In Christ, therefore, we are led to contemplate the beginning, the pre-existence, the great institute and glorious type of all God's works.*

Another circumstance relative to the truth of Christ, which has led to the idea that, in his pre-existent state, he was a complex being, or that he existed with two natures, is this, that in the divine record we are referred to his divinity, as being something that bears a distinct name, which either he dwells in, or

which dwells in him. See the following passages: *Who being in the form of God, thought it not robbery to be equal with God.—Dwelling in the light which no man can approach unto.—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.—For it pleased the Father, that in him should all fulness dwell,—In whom are hid all the treasures of wisdom and knowledge,—For in him dwelleth all the fulness of the Godhead bodily.—God hath given to us eternal life: and this life is in his Son.—*And it is observed, that the record of God concerning the divinity of Christ was expressed in the same manner before his incarnation, as it has been since, and gives us the same complex idea, if this be a proper term, of this glorious Person, that we have now in the New Testament.—*The name of God was in the angel, Exod. xxiii. 21: and also, in the beginning was the Word.*

But, considering the subject in the light of the divine theory, it may be easily perceived, that this is the same thing which has been so fully illustrated, as being essential to the nature of the divine principle, and mode of divine existence, viz. that the Father is in the Son, and the Son in the Father. The *Word* that was in the beginning, the *name* that was in the angel, and the *eternal life*, which is in the Son, is plainly no other thing than that parental will, or commandment, which Christ the Lord received before the world was; which formed his own filial character, and

which he has given to us, that we also may be made the Sons of God. Again, being rewarded as a Son, with the glory of the Father, and installed upon the throne, in his eternal kingdom, which completes our view of the purpose or will of God, he is thus truly *in the form of God*, and *in him dwelleth all the fulness of the Godhead*.

The divine will, in these distinct parts, the truth of which is essential to the filial character, and is imported by the name of the Son of God, constitutes the divinity of Christ; and this same blessed will, as has been shewn, is as essential to the parental character, is imported by the name, and constitutes also the divinity of the Father.—The divinity of the Father, and of the Son, and of the Holy Ghost, subsists manifestly in this one eternally blessed and adorable principle of parental and filial love.—So that the great obscurity and perplexity, which has so much prevailed concerning the divinity of Christ, has arisen evidently from darkness respecting the form of God, and the mode of divine existence, or in what divinity truly consists: It is a darkness, equally gross, as it respects the Father himself, and in what divinity essentially consists, as it does the true character of the Son. And, in the same degree that a man is in the dark respecting the divinity of the Son, he is really in the dark respecting the divinity of the Father.

Some have conceived, that in eternity, Christ was merely set up in the purpose of God, and that neither himself, nor the glory

of his kingdom, existed, in fact, till the exhibition in time; but it is thought, as to this, that enough has been said, to shew that it is a misconception.—Christ was set up, or ordained, before the world began, and eternal life was given to us in him before the world was. But a mere purpose to set up and ordain, is not setting up and ordaining; and the purpose of bestowing a gift is not giving. Setting up or ordaining is a fact, and bestowing a gift is a real deed, an actual *transfer* of property. Christ, therefore, pre-existed the creation; and the pre-existence of Christ implies, that there existed a *heavenly world*, and *eternal things* of a *certain form and system*.

Section 3. THE ARCHETYPE OF THE CREATION.

The word or will of God dwelling in Christ, or the divine principle first opening in him as *the beginning of the creation of God*; opening and expanding still farther in him as the *Angel of the Church*; and, finally, fully displayed in him as *the Son over his own House*, is the truth manifested by the whole creation, and the one infinite and adorable fact recorded and witnessed throughout the inspired volume.—As, therefore, all things declaratively are merely the evidence of Jesus Christ's divinity:—and as the works of creation and providence, and also the scriptures, are of him, and through him, and to him;

and are only expressive or declarative of his glory; all this excellence must exist distinctly in him, as his essential divinity, and be thus the Archetype of all God's works.

In a view, therefore, of the pre-existent glory of Christ, we are led to contemplate the perfect sampler, or institute of the creation; the foundation, according to which all things were framed; the head by which all things consist; the primary operation from which all secondary and progressive operations proceed; the one omnipotent fact, of which all the works of creation and providence are the expression, and to which they all conform, as to a most perfect rule or pattern.

The reason has been already assigned, why the divine principle is contemplated under the name of the second person of the blessed Trinity, the Logos or Word, and that our view is so drawn to Christ, viz. because he is the covenant subject, and the word or will of God is in him, and the whole divine display is made through him.—Thus Christ, as the Beginning, must have been in the form of God, and possessed of a kingdom, power and glory, full of life, light and felicity.

This primary eternal work of God must have been a *finished* work; for it is evident that the operation in which it exists, is essential to the Divine Being, and that a right view of the divine principle will no more admit of the supposition of a succession of operations, than it will admit of that of a succession of volitions and purposes.—And to this

agree the scriptures. *By him all things consist*, Col. i. 17.—*The works were finished from the foundation of the world*, Heb. iv. 3.—*Before me there was nothing formed of God, neither shall there be after me*, Isaiah xliii. 10.—Here then we have in view the finished work of God; and as before this nothing existed in fact, we may neither form conceptions, nor use terms denoting the existence of any thing or being, before this essential and true glory of God, which is the beginning or principle of all things; for such conceptions must be mere imaginations, and such terms must be used without instruction.

The Beginning, as has been shewn, is Christ's primary name. *I then said they unto him, Who art thou?—And Jesus saith unto them, The Beginning One, and that I say to you,** John viii. 25.—*Who is the Beginning*, Col. i. 18. And in him was the Word: *In the beginning was the Word, and the Word was with God, and the Word was God*, John i. 1.—This is the most plain declaration, that there was in him true divinity, and an expression of the essential glory of God. And this pre-existent glory was *the foundation of the earth, and the beginning of the creation of God.—In the beginning God created the heaven and the earth*, Gen. i. 1.—*And thou, Lord, in the beginning, hast laid the foundation of the earth*, Heb. i. 10.—*The beginning of the creation of God*, Rev. iii. 14. It appears therefore that Christ is not merely the efficient cause, but also is

* Την αρχην ο, τι και λαλω υμιν.

himself the *foundation and beginning of the creation.*

The *shekinah*, or *cloud of God*, was altogether supernatural; and the glory which appeared there, was doubtless the uncreated form, and pre-existent glory of Christ. And it appears to be called a cloud, not only on account of its general aspects, but particularly, because it presented a power, the most inconceivably active and commanding; such as may be contemplated in that first and most wonderful agent, the electric fire which, in the visible world, though every where diffused, most clearly offers itself to view in the natural cloud.

This, then, is given as a view of our present argument, or of the truth of Christ as the Beginning, viz. he was set up from everlasting, in the realm and dominion of the Father, in heaven, and so was in the form of God; which pre-existent glory of Christ was the perfect institute, the foundation and beginning of the creation. According to which, the divine exhibition, in the creation, will be seen to open in a state of perfect harmony and felicity; and, in a covenant relation to Christ, with a *crown of glory and honor; all expressive of the invisible things of God, even his eternal power and Godhead.*

 CHAPTER II.

 OF THE UNFOLDING OF THE TRUTH OF
 CHRIST IN THE FIRST CREATION.

 Section 1. *The Work of Creation.*

THE work of creation is attributed in the holy scriptures to the Trinity; and, according to the theory, the Father, the Word, and the Holy Ghost being necessarily in the first cause, the divine efficiency, or the existence of the whole universe, must be ascribed to them equally. But the repeated divine declarations, that the heavens and the earth were created *in Christ*, and *consist by him*, that *in all things he might have the pre-eminence*, evidently intend that he is the Creator and Upholder of all things in a distinct sense.

By such declarations, we are led to contemplate Christ, as the constituted efficient head of the creation, and, as being laid in the wisdom and purpose of God, as the chosen, all meritorious foundation of the whole work; we are led, both by the scriptures, and by reason, to contemplate a matter that took place in the work of creation, respecting Christ, so entirely distinct from his being, with

the Father and the Holy Spirit, the Creator; or his concerting together with them the work of creation, that he is therein viewed as being *himself* the beginning of the work, and laid as the foundation in the prosecution of the design.

It is certain, from the scriptures, that a transaction took place, respecting Christ, previous to the existence of the heaven and earth, which is to be considered as properly the beginning of the creation, as the laying of the foundation is to be considered the beginning of the fabric.—And it is all important to the attainment of clear ideas of the divine character and counsel, to know that the *beginning* of all the works of God was in the establishment of a *Christ*, and a *Christ alone*; and that in Christ, as the foundation, all God's works from eternity were completely embraced.

The knowledge of a relation sustained by Christ to the creation, as of the foundation to the superstructure, or head to the body, by a constitution of divine counsel, distinct from the idea of a relation by mere efficiency, is absolutely necessary in order to account for the existence of the creation; or, indeed, to conceive of the divine efficiency in the creation of worlds; for, we can have no rational idea of God's being connected with creatures, otherwise than by some infinitely meritorious medium.

And, after all the boasted theories of creature-excellence and merit, suggested by the pride of man, *the theory of Christ*, or that of a

constitution, divinely framed, uniting the creatures with the Creator, as by a foundation or head, or crown of glory and honor, can only explain the possibility of God's sustaining the relation of Creator. Without the knowledge of Christ, man is in utter darkness; and, if he attempts to explain his own existence, or to take one step in moral philosophy, he must necessarily stumble upon the dark mountains of atheism or idolatry. But we are now entering upon that part of the work, which is to consist chiefly of a statement of facts, and, at present, we mean only to state this revealed fact concerning the creation of the world.

The truth of Christ, as being the head of all things that are in heaven and that are in earth, visible and invisible, is clearly expressed by the names in which he appears in the work of creation: Here he is called *the Beginning*.—*In the beginning God created the heaven and the earth*, Gen. i. 1. This name, Rev. iii. 14. is written out at full length, viz. *The Beginning of the creation of God*.—*The Lord, by wisdom, hath founded the earth; by understanding hath he established the heavens*, Prov. iii. 19.—*by him all things consist*, Col. i. 17.—*Who, being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power*, Heb. i. 3.—Christ is often referred to in the peculiar scripture expression, which, perhaps, may also be considered as one of his glorious names, *the Foundation of the World*. In many such passages Christ is clearly revealed, as the

Head, Institute, or Foundation of the Creation.

The many plain passages of scripture, attributing the work of creation equally and directly to the Father, the Word, and the Holy Spirit, leave no room for the supposition that Christ was used as an *instrument* in that work, *otherwise* than as a constituted Head, or an Archetype, may be called an instrument. The idea of a secondary agency, or efficiency, is unwarranted and irreconcilable both with the scriptures and reason. The repeated divine declarations therefore, that all things were created *in* Christ, and *by* Christ, teach us, that he is the medium, foundation, or constituted head of the creation.

The Apostle to the Ephesians, chapter iii. unfolding the *mystery* and *unsearchable riches of Christ*, that the Gentiles should be *fellow heirs*, and of the same *body*, and *partakers of the promise in Christ*; *Of whom the whole family in heaven and earth is named*; goes back to this foundation of the whole creation, and observes, that this divine mystery, or deep counsel of God, of the whole family in heaven and earth being named of Christ, was from the beginning of the world hid in God, *who created all things by Jesus Christ*: By which it is plainly intimated, that in this truth of God's creating all things by Jesus Christ, is the grand disclosure of the divine scheme.—O, what manifold wisdom of God might be known, and shall be made known by the church, according to the eternal purpose which he purposed in Christ Jesus our

Lord! For of him, and to him, and through him, are all things, to whom be glory for ever.—*Amen.*

THE subject of natural philosophy, though it results from the divine theory, and affords vast prospects and entertainments to the mind, as far as possible, must be dispensed with in this work: for it has not been so much the object of my enquiry; and numerous principal facts, relative to the disposition of natural things, are beyond the reach of my means of knowledge.

I am sensible that it is reversing the common observation, yet there is reason to suppose, that we may come to the knowledge of the truth of divine things with much greater certainty, than we can to the knowledge of natural things; for the Bible was written to instruct us, not so much in the philosophy of nature, as in the knowledge of God; we can depend upon the scriptures, as a general record of facts of a divine nature; but we have no history that will give us the same advantage on natural ground. The great object to engage our attention in searching for truth, in all cases, is to find the facts; when they are known, it is not so difficult to apply a principle.

But it appears necessary to our design, to offer some view of the natural frame of the world; so far, at least, as this is done, in

Moses's account of the creation.—I shall, therefore, in this place exhibit, very briefly, that view of this subject which appears to result from the theory, and to be offered in the scriptures, and likewise to comport with the best observations and experiments we are capable of making upon things of this nature. At the same time I would have it understood, that I do not consider this as being properly a part, but only as an appendage to the Divine Theory.

Moses evidently connects the frame of nature with the beginning; and his account contains, undoubtedly, a connecting link between things invisible, and of an eternal frame; and that disposition or fashion of things, which is visible and temporal.

The work of the four first days of creation completed the frame of the world, which is the subject now in view: And it may be observed, that Moses describes this as four distinct and successive operations of the divine will; and that the first prepared and opened the way for the second, and the second for the third, &c. and that the work of each successive day was wrought in continuance of the first operation, and was, as it were, a new movement *forward* of that power which commenced this glorious scene of divine action.

From the grounds of the remark made in the statement of the divine principle, that all we can know of the works of God is their disposition answerable to his purpose or will; and from the observation made in the first

chapter, respecting the form of God, and the divine presence in the *shekinah* or supernatural cloud; we may conclude, that the *first disposition* of the creation, answerable to a principle, such as that we have alluded to as being most apparent in the cloud, or the *state* of the *elements*, *first issuing* from the fountain of the divine will; must be that which we term *fluid*. And, to an attentive observer of the forms of the various materials which compose this globe, it would seem apparent, that the solids were formed originally of fluids.—This certainly is agreeable to the view given of the first state of the creation, in the first chapter of Genesis; and the elements in such a state, unseparated, would be, as there described, a *great deep, without form and void*, and the face of it would be covered with *darkness*.

The frame of the creation, according to the principle in view, must exist by a *relative* motion of the elements, which, *simp v*, is the idea of a separation in the fluid: I shall, therefore, call this *separating motion*.

To an attentive observer of the operations of nature, particularly of those which are so apparent in the forming and displaying of the clouds; it may be observed, that among the constituent elements, there is one which appears to take the command, as the governing agent in those movements. The element or party moving, according to this natural view, is that wonderful agent in nature, named *Electrical Fluid*; and the party moved upon, or to which this relates in motion, in

the state in which we now contemplate it, may be properly denominated waters, or vapours, such as, together with the electrical fluid compose a cloud.

The primary relation of the electrical fluid to waters or moifures, may be traced in its every motion.—To use the original word respecting the agency of the Spirit of God in creation, Gen. i. 2. *brooding*, or *hovering* upon the waters is the natural or first state of this great agent in nature, which we may call the *vital spirit* of the creation. It is known of this most subtile and active power, that it will never rest or be tranquilized, until it most perfectly embraces this object.

Again, one fluid moving in or upon another, must produce a mutual undulatory or vibratory motion. This is the known philosophy of light.

Here then we have our theory complete; a party moving, a party complying with the motion, and a glorious result, viz. the light of the natural world. Moreover, this movement of the fluid, when completed, will form a sphere, or circle; for it is a given point in this theory, that whatever moves, moves in a circle; which first rotation, illuminating the whole sphere, forms one day.

The *sphere* being thus formed, according to the nature of this most active power, a second movement will exist in another direction; for it is well known of this moving fluid, that, formed into any particular sphere, it will powerfully attract what is within a certain line, (call it a central line) and repel

what is without it, which is evidently owing to a movement commencing at that line in every direction; and which, we may naturally suppose, is but the progression of the same moving body: Wherefore, from that line there must open a firmament, and the waters within or underneath would be formed into an orb, and those without into a concave above the firmament.

This movement has been called by various names, such as attraction and repulsion, or positive and negative; but, in order to give the idea familiarly, let it be called here *expanding* motion.—This second relative motion, according to the principle, must also be circular, but in a direction somewhat wide or transverse from *that* first described.—It is evident, that in continuance of motion, a movement of the fluid must take place in this direction; for we are to conceive of the channel of the first direction being full, and the fluid still acting, issuing and progressing from its first source, it must diverge from this course and take the direction we call *expanding*.—These two movements constitute the idea of dimension, height and depth, and length and breadth.—Moreover, we observe, that the motion of the waters here described, and the positions they assume, is merely from their yielding to the commanding fluid.

Here, again, we view our theory; a fluid expanding, a fluid yielding every way to the expanding power, and a result, a *firmament*, or the wide expanse of heaven. And will it be thought irrational and imaginary, that

the work of creation should afford emblems of the Divine Being? This operation, when carried through the sphere, filling the whole expanse with light, as it is a second progression in the course of the first movement, implies a second day.

This expanding movement of the fluid meeting with resistance from the water, or vapour, now every way encircled and compressed, a third movement will be produced, which I shall name, from the general appearance, *sprangling* motion. This motion, from the expanding or transverse direction of the commanding fluid being refilled, and therefore terminating, is the philosophy of the solids.—From this movement, which will be in directions inconceivably various, may be traced out the multiform of the solids.—In some directions it will move in streams, and more in lines.—In these will be formed the minerals more or less perfect, as these streams and lines are more or less perfect and direct; these, however, will be comparatively few, and in the sprangles, or most indirect movements will be formed the substances most opposite to the minerals. But I must not enter into this field, it is boundless, and the observations which might be made in it would fill volumes.

It is most evident, that the solids were formed from fluids, all the minerals, stones and various earths, and formed too under an operation of this nature. Here it will be proper to observe, that the expanding fluid reaching in this direction the vaporous fluid,

would not immediately sprangle, but being in full strength, it would, for some distance, enter and make its way through it, by a direct, an *undulatory*, and a circling and whirling motion, such as is called an eddy. This may be easily demonstrated by experiments, and this is the philosophy of the *atmosphere* of the earth.

Farther, let it be observed, that as the sprangling of the fluid is evidently owing to its expanding force being resisted, and overpowered by obstruction. (which obstruction may be chiefly from itself, being too much compressed by converging to a centre,) it will cease much short of the centre of the waters. I have been led to think, that it would occupy about the same space or width as that of the atmosphere; and, hence, it will be found that the solids, or earth, existing from this motion, are formed into an arch over the waters, which will have their place in and under the earth.—This philosophy of the earth is confirmed by the scriptures in their most literal sense.

Moreover, as in this state of the fluid is the termination of its motion, in this expanding direction; to be, as considered, still progressing, it will, from hence, commence its return to the grand point of motion, which may be called the centre of the system;—which return will be, in a like manner, reversed, as it reached and entered the waters, *i. e.* first direct, and then in the lower region of the atmosphere, sprangling and circling; and, as it rises, circling and vibrating until it

leaves the atmosphere. This motion returning, beyond all doubt, is the philosophy of vegetation: It may be traced in the tree, root, trunk, and branch;—hence, the root sprangles more than the branch; and a trunk is formed by the strength with which it first enters the atmosphere;—the same returning or rising movement, may be traced in the herb, and in every leaf of the forest and spire of the field.

In these motions, and in their effects and fruits, we again contemplate our theory:—And this circle of movement being completed, whilst the fluid is still pressed forward in the other directions, by new and equal supplies from the separating *creative* source, it must, in its first course, have tracked a third day.

These observations upon the expanding motion, &c. respect the movements and effects of the fluid within or below the circumference of the line of the first movement. Respecting its course and effects without or above this line of the great sphere of creation, it may be observed that, according to our principle, it must somewhere terminate.—From the *positions* of this fluid, relating to a sphere, which are called *positive* and *negative*, it may be concluded, that whenever it is put into such a state of action, there is a certain line from which it is pressing each way, which is the very thing we have called *expanding* motion; and it may also be concluded, that as the circumstance of its losing its expanding power, and terminating in one

direction, is the degree of its compression; so the circumstance of losing it, and terminating in the other direction, is the degree of its expansion:—And as its termination within, forms a world below, so its termination without, may form a world above, as vast as the circle of the whole firmament.—It may likewise be concluded, from this circumstance, that these highest heavens, tho' formed of the same original element, are, in disposition, the most opposite to the earth, and the most inconceivably powerful and active.

The course of the commanding fluid becoming transverse, and thus returning and reaching in every direction, that point in the sphere, from whence the separating and also expanding motion commenced, which is in the middle of the firmament, and is the centre of the system, a *fourth* motion will then take place—I will call it *burning* motion—I mean that motion which is called a focus.—This may be supposed to be the philosophy of the sun, and being emitted from thence, and traversing spheres, such as have been described, it will have its counterpoints and angles, in which will take place, in some degree, like operations, that will form also luminous bodies.

These foci will be at unequal, though regular, distances, as the according notes in music—all which again will have their circles and intersecting points; and, therefore, their foci innumerable, which may be supposed to be the philosophy of the fixed stars;

but which progressions must all finally return to the prime channel, and become a secondary source of the fluid to the creation.

It is evident, that the progression from the sun, completes the round of nature, and is the uniting link of the chain of movements which bind together the creation; and, therefore, with this circle, which is formed by a fourth *rotation* in the first course of movement, and is the rotation of a fourth day, the frame of the heavens and the earth, is finished.

Those who have attentively observed the phenomena of circles round the sun, in which are bright spots, (*parhelia*) commonly called *Sun-Dogs*, which also are inclosed in circles, having in them, wherever they intersect, *spots* or *dogs* more or less bright, according to the brightness of those enclosed; but one ever distinguished in brightness from all the rest: I say, persons who have considered this fact, respecting luminous circles intersecting each other, will not suppose that the doctrine of the luminaries of heaven being foci of the electric fluid, is irrational or without foundation. Observations may be found upon this opinion, concerning the heavenly bodies, in *Encycloped. Britannica*, and other writings referred to in the note, page 21, and which ought to be, in some measure; *originally*, ascribed to Mr. J. Tytler.

As the movement of the fluid, which we have termed separating motion, is a progression in one direction, it has been spoken of as forming one circle; but this must be un-

derstood to be a circle of circles or globes; which accounts for the planets, and explains the situation and motion of the earth and other planets, with respect to the sun; and this appears to be the case with the other progressions, that they are circles of circles, as finally there is a circle of the whole. These particular circles or spheres, formed in the separating motion, must be the number of the planets, whatever it be; of which the one half will be formed by the fluid proceeding from the point where this movement began, which I consider to be nigh to the place of the sun, and the other half by its returning; consequently, every other one will be on opposite sides of the general circle.— This may, perhaps, account for their appearance, which has been so much wondered at, that every other one should look more or less red or fiery.

This general circle will, doubtless, be elliptical; and it may be demonstrated, by experiments, that the fluid moving in this manner, the spheres or globes so formed, will be generally flatted at the points where they communicate with each other; and those which are in the middle of the general circle, will be the largest. And those who are acquainted with the movements of this fluid, will not conceive of its passing from globe to globe, in a steady motion, but as having an interrupted, successive or pulsive motion. Indeed this may be considered as the pulse of the creation.

An idea of the first movement of the fluid,

which we call separating, being in this globing form, and of its thus embracing the vapours, seems to be suggested by the hollow and rumbling sound of thunder in a cloud, which nothing can imitate but the agitation of large hollow bodies. This is certainly agreeable to that appearance in a thunder cloud, commonly called Thunder Heads;—and that the eye is not wholly deceived in this appearance is evident, from the circumstance that when two of these globulous forms approach each other, and come near in contact, there is, usually, a flash of lightning: and, it is observed that, in the same degree, as these appear agitated, crowded together and condensed, the thunder will be frequent and heavy. But, if I mistake not, the most common experiments, by an electrical machine, may demonstrate that this separating movement of the fluid, is ever in this globing manner.

Such being the movement of the fluid, forming the globes, at certain required distances of action; and the fluid passing from globe to globe in this form, it will not tend to move them forward in this direction, *i. e.* in the direction of their poles; but these spheres or globes being formed, and the expanding or transverse movement taking place and operating upon their circumference, it must cause them, in this direction, to roll as a wheel under the operation of a stream of water. Hence, their diurnal motion—and being carried forward by a daily progress, which is probably made by each one as far

nearly as the measure of its whole circumference, they go round the sun, and describe an annual circle. In this manner, the line of the first circle is continually changing;—but, it appears that, on the whole, it will neither enlarge nor diminish.

Ancient astronomers were of the opinion, that the planets mutually governed the earth, &c. and when their change of relative situation is considered, in the view of their being conductors to each other of the vital spirit of the creation, this opinion will not be thought undeserving of attention.

And, from the analogy of the case, we may conclude that an operation takes place in each of these spheres or globes, from the expanding motion, similar to that described of the earth; and that the description of the formation of the earth given by Moses, applies, for substance, to all the planets; and therefore it is, that he so evidently intends the great circle of all these spheres, as the line from whence the waters divided from the waters, and the firmament expanded.

Though the frame of the world was finished by these four creative operations, still we look for results;—for as the first operation led to a second, and these together produced a third, and these also a fourth, each one in glory rising above the other, some peculiar result must be expected from the whole, unfolding more expressly the great design of the Creator, in the exhibition of the glory of Christ;—this will be the formation of the inhabitants of the sea and air, and of the

earth; all which operation will, naturally, terminate in one most perfect work; and which, according to the divine theory, is *that* of forming a head to the body, or one capacitated to have *dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.*

Movements of the electric fluid are properly called winds—they are doubtless the philosophy of winds; and the four distinct movements we have described, are thought to be meant by the *four winds*, named in Hebrew *kadim, tzaphon, darom, and rouach-hajam*, which, in the scripture, are represented to be principal agents throughout the world, both in the work of creation and providence.

Daniel describes the unnatural creatures, the monsters of the earth, as being raised up by the four winds, *striving* together. May it not then be concluded, that the natural creatures, with man at their head, in all their perfection and most beautiful order, were raised up, according to the divine will, by four winds harmonizing together. May this be doubted, when, in the new creation or resurrection from the dead, as described, Ezek. xxxvii. 9. this most wonderful operation is ascribed to such an agency? *Come from the four winds, O breath, and breathe upon these slain, that they may live.*

Our ears witness to the fact, that a peculiar effect is produced by four particular winds—for such are the four parts of music. A discord of four distinct sounds, which we

know are winds or motions of the air, is horrible to the senses; but an accord is a delicious entertainment. This, if I may express my own sensation, is an harmony of harmony; for, as from two according sounds there results an harmony, which is a distinct sound, and may be called *an harmony of accord or agreement*; so, from four, there is a secondary result, which may be perceived to be the same in ratio, or the progress of the same theory, and may be called *a second harmony, or an harmony of harmony*.

That this second harmony exists in the same theory, or triple ratio, we have all along contemplated, is evident; for the harmony of the perfect accord, is the first note of another octave, to which, let the according note be added, which makes the four parts, and the harmony will again result.— This therefore, *all this*, is in nature the most wonderful divine emblem; and, undoubtedly, for this reason, making melody or according sounds, is an instituted service of God.

By the gross corruptions and perversions which, at the present time, are prevalent in psalmody, both in the compositions and performances, but chiefly in the latter, this result of an harmony in sounds, with all its wonderful effects, is in a great measure lost; for by the numerous and unnatural transitions of the notes, the rapid and clattering numbers of the movement, and the frequent fugeing of the parts, besides numerous other faults in the compositions of tunes, very lit-

the room is found for the admission of harmony; and in the performances of music, by not giving a proper weight and command to the first and governing part, by overstraining the chords, and by not having the voices either agreeably toned, or properly tuned; and to complete the mischief, by filling and even oppressing the ear with sound, which is called filling the house, no such thing as harmony can exist, and if it could, there is no room in the ear for it to be perceived.—Such, at present, is the common state of psalmody that, thereby it might be considered a sort of accident for even an attentive person to discover that harmony is a property of sounds. Thus, an institution, designed for an emblem of the world of truth and harmony, is perverted into an emblem of folly and discord.

I am sensible that many questions relative to this view of the frame of the creation, are here left unanswered.—It was only here designed to point out in what general directions, it is conceived, that the whole might be traced out to be formed by the various progressions of one moving fluid; as really as the various courses and windings of a river may be traced out to be formed by one stream of waters. When I say *the whole might be traced out*, I must be understood to mean the *frame* of the world; for what the creation is, more than its *disposition* answerable to the will of God, I presume not to enquire.

My only object in suggesting this theory of nature, is to bring into view the frame of the heavens and earth, as being originally

constituted of *water and by water*, according to the scriptures; and what may be the powers of that wonderful agent in nature, which is so often alluded to in the scriptures, as being the *voice of the Lord*, and *signal* of the divine presence, which is *full of majesty*, and which, to us, is most apparent in the clouds.

Section 2. *The original Perfection of the Creation.*

Whatever is properly built upon a foundation must necessarily harmonize with it; and whatever properly belongs to a head must necessarily agree to it.—That which does not harmonize and agree cannot properly be considered as belonging to a foundation and head; the doctrine, therefore, of the original rectitude and perfection of all worlds, results necessarily from the truth of Christ, considered in the preceding Section, viz. that he is the perfect Foundation and Head of the whole Creation.

But this doctrine of Christ's being constituted the Foundation and Head of the whole created Universe, is supported in the fullest manner by the divine record.—*In the beginning God created the heavens and the earth, Gen. i. 1.—All things were made by him, and without him was not any thing made that was made, John i. 3.—By him were all things created that are in heaven, and that 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, Col. i. 16.—And it has been shewn that such declarations as these, that all things were created in Christ, and that they are by him, and of him, and through him, &c. intend that he is the Foundation and Head of the Creation; for, through faith we understand that the worlds were framed by the Word of God, and that the things which are seen were made of things which do not appear.

And having this Revelation of Christ, as being the perfect Foundation and Head, we come to the certain knowledge of the original uprightness and perfection of all created beings and things; and this fact of the creation has been ever perceived and confessed by all men who have faith; but as this state of the creation results wholly from the truth of Christ, we may come to the knowledge of it only by the revelation or knowledge of Jesus Christ; for, *through faith*, and that only, *we understand that the worlds were framed by the Word of God.*

And it is not strange that men, *without faith*—men who reject the truth of Christ—great and learned men! have disputed much, whether it be inconsistent with the divine perfection for creatures to have originally existed imperfect, and subject to suffering; for without the knowledge of Christ, as being the Foundation and Head of all Worlds, we are in utter darkness with respect to the divine system, and can determine nothing respecting the consistency or inconsistency of

any state of the creation with the divine perfections.—So far from being able to determine what relations may or may not be supposed to subsist, consistently with the divine perfections, between God and creatures; what can we determine without the knowledge of Christ, even with respect to the divine attributes themselves, or one possible relation which God can sustain towards creatures, or they towards him?—Rejecting this ground of divine revelation, that the whole creation was made under a covenant, or framed by a constitution of union with Christ; and taking the ground of Deism, we cannot shew the impossibility of creatures existing originally imperfect, nor, if innocent, why they might not suffer; nor can we, upon this ground, clear any subject of inquiry concerning God, and the relations of creatures to him, which things belong wholly to the system of faith.

But, in the light of divine truth it is demonstrable, that no creation could have existed but through a divine medium, and in perfect agreement with a divine foundation and head; and that, existing thus, all worlds were necessarily in the most exact harmony, and all things continuing in this original glorious state, no evil, no suffering, could possibly exist in the universe.

The exact agreement of the whole superstructure with its foundation—the perfect union of all worlds, terrestrial and angelic, with their Divine Head, was the *single* object of the divine pleasure, when *God saw every*

thing that he had made, and behold, it was very good. By this union to the creation, Christ was then, as he now is, the excellence, the riches, and the beauty of heaven and earth!

Section 3. *The Nature and State of the Angels.*

We understand that the Angels are Spirits, but from this it is not necessarily inferred that they are immaterial beings; for many material substances, which are very powerful and subtle, such as winds and finer juices, on account of their active and penetrating natures, are called Spirits. It may be concluded that the angels were made on the fifth and sixth days of the creation, by the same operations which produced the fish of the sea, and the fowl of the air, and the beast and cattle and creeping thing of the earth. And from many circumstances it appears, that there was a certain analogy in this work of peopling both worlds. This indeed seems plainly to be inferred from the design of the Creator respecting this world; for as Adam, as to a realm and dominion which should be given to him, was to be the figure of Christ, it was necessary that his realm and subjects should be a figure of, or analogous to the world of the angels, where Christ, in the beginning, erected his throne, and among whom he reigned in his own person, as in his natu-

ral hereditary dominion, and over his proper subjects.

But material substances are inconceivably diverse from each other.—*All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.*

We look for the saints to come in the resurrection with a real human body; changed indeed it will be; *for this corruptible must put on incorruption, and this mortal must put on immortality. And the saying shall be brought to pass that is written, Death is swallowed up in victory?* Still it will be a body, and be possessed of the powers and capacities which distinguish the human body, as really as in the present state. And a reference to the angels, in order to give an idea of the state of the saints in the resurrection; such as that of our Lord in his reply to the question of the Sadducees, would suppose that the angels have bodies which are, however, of the most pure and celestial nature.

That active and powerful state of the air and other substances, which we call spirit, is known to exist from a degree of expansion of the element; how free, then, from every thing gross and heavy—how exceedingly pure and spiritual, quick and commanding, must the powers of that world be, which took its frame from a state of the elements just the opposite to that which formed the earth, and

was constituted by the fullest and freest action of that most wonderful power, which may be properly called the *strength* of nature?

The doctrine of Christ, or of one having authority, implies subjects and servants; the natural subjects and servants of God were the angels; this is imported, as has been shewn by the name of angel.—And the state of subjects and servants implies a law, which is that glorious institution commonly called the Moral Law; but which, in the scriptures, is simply called *the law*, and is comprehended in the ten commandments, and the blessings and curses given at Mount Sinai.—By the law being *ordained by angels*, and *received by the disposition of angels*, it seems to be imported that it was a system derived from them, a state of things properly their own, or an economy conformable to their natural condition.

The law is holy, just and good; it points out precisely the relation which subsists between the Prince and his subjects, the Lord and his servants; it is most perfect in all things. It gives to God the throne, for it is his right to reign; it exalts the Lord as the King and rightful Sovereign over all, and places the subject universe at the absolute disposal of his will. The creature it claims as a servant, and requires of him all his *heart*, and all his *soul*, and all his *mind*, and all his *strength*, to be given to the Lord God—all that he is, and all that he has, and all that he can do, to be devoted to him unreservedly,

continually, and without the least failure for ever. It points out also the relations which subsist between the creatures and their fellow subjects, and the duties which they severally owe to each other, viz. that each one should love his neighbor as himself.

This state, as being under the law, is a glorious state; the angel, or mere servant of God, is highly privileged: for a law so perfect, so holy, just and good, to a mind that is erect and pure, must afford an ample field of divine entertainment; and in keeping it, there must be great reward; for it cannot fail to enlighten, expand and feed the rational existence. Such a state of action must be inconceivably *improving*. This is intimated in the word, Psalm civ. 4. *Who maketh his angels spirits.*—To serve a God so great and glorious, and to be constantly employed according to a law so exceeding broad, must greatly elevate, honor and dignify a creature.—How did the face of Moses shine, when, but a few days, he was employed in this angelic ministry.

A creature existing in such a state has interests and rights; support, of course, becomes his due; he has a claim to his living, yea, he has a claim to protection from his Lord and Master. Moreover, a good servant or subject is entitled to the approbation and favor of his prince and sovereign. These are high privileges! rich interests! a support, such as the proper world of the angels will afford them, must be bountiful. The hired servants in the house of our heavenly Father, *have bread e-*

nough and to spare; protection they are assured of, and the smiles of the good Lord upon them must be a felicity the most completely satisfying to their nature, and perfecting to all their heavenly powers; a felicity, which only they who have experienced the favor of God can know. The righteousness of the law is a glorious righteousness, and will *endure* and be renowned *for ever*.—Heaven and earth shall pass away, whilst the law shall be established and honored, and not one jot or tittle of this divine institution shall fail,

But, with all this felicity and glory, *the righteousness of the law* could only give to the angels the place, the privileges and the dispositions of servants. The spirit of adoption, the privileges of children, and the inheritance of sons, could never result from the most perfect righteousness of the law; yea, the most excellent being in the universe, who should do all that the law requires, and repeat the deeds of the whole system without the least fault, millions of times, and for millions of ages, would be still from this source of perfection, at an infinite and unapproachable distance from *the righteousness of God*—that righteousness which *is upon all them that believe*, and which entitles the possessor to an inheritance in the kingdom of Christ and of God, and yields the fruits of the Spirit.—Moreover, the law can never *make the comers thereunto perfect*, or give them more than a precarious establishment. *For Moses describeth the righteousness which is of the law, That the man which doth those things shall live by*

them. And also it is written, *Cursed is every one that continueth not in all things which are written in the book of the law to do them.*—This is, therefore, in the highest state of the comer thereunto, a *mount that might be touched*, and that burneth with fire.—Hence the spirit of the law, in a greater or less degree, is that of bondage, and must necessarily affect the minds of those who are under it with the bondage of fear; and, therefore, it must for ever remain distinct from, and in some respects *opposed* to the spirit of the gospel, by which we cry *Abba, Father.*

The servant, under the law, has no inheritance;—he has no righteousness *laid up* for him;—no fund in reserve;—no provision in store;—he earns well his penny a day; but God is never found in his debt, for he receives his wages every day in full, before the sun goes down; and after he has done all those things which are commanded him, he is poor, and has nothing but his hands for his support; and he must say, *I am an unprofitable servant: I have done that which was my duty to do.* And if he turn away from his righteousness, and commit iniquity, *all his righteousness that he hath done shall not be mentioned: In his trespass that he hath trespassed, and in the sin that he hath sinned, in them shall he die.*

By these observations, I would not be understood to mean that this is the present state of the angels; on the contrary, the holy angels are undoubtedly now confirmed, and have a raised standing in the family of God,

on account of the redemption work of our Lord Jesus Christ; but they are intended to suggest merely, what was their original and natural condition.

The world of the angels appears to be divided into four provinces, which are often pointed out in the epistolary writings, by four distinct names; and, in the prophetic, by four emblematical things. The apostle, speaking of the glory of Christ, says, that he is exalted in the heavenly places, *far above all principality, and power, and might, and dominion.* Eph. i. 21. Again, *Whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him.* Col. i. 16. And though these names of honour and high distinction, may be supposed to be given them on account of their present advanced state, yet they seem evidently to refer to some natural distinctions that existed among them. Agreeably to this, the apostle pointing out the enemies against which we have to contend, besides those of flesh and blood, or those in our own nature, named four grand divisions:—*For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.* Eph. vi. 12.

And when the angels are referred to under certain signs and figures, such a division may ever be noticed. Ezekiel calls the living creatures, or rather living beings, which he saw in his vision, Cherubin, which is a

name of the angels. And if it be thought that this was a vision of uncreated things, still it is agreeable to our theory and to the scriptures, to conceive of the worlds as being framed according to those eternal things— one of which worlds, is this of the angels.— These cherubim were *four* in number, and every one had *four* faces, each one differing; and every one had *four* wings; and there were *four* wheels by their sides round about them *four*; and their positions were such as formed a square, or *four* sides. Zechariah's vision of the chariots, with its interpretation, greatly confirms this point.— *He looked, and behold, there came four chariots out from between two mountains, and the mountains were mountains of brass. In the first chariot, were red horses; and in the second chariot, black horses; and in the third chariot, white horses; and in the fourth chariot, gristed and bay horses. Then I answered and said unto the angel that talked with me, what are these my Lord? And the angel answered, and said unto me, These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth. It is evident, the angels are here intended; and they appear in four squadrons, which bear distinct marks: and that this is a natural distinction, appears by the answer of the angel Lord, that they are the four spirits of heaven.*

In the same manner, are the angels represented in their ministry in the New Testament. In the vision of John, there were

four beasts round about the throne; which bare the same distinguishing marks as the four faces of the cherubim, in the vision of Ezekiel.—And in the opening of the seals, there were seen four horses, with their riders; one white, another red, the third black, and the fourth pale—these were ministering spirits, and the agents of divine providence in the earth, and such are the angels. Again, when the servants of God were to be sealed, John saw *four* angels standing at the *four* corners of the earth, holding the *four* winds of the earth; and when the slaying of the *men which have not the seal of God*, was about to take place, he hears a voice from the four horns of the golden altar, which is before God, saying to the sixth angel which had the trumpet, *loose the four angels which are bound in the great river Euphrates. And the four angels were loosed which were prepared for an hour, and a day, and a month, and a year.* It may also be noticed respecting this army, which, in the strictest sense, must be understood to be angels—that they wrought the destruction by *four* powers, viz. by *fire*, and by *smoke*, and by *brimstone*, and by *heads* which were in their tails: for their tails were like unto serpents.

The church, under the law, being in a subject state, every thing in the camp of Israel was ordained at Mount Sinai, according to the angelic form. The altar was *four* square, with *four* horns, one at each corner; and it was set up facing to the four winds. A great variety of things in the tabernacle, shewed

the same device; around which this host of God encamped, in *four* divisions, one on each side, distinguished by *four* standards, and moving under *four* heads or commanders at distinct sounds of the trumpet. It would be lengthy to enter into the particulars of this angelic constitution. The things which belong to men and to angels, are numbered by two, by four and by six; as those which belong to the kingdom of righteousness, are numbered by three, by five and by seven.

Again, the angels, in respect to their callings in the different departments of the divine government, appear to be divided into two orders, which some have supposed are designated by the names of Cherubim and Seraphim; one of which orders are employed where strength and prowess is requisite; and the other, in matters of ministry, that require intelligence and dispatch. Thus we have repeated instances of Michael being engaged in arms; as also of Gabriel being employed on messages. And when the angels are referred to in their employments, two words are always used, which give them a distinct description, as in Psal. civ. *Who maketh the clouds his chariot—who walketh upon the wings of the wind. Who maketh his angels spirits; his ministers a flaming fire:* both which words are understood by the Apostle to the Hebrews, as referring to the angels—*Of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.*—Daniel, speaking of the glory of the Ancient of Days,

says, *Thousand thousands ministered unto him, and ten thousand times ten thousand, stood before him.* And similar to this, we have generally two enumerations given of the angels, as in Psal. lxxviii. *The chariots of God are twenty thousand, even thousands of angels;* and, Rev. v. 11. *And the number of them was ten thousand times ten thousand, and thousands of thousands.*—This idea of there being two orders of angels is corroborated by the two orders of standing officers which were appointed in the Jewish state, which wholly accorded with the disposition of angels.

All this is agreeable to the state of Adam, in the day that God created man:—*Male and female created he them; and blessed them, and called their name Adam.* Gen. v. 2.—And the government of the world was, at first, committed to an united head; *And God said, let us make man in our image, after our likeness; and let them have dominion, &c.*—The administration of government requires counsel, which cannot be had by one alone; and throughout the whole sphere of human life, there exists such separate departments, as require at least two, in order to maintain the economy. And thus, says the Preacher, *Two are better than one; because they have a good reward for their labour. For if they fall, the one will lift up his fellow: but wo to him that is alone when he falleth; for he hath not another to help him up. Again, if two lie together, then they have heat: but how can one be warm a one? And if one prevail against him, two shall withstand him; and a three-fold cord is not quickly broken.*

Also, the dominion of man, by the divine charter, consisted of four provinces:—*And let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over every creeping thing that creepeth upon the earth.* Thus was Adam a figure of Christ. And it may be observed, that angels are represented by the distinguishing properties of these four kinds of creatures; as by the *leviathan*, which is the monster of the deep;—by the *eagle*, which is the king of birds;—by the *ox*, which is distinguished among cattle;—and by the *serpent*, which is the first of the creeping things.

Moses, in his account of the creation, discovers evidently a design to connect these four provinces of creatures with the four first creative operations:—Hence, those of the waters, he makes the first province;—those of the air the second;—of the earth, the third;—and the creeping things, the last.—It has been observed of the work of creation, that there was a progression in the operations, and that the light of the unfolding divine will brightened each day; and the result of each successive movement was still more and more perfect. So, in this view, the fish, undoubtedly, are to be considered as the lowest species of the animal creation;—the birds are a higher species;—the cattle are still more perfect;—and the serpent is described to have possessed powers of intelligence nearly allied to those of the rational worlds; and being the last formed, may be supposed the most perfect of the animal natures, and to

have been the next link in the chain of beings, to those who were capable of moral government. The same remark may be made upon the great successive dispensations of divine providence, which, in the scriptures, are called days, that they shine with increasing brightness unto the perfect day.

In the passages which have been quoted, and there are many others in the same style, it may be seen that the angelic powers, which are the subjects of the throne of heaven, are in a similar manner connected with the four winds; the idea of which, as has been noticed, seems to have originated in those creative operations which framed the worlds.—To recite only two instances is sufficient:—*These are the four spirits, or winds of the heavens, which go forth from standing before the Lord of all the earth. Zech. vi. 5.—And after these things, I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. Rev. vii. 1.* And by being thus connected, the angels are placed in a strong point of analogy with these lower subjects of Adam's empire.

It may also be observed, that, with the winds, the courses of the waters in the world before the flood, appear to have conformed to the same system; for a river went out of Eden, and having watered the paradise of Adam, it was parted into four heads, extending to the four quarters of the earth; dividing those realms into four grand departments, and

forming a natural communication throughout the whole dominion. And it may be naturally inferred, that the grand divisions and progressions in those divine operations constituting the world, which are traced in the courses of the winds and waters, and in the animal natures, and angelic economies, are also the grounds of the division of this world's empire into four great kingdoms in succession; which kingdoms are represented in prophecy by distinct kinds of beasts, and are *ordained* of God, and limited by the same laws that govern the heavens, and control the *signs* and *seasons*, and the *days* and *years*.

It appears, moreover, that the angels are *consecrated* beings, and that the consecrating vow of holiness was laid upon them soon after their creation; their state as being under the law implies this, and that the altar of God was set up among them; for the idea of consecration relates to the altar; also, this is imported by their common name, Angel; for wherever the word *el* is taken into a name, it signifies that the person or thing is either a consecrator, or is consecrated under the vows and oath of God. The ground of the standing of the angels, being made sacred under the law, was the fearful circumstance that rendered the sin of those who fell so exceedingly sinful, and gave it such strength to their condemnation; and their standing singly and alone on this holy ground, left them in a fallen state, hopeless and irrecoverable; for, *Wo to him that is alone when he falleth; for he hath not another to help him up.*

Section 4. *Man created in the Image of God.*

The state of man when first created, was widely different from that of the angels; for instead of being made with the frame, and placed in the condition of a servant, God gave him a portion of his own spirit, and thereby capacitated him for dominion; and he was associated with the Lord himself in the glory of his majesty, and set up in state with his Maker over the works of his hands.

Christ is the image of God; and as man was created in union with Christ as the Beginning, or as the Head and Lord of the Creation, he was made in the image of God; in his being capacitated with wisdom and knowledge to hold the dominion of the world, and being actually invested with this sovereign authority; man was *made after the similitude of God—fearfully and wonderfully made!* His first state was nothing less than a partnership with Christ in the glory of his dominion, as far as it respected the first creation! With such an impress of majesty he was fearfully made, and it is all a matter truly wonderful!

As Christ was united with the Father by the everlasting covenant, so Adam was associated in a covenant with Christ; and as Christ was with the Father a fellow in the glory of the eternal world, so was Adam a

partner with Christ in the glory of the creation. Hence, as Christ, in having by the Spirit of the Father all the treasures of wisdom and knowledge; and in being set up in the ancient dominion of heaven, was *the image of God, and the brightness of his glory*; so Adam, being capacitated by the Spirit of the Lord the Creator for the dominion of the world, and set up in this glory, was *in the image of God, and was the figure and likeness of Christ*. In like manner, Christ having become the Head of the New Creation, and being declared the Son of God with power, *according to the Spirit of Holiness, by the resurrection from the dead*; and the penitent sinner being brought into union with him by the grace of the new covenant, and receiving from him the Holy Ghost, which is the Spirit of the new world, he becomes a new creature, and puts on the new man, *which is renewed in knowledge, after the image of his new Creator*. In what clear light does the divine theory here open to view!

The supposition that mere creature excellence could be the image of God, or that creatures could be said, with propriety, to be in the image of God on account of their own moral righteousness, or on any account other than their being by an act of sovereign beneficence united with the divine Word, the true and only image of God, is gross folly and idolatry; and it is truly astonishing that this should ever be supposed by serious persons, who have bibles in their hands. When God was about to create man, he called his

council, saying, *Let us make man in our image, after our likeness, &c.* And in this beginning of the unfolding of eternal love, may be traced the manifold wisdom of God concerning the revelation of his Son in the world, and the manifestation of himself in the human nature.—We have no evidence that the angels, however perfect, were created in the image of God; on the contrary, by the emphasis that is laid in the scriptures upon man's being created in the image of God, the idea that this glory belonged originally to both natures, is strongly objected.

Four things appear to be intended in the scriptures relative to the image of God, in which man was created, viz. his capacity for marriage union; his inspiration with the breath of life; his being crowned with glory and honor, and his being a covenant subject. Of which things, the two first, as belonging to his creation, will be briefly noticed under this head; the two last consisting in acts of Providence, will be noticed in separate sections.

1. It is said, *So God created man in his own image, in the image of God created he him, male and female created he them, Gen. i. 27.* Again, *In the likeness of God made he him: male and female created he them, chap v. 1, 2.*—By these words being so connected, it has been understood that something was thereby intended relative to the image of God, in this circumstance of the formation of the human nature; not merely, however, that man was created male and female, which does not

distinguish him from other creatures, but in his capacity for marriage union, which distinguishes him from all other created beings.

The Apostle, speaking of this subject, illustrates the relation of husband and wife, by the union that subsists between Christ and the church.—Eph. v. *Wives, submit yourselves unto your own husbands, as unto the Lord.—For the husband is the head of the wife, even as Christ is the head of the church: And he is the Saviour of the body. Therefore, as the church is subject unto Christ, so let the wives be unto their own husbands in every thing.—Husbands, love your wives even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it, by 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. So ought men to love their wives, as their own bodies; he that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church. For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined to his wife, and they two shall be one flesh. This is a great mystery; but I speak of Christ and the church.—*The marriage union, therefore, is such as that which subsists between Christ and the church; and it has been shewn, that the union of Christ and believers, is of the same nature with that subsisting between the Father and the Son; and

is often used in the scriptures to illustrate that glory of the divine nature; in each case the twain are one. It is then apparent that this endowment in the formation of man respects the great divine mystery of Christ, *who is the image of God.*

Hence it may be inferred, that the bond of marriage is of the most sacred nature, far superior to that of a merely civil institution; and, relating so particularly to the image of God, the violation of it must be criminal in the highest degree. The purity of marriage is called *the holiness of the Lord which he loved*, Mal. ii. 11. And the arguments to enforce it are such as these, *Have we not one Father? Hath not one God created us? And did he not make one? Yet had he the residue of the Spirit: and wherefore one? That he might seek a godly seed: therefore take heed to your Spirit, and let none deal treacherously against the wife of his youth.* Jeremiah closely connects this sin with that of murder. *Why trimmest thou thy way to seek love. Also in thy skirts is found the blood of the souls of the poor innocents*, chap. ii. —Under the law, all profanations of sacred things were punishable with death; and as marriage was of a sacred nature, adultery was to be so punished; this matter related to God's altar; hence, it was charged upon the violators of the marriage covenant, that they had *profaned the holiness of the Lord; and this have ye done again, covering the altar of the Lord with tears.*

But, though it be known what is the just judgment of God in this case, it may not be

inferred, that civil magistrates ought therefore to punish the crime with such severity; for a punishment according to the peculiar desert of the sin, in this, and some other cases, seems to have been particularly reserved to the divine province. *Whoremongers and adulterers* God will judge.—My object in this remark is merely to state the nature of the sin, and not how it is to be punished.

The reason assigned for the divine law, *Whoso sheddeth man's blood, by man shall his blood be shed*, is only this; *for in the image of God made he man*.—*What therefore God hath joined together, let not man put asunder*.

2. It is also said, when the Lord God had formed man of the dust of the ground, that he *breathed into his nostrils the breath of life; and he became a living soul*. Thus man received immediately from his Maker the vital spirit of the creation; by which breath, something more is intended than merely animal life. It was this that endowed Adam with his vast understanding, and distinguished him from all the other creatures, and gave him a capacity to hold the dominion over them.—So that in this respect also, man was created in the image of God, and Adam was the figure of the Lord Christ.

This endowment was nothing less than an inspiration of the Divine Spirit, the power of which was shewn in the skill with which Adam gave the name of every creature; for the Lord brought them unto him, to see what he would call them; *and whatsoever Adam called every living creature, that was the name there-*

of. Names were originally used to signify the characters or natures of beings and things; and, doubtless, in Adam's giving a name to every creature, he designated its nature, and this he could do with perfect precision, and without the least mistake; for whatsoever Adam called every living creature, *that was the name thereof.*

It appears, therefore, that Adam possessed a certain divine inspiration, by which he could look intuitively into the natures of the creatures, and discern at once, even before he had used or improved them, what were their powers, and their use and design.—Indeed, this inspiration so unfolded the reason of things, as led him to take *prophetic* views of the natural state of the creation: this appears by his saying, when the woman was brought unto him, *This is now bone of my bones, and flesh of my flesh: She shall be called Woman, because she was taken out of Man.—Therefore shall a man leave his father and his mother, and cleave unto his wife: and they shall be one flesh.*

Thus was Adam capacitated for the dominion of the world. It was evidence that Jesus was the Christ, that *he knew all men, and needed not that any should testify of man: for he knew what was in man:* for in this appeared his ability to govern and judge the world.—So Adam needed not to be told what was the name or nature of any creature; for at one glance he could discover it, and in this was manifested his ability to stand where he was placed by his Maker, in the image of God at the head of the creation.

And it is evident that the divine breath or spirit given to Adam, was the Spirit of Christ; for, *In him was life, and the life was the light of men.—The true light, which lighteth every man that cometh into the world;* or, the illumination which distinguishes men from the irrational creatures, consisting in *the breath of life* which was *breathed* into Adam, is thus to be traced to the eternal source of the divine word: Accordingly it is said, Job xxxii. 8. *But there is a spirit in man: and the inspiration of the Almighty giveth them understanding.*

It must, however, be carefully observed, that the spirit of knowledge with which Adam was animated and lightened, was not the Spirit of Holiness; it was merely the light of nature, or a teaching of natural things; the self-denial, and the consolation—the teaching to know the Father in duty, and to abide in the love of Christ, given by the Holy Ghost, are things which belong to the other world, and connect only with the humiliation and exaltation of Christ. These are the humble portions of the poor in Spirit—the transcendently rich legacies of babes! Adam, though he had a mind that could unravel the whole secret of nature, and command the sea, the air, and the earth, of these things still he knew nothing!

The knowledge of the true God is the life of rational creatures; this is the only proper idea which may be formed of a *living soul*, or of rational intelligent life. Of this knowledge the Lord Jesus Christ is the only trea-

fury, the sole medium, *the beginning and the end.*—This life was given to man, being created in *the image of God*, and by the divine Spirit endowed with *wisdom and knowledge*, he became a living soul.—But, according to the divine theory, in the knowledge of God there exists a great distinction, viz. First, the knowledge of Christ as the Beginning, or the truth and glory of God unfolded in the creation; and, Secondly, the knowledge of Christ as the Servant and Son, or the truth and glory of God unfolded in the work of redemption and in the kingdom of heaven; and it will be understood that the knowledge and life of Adam, related merely to the beginning, or to this first manifestation of God in the light and felicity of nature.

The happiness and glory of Adam, though infinitely short of the blessedness of the saints in the kingdom of heaven, was, nevertheless, truly the enjoyment of God; and when the immensity of the works of creation are considered, and how perfect and harmonious were all things in their original state, and that the whole system was full of God; and also, how man was capacitated to look into and survey every part of the wonderful structure, and was, as it were, filled with the light and glory of the whole: I say, when these things are considered, it is readily perceived, that his enjoyment was inconceivably great, and that the source of the happiness of man, in his innocency, was boundless.

Moreover, it will from hence be distinguished, that the life of Adam, though it con-

sisted in the knowledge and enjoyment of the ever blessed God, was not however eternal life; but, in its nature, was different from that *unspeakable gift* which, through grace, is bestowed upon believers; which truth, it has been thought, was intimated by the circumstance of this life of man being breathed into his *nostrils*. The eternal life is clearly defined in the scriptures to consist in that commandment of the Father which sent his Son Jesus Christ into the world, including the reward of his filial obedience. *This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent:* and this knowledge certainly Adam did not possess.

But, being united to God by that divine medium of light and knowledge, which is *the breath of life*, man became a *living soul*, enjoying the glory and felicity of his Maker, and thereby illustrating the excellency and blessedness of the Lord Christ; and also the divine benevolence in the appointment of him to be the head of the world, and in thus raising up his creatures to a communion with him in his glory.

Section 5. *The Sabbath.*

The Ordinance of the Sabbath respects the whole doctrine of Christ; it embraces amply the threefold glory of the Beginning, the Servant, and the Son, and offers the most clear and perfect illustration of the divine theory.

The Apostle speaking of the Sabbaths enjoined by the law, says, *they are a shadow of things to come; but the body is of Christ*, Col. ii. 17. The Sabbath was instituted by the Creator, upon his finishing the heavens and the earth, and all the host of them, after six days; *And on the seventh day God ended the work which he had made: and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work, which God created and made.*

The *first Sabbath* respected merely the finishing of the work of creation, and the divine pleasure, in the glory of his eternal purpose, unfolded in the world of nature; and this reason only was then assigned for the sanctification of the seventh day, *that in it God rested from all his work*. But as this work of creation was the broad foundation, and every way exact beginning of the *display* of Christ, we must conceive of the divine mind as contemplating therein the whole glorious exhibition; and that this was, indeed, the holy and blessed *rest of God—the perfect day*, which opened, as it were, upon *all* his finished work.

And though no mention is made of the observance of this day being at first enjoined upon men, yet, the knowledge of its being so sanctified and blessed of God, was a sufficient reason for its being regarded as an holy and blessed day; and there are some notices of its being observed, in the divisions of time by seven days, before the giving of the law, such as the following: *The Lord said unto Noah,*

Come thou and all thy house into the ark: For yet seven days, and I will cause it to rain upon the earth, Gen. vii.—Also Noah sent forth a dove from him, to see if the waters were abated from off the face of the ground. But the dove found no rest for the sole of her foot. And he stayed yet other seven days, and again he sent forth the dove out of the ark. And the dove came in to him in the evening, and lo, in her mouth was an olive leaf plucked off: so Noah knew that the waters were abated from off the earth. And he stayed yet other seven days, and sent forth the dove, which returned not again unto him any more, chap viii.—Joseph made a mourning for his father in the borders of Canaan seven days. There is also the mention of weeks before the law; and some have supposed there was a reference to the Sabbath in the account of the offerings of Cain and Abel, which are said to have been made at the end of days. Many events took place in this dispensation of time, which clearly pointed to a Sabbath, and to a Sabbath of Sabbaths; such as the clean beasts and fowls going into the ark by sevens, the terms of Jacob's services in Syria, and the seven plentiful years, and the seven years of famine in Egypt.

The *Jewish Sabbath* respected, not only the finishing of the work of creation, but also the finishing of the service-work of the law, and the release of God's people from the bondage of a service state; and, therefore, in addition to the reason of God's having rested from his works of creation, which is introduced into the fourth commandment, this is also ex-

pressly given, *Keep the sabbath day to sanctify it, as the Lord thy God hath commanded thee. And remember that thou wast a servant in Egypt, and that the Lord thy God brought thee out thence, through a mighty hand, and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day.*

The service of Israel in Egypt is often used as a representation of the service-work under the bondage of the law; as also, their deliverance from that bondage is used to represent the great redemption from sin and wrath, by our Lord Jesus Christ. The works of the law are properly called *our own works*, as the righteousness of the law is fitly styled *our own righteousness*; for the deeds of the law which compose this righteousness, naturally belong to the state of creatures, and are indispensably requisite in the subjects of moral government; and, therefore, the Apostle to the Hebrews, speaking of the emancipation of believers from the service-work of the law, says, *He that is entered into his rest, he also hath ceased from his own works, as God did from his.*

The *Christian Sabbath*, together with both the forenamed things, respects also the accomplishment of the Church's warfare, and close of the militant state, by a final victory over Sin and Death and all the powers of Earth and Hell. This gospel rest is the perfect day, the Sabbath of Sabbaths; concerning which it is said in Isaiah; *Yet a very little while, and the indignation shall cease, and mine anger in their destruction. He shall smite the*

earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest, or sabbath shall be glorious.

In the fourth chapter of Hebrews, the truth of the Sabbath is established and illustrated in these three distinct relations; once by a reference to the rest which succeeded the work of creation; again, by the promise which was made to the people going out of Egypt; and again by the tribes of Israel sitting down in Canaan, at the conclusion of the wars of Joshua; all which Sabbaths, it is shewn, were clearly significant of *another day*, and looked forward, and pointed to a future rest. See ver. 4. *For he spake in a certain place of the seventh day on this wise, and God did rest on the seventh day from all his works:* and ver. 5. *Again, If they shall enter into my rest;* which manner of expression implies that the rest was future. And 7th and 8th verses. *Again he limiteth a certain day, saying in David, To-day if ye will hear his voice, harden not your hearts. For if Jesus had given them rest, then would he not afterward have spoken of another day.*

There remaineth therefore a rest to the people of God. And though the observance of the Christian Sabbath be not expressly enjoined, as were all things under the law; for it was agreeable to the nature of that dispensation, which was the servant state, that all things should be laid down by precept, and by line; yet there is no room to doubt of the obliga-

tion upon us to remember and keep holy the Sabbath Day; for each reason which was given in the law, remains to us in full force; and a new one is also added, which is the greatest and most binding of all, viz. the triumph of our Lord Jesus Christ over all his and our enemies, by his resurrection from the dead. If an obligation to observe the seventh day might have been inferred with sufficient clearness, from God's resting from his works, and his blessing and sanctifying that day, our obligation to observe weekly the day of the resurrection of Christ, which more than probable was the same day, and is properly called *the Lord's Day*, may be inferred with double evidence.

The scripture chronologies, and the best astronomical calculations, together with a great variety of circumstances relative to the seventh day, have combined to raise a strong supposition, that the Jewish Sabbath was not the seventh day from the beginning of the creation.—If not a full demonstration, evidence very satisfactorily has been shewn, that the Jewish Sabbath was put back one day, and, consequently, that the Christian Sabbath is that seventh day which, from the beginning, was *blessed and hallowed*. [See Bedford's *Scripture Chronology, demonstrated by astronomical calculations*.]

As the Sabbath, in these several dispensations, has had certain distinct relations, being connected more or less immediately with the unfolding of the divine will, as in the Beginning, in the Servant, or in the Son; and,

therefore, has distinct reasons annexed to it, answerable to the nature of these several exhibitions; like other instituted ordinances, and signs, and emblems of divine truth, it may, in certain respects, be changed and altered; we should, therefore, consider the agreement between the sign and what at different times is particularly signified, and look to these several relations and reasons of the institution of the Sabbath, to govern our views respecting the time to be observed, and the manner of observance.

The question when the Sabbath does begin, whether at sundown or at midnight, has arisen chiefly from the same source with numerous other disputes, which is that of blending subjects belonging to the law with those which belong, distinctly, to the gospel.

That the Jewish Sabbath began at sundown, or at six o'clock, P. M. is clearly ascertained, both by their law and their practice. They were expressly required to celebrate *their Sabbath from even unto even*. Lev. xxiii. 32. And their bringing their sick to Christ, to be healed, *when the sun did set*, Mark i. 32. whilst they supposed it was forbidden on the Sabbath, shews that they began and ended their day at the going down of the sun; and the Jews do so practice to this time.

This institution and practice accorded, in time, with the particular relation and reason of the Jewish Sabbath, which, as has been shewn, was their ceasing from their labours under the Egyptian bondage; and this as a

type of the great emancipation of the people of God from the service-work of the law; for it is evident, they ended their service to the Egyptians at even, when they retired to their houses, and shut themselves within doors, to keep the passover. And the service-work of the law was also finished at the eventide, when the bond itself was cancelled, being nailed to the cross by the death of Christ, which took place after three o'clock, P. M. which was the time of the offering of the evening sacrifice, and the time when the paschal lamb was killed. It was at this time of the day, that the angel Gabriel delivered to Daniel the glorious prediction of the seventy weeks. Christ our passover, was sacrificed for us, and offered himself a sweet-smelling favour to God, in the cool of the day, and in the evening of the world.

But though there be evidence, that the Jewish Sabbath commenced in the evening; and should it be also admitted, that the first sabbath began at the evening—that this is the natural order of time—and that the evening or night has preceded the day in the usual reckoning of time—all this will not determine the question respecting the Christian Sabbath; for this has distinct relations; and if the reason of the resurrection of Christ has changed the day, it may be supposed sufficient also to alter the time of its beginning and ending; and, indeed, the Jewish Sabbath, &c. conforming in time to its great reason, and commencing when the work to which it related was done, instead of its being an argu-

ment against the beginning of the Christian Sabbath at the time of the resurrection, when the glorious victory was completed, it is really an argument in its favour; for certainly, the great *reason* of our Sabbath, the resurrection of our Lord, which is the evidence and earnest of the resurrection of the just, is one as weighty and commanding as those which distinguished the Jewish Sabbath, or that which from the beginning rendered the seventh day memorable and sacred.

Every circumstance related by the Evangelists, concerning the resurrection of Christ, lead us to understand, that it was in the dead of the night, at least past the middle, and drawing towards the morning watch;—tho' the service of Israel in Egypt was finished in the evening, yet it was not until midnight that the destroying angel went forth, and dealt the blow, which made their enemies exclaim, *we be all dead men*. It was in the morning, though, it seems, before the curtains of the night were withdrawn, that they erected the standard of Jehovah, assembled together, and began to move forward in triumph. When our Lord *had overcome the sharpness of death** upon the cross, he undoubtedly became the assailant, entered the dominions of him who had the power of death, pursued and approached the foe in his own dark citadel; and it may be readily apprehended, that the earthquake, accompanying the resurrection, was from the shock of that deadly

* This very expressive phrase was taken from an ancient Christian hymn.

blow given to the head of the serpent, by all the immortal strength with which our Lord rose from the dead. Like Sampson, when he arose at midnight and went out of Gaza, carrying away the doors of the gate of the city, and the two posts and the bar, so the Lord of Glory arose, and burst asunder the bars of death, and led captivity captive.

The attempt made by Dr. Hopkins, to shew that "it is as probable, and perhaps more so," that the resurrection of Christ was in the evening, soon after *sunsetting*, as at the time usually taken, can never succeed.—There is not a single circumstance in the history of the whole scene, which does in the least favour such a conjecture. And in reply to his query, "Is it not presumption, and will-worship, to begin the Sabbath at any other time of the day" than sundown? It may be said, let no man judge us in respect of the *new-moon*, or of the *Jewish Sabbath days*, which were indeed a shadow of good things to come, but the substance is of Christ.

With this great reason of the Christian Sabbath in view, to such as acknowledge the resurrection of Christ to be a sufficient ground for the change of the Sabbath, from the seventh to the first day of the week, there is one passage which, alone, may be thought decisive of the present question, and places it beyond all controversy, that the evening following the first day of the week, in relation to our Sabbath, is to be considered as the evening of that day—the text in view is John xx. 19. *Then the same day at evening,*

being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and said unto them, peace be unto you. According to the view of those who begin the Sabbath at sunset, the time here noted, which was the evening succeeding the first day of the week, ought to have been called the *next* day at evening, being the *second* day of the week. This interview of our blessed Lord with his disciples, must have been at a late hour, long after sundown; for that same evening he had turned in, as a traveller for the night, with two of his disciples at Emmaus, seven or eight miles distant from Jerusalem; and, at supper, was known unto them in breaking of bread, and immediately disappeared; when these two disciples rose up, and came to the city, and found their brethren and rehearsed to them this event, before the interview took place here mentioned by John; which is said to be on the evening of the same day with his resurrection, being the first day of the week.

Many circumstances might be given from the New Testament, greatly corroborating this evidence: but as this, together with the relation of our Sabbath to the resurrection, which we have considered, has been thought sufficient to determine the question in favour of its commencing in the morning, and has uniformly governed the practice of the Christian Church down to the present time, excepting a very modern and small sect, it is deemed unnecessary to enlarge. The con-

cern which some have expressed, that unless we begin the Sabbath at sundown, we may not certainly know of its beginning, may be safely waved; for the *herald trumpet* will be waking loud. Doubt it not! We shall all hear the midnight cry.* I have here particularly noticed Dr. Hopkins, because he was, perhaps, the first who introduced, in so formal a manner, the observance of Saturday evening, or the evening preceding the Sabbath, as an article of Christian practice.

The Hebrews observed a week of days, and a week of weeks, and a week of years, and a week of seven times seven years. Remarkable events also, respecting the kingdom of Christ, are noticed to take place in the seventh generation. Thus Enoch, who first prophesied of the coming of the Lord with *ten thousand of his saints* to execute judgment upon the ungodly, was the *seventh* from Adam;—Eber, who gave the name to the holy people, was the *seventh* from Enoch;—Isaac, who was devoted upon the altar, was the *seventh* from Eber. And from Abraham, who was, as it were, the father of a new world, in the *seventh* generation, his seed went out of Egypt;—and there were again *seven* generations to David. Matthew computed the time from David to the captivity into Babylon, to be fourteen generations; and again fourteen generations, after the captivity to Christ. A computation by sevens, seventies,

* The commencing and ending of the Jewish Sabbath, was notified by the signal of blowing a trumpet.

&c. appears to govern the annals of the holy people; as that of fixes, tens, &c. does the times of the Gentiles. And the persuasion has long existed, even before the Christian era, that the seventh thousand years of the world, were destined to be the perfect day, the jubilee, and the great sabbatical year of the creation.

But though this be the divine counsel, the approach of the great day cannot from hence be precisely known; for such is the state of all ancient chronologies, that it cannot, with certainty, be determined how long the world has already existed.—The Septuagint Bible, which appears to have been used generally by the writers of the New Testament, greatly exceeds, in its numbers, the common computations; infomuch, that they could not, with judgment, be generally followed.—In some instances, however, circumstances afford the stronger probability in favor of its enlarged periods. Josephus, whose means of information respecting ancient chronology, greatly exceeded what any man can now have, and whose industry and integrity, as a historian, cannot be doubted, says, that “from the generation of Adam until the destruction of the first temple, there were three thousand five hundred and thirteen years, six months, and ten days;” and he also computed the time from this event to the birth of Christ to be six hundred and thirty years. According to which numbers, we are now considerably advanced upon the last century of the six thousand years.—Dating the destruction of Jerusalem, by the Romans,

Josephus sets down the time so as to make the birth of Christ A. M. 4145, i. e. supposing this destruction to be A. D. 70.

That Josephus was accurate in the last period is clear from the prophecy in Daniel of seventy weeks; one week and half a week, succeeding the end of the captivity to the death of Christ; half a week, thirty-five years, was the time from the birth of our Saviour to his death; seventy years elapsed from this vision to the time Ezra was commissioned by Artaxerxes; and the remaining time was just seven seventies. Add to these the seventy years of the captivity, and the time agrees precisely with Josephus, viz. six hundred and thirty years from the destruction of the first temple to the birth of Christ. And Matthew dividing the number of the generations from David to Christ equally, at the time of the captivity, favors much the enlarged numbers given by Josephus to this first period, which make the two periods more equal. And also, the Apostle to the Galatians, having quoted the promise made to Abraham when he left Haran, at which time he was seventy-five years old, and then saying, that this covenant of promise was made *four hundred and thirty years before the giving of the law*, which exactly agrees with Josephus, greatly strengthens this part of his chronology; indeed there seems to be no room to doubt of Josephus being right as to this period.

These observations, however, are not made to fix an era, but to shew rather that the age of the world cannot now, with certainty be

determined, and the greater probability exists that the common computation is somewhat short of the true time. They who follow the directions of their Lord, and are watchful concerning his appearing, may come to an instructive knowledge of the approach of this most solemn event, upon much surer grounds than the best calculations of the age of the world; even were it certain that the great Sabbath would commence exactly with the seven thousand years.

In the first world, one day in seven was holy; and the holiness of God, the truth of the eternal consecration, was there signified by a few other articles, particularly, that commandment of the Lord God, which interdicted the tree of knowledge to be used or even to be touched; and this was enough to solemnize the creation.—But, what! O what will be the purity and solemnity of the coming world! there, every day will be holy; it will be all one Sabbath; every article in that world will bear the stamp of Mount Zion, and every creature be clad in the vestments of the Lord's retinue. *In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar.— And in that day there shall be no more the Canaanite in the house of the Lord of Hosts.*

Section 6. *Man crowned with Glory and Honor.*

As Christ is called the Image of God on account of the expression of the divine will in him, one part of which is expressed in his being set up in the glory of the eternal Majesty; so, according to the state of Christ, man being made in the image of God, he was crowned with glory and honor.

All rational union in the scriptures is considered as covenant union more or less explicit; and the principle of covenant union between men and Christ being uniformly the same as that of a fellowship, partnership, or marriage, which places the parties, as to interests, upon an equality; consequently, the union of Adam with Christ, as Lord of Creation, which is properly called the covenant of life, made man the lord of the creation; the same as the union with *the Lord our righteousness*, called the covenant of grace, entitles believers to all the immunities of the holy city, new Jerusalem, and makes the church *the Lord our righteousness*, Jer. xxxiii. 16. and by which union all the faithful have a right to the distinguishing glories of the Head, and Lord of the new world, such as *the resurrection*, and *the life*, which, in its nature, is eternal; and *power*, as lords, to triumph over death, and *live and reign* in that world in which he liveth and reigneth by his own

and his Father's righteousness, in the execution of the glorious eternal covenant.

It appears, therefore, that the exaltation, glory and honor of Adam was a matter of mere bounty bestowed upon him in the constitution of his creation, uniting him with the all glorious, all-meritorious Lord of Creation, and consisted no more in any inherent virtue and merit of his, than the exaltation and glory of the redeemed saints in the kingdom of God, consists in any holiness and merit of theirs; and that without this union he could not have enjoyed the honors of a crown and the riches of a dominion. Thus we find that all glory is of Christ; he *was*, and is, and is to come, the alone source of riches, and honor, and glory, and blessing.

Had man been created in a form answerable to the other creatures of God, and had he been placed in the condition of a subject merely, and made a fellow-servant with the angels under the dominion of the Lord of heaven and earth, his state would have been natural; his formation then, together with the whole frame of the universe, would only have manifested the power, skill and benevolence of the Creator; and there would have been nothing in the human nature mysterious and calculated to excite wonder, more than in the nature of the angels. But that man, yesterday the dust of the ground, should be made in the image of God, and be capacitated for dominion; that he should be clothed with the robes of majesty, have a crown set upon his head, and be placed over worlds! this

has been a wonder from the beginning, it is now, and through the endless ages of eternity it will never cease to be a wonder.

This is the wonderful subject which is introduced with such pathos and solemnity in the eighth Psalm. *What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: All sheep and oxen, yea, and the beasts of the field: The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.*

This indeed is a deep mystery, a hard question; but it is opened in the same Psalm, at least, a clue appears to be given to the interesting answer in the words of the first verse, which are repeated in the last, where the Holy Ghost signifies, that this glory and honor of Adam arose from his being, by the sovereign pleasure of his Maker, united to and set up in the glory of Christ; who is here spoken of, as in many other places, under the appellation of the Lord's *name*, from whose merit and excellency all this honor and glory was, and is still to be derived to man; to whom, therefore, our whole attention is called, and *all* must be ascribed. *O Lord our Lord, how excellent is thy name in all the earth!*

Section 7. *The Covenant with Adam.*

The divine transaction of the explicit covenant with Adam, was calculated merely to shew and perfect his true state by creation. It was the express declaration of the truth of his existence as *a living soul*, viz. that he lived in union with the Divine Word, on that medium his life absolutely depended; and should he leave that for any other supposed medium of knowledge or life, death must inevitably ensue.—It will be remembered, that when we now speak of an union of Adam with Christ, the view respects merely that state of Christ which is unfolded in the creation, and the *life* here intended, is that which he thus received by the breath of his Creator.

As Christ was set up in covenant union with the Father, and was the Christ of God, and his name, glory and blessedness subsisted in the truth of a rational and divine compact; and as in such an holy relation he was the image of God; for Adam, therefore, to be the figure of Christ, and to stand up, as it were, in his estate and glory, as the Beginning and Lord of the Creation, and so to be in the image of God, it was necessary that he should be covenanted with him, and that his life, glory and blessedness, by virtue of a covenant union with his Lord, should subsist in the same divine, sacred and rational way.

Not merely, therefore, as man was to be

treated as a moral agent, but in order to perfect his state, as being made in the all-glorious image of God, it was, upon this ground, necessary that he should be put on trial.— This *position*, consistently with that exalted state in which man was placed by being associated with Christ; in which covenant relation he was destined to hold communion with the Lord himself, in the glory of the creation; this, I say, could not, in the nature of things be avoided; for a covenant necessarily implies an obligation of faith or fidelity, and covenant fidelity necessarily implies trial; so that this transaction with Adam, resulted merely from the glorious and most bountiful constitution of his creation, and was necessary to carry that constitution into full effect.

And it is very evident that the moral agency of Adam, the exercise of which is so much insisted on by many, in explaining this transaction, was *itself* constituted in this covenant; for, what idea can be formed of moral agency, which does not respect some covenant or law? Had man been placed in the same relation with the angels, their law would have given to his condition the solemnity of obligation; but his state being entirely different from theirs, this divine injunction alone could so form his mind, and make him subject to duty and accountable.

We find, therefore, this transaction very simple, and merely the perfecting of the state of man by creation, and the manifestation and explicit verbal declaration of that won-

derful and *fearful* circumstance of his formation, viz. that he was made in the image of God, and enjoyed his life and blessedness by means of a divine medium, and such a rational and sacred union with the Creator. So strangely has this matter been misunderstood and misrepresented! and the *doctrine* of *Christ* almost wholly hid, where it may be contemplated in this light of a covenant transaction, which affords one of the clearest illustrations of the glorious truth, which can possibly be given.

Section 8. *The Tree of Life.*

In many passages of scripture, as the Apostle observed of marriage, the knowledge of Christ is to be regarded as *a great mystery*, and cannot be obtained but by deep research, and most diligently comparing spiritual things with spiritual; especially those recording the works and ways of God previous to the fall of man; in which the truth of Christ is so concealed, that his inquiring friends have there often passed him by undiscovered; but in the article of the *tree of life*, he has been ever most clearly manifested.

The name of this tree, expressive of its nature, having in it nothing ambiguous, as had that of *the knowledge of good and evil*; it being preferred by the word of the Lord, and its influence to preserve the *living soul*, and all-supporting power upon the body, doubt-

less known and experienced, raising it whilst enjoyed above all injury, pain and dissolution, pointed out most significantly the true medium of life; and it was, in its nature, as clearly a sign and symbol, and also means to Adam, of his living naturally by Christ, as the sacrament of the Lord's Supper is to us, of our living by him spiritually. The unbelief and stupidity of mistaking the one; is as great, and is very similar to that of mistaking the other,

The truth of Christ, as has been shewn, being of a sacramental nature;—by *sacramental*, I mean *relating to a covenant and oath*;—God has been pleased from the beginning, to set this eternal truth before men, by means of sacraments, or sacramental signs and emblems, which stand as visible witnesses of life and death, the blessing and cursing, according to the nature of the covenant.—Such were the two trees distinguished in relation to the covenant of life, in the paradise of Eden; such were also the two mountains Ebal and Gerizim under the law, and such are now the sacraments of the New Testament.—As the worthy partaker of the Holy Supper feedeth upon the *bread of life*, and imbibeth the *quickenings spirit*; but, he that eateth and drinketh unworthily, eateth and drinketh *condemnation* to himself; and as the blessing went forth from Gerizim to the obedient with authority and effect, and the wrath and curse from Ebal took hold of the transgressor with power and certain execution; so, the tree of life, as a witness that man re-

remaining in innocency should live, was invested with the power of life, as also the other tree was invested with the power of death. Thus man was placed upon trial, with both life and death set before him.

This blessed tree, full of life and vigor, was sufficient alone to make a paradise; as the emblem and pledge of the first covenant constitution, which was a covenant of life, it was a provision all sustaining to the body; and, as the visible memorial of the truth of Christ, it afforded also food to vivify and felicitate the mind; in its nature, appearance and use, it answered expressly to this first state of the creation, and to shew forth the glorious character of Christ as the Beginning. This is so evident, that it requires no illustration.

Section 9. *Tree of knowledge of good and evil.*

For the trial of Adam, and exercise of his covenant obligation of fidelity to Christ, as his head and Lord, it was necessary that some object should be presented before him, that might be supposed a medium of true happiness knowledge. This was done in *the tree of the knowledge of good and evil.*

And though, for the sake of the trial, the fruit of this tree was set before man, apparently *good for food*, in a form most enticing, and to be *desired* to make him *wise*, as, in ap-

pearance, fairly promising the ultimate happiness of the soul, and bearing its name, yet man was not tempted and deceived by his Creator; whilst, at the same time, he was plainly informed, by the word of the Lord God, what the nature of it was, and what must immediately follow upon his attempting to obtain from hence, notwithstanding its good and desirable appearance, either support and delight for the body, or improvement and elevation for the mind.

He was expressly admonished concerning this tree and its fruit, as being no more than the *appearance* of good; and in the name it bore, he was warned of its dangerous nature, in that it presented *two* opposite cases; so that being regarded according to the interdicting command of God, it was to him useful and *good*, as thereby he would have the knowledge of obedience and duty, which is the knowledge of Christ; but in the other case, it was *evil*, as by eating thereof, he would know from it what is the bitter fruit of transgression, and the fatal nature of disobedience.

By the name of this tree, sufficiently deciphered by the word of the Lord given to him, Adam was fully apprized, that if he gave it credit, and, against the word of God, presumed to use it for food, or in any way as a medium of support, life and knowledge, he would know, by woful experience, that he had lost good, and, not abiding in the knowledge of Christ, that he had conceived *evil*, a delusion and lie,

Distinct, therefore, and opposite in its nature, as this tree was from the tree of life, still, as it sprang up necessarily in the garden of God, from the divine and most beneficent operation, which caused there to grow a tree of life, its existence, the existence of evil, is necessarily comprized in the argument of the divine theory; for, without such means of a trial, the covenant union, and the duty, fidelity and glory, which compose the whole doctrine of Christ, could have never been known, and man could no more have had the knowledge of good, than he could have had the knowledge of evil.

O the depth and the height, to which the mind is transported by the knowledge of Christ! On high, to our view, it garnisheth the heavens, and openeth the gates of the Lord, into which the righteous do enter! and in the deep, it formeth the *crooked serpent*, the dark region of *dead things*, and them that people it!

Section 10. *Conclusion of the Chapter on Creation.*

To give a full illustration of the truth of Christ, as the beginning of the creation, it would be necessary to trace the argument of divine wisdom through all the natural world, and offer divine essays upon *all trees, from the cedar tree that is in Lebanon, even unto the hyssop that springeth out of the wall; and also*

in relation to this doctrine, to speak particularly of *beasts, and of fowl, and of creeping things, and of fishes*. We are assured this was once done; by the aid, no doubt, of this grand clew of wisdom and knowledge, *that the worlds were framed by the word of God*.

That such a theory of Christ does pervade the creation, and is legibly inscribed in the bosom of Heaven, and on every object belonging to the earth and sea, is a fact which every man that cometh into the world appears, in some degree, conscious of; and which ought, as the first ground of conviction, to be appealed to by Christ's witnesses in all the world. The preacher of *the everlasting gospel* will proclaim unto them that dwell on the earth, *saying with a loud voice, fear God and give glory to him, for the hour of his judgment is come: and worship him that made heaven and earth, and the sea, and the fountains of water*.

But all that we have proposed, was an illustration of the divine theory in such of the leading facts of the creation, &c. as may establish the principle, unfetter the human mind of the prejudices of false principles and mistaken facts, and give it boldness in exploring rational, philosophical, scriptural truth.—And it is thought, that what has been offered, is sufficient to establish this view of the great truth, viz. that the creation once existed in a state of glory and happiness, all answerable to the first state and primitive glory of Christ.

CHAPTER III.
OF THE APOSTACY.

Section 1. *The Fall of Angels.*

AS the scriptures so clearly reveal the truth of the heaven and the earth being united to Christ by the constitution of creation; and all worlds being framed together upon one divine foundation, and so particularly mention the angelic worlds, things *invisible, thrones, and dominions, and principalities and powers*, as being *all* originally thus constituted;—they also reveal, very expressly, that the sin and fall of the apostate angels consisted in breaking off from their foundation, or not holding to their divine constituted head. The angels fell by sinning against Christ, revealed to them in the constitution and law of their creation.

Of the devil, the first rebel and seducer of angels and men, it is declared that *he was a murderer from the beginning*. John viii. 44. By this expression, compared with other scriptures in agreement, we understand that his sin, and first attempt to seduce others, respected Christ as the Beginning, the Foundation and Head of the creation;—and it is immediately added, *and abode not in the truth*. This expression confirms the sense of the other—Christ is both the beginning and the truth. The divine declaration, that the

devil *was a murderer from the beginning, and abode not in the truth*, is a very express revelation of the nature of the sin of the devil and his angels.

The same thing is expressed, in much the same manner, 1 John iii. 8. *The devil sinneth from the beginning*;—and it is added here, *For this purpose the Son of God was manifested, that he might destroy the works of the devil*. This also confirms the sentiment, that the works of the devil were the seducing of creatures from Christ; and therefore his coming into the world, and recovering lost creatures to himself, destroys the works of the devil.

But we have a passage in the epistle of Jude, verse 6, which, though in the same style as the foregoing, and respects the revelation of Christ in the same remarkable word, *the beginning*, is still more express—*The angels that kept not their beginning*.* This sentence is constructed in the same manner as the last sentence in the preceding verse, which respects the people of Israel who were destroyed in the wilderness;—and *not holding their beginning*, foundation, and head, as evidently expresses the sin of the angels, as *not believing* expresses the sin of the people who perished in the wilderness. The angels fell, *μη τηρησαντας* *not keeping* Christ *their beginning*: the people in the wilderness fell *μη πισευσαντας* *not believing* Christ their angel.

The devil, in thus breaking off from Christ and seducing others, was a murderer;—he

* Αγγελοι τε τες μη τηρησαντας τον αυτον αρχην.

destroyed himself and all whom he drew after him;—and instead of continuing the illustrious and rational being he once was, he is now ranked with the brute creation, named and described as a dreadful *beast*, a dragon, lion, or dog.

The change of the character of this angel, which took place immediately upon his fall, from being the *Son of the Morning*, to that of a *horrible fiend*;—and the change of his condition, from being free in the habitation of light, to that of a beast chained in darkness, will illustrate to all eternity the infinite worth of Christ, and shew the absolute dependence of all the excellence and felicity of creatures upon him.

Section 2. *The Fall of Man.*

The devil, having departed from the beginning, and become an enemy to the truth, immediately determined upon war, if by any means he might dethrone his sovereign, and overthrow his kingdom; and as man was associated with the Lord Christ, and stood with him in the interest and on the party of the government, *his* ground became, as it were, the out-post or frontier of the empire, and presented the natural point for commencing the attack.

As man was made in the image of God, and crowned with *his* glory and honor, it might be supposed that the mysterious char-

ter of his dominion extended to an ascendancy over the angels; for, indeed, without any exception, he was by the Lord God set *over the works of his hands*; against man, therefore, this proud, disobedient and rebellious spirit rose up, as against his lord and sovereign.—And as man had begun to exercise the highest acts of sovereignty, by giving names to the creatures, which were among the first exercises in a way of administration that existed in the creation; he was considered as standing *high* upon the ground of this dominion; so that, in this his wonderful union with Christ, the reasons are apparent, why the devil aimed at man his first blow.

And here, again, we may view and admire the depth of the divine counsel, that the same circumstance in the state of man which occasioned his overthrow, led to his recovery, viz. that the matter which raised against him an enemy, was a cause of infinite value, and an interest in common between him and the Lord Christ, in which the Lord his maker had the greatest share!

The serpent, which for powers of intelligence was above all the beasts of the field, was the proper instrument to be employed in carrying this dark design into effect; for which purpose, the necessary trial of man, to give him the knowledge of truth and obedience, according to the good pleasure of God, afforded a fair opening.

From what has been observed, respecting a certain analogy subsisting between the subjects of both worlds, the association of this

angelic spirit with the serpent, may not seem so strange: for in such a political concern, or matter of state, whilst the Lord of Heaven associated with man in the interest of the government, a design of rebellion would naturally lead those subjects of the upper world to seek a correspondence abroad, in order to draw into their interest the subjects of this, where immediately the scene of action was designed to commence.

And it should ever be a warning to all who are distinguished for their natural endowments, not to trust even to superior sagacity and genius; that the most subtle and intelligent of all the creatures of the world, was the first to be drawn into that accursed enterprize, in which he was crushed to the ground and irrecoverably lost; for, though the other creatures will be preserved, and enjoy at last the glorious liberty of the children of God; yet, by the irrevocable decree of Heaven, the serpent and all his generation shall die. On account of this early connexion of the arch rebel with the serpent, and also of his subtle and wily character, he himself is doomed to bear the hateful name of the serpent.

Upon this ground, therefore, of the interest of the kingdom, and the question who shall have the dominion? the *war of ages* first broke out; and notwithstanding the successful attempts which have been made, in these last days, to conceal the nature of Jesus Christ's gospel, and to divert the attention of men from the *Hope of Israel* in the restor-

ation of the kingdom, to systems of mere piety, religion and morality; the *kingdom*—the *doctrine* of the kingdom is still, and to the great day of decision, will be the point, the *all-interesting* ground of the solemn controversy. And being thus at once assaulted, by the subtilty of the serpent, and the falsehood of the devil, the woman was deceived and fell; and by one of the deepest stratagems that was ever conceived, together with the natural force of, perhaps, as tempting an object as ever allured the human eye, the man also was overcome and ruined.

By the fall, man lost the image of God, and as necessarily expired as *a living soul*, as the body expires separated from air; the crown of *glory and honor* fell from his head, and he ceased to be lord of the creation, and became *like the beasts that perish*, as necessarily as the breathless body loses its glory and strength, and changes into a corpse.—This event most strikingly illustrated the all-important truth, that all the blessedness, glory and power of creatures arise from their union with the blessed, glorious and almighty Word; that *life*, and the *favor* of God is enjoyed only through *the Lord of Life, the beloved One, who was set up from everlasting*.

And being thus without strength, having left the *Rock of Ages*, man, and the whole creation with him, necessarily fell under the power and tyranny of the great enemy the devil, who, by the displacing of Adam, came in and took possession of the whole realm, and set up over man and all the creation, the reign of death.

This finished what is called the threatening to Adam, *dying thou shalt die*. Falling from Christ his life, Satan rose over him armed with *power* derived from his separation from the only source of life, and which is therefore called *the power of death*, and set up over him the dominion of darkness, tyranny and horror. But the darkness and misery of the power and reign of the devil in the world, serves thus to brighten the illustration of the light and blessedness of the power and reign of the Lord of Light and Blessedness.

Section 3. *Depravity.*

The doctrine of the entire depravity of man by the fall, properly stated, can admit of no dispute but what implies either ignorance or disbelief of the whole divine system; for as the uprightnes and perfection of man *all* consisted in the divine constitution of his creation; his being made in the image of God; the loss of this standing in covenant union with Christ, must imply a state of total and universal depravity.

The idea of the covenant of life being partly broken, and partly kept, or of the divine union with Christ being partly lost, and partly retained, has never been advanced; such a thing is inconceivable; what was declared by the word of God, was the most evident truth, that in the day man should eat of the tree that was the article of the trial of his co-

venant fidelity, he should die; for, loosing *the breath of life*, he must of course be a dead man.

It will also be observed, that the depravity of the fall cannot be contemplated as being merely *negative*, or the loss of the image of God; for this covenant, as shewn, being of the nature of marriage, the breach of it implies being joined to another. A separation from Christ can exist *only* by union with an Anti-Christ. An entire separation from Christ, and union with the serpent, being *free from righteousness*, and *filled with all unrighteousness*, is the fearful state of the apostacy; and the true statement of the case is sufficient to shew, that without an almighty intervention, the depravity of the fall must have extended universally through nature,

THE
DIVINE THEORY.

PART II.

THE ARCHANGEL:

ILLUSTRATING THE TRUTH OF CHRIST AS BEING THE
HEAD OF THE REDEMPTION-WORLD.



CHAPTER I.

OF THE ELECT ESTABLISHMENT.

Section 1. *The Union of the elect World with
the Beginning.*

THOUGH the elect establishment did not distinctly open, in our world, till the call of Abraham; yet, as the lines were marked out in the beginning, and it actually took place in the upper world, immediately upon the great apostacy; from this time we may consider the glorious Lord as entering upon his mediate state, and commencing the work of redemption.

By the name of archangel, being compounded of the words beginning and angel, we are reminded, that the scene immediately opening will be a twofold exhibition, and that views of the service-work will be closely combined with prospects of the same nature of those already contemplated; for the

whole divine exhibition, being one entire work, framed upon one unbroken plan, the foregoing is not shut by the opening of a following scene; but the work of exhibiting the *good*, and *acceptable*, and *perfect* will of God, is continually proceeding on *from glory to glory*.

It has already been hinted, that the glory of the approaching day will consist of the exhibition in one full view of the universe, of the threefold glory of Christ, viz. the glory of the Beginning, in the most perfect state of the creation; the glory of the angel, in the illustrious proofs of his merit and honor, as he will appear covered with the wounds and scars of the faith and patience of the militant state; and the glory of the Son of God, in the open shew of his victory, by the presentment of his trophies in the full assembly of the church triumphant,

Section 2. *The Divinity of the Archangel.*

In this place, it will be proper to notice the scripture evidence of the divine character of the archangel, and that he is none other than the Lord Christ.—Among the angels of God, no doubt, there is a natural chief; one, whose proper name is Michael, and who, on account of his highest post and command, from their first estate, bare among them the distinguishing title of archangel; but, upon the awful emergency of the breaking out of a

rebellion, when Christ himself stood forward to defend their ground of truth, this mighty angel willingly gave up to him his command, his title, and his name; and as Christ went in person into the field, as commander in chief of God's hosts, he was known among them by the proper name and title of their Angelic Commander.

The representations which are made under this character are such, as sometimes lead us necessarily to conceive of the Lord himself; at other times, however, another distinct person is most naturally understood; as in 1 Thess. iv. 16. where it is said, *The Lord himself shall descend from heaven with a shout, with the VOICE of the ARCHANGEL*: So that to explain and reconcile these representations, it appears necessary to adopt the above hypothesis, that two persons may be intended by this same name.

Among the evidences, that this glorious angel, so distinguished in the affairs of the holy people, is the Lord Christ, the following passages may be noticed. *And the angel of the Lord called unto Abraham out of heaven the second time, And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.* Gen. xxii,

15, 16, 17, 18.—*The angel which redeemed me from all evil, bless the lads.* Gen. xlviii. 16 — *And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and behold the bush burned with fire, and the bush was not consumed.*—*Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face: for he was afraid to look upon God.* Exod. iii. 2—6.—*Behold, I send an angel before thee, to keep thee in thy way, and to bring thee into the place which I have prepared.*—*Beware of him, and obey his voice, provoke him not: for he will not pardon your transgressions: for my name is in him,* Exod. xxiii. 20, 21.—*And in all their affliction he was afflicted, and the angel of his presence saved them.* Isai. lxiii. 9. *And they answered the angel of the Lord that stood among the myrtle trees, &c.* Zech. i. 11. —*The prophet called this angel that talked with him his Lord.* See verse 9. *The angel of God, whose I am, and whom I serve.* Acts xxvii. 23.—*And the angel which I saw stand upon the sea, and upon the earth, lifted up his hand to heaven, and swore by him that liveth for ever and ever, that there should be time no longer.* Rev. x. 5, 6.—*Hagar called the name of the angel that spake unto her, Thou God seekest me.* Gen. xvi. 13. *And Jacob was called Israel, power with God, because he had power over the angel, and prevailed.* Hosea xii. 4.—It may be observed in all these instances, that *angel* is Christ's mediate or service-name, and refers to him as being engaged in the work of redemption.

Section 3. *Election.*

The truth of an election of God, as has been shewn, is founded in the nature of the divine principle:—the consecrating and setting apart of Christ as a trustee of the gift of eternal life, rendered him an elect head;—and it implies necessarily, an object of everlasting love connected with him, as an elect body.

In a case of this nature, where an interest, deeded or willed, is put into the hands of a trustee, under heavy and sacred bonds, to keep it and deliver it over to the party in favor of whom the deed or will is made; it is most plain, that such heir or heirs must be chosen, so as to be known and *named* in the deed or testament. This matter of an election, therefore, existed in, and is clearly traceable to that established fact and glorious first principle, of an eternal covenant transaction. But our present inquiry relates to the divine exhibition, and to the truth of God as disclosed in his works.

Though questions may arise in a rational mind, respecting certain offered senses and circumstances of this doctrine, yet the fact itself, of an election of God, is most clearly exhibited, and cannot be doubted by any rational reflecting mind;—which fact, in the present view of the subject, lies before us in the existence of *a division in the creation.*—

The word election, is used in relation to one or more, being selected in design, to be in effect separated, or set apart from others.

But a division in the creation could not exist, except by a new divine establishment; for, as the serpent had possessed himself of the grand stream of natural influence, or of the whole power of the natural establishment, it is plain, that in that state, he must have penetrated the whole creation; and angels as well as men, must have sunk down together under one universal flood of apostacy.

The standing of the holy angels cannot be accounted for, consistently with the doctrine of Christ, on any other ground than *this* of their being *elect angels*;—and that Christ appeared at the moment of danger, opening to them a new source of life, according to this great distinction in the divine will, by uniting them to himself as the head of the elect world, and so dividing them off from the rest of the creation, which opened, like an abyss under their feet; the divine constitution of which being now broken up, and all its strength and glory laid prostrate before the fearful conqueror.

Doing this, implies his taking a new form answerable to *the disposition of angels*; hence his name of Angel, and also of Lord of Hosts;—for this new establishment of election, is a war establishment:—It is the dividing off of world against world, and putting between them enmity of the most irreconcilable opposition of principle. Hence war will commence immediately—angel will be opposed

to angel—man to man—the powers of heaven conflicting—the sea and waves roaring.

Though Christ did not take the nature of angels, yet he took their livery, and so associated himself to them, as to appear among them their *Captain and Commander in Chief*; putting arms into their hands—arranging them under election banners—appointing their armies—teaching them skill—inspiring them with courage—and affording them strength to resist, repel, and, finally, to vanquish what otherwise had been an all-conquering enemy.

Entering now upon his covenant-service, a state in which all before him was labour and warfare, he cheerfully prepares himself for the long engagement—puts on the dress of a servant—associates with, and makes the servants his companions, to whom his language was not, Come serve me; but, Come serve with me. Come into the yoke, *fellow servants*, with me—Come ye elect of God, take upon you with me, in my engagement to my God and to your God, the willing share of friends! Fellow-soldiers, come on—it is a common cause! I will *make* it with you a common cause!

But this establishment of an intermediate world, upon an elect foundation, is plainly the unfolding of the divine principle. It is the commencement of the work engaged by the everlasting covenant.—The doctrine, therefore, of an election of angels and men, from the foundation of the world, even from the eternal institution of Christ, is no more

to be denied than is the being of the living and true God. The denial of election cannot be separated from the denial of that divine covenant-ground, which we have seen to be the principle of knowledge, the discoverable Divine Being and true Godhead.

Moreover, as this elect establishment, even of the angels of God, was made upon the ground of the everlasting engagement of Christ, which, as has been shewn, was to lay down his life that he might take it again; all the virtue and strength of the establishment must result from his obedience, or covenant-righteousness. The angels could not have resisted one moment, but by gospel arms. Hence it is said, that Michael and his angels overcame the dragon *by the blood of the Lamb*.

This establishment was, in the exhibition, one act of Christ's laying down his life, *i. e.* it comported with, and, in some degree, brought into the view of the angels, his free consent to the divine parental will, requiring him to lay down his life; and therefore it was, that this act afforded them a standing. It is true, it afforded them a standing only as of men on the field of battle; for the victory could not be obtained, and the field won, until the whole work, act by act, was finished. And so it appears from the scriptures, that the serpent was not cast out of heaven, until after the death of Jesus.

As Christ went forward, step by step, in his covenant work, the elect gained, to their own view at least, more and more strength;

but it is plain from the divine theory, that the bringing forward of a new establishment, could not vanquish the enemy;—this could only be done by the dissolution of the old.

So long, therefore, as the elect saints are not entirely changed, and taken off from the natural ground, which cannot be the case whilst they are resident in their *earthly house of this tabernacle*, the watchings and struggles of warfare are inevitable; whilst thus they remain in the natural body, the power of the serpent will be felt; in the nature of things, *so long that creeping thing* will reach and bruise their heel.

Section 4. *A View of the mediate State and Covenant Work.*

In entering upon this part of the argument, it will be necessary to take a more particular view of the nature of the great subject to be illustrated, which is that part of the divine will which is unfolded in Christ's mediate state and redemption-work.

The object of the requirement of the divine will, or commandment of God, was his glory: which finished, is the manifestation of God, *even the Father*; and for God to be manifested, Christ must be declared, *even the Son of God*; for it has been shewn, that the character of the Father is essentially involved in that of the Son; and, therefore, that

work only, which would declare the Son, would manifest the Father.

But, according to the divine theory, for Christ to be declared the Son of God, he must lay down his life; for to manifest, in duty, the glory of such infinite authority, the stoop of obedience must extend to the lowest point of humiliation, and embrace every possible circumstance of trial.

And this is the record of God in the holy scriptures, concerning his Son Jesus Christ, that he was *declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.* Rom. i. 4. By his laying down his life, his being the Son of God was fully shewn, in respect of duty; and by his resurrection from the dead, his sonship was fully declared in respect of *power*. We are assured, that the full manifestation of the sonship of Christ, is in his being *the first begotten of the dead.* Rev. i. 5. Or *the first born from the dead.* Col. i. 18. For in the view given of the full proof of his being the Son of God, in these words, this fact of his being the first begotten, or first born from the dead, is introduced. And there are *three that bear witness in earth, the Spirit, and the Water, and the Blood; and these three agree in one.* This is spoken of the manifestation of the divine principle, or record in heaven; the meaning of which is, that thro' the eternal Spirit, or according to the will or commandment of God, called in the passage just quoted from Romans, *the spirit of holiness*, the Lord Jesus Christ laid down his

life that he might take it again. And this record, borne by three witnesses, is a full testimony.

The everlasting and infinitely free divine consent, to the everlasting and infinitely blessed divine will, constituted the eternal sonship and paternity both; and in this junction of paternal and filial love, exists the eternal *Spirit of Truth*. The manifestation, therefore, of this everlasting love, is the manifestation of God, even the Father, the Son, and the Holy Ghost; and, consequently, must be the object of the covenant work of Christ, and the glory which he sought in coming into the world. But we are assured, 1 John iii. 16. that his laying down his life for us, is the action whereby *we perceive the love of God*.

Jesus said, John x. 17. *Therefore doth my Father love me, because I lay down my life, that I might take it again.* But the Father loved Christ as his Son and only begotten. It is evident, therefore, that in the everlasting and infinitely free consent of the divine covenant subject, to lay down his life, that he might take it again, is found the eternal and infinitely dear character which was the *delight* of the Father, and was embraced in his bosom before the world began; and which is *son-glorified*, and made *most blessed for ever*.

Our Lord added in the following verse, *No man taketh it from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.*—This is

the most exprefs declaration, that the commandment of the Father, and, therefore, Christ's covenant work, was to lay down his life, that he might take it again; and that, herein, the Son is declared, the Father is manifested, and God is glorified in the world. So evidently did this work manifest the sonship of Jesus Christ, that the centurion which stood over against him, watching his execution upon the cross, a Roman stranger, a mere man of nature, when he *saw that he so cried out, and gave up the ghost, said, Truly this man was the Son of God.*

Again, *For this purpose was the Son of God manifested, that he might destroy the works of the devil.*—The deep laid plan of the serpent was, to become an antichrist, and to make an antichrist of the whole creation. The accursed design of the devil was nothing less than, by introducing himself into a world which visibly bare the form of the Creator, and was constructed upon the plan of his dominion, to assume the form and glory of Christ, and so to reign upon his throne.—This, by his subtilty, he actually effected;—he seduced man, and with man, being the head, he subverted the whole creation, and therein assumed to himself the glory of Christ as the Beginning.

In order, therefore, to destroy him that had the power of death, it was necessary that Christ should change his form, lay down his life, and take it again; and thus, by means of death, destroy the devil, who had possessed himself of the world; which, after being se-

duced from its foundation, and living Head, was but a vile carcase, or an immense fabric possessed by a fell conqueror.

Had man, and the creatures, continued to exist upon the natural principle, and in their primitive form, satan must have reigned in Christ's estate, by the power of all the elements, for ever: the mighty powers of the creation had then been in his hands, an engine of eternal dishonor to God, and tyranny over his creatures. O the wisdom of God! O the riches of the divine purpose! O the love of Christ! In one design, effected in one work, the death of Christ; behold, in one view, the glory of God, the overthrow of satan, and the salvation of the world! Hence, sometimes, this is the style of the testimony of Christ Jesus, *I have glorified thee on the earth, I have finished the work which thou gavest me to do.* Sometimes, that *for this purpose the Son of God was manifested, that he might destroy the works of the devil.* And very frequently this, that he came into the world and died, *that the world through him might be saved.*—*And we have seen, and do testify, that the Father sent the Son to be the Saviour of the World.*

For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. Rom. xiv. 9. The meaning of which words seems plainly to be this, that the end of Christ's death and resurrection was, that he might be Lord of a new, redeemed, resurrection world.—*Thus, it is written, and thus it behoved Christ to suffer, and to rise, and*

to enter into his glory. It appears, therefore, both from the theory and the scriptures, that the *good will* of God, so cheerfully engaged in by Christ, was, that he should take on him the *seed of Abraham*, the heir of the world; and, in the body prepared for him, he should lay down his life, dissolve all the ties of nature, and lay in ashes all his glory as *the Beginning*, and Head of the first creation, or natural world; that he might take his life again, as *the Son of God*, the first begotten of the dead, and Head of a new creation, or a redeemed, restored, resurrection world.

And thus, in the death and resurrection of Christ, we may contemplate not only the destroying and rebuilding of the temple of his particular body, but also that of the whole creation; for by this work of the dissolution of the head, is commenced, and insured, that of the dissolution of the whole body; as also, by his resurrection, is opened to view, and is already begun in dispensation, the radiant and immortal scene of the world of glory.

Wherefore, we look to see the wonderful exhibition of Christ's changing his form, or rather of his uniting his divine with the angelic form, and appearing in the world as the archangel; and then, for the suffering of death, taking a body; and, finally, expiring by the instrument prepared in the wisdom of God.—This will not all be exhibited at once, but by several steps and stages, as the cloud of glory removed from the sanctuary and city, Ezek. x, &c. which is a pattern of these things.

It appears, therefore, that the elect world

is established upon the foundation of the everlasting truth and righteousness, which subsists in the divine, eternal and unchangeable expression of paternal and filial love, and is the substance of things hoped for; which *righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe.*

CHAPTER II.

OF FAITH AND JUSTIFICATION.

Section 1. *Faith the Substance of Things hoped for.*

THE word faith is used in the scriptures to express the truth of God, concerning the kingdom and glory of Christ, in three several views, viz. The *substance* of things hoped for, the *evidence* of things not seen, and the *anticipation* of future things; which distinct views of the glorious subject we shall consider separately.

The Apostle to the Hebrews, chap. xi. 1. gives a plain definition of faith; and though it differs greatly from the definitions commonly given, yet, with some, this will not be regarded as light authority. *Now faith is the*

substance of things hoped for, the evidence of things not seen.

In the truth of the divine principle, we have contemplated an eternal expression of the divine will; which expression constitutes an eternal heaven, and is the glory which Christ had with the Father before the world was; this is *substance*, and the substance of all divine things; *for the things which are seen are temporal; but the things which are not seen are eternal.*—All within sight is shadow, *all beyond is substance.* And for this glory, which comprises all the riches of the kingdom of God, believers in Christ are allowed to *hope*.

If it be enquired, why the substance of things which the believer has in prospect, is called Faith? the answer is, because it exists in covenant truth, and has so existed from eternity; and covenant truth, with the greatest propriety, is called faith. When one covenants with another, and keeps his engagement, we say, he has faith, and that he keeps his faith; but if he fails to fulfil his solemn contract, it is said, he is faithless, or that he has no faith. The word is used properly, and in the strictest sense in relation to covenant truth, as in the case of nations or states, stipulating with each other in treaties or conventions, their respective negociators and representatives will say, *In faith of which we have hereunto set our names, &c.* and if this faith be not kept, and the stipulations be not fulfilled, the compact is made void, and the party which has broken it, is called a faithless nation, or a faithless state.

From the views already exhibited, it may be seen, that the whole gospel system is a system of faith; and, whether we look back to the glory which Christ had with the Father before the world was, or consider the present dispensations of the divine will, or look forward to the glory which believers will enjoy with Christ in his heavenly kingdom, we see the whole comprised in faith, or the unchangeable truth of the eternal *convention* between the Father and Son.

The *substance* of things, which is the ultimate object of the believer's hope, is expressed in the scriptures by a great variety of names, all which are wisely chosen and best calculated to represent its divine nature and adorable properties. Because it is a *frame* of things, and a work most skilfully devised and wrought, it is called *a building*.—*We have a building of God, an house not made with hands, eternal in the heavens*. Because of its fullness, authority and ministrations, it is called *a kingdom*.—*Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world*. Because of its security, social order and its being founded in a compact, it is called *a city*.—*For he looked for a city which hath foundations, whose builder and maker is God*. Because of its holiness, and being the habitation of God, and the home and dwelling place of the saints, it is called *the sanctuary, and true tabernacle which the Lord pitched*. Because it adorns, covers, and gives a character to its proprietor, it is called *a garment and robe*.—*What are these*

which are arrayed in white robes? Because of its felicities, spiritual power, and incorruptable nature, it is called *life and immortality*.—*Who hath abolished death, and hath brought life and immortality to light through the gospel.* Because the whole work is perfect, according to the rule of the perfect will of God, and guilty sinners find a perfect standing with God, in believing the report of it in the gospel, it is called *righteousness*.—*Henceforth there is laid up for me a crown of righteousness.* And because it exists in covenant truth and righteousness, and is evidenced in the word of God and testimony of Jesus Christ, and thereby is anticipated in the minds of believers, and rested upon as their hope and portion, it is called *faith*. All this is the substance of things hoped for.

This substance, infinitely rich! bestowed upon believers of free grace, is the reason and ground of their justification; hence it is said, that *God is not ashamed to be called their God; for he hath prepared for them a city.*—To be justified by the faith of Christ, and, to be justified by the righteousness of Christ, mean the same thing.—“Faith is taken for Christ and his righteousness, in all those passages where we are said to be justified by faith.” (*Cruden.*)—“Accordingly,” says Dr. Guyse, “to be justified by the faith of Christ, and to be justified by Christ, are used as terms of the same import.” And as faith is the substance of things hoped for; or, as all those things, existing in the covenant truth of Christ, are summed up and express-

ed by the word faith; so, also, they are summed up and expressed by the word righteousness. Thus it is said of the city, the holy Jerusalem, which believers look for, and on account of which, it being prepared for them, God is not ashamed to be called their God, Jer. xxxiii. 16. *And this is the name wherewith she shall be called, The Lord our Righteousness.*

In this view, we contemplate the *merit* of faith: it is a princely estate!—Considered as the substance of things, it appears sufficient to give its possessors, whoever they may be, the highest and most honorable standing; and to the account of which alone, all the distinguishing honors and glories of the saints, through time and eternity, is to be placed.—Should we see a man respectfully noticed by the president, governor, or prince of a great people, we might enquire for the reason of such honor; and should it be answered, that he is a man of science, or one in high office, or that he is rich, and has at command great funds, the answer would satisfy us. We perceive that these things have weight and influence among men,—Abraham was called the friend of God, and the reason is clearly assigned, *he had faith*. And this is a property so substantial, the evidence of it is a science so divine, and to teach it to the world is an office so dignified, that we perceive it is a matter, altogether, to have weight with the eternal God.

The unbelieving world have often been offended at the distinguishing names given

to believers, as Saints, Friends, and Children of God; but when those things which God, has prepared and laid up for them that love him are fully disclosed, now soon to take place, it will appear to all, that their honors are meetly bestowed, even the unknown honors of that day. It will then be seen, that the faith of God, as being the substance of things, has in itself an excellence and merit to raise the believer above the heavens, to justify him standing at God's right hand, and to glorify him upon the throne of the eternal Son.

From the views we have taken of the nature of the divine will, it appears that there is a heaven, a kingdom, &c. which belongs to the essential glory of God; and is inseparable from his eternal power and Godhead. These things, therefore, which believers hope for, and on account of which they are justified, are *wrought in God*, and compose his divinity; so that, being justified by faith, the ground of their justification is none other than God himself. The hope of believers is raised by nothing less than the promises which God made unto their Father Abraham, which are all comprised in this, *I will be a God unto thee, and to thy seed after thee*. All the exceeding great and precious promises, are summed up in this promise of *himself*. This is the substance of things hoped for—our *life is hid with Christ in God*.

In the new heaven and new earth, which believers, according to the promise, look for, and where all their hopes will be satisfied,

this promise will be perfectly fulfilled, *and God himself shall be with them*, and be their God. *Who shall lay any thing to the charge of God's elect? It is God that justifieth!* And not only are they justified by him, as being himself their judge; but also, *It is God that justifieth*, as being himself their righteousness.

Section 2. *Faith, the Evidence of Things not seen.*

The evidence of things-not seen, which is the word of promise and gospel of our Lord Jesus Christ, together with the substance of things hoped for, is taken into the definition of faith; for the substance of things, all the treasures of the kingdom of heaven, even God himself, are invested in the gospel promise; which, therefore, represents truly the substance of things hoped for.

The promise of God in Christ Jesus, is of the nature of a bond; and it is given, in good faith, to the full amount of this infinite substance; and the whole inheritance of the Father is *infallibly* holden by it. *For men verily swear by the greater: and an oath for confirmation is to them an end of all strife, Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: That by two immutable things, in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold up-*

on the hope set before us: Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil. Heb. vi. Wherefore the *evidence* of things not seen, which we have in the confirmed promise of God in Christ Jesus, may be esteemed as the substance itself, and may be safely accounted to the full value of the *interest* secured in the eternal fellowship of the Father and the Son: and thus to be *the heirs of promise*, is nothing less than to be *heirs of God, and joint-heirs with Christ.*

The propriety of considering the evidence of things not seen, as belonging to the definition of faith, and the necessity of connecting it with the substance itself, may be illustrated by the nature of bank establishments, the operations of which have now become very familiar. A fund being established and secured in bank, promissory bills are issued upon the faith of the bank. These bills, from a bank of good credit, will pass currently for cash, because cash will be given for them at the bank. They represent the property in the fund; and to so great an amount as the bills specify, it is invested in them, and they are evidence of that right; therefore they go under the same denomination as the species they represent, and are reckoned as so much cash. The promise of God, and the gospel of Jesus Christ, is *heaven's bank bill*; and as the substance of things hoped for is faith, the evidence of things not seen bears the same denomination, and with the greatest propriety is reckoned as faith.

These treasures of the unseen world, the precious things of faith, were all comprized in the reward promised to Christ in the covenant of redemption, whereby he was appointed *heir of all things*. By his Father's will, and his own covenant righteousness, the whole inheritance belongs to him; wherefore the promises are all made out in his name, and the interest secured to him for his use and advantage for ever. Hence the name of Christ is used to express the unsearchable riches of the promises; it stands for the whole gospel, and to preach Christ is to preach the *whole counsel of God*: *For the Son of God Jesus Christ, who was preached by us, even by me, and Sylvanus, and Tymotheus, was not yea and nay, but in him was yea.— For all the promises of God in him are yea, and in him amen, unto the glory of God by us.* 2 Cor. i. 19, 20. As the glory of God is the glory of benevolence, the things put into the hands of Christ, both in their nature and in their destination, were liberal things; they all were the things of God's free spirit, and bare the distinguishing inscription of the glory of heaven, *to be given away*; and this, to the blessed Saviour, gave them their highest value, and made them most perfectly his own, that they bore thus the impressions of his own heart, and as the gifts of the God of love, of inestimable price, were destined to *the glory of his grace*. His glory, therefore, as being *full of grace and truth*, appears in his ability and freedom to enrich others with *all riches in himself*. This, indeed, is *the*

glory, as of the only begotten of the Father ; and *this* he manifested towards us, by his giving himself for us.

The death of Christ operated upon the promises like an indorsement, or the superscription of the name of the owner, upon a bond ; by which it has a public credit, and the right of property in that name is transferred to the bearer or holder, whoever he be ; or if the matter be considered in the view of being a will or testament, it becomes of force, and the interest bequeathed passes to the heirs, by the death of the testator. The promises being thus the property of Christ by his death, were signed over as a *charity* to the world, with a free invitation to all men to come and receive the bounty, with no other qualification than that of their being needy sinners ; and with a promise that they shall enjoy it as their own for ever, upon the simple *evidence* of their *holding faith*, or their *keeping the word of God and the testimony of Jesus Christ*. This evidence is equally free for all ;—it is as free for one man as another ;—it is in its nature as free and unconfined as the air which we breathe. The evidence of things not seen, in the gospel of Jesus Christ, can no more be bound than the beams of the sun ; and is as much a common bounty, as is the light of day.

Sing, O ye heavens—'tis deep and high!

More than the waters of the flood!

Shout, all the earth—behold, 'tis nigh!

It comes unsought, the gift of God!

It is plain, however, that they only who receive the evidence of things not seen, and *keep the faith*, can thereby be benefitted.—Were a poor man to have presented him from a wealthy neighbour, his endorsed security for a great sum on demand;—but should he refuse the favour, or taking it, should he destroy the evidence of the interest, by trampling the bond, with his benefactors name upon it, as a worthless thing, under his feet, what would it profit him?—If men hate the light, and will not come to it; if they shut their eyes, and love darkness rather than light; what will it avail them, that light is come into the world? In the nature of the case, to be benefitted by the infinite mercy, we must receive that *evidence* of things not seen, which gives a title to the kingdom of heaven, and hold it fast, and let no man take our crown. By this is meant, that we prize the interest, that we take a hearty side in the cause, and that by word and by deed, we make the confession of Jesus Christ *our own*. Nothing more is necessary for the possession and enjoyment of this, than of any other gift; it must be received and kept in hand. And certainly it is as much within the reach of one man to avail himself of this advantage, as for another;—one man has as good a warrant to take up the cause of Christ, to interest himself in it, and so to make it his own, as another; and we may be assured, that none who hear the gospel, will fail of inheriting the blessing, but those stupid, blind, and profane persons who, for the trifles of time and sense,

will *barter* a kingdom of righteousness, and a crown of life.

Jesus Christ came into the world to bear witness unto the truth, and to *confirm the promises made unto the Fathers*; which promises to Abraham, &c. may be summed up in a country and a seed; a country for a possession, and a seed to inherit it; particularly, the anointed one, who should redeem the possession, drive out the enemy, and bring in his brethren to inherit it for ever. The truth, therefore, contained in the promises, is the truth of the kingdom of God; and hence, in confirming the promises, Christ declared and testified the truth of the kingdom of heaven, as in his confession before Pontius Pilate; and so gave to the world his evidence for the truth of God, by the seal of his own blood. Whoever, therefore, receives and holds this good confession and testimony of Jesus Christ, respecting the promised redeemed world, and his and his peoples' kingdom, is an heir of promise; for he receives and holds the word of promise, even the truth or *faith which was once delivered unto the saints*; and which is the sealed evidence, and uncontroverted security of things not seen.

How different is this righteousness from that of the law! and this way of salvation from that of works! By grace are ye saved! *Moses describeth the righteousness which is of the law, That the man which doth those things shall live by them. But the righteousness which is of faith, speaketh on this wise, Say not in*

thy heart, who shall ascend into heaven? that is, to bring Christ down from above. Or, who shall descend into the deep? that is, to bring up Christ again from the dead. But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith which we preach, that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.

This *saving* confession, embracing the unseen glory of Christ, and the power of the resurrection world, is precisely the same that was witnessed by the Lord himself. It is the gospel which was preached by Paul.—At Rome, when they had appointed him a day, there came many to him; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus. Acts xxviii. 23.—And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ. Verses 30, 31. This is manifestly the grand theme of the ancient scriptures. Paul could boldly appeal to king Agrippa, who was well acquainted with the ethics and expectations entertained among the Jews, that preaching and testifying in this manner, was saying none other things than those which the prophets and Moses did say should come: That Christ should suffer,

and that he should be the first that should rise from the dead, and should shew light to the people and to the Gentiles. And this we see also was the hope of Abraham, Isaac, and Israel; as when, for preaching and testifying concerning Jesus and the resurrection, Paul was bound and carried to Rome, he called the chief of the Jews together, and said unto them, For this cause have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain.

In the doctrine of the kingdom, therefore, the whole divine system is comprised; and by means of this gospel of Christ, we are able to acquire the most extensive knowledge of the only true God: Hence, says Christ, *He that hath seen me, hath seen the Father.* And, says the apostle, *It pleased the Father, that in him should all fulness dwell.* Col. i. 19. And again, *For in him dwelleth all the fulness of the Godhead bodily.* Chap. ii. 9. Displaying the truth of Christ is, hence, displaying the Godhead; and the preaching among the Gentiles, *the unsearchable riches of Christ, is to make all men see what is the fellowship of the mystery which, from the beginning of the world, hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places, might be known by the church the manifold wisdom of God, According to the eternal purpose which he purposed in Christ Jesus our Lord: In whom we have boldness and access with confidence by the faith of him,*

Eph. iii. And when we are able to comprehend with all saints, what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, we shall be filled with all the fulness of God.

God is light, and in him is no darkness at all; and it is the nature of light to illuminate.— Wherefore, with all the fulness of God dwelling in him, *the Lord is a Sun*; and he ariseth upon the world *with healing in his beams*. As all the promises are in Christ, and he is full of the truth of God, his appearing is the rising up of *the faithful and true witness*, and must of course give the evidence of things not seen. And when this light, from the face of Jesus, shineth in the hearts of men, they become *light in the Lord*, children of the light and of the day, and *shine as lights in the world*; receiving the evidence of *life and immortality*, as the truth is in Jesus, they are constrained irresistibly to confess it, and by word and deed to give evidence of the divine reality of the gospel to others. True believers are *manifestly declared to be the epistle of Christ*, known and read of all men: *Ye are my witnesses, saith the Lord*.

The evidence of things not seen is the *seed of God*, brought into the world by the *Sower*; who thought it *more blessed to give than to receive*; to be *dispersed abroad*, and sown for a harvest of *life and immortality*.—In the Parable of the Sower, the seed is said to be *the word*, Mark iv. 14. that is *the word of God*, Luke viii. 11. which is *the word of the kingdom*, Matth xiii. 19. And when this seed is

sown in a good ground, it beareth fruit, some thirty fold, some sixty, and some an hundred.— And as they who receive *the light of the Lord*; are called *light in the Lord*; so, they who receive the seed of God, are themselves the seed or children of God; as in Matth. xiii. 38. *The good seed are the children of the kingdom*; for, in receiving this word of life, they are regenerated and born of it, and so become the *children of God by faith*.—Being born again not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. 1 Peter i. 23.

As this evidence may be summed up in the resurrection of our Lord Jesus Christ, this alone is sometimes considered as the life-giving power, and seed of immortal glory; as in 1 Peter i. 3, 4. *Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.*

They, in whose hearts the spirit of error and transgression worketh, are properly stiled *the seed of the serpent*, and *children of the wicked one*; for, *Who is a liar, but he that denieth that Jesus is the Christ?* This is the seed from whence is the offspring of the devil, *who abode not in the truth, because there is no truth in him; and when he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it.* So on the other hand, they who receive the seed or word of the kingdom, are

with propriety considered as being of jereel, *the seed of God*; for they are of the truth, and the truth is of the Father; therefore, *Whoever believeth that Jesus is the Christ is born of God.* 1 John v. 1. And, as *wickedness proceedeth from the wicked*, they who are of the devil will do his lusts, sow his errors, and propagate his lies; and, in some way or other, will be engaged against Christ; so likewise, they who are of God will do the truth, confess and propagate it, and, *as workers together with Christ*, they will themselves become sowers of the seed of the kingdom; and thus, in the very deed, will share in the blessedness of the liberal man, who *hath dispersed, who hath given to the poor, whose righteousness endureth for ever.*

As the husbandman by sowing his seed preserves it, which otherwise would be consumed and lost, whilst, at the same time, the increase of it affords him sustenance; so, the righteousness of him who disperseth, or soweth the word, being *the righteousness of faith*, consisting in the seed itself, *remaineth for ever* — *For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away, even that which he hath.*—*I will bear, saith the Lord, I will bear the heavens; and they shall bear the earth; and the earth shall bear the corn, and the wine, and the oil; and they shall bear jereel.*

This word of the kingdom, and evidence of things not seen, is the *grain of mustard-seed*, which a man sowed in his field, and which, in the state of seed, is very small, but, in its

growth, becometh great, so that the birds of the air come and lodge in the boughs thereof.—It is the leaven, which a woman took and hid in three measures of meal, until the whole was leavened.—It is a treasure hid in a field, the which when a man hath found, he hideth, and, for joy thereof, goeth and selleth all that he hath, and buyeth that field.—It is the pearl of great price, which the wise merchant-man, when he had found it, esteeming it better than the merchandize of silver, and the gain of it more to be desired than fine gold, went and sold all that he had, and bought it. It is a net that was cast into the sea, and gathered of every kind; which, when it was full, they drew to shore, and sat down and gathered the good into vessels, but cast the bad away.—It is the good vineyard, yielding a thousand fold, which is let out to husbandmen, who must render to the owner the fruits thereof in their seasons.—Such are the goods of the great Householder, committed to the care and improvement of his stewards, who must give to their Lord a strict account of their stewardship, in which it is required *that a man be found faithful*.—And of this nature also are the talents which the nobleman, travelling into a far country, gave to his own servants to occupy in his absence; and for the wise and faithful improvement of which they will be reckoned with, when, having received for himself a kingdom, he shall return to destroy his citizens that hated him, and said, we will not have this man to reign over us; together with the wicked servant,

who misimproves his money; and to share out cities to them who love him, and have been faithful in a few things.

This is the living bread which came down from heaven, of which if any man eat, he shall live for ever. And because it is brought forth and given to the world in the death and resurrection of the Lord Jesus Christ, he said to the Jews, *Whofo eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed.—He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.—As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is the bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.—It is the living water which Christ giveth to them who asketh of him; of which whosoever drinketh shall never thirst; but it shall be in him a well of water springing up into everlasting life.* And this is that immortal principle in the children of God, which, in their darkest and heaviest hours, holds their hearts waking, and forbids them to sleep as do others. On account of this never-failing principle, they cannot sin as do others. *Whofoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin because he is born of God.* John iii. 9. that is, according to the view here taken of sin, he that is born of God cannot cease to love Christ, neither can he hate his brother.—Peter, though tossed by the power of satan as

in a sieve, and his own righteousness flew away like chaff, was yet saved as a grain of wheat; for his faith failed not; his watchfulness failed—his good conduct failed—his morality failed—his *virtue* failed; but, under the gloom of so heavy a night, and the panic of such a surprising temptation; his drowsiness, his rashness, and his timidity; his denying that he was with Jesus of Galilee, with his cursing and swearing that he knew not the man; though they concealed, they did not extinguish the yearning of his bowels for his suffering Lord.—A sentiment that moment existed in his heart, which bound up his soul with the life of Christ. Peter never ceased to love Jesus; yea, this seed of God in the heart of a believer, howsoever for a moment it may be depressed; in the strength of its incorruptible nature, and in its certain effects, is infinitely an over-match for all the enticements of life, or the terrors of death, or any other possible temptation of earth or hell.

The fowls of the air may pluck away the seed that fallieth, and lieth uncovered by the way-side; the sun, when it is high, will scorch its tender blades, when it springeth up in stony ground, and has no deepness of earth for a root; and the thorns will choke and render unfruitful that which is sown among them in ground not broken up; but, when it is received into an humble, a broken and contrite heart, it will not fail to strike a *root* too deep for satan to find, and his cropping the blade, will only cause it to grow with more strength. The heat of tribulation or persecution, so far

from destroying, will improve its growth, and quicken and force forward its blessed harvest; and the cares of this world, and the deceitfulness of riches, and the lusts of other things, instead of overgrowing, will themselves be overgrown and stifled by it. In an humble and regenerate heart, the word of the kingdom is *sovereign*, and will as certainly live and reign, as that the Lord Jesus will live and hold the empire of *the world to come*.—The regenerate heart is a part of that new world.

Being born of the word of God implies, that the heart is changed and assimilated to the divine nature; and, therefore, he that believeth on the Son of God, *hath the witness*, or the evidence of things not seen *in himself*; he has a knowledge of the reality and glory of eternal things, not merely from their external evidences, but in tasting and experiencing their divine nature. The truth, as it is shewn in the death and resurrection of Christ is in the secret of his soul; for his dying love is shed abroad in his heart, and he is also quickened by the power that raised him up from the dead. And, as in nature, things attract to themselves; and, in the moral world, we observe, according to the proverb, that *like loves like*; so the new-born soul will thirst for God, for the living God, and aspire to rise to the full enjoyment of its better portion.

“ Rivers to the ocean run,

“ Nor stay in all their course;

“ Fires ascending seek the sun;

“ Both speed them to their source.

“ So a soul that’s born of God,
 “ Pants to view his lovely face;
 “ Upward tends to his abode,
 “ To rest in his embrace.”

This evidence, irresistible in the minds of all who are effectually called, will necessarily separate them from this world; for having seen the promises afar off, and being persuaded of them, and embracing them, they will confess that they are *strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country.* And truly, with these things in view, this world must appear an object undesirable and unworthy of their pursuit. For the same evidence that proves to them, that the unseen world is pure and immortal, proves that this is corruptible and perishing—the same that proves that another world is approaching, proves that this is passing away. And being thus kept, by the mighty power of God, *through faith*, they are effectually secured and saved from the lusts and pollutions of this present evil world; and are prepared for a free admission into that holy and beloved city, where no unclean thing shall enter. *Thanks be unto God for his unspeakable gift!*

Section 3. *Faith the Anticipation of future Things.*

As the evidence of future and eternal things is faith, that action of the heart and

mind which is in agreement with it, is also called faith; for there is nothing in the human heart in agreement with the word of God, but what is generated by it, and proceeds from it; and things of the same specific nature, are always considered under one common name.

If the seed be wheat, the blade and stock that springs from it, is also wheat; in the tree, as is the root, so are the branches—*If the root be holy, so are the branches*—and if the root of the tree be faith, so will be the fruit of it—as Christ called his word *living water*, the springing of it in the believer is also called water—*Whosoever drinketh of the water that I shall give him, shall never thirst: but the water that I shall give him, shall be in him a well of water springing up into everlasting life.* John iv. 14. As the substance of things, therefore, being the covenant righteousness of God, is faith; and the gospel of Christ, in which this righteousness is revealed, is considered as being the same thing—the anticipation of it in the mind of the believer, or that new born affection, spiritual taste, or single eye, to which this righteousness is revealed, is also properly considered under the same denomination.

Hence, says the apostle, *I am not ashamed of the gospel of Christ; for it is the power of God unto salvation, to every one that believeth, to the Jew first, and also to the Greek.—For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.* Romans i. 16,

17. There can be no doubt that the gospel itself is often called faith, as in Galatians i. 23. *He preacheth the faith which once he destroyed*: And 1 Tim. i. 19. *Holding faith and a good conscience*. In other places, faith is used for Jesus Christ and his righteousness, as in Gal. ii. 20. *I live by the faith of the Son of God*; but Jesus Christ is the bread of life: And Jude 20. *Building up yourselves on your most holy faith*: but Jesus Christ is the only foundation to build upon. And sometimes faith is put for the exercise of the heart in obedience to the gospel, as in Gal. v. 22. *But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith*: And Rev. ii. 19. *I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first*. And these several views of the *mystery of faith*, are given us distinctly in the passage just quoted, Rom. i. 17. in which we may contemplate the whole glorious subject, viz. *Faith* the substance of things hoped for, or the righteousness of God in Christ, *which is revealed* in the gospel; *faith* the evidence of things not seen, or the gospel itself, *in which* the covenant-righteousness of God is revealed; and *faith* the anticipation of future things, or that approving taste or open seeing eye, in the regenerate mind, *to which* the faith of God is revealed. O the ineffable worth of the gospel! Well might the apostle be confident, when *therein the righteousness of God is revealed from faith to faith*; and Christ was thereby revealed *in him*: It is as high

as heaven, what can we not thereby do? Deeper than hell, what can we not thereby know? *He that believeth shall not be ashamed.* A view of the glorious truth, very similar to this, is given in 2 Cor. iii. 18. where the gospel, as the ministration of the spirit and righteousness, is considered as a glass or mirror, in which, beholding with open face the glory of the Lord, we are changed into the same image, *from glory to glory.*

‘ In the gospel, *the justifying righteousness*
 ‘ of God our Saviour, it is conceived, is re-
 ‘ vealed from the faith of Christ to the faith
 ‘ of the righteous; who, as he contemplates
 ‘ the *faith, or faithfulness, of Christ, in his*
 ‘ *fulfilling the covenant of redemption,* gains,
 ‘ *thereby, a fair view of the justifying righte-*
 ‘ *ousness, which is revealed in the gospel.—*
 ‘ This faith, or faithfulness, of Christ is reveal-
 ‘ ed in the gospel, as the foundation of the
 ‘ just man’s life, and is that by which he is
 ‘ sustained, the just, or justified, man lives
 ‘ by faith as one lives by food. The believ-
 ‘ er’s faith is *spiritual life,* supported, not
 ‘ by itself, but by the doctrine of Christ’s
 ‘ *faith, which is the rock and the manna that*
 ‘ *sustained the church in the wilderness.—*
 ‘ Christ’s *faithfully accomplishing the work of*
 ‘ *redemption,* called his faith, is an object of
 ‘ our faith, and the meritorious ground, or
 ‘ the procuring cause of our life. *I live,* says
 ‘ the righteous; *yet not I, but Christ liveth in*
 ‘ *me: and the life, which I now live in the*
 ‘ *flesh, I live by the faith of the Son of God,*
 ‘ *who loved me, and gave himself for me. Gal.*

ii. 20. The Son's loving us, and giving him-
 self for us, *a sacrifice for sin*, according to
 his engagement in the covenant of redemp-
 tion, or the keeping and performing of his
 word, with his Father, is his faith. This
 is the hope-giving consideration, that sends
 on life; and that for the sake of which,
 God gives *supplies of the spirit of life in*
Christ Jesus. Our faith cannot feed upon
 itself; it cannot live by itself; its life must
 be sustained by a divine source.—To
 suppose that the just lives by his own faith,
 is as preposterous as to suppose that he
 lives by his own life; for his own faith
 is his own spiritual life. The text in Habak.
 ii. 4. *The just shall live by his faith*, is, in the
 Greek Bible, *The just shall live by MY FAITH*.
 In the New Testament writings, which look
 to this text, there is made no mention of the
 relative terms, *his* or *my*; but it is menti-
 oned that the just shall live by *faith, by the*
faith of the Son of God. This language gives
 us the true sense of Habakkuk, and settles
 the doctrine of life upon a sure foundation.
 In this view, we can see ample provision for
 our faith, and the means by which our faith
 draws down the supply of the spirit to sup-
 port our hope. Faith appears, hence, to
 be of great usefulness in the hope of the
 righteous, and essential to his joys and
 comforts. [Avery.]

The natural man receiveth not the things of
the spirit of God: for they are foolishness unto
him: neither can he know them, because they
are spiritually discerned. But he that is spi-

ritual judgeth all things. 1 Cor. ii. 14, 15.—Believers know the things of the spirit experimentally, as we know honey, milk, wine, or any food, by the taste; or by actually partaking of them with appetite and relish—in this way they *perceive* and *discern* them—other knowledge is hearsay, but this is certainty. And, in order to this enjoyment, our minds must, needs, be formed with love to the good in view—there must be in us a taste to receive it with relish, as the palate tastes his meat, or as the philosopher tastes the beauties of the rainbow, or the musician the harmony of sounds. But the natural man is destitute of this; therefore, to our discerning and knowing the things of the spirit, it is essentially necessary that we *be born of the spirit* and *be taught by him, as the truth is in Jesus.* By an impartation of the spirit; we are made spiritual; and having in us an aptitude for these things, and a spiritual hunger, we shall taste and see their worth.

In the work of regeneration, by the power of God, through the knowledge of Christ, we are made partakers of the divine nature, and have an anticipation of the substance of things, *whereby, says Peter, are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature.* 2 Peter i. 4. And says John, *ye have an unction from the Holy One, and ye know all things.* 1 John ii. 20. In this way, by an impartation of the Holy Spirit of promise, or by *an unction from the Holy One, a*

taste is formed for spiritual good, and the true knowledge of it is given, which affords a divine entertainment, and an unspeakable anticipation of eternal enjoyment. And believers, possessing this taste for the object of faith, God, *the living God*, as he is manifested in the word, or in Christ; and this divine principle remaining in them, and increasing with increasing views of the glory of God, they have a witness in themselves, not only of the reality and glory of the object, but also of their own interest in it—Christ is in them the hope of glory—the peculiar operations of the eternal truth in them, witness that they are in the actual possession of it—the promises, known and experienced in their life giving, life supporting, and soul sanctifying nature, authorize their anticipation of eternal blessedness; and thus, *the spirit itself beareth witness with our spirits, that we are the children of God*. The whole mystery of faith is, therefore, of one nature—faith the substance of things hoped for, is as the body of the sun—faith the evidence of things not seen is as its beams, or shining light—and faith the anticipation of future things, or the grace of faith, is as the light received in the open eye, and enlightening the whole body, to the praise of the beneficent source.

‘ A taste being formed, by the divine un-
 ‘ tion, to relish this good, it enlivens the pas-
 ‘ sions, and creates the most vehement desires.
 ‘ The mind, controuled now by the taste, as
 ‘ directed by truth; turns away from every
 ‘ other object, as undesirable, and reaches af-

' ter God, as the only satisfying portion. The
 ' passion of the mind, in this case, is fitly call-
 ' ed longing. *Behold*, says the Psalmist, *I*
 ' *have longed after thy precepts: quicken me*
 ' *in thy righteousness.* Psal. cxix. 40. The
 ' strongest expressions are employed to de-
 ' signate the religious feelings of the righte-
 ' ous; and when God is the special object,
 ' the whole soul goes out after him. This is
 ' the language of the longing soul: *O God,*
 ' *thou art my God; early will I seek thee: my*
 ' *soul thirsteth for thee, my flesh longeth for*
 ' *thee, in a dry and thirsty land, where no wa-*
 ' *ter is: To see thy power and thy glory, so as*
 ' *I have seen thee in the sanctuary.* Psal. lxxiii.
 ' 1, 2. The passion of longing for water, when
 ' parching with thirst, in a dry land, where
 ' no water is, is not more strong and vehe-
 ' ment, than is a holy longing after God. In
 ' the eyes of the righteous, no object is so
 ' beautiful, so engaging, as God's power
 ' and glory, as he hath seen him in Christ,
 ' the true sanctuary; who for ages, was the
 ' illustrious antitype, or original, of the
 ' worldly sanctuary, in the tabernacle and
 ' temple. This sight is ravishing; it gives
 ' joy unspeakable and full of glory; and it
 ' is suited to keep up, and to encrease, in the
 ' soul, everlasting longing after greater ma-
 ' nifestations of God in Christ.'

This is a purifying faith.—It is said, Acts
 xv. 9. that God put no difference between the
 Jews and Gentiles, *purifying their hearts by*
faith. God is the standard of purity, to which
 we are to conform. *He is the Rock, his work*

is perfect: for all his ways are judgment: a God of truth, and without iniquity, just and right is he. Deut. xxxii. 4.—Therefore, in prospect of enjoying the object of faith, God in Christ, the believer will purify himself.—*Every man that hath this hope in him purifyeth himself, even as he is pure.* 1 John iii. 3. And when the believer purifies himself, *even as God is pure; i. e.* by keeping the eternal standard of purity in view; sensible of remaining, indwelling corruption, the plague of the heart, he mortifies his lusts, and labors to be perfect in every good word and work; to be perfect, even as his *Father which is in heaven is perfect*; that there be in his heart, his affections, his religion, nothing but pure love; and that he be perfectly consecrated to God in spirit, soul and body.—He, hence, lives and grows up in *the wisdom that is from above, which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy,* James iii. 17. Seeing, says Peter, *ye have purified your souls in obeying the truth through the Spirit, unto unfeigned love of the brethren; see that ye love one another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.* 1 Pet. i. 22, 23.—*Pure religion, and undefiled, before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.* James i. 27.—In the practice of this faith it is, that the believer *cleanseth himself from all filthi-*

ness of flesh and spirit, perfecting holiness in the fear of God. 2 Cor. vii. 1.—For the grace of God, that bringeth salvation, hath appeared to all men; Teaching us, that denying ungodliness, and worldly lusts, we should live soberly, rightcously, and godly in this present world; Looking for the blessed hope, and glorious appearing of the great God, and our Saviour Jesus Christ, Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Tit. ii. 11—14.

To attain unto this purity, believers will labor and strive, as men who run a race, or soldiers, who fight for a kingdom.—*I, therefore, so run, says the Apostle, not as uncertainly: so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a cast away. 1 Cor. ix. 26, 27.—This being the way to blessedness, purity is made the highest object.—Believers, therefore, will deny themselves, and take up their cross, and exercise the greatest mortification. The infinite holiness, and everlasting importance of the object in view, will fill them with the most sacred concern, and their spirits will labor within them, to be holy as God is holy, and pure as Christ is pure. Forgetting those things which are behind, and reaching forth unto those which are before, they press toward the mark, for the prize of the high calling of God in Christ Jesus.*

And, thus, they do not labor in vain, for

their faith, their evidence in themselves will be brightened, their anticipation of eternal blessedness will be strengthened. Their *path is as the shining light, that shineth more and more unto the perfect day*; and enduring their labors and trials, until *patience* has had her perfecting work, they find themselves drawing on to their journey's end, to God the eternal rest and portion of their souls; and that they have come already, as it were, to the suburbs of Glory.

This is an overcoming faith.—‘ So great and so desirable is the good in view, and so sure is the believer's hold of it, that he is armed to encounter every difficulty, and to break through every obstruction in his way. Hope animates and fires him to the war. Opposition does but increase his zeal. *For we are saved by hope.* Rom. viii. 24. When nothing less than eternal glory is the object to be obtained; the insurrection of enemies; like the kings of Canaan against Joshua, combined to frustrate his enjoyment of the promised inheritance; far from discouraging, bespeaks the importance of the good in pursuit, and stimulates to perseverance.—‘ Though our conflict be sharp, long and trying, yet we *shall endure to the end, that we may be saved, rejoicing in hope of the glory of God.*—*And not only so, but we glory in tribulations also, knowing that tribulation worketh patience; and patience experience; and experience hope.* Rom. v. 3.—This constraining hope, though it have every thing to try it, in a long and dangerous march, through a

‘land of foes; every where infested with fiery serpents, and braved with hunger and thirst, and with the scorning of many; this hope prompts now, as it did Caleb and Jolhua, to *follow the Lord wholly.*’

This is very different from the hope of one, who, having put his hand to the plough, looketh back; or, the anticipation of the Israelites, who, upon the shore of the Red Sea, *believed God's words, and sang his praise; but soon forgot his works, and waited not for his counsel; or as, at Sinai, they said, All that the Lord hath said will we do and be obedient,* but looked back into Egypt, and fell in the wilderness. One, whose hope is ill-founded, when he comes to the up-hill labor, and the patient sustaining of the trial of faith, is likely to feel little zeal for enduring hardship, and will shun the cross.—He may, for a season, rejoice in the light of truth; nevertheless, *when tribulation or persecution ariseth, because of the word, by and by, he is offended.*—This man, *whose heart departeth from the Lord, shall be like the heath in the desert, and shall not see when good cometh, but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.* Jer. xvii. 5. 6.—But, *Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green, and shall not be careful in the year of drought, neither shall cease from yielding fruit.* Jer. xvii. 7, 8.

The truth of the kingdom of Jesus Christ and his saints, is the good man's hope set before us in the gospel; *Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the vail. Whither the forerunner is for us entered, even Jesus, made an high-priest for ever after the order of Melchisedec.* Heb. vi. 19, 20.—‘Jesus, the forerunner, within the vail, in the heavens, does, in his priestly office, take hold of God's covenant, and intercedes, that on the account of his doing the work of redemption, his people may be with him where he is, that they may behold his glory. His intercession, founded upon this work, takes hold of the promise of a seed made to the Son, as the anchor takes hold of the ooze, at the bottom of the sea, and secures the ship from the power of the storm.’—And the believer, anticipating this strength of Christ, holds *fast the confidence, and the rejoicing of the hope firm unto the end.* Heb. iii. 6.—*Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.*—The just shall live by faith; and by persevering in grace, he is distinguished from the hypocrite, and is proved to be, *not of them who draw back unto perdition; but of them that believe, to the saving of the soul.* Heb. x. 39. And, *rejoicing in hope, patient in tribulation, continuing instant in prayer,* he has comfort as an heir of promise. *The righteous, also, shall hold on his way, and he that hath clean hands shall be stronger and stronger.* Job xvii. 9.

 Section 4. *Justification by Faith.*

The view of the subject of justification, which is presented in this connexion, is very comprehensive, and embraces the ground, generally, of our pardon and acceptance with God, together with our adoption and sanctification, or, our being *set apart for himself*; and, finally, of our glorification.—This ground, according to Paul's doctrine, is *faith*.—*Where is boasting then? It is excluded. By what law? Of works? Nay: but by the law of faith.*—*Therefore, we conclude, that a man is justified by faith without the deeds of the law.* Romans iii. 27, 28.—*Seeing it is one God, which shall justify the circumcision by faith, and the uncircumcision through faith,* verse 30.—*Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ.* Rom. v. 1.—*The scripture, foreseeing that God would justify the heathen through faith, preached the gospel unto Abraham, saying, In thee shall all nations be blessed.* Gal. iii. 8.—*Wherefore the law was our school-master, to bring us to Christ, that we might be justified by faith,* verse 24.

It has always been found that men are prone to self-righteousness; they make their own righteousness the ground of their dependence, as naturally as water runs downhill; hence, they have unceasingly attempted to pervert the gospel, by substituting *the law*

of works for the law of faith; and the righteousness of the law for the righteousness of God.—In order to distinguish the gospel justification from that of the law, and to shew that it was founded in a righteousness of a different nature, the ancient believers used to call this which is by faith, *the justification of life*; and this well agrees with the word of our Lord, *Because I live, ye shall live also*. In the view of which righteousness, the purest deeds of the law may well be called *dead works*.

But no invention of self-righteousness has been more successful, and has more fatally corrupted the gospel, than the modern, prevalent and specious scheme of admitting that we are justified by faith, whilst, at the same time, the faith of the creature is laid hold of and substituted for the faith of Christ. This sentiment of our being justified by our own faith in Christ, instead of the faith of Christ, crept forward, in a great measure, through the carelessness of preachers and writers, in using the term generally, and not distinguishing faith, the *substance and evidence*, as it is in Christ, from the *anticipation*, or, the exercise of the believer towards him; but having secretly gotten ground, it has of late been boldly advocated by some who stood high, and have had great influence in the church.

The inspired writers, however, and particularly our apostle, very carefully distinguish the faith by which a man is justified, from every thing which might be considered as righteousness in the creature. Their language is this, *Even the righteousness of God which is*

by faith of Jesus Christ. Rom. iii. 22.—*I live by the faith of the Son of God.* Gal. ii. 20.—*Ye are all the children of God by faith in Christ Jesus,* chap. iii. 26.—*In whom we have boldness and access, with confidence by the faith of him.* Eph. iii. 12.—*And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.* Philip. iii. 9.—*Thou holdest fast my name, and hast not denied my faith.* Rev. ii. 13.—*Here are they that keep the commandments of God, and the faith of Jesus.* Rev. xiv. 12.—The reason why Paul so particularly distinguished the ground of justification, and his laying such stress upon this view of its being *the faith of Christ*, may be traced to his great commission to preach the gospel among the Gentiles, in which this distinction is expressly given, and with which it closes, in a manner that could not fail to make the most solemn impression upon his mind, as though the whole weight of his embassy rested upon his maintaining this truth. This may be seen, Acts xxvi. 18. *Delivering thee from the people, and from the Gentiles, unto whom now I send thee, To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified, by faith that is in me.*

Some have insisted, that this manner of expression may 'naturally be understood to 'mean faith in Christ, or the faith by which 'men believe in him, and of which he is the

‘ object.’ [*Dr. Hopkins.*]—But, when we mean *faith in Christ*, is it natural to say, *faith that is in Christ*? If this had been the meaning, it doubtless would have been expressed in the active, and not in this passive manner. Certainly no words could be used to establish the sense to be the faith of Christ, more indisputably, than those frequently used by Paul.

This argument has been used in favor of the believer’s faith, that ‘ since the apostle ‘ always means the faith of the believer, when ‘ he says men are justified by faith, except in ‘ these few places, it seems to be doing ‘ violence to those, to understand them in ‘ quite a different sense.’—But, it is taken wholly upon supposition, that the apostle means the faith of the believer in those other places; the strength of this argument lies, in forcing a sense upon some passages which are less express, and, from them, concluding against others, which are as express as words can make them; this is reversing the established rule of finding how an author uses a word; which is, to take the passages in which the word is used most definitely, and from them determine its sense where it is used more freely.

Again, it is said, that to say *the faith of Christ, the faith of the Son of God, or faith that is in Christ, &c.* ‘ is a very obscure and ‘ unusual way to express the obedience and ‘ righteousness of Christ.’—But to some people, *faith* does not seem an obscure and unusual, or an improper word whereby to ex-

press the *covenant righteousness of Christ*. It is said, moreover, that ‘this phrase must be understood to mean the faith of the believer, in a number of other places; the following are instances of it, Acts iii. 16. *Through faith in his name.*—In the original it is, *Through the faith of his name.* Rom. iii. 26. *The justifier of him that believeth in Jesus.* In the original it is, *Him who is of the faith of Jesus.*—But what evidence is there, that Peter and John meant their own faith, when they say, *And his name, through the faith of his name, hath made this man strong?* Why may they not be understood to mean as they said, that the lame man was healed by the name, or through the faith of the name of Jesus Christ; which is faith the evidence of things not seen? And the other passage, *Him who is of the faith of Jesus*, is a phrase similar to that of Rev. xiv. 12, and evidently intends, as there, him who keeps the *word of God*, and the *testimony of Jesus Christ*.

In the epistle to the Galatians, Christ’s faith and the believer’s faith are both mentioned in one text; and they are so clearly distinguished, the one as being the ground of our justification, and the other as merely the circumstance; that, were it not for the strong bent of the human mind to self-righteousness, it would seem impossible that, in this manner, by substituting the one for the other, the doctrine of the apostle could be so strangely mistaken and perverted. See chap. ii. 16. *Knowing that a man is not justified by the works of the law, but by the faith of Jesus*

Christ, even we have believed in Jesus Christ; that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified.—This is a clear statement of the glorious doctrine. We have *believed in Jesus Christ*, that we might be *justified by the faith of Christ*. This was the profession of evangelical Paul. How different from the modern profession! Some people who would be thought evangelical, are careful to vary from this profession only as it respects the *faith of Christ*; and can find it agreeable to their own views of the way of justification, by a small amendment like this: *We have believed in Jesus Christ, that we might be justified by believing in Christ.*

Believing in Christ is necessary, doubtless, to our being justified by Christ; but to substitute our own faith for the faith of Christ, and in this way seeking to be justified, is not believing in Christ; it is merely believing in our own faith. This way seems so right to a man, that he can easily pass over the gross absurdity. We eat bread, and are supported; not by the act of eating, but by the bread we eat—we run to a house, and are protected from the storm; not by our running, but by the house into which we enter—the brood gather themselves under the hen, and are warmed, nurtured, and secured from the bird of prey; not by their coming thither, but by the parent wings of the fowl. Thus the weak and defenceless flock, hovering to Shiloh, before the storm and tempest, are saved by the Lord God of Israel, *under whose wings*

they are come to trust. Christian professors were not, formerly, so reluctant in admitting Paul's construction of this doctrine. Castalio, in giving the sense of Acts xxvi. 18. writes, *Qui, quia in fidem meam venerunt, sancti facti sunt. Because they have come into my faith, &c.*

Though a variety of terms are used in the scriptures, to express the ground of the special divine favour towards sinners, it is understood, that one and the same thing is ever intended. Isaiah says, *By his knowledge shall my righteous servant justify many.* Isai. liii. 11.

‘ As the Father, on the one hand had, from
 ‘ the beginning, ordained his Son to the work
 ‘ of redemption—as he had entrusted him
 ‘ with this work—as he always upheld him in
 ‘ the execution of this work—as he had de-
 ‘ clared him, from the excellent glory, to be
 ‘ his beloved Son, in whom he was well pleas-
 ‘ ed—and as he commanded the world to
 ‘ hear him—the Father, in a law sense, *knew*,
 ‘ or acknowledged, publicly, the Son, as a
 ‘ righteous and faithful party in the cove-
 ‘ nant. So, on the other hand, as the Son,
 ‘ early, accepted the Father's proposal of the
 ‘ work of redemption—as he received into
 ‘ his heart, his Father's law, the law of re-
 ‘ demption—as he came into the world, in
 ‘ a body prepared for him, at the time ap-
 ‘ pointed, by the Father—as he always did
 ‘ those things that pleased the Father—and
 ‘ as he was always obedient as a Son, and
 ‘ was always faithful as a servant, in his ful-
 ‘ filling all righteousness, or all the duties

‘ which he had covenanted to do—he did,
 ‘ properly, in a law style, *know* the Father,
 ‘ as his Father and his God, as a faithful par-
 ‘ ty in the covenant; in whom he trusted, and
 ‘ on whose oath he relied, for the promised
 ‘ reward. His death was the most illustrious
 ‘ instance of his *knowledge* or *experience* of
 ‘ *fidelity* in the covenant work of redemp-
 ‘ tion.’ [Avery.]

The knowledge which the Father had of the Son, and the knowledge which the Son had of the Father, is the everlasting righteousness; which, by the death and resurrection of Christ, is brought in, and laid as the foundation in Zion. *As the Father knoweth me, says the Son, even so know I the Father; and I lay down my life for my sheep. 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 myself: I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.* John x. 15—18.—His laying down his life, in obedience to the commandment which he had received, proves his love to his Father—it is the highest demonstration of filial duty, for which he is worthy of parental love; and it is on the account of this knowledge, that the Father loves him.

It is plain, therefore, that *his knowledge*, by which he shall *justify many*, means the same as his *righteousness*, for the sake of which the Lord is *well pleased*. And since Christ has gone through the work, and since the Father

has accepted him in it, the foundation is sure and permanent; and it is suited to beget in them that build upon it, the most unlimited confidence of success. In the view of the stability and glory of this ground of hope in Christ, the believer can trust his eternal all, and exultingly say, *I know whom I have believed.*

It is said also, that we are *justified by his blood.* Rom. v. 9. This intends, evidently, the same ground of justification with his knowledge, or his faith, or covenant righteousness, which he held unto the death.—Again, it is said, that *God for Christ's sake hath forgiven you.* Ephesians iv. 32. And that, *your sins are forgiven you for his name's sake.* 1 John ii. 12. Forgiveness from God, for Christ's sake, and for his name's sake, is forgiveness upon the same and only ground of forgiveness, the faith or covenant righteousness of Christ. Moreover, when it is said that God is not ashamed to be called the God of believers, on the account of his having *prepared for them a city*; there is offered the same reason and ground of the divine favour; for the covenanted work of the Son, and covenanted reward of the Father, wherein the wretched and miserable build their hope of favour and life, frame the *foundations* of the *city of foundations*, and compose the *glory* of the *habitation of glory.*

The righteousness of God in Christ, it is believed, is the only ground of our hope.—The covenant righteousness, subsisting in the immutable engagement of the Son to per-

form the work of redemption, which the Father gave him to do, together with the security of the promise and oath of the Father, to reward him with a seed to serve him, and glory and a kingdom, upon the performance of the work—this righteousness, which is of the Lord. *Isai. liv. 17*—this righteousness, which is *in* the Lord. *Isai. xlv. 24*—this righteousness, which is *Jehovah* himself. *Jer. xxiii. 6*—is the only righteousness that can avail to the justification of the ungodly.—But this righteousness, which endureth for ever, by the death of Christ, is brought in; and, in the everlasting gospel, is exhibited as a free gift *unto all*, and is *upon all them that believe*. And though the righteousness of the law, being of a moral nature, can never be imputed or given to another; neither it, nor its benefits—and *the man*, and he only, that doth the works of the law, *shall live in them*; yet this divine righteousness may be bestowed upon, and made over to another, *i. e.* God can dispose of himself, and give away himself; and this righteousness, through grace, becomes ours as strictly, and in the same sense, as Christ is ours; and God in Christ is our inheritance and portion.

I have made a covenant with my chosen, says the Father, *I have sworn unto David my servant. Thy seed will I establish for ever, and build up thy throne to all generations.* To this covenant the Son, David our King, gave the most ready consent, when it was proposed, and when the work was delineated, so that it was clearly before him; and in it he en-

gaged, with the purest zeal to perform it.—
Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure: Then said I, Lo I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he said, Sacrifice, and offering, and burnt offerings, and offering for sin thou wouldest not, neither hadst pleasure therein (which are offered by the law;) Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he might establish the second. By the which will, we are sanctified through the offering of the body of Jesus Christ once for all. Heb. x. 5—10.

When it is said, therefore, that we are justified by *the faith of Christ*; or that we are justified by *his knowledge*, or by *his blood*; or that we receive forgiveness of God, for his *name sake*; or that we are made righteous by *the obedience of one*. Rom. v. 19. or that we are sanctified by the *divine will*; or that God is not ashamed to be called our God, on account of *a city* which he has prepared for us; or that grace reigneth *through righteousness* unto eternal life; we are not to understand, that there are different ways for the exercise of the divine favour towards sinners; but that all these, and many other like terms, are used in the scriptures, to express the same and only ground of our pardon and acceptance with God.

In the numerous places, in which the reason of the divine favour is assigned, the only

difference observed, is that which relates to the distinction of the *substance* and *evidence* of faith—sometimes, the righteousness of Christ, as it existed from eternity, in his consent to the covenant, is directly given; and sometimes, that exhibition of his righteousness, which he has made in the world, is more immediately in view; or, perhaps, it may be observed, that sometimes the divine will is contemplated in all its parts; and sometimes more particularly, the part of duty.

The will of the Father has always been a law to the Son. This law has always been in his heart; he has always delighted in it, and the Father has always loved the Son; he has always delighted in him, as his only begotten, and honored and glorified him with himself. And this everlasting righteousness is fully exhibited in the work of redemption; for, as the Son, in his service-work, has given public evidence of his righteousness, and fully declared his regard to the divine will, a foundation is laid for the Father to give public evidence also of *his* righteousness, and declare his love to his Son, and his delight and pleasure in his work.—This is done by his pardoning and justifying sinners for his Son's sake, according to his promise to him in the covenant.—*But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all, and upon all them that believe; for there is no difference: For all have sinned and come short of the glory of God; Being justified*

freely by his grace, through the redemption that is in Jesus Christ; Whom God hath set forth through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus. Romans iii. 21—26.—

And all the honor which is conferred upon Christ declaratively, and all the favor which is conferred upon men, are to testify the divine acceptableness of his faith, or covenant righteousness; evidenced *in his blood*, or in his making himself a sacrifice according to the divine will.—God, now, has a reason to be assigned, as the ground of his showing favor to sinners; acting upon the ground of the exhibited righteousness of his Son, God makes it to be seen, that he loves righteousness and hates iniquity. God is, now, *just* to his own engagement, and *just* to his righteous servant; when, according to his promise in the covenant of redemption, he justifieth him who believeth in Jesus.

Section 5. *Grace sovereign through Faith.*

Grace is a *thread of gold*, appearing every where in the doctrine of the Old and New Testament; the whole system of redemption displays it; and every one truly enlightened by the gospel must see and admire it. Grace is used in the scriptures, in relation to the

whole, and every part of the work of redemption, from the foundation to the top-stone; though, perhaps, the most definite use of the term expresses an *act of government*, in which God shows favor to the guilty, as it is displayed in justification.

Grace is used, in relation to faith, as the *substance* of things hoped for, to express the gift of righteousness, as bestowed upon us by the Father, and received by Christ, as our trustee and surety, before the world began; and it is used, particularly, in relation to the *evidence*, to express the redemption-work of Christ, together, with the *act of government*, proceeding upon this work, in which the righteousness of God is fully displayed, in our pardon and acceptance with him; and it is also used in relation to the *anticipation*, to express the fruits of righteousness in the glorious, *most* glorious ministration of the spirit. —In a word, grace is used, generally, to express the work of the Father, and of the Son, and of the Holy Ghost.—The work of redemption is grace! grace! *the manifold grace of God!*

The Father, of his mere good pleasure, gave to us his Son, and, with him, he has given us *the kingdom*—he has freely given us *all things*. The Lord Jesus Christ gave himself freely; no man took his life from him, but he laid it down of himself: and the Holy Ghost is the *free spirit*, the *spirit of grace*; and, by his free agency, we are effectually called. Our salvation is wholly of free, rich, and sovereign grace. The gospel is given freely

to the world; and, as the wind bloweth where it listeth, so is every man visited that is born of the Spirit; for he is *the God of all grace, who hath called us unto his eternal glory by Jesus Christ.* 1 Peter v. 10.—Faith the *substance* of things, is the gift of God; faith the *evidence*, is also the gift of God; and the *anticipation* is received, not by the works of the law, but *by the hearing of faith.* Gal. iii. 2.—*So then, faith cometh by hearing, and hearing by the word of God.* Rom. x. 17.—*For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God: Not of works lest any man should boast.* Eph. ii. 8, 9.

In the view of the kingdom of righteousness, and the provision which God has made for a perishing world, there is certainly no room for boasting—no man has had a hand in this work—for this kingdom was prepared, and the rich provision was made and given to us in Christ before the world was—hence it is called grace—*According to his own purpose and grace which was given us in Christ Jesus, before the world began.* 2 Tim. i. 9. And in the view of bringing forward, and exhibiting of this eternal provision to the world, all boasting of men is utterly excluded—*For when we were yet without strength—when we were enemies—in due time Christ died for the ungodly.* Rom. v. 6—10. And, with respect to the anticipation, in the nature of the thing, no glory can be due to the subject; for whatsoever be the merit of making a feast of fat things, of spreading out the provision upon the table, and of inviting and

constraining the poor and unworthy to come freely, and partake of it; no part thereof, surely, can be ascribed to the indigent, self-destroyed guests, merely for coming, feeding and feasting upon the rich bounty.—

Whatsoever might be the merit of providing a ransom for lawful captives and condemned prisoners, and of bringing to them the *good news* of their free and full liberation; certainly, there is none in their hearing and rejoicing in the *glad tidings*, and in their receiving and enjoying the liberty graciously bestowed upon them; Or howsoever great, and infinitely meritorious, is the work which formed the orb of day, and which sends forth daily, his golden rays to enlighten and animate the world, nothing of the virtue, nothing of the praise of the mighty deed belongs to us, who behold, and admire, and felicitate ourselves in the glory that beams around us and upon us. *Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.*

Grace supposes guilt and ill desert in the object. The angels of light are not subjects of grace, for they have not sinned. *The angels which kept not their first estate*, are not subjects of grace; for there is not laid a foundation, upon which it can be exercised towards them; for Christ took not on him the nature of angels. Were it not for Christ's mediation, our case would have been as desperate as theirs—Christ's righteousness is the only ground upon which grace can be exercised towards us.

This righteousness gives rise to the exercise and reign of grace. 'It is the leading sentiment of the kingdom, on this head, that *grace reigneth through righteousness unto eternal life, by Jesus Christ our Lord.* Rom. v. 21. In this way, salvation is wholly of grace. *Therefore it is of faith, that it might be by grace.* Rom. iv. 16. Grace regards no good in us, as the moving cause, and is exactly what is needful and necessary for the children of Adam, who, *by his offence, were constituted sinners*; and, hence, *are by nature the children of wrath, or of depravity, and are exposed to vengeance.* We are to conceive of the work of Christ, as that it opened the way for grace to reign, and to hold an illustrious distinction, and appear to be grace. The believer, under every dispensation of the grace of God, is made to see that his salvation, from the beginning to the end, is of grace through righteousness.'

'There are some who would have us date the gospel from the era of the incarnation; but the apostle Paul, we think, better understood its origin. *The scripture foreseeing, says he, that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.* Gal. iii. 8. The gospel has been of the richest advantage to men in all ages—the gospel has ever directed men to Christ, that they might be justified by *faith, or the fidelity of Christ.*' Hence, in ancient generations, believers have had a

glorious anticipation of *the kingdom of righteousness, the kingdom of heaven, the REIGN OF GRACE*, in the pardon of their sins, and free acceptance with God.

Those who lived under the less clear dispensations, did really enjoy this advantage, so as to be able to obtain justification and life by the righteousness of Christ. But those who live under the present dispensation of the gospel, enjoy the same advantage, with far clearer light and evidence of its truth and glory, and of the great objects which it reveals. *God hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began; But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.* 2 Tim.

i. 9, 10.—‘It was the early belief of the church, that, *Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain; as the latter and former rain unto the earth.* Hof. vi. 3. In taking the clew, and in following on to know the Lord Jesus, through the types, and figures, and prophecies, which, like *star light*, gave the object really, though dimly, they found him, finally, in all the glory of the morning light. The Lord then said to his disciples, *Blessed are the eyes, which see the things that ye see: I tell you, that many prophets and kings have desired to see those things which*

‘ ye see, and have not seen them ; and to hear
 ‘ those things which ye hear, and have not heard
 ‘ them. Luke x. 23, 24. Christ upon the
 ‘ cross explained, in a short time, *the mystery*
 ‘ *which hath been hid, from ages and genera-*
 ‘ *tions, hid in the types and figures of the*
 ‘ *law, but now is made manifest to the saints ;*
 ‘ *To whom God would make known what is the*
 ‘ *riches of the glory of this mystery among the*
 ‘ *Gentiles ; which is Christ in you the hope of*
 ‘ *glory.* Col. i. 26, 27. The riches of the
 ‘ glory of this mystery have been hidden, not
 ‘ totally, but in comparison of the clear light
 ‘ of the gospel dispensation, when *the patterns*
 ‘ *of things in the heavens* lost their glory, in
 ‘ the *suffering Messiah*, like the stars of heav-
 ‘ en when the sun rises. Heb. ix. 23—26.
 ‘ —Salvation through *Christ crucified*, is
 ‘ the shining sentiment of the law dispen-
 ‘ sation.’ The *same way of life*, redemption
 through the blood of Christ, was opened and
 taught from the beginning—there never was
 salvation in any other.

Life and immortality are barred upon eve-
 ry scheme beside the gospel. Selfrighteous-
 ness, in which most men trust, may afford a
 temporary comfort ; but the rain, and wind,
 and hail, of severe trial, will undermine the
 hope that is founded upon it, and will sweep
 away, utterly, *the refuge of lies in which they*
trust. We cannot, therefore, too much ad-
 mire the glory of grace, seen and enjoyed in
 the gospel. The true scheme of the gospel,
 makes grace appear and shine—and no doc-
 trine, besides this, will, in the end, support
 the hope of men.

But there are schemes which frustrate the gospel scheme of grace; the old scheme of justification by works does it; but the law of faith, or the constitution of saving sinners by the faith of Christ, establishes the law, the ancient law of grace through righteousness. It establishes that scheme of saving sinners, by grace through faith, which is visible throughout the whole divine revelation, and is displayed in the scriptures of the Old and New Testament.—The reader of the Old Testament, under the guidance of the Spirit, beholds *wonderous things out of God's law*; the wonderful things of redemption, displaying, in every typical thing, that grace, which bringeth salvation, through the Lamb slain from the foundation of the world. Through the medium of the law, or gospel, the *Jew* and the *Greek* behold the same grace, and worship together with the same sense of dependence for salvation, on grace through Christ.—*And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work.*

And no less is the doctrine of grace perverted and made of none effect, by the modern scheme of substituting our faith, or believing in Christ, for the faith of Christ; for, our faith in Christ is our own exercise, and belongs to the righteousness of the law, and comes into the true definition of our own righteousness, as much as does the exercise of repentance, or humility, or love to God and our neighbor. Our believing in the Lord

our God is essentially necessary to constitute the deeds that are required in the law; faithless deeds are not deeds of the law.—The apostle, we may be assured, when he often mentioned the deeds of the law, as being insufficient to justify men, did not mean deeds which are destitute of faith and love; the law knows no such deeds, for it is holy, and the deeds required therein can be nothing short of holy, believing exercises.—Believing in Christ is a moral exercise, and belongs to the system of moral duty. If then, we be justified by our act of believing in Christ, we have *whereof to glory*; for, without dispute, that which can avail to our justification, may be considered in no small degree meritorious; and, to follow the reasoning of the apostle, in this case, *righteousness comes by the law, and Christ is dead in vain.*

To this it is usually answered, that although we be justified by our own faith, yet we may not boast, because we are dependent on divine influences for such a good exercise.—But this reply by no means obviates the difficulty. Creatures, doubtless, are dependent on God for their right and holy exercises; some have thought they are dependent for all their exercises. Certainly the apostle Paul did not consider those deeds, which he called deeds of the law, as existing independent of divine influences; he believed that God was ever the first and efficient cause of those holy exercises which comport with this holy and perfect rule; still, he concluded, that if we be justified by them, boasting is not excluded.

However dependent a creature is for his exercises or actions, it is understood that, being a moral agent, his exercises or deeds are his own; and if they be of an evil nature, and ill-deserving, the blame and punishment is due to the agent or doer; or if they be worthy and meritorious, the praise and reward belongs also to the agent or actor.

Therefore, in illustrating the truth, that justification is of grace, and that no flesh shall glory before God, the apostle does not take this ground; he does not mention the circumstance of our dependence, but goes directly to another ground, and places our justification upon another *law*, different in its nature from that of works, from which the natural obligations and proper exercises, and all the righteousness of creatures, are derived, viz. *the law of faith*, or the covenant righteousness of God, Rom. iii. 26, 27. *To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? Of works? Nay? but by the law of faith.*

It is said also, that our faith is considered only as being the instrument that unites us to Christ, and therefore we have nothing to ascribe to ourselves; for, although we be justified by our faith, or through our faith, yet we are not justified on account of it, but alone for the sake of Christ.—This, however, does not in the least obviate the difficulty; for,

1. Something may well be thought due to the instrument that can avail to our justifica-

tion before God. It is allowed that the man who should have sustained the righteousness of the law, and was therefore justified, would have had whereof to glory; and yet the law could be considered no more than the instrument by which he was so profited; for I adhere to the doctrine, that there never was any other foundation for acceptance with God, and justification, but Christ. The spirit of truth never proposed any other way but Christ; the whole power and glory of the law, as it respected life and the favor of God, consisted in its being an instrument, by the righteousness of which, the holy observer became connected with Christ; and so, in relation to him as *his obedient servant* and *subject*, enjoyed favor and acceptance with God. If then, justification, in the humble capacity of a servant, obtained by the instrumentality of the law, admitted of his boasting in the righteousness thereof, who should so profit by it; why may not something be ascribed to faith, by the righteousness of which instrumentally, we are justified in a far higher sense? Why may not the man glory, who, by his *own faith* instrumentally, is supposed to be justified, even *from all things*, from which the most perfectly obedient, and holiest subject *could not be justified by the law of Moses?*

2. The views in which justifying faith is considered in the scriptures, are of a nature to impress the mind with the strongest ideas of its being divinely meritorious. Faith, in the divine record, *is counted for righteousness*;—what more could be said of the meritorious

ground of our justification? Again, *Building up yourselves on your most holy faith.*—What more can be said of the foundation that God has laid in Zion, than that it is *most holy*, and that we may safely build upon it? And again, *The just shall live by faith.*—What more can be said of the source of life?—What more can be said of the bread that came down from heaven, than that we shall live by it?—To say that a man, a sinner, shall be justified by faith, is seemingly ascribing to faith the greatest possible merit; nothing higher in terms can be expressed; for, in this work of justifying sinful men before God, there is necessarily contemplated the greatest possible display of divine virtue.

3. It is grossly absurd to consider our faith, *i. e.* our exercise of faith, in the view of its being an instrument in the matter of our justification, or spiritual life; for our own faith is simply the act of receiving or eating the divine food; and nothing could be more absurd than to conceive, and more improper than to speak of our act of receiving and eating food, as being an instrument by which we lived. To mean our own faith, when we say that we live by faith, is to confound ideas and pervert terms.—Should a man be asked, what he lived by, or, by what means he was supported; would it not seem like making a jest of the question, if he should answer, that he lived by the act of eating; or that he was supported by the means of eating and drinking?—Would such an answer become one, especially one who lives upon grace?—But

there would be as much sense and propriety in this answer, as there is in the construction which so commonly has been forced upon the divine declarations, that we live by faith, and are justified through faith; for, if our faith be meant, which is only our act of receiving or feeding upon the bread of God, then, when we are asked the great question, what are we justified by? or by what means we live to God? instead of the acknowledgement of the truth of God in Christ, to the praise of the glory of his grace, we may answer, that we live by ourselves, by our own believing exercises; and that our spiritual sustenance is derived by our own means, in the way of spiritually eating and drinking.

4. When, therefore, faith is considered properly, as that by which we are justified and live to God, it is *faith* the *substance* of things hoped for; there is virtue in this; through this we may be justified; this can support life; this is meat indeed, and drink indeed! and this is given to us in Christ. Or, if faith be regarded as being an instrument, &c. it must be understood, not of our exercise, but in the view of its being the *evidence of things not seen*. This evidence, once delivered to the saints, as the *substance of things* is invested in it, is properly styled faith; and this, with propriety, may be considered as an instrument, the great instrument in the work of our salvation. This is *precious faith*.—In this view faith is to be held in the highest consideration; it comprises all the glory of God's righteousness: there is infinite virtue and merit in *the word of faith*, Rom. x. 9, 7, 8. *But*

the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? that is to bring Christ down from above, Or, who shall descend into the deep? that is to bring up Christ again from the dead. But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is the word of faith which we preach.

Therefore, *By grace are we saved, through faith*; and that not our own faith, but the word of faith, which is *the gift of God*. Many, in advancing their own righteousness, to the rejection of the righteousness of God, will proceed in an indirect and plausible way; they will *go about* to establish their own righteousness. And, it is apparent, that those who substitute their own faith in the place of the justifying faith of Christ, do as effectually frustrate the grace of God, as do those who choose to proceed in the more direct and open way of proposing their own works in that place.

This specious scheme is by far the most dangerous; for whilst the effect is the same as that which avows the works of the law, the delusion of it is much harder to be detected; it equally establishes the righteousness of the creature, whilst, at the same time, it admits of words being used which sound evangelical.—Faith is preached, faith is recommended; but the sense of the term being fixed, and our own righteousness being meant by it, it is coming as far short of the eternal foundation, and as really substituting the sand of our own righteousness, to preach and re-

commend faith in the view of justification, as it would be to preach and recommend, in that view our humility, or our love to God and our neighbors, or any thing whatsoever, which may be considered as forming, in part or in whole, the subject of moral duty.

When the question is asked, respecting a trial in a court of law, by what is a man condemned or justified? the enquiry is naturally understood to be, by what *law* and *evidence* is he condemned or justified?—This is the great question before us, by what law and evidence shall a man be justified in the sight of God? By the law of works we cannot be justified, for the transgression is proved, and by this law we must die; and if no other law can be found, our case must be given up as hopeless. Therefore, the apostle to the Romans, in treating of this subject, brings into view two distinct laws, with evidence in relation to each, viz. the law of works, by which death reigns through Adam's transgression, and both Jews and Gentiles are proved to be under sin; and the law of faith, by which grace reigns through Christ's righteousness, *the righteousness of faith*, and all who are under it, are proved to be under grace.—These laws he compares; and having, for a trial of their strength, put their respective governments at issue, he finds them very unequally matched; and that the law of life in Christ Jesus, has made its subjects *free from the law of sin and death*; and is able to protect them safely from all its tremendous claims and charges.

The scriptures speak of faith as being a substantial law, with which the righteousness of Christ, in laying down his life, entirely comports as the evidence, to give it exercise; by the strength of which *law* and *evidence*, grace takes the throne, and prevails against sin and death, and finally triumphs and reigns *unto eternal life*.—*Who shall lay any thing to the charge of God's elect? It is God that justifieth*.—*Faith*, the substance of things hoped for, as has been shewn, is inseparable from the divine existence. Here, then, is our *law*; it is God himself.—*Who is he that condemneth? It is Christ that died, yea, rather that has risen again, who is even at the right hand of God, who also maketh intercession for us*.—Here, also, is our *evidence*; the evidence of things not seen—the evidence that fully comports with the law of faith—it is a crucified and a *risen* Saviour.

How long, alas! will men deceive themselves with their own righteousness? O the blindness and stupidity of their preferring for justification their own faith, in the place of the covenant righteousness of the Father and Son, the everlasting law and evidence of the truth of God and Christ! *Woe unto them that put darkness for light, and light for darkness*. How is it possible that men should conceive of their own faith as being a law, or evidence, or any thing of a nature by which they could be justified! When people, who have Bibles, can make such a mistake, we may cease to wonder at the heathen who mistake a block, carved out by their own hands, for God their

creator. And, no wonder, if men, who take this ground of justification, prove, abundantly, by their love of the world, and conversation in the things of time and sense, that the law of their own faith, is weak through the evidence of their own faith; and that they are still holden and commanded, by the stronger principle of *the law of sin and death*.

But through the eternal *law* and *righteousness* of faith, grace reigneth—this is the strength of the throne of heaven; and by this, grace has reigned from everlasting, and will reign to everlasting; and the believer in the *gospel*, which is, not the faith of the creature, but the revelation of Jesus Christ's kingdom, founded in the faith and righteousness of God—the true believer, I say, may rejoice, and he will rejoice; and, by his *love of the Father*, and *conversation in heaven*, he will prove that grace reigns through righteousness—that by faith he obtains the victory, and that *the body is dead, because of sin; but the spirit is life, because of righteousness*.—*For if by one man's offence, death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ*.—Moreover, *the law entered, that the offence might abound: but where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord*. Rom. v. 17, 20, 21.

Through the breach of the covenant in

Adam, men were left *naked* to the law; and, as in this state, they were free from righteousness, and filled with all unrighteousness; the law, though holy, just and good, could be none other to them, so disconnected from Christ, than a law of sin and death: As, however, Christ was made under the law, it became an instrument whereby his obedient people were united to him; and so, even in that state of the servant, were able to stand in judgment against sin and death. It might even be said of some of God's servants, under the law, that they were conquerors. Moses was an hundred and twenty years old when he died, in the embraces of his God, in the top of Pisgah; *his eye was not dim, nor his natural force abated*:—And Elijah mounted to heaven on a chariot of fire, *and out flew all the arrows of death*.

But, O! how may they exult in the strength of God, who are under grace, and are connected with Christ Jesus in the gospel of the kingdom? They are justified from all things! By the law of grace, they are brought to God; and through the *finished evidence* of the everlasting righteousness, in the crucified, risen and ascended Redeemer, they are presented at the right hand of the Majesty on high; and being thus justified by faith, we may boldly say, *God is our helper*; and that we are *more than conquerors*.

“ As I rode on the sky,
Justified from on high,
Could I envy Elijah his seat?
My soul mounted higher

Than his chariot of fire,
While the moon rolled under his feet.
O! the rapturous height
Of the holy delight,
Which I found in the life-giving blood!
Of my Saviour possess'd
I was perfectly blest,
As if fill'd with the fullness of God."

In the spirit, we have already obtained the victory over sin; and have now *come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem; and we are waiting for the adoption, to wit, the redemption of our body. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory? O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.*

CHAPTER III.

OF THE RIGHTEOUSNESS OF FAITH REVEALED.

Section 1. *Fallen Man visited.*

DARK was that hour, in which the world lay wholly shadowed by the power of the serpent; but the new day dawned; speedily, *in the wind of the day*, the voice of one seeking the lost, was heard in the garden that God had planted. Man is found, *naked*, without covenant righteousness, without truth and fidelity; and therefore, without confidence, seeking to hide himself *from the presence of the Lord God amongst the trees of the garden*; undone! undone! but a Saviour draws near.

The errand of Christ to our world now was, to reveal himself as the elect head; and to make an establishment here, upon the foundation of his own truth and righteousness, in his engagement in covenant with the Father. By the name of the *seed of the woman*, he reveals himself as coming forward in the flesh, the mighty antagonist of the serpent; and by pronouncing a curse upon the ground; which, in effect, would disorder, sicken, and finally dissolve the constitution of nature; he intimates the manner of the solemn warfare; but especially, by passing

sentence of dissolution upon the human body, in this connection, he reveals the great and eternal purpose of God respecting himself; for having offered himself to view as man, or as *the seed of the woman*, and then saying to man, *dust thou art, and unto dust shalt thou return*; this was pronouncing the sentence upon himself; and, therefore, it was a *declaration of the will of God*, and of his own *free consent* to lay down his life.

Thus the foundation of the everlasting covenant was laid open to view, for an elect establishment in our world; and which is seen immediately to take effect. Adam now ceases to view himself as constituted in *the beginning*, the father of the world, or the head of the human family; and turns his attention wholly to *that* which should be of the woman; and he *called his wife's name Eve, because she was the mother of all living*. Also, unto Adam, and to his wife, did the Lord God make *coats of skins*, and cloathed them; for, from henceforth, their support would not be from a natural source, but *by means of death*; and they must now look for cloathing, for protection, life and glory, from the *flain*; from the supernatural, and *mysterious* source of the *shedding of blood*.

O the wisdom of God! How far out of sight must this have been, even from the serpent's piercing eye, that the Creator would so promptly have consigned over that wonderful creature man, the fairest woman, yea, and that tender body prepared for himself, to the dust of death? And the heavens and

the earth, this finished work of his hands, with the beauty and glory of the whole system of nature, *all* to the fiery flame? Thus disarming his enemy of his otherwise *almighty power*—seizing and binding him with his own acquired forces—and turning upon him the terrors of his own dominion, even *the keys of hell and of death*—yea, kindled into a quenchless flame, turning that very power upon him by which he thought to have reigned for ever, as a *chain of eternal vengeance*.

Section 2. *Cherubim and flaming Sword.*

An establishment being made in our world, by *the blood of the everlasting covenant*, means must be provided and used to protect it, and carry on the work of redemption; and so, to raise up the building of grace, upon this new foundation.

It is evident, from the nature of the purpose of God in view, that man, now, must not eat of the natural tree of life—this would militate directly against the work of grace—it is apparent that should he continue to eat of that tree, and his body thus be rendered indissoluble, his salvation would be impossible.

Wherefore, the Lord God said, *Behold, the man is become as God, to know good and evil, i. e.* having eaten of the tree of knowledge of good and evil, he has thrown off his covenant subjection to the word of God; and,

as God himself, has set up for independence. Man, therefore, may not be trusted upon the ground of his regard to the authority of God's word or commandment, merely, not to eat of the tree of life; but, for safety, he must be *put under guard*. Here commences the whole wonderful scene of redemption-discipline.

Jesus Christ, knowing the will of the Father, laid down his life of himself; but mere man could never do this—his life must be taken from him; though, finally, under the irresistible sword of the spirit, being reduced, as it were, to the last gasp, by the power of sovereign grace, he is brought to a cheerful submission to the divine will. *So he drove out the man: and he placed at the east of the garden of Eden, cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.* In this solemn, determined, and *sure* manner, by the power of the elect establishment, we see the all-wise, and infinitely gracious sentence of natural dissolution, carrying into execution.

All this being on the common ground, and belonging to the highest interest of the elect world, the mighty angels, cherubim, are here brought forward and employed as the grand guards; and they appear arrayed upon the stand, in this ministry to the heirs of salvation.

But behold that *flaming sword*, united to the cherubim, as their glory and strength!—This evidently was not their agent, but their principle, or the strength of their establishment. It was indeed united to them, and it

stood with them, but they did not wield it—*itself turned every way*. Here, doubtless, we may contemplate the dreadful form, in which Christ united himself to the angelic world; and in which he girded them, and commissioned them as his ministering spirits; and made them, for his Israel, *chariots of fire and horses of fire*.

Section 3. *Sacrifice.*

The new establishment in view, it will be perceived, is founded in its nature in the institution of sacrifice; by sacrifice I mean the shedding of blood. Yet Cain, faithless Cain, in the view of acceptance with God, chose still to act upon the natural principle. And he *brought of the fruit of the ground an offering unto the Lord*. But Abel, his brother, brought an offering *of the firstlings of his flock, and of the fat thereof*.

And the Lord had respect unto Abel, and to his offering: But unto Cain and to his offering he had not respect. And Cain was very wroth, and entered into a controversy with his Brother Abel, upon the ground of this distinction; and, therefore, he entered into a controversy with the Lord himself.

Yet, being full of compassion, the Lord condescended to come to an explanation with Cain, and reasoning with him in the most convincing manner, he held out to him the inestimable provision of his infinite grace, saying,

Why art thou wroth? and Why is thy countenance fallen? If thou dost well, shalt thou not be accepted? and if thou dost not well, a sin-offering lieth at the door: and unto thee shall be his desire, and thou shalt be his head.

But Cain still turned the deaf ear to the revelation of salvation by grace; and, finally, took the woful resolution to stand it out, and decide the controversy by strength of arms; and going out, treading under foot that sacrifice which couched down before his door, even the blood of the everlasting covenant, he gallantly invited Abel his brother into the field; and there Cain rose up against Abel his brother, and slew him. Woe unto them who go in the way of Cain!

Section 4. *The Blood of Abel.*

Cain, having taken the resolution to contend with his brother by force of arms, proclaims the war.—According to the Septuagint Bible, he gave Abel an express challenge; the words are these, *And Cain said to Abel his brother, Let us go into THE FIELD.** But Abel did not accept the challenge. The word, *it came to pass*, supposes that some time had elapsed after Cain had discovered his intention, and the other word, *he rose up*, seems to signify that, finally, Cain lay in wait for Abel.

* Το πιδιον, the field for fect: not τον αγρον, the field for tillage.

The first murderer was the first challenger; the scene of murder opened in our world in the fashionable style of the duellist, and Cain has the honor of being the father of these gentlemen of honor. And, perhaps, if offensive war was ever excusable, and a cause existed which could warrant a challenge, Cain might be excused; for Abel was his rival in the most tender point of his honor and feeling; and he appeared to be rising up to eclipse him in his standing of superiority, and to interfere in an interest where all his feelings were alive, and, to which, upon natural principles, Cain, as being the elder brother, had the most indisputable claim.

It appears clearly, from this case, that the dispute between the seed of the woman and the seed of the serpent relates to a matter of state, and that the long and bloody struggle is at issue in this question, Who shall hold the government? Who shall have the rule?

Cain conceived that this was a cause in which his honor, and, therefore, his *all* was at stake; and the Lord, in his address to him, considers the subject in this view, and offers him, if he would renounce his natural principles, and take the side of the kingdom of grace, which presented the only ground upon which it was possible either for him or his brother to enjoy the divine favor, or to have any well-being or valuable interest whatever; that, as the elder brother, he should have the priority, and that Abel, as the younger, should be subject unto him.

This proposal was infinitely reasonable,

and was the only one that could be made consistently with the holy and benevolent purpose of redemption. Cain, however, could not accept it, for he was a natural man, and loved the world as it then was; and he did not receive the humbling truth of a regeneration, and was unreconciled to the whole system of grace.

But, though Abel knew what was purposed against him, and that it was war, yet he did not arm, but prepared only his mind for the approaching event.—On the one hand, the operation of the war was projected by the force of carnal weapons, weapons *to shed blood*; but on the other, the defence was contemplated, merely, by the virtue of *the blood shed*. And thus, Abel fell a martyr.

And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: not the keeper of my brother am I.—Here Cain is seen attempting to stand his ground, and boldly challenging the Lord himself, that as he had set up Abel upon another foundation, and he was not under his government, he was no longer under his care and protection; and where he was now, concerned him not, so that he was out of his way.—*And the Lord said unto Cain, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield to thee her strength: groaning and trembling shall thou be upon the earth.*

The blood of Abel being shed upon the elect principle, and so revealing, in a striking figure, the truth of Christ's righteousness, brought into effect by means of his death, it greatly strengthened the elect establishment; and going down into the springs of nature with this dissolving virtue, it greatly weakened those powers; and, therefore, for time to come, the ground would fail of yielding unto Cain her full strength.

Surprised, defeated, covered with confusion, and filled with wrathful despair! *Cain said unto the Lord God, Greater than my desert! where can I sustain myself? Behold, thou hast driven me out this day from the face of the earth, and from thy face shall I be hid, and groaning and trembling I shall be upon the earth: and it shall come to pass that every one finding me shall kill me.*—But the Lord had said, Cain shall be upon the earth; he and his seed must yet, for a long time, be continued in the world; for the work of redemption must still be carried on, and at length be perfected by means of the shedding of blood, and instruments to effect this must be at hand.

Therefore, the Lord answered Cain—*Not so. Whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him.*

Hence is the origin of the civil institution and authority; the end and design of which, and the sanction it has received from God, is to restrain personal retaliation and individ-

ual vengeance; and to regulate and control a private interest by a public good.

The civil laws of communities, at first, were given in a very simple form; they were first enrolled by some very simple and plain *marks* or *characters*. What was the particular kind of character, by which this first civil law was engraved and registered, is useless to enquire; but, it is evident, that this mark, with the high sanction annexed to it, was of the nature of a civil written law.—The plain subject of it forms the great *mark* or *character* of civil society; and to this mark or character, which, under the hand and heavy sanction of the Judge of all the earth, was set to Cain, is to be traced the civil institution.

The notion, that something besides the civil institution has ever been given to men, to protect any individual or society, is an idle fancy; and, without regard to the civil institution, the enquiry, what was the mark set to Cain? can never be answered; for there is not the least evidence that any other thing of this nature ever existed.

Cain now went off in form from the divine establishment, and, under the institution of police and civil government, builded a city. And hence, the fathers of the civilized arts, the Jabals, Jubals, and the Tubals, sprang from Cain. And, to this high source, also, may be traced a nobility, and the conferring upon men titles of honor, and calling their *lands* and *cities* after *their own names*.—Cain called the name of his city after the name of his son, Enoch; and Tubal, by way of di-

stinction and eminence, no doubt, and to bear up the honors of his ancestors, was called Tubal-Cain.

But the civil institution, though it can restrain and control the individuals, and also protect the particular members, and the whole body, in civil society, yet it could not, in the least, restrain or control the war between Cain and his seed, and the elect seed; they were in nature, and had now in form become two distinct nations, and this was a proclaimed, and, as we say, an authorized war, between nation and nation.

Though wars between different states and nations, in the view of the divine law, on one side or both, are *murders*; and will be so adjudged at the last day; yet, as to the civil institution, they are *deemed* legal, and by it these murderers are protected.—Such war, therefore, can be terminated only by the decision of the field.

Lamech, a descendant of Cain, carried on the war with spirit; he slew two Abels, a man and a youth; but, like Cain before, he had to confess with anguish of mind, that the war had turned against him; and he found that his *conquests* had been to his *wounding* and to his *hurt*; yet he consoled himself, and calmed the fears of his wives, that, guilty as they were, they were still under civil protection; and that, if Cain should *be avenged sevenfold*, wonderful as it might seem, surely Lamech should be avenged *seventy and seven fold!* Where seven, at first, were united in the civil compact, doubtless there were now

seventy and seven; and the government, by so much, was the more strengthened and confirmed.

How superficial and vain is the reasoning and glorying of natural men!—So far was it from being a mercy either for Cain, or for Lamech; and so far is it ever from being, properly considered, a mercy for a murderer to be protected, or in any way whatever, to escape from the avenger of blood; that it is his privilege to pay the forfeit with his own blood. For, otherwise, his case is hopeless; as by the divine law, which will determine the future state of all men, in this case, such satisfaction is an indispensable requisite for pardon and grace,

Section 5. *Men calling upon God.*

The great tribulations arising necessarily from the nature of the elect establishment, are ever the causes of *effectual fervent prayer*; it is only when the elect people, in some degree, find themselves *delivered unto death*, as Jesus Christ was the night before he suffered on the cross, that they agonize and pray, as he then prayed.

The first prayer recorded in the scriptures, where most faithfully is recorded the work of God's holy spirit, is the crying of the blood of Abel; by which we may understand the prayer he made to God, while bleeding to death under his brother's hand. And, doubt-

less, for this reason, genuine prayer, in the scriptures, is called *groanings*; not merely the solitary sigh, but, as the meaning of the word is, the strong, deep and unutterable complaint of the soul, as that of the *death groan*.

The blood of Abel is joined expressly with the blood of Zecharias, as being shed both in one case, Matth. xxiii. 35. which supports this sense of the crying of the blood of Abel; for when Zechariah, being stoned, was expiring, he said, *Look, Lord, and require it.*—And it may be concluded, that from the dying cry of Abel, and the Lord's appearing to make inquisition for his blood in answer to it, the glorious truth was first proved and shown, that *Jehovah* is a prayer hearing God.

In the days of Enos, *began men to call upon the name of the Lord.*—The war between the seed of the serpent, and the seed of the woman grew hot; and the aspects of these opposite principles appeared daily more and more irreconcilable, and exciting to the bloody conflict.—It was sometime in the days of Enos, that the Lamech of Cain flourished.—The elect of God found themselves *killed all the day long, and accounted as sheep for the slaughter*; therefore, as they ever have done in like circumstances, they now resorted in good earnest to their only legitimate and all-conquering weapons, *faith, patience and prayer*.

Section 6. *Men of Renown.*

The serpent having proved the ill-success of this outward and uncovered *mode* of warfare; and, at length, perceiving the peculiar nature of the elect establishment, more wisely conceived of the deeper measure of seducement; and which he adopted, by all the enticements of the *flesh*, the allurements of the *eyes*, and the indulgent charms, or heroic passions of the *pride of life*.

Therefore, his blood-stained weapons are laid aside—his every motion becomes conciliatory, and a prospect is now given of *happy times*. The daughters of men came forth, brilliant, in soft apparel, and ornaments of gold, with their lydian songs and city address, and smiling with the airs and arts of pleasures. The sons of God, unwarily, fell into the snare—they saw that *they were fair*; and they took them wives of all which they chose.

The fruit of this union, of the *form* of godliness, with the civil establishment, (for more than the form of godliness can never be thus united) for a while was *grand*. The children of this marriage became *mighty men*, which were of old, men of renown. But finally, this union produced the most fatal disorders—it erased the impressions and restraints of the civil character, made by the

hand of God, from the mind, and from the face of society; and, consequently, *the earth was filled with violence.*

This ever has been, and ever must be, the fruit of such an union; for the form of godliness, being of another nature, in union with the civil character, must complicate and mar it, and so reduce its strength, like clay or dross mingled with the metals—which tendency, the experience of the world has shown; and that the more simply the civil or any other institution is preserved, it will be the more effectual. This adulterating and corrupting tendency, therefore, in such a state, by degrees, must weaken the civil compact, and finally, destroy its influence. And the form of godliness, not being able to support itself, being the form only without the power, brittle and weak as dross and *miry clay*, falls a dead weight upon the sinking empire.

So that even this deep policy of satan, avails him but for a short time; though so desperate is his cause, that he has recourse to it over and over again, whilst, in the issue, it never fails to divide his own dominions, and bring nation upon nation, and kingdom upon kingdom, and even to divide the house and kingdom against itself.

Section 7. *Enoch Prophefying.*

By the joining together of what God hath put asunder, things the most opposite in prin-

cept, and uncongenial in operation—by the mixing, adulterating, and so corrupting of both the divine and civil establishments; producing, as the natural fruit of such a commerce, men of renown—men seeking renown—all for being head men—for dividing and subjugating, or warring upon all—and at the same time, opening wide the door for the exercise of this unbounded ambition, by obliterating the bond of civil society.—These things, I say, taking place, what more evident signs could be shown in the earth, of the approach of a general convulsion?

Wherefore *Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousand of his saints, To execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against him.*

The ground bringing forth briars and thorns was an early indication of the judgment of God, founded in the elect establishment; and the added curse, or new evil and delinquency of the earth, that Cain experienced after the death of Abel, together with the wounding and crippling felt and confessed by Lamech, shewed plainly, that the natural powers were weakening, and the heavenly powers were prevailing; but what was now taking place on every side, proved that the foundations of the earth were shaken, and were all out of course, and that nature awaited a fearful doom.

Enoch prophesied of *these*—the world, at this time, had convincing proof of the truth of his prophecy before their eyes; insomuch that he needed only to point to the popular and *renowned* characters of the age, in order to *shew it*, saying, *Behold, the Lord cometh!*

The translation of Enoch, which followed, was the most solemn and weighty attestation to the truth of his prophecy—it proved palpably, that there was another world; between which, and that *world of the ungodly*, there was an opposition; and whose powers were most active and wonderful; and which, with authority, could reach the earth, and protect its friends and confessors; and therefore, doubtless, could execute the threatened judgment upon all ungodly men.

Section 8. *Righteousness preached.*

Pilate hearing *the word of truth*, perfectly spoken, said, *What is truth?* and turned away directly from the subject. What is righteousness? is the same question, often asked, but how rarely considered! For, being of a nature hard to be believed, it is a question hard to be understood; yet, what is more unquestionable than the fact of the existence of an elect world, which is seen to result necessarily from the divine principle? which truth has been exhibited in every age; and with convincing evidence, that it is a *kingdom* of immortal strength and glory; and

that it is able to withstand all opposing power; and, in the end, *it shall break in pieces and consume all the kingdoms of this world; and shall fill the whole earth, and stand for ever.*

The kingdom of God is *righteousness, &c.* for grace reigns through righteousness. All it concerns us to know in religion, is comprised in the brief question, *what is truth?* or, *what is righteousness?* And the answer is equally brief, *the kingdom of God—the kingdom of heaven.*

It is observed of Abel and of his works, that they were righteous; and of Noah, that he was a preacher of righteousness. These observations in the New Testament, are evidently made upon the facts recorded in the Old, which are few, and most plain. For an elect establishment, believed and confessed, in an offering brought unto the Lord, of the lamb of sacrifice, is all that is recorded on the divine page, of the works of the righteous Abel; and which gives him the character.

And the fact respecting Noah's being righteous, and his preaching righteousness, is equally simple: for the *faith*, or truth, concerning an elect establishment, which, in effect, must dissolve the natural world, was the righteousness found of God in him; and his expressing this, by preparing an ark, was the *preaching of righteousness*, in which *he condemned the world.* This is all that is recorded of the preaching of Noah; and it is said expressly, that it was in this way that Noah preached of righteousness, to the conviction

of worldly ungodly men. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

If it be asked, why the elect establishment, together with these evidences which relate to it, is called righteousness? The answer is plain—it is for the same reason that the substance of things hoped for, together with the evidence of things not seen, is called faith, viz. That Christ's engagement in eternity to perform the work of redemption; together with his coming forward, in time, to lay down his life, that he might take it again, and so be the foundation of the elect world, was an act of *covenant obedience*, and answered to the *rule of the divine will*; and therefore, with the greatest propriety, the elect foundation, together with the whole superstructure belonging to it, is called *righteousness*—it is *everlasting* righteousness,

Section 9. *The Deluge.*

According to the theory, we have seen a cause existing in the creation, which eventually must dissolve the natural frame of the world. This cause we have seen gaining strength, and giving various sure indications of the approach of the solemn event.

Moreover, from the peculiar construction of this first world, it is apparent, that the first dreadful catastrophe would be by a deluge of waters. For the *expanding* power of the creative operation being, to a certain degree, weakened, the waters above the firmament would return towards those from which, by that power, they were originally divided; and, by the same cause, the waters beneath would swell, and flow over their natural bounds. This swelling of the subterraneous waters, requires an explanation—our theory offers the following.

Though, as has been said, the sprangling motion of the fluid would not reach the centre of the globe; yet it is not supposed that the fluid itself, in this direction, would not approach there; on the contrary, must we not conclude, from its all commanding power, that it would take full possession of the centre; and there attract to itself, or rather, be united and *compressed* by its expanding power, with such a prodigious force, as would buoy up the waters and heaviest bodies?—This density, or compression of the fluid at the centre, is what was intended by the observation, page 180, that the *obstruction*, from whence arises the sprangling of the fluid, *may be chiefly from itself, being too much compressed by converging to a centre.*

It is evident, that this fluid, in its expanding direction, towards the centre, would carry in its current all the waters, or vapours, until its force began to abate by its compression. And, is it not also evident, that an elaf-

tic fluid moving in this manner, with such strength as we know this fluid moves, would at the centre become so compressed, as to render buoyant the greatest conceivable weight? If so, this conclusion follows, that the whole region occupied by the air, earth and waters, in the first world, was between the points, where the commanding fluid, expanding toward the centre, began to be compressed, and where the whole became buoyant by the greater degrees of this compression.

The swelling and rocking of seas, and the undulatory motions of the earth from a shock of the earthquake, seem to indicate something of this nature in the present state of the world, and that they lie upon an elastic fluid. How else can it be explained, that the sea will sometimes swell and roll to the greatest height when there is no storm, and none has immediately preceded? These swellings often begin in the most perfect calm; a storm is expected to succeed; but, instead of increasing, it is often found, even in the height of the gale, that the swelling has abated.

But should not the known powers of the electrical fluid, its attraction to itself, the vehemence of its motion, and its alacrity, together with other phenomena of nature, be thought sufficient to afford the conclusion, that it possesses wholly the centre of the earth; still it must be concluded that vast quantities of this fluid are contained within the globe, and in so compressed a state, as to be able to command the waters. In earthquakes, this element is known to be discharged from the

earth in great quantities; the vapours issuing from the earth, at such a time, are often in so great a degree electric, as to have the appearance of a flame of fire; and the waters, thereby, as at the time of the late great earthquake at Quito, in South America, have been caused to flow far above the natural springs, and much of the country, in this manner, has been overflowed.

I think it beyond all doubt, that the cause of the earthquake is the same thing in nature, as that of thunder. A portion of the electrical fluid being suddenly let off from the cloud, the remainder, recoiling to restore its equilibrium, causes the concussion of the cloud; whilst the part let off, in its course to other clouds, or to the earth, produces those shocks and other effects of thunder, which we observe in the air, and upon bodies near the surface of the earth. In like manner, a portion of this fluid being let off from its great magazines within the earth, what remains will suddenly recoil and produce a shock there, proportionably great to the quantity of the fluid separated; and which separated part, in its course through the waters, earth and air, may naturally be supposed to produce all the effects of the earthquake, observed, in a greater or less degree, to accompany the shock.

It is evident, therefore, upon the ground of the most established facts relative to this subject, that the expanding force of the fluid being weakened, and its compression within the earth abated, those vast magazines would

dilate and occupy more space, and, consequently, the waters must rise, proportionably, above their usual level. Indeed, had not the world been so constructed, that its waters should be thrown upon the earth by the same cause with that of its undergoing such an universal shock, and change of its form, it must have instantly been deluged with fire; for, otherwise, it cannot be conceived of, that so great and universal a concussion should take place, as the earth at some period has manifestly undergone, and it not, thereby, be kindled into a melting flame.

But, though the natural cause of the flood be left out of view, still the event answers perfectly to the divine theory; for the world, at first, being constructed of water, and by water, the prevailing power of the elect establishment, by dissolving that frame of the world, must, of course, bring the flood of waters upon the earth. The flood came, and, as the natural power, whatever it be, continued to weaken, so it continued to rain, and the waters prevailed and increased upon the earth, which was for forty days and forty nights. *And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and every creeping thing that creepeth upon the earth, and every man. All in whose nostrils was the breath of life, of all that was in the dry land died. And every living substance was destroyed which was upon the face of the ground, both man and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only re-*

mained alive, and they that were with him in the ark.

The pouring out of the waters from the skies, and the breaking up of the fountains of the great deep, by reason of the prostration of the strength of nature, (which state of weakness and disorder, though it came to its height in forty days, continued an hundred and fifty days,) so broke up and demolished the frame of the globe, that nothing remained but the ruins of a world.—It is said, the world that then was *perished*. Of this truth, the face of the whole earth bears to us the most ample testimony.

Section 10. *The Waters asswaged.*

But God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters asswaged. This wind was a new impulse given to the expanding power, or rather the recovery of its natural motion by the obstruction being removed.

Our theory, as to the first world, leads us to conceive of one wind passing over the earth, ever in the direction in which the spheres roll; and of its being in every respect uniform, and without any obstruction. It is true, in this case, there would be no clouds with rain; for it is evident, that clouds of rain are formed by obstructed winds. But some have been led to suppose, from the

scripture account, that this was the circumstance of that world. Moses, after his account of the creation, noticing expressly how the earth was watered, mentions *a mist from the earth*; and also a *river* that went out of Eden, *to water the garden*, and that from thence it was parted, and branched out into various countries; but makes no mention of there being clouds or rain; or rather, as some suppose, he designed to express the contrary, by saying, *The Lord God had not caused it to rain upon the earth.* Gen. ii. v. [See Dr. Burnet's Theory of the World.]

Besides, must it not be concluded, as the rainbow is a token that the flood should not be repeated, that it had not before been seen? The signs and tokens that God has set to his covenants, are all natural, and in themselves expressive. But were there before the flood clouds of rain, as there now are, the rainbow had surely then appeared; and if so, how can it now be considered as a *natural* token, that the waters of the flood shall not return to destroy the earth.

This, however, is very different from the present state of things. Ancient astronomers supposed that two winds were ever held over the earth, acting upon each other in an equilibrium, or alternately prevailing—these were considered distinctly, one as being the main power, and the other, as the governmental or balance power. Is not a sentiment like this expressed by Agur, Prov. xxx. 4. *Who hath gathered the wind in his fists?* By the following expression, it may be observed, that

the subject which here fixed the mind of Agur, was that of the expanding power; of the operation and effect of which, his expression is the most natural and beautiful, *Who hath bound the waters in a garment?*

We are now to contemplate, more distinctly, the great mystery of God in the *Archangel-Exhibition*, or that of a world subsisting by the agency of two powers acting against each other. In doing this, we may be assisted by the inspired account given of the manner in which the waters of the flood returned from off the earth, viz. *Going and returning*, or ebbing and flowing. We have seen the power of the elect-establishment so prevailing, as to render the natural power incapable of *binding the waters*; and so, consequently, the destruction of the world. And though, at the end of an hundred and fifty days, the *opposing* power was so far withdrawn, as to give the natural power motion; still, by the motion of the waters *going and returning*, we perceive such an exercise of this power, as, by governing and controlling the natural principle, to become itself a constituent principle of the new world.

Here, then, we have explained the going and returning of the winds, the ebbing and flowing of the seas, and the waxing and waning of all the affairs of this world. *Tide* characterizes all present things—it has, with great propriety, become another name for time, as expressive of the changeful course of the present world. Also, we have here explained, that view of the divine government

over this world, which is constantly exhibited, both in providence and in the scriptures; and which has presented to many searching minds, so great a difficulty, and so often has defeated the calculations of the wise and prudent, viz. That events are seen to take place indirectly, and, as it were, by the overruling and controlling of what might be considered their natural course.

Why is the east wind the blast of nature? Doubtless, the word *blast*, originally, meant this wind. Why is the agency of the east wind, so often known in providence, and so frequently referred to in the scriptures, in the great and solemn work of *judgment*, whereby Zion is *redeemed*? What instruction is afforded to us, by its being recorded of the dividing of the Red Sea, that the Lord caused the sea to go back, *by a strong east wind*? Why, we ask, is the east wind here spoken of as the agent of God, in thus counteracting nature; and as explaining the operation of divine power in this miracle? And why, in the address in the song of Moses to the angel of the Lord, is this wind particularized as *his wind*? *Thou didst blow with thy wind.*—Why went there *forth a wind from the Lord* to bring the quails into the camp of Israel? which also, Psal. lxxviii. 26, is called an *east wind*. And why, also, to accomplish this event, are we informed of a wind coming back in another direction? Why are the judgments of God, of every kind, usually ascribed to the influence of the east wind? Note the following passages;—Pharaoh

dreamed, *And behold, seven ears withered, thin,* and blasted with the east wind. Gen. xli. 23.—*And Moses stretched forth his rod over the land of Egypt, and the Lord brought an east wind upon the land all that day, and all that night; and when it was morning, the east wind brought the locusts.* Exod. x. 13. *The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he is not. Terrors take hold on him as waters, a tempest stealeth him away in the night. The east wind carrieth him away.* Job xxvii. 19—21.—*Thou breakest the ships of Tarshish with an east wind.* Psal. xlviii. 7.—*I will scatter them as with an east wind.* Jerem. xviii. 17.—*Yea, behold, being planted, shall it prosper? shall it not utterly wither, when the east wind toucheth it?* Ezek. xvii. 10.—*But she was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit.* Ezek. xix. 12.—*Thy rowers have brought thee into great waters: the east wind hath broken thee in the midst of the seas.* Ezek. xxvii. 26.—*Though he be fruitful among his brethren, an east wind shall come, the wind of the Lord shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up: he shall spoil the treasure of all pleasant vessels.* Hof. xiii. 15.—Here again the east wind is distinguished as the wind of the Lord; and, by comparing this with Job i. 19, it appears that it was this same wind of the Lord *from the wilderness*, which smote the house and slew Job's children.—Again, *God prepared a vehement east wind;*

and the sun beat upon the head of Jonah, that he fainted. Jonah iv. 8.—*They shall come all for violence; their faces shall sup up as the east wind.* Habak. i. 9.—Is there not before us, in the view of the archangel-establishment, an answer to all this?

Moreover, we have here explained the doctrine brought into view by the apostle, Rom. viii. of *the creature*, or natural world, being subjected to vanity, or to the bondage of corruption, and not having its free exercise; but that this is done, for the same reason of subjection, whence is the gospel hope.—By the deluge, the earth was indeed made subject to vanity and corruption; and, emerging from the waters, it *groaneth and travelleth in pain until now*; and it discovers itself still bound by that power; and, by its struggling and groaning, that it is still *wrestling* with the angel; that its baptism is unto death, and that, one day all that belongs to the first creation, and remains of the life of nature, must, from this cause, expire.—But, by tracing up this state of *bondage and corruption* of the creature, in the light of truth, to the elect establishment, and the redemption law, we see the world, hereby, coming into union with its suffering Redeemer; and that, through this bondage of corruption, there is hope, the only hope, even the same for which the sons of God are waiting, the *hope of the resurrection and eternal life*.

And, finally, from this state of the world, we are led to contemplate *a deluge of fire*, as the closing up of the wonderful scene. The

angelic power is ever represented to us as being fire.—It is said of the ministering angels of Christ, that he maketh them *a flame of fire*; and they are named seraphim, *burners*.—A flaming sword was the first appearance in our world of this power.—Daniel beheld the throne of Christ in the midst of thousand thousand, and ten thousand times ten thousand of his angels; which throne was like the fiery flame, and his wheels burning fire. This must mean the establishment and power of the elect angelic kingdom. Moreover, he saw a fiery stream issue, and come forth from before him; this, doubtless, was the same appearance which Moses called a *flaming sword*. The angel that spake unto Moses at Horeb, appeared in a flame of fire out of the midst of a bush; and the law ordained by angels was a fiery law, and it was given forth from the mount that burned with fire, even from the midst of the fire.—The angel, also, that talked with Manoah, ascended to heaven in the flame of the altar; and it may be noticed, that the flame of the altar ever signified the angelic disposition, which we have shewn to be founded in the sacrifice of the everlasting covenant. As the Lord's host, the angels were seen like chariots of fire, and horses of fire; and, as the attendants in his court, they were beheld with countenances as the lightning; and the Lord has ever appeared among them the *same* as at mount Sinai.

The shekinah, in leading the camp of Israel out of Egypt, on the west side, was a watery cloud, but, on the east side, it was a pillar of

fire; this gives us a view of the archangel-exhibition, and of the constitution of the world, according to Christ's mediate state.—The present world may be viewed as being under this baptizing cloud, as it were, between the two pillars, baptized already with the deluging waters, and waiting the approach of the pillar of fire, which, in the scriptures, is often called *the glory of the Lord*; which baptism, will finish the state of the bondage and corruption of the creature; whence, by the power of sovereign grace, according to the pattern given in the redemption of those who have the first fruits of the Spirit, *the whole creation, as a brand pluckt out of the fire*, shall be delivered and restored.

It is well known that *flame* exists by a motion of the electrical fluid meeting resistance from another and opposite motion; when, therefore, this angelic power, of the acting of which we have daily indications, shall come against the course of nature with its whole strength, it will necessarily produce a shock that must set all on flame.

Section 11. *The Covenant with Noah.*

The world being thus arrested, overcome, and brought into subjection under the bondage of corruption, by the power of the redemption law; which being the principle of a covenant, and, in Christ, the source of all grace; according to the theory, we now look

for the appearing of the grace of God, in the most express covenant transactions.—These, we find clearly exhibited on the divine page. And first, by this operation, the creature is brought to yield submissively to God; and through Noah, as the head or first organ of the subjected world under Christ, its submission is most solemnly and explicitly offered to the Lord, to whom it was found that judgment belonged.

And notwithstanding this law of the eternal God was nothing less than the sentence of death, and its establishment was felt to possess a sword of judgment, which already had given an incurable wound, and was prepared to repeat the stroke; the sacrifice, by Noah, of every clean beast and fowl, was the most solemn and explicit act of submission to it, as being holy, just and good; such is the power and gracious effect of the redemption discipline.

This submission being wrought in the creature, and in this way expressed, it is graciously accepted of God; *the Lord smelled a sweet savour*; for this free submission respected the same will or law of God, that Christ consented to from everlasting; but what was infinitely more to its advantage, was the manner in which it was offered, viz. by a *sacrifice*, which respected and brought into view the obedience of Christ; it was offered under him, and in union with him; yea, HE, as consenting to the divine will, appeared in the offering, therefore God was pleased, *well pleased*; and that he might be gracious for his name's

ake, he established *this* his everlasting covenant with Noah and his sons, and with their seed after them; and with every living creature, of the fowl, of the cattle, and of every beast of the earth, that was with Noah in the ark, and with all that should be of them, that all flesh should not any more be cut off by the waters of a flood, neither should there any more be a flood to destroy the earth.— Thus, in submission to God, and an acknowledgment of the forfeit of life, and flying to the blood of the everlasting covenant, the creature found refuge from the waters of the flood, in that same redemption-law, and institution of judgment, which had brought them upon the earth.

The covenant being thus established, is unchangeable, and its promises are, yea, and amen; for the conditions all resting with Christ, the truth which ensures the performance of all, is essential to the divine existence; that power of his, which had subjected the world, was proved sufficient to hold it in subjection; and the gracious operation, which had wrought such a free submission to the divine will in Noah, was shewn to be all-sufficient to make willing a people to bear his name in every age of the world.—Moreover, the power that could do this, could also cut off and consume from the earth all those who should be found unwilling to submit, and should remain unreconciled and opposed to his name and authority; and his faithfulness to exert *this* his archangel-power, according to that

covenant which is its eternal source, could not fail.

Therefore God said, the ground should not again be cursed, *because of the works of men*: Although, indeed, the soul of man, throughout, be solicitously bent upon the evil thing, all living flesh should not again be smitten.—*All the days of the earth, seed time and harvest, cold and heat, summer and winter, day and night, should not cease.*

Section 12. *The Rainbow.*

And the Lord God said unto Noah; this is the token of the covenant, which I have established between me and yours, as the charter of all living flesh; and which shall be with yours for perpetual generations; I do set my bow in the cloud, and it shall be for a token of the covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: And I will remember my covenant, which is as the charter of me and yours, and of all living flesh; and the waters shall no more become a flood, so as to destroy all flesh.

This is the most expressive sign or token of the power and grace of the world to come, in relation to the constitution and state of the present world.—It shows, at once, the dividing and the uniting line of mercy and truth, of righteousness and peace; for, whilst the peculiar constitution and frame of this world is exhibited to the eye, a view, also, is here-

by given of the power and grace of the world to come, as prevailing over all.—This will be perceived, by observing the circumstances in which the bow appears in the cloud.

The single and widely diffused cloud, from which the rains fall gently, and without tempest, (which circumstance of the cloud indicates the more general tranquillity of the winds) does not show the rainbow; for, such reflections of light, as give to the eye the appearance of the bow in the cloud, require that the waters distilling from the cloud should descend to the earth in a bowing or circular form, which requires the agency of opposing winds. In mists, or particles of water, not moving in a circular direction, there is not this appearance. The circular form of the vapours which exhibits this appearance, may often be observed in the *spray* of a water-wheel going with the wind of the wheel against the natural current of the air. But, in the folded and thickly condensed cloud, from which the rains fall with violence and tempest, (which state of the cloud shews the pressure and conflict of opposing winds) the bow is seen; which, therefore, betokens clearly the peculiar state of this world, as subsisting by two powers acting against each other.

Again, it may be observed that this cloud, by an established cause, is so circumscribed in width, that it must soon pass over; for, the pressure by which it is formed exists evidently between two tides; I mean the tides of ebb and of flood, which are known to be the same in the air as in water. The most ex-

tenfive cloud of this kind, which I have feen, paffed over in lefs time than fix hours.— Moreover, it may be obferved, that however great is the conflict, the weftern or fair wind ever prevails. If the bow appears in the morning, the cloud being weft, the wind is banking it from the eaft; but the cloud paffing over in its tide, the wind changes; and when the bow appears in the cloud, that has paffed over, the wind is ever weft.—In this eaftern pofition of the cloud is the moft common, and always the brighteft appearance of the bow; for, as the wind which follows is the ftrongeft, the cloud, being driven before it, becomes on this fide the moft compreffed.

The watery and fiery colours of the bow, their relative inward and outward fituation, and many other circumftances of this token of the covenant, might be pointed out as fhewing the fearful and wonderful frame of the prefent world. But enough, perhaps, has been remarked to fhew how exprefsly the bow, in relation to thefe pavilions of the Lord of Hofts, the *dark waters and thick clouds of the skies*, and the *brightness before him from which coals of fire are kindled*, proclaims the true condition of the prefent world, as being conftituted according to the archangel-ftate of the everlafting covenant.

But, as in relation to natural things, whilft the *dark waters and thick clouds of the skies* are on the one fide of the bow, the fun and clear heaven are on the other; fo alfo, in the view of its being a token of the covenant, the clouds and rains, and swelling wa-

ters of *tribulation*, through which is wrought the redemption-work, appear on the one side; but the *kingdom*, the glorious reward of that work, according to the divine will, is seen on the other.—The bow in the cloud, in many respects, is significant of the ministration of the Spirit, and accords with the token of the covenant given to the church in *gospel baptism*.—In considering the subject in this view, we have the warrant of St. John, who, describing the gospel kingdom, says, Rev, iv. 3. *A rainbow was round about the throne.*

Our theory, according to the divine principle, offers to view two distinct baptisms, viz. One, in the deep; the other, far above it.—The baptism, as under the requirement of the divine will, of humiliation and suffering unto death; and the baptism, by the expression of the divine favour, and the bestowment of the promised reward, in the gift and grace of the Holy Ghost. These baptisms, though they be inseparably connected in the divine will, and belong both to the redemption-covenant, are still widely different things. And it will be recollected, that the state of humiliation and trial of Christ and his people, wherein the heir *differeth nothing from a servant, tho' he be Lord of all*; is often referred to in the scriptures, as being a baptism. *But Jesus answered and said, ye know not what ye ask. Are ye able to drink of the cup that I drink of, and to be baptized with the baptism that I am baptized with? They say unto him, we are able. And he saith unto them, ye shall drink indeed of my cup, and be baptized with the*

*baptism that I am baptized with: but to sit on my right hand and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father. Matt. xx. 22, 23. I have a baptism to be baptized with, and how am I straitened till it be accomplished. Luke xii. 50. We are buried with him by baptism into death. Rom. vi. 4.—*This baptism, in relation to the bonds of the law, and the redemption-discipline, though it be absolutely necessary to our salvation, and is included in the holy purpose of God in Christ, is still widely different, and, in the scriptures, is clearly distinguished from the baptism of the Holy Ghost—which baptism characterizes distinctly the gospel dispensation, as, thereby, we receive power to become the sons of God, and are made partakers of the earnest and fruits of glory. Thus, it is said, Acts i. 3—5. *To whom also he shewed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God; And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost, not many days hence. Also Acts xiii. 24. John first preached before his coming, the baptism of repentance to all the people of Israel. Again, Acts xviii. 24—26. And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus.*

This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue. Whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God MORE PERFECTLY. Apollos, before he was met by these disciples of Paul, was instructed in the way of the Lord; i. e. The Lord Jesus; and he appears to have well understood the whole system concerning Christ, as antecedent to the gift of the Holy Ghost; to which matter our baptism most indisputably relates, together with all the distinguishing glories of the gospel church.

And again, it is said, Acts xix. 1—6. *And it came to pass, that while Apollos was at Corinth, Paul, having passed through the upper coasts, came to Ephesus: and finding certain disciples, He said unto them, have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, unto what then were ye baptized? And they said, unto John's baptism. Then said Paul, 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, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.*

It appears, therefore, both from the theory and the scriptures, that, from the doctrine of Christ, in relation to distinct parts of the divine will, there arises two baptisms; which twofold nature and operation of the holy doctrine, may explain the manner of expression used by the apostle. Hebrews vi. 1, 2. *Therefore, leaving the doctrine of the beginning of Christ, let us go on to the perfect end; not laying again the foundation of repentance from dead works, Of the doctrine of BAPTISMS, &c.*

The baptism, as under the *bond* of the covenant, or the *service-work* and *forfeiture* of the law, is ever represented, by dark and tempestuous clouds, with their flood-causing rains; by *the waters of the river, strong and many*; and by the swelling and rolling of the deep; or, as being a *cup* of sorrows, an immersion, a burial, &c. But, according to the promise of the Father, and the grace of the kingdom of heaven, the baptism of the Holy Ghost is represented by the pouring; dropping, or sprinkling of waters; by a *refreshing* rain, and the *waters of Shiloah that go softly*; or as being an influence from heaven, kind and gentle, *As the dew of Hermon, that descended upon the mountains of Zion, where the Lord commanded the blessing, even life for evermore.*

And as there are, substantially, two baptisms, differing so much the one from the other; so likewise, there are two baptismal signs, which agree with, and in the most exact and striking manner, represent and shew forth the great and solemn things thereby

signified—the one of which, in relation to the humiliation and suffering of Christ, is, as it were, a sign from the deep beneath; and the other, in relation to his exaltation and glory, is a sign as from heaven above. All the signs and tokens of the covenant, have a plain relation to one or both, of these distinct parts of the divine will; and, considered separately, they are all calculated to express and shew forth, in the most instructive and sensible manner, the different parts; and, taken together, they exhibit, in the strongest and most natural view, the *whole* of the divine theory. Isaiah, with the glorious truth of *Immanuel* in view, and with evident regard to these states of humiliation and exaltation, or to his descending and ascending, spake unto Ahaz, saying, *Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above.* Isai. vii. 11. See the connection.

The first sign or token of the ministration of Christ, as from his throne above; or of the ministration of the spirit through righteousness, was given in the rainbow; and it may justly be considered as one of the clearest tokens of the New Testament establishment, which has ever existed. *For this is as the waters of Noah unto me: for as I have sworn, that the waters of Noah should no more go over the earth; so have I sworn, that I would not be wrath with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my*

peace be removed, saith the Lord that hath mercy on thee. Isai. liv. 9, 10. As the waters of Noah, by the word and promise of God, solemnly ratified by the bow in the cloud, were interdicted from ever again going over the earth; in like manner, the tribulations and distresses, which are now flowing in and deluging the church, shall soon ebb away and retire to the dark abyss—and by the covenant of peace, and the sign of the Son of Man, which will then appear, these great waters, like those of the flood, shall be bound in their place, and shall never, never more return.

The rainbow is formed by the shedding down, or sprinkling of rain—when the tempestuous cloud has passed over, and the sky is in the state of clearing up, in a short time after the ceasing of the great drops of water, there may be observed to distill a thick, uniform and small rain, very distinguishable from the unequal and bustling drops that had preceded—which *still small* rain is that which forms the bow. This kindly rain is observed to proceed from a smooth and bright cloud, which is separate from the dark and compressed body, and is formed in a higher sky; which is so high to it, however, that the small rain descending from it, is affected in its course by the air of the dense cloud, until it approaches nearer the earth, when it is again governed by the natural current of the air. This separate part, from which the fine and gentle rain distills, appears sometimes to skirt the whole cloud;

and the *circular manner* of the descending of this thick and fine rain which, from the cause in view, is always convexing towards the sun, gives, as has been observed, the beautiful and sublime phenomenon of the bow in the cloud.

It appears, therefore, that the rainbow, as a token of the everlasting covenant, is wonderfully expressive of the grace of the gospel by the Holy Ghost; which, in the manner of the shedding forth, pouring out, or sprinkling of rain, or of the blessing of the dew, *descends* and comes upon us from heaven—and, as being thus significant of the ministration of the spirit, it may be seen to have a near relation, in the divine system, to the ordinance of gospel baptism.

The rainbow is a sign from heaven—and it exhibits the *high arch*, or the crowning half, of that *circle of glory*, which is contemplated in the divine will. The vision of John took in the whole sphere. The rainbow, in the view given there, was seen *round about the throne*. The throne of God is spoken of, as having a back part and a face—for being in nature, as has been shewn, of an eternal frame, the scriptures speak of it thus, as they often do of God himself. This distinction plainly intends the two states, according to the divine will, viz. That of the archangel, and that of the glory of the Son of God.—

Hence Moses, Elijah, &c. agreeably to the archangel state of the church, had their *faces covered*, either by the hand of the Lord, or by their own mantles and veils, when the

glory of the Lord passed by them, that they should see only his *back parts*. But we all with open face, beholding the glory of the Lord, are changed into the same image, from glory to glory, even as by the spirit of our God. I am solemnized when I see exhibited signs from the deep; for I know that these things belong to the divine will; but I tremble, when I see them mistaken and substituted for gospel signs.

Jesus, our Lord, was indeed *delivered* for our offences; but he was *raised again* for our justification. Our justification, whereof we have a baptismal sign, relates to the Holy Ghost, the holy *quickenings* spirit; which is given to us as a *fruit* of the exaltation of Christ, and of that righteousness, which it was promised that the heavens should declare.—The rainbow round about the throne, as it enclosed the back parts as well as the face thereof, like the pillar of cloud and fire, was a double sign—the Ebal and Gerizim, the blessing and the cursing, were both in it—and it gave notices as from the dark clouds of the sky, and the watery deep; as well as from the gentle heaven of grace. Hence, there issued from the throne in heaven, lightnings, and voices, and thunderings, and an earthquake, and great hail; vials of wrath, and many overflowing, *Jordan* waters; as well as the seven lamps of fire burning, and the four and twenty harps tuned in concert, and golden vials full of odours; and the pure river of the water of life, clear as crystal, *the streams whereof shall make glad the city of God.*

With such views, the Psalmist exclaimed, *Justice and judgment are the habitation of thy throne: Mercy and truth shall go before thy face. Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance.*

It has been observed, that numerous questions and disputes have arisen from the cause of not clearly distinguishing subjects which relate to the law, or the archangel-state of the church, from those which belong distinctly to the gospel. One among these, is the dispute about the mode of baptism. A conscientious brother, some years since, becoming doubtful and perplexed concerning the mode of baptism, undertook, with great care, to set down, on each side, the passages of scripture which seem to favour the different modes of immersion and sprinkling; but after much searching and labour, he found his doubts and perplexities not in the least relieved; for his evidencies, on both sides, were just equal. And this, doubtless, is the fact, that the scriptures do equally specify, in relation to the church of Christ, a baptism as by immersion, and a baptism by the sprinkling or pouring of water. And the only possible means of reconciling the scriptures upon the subject, and of relieving the church from this perplexity, are to be had by a recurrence to the doctrine of Christ, and clearly distinguishing what belongs to the state as under the bond and discipline of the covenant, from what belongs to the state of the gospel kingdom. That there exists such a distinction as

this, in relation to the divine administrations in the church, is as evident, both from the theory and the scriptures, as that there is a *heaven above* and a *deep beneath*.

The Scribes and Pharisees questioned with Christ, *seeking of him a sign from heaven*, tempting him; but he answered, *This is an evil generation; they seek a sign, and there shall no sign be given it, but the sign of Jonas the prophet. For as Jonas was a sign unto the Ninevites, so shall also the Son of Man be to this generation.* Woe unto them, to whom no other sign shall be given, than that of an immersion, or a burial in waters!

Section 13. *The Ordinances of the Covenant.*

A constitution being made, by *the faith of God*, and a charter given for the new world; and by his grace through faith, a family or society being established upon it; ordinances are instituted for the proper exercise and regulation of the society, agreeably to the nature of its establishment. The ordinances now instituted, together with those instituted before and continued in this administration, commonly called the precepts of the sons of Noah, are seven, viz. the Sabbath, Marriage, the Altar of Witness, Sacrifice and Offering, Family Government, Abstinence from Blood, and Inquisition for shedding of the Blood of Man.

These ordinances have the same relation

to the everlasting covenant, as right statutes or laws of civil administrations have to a civil constitution. And though the breaking of such laws or statutes be an offence against the constitution, and require punishment; yet thousands may so offend, and bring evil upon themselves, and be even cut off from the society, and the constitution remain unaffected. These ordinances, indeed, may be considered distinctly as a covenant of grace; as obedience to them, by the grace and promise of God, connects with the enjoyment of all the blessings of the redeemed world; and as disobedience not only forfeits the grace of God, but subjects the offender to the severest punishment, yet, they must be carefully distinguished from the covenant *constitution*, which is the source of all grace, as has been considered particularly in the two last sections.

The want of clearly distinguishing the covenant of *the ordinances* of grace, from the immutable covenant *constitution* of grace, has led to innumerable errors, but they are most clearly distinguishable; the one of these covenants exists from everlasting, and in its nature is everlasting; the other exists in time, and in its nature is temporary. The parties of the one are God and Christ; the parties of the other are Christ and men. The one cannot be broken, changed, or in the least varied, for with either party there is no variableness nor shadow of turning; the other may be broken, as one party is the mutable creature, and it requires to be varied and changed, as all statutes and laws of ad-

ministration do; with the various states and dispensations of a changing world. In relation to the one, the reward of obedience is reckoned of debt; but of the other, it is grace; for the condition of the one was the manifestation of God, even the Father; but the condition of the other is merely the manifestation of good will to the great undertaking, and of pleasure in the work. Besides these, they are distinguishable, the one from the other, in a great variety of views.

The distinction last noticed, leads to the observation, that all these ordinances carry us to the substance of things hoped for, the eternal source of grace. The ordinance of the sabbath is the sign or memorial of the rest of God; which, in substance, is the rest Christ entered into, when, having finished his covenant-work, he sat down at the right hand of God. See Heb. 4th chapter. Marriage, as we are taught by the apostle, leads to the doctrine of Christ, and assists to the discovery of the nature of the eternal covenant principle, Eph. v. 32. The altar of witness records in earth, the *name* and *truth* of God recorded in heaven. Sacrifice and offering sets forth before our eyes, the gift of Christ, and the blood of the everlasting covenant. Œcumenical government, as appointed by God, exhibits on earth the form of the administration of heaven; under this government is seen, in a pattern, the *order* of the family of God, the arrangement of the household of faith, and the direction of the commonwealth of Israel. And the two ordinances respecting

Blood, its being prohibited from common use, and blood being required for the shedding of the blood of man, and nothing but the blood of him that sheddeth it to be accepted; which is, doubtless, to be understood, that the blood of man should not be shed, but for the blood of man. These ordinances, I say, are evidently designed to point out the preciousness of the blood of atonement. By this relation of the ordinances to the everlasting covenant, it appears that they are all of a *sacred* nature.

And as the ordinances are the vehicle of the exhibition of Christ in the world, they can cease only with *day and night*, or with the final close of every dispensation. They can no more fail of support, or of being administered in the world, than the engagement and truth of God, that Christ shall be exhibited, can fail. However generally infidelity may abound, and men may neglect and transgress the ordinances; and whatever evil and vengeance shall come upon this ungodly world on that account, we may be sure that somewhere in the world, in some corner, cave or wilderness, or in the lonely house of the poor widow of some obscure Sarepta, the *truth of God* will have effect, and faith will be inviolably preserved, and a remnant shall be saved. And though the ordinances, as to their fashion, do necessarily change with the several dispensations or exhibitions of Christ, as contemplated in the theory, still, the doctrine held up in them being Christ, *the same yesterday, and to-day, and for ever,*

they are in substance *ever* the same. Hence it is manifest, that the order of the priesthood of Melchisedec, being founded in the law of this altar, is unchangeable, universal, and perpetual.

Some brief remarks, as we have passed along, have been made upon the solemn nature of these ordinances; it may be proper, however, in this place, to notice more particularly *that* respecting murder; which, after the deluge, was the most deeply impressed by the divine declarations that accompanied the ratification of the covenant. *And surely your blood of your lives will I require: at the hand of every beast will I require it, and at the hand of man: at the hand of every man's brother will I require the life of man. Who so sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man. Gen. ix. 5, 6.*—This most solemn injunction, undoubtedly, is the origin of that law and tradition of *the Avenger of Blood*, which has existed immemorially among all the tribes and nations of the world.

In the natural state of society, which is, as it were, the family state, the avenger is the brother of the slain, or some one of his nearest connexion; and he is bound to exact the forfeiture, upon the high penalty of the blood shed being imputed to himself; but in the state of civil society, this solemn and most indispensable obligation devolves upon the magistrate, or upon the country in its organized state, in whatever form it may be embodied; the magistrate or country so organiz-

ed, in this state of society, is the brother of the slain, and the avenger of blood, and is solemnly bound to make the inquisition, lest the penalty of blood, by the Judge of all the earth, be exacted upon the whole community. God, the Judge of all, was pleased to take upon himself this charge of making inquisition for blood with the greatest solemnity, as it were, with an *oath*, saying, *And surely your blood of your lives will I require.*

A man's life is most dear to him, and when taken away it cannot be restored, and the loss of life to him cannot be recompensed by man; but it is observed, that a still higher reason is assigned by God for his making the blood of man sacred, and for his setting such a solemn and fearful guard over it, viz. *For in the image of God made he man.* Man, at first, as has been largely considered, was made under a covenant, which put a fearful and wonderful solemnity upon his character; he was associated with the Lord of Creation in his dominion and government; and, by sustaining this mysterious relation to the eternal purpose of God in Christ Jesus, he was so elevated, and crowned with glory and honor, that the glory and honor of his Maker became connected, concerned, and *deeply* interested in his preservation and well-being.

The reason here assigned for God's taking such an interest and care for the preservation of the life of man, *because he was made in the image of God*, is of the same import with that glorious declaration, so often repeated, that his regards and infinite favors shewn to man,

are all expressed for his own name's sake. O the riches of wisdom and glory which, from the beginning of the world, have been hid in God, *who created all things by Jesus Christ!*

When God thus placed man upon the bench of this high court of inquisition for the blood of man, and committed to him, according to his holy ordinance, the power of life and death, another intimation was given of his being destined to the glory of the kingdom of Christ, in his dominion and power over all flesh; and that associated with the appointed judge, he is to appear in that administration, and act a part with him in the most solemn decisions of the great day.—From such plain documents as these, the apostle to the Corinthians, says, *Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels?*

Another reason may be noticed, of the peculiar concern shewn by the Lord of sabbath in this matter respecting innocent blood; for as he was himself coming into the world to suffer and die by wicked hands; and as thousands of his saints would be persecuted unto the death for his sake; it was his own cause—a matter the most tender to him in relation to his own soul, and to the souls of his people that were precious and tender to him as the apple of his eye. Ah! how heavy is the guilt of blood; and how forceably does vengeance pursue the murderer, that he should not be suffered to live! A man that

doth violence *to the blood of any person shall flee to the pit, let no man stay him.*

Though some cases have been particularly exempted, by the sovereign Lord of life, from the operation of this inquisition of blood; yet they must not be supposed to effect the general law—the case of David is one—but though the prophet, by the authority of the Highest, said to him, when he had confessed that he had *sinned against the Lord*; and to sin against the Lord is death—*The Lord hath caused thy sin to pass over; thou shalt not die*—yet it may scarcely be considered as an exemption, when he was four-folded in blood, and the forfeiture was required in one, and another, and another, and *still* another of his children; and the unheathed sword was never to depart from his house. In like manner also, some of the betrayers and crucifiers of the Prince of life, when they were pricked in the heart, and crying, what shall we do? were saved by sovereign mercy, and the sin and blood-guiltiness passed over them; but, Oh! how fearfully did it fall upon their children, and upon their city; and, being a public act, how widely, how heavily, and how *lastingly* was the wrath poured out upon the whole nation?

From the word of God, as well as from observation upon the ways of providence, considering the subject upon a large scale, there can be no doubt that it will go well or ill with individuals, families, societies, and nations; and finally, with the whole world; as they shall observe to keep and obey, or

shall disregard and transgress these most wise, benevolent, and sacred ordinances. That they are of universal extent, and binding upon all men under every dispensation, is apparent not only from their general nature, and from their being delivered to Noah and his sons, standing at the head of the whole family of man; but also, from the manifest reference to them in the letter of the apostles to the converted Gentiles; who, agreeably to the mind of the Holy Ghost, required of them no more than *these necessary things, viz. that they should abstain from all pollutions of idols, and from fornication, and from things strangled, and from blood.*

The final and most dreadful catastrophe, which is expected to come upon the world, will not take place until after there be an apostacy, a departure from and violation of this covenant of the ordinances, so general and overspreading, that the whole head becomes *sick*, and the whole heart *faint*. The prophet, in behalf of the righteousness of the great Judge, assigned expressly this reason for the solemn and awful event: *Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled: for the*

Lord hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth away; the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof: because they have transgressed the laws, changed the ordinances, broken the everlasting covenant.—Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left. Isai. xxiv. 1—6.—It is plain that the laws, ordinances, &c. referred to in this passage, are those great principles laid down in this early establishment—and that they respect mankind universally.

The importance of the ordinances come into view in every state and condition in which men are placed in the world; for, as in them is the knowledge of Christ, they are the bond of union, or bar of separation, and mark the line of grace and disgrace between Christ and men; they are the unalterable rule whereby they who keep them, are made of God partakers of the divine virtue, and of the promises in Christ Jesus; and they who keep them not, are doomed to suffer the eternal judgment. In relation to the ordinances of the covenant, as they contain the *evidence* of things not seen, we are said to *stand by faith*; keeping them, with a regard to the truth of which they are the vehicle, is fidelity or keeping faith; and neglecting or breaking them, is infidelity or breaking faith. The ordinances, also, are the visible badge of grace, and with respect to them wholly, in

their connexion with the divine will, men are characterized believers or unbelievers; and in them is set before us good and evil, life and death, blessing and cursing. Moreover, the ordinances of the word of God, exhibiting the doctrine of Christ, are the only *bond of union* among men, which, in a strict sense, is of God, and which he will own and bless; and every other principle of society, and all that is done upon any other ground than that of the ordinances, to unite and bind men together, is in its nature *opposition* to Christ, and must ultimately fail of success.

By the inspired apostles and prophets, we are informed, that in the last days the ordinances will be most daringly violated; and they instance, especially, in relation to those two of the inquisition for blood, and the instituted government. Great Babylon, which will then be the metropolis of the world, and the principle seat of government, will be *filled*, and, as it were, *drunken* with innocent blood; and the hand of the brother, the magistrate, or sovereign people, will either be slack, or tied down by despotic chains, and inquisition will fail; whilst the earth will drink in blood *freely* as the rain, and closing it up within her regions of forgetfulness, will wipe her mouth like the harlot; until the piercing cry have reached unto heaven, and come up *very great* before the Lord, and he be moved, by his own truth, and his most solemn declaration, *Surely your blood of your lives will I require*, to appear and make the inquisition himself. *For behold, the Lord cometh out of his place,*

to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain. *Isai. xxvi. 21.*—The mighty God, even the Lord hath spoken, and called the earth from the rising of the sun, unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me: those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness: for God is judge himself. *Psal. l. 1—6.*—And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. *Rev. xvi. 19, 20.*

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof. *2 Tim. iii. 1—5.*—But chiefly them that walk after the flesh in the lusts of uncleanness, and despise government;

presumptuous are they, self-willed, they are not afraid to speak evil of dignities. 2 Pet. ii. 10. — Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. Jude 8th verse. In these perilous times the bonds of parental, filial and fraternal duty will be broken—the strongest bonds of natural affection will be burst asunder, and men will act unrestrained like NATURAL BRUTE BEASTS.—But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee. When thou sawest a thief, then thou consentedest with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest evil against thy brother; thou slanderest thine own mother's son. These things hast thou done, and I kept silence: thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver. Psal. l. 16—22.—Thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them. Therefore saith the Lord, the Lord of Hosts, the Mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies. Mai. i. 23, 24.—The good man is perished out of the earth: and there is none upright among men: they all lie in wait for blood: they

hunt every man his brother with a net. *That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward: and the great man he uttereth his mischievous desire: so they wrap it up. The best of them is a briar: the most upright is sharper than a thorn-hedge: the day of thy watchmen and thy visitation cometh; now shall be their perplexity. Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom. For the son dishonoureth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law; a man's enemies are the men of his own house. Micah vii. 2—6.*—Now the brother shall betray the brother to death, and the father the son: and children shall rise up against their parents, and shall cause them to be put to death. *And ye shall be hated of all men for my name's sake; but he that shall endure to the end the same shall be saved.* Mark xiii. 12, 13.

The last attempt that will be made to turn this strong and overflowing current of apostacy, if possible, to save the world from the impending curse, will be to *turn the heart of the fathers to the children, and the heart of the children to their fathers.* The angel-man, the messenger of the covenant, will now visit the earth, as the angels afore time went to Sodom; but, instead of effecting a reformation, generally, it appears, that this kind and most gracious attempt will but *enflame* the brutal passions, which now have the command, and raise the wrath of men into a furious burst of

madness. Some few, indeed, like Lot, will open the hospitable door to the heavenly messenger. The covenant people, at that moment, will be snatched as a brand from the burning flame.

But, even among the families of the righteous, there will be many sons in law, who will turn a deaf ear to the call to separate themselves from an untoward generation, and to hasten their escape from the fiery deluge, now no longer lingering; so, that in this last extremity, there will not be found *the five* righteous in the city, that it might not be destroyed for their sakes! *When the Son of Man cometh, shall he find faith on the earth?* Alas! it is manifest from the scriptures, that this final overture of mercy, like that towards Sodom, will be but too unsuccessful.

CHAPTER IV.

OF BABEL, ZION, AND BABYLON, THE GLORY OF KINGDOMS.

Section 1. *The Confusion of Tongues.*

The covenant of the ordinances of grace, in the new establishment, had been publicly violated as to the leading article of the instituted government, in the conduct of Ham to-

wards Noah his Father; of which conduct Noah himself gave the unhappy occasion—but nothing was attempted, as to a change of the form of society, and the setting up of any human invention or policy, until the time of Nimrod, one of the posterity of Ham, when a general rebellion broke out against the divine administration. From his bearing this name, which signifies a rebel; and its being said that the beginning of his kingdom was Babel; it may be concluded, that Nimrod was at the head, and was the principal mover and agent in this business.

It is more than probable, that the whole family of Ham were involved in the guilt of his transgression—they shared with him, no doubt, in the same spirit of unbelief, if not in the overt act—and that Nimrod and others, feeling themselves implicated with Canaan, at least in the dishonour of the curse of servitude to Shem, and to Japheth dwelling in the *tents* of Shem; which tents have been understood to mean the divine ordinances—they were, hence, by their unhumbled hearts, led to determine boldly upon the trial, which should be empress of the world, a *fabric* of their own contriving; raised to the heavens; or the *commonwealth* formed by the lowly and despised tents of Shem.

Heth was a contemporary with Nimrod, and was his cousin-german; and from his name being taken, generally, for the name of his party, it may be concluded, that he also was a principal in this undertaking. Rebekah, complaining to Isaac of Esau, that he

had taken him wives out of the Hebrew family, said, *I am weary of my life, because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me?* Gen. xxvii. 46.—And Balaam prophesying of the final overthrow of these citizens, appears to use this as a common name for the men who thus depart from God. *There shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab, and unwall all the children of Sheth. And Edom shall be a possession, Sier also shall be a possession for his enemies, and Israel shall do valiantly. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.* Num. xxiv. 17—19. The word for nations, in the ancient languages, is evidently derived from this name of Heth; and, probably, the English word, heathen, has the same derivation. To execute such a policy, as was now designed, requires both a council and an army. It may be thought, that Heth was the counsellor and adviser in this daring and adventurous project; and that Nimrod was the executor, and stood to arms.

And first, a movement is made, collecting together a body of men, who falling upon a ground favourable to their purpose, and finding themselves in sufficient force to keep it; which, by the name given to it, Shinar, *Spoil*, seems to intimate, that they had already exercised some hostilities towards those who would not follow them—the new *political*

doctrine, in which one and all must engage; was disclosed, viz. That a city should there be builded, in a style the most magnificent and superb—worthy of being the capital of the world—and strengthened by a *fortress* which should be *very* high—and that a *name*, or law, * should also be made, and attached to it, of such energy and effect as should influence the whole world, and bind together in one body, of a political and human frame, the whole race of men.

This was the most perfect policy, the profoundest invention of man—it discovered the deepest inspection into the motives and springs of the human mind; and it could not fail of engaging the whole natural heart. It favoured every natural bent of the soul, pleasure, opulence, grandeur—the lust of the flesh, the lust of the eye, and the pride of life—it cherished every spark of the love of the world, and of the things that are in the world—all was here embraced that the heart could wish—whereas the divine institution was designed, and was every way calculated, to restrain the natural passions—to govern and control all these desires of the flesh—and to mortify the things of time and sense to men, and men to them. No wonder then, that this resolution was so generally and so heartily adopted; and that, no sooner was it moved, than all hands were up; and go to, go to, was the order of the day.

But, though hand join in hand, the work-

* *Όνομα*, in the Greek.

ers of iniquity shall be confounded. *The Lord came down to see the city and the tower, which the sons of men builded. And the Lord said, Behold a people one, and one language of all: and this they begin to do: and now nothing shall be restrained from them, which they have imagined to do. Go to, let us go down, and there confound the language, that they may not understand one another's speech. So the Lord scattered them abroad, from thence upon the face of all the earth: and they left off to build the city and the fortrefs. Therefore the name of it is called Babel: because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.*

How delusive is the wisdom of men!—Their first and most promising attempt, to band together on political ground, divided the world; and from that to the present time, every new attempt of this nature, has given birth to another Peleg. And should it be attempted on these shores, with a prevailing consent, to form a compact and national character, by means of cities, towers, armies, and *names*; or by any means whatever, other than those great *covenant* principles, expressly ordained of God; another such name—another Peleg—will still be added to the catalogue—for from thence, America will be divided.

That the builders of Babel were climbing up to heaven, through fear of another deluge; for which reason the Lord frowned upon them; and many such like tales have

been invented to conceal the solemn truth, that the divine ordinances exhibiting the doctrine of Christ, the *infinite* wisdom and power of God, are the only bond of union among men, that is pleasing to him; and that every thing that is done to unite and bind men together upon any other ground, will sooner or later meet with his displeasure, and will be overthrown, together with its projectors.

Restrained thus, men desisted from this *crowning* object of their desires—but they repented not—the object was still dear to them—and dispersing abroad, each family or tribe carried away with them deep impressions of it upon their minds; and setting down in distinct societies, the same policy as to its nature and design, more or less perfect as circumstances favoured, was every where adopted.

Section 2. *The Settlement of the Nations.*

From the people who had been engaged in this *fatal* work, in the land of Shinar, hence called Babylon, went Ashur, and builded Ninevah, &c. and laid the foundation of proud Assyria, wonderfully great.—Another tribe from hence, formed a Philistia, which was greatly praised. Hence also, the families of the Canaanites, which exceedingly multiplied—and a Lydia, and Phœnice, famed for their beauty. Sheba also, and even renowned Rahab, were all the daughters of

Babel. For ought that appears, the family of Eber was the only one which remained upon the divine institution. It should seem, that he alone was dissentient from the new *political* order, as afterwards the believing people were of him, named Hebrews.

How much Eber was affected by this event, appears by the name given to his son, *Peleg*; which seems not intended so much to denote the *many* divisions which these politicians, *city builders*, split into, as the *one* grand division between all these, and those who keep the ordinances of faith; which, in their meaning and instruction, were then, as they now are, the great foundations of the city, whose builder and maker is God.

Respecting this policy of Babylon, which has been ever the pattern of the wisdom of this world, and the rule of estimation of all political excellence, it is of importance to observe, that religion was never excluded from the device; on the contrary, it is acknowledged by all sober judges, to be a constituent of this theory of government, and is deemed *essential* to the administration and good order. Atheists, and even deists, are dunces of politicians; and of all religions, that which approaches the nearest to the divinely instituted forms, is acknowledged to be the best: Provided, however, the doctrine or instruction of those forms be always perverted; and that, by their interpreters, they be made to speak some language other than their own truth; which is, that no city but the city of God, builded upon the ordinances

of the everlasting covenant, which faithfully exhibit the will of God in Christ, hath foundations; and that, besides this, all are raised in opposition to heaven; and, at an appointed hour, under the full vials of divine wrath, they shall sink with their builders.

Attempts to alter the divine institutions as to their forms, have been made only when they have been heard to speak a language, which no man hearty in the Babylonian or Chaldean counsel, could ever bear. Indeed they are so express, so significant, that without some corruption of the emblem itself, it is not easy to prevent their being, in some measure, understood.

Section 3. *The Overthrow of Sodom.*

One of the branches of the family of the Hethites, settled in the plain of Jordan.—This country was well watered, and abounded with bread, and greatly indulged its inhabitants in ease and dissipation. It was, perhaps, the least affected by the ravages of the flood, of any spot upon the face of the earth—it seemed, indeed, to retain some primitive features of *the garden of the Lord*, and a resemblance of the glory of the first world. Hence, in a natural view, it was under the least check and control from the operation of the archangel government and discipline; an important article of which, consists in the curse that is laid upon the ground, and the

solemn injunction that *in the sweat of our face shall we eat bread.*

Wherefore these people who, from the name of their principal city, were styled Sodomites, ripened fast for judgment. *The men of Sodom were wicked, and sinners before the Lord exceedingly.* God had chastised them by the hand of men, when they were overcome in battle by an army of Assyrians, and laid under tribute; and, a few years after, rebelling, they received a still more solemn check in their thoughtless and vile career, in being again conquered, captivated, and having their cities spoiled by the confederate Assyrian powers; when, for the sake of Lot, a Hebrew, who, with his family, sojourned among them, and was with them taken captive, they were, by the hand of Abraham, mercifully and most heroically delivered.

But neither the judgments nor the goodness of the Lord, led them to repentance—they waxed worse and worse, until the sin of Sodom became *very grievous*, and the cry of violence reached unto heaven; and the Lord the Judge, together with two of his companions, came down in person, though in a concealed form, to enquire and see whether the matter was altogether according to the cry of it, which had come before him. In his way, he visited Abraham his friend, and after confirming his covenant of alliance and friendship, he disclosed to him the reason why he looked towards Sodom. And Abraham, having gone with them some distance, to

bring them on the way; and coming to a place in which Sodom was in view, he stopped, and communed with the Lord upon this interesting subject, whilst the two accompanying angels went forward towards the city.

And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt thou also destroy, and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: shall not the Judge of all the earth do right? And the Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

Abraham, in making intercession for Sodom, in the first instance, put in a plea of *righteousness*, in the view of the case as involving the righteous with the wicked in one common destruction. *That be far from thee to do after this manner, to slay the righteous with the wicked: Shall not the Judge of all the earth do right?*—This plea being fully admitted, but with such a distinction, however, between the case of the righteous and the wicked, as led directly to the idea, that the righteous might be removed and saved, and the city be destroyed; whilst, at the same time, it was plainly suggested that, in some case, the Lord would spare a wicked city, for the sake of the righteous who are therein; Abraham caught hold upon this ground, and renewed his

intercession upon a plea of grace, according to the merciful dispensations of the Lord towards a sinful people, on account of the righteous who dwell among them.

And Abraham answered, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes. Peradventure there shall lack five of the fifty: wilt thou destroy all the city for lack of five? And he said, If I find there forty and five, I will not destroy it. And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake. And he said, Oh, let not the Lord be angry, and I will speak: Peradventure there shall be thirty found there. And he said, I will not do it, If I find thirty there. And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake. And he said, Oh, let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake. And the Lord went his way, as soon as he had left communing with Abraham: and Abraham returned to his place.

It is apparent, that Abraham did not make this intercession for Sodom upon the idea of the personal worth and value of the righteous; for, in the view of their personal relation to God in covenant, the interest of one righteous man in the divine favor, is above all estimation; and in this view he might have named before the Lord, *one* with as much grace as fifty; but, that he contemplated

their being in a state of order and force so as to hold ground.

Abraham was a soldier, and a disciplinarian, and understood the nature of force, and the means of attack and defence. The ancient Hebrew tactics went by the quaternian rule of division. To each quaternian, or single file, there was attached an officer; and ten quaternians, with their officers, making in the whole fifty, completed a corps; which bodies, or companies, were joined together in divisions and armies. Thus it is said, Exod. xiii. 18. *The children of Israel went up FIVED, or by five in a rank, out of the land of Egypt.* And Joshua i. 14. *Ye shall pass marshalled by FIVE, before the face of your brethren.* And from the passage, Judges vii. 11. it appears that the Medianites, who were descendants of the Hebrews, armed in the same manner. In these armies, there were appointed *captains of thousands, and captains of hundreds, and captains of fifties, and captains of tens.* Deut. i. 15. From which it appears, that a corps contained five captaincies, and that to each their belonged an officer of the staff, or standard, who might upon occasion command separately; together with one who stood next to him as his second, or, as he was called, his armour-bearer. These companies squared by dividing in depth, forming four divisions of twelve, in which position the chief captain and his armour bearer stood detached from the body.

According to this division and order, the rules of service did not admit of their under-

taking enterprizes which contemplated force, short of a captaincy or a double file, for otherwise they were not covered. Thus Gideon, who, lest Israel should boast, was reduced to the weakest means, took *ten men of his servants* to commence his operations against Baal, Judges vi. 27. The men of Israel, when they sent off detachments from their army, took *ten men* of an hundred, &c. Judges xx. 10. David, when he dwelt in the hold, and was in want of provisions, *sent out ten young men, i. e. warriors*, to go to Nabal. 1 Sam. xxv. 5. *And ten young men that bare Joab's armour compassed about, and smote Absalom, and slew him.* 2 Sam. xviii. 15. By this passage it appears, that the commander in chief, as he would have occasion to move from place to place, had a double file of armour-bearers, and that every thing in their order and discipline regarded this rule. *Ishmael came, and ten men with him, and smote Gedaliah that he died.* 2 Kings xxv. 25. This view given in the scriptures is confirmed by other history, that a double file was the smallest number, which by rule and good conduct, were to be posted for action. And even thus armed, the valiant Gideon, in his enterprize against Baal, thought proper to avail himself of the most skilful management, and of the silence of the night,

Abraham entertained little doubt, if there were fifty righteous men in Sodom, that they would be able to make a stand; and if one file should be lacking of a full corps, he would still entertain an encouraging prof-

pect. And with a peradventure upon peradventure, he would descend to forty, and to thirty; and even he would not despair to come down to twenty. Abraham counted upon men of this description. Hebrews are known to be mighty men of valour. In such a case of the last extremity, he would even dare to venture upon ten. But upon lower ground than this, both his counsel and his hand failed him, and here he gave up the matter as decisive.

And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground; And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay, but we will abide in the street all night. And he pressed upon them greatly; and they turned in unto him, and entered into his house: and he made them a feast, and did bake unleavened bread, and they did eat. But before they lay down, the men of Sodom compassed the house round, both old and young, all the people from every quarter. And they called unto Lot, and demanded that he should give up to their brutality, the strangers whom he had taken into his house as his guests.

On this surprising emergence, Lot played the man; he went out at the door unto them, and shut the door after him; and addressing himself to them with the utmost powers of persuasion, attempted first to sooth them with

the most cordial epithets, and the kindest language of entreaty; and then to awe them with the fear of God, and to strike a horror of sin upon their consciences; and finally to soften, disarm and silence them, by a proffer of the greatest sacrifices, provided they would desist from violating his most sacred faith of hospitality.

But they were too many for him; they cried, *Stand back*—called him fellow—upbraided him of being *one a'one*, and scoffed at the idea that a man of no more consequence among them, a transient man, should thus presume to dictate to a whole city; and they fell upon him with brutal fury, when he was rescued by his travellers within doors; the men put forth their hand and pulled Lot into the house to them, and shut to the door.

This encounter proved, to a demonstration, that the righteous in Sodom were very far from being in force to maintain ground, or any longer to hold out in resistance, and that the cause of the city must be given up; yea, the men of Sodom had taken heart at the retreat of Lot, and were pressing forward to force open the door, when the angels perceived, that the preservation of the family depended no longer upon ordinary means, and that the necessity had come of giving a signal of the presence of angelic power. *And they smote the men that were before the door of the house with blindness, both small and great, so that they wearied themselves to find the door.*

Nothing now remained but to look to the preservation of the righteous man, and of

those that were his. The ordinance respecting the family compact, being a leading article of the covenant, *that* must be fully attended to, and the whole family must be looked up; for nothing could be done—no, not at the moment of wrath, that would in the least infringe upon that charter, which the Lord had granted forth to his people under the seal of his own mercy and truth. *And the men said unto Lot, Hast thou here any beside? Son-in-law, and thy sons, and thy daughters, and whatsoever thou hast, bring them out of this place: For we will destroy this place; because the cry of them is waxen great before the face of the Lord, and the Lord hath sent us to destroy it. And Lot went out, and spake unto his sons-in-law, which married his daughters, and said, Up, get ye out of this place; for the Lord will destroy this city: but he seemed as one that mocked unto his sons-in-law.*

There is no evidence, as some have supposed, that these men were joined with the men of the city in the attack upon their own family; but the contrary is manifest, for if they had been among these assailants, they would doubtless with them have been smitten with blindness, which was not the case; neither is it to be supposed that they were citizens of Sodom, but that they were Perizzites, and had joined themselves to Lot on account of their being shepherds. They were, however, unbelievers. It has been frequently observed, as in relation to the flood, and it should ever be kept in mind, that the receiving and holding of the great truth in relation to the issue

of the controverſy between God and finners, is the expreſs article which conſtitutes the righteous character, and draws this line of diſtinction among men. From this cauſe of unbelief, the minds of the ſons-in-law of Lot were in a great meaſure in a ſtate of indifference as to the controverſy itſelf; inſomuch, that they could not enterprize, and take upon them boldly the hazard of ſtanding up for the cauſe in which the family were involved in ſuch great peril. And the ſame cauſe which had induced in their minds ſuch coldneſs and langour reſpecting taking an active and bold part in the intereſt of Lot and his gueſts, operated, in like manner, to render them heedleſs and indifferent to the alarm of danger, from the impending deſtruction of the city.

Lot, as well as Abraham, had a large concern, and his houſehold conſiſted, doubtleſs, of ſome hundreds of ſouls; and it is natural to ſuppoſe, that his ſons-in-law were the heads of his houſehold, and that it was through the unbelief, and conſequent ſtupor of theſe men, that they were all loſt.—Oh, what a charge will the heads of families and houſeholds have to answer for, in the day of accounts!

Having diſcharged this meſſage, and given his *commands* to his ſons-in-law, Lot returned in haſte to his family; when affairs had ariſen to an alarming height; the day drew on, and the hour of action approached, and the voice of the angels began to ſound like thunder; ſaying, *Arife, take thy wife, and*

thy two daughters which are here; lest thou be consumed in the iniquity of the city. And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters: and they brought him forth, and set him without the city.

At that momentous crisis, the merciful and sovereign Lord himself arrived; he never comes too late to save his people, who have made a covenant with him by sacrifice. *And when they had brought them forth abroad, he said, Escape for thy life; look not behind thee, neither stay in all the plain: escape to the mountain lest thou be consumed.*—The ministers of vengeance were now in the act of throwing off their covers, and taking arms to execute their orders, and were turning about in battle array against the city. Alas! Lot soon became sensible of the importance of the moments he had lost by lingering in Sodom; and he now felt, that without some further intervention of mercy, he must perish after all.

Wherefore, almost breathless and ready to sink under the weight of the gathering cloud, he addressed himself to his sovereign, and entreated the good Lord, that a little city, which was near by in the plain, might be given to him as a city of refuge—*And Lot said unto them, Oh! not so my Lord: Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life: and I cannot escape to the mountain, lest yet the evil overtake me, and I die. Behold now, this city is near to flee unto, and it is a little one:*

Oh! let me escape thither; (is it not a little one?) and my soul shall live. And he said unto him, see, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken. Haste thee, escape thither; for I cannot do any thing til thou be come thither: therefore the name of the city was called Zoar.

See now a man escaping for his life! But his wife looked back from behind him; and at the sight of the unveiled face of the angel, she became petrified, and followed on no more. Remember Lot's wife. *The sun was risen upon the earth when Lot entered into Zoar. Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven. And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground — And Abraham gat up early in the morning, to the place where he stood before the Lord. And he came just in time to witness the explosion of the vengeance of eternal fire upon the accursed cities. And he looked towards Sodom and Gomorrah, and toward all the cities of the plain, and beheld, and lo, the smoke of the country went up as the smoke of a furnace. — When the wicked are cut off, THOU SHALT SEE IT.* The place where Abraham stood, was on the rising ground, on the western side of Sodom; and Lot went out on the opposite eastern side.

I have been the more particular in remarking upon this memorable event of divine providence, as it is said expressly, to be an

emblem or picture of the final destruction of Great Babylon, and of the cities of the nations in confederacy with her. *And Babylon the glory of kingdoms, the beauty of the Chaldees excellency, shall be as when God overthrew Sodom and Gomorrah.* *Isai. xiii. 19.*

Though, undoubtedly, at the *time of the end*, when the transgressors are come to the full, and the times of the Gentiles are fulfilled, and the finishing catastrophe will come upon the ungodly, there will be many thousands of righteous souls in the world; yet it is manifest from the scriptures, that from various unhappy causes, they will be found in no condition of order and strength, so as to be able to make a stand against the overspreading deluge of iniquity. *And I heard the man c. oathed in linen, which was upon the waters of the river, when he held up his right hand, and his left hand unto heaven, and swore by him that liveth for ever, that it shall be for a time, times and a half: and when he shall have ACCOMPLISHED to scatter the power of the holy people, all these things shall be FINISHED.* *Dan. xii. 7.*

The righteous, at that perilous juncture, whatever may be their numbers, will be trodden down and scattered—they will be at the end of all their skill and prowess—and will be no more able to resist the torrent of apostacy and wickedness, than was the righteous man dwelling alone in Sodom. Then all the wicked of the earth will know, to their sorrow, what wrong they have done to their own souls, in despising, opposing, and wear-

ing out the saints of the most high. Ah! then, all the proud and scornful of the earth will be convinced of their mistake, and too late will confess the truth which they had often been told, that the righteous, their reprovers, were their best friends.

This weak, broken, and forlorn state of the righteous, as to their influence and testimony in the world, will not all, nor even in the greatest part, take place by means of the opposition from without. Neither earth nor hell could effect so much, by means of their own proper forces; but the greatest evil will arise from apostacy and corruption within. There will be among the covenant people themselves, a great many sons-in-law—men who love their own selves and the world, and the things which are in the world; through whose debates and strifes, for their own things, the great compact and settlement of the people in their embodied and organized state, will be disquieted and disturbed; and this, to such a suffering degree, that the most faithful, the dearest brethren, and even the fathers themselves, will be forced, through painful necessity, to sectarize and separate.—And it has long been known, that a breach of this nature, is like *the breaking forth of waters*—it will continue still to widen by new sectarisms, until it becomes *great like the sea*; who can heal it?

It will be remembered, that the weak and inefficient state that Lot was found in, was occasioned at first by a strife between the herdmen of Abraham and of Lot, which caused

them to separate themselves the one from the other; in which case the good man, Lot, was left alone; for it proved that he had not, as Abraham, an Eliezer to head his household; and, consequently, he lost his household, and all his concern, together with his wife; and, most probably, two daughters. And yet, the *mercy* of God was greatly *magnified*, in *saving him alive*.

What will be the great cause, leading to the final destruction of the world, is plainly intimated, Matt. xviii. 7. *Woe unto the world because of offences! for it must needs be that offences come: but WOE TO THAT MAN by whom the offence cometh.* These offences, as may be seen in the connection, were expected to arise among the brethren in the church; Cases of offence, which cause breaches in the church, may generally be traced to an individual, or at least to a small number of persons. It is not unlikely, that the sons-in-law of Lot were the principals in the strifes among the herdmen, which caused the fatal separation between Abraham and Lot. It may be seen in the story of Laban and Jacob, that it was the custom of these people who kept cattle, to employ their daughters and sons-in-law with their flocks: and it may be feared that Lot himself, though not the principal cause, was yet not altogether innocent—the consequence of all which was, woe upon woe—woe upon the city! and woe upon the offenders!—In like manner, our Lord pronounced a double woe, as the consequence of the offences which must come in the last

days. *Woe to the world*—woe to them who are without, who will be stumbled, and snared, and fatally involved in the fearful result of offences among the brethren; but, especially, *woe to the man*, the brother in the church, who is the first aggressor, or who is the principal obstacle in the way of reconciliation and healing of the division; *it had been good for that man, if he had not been born.* Ah! little do the thoughtless world consider, how deeply their own interest is concerned in the breaches and divisions which, in this day, are spreading in the church of Christ. *Is it nothing to you, all ye that pass by? behold and see!*

To this broken, embarrassed and utterly helpless state of his people, in the last days, our Lord often refers; as how they shall be betrayed *both by parents, and brethren, and kinsfolks, and friends:* And there shall be *five in one house divided, three against two, and two against three.* What then can be done? It is plain, that when the matter comes to this, the cause, as it respects the preservation of the world, must be given over. And when we consider the abounding iniquity, and how fast the mighty forces of the great city are gathering around; whilst, at the same time, the little flock of Christ, by a complication of evils, are embarrassed on all sides; and their power divided and scattered in every quarter. Alas! how gloomy is the prospect.

The Lord's two witnesses, however, will never quit the ground—they will resolve to sell their lives at their post—and in the street

of the city, they will shew themselves in the thickest of the battle, *and do exploits*. But being deserted and left alone, like Lot in *Sodom*, and Moses when he *shewed* himself unto his brethren in *Egypt*, and our Lord also *where he was crucified*, these last champions of the truth, will be overcome and slain.

Section 4. *The rising of the Walls of Zion.*

The dispersion of the builders of Babel, preserved the believing remnant which, otherwise, had been swallowed up and lost, and made room for the work of faith in the tents of Shem; disclosing there, more and more, the divine will and doctrine of Christ, until *the shout of a king* was heard among them.

The people were called Israel, for they had power with God. And it early began to be realized by all the proud of the earth, that the divine institutions were indeed foundations; and that other foundations no man could lay. Rahab, of Egypt, had the fairest pretensions; and first, among the nations, *elaimed* the empire; but, from hence, *she* was cut afunder. Canaan, who refused to serve in the *tents of Shem*, felt from hence, a still heavier doom.

On these eternal grounds, a Zion arose, whose walls were salvation, and whose gates were praise. Who could say to the *high hills*, Why leap ye? *This* is the hill of God.

The dragon of Assyria, who had humbled all the nations of the earth, received here, in the prime of his strength, an incurable wound. O that they had been wise! that they had understood this! that they had considered *their latter end!* How soon should all their enemies have been subdued under them?— For *their* rock was not as the rock of Zion, they themselves being judges.

But, be astonished, O ye heavens at this!— The people of his Holiness coveted to be like the nations, and left the divine institutions for vain things; and, by their many foolish inventions, they made themselves viler than the heathen. Wherefore the Rock of their salvation sold them.

For the sore correction of a disobedient people by the hand of men, according to the covenant, and to be the great buyer of the poor captives of Zion; and as yet the will of God must be done, and the work of redemption be carried on and finished, by a resistance unto blood against sin; God commanded that Babylon herself should rise, and become the golden head of the nations; and, age after age, be the great Aceldama of the saints and martyrs; and, finally, of her own lovers and supporters.

Section 5. *Babylon the City of Kingdoms.*

After Nimrod, whose work was left unfinished, Semiramis, an ambitious woman, gave

to Babylon a great set out; but her work seemed an object of parade and show, rather than of that deep policy, which, in the first undertaking, and in the issue, characterized this empress of cities.

For some ages Babylon remained an associate with her sister Nineveh; but from the time of Nabonassar, who, in the scriptures is called Baladan, which is commonly dated 747 years before Jesus Christ, she began to rival the metropolis of the Assyrian empire; and sometime in the succeeding reign of Mero-dach-Baladan, about 710 years before Christ, she seemed to assume her true style; and not long after Judea, for the first time, was invaded by this power, and the country was laid waste, and Manasseh the king was taken and carried bound to Babylon. It was not, however, until the time of Nabopolassar, the father of Nebuchadnezzar, about 630 years before Christ, that Nineveh was utterly destroyed, when Babylon commenced her single career of glory. And as this most excellent fabric of human wisdom was thus finished by that family, Nebuchadnezzar was induced to consider it as his own work.

Here I would again observe, that I have no zeal to fix dates. I consider it as impossible to determine with certainty the dates of these ages; but, by the general consent of chronologers, the above dates are right within a computation of about ten years.

Babylon rose up in the most surpassing style of religion. The name of Baladan, the first Babylonian monarch, was compounded of the

names of Bel and Dragon, which were the favorite deities of Babylon and Nineveh; by which liberality, doubtless, he intended to improve his popularity with both nations, and aid the union of both states. And his son improved upon this stroke of policy, and to the name of Baladan, which he retained, he added that of Merodach. Baladan signifies *the son of death*, and Merodach, in the Syriac tongue, is *the prince below*, or as we should say, *the prince of hell*.

Ancient idolaters conceived of two principal deities, which they worshipped, viz. a supernal and an infernal deity; but as fear was the great principle of their religion, like the aborigines of America, they thought it most to their advantage, and were induced to pay their chief homage to the evil genii. Thus the apostle observed, *The things which the Gentiles sacrifice, they sacrifice to devils, or demons.* 1 Cor. x. 20. The prophet Isaiah, chap. xxviii. reproving and threatening the people of Israel for their alliances with the Assyrian and Babylonian powers, alluded to this style of their kings, saying, *Because ye have said, We have made a covenant with death, and with hell, are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us. Therefore thus saith the Lord God, Your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it —* And John, in the opening of the seal which denoted the rising of mystical Babylon, evi-

dently alludes to the same things, when he says, *I looked, and behold a pale horse; and his name that sat on him was Death, and hell followed with him.* And hence all the powers of darkness are called *the gates of hell.* And when they shall together receive their final doom, in *the second death*, at the second and last judgment, it is said, that *death and hell were cast into the lake of fire.* Merodach-Baladan may be considered as the motto of the powers of darkness, *i. e. death and hell united.*

This would be an excellent text for a modern evangelical preacher, as he is justly described by William Huntington, minister in London, in his Discourses on the Wise and Foolish Virgins.—‘ When the devil has influenced, varnished, polished, set forth, and equipped such a professor as this, he persuades him that his hearing the word, his receiving it with joy, his springing up in zeal, in knowledge, in a profession, in a reformation, and in a separation from the world, and joining with God’s saints, that this is conversion, it is regeneration, and the joy he felt is the power of God, and the confidence that attended it is the work of faith wrought in the heart with power. *And he furnishes the world with preachers to confirm such in their profession.* To counterfeit every distinct operation of the Spirit of God is the devil’s master-piece; and to be set down in a false hope, and under an infernal influence, is the fool’s deepest cell, the next to that of utter darkness. When the devil sends one of his ministers to counterfeit the first

‘ operation of God’s Spirit, the deceiver may
 ‘ be discovered by the following appearance;
 ‘ he comes with a gloomy countenance, and
 ‘ commands a solemn awe: his deportment
 ‘ is grave, his voice hollow, his looks decla-
 ‘ rative of pensiveness and deep thought; he
 ‘ deals much in morality, death and judg-
 ‘ ment to come; his eyes stare, his face is
 ‘ pale, and his accents are weighty; a solemn
 ‘ gloom, dismal sensations follow, and are
 ‘ communicated to all the audience; a cold
 ‘ chill runs thro’ the blood, and *every thought*
 ‘ *of the heart is brought into captivity to the*
 ‘ *house appointed for all living.* This is a so-
 ‘ lemn meeting, and a solemn opportunity;
 ‘ and is called the powerful operations of the
 ‘ Holy Spirit.’

Merodach-Baladan sending his ambassa-
 dors to Hezekiah king of Judah, and making
 his suit at the Lord’s court, was an accom-
 plished measure; this was a fair specimen of
 the mystery of iniquity, and deceivableness
 of unrighteousness, which has been so fatally
 practised, in these last days, upon the Chris-
 tian church. Satan, in this business, began be-
 times to be *transformed into an angel of light*;
 to which character the prophet refers, by call-
 ing the king of Babylon *Lucifer, son of the*
morning. Isai. xiv. 12. It was, doubtless, in the
 view of all natural men, a very promising in-
 cident, that death and hell should propose a
 truce and lasting league with life and heaven.
 O the boldness of this son of darkness! This
 proposal was not unlike the very generous
 proffer of the devil to Jesus Christ, that if he

would consent to *his* being honored and worshipped as the king of heaven, he should be made king below, and all the kingdoms and glory of this world should be given to him for his own; or, in other words, that he would exchange kingdoms with him. The people of Israel were altogether an elect people; but the prophets, upon whom came the Holy Spirit, were among them the *very* elect. This business deceived Hezekiah, but even *this* could not deceive Isaiah.

The authority and ministrations of the prophets formed a high court of heaven over the kingdoms of the world; by the word of the Lord in their mouth, they planted and plucked up nations, erected and pulled down kingdoms. We have their commission, Jer. i. 9, 10. *Then the Lord put forth his hand and touched my mouth, and the Lord said unto me, Behold, I have put my words in thy mouth.—See, I have this day set thee over the nations, and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.* Agreeably to this, Babylon, the glory of kingdoms, was *ordained* and set up; and her extensive dominions, and long ages, were assigned to her by the word of the Lord in the mouth of the prophets; and first, by the prophet Isaiah, whose declarations, upon the occasion of the cordial reception by Hezekiah of the ambassadors of the king of Babylon, require particular notice.

Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men?

and from whence came they unto thee? And Hezekiah said, They came from a far country, even from Babylon. And he said, What have they seen in thine house? And Hezekiah answered, All the things that are in mine house, have they seen: there is nothing among my treasures that I have not shewed them. And Isaiah said unto Hezekiah, Hear the word of the Lord. Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the Lord.— And of thy sons that shall issue from thee, which thou shalt beget, shall they take away, and they shall be eunuchs in the palace of the king of Babylon.— Thus, upon this most melancholy occasion, the great commission of Babylon was taken out, and registered in this high court of the prophets; and the children of Zion, and her princes, with all her treasures, were made over by an unalterable decree, for the use, enriching, and aggrandizement of this proud city.

The giving forth of this word of the Lord forms a memorable date in the annals of the powers that be. It appears, however, by the answer of Hezekiah, it was understood that this solemn denunciation would not go into effect in his days; but, sometime in the days of his son, when, as has been observed, the land of Judah was first invaded by this power, it may be concluded that the long, long reign of Babylon, as by this decree of heaven, and the great captivity of the sons of Zion, commenced.

What appears to have contributed principally to the rise of Babylon, was the great event of the destruction of the army of Sennacherib, which took place about this time before Jerusalem. The Lord sent an angel and cut off *all the mighty men of valour, and the leaders and captains in the camp; and the flower of the army, to the number of an hundred and eighty five thousand men, died in one night.* By this blow, the Assyrian power, commonly styled *the dragon*, was incurably wounded.— This event opened the way for Babylon to rise unrivalled to empire. There is a remarkable coincidence of this event with those just mentioned.

It has been supposed, that the seven times which were to pass over Nebuchadnezzar, whilst he should have the heart, and act the part of a beast, were intended, in a figure, to designate the times in which the king of Babylon should come up as a lion from the swelling of Jordan, and ketch prey upon the mountains of Zion.—Seven times, or one full week of years, upon the great prophetic scale, is 2520 years. This supposition is much strengthened by the consideration, that the continuance of mystical Babylon is said expressly to be for a time, times, and an half; and as the times allotted for this division of the empire, is the half of a week, three times and an half, it is natural to conclude, that the whole of the times, called the times of the Gentiles, is a whole week, or seven times. And this thought is further strengthened by other agreements.

The measures of the Babylonian empire, for some time, were adopted with great sobriety and moderation; but, about sixty years after it was first founded by Nabonassar, in the time of Manasseh, which was about 690 or 700 years before Christ, the Nebuchadnezzar madness fell upon the brain of this power, when it began to ravage like a lion driven from his wonted haunts. From this time, 220 years bring us down to the age of Xerxes, when a similar madness seized the Persian monarch; and he is represented, Dan. viii. like an infuriated beast, as *pushing* every way, and flaying all that stood before him.—At which time, it is thought, we are to begin the computation of the 2300 days, which reckoning is the duration of the vision concerning the daily sacrifice; and the 220 added to this, complete the seven times.

The order of Magians, who were the great repositories of the sciences and counsellors at law, together with other religious orders, were early introduced as constituent parts of the government, and made a great figure in Babylon.—In this connexion, it may be worthy of remark, that the Greeks and Romans, who, in their turn, came in for a share in the glory of this city of nations, formed their codes of laws, which, to this day, remain the great pillars of this most stupendous fabric of human wisdom, about the same time that the golden crown of Babylon was formed for the great image.—Of the first laws of Greece it was said, that they were written in the blood of the people. The law of Zion is written in

the blood of the sovereign. The Greeks and Romans set themselves about framing their civil constitutions, as early as 624 years before Christ; which was nearly the same time that Babylon commenced her unrivalled career.

Before this era, the duties and obligations of society were a parental charge, and the office for teaching and impressing them was a simple apartment of the family mansion; but from this time they became a *learned art*, and the office has been a deep, an almost unexplorable vault of the gigantic pile. Since the commencement of this frame of society, the existence of an order of men, learned in the law, together with religious orders, has ever been found indispensably necessary to the regular movements of the system. Whilst the magnitude and brightness of the whole fabric strike the mind with wonder and astonishment, and afford the greatest proof of the matchless powers of the human invention, this mighty complication of the frame of society appears singularly characteristic of those powers, and also of this most ancient, most perfectly finished, and which will be the *last* monument of the wisdom, the power, and the glory of the sons of men.

But, although, at length, Babylon arose thus by the permission, may I not say, the *order* of heaven, yet the Lord made it quickly to be understood, that it was still viewed as his implacable foe. Nebuchadnezzar, who completed this work, was made himself, with a view to it, a fearful monument of the divine

displeasure; God thereby showing, that the proud city was under his control, that her reign was limited, and that in the end she should come down marvelously:

Babylon, methinks, was the only work of building, except the city of God, which, finished, was perfectly satisfactory to the builder; but, whilst the heart of the proud monarch was filled with pleasure, and his mouth with admiration, beholding this most consummate attainment of human power and skill, God manifested upon him, by making him to appear like a beast, that the work now finished, and which he so much admired, was an object abhorrent to heaven, the same as when it was first undertaken. So widely different are the thoughts of God from the thoughts of men, and his ways from their ways.

Nothing upon earth has ever given so much satisfaction to man, and so much offence to God, as this *glory of kingdoms*. The merit of the work is so great in the view of men, and such popularity does its great lord obtain among them on account of it, that, when it is accomplished, all that dwell upon the earth, whose names are not written in the book of life of the Lamb slain from the foundation of the world, shall worship him, and the whole world shall *wonder* after him. For this men have reserved their last homage, and they will pay it in an ecstasy of admiration and wonder. As Nebuchadnezzar lost his mind, and fell down in the posture of a beast, while in the act of paying his homage to this object of the human adoration, so, it appears,

that one day, in like manner, the whole world will become giddy, and be seized with a kind of devotional fury, in paying their worship to this towering and golden image. But for this God has reserved the inexhaustible cup of the wine of his fierceness and wrath; and one great day, he will pour it out upon her in the exultation of his soul, and with the *heaven*, and the *holy apostles and prophets* exulting around him.

This great and beautiful structure, which has employed the hands of the renowned artificers of the nations for so many ages, embraces, as may be seen in the figure of Nebuchadnezzar's great image, all that is excellent and valuable of the earth, from the gold of Opher down to the potter's clay; it embraces all the various forms of human policy, from the highest state of monarchy down to the lowest state of democracy. It embraces, first, the strength and glory of the four great ancient monarchies, bearing a pagan inscription; these form the head and body of the image; the gold, and the silver, and the brass, and the iron; these several parts are united and firmly compacted together, by the natural and strong cement of pagan idolatry.—And secondly, it embraces the several modern states and kingdoms bearing the Christian name. These form the feet of the image; and by reason of the heterogeneous nature of the cement, it being a mixture of the forms of christianity and paganism, the empire, in this state of it, is partly strong and partly broken. And, finally, it embraces an

assemblage of all these parts; when it will rise up and stand upon its feet, the wonder of the universe, and when its golden head will utter that *law*, those *great words* which will be so acceptable to the kings of the earth, and to them of *the people*, and kindreds, and tongues, and nations; and which will be only resisted by the men who keep the commandments of God, and the testimony of Jesus Christ.

That this work, after being delineated and exhibited in its several parts, will be joined together, and exhibited in an assemblage of the glory of the whole, appears from the following considerations. Nebuchadnezzar saw this image, in one view, completed, and all its parts joined together, and standing up in all its excellent brightness before him; and at the time it was smitten by the stone cut out without hands, it appeared to be whole, and *THEN was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing-floor, and the wind carried them away, that no place was found for them.* Dan. ii. 35.—This agrees with the representations, in the Revelation, of the exalted state of Babylon at the time of her final overthrow. *And the woman was arrayed in purple, and scarlet colour, and decked with gold, and precious stones, and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornications. And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATI-*

ONS OF THE EARTH. Chap. xvii. 4, 5. *How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death and mourning, and famine; and she shall be utterly burnt with fire: for strong is the Lord God who judgeth her.* Rev. xviii. 7, 8.—It is difficult, if not impossible, to understand the prophecies, without admitting this interpretation, that Babylon, at the time of her sudden and irrecoverable fall, will be in a most elevated and proud state; and this has been uniformly the expectation of those who hold to the kingdom, and look for the triumph and reign of Christ and his saints, in the last days, over all the powers of death and hell.

To this it has been objected, that the world is now so improved, and there is so much light and knowledge among the nations, that they will never again consent to the sovereign rule of one great master. But it may be rather expected, that these great improvements among the nations will accelerate the fearful event; for, it is known that pride and ambition usually keep pace with acquisitions in science. It was not until the oriental nations had commenced a state of rapid improvement, that the way was prepared for the rise and reign of ancient Babylon. The most absolute and extensive sovereignty of Persia was a matter of the advice, consent, and aid of their wisest men. The states of Greece were at the zenith of improvement

when they consented and gave their aid to the establishment of that empire; and when they sought to equal, if not to outdo a Persia, and even a Babylon; and Rome came fully into the same purpose at her golden age. And in this day, this learned age, Hethism is the rage of the world.—Ease, affluence, grandeur and power, are objects to men not easily relinquished, when the means of obtaining them appear to be presented. When an event is foretold in the prophecies, its apparent probability or improbability is of little concern to us; we may, however, be allowed to make reflections upon the natural causes that may lead to it.

Whilst the princes of this world have long refused to give the power of their kingdoms to the Lord Christ, they have readily come into the counsel of great Babylon, and for many successive ages they have been opening streams and rivers for her merchandize, and enriching themselves with her treasures; and in the issue, they may thank themselves for the uncontroulable power and sway of that *one* among them, who, by availing himself of the metropolitan seat, and by becoming the favorite son of this empress city, will be the means of humbling them as with a rod of iron. Then the princes and lords of the nations may call to mind the unthankful and hard treatment that the servants of God have received from them. As for those, bonds and afflictions abide them in every city; in Babylon they have prepared for them a fiery furnace, and in Persia the lion's den; but, it did

not fare worse with the children of the captivity in the furnace of Nebuchadnezzar, or with Daniel in the den of Darius, than it did with Jeremiah in the dungeon of Zedekiah, or when shut up in the court of his prison.

A more particular consideration of the subject of *mystical* Babylon, together with the last head of this empire, and the times and changes that pass over her, will be dismissed to the third part of this work, to which it properly belongs. Here I would notice, that the times and changes which pass in the affairs of the kingdoms of this world, and in the church of God in relation to them, as they are contained and arranged in the divine theory, like the whole system of the word of God, they are all accommodated to one great rule; hence there will appear to be a fulfilment of the same thing, upon a greater or a less scale, over and over again; some one fulfilment, however, will be more express, comprehensive and literal than the others. Thus, it is noticed, that the same passage is often referred to by the Holy Spirit, in the view of several distinct events, as that of Hosea xi. 1. *When Israel was a child I loved him, and called my Son out of Egypt.* It is plain that this passage looks to the ancient event of the children of Israel going out of Egypt, also to a circumstance relating to Jesus Christ, Math. ii. 15. and it seems, moreover, to look to an event which is yet future. It is from this circumstance, of the events of Providence being ordered by one rule, and arranged in courses according to the divine the-

ory, that the word of God, in all its parts, is of such present use to believers in every age of the world; and that *all scripture* is found by them to be *profitable* for doctrine, for reproof, for correction, for instruction in righteousness; and that the whole volume of inspiration, in a greater or less degree, is proved to be necessary, *That the man of God may be perfect, thoroughly furnished unto all good works.*

Something very special has been observed in relation to a variety of events that have taken place, respecting their agreement in duration, with the times that mystical Babylon is said to reign, and that the last anti-christ is allowed to make war upon the servants of God, and the witnesses are to lie slain. All this is measured by one scale, *the time, times, and a half.* First, the court of the temple of God *is given unto the Gentiles; and the holy city shall they tread under foot forty and two months.* For the same time, *a thousand two hundred and threescore days,* the Lord's two witnesses, at the gates of the sanctuary, are found in force—they stand firm, and together wield irresistible weapons against their assailants. Secondly, after they have finished their testimony, and are no longer in efficient force, the beast that ascendeth out of the bottomless pit, *i. e.* Merodach-Baladan, the same is Apollyon; for the locusts ascended in a smoke from the bottomless pit, and this destroyer, death. *the angel of the bottomless pit,* was the king over them. He, I say, shall make successful war

upon the witnesses forty and two months, and shall wear them out, and kill them.— And lastly, their dead bodies shall lie in the street of the great city, *three days and an half.*

In some measure, doubtless, under the papal reign, there has been already a fulfilment of this treading down of the holy city, and warfare between the powers of darkness and the Lord's witnesses; but a still more express and literal fulfilment, must be looked for under the last head of Babylon; which is the beast that *was, and is not, and shall ascend out of the bottomless pit, and go into perdition;* who is also described as being *the eighth, and of the seven.* At which fearful time, when the witnesses are in a state of the greatest weakness, deserted as Saul and Jonathan were upon the mountains of Gilboa, even by *the men of Israel;* all the powers of death and hell will be mustered, and together will set upon them, and they must fall, and, with them, the last hope of the world. It has been noticed, in repeated instances, that in the persecutions which have befallen the church, age after age, the heat of the trial has continued for about three years and an half. This may be again expected; and, at last, it is not improbable that something may issue in relation to the killing of two distinguished individuals, men who had been most miraculously endowed with the gifts of the Holy Ghost, which will be literally for three days and an half.

QUESTION—Could Babylon, *the glory of kingdoms, the beauty of the Chaldees excellen-*

cy, be altogether the result of the human invention? ANSWER—Certainly not. In a strict sense, there is no invention but that of the wisdom of God. Had not the divine institutions appeared, this work had never existed. The whole effort of human skill and power, in raising a Babylon, lay in corrupting or counterfeiting the truth of God; so that whilst the doctrine of Christ, and the glory of the Creator, were excluded from their own vehicle; the doctrines of devils, and the glory of the creature, were in their stead *there* introduced.

And this, expressly, is the account given of the matter in the scriptures. *They changed the truth of God into a lie—changed the glory of the incorruptible God into an image, &c. and worshipped and served the creature instead of the Creator, who is blessed for ever.* Rom. i. 23—25.

Many people have received, and most tenaciously have held, the institutions ignorantly, without receiving the doctrine of Christ; or, seemingly, any doctrine or signification whatever. Such were the unbelieving Jews, who *required a sign*; and, blindly superstitious, *held the truth in unrighteousness*. But these Gentiles went farther. They sought *after wisdom*, required doctrine or meaning for their devices; but they substituted another *name*, even that of the prince of the bottomless pit, for the name of Christ, the Lord from heaven; and exalted the creature, the vain, proud, and beastly creature, in the place of the blessed Creator; and thus *turned the truth of God into a lie*.

Babylon, though indebted to the WISDOM OF GOD, for all that which rendered it so illustrious, did not exhibit his name. There, from the foundation to the key-stone, man erased the glorious inscription of truth, viz. *Mount Zion, the city of the Great King, whose builder and maker is God*; and, in the place thereof, engraved, *Is not this Great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty?* The policy of Babylon, was the same as that pursued by the serpent, in tempting our first parents; which, as we have observed, was to possess himself of the vehicle of God's glory, to enthrone himself there, and thus to make the great and wonderful ensigns of truth, the mighty engine of opposition to *the* truth. The whole deep policy is illustrated in the story of the magicians of Egypt, Jannes and Jambres, in the manner in which they withstood Moses.

The first work of counterfeiting the divine model, respected chiefly the institutions, as exhibiting the glory of the beginning. Hence, as in the description of ancient Tyrus, every thing is godlike, and assumes the form of primitive glory. *Son of man, take up a lamentation upon the king of Tyrus, and say unto him, thus saith the Lord God, Thou sealest up the sum full of wisdom and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold; the workman-*

ship of thy labrets and of thy pipes was prepared in thee, in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways, from the day that thou wast created, till INIQUITY was found in THEE. Ezek. xxviii. 12—15. Here is presented a vehicle composed of all the glory of the creation, made but for the covering and infolding of iniquity. And the hieroglyphics of ancient Nineveh, are much the same as these of Tyrus. The antichrist in this form is designated by the name of *the dragon, or the serpent*; for he makes very free with the tree of knowledge; he is *wiser than Daniel, there is no secret that they can hide from him*; and he deceives by saying, *ye shall be as Gods.* Ezek. xxviii. 2, 3. This antichrist delights in every thing which belonged to the primitive state, but its *innocency*; and he still remains, and will remain until the end.

The work of Babylon regarded more particularly the archangel-exhibition; hence every thing here, appears in an angelic form; her prince is described by the prophets as being the morning star, and the departments of state around him as the constellations of heaven; and his armies are dreadful and consuming as the *fire of God*. And it is observed respecting the last antichristian head, under which ancient Babylon will be, as it were, revived; and the beast that *was, and is not,*

again *shall be*; that the same description is repeated. This beast is the evening star, the angel of the bottomless pit; and he employs angelic powers, *maketh fire come down from heaven, &c.* and his legions are represented as demons. See Rev. ix 3—11. And every thing about him is angelic. This antichrist, particularly, is styled the Beast; he deceives by saying, Ye shall be as angels, Isai. xiv. 13. and he delights in every thing which belongs to the angel of God, except the part he takes in the *afflictions* of his people.

But mystical, or spiritual Babylon, is described as affecting a gospel style. Her head is the false prophet; and, like the prophets and apostles, he preaches and works miracles. *And he exerciseth all the power of the first beast before him; i. e. the angelic power; so that he maketh fire come down from heaven on the earth, in the sight of men; i. e. he counterfeits both the angelic power, and the operations of the Holy Ghost. And he deceiveth them that dwell on the earth, by the means of those miracles which he had power to do in the presence of the beast, saying to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword and did live.* Rev. xiii 12, 13, 14.— This antichrist deceives by saying, Ye shall be as saints; and he delights in every thing which belongs to the saints of God, excepting only their *obedience*.

It may be supposed that the antichrist, such as was Assyria, is called the Dragon, on account of the first attempt of the evil spirit a-

gainst Christ being made by the agency of the serpent, who was a beast of the field. And *that* in the form of Babylon, is with great propriety styled a beast; because, for reasons which we have noticed, angelical powers are usually represented in the form of the beasts, or creatures. The angelical department, even in the church, is described by the figures of living creatures, Rev. iv. 6. also, because of the madness which has uniformly fallen upon these several heads, turning them to mere beasts: and because, moreover, of the cruel and ferocious treatment this power has ever shown to the saints of God; thus Paul says, 1 Cor. xv. 32. he had *fought with beasts at Ephesus*.

It appears that the powers of darkness have purposed to meet and oppose Christ, in each exhibition which belongs to him according to the divine will; thus, there are three leading and characteristical unclean spirits, which *come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet*. These three together unite all the counsel of the devil's empire; hence, we are said to wrestle not only *against flesh and blood*, which we may call our natural foe, *but against principalities and powers; against the rulers of the darkness of this world*; these, as we may say, are the angelic powers, as they are led on by the beast; also, *against spiritual wickedness in high places*. This spiritual wickedness is the business of the false prophet. From the circumstance of these distinct forms, which the spirit of wickedness

assumes in opposition to Christ, the great city becomes *divided into three parts*. Rev. xvi. 19. Not so, however, but that *devil with devil, damn'd* will still hold firm concord; for we find the beast and the false prophet uniting their forces in the front of the battle of the last great day, where they are taken together: and the dragon himself appears to be present in the rear of the action.

But though this fact of Babylon, viz. its being the wisdom of the city of God counterfeited, gives it the name of *blasphemy*; yet, it was from hence that Daniel, divinely illuminated, with the glorious original before his eyes, and ruled in every action by the law of his God, could take *there* the seats of the master of the magicians, and president of the princes of the whole realm, and employ himself in every thing that tended to the good order, peace and prosperity of the kingdom; and he had a special motive for employing himself in this manner, when he knew by the word of the Lord, that the good order and peace of the city would tend to the welfare and peace of the poor captives of his people, who were in it. Jer. xxix. 7. And it is from hence that the reign of Christ and his saints is spoken of, as being a new dynasty in the kingdom where once their enemies had reigned. Daniel appears to have had his eye upon the great empire, which has been possessed in succession by the Chaldeans, the Medes and Persians, Grecians, Romans, &c. when he said, *The saints of the Most High shall take the kingdom*. And again, *The kingdom and dominion,*

and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High. The same thing is intimated in Revelation, where, at the sound of the seventh angel, it is said, *The kingdoms of this world are become the kingdoms of our Lord and of his Christ.* Therefore, the apostle to the Romans exhorts, *Let every soul be subject unto the higher powers; for there is no power but of God. Whosoever therefore resisteth the power, resisteth the ordinance of God.*

The scene of the seventh trumpet will thoroughly strip the palace of kingdoms of Babylonish furniture, strike off the false marks and lying inscriptions, turn out the usurper, and introduce him, *whose right it is.* It may be supposed, however, that the labor of the wicked in perfecting this object of their desire, which they have fondly dreamed was their own, will not be so destroyed, but that in some way it will serve the great purpose of the glory of God in Christ; and that their discoveries and improvements in the theory of government, like their wealth, will, in some measure, be preserved for the just.

According to the divine will, in the natural, angelical, and evangelical systems, throughout, there exist certain established laws which, as means, connect with their ends; and the same results will ordinarily take place, by whomsoever those means are used. Hence, the just and the unjust, will often be employed together in the same field—and the evil and unthankful, by making use of the natural means, as well as the right-

eous, will succeed in natural things; and, as we say, will obtain the blessing. Also, by being illuminated, and adopting the methods established in the divine system, men may succeed in producing angelical and evangelical effects. Balaam, by means of the skilful use of the institutions of the altar and sacrifices, was able to take the stand of inspiration and vision. So likewise many men, far from bearing the true character of the sons of God, by means of the gospel institutions, which are the *name* of Christ, have been able to cast out devils, and do many wonderful works. But though the wise men of Chaldea were able to act parts in the concerns of the kingdom, it might be expected that Daniel, the elements being divine, would apply himself in the business with far greater advantage.—Had not Babylon been drafted from, and in some sort borne the analogy of the divine model, the part that Daniel acted in the government, by a man of his frame of mind, surely had never been done; the means of obtaining his end, had not then been in his power. But this being the case, Daniel could officiate in the same functions with men, whose ultimate objects were so wide from his.

It is from hence, also, that Christians, with good faith to Christ, as the only rightful Sovereign, may fill places in the states and kingdoms of the world, whilst under the antichristian reign; at least in moderate times; and there serve the generation of the righteous *by the will of God*. It has, howe-

ver, frequently taken place, that decrees have come out in such a style as have required from all them who fear God, the most decided resistance. Such was the order from the Court of Ahab, requiring the people to worship Baal; and that of Nebuchadnezzar, to worship his golden image; and that also of Darius, forbidding *all* worship. Frequent essays of this nature have been made in latter ages, as the blood of the martyrs will fully witness; and it is expected, that a most desperate attempt to force all men from their fidelity to Christ, will be made by the last great king of Babylon.

But in howsoever favourable circumstances the friends of God and truth may be placed, who are called in providence to act parts in the affairs of the states and kingdoms of the world, whilst they belong to, and are members of the great city, the utmost circumspection will be required to keep themselves pure. And it will behove all persons so called, by prayer and fasting, the more earnestly to watch over themselves, that by a single eye to the word of God, they may be kept *from the evil*; knowing that, if in any matter they depart from the eternal truth, that *Jesus is Christ*, which is ever to be exhibited by the institutions of government, they will defile themselves with the *accursed thing*.

The Christian brother who, upon trial, can resolve with Daniel, to diet upon clean pulse and water, in preference to the defiled portion of the *king's* meat, and the wine of his cup; who could pals and repals, as a

banquet of royal dainties, served up in divers vessels of gold, for an hundred and four-score days, and not *touch*, not *taste*, not *handle*; and who will bow himself three times a day, and pray and give thanks before his God, with his face towards Jerufalem; such a man may venture to be a statesman. The selfdenial which is requisite for our safety, under the gospel, though it be exercised in a different manner, is by no means less than that which was required for the preservation of the holy people under the law.

The other parts of this work, should it be permitted that they be published, will be of the more practical nature. I had hoped that the whole would have come to the public some years ago; but may I say, satan hindered it, and I have submitted to the necessity; and, with respect to the remainder, I still submit, knowing that, in the end, the opposition of earth and hell will serve only to effect the will of God.

Thus, with solemn concern, through trials and sufferings, severe and long, endured for this doctrine of the kingdom of God, I have attempted to detect the bold counterfeits of godliness, which, in this day of gross darkness and abominable corruption, are every where traversing the earth; and to blow an alarm against the city. By the ministry of the apostle, it is said, Acts xiii. 12. that the

Roman deputy was *astonished at the doctrine of the Lord*. The day is fast approaching; when this *doctrine of the Lord*, this that *Jesus Christ is Lord*, will *astonish* all the authorities of the world.

Be wise now therefore, O ye kings: be instructed ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little: blessed are all they that put their trust in him. O ye nations, and kindreds, and tongues, and people, all that dwell on the earth! Fear God and give glory to him, for, at his own house, the hour of his judgment is come: and worship him that made heaven and earth, and the sea, and the fountains of waters. When judgment has begun at the house of God, is it not time for all to bow to the everlasting gospel?

Lo these are parts of his ways, but the thunder of his power who can understand? This secret of the Lord is yet to be disclosed—Alas, for the families, the tribes, and all the kindreds of the earth—Who shall live when God doth this!

Grace be with all them that love our Lord *Jesus Christ in sincerity. Amen.*

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