













THE  
DIVINE THEORY;  
A SYSTEM OF  
DIVINITY,  
FOUNDED WHOLLY UPON CHRIST:  
WHICH,  
*By one Principle, offers an Explanation*  
OF ALL THE  
WORKS OF GOD.

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*Minister of the Gospel of Jesus Christ.*

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VOL. II.  
BEGINNING WITH CHAPTER V. OF PART II.

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“ 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.

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THE  
DIVINE THEORY.

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CHAPTER V.

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OF THE STATE OF THE LORD'S PEOPLE, AS BEING SET A-  
PART IN A DISTINCT SOCIETY, AND TAKEN TO HIMSELF.



SECTION 1.....*The Covenant with Abraham.*

AS the Divine Ordinances, which were given to the world generally, were the principal means by which, in the early ages, men received the truth of Christ, and so enjoyed, through him, the grace and favor of God, it could not fail of becoming the first object of the policy of Satan to pervert these institutions, and utterly to suppress them as to their true meaning and design; and by his subtilty and power, operating continually upon the human mind, according to the grand scheme of founding society and empire among men, upon natural and worldly principles; which scheme was first disclosed in the building of Babel; he so far affected his object, that this ancient law of faith was either broken down and set aside, as to its instituted form, or evaded as to its true meaning and design; and the whole world was again, as it were, laid in commons before the enemy; insomuch, that it became necessary, for the preservation of the faith and the family of God in the world, to raise against him a new barrier. This was done by the Covenant with Abraham, in which God made

a new disclosure of his blessed will, and separated and *set apart*, and, in the strictest sense, took *a people to himself*.

In Abraham's being called out and separated from the world, and received, whilst here, into the pale of the Holy Sanctuary, a disclosure was clearly made of the great truth of the Kingdom of Heaven as coming upon the earth. Before this transaction, it had been fully revealed, that there was a power above which could protect the Righteous, and that a sanctuary for them existed in the heavens. Enoch had been translated to that high and holy place, to dwell with God in heaven; but in this transaction a view was given of the adorable truth, that the Sanctuary and Tabernacle of God was about to be translated to the earth, and that the Lord would become *Emanuel*; that he would *bow his heavens* and *come down*, and would *dwell* with men on the earth.

Agreeably to the great purpose of exhibiting in the world the truth of the kingdom of God, this compact with Abraham is seen to include men, women and children; all those, of every relation, who are naturally and necessarily associated together in simple societies, as families, households, &c..... This it may be observed, comports with every instance given in the Scriptures of covenants of God with men, and of his dispensations accordingly; which, uniformly, have included the whole circle of connections with which they are inseparably united by the bonds of nature and moral obligations, viz. their wives and children, and all belonging to them as members of their families or houses..... Such were the compacts with Adam, Noah and Lot; with the particular families of Israel in Egypt, that they might be saved from the sword of the destroying angel; with the harlot Rahab, and the men

of Gibeon; with Levi, and Aaron, and Phinehas for the priesthood; and with David for the kingdom.... When the nature and design of the church state, as forming a distinct society and government in the world is considered, it will be perceived that had it not been set up in this form, it would, in its operation, have dissolved the social compact. And having learned, that the world was created by Jesus Christ, we may well conclude that the setting up of his church would not break in upon his original plan, and violate the union of society in this domestic state, which is founded in the marriage bond, with respect to which, as has been shewn, man was made at first in the image of God.

The notion entertained by some, that the church institution does not contemplate the whole state and condition of a proper and perfect society, and that its design may be answered by associations merely of a moral and religious nature, is utterly repugnant to the truth.... Societies formed by the voluntary association of individuals, without regard to their natural and social compacts, such as households, &c. may answer purposes for the improvement of literature and the arts and sciences, and for the promotion of agriculture and commerce; and we may, perhaps, add the promotion of religion, virtue and morality; but societies so formed cannot, in the nature of things, answer the great purpose of the call of Abraham, viz. of exhibiting to the world a living pattern of the family and society of God, for they do not shew the features of a household or a commonwealth, no not in miniature, much less those of a *nation*, a *kingdom*, or a *world* put in subjection unto the Lord from heaven.

In order to perfect the state of a community, such as we now contemplate, two things are necessary, viz. a land for a possession, in which

they may dwell as a people *alone*, and a government for the establishment of good *order*, *justice* and *judgment*, and affording them protection, which things are often expressed by two words, *king* and *country*; also, in such a state of society there arises necessarily two great obligations, viz. that of patriotism or attachment to the country, and that of loyalty or fidelity to the government.

Accordingly this community, in the family of Abraham, in conformity to the most perfect view of a society, was constituted a distinct people and kingdom.....It was at first set up, expressly, in relation to a land or country, and a seed, which was Christ, who should *possess the gate of his enemies*, and under all the obligations resulting from such a state. And though Abraham did not immediately enjoy these great interests, yet they were so secured to him, and made his own by the immutable promise of God, that he became obligated to act, in relation to them, in the same manner as if they had been in actual possession. The covenant with Abraham, as he received it, is properly styled the Covenant of Promise; but as it was the promise of God, who *cannot lie*, and as it was the promise of a country, and of a Christ, it was a principle by which he was separated and distinguished from all other people; an institution whereby he and his became of course embodied and formed into a distinct family and nation, and which afforded a ground for the erection of an establishment *for perpetual generations*.

Wherefore, being thus called according to the promise of God, Abraham left his native country, and separated from his people and kindred, those excepted with whom he was connected in the family bond, and inspired by a hearty patriotism, he set his face steadfastly toward the pro-

mised country, and was not *mindful of that from whence he came out*, but sojourned in the land of promise, dwelling in tabernacles, *for he looked for a city which hath foundations, whose builder and maker is God*; and also, conformably to an obligation of allegiance, he, together with Isaac and Jacob, became accustomed to *sware by the name of the Lord*, and to give *his name to altars and to places in the land*, as acknowledging his sovereignty over them, and over the territories which they sought for an everlasting habitation. And to prove fully their affection and fidelity to the government, they established and brought forward a revenue for its support, as *Abraham gave the tenth of the spoils to Melchisedec*; and afterward Jacob, in the most solemn manner, at Bethel, established the revenue of tithes by a standing law.

Respecting Melchisedec, King of Salem, whose name by interpretation is *King of Righteousness*, and his title *King of Peace*, and who was also *Priest of the Most High God*, it is apparent that he was *made like unto the Son of God*, and set up at Salem, the same is Jerusalem, in all this greatness, and clothed with this divine authority, with an express view to the new scene now opening in the call of Abraham, that, in a figure, yea, in something more than a figure, *he might see the glory of his royal grant*; and that not only, in the land before him, he might see the largeness, the pleasant situation, and the excellence of the promised country, but also, in this wonderful person, he might see the name, the nature, the power and blessedness of that government which should complete his felicity in the kingdom of God. For this purpose this great king and most illustrious priest met Abraham *returning from the slaughter of the kings*, and brought forth to him *bread and wine*, and blessed him in the name of

the Most High God, and blessed the Most High God for his victory; and also as an acknowledgment of a relation subsisting between them as between a prince and his subjects, Abraham gave, and Melchisedec *received* of him, tithes of all the spoil.....So clearly, and on such joyful, high and *triumphant* ground, did Abraham see the *day of the Son of Man*.....In these transactions he entered, as it were, into the kingdom of righteousness and peace, and enjoyed, as believers do now, the earnest and foretastes of glory.

— It has already been shewn, that the things promised to the people of God, such as a realm, dominion, &c. are in substance of an eternal nature, and belong essentially to the Divine Being, and are all summed up in the promise, *I will be your God*; so that the promise to Abraham is to be understood as being the promise of God; not only as he is the promiser, but also as himself is the promised good. And the covenant of Abraham may be summed up in the *promise* of God, and a *call* or *command* given to him according to the nature of the *promise*, i. e. he was laid under such obligations as the nature of the things promised, a country, and a kingdom of righteousness, necessarily implies; which view agrees with the present state of the people of God.

We must, however, contemplate the relation of Abraham in the covenant, in a very essential circumstance, different from the present standing of believers; the redemption work being performed, believers now stand in union with Christ simply in relation to the promises; but in a previous state, a standing in union with Christ, as in the Holy Sanctuary, necessarily connected them with the bonds of his service-work; for here the altar of God was erected, and on this ground the whole immense service was required.....This view will lead us to exam-

ine distinctly the nature of the ordinance of circumcision.

By the general ordinances of faith, as they had been instituted and received previous to Abraham, men were taken into covenant with God *through Christ*, but by this of circumcision, men were taken into the covenant of God *with Christ*. Abraham, as has been observed, was taken with Christ into the divine enclosure, the sanctuary and holy tabernacle of God, which was a standing that no man upon the earth ever before had....He, in this covenant, was introduced and brought forward immediately upon the ground of the divine will, even the law of redemption, he and his sons were engaged early in the morning to enter with Christ into the labors of God's vineyard, to bear with him the *burden and heat* of a long and fiery day. For as the divine will contains two distinct parts, that of the *required work*, and that of a *promised reward*; and as the work, as it respects the manifestation, was not as yet performed, of course we look to see Abraham, in such a standing, connected with this high principle in both views, and associated with Christ, not only in the *promised* reward, but also in the *obligation* of the service-work.

These distinct parts of the divine will, with which this standing of Abraham and seed so specially connected, are evidently the grounds of the distinction of the *two covenants*, viz. that of promise and that of works, which are so clearly delineated in the ancient state and regulations of this people. And after all the perplexity which these views of two covenant relations, every where interspersed in the history of the ancient church, have given to many, it may be seen by a slight recurrence to the nature and frame of the Divine Theory, that such distinct

relations do naturally and necessarily arise from an unfolding of the divine principle, such as we are led to contemplate in this matter of the covenant with Abraham; to which views of the subject we shall attend more particularly in the sequel.

This covenant, pursuant to which was circumcision, may be considered as a copartnership of Abraham and seed, as by seed principally intending Christ, set up, and to be kept up for ever, *for the truth of God*, i. e. for the discharge of the eternal engagement to God of the redemption-work, and for the reception of the promised reward. It was an establishment of the nature of a fellowship of Abraham and his seed, as forming one great body and society, in which the whole together became interested, both for debt and for credit, in the immense and infinitely glorious concern of the truth of God in Christ.

I am sensible that these views are widely different from those entertained by many of the nature of this covenant; and I am not unmindful that they who entertain different views will be likely to say that I assert things without proof, and may ask why I do not, as I pass along, prove my propositions? to which I would answer, that we have in view a Theory, the grounds of which have been attended to with carefulness; and that I am now attempting to arrange the leading events of Providence in their proper order, that it may be seen how perfectly they coincide with those distinct exhibitions which we have been led to look for from the nature of our principle; and when the works of God are thus arranged in the view of the Theory, and the different parts are found to be in agreement with the whole system, it is hoped that the agreement and harmony of the Theory with the principle, and of the exhibition with the Theory, will force convic-

tion upon the mind of the justness of the conceptions formed of the various parts, as well as of the truth of the whole. The strongest impressions on the human mind of the certainty and glory of divine things, are those which are made by the discovery of the *proportion, or analogy of faith*.

The covenant made with Abraham being for substance the same with the everlasting covenant made with Christ, it was necessary that he should bear the sign and seal of it in his own person; and as the bond or service-work came first in view, and was the part of the covenant immediately to open in dispensation, it was requisite that the token of it, as now applied, should be particularly significant of this part of the divine will, and such was that of circumcision. Before this transaction Abraham and others saw the sign of the covenant attached to another subject, either respecting the whole creation, and so placed over the world generally, as in the bow in the cloud, or respecting individuals particularly, by a sacrifice from their hands, as in the bleeding lamb; but now the covenant must be brought home to himself, and sealed in his own person.....he himself must bleed.

The token of the redemption-covenant being borne in Abraham's own person, even as it related to the death of Christ, is such undeniable proof of the fact here stated of his standing with Christ in relation to both parts of the divine will, that the ignorance of it which prevailed, anciently, over so many of the Jews, and of late over such multitudes of professed Christians, might be dwelt upon as wonderful, did not instances of the same blindness so frequently occur.

By this most solemn transaction Abraham and his circumcised seed became debtors *to do the whole law*; they were obligated to whatever God

required in that covenant, which is our great first principle; they were laid under the *bond* given for the discharge of the whole work stated in the argument before us, which was a *volume* of infinite magnitude; and they pledged their blood, i. e. their life, or soul, for its perfect performance; in a word, they came fully into the engagement for the performance of the whole work contracted in eternity by the Lord, the Redeemer!-----But Abraham, and other mere men, did not thus engage alone; this they could not understandingly have done with truth; for the work was infinitely above the power of mere men to perform.....no, the covenant was expressly made, and was ever to be maintained jointly with Abraham and his seed in their generations; which seed was understood to comprise principally the Lord Christ, the Great Sponsor and Surety of the Covenant.

In this peculiar standing, Abraham was called the Friend of God; and being the first man that stood in this immediate relation to Christ on sanctuary ground, and standing there as a parent in authority at the head of the whole society so formed, he is the *father of all them that believe*; and as the covenant, with all its interests, pertained to him and his seed, and by him is handed down to the latest generation, all the families of the earth, who are blessed thereby, are blessed in him, and doing his works will call him their father.....Also on account of this standing in the sanctuary, a people having this relation to Abraham, are observed to bear those names of peculiarity which distinguish this sacred enclosure; they are called *Elect, Anointed, Holiness, or the People of His Holiness, First Born, &c.*.....And because Abraham and his seed were thus introduced into this first mansion of the House of God, and were even employed in the most arduous

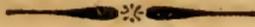
and solemn work of its consecration, in the distribution of the family, the Jew has been, and ever will be, placed *first*; and all besides, who shall enjoy the privileges and blessings of this great house, according to the explicit covenant of God with Abraham and his seed, must receive all through them, and be their *debtors*; and they must feel themselves under everlasting obligation to honor them in the glorious family, as being their fathers and elder brethren.... Hence the Scriptures abound with such expressions as *Abraham's bosom, birth-right, children of the kingdom, salvation is of the Jews, &c.*.... The words of Christ to the woman of Canaan related evidently to the same truth.... *It is not meet to take the children's bread, and to cast it to dogs.*.... And she said, *Truth, Lord, yet the dogs eat of the crumbs which fall from their master's table.*.... And also, to this holy and rich establishment the Apostle refers, Rom. xi. under the name of the Good Olive Tree.

The whole divine exhibition, as has been observed, being framed upon one unbroken plan, the opening of a new scene does not close the foregoing; but the work is still progressing from glory to glory. Thus, this new economy did not exclude the primitive ordinances of grace, they were still continued; and as they were founded upon the law of redemption, and were all calculated to exhibit the truth of Christ, their use and importance in this state was felt more sensibly than ever. Circumcision operated upon minds enlightened into the meaning of it, as the most powerful motive to embrace every ray of the light of Christ; for thereby the subjects were laid under the ministration of death, and were made to feel its sentence and pressing exactions in their own persons; from the terror and pain of which, the hope of Christ could afford them

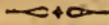
the only relief. This idea of the union of the primitive ordinances, with the legal services of this dispensation, agrees with the import of the great characteristic name, ARCHANGEL; by which, as in the division of the Theory, this part of the divine exhibition is particularly distinguished. So that, in this mediate state of the church, the services which respected the law, and the ordinances which respected the promises, were brought forward together in close connection; and thus Abraham had the means before him, whereby he might order his family, *command his children and his household after him*, according to the perfect will of God; and so *become a great and mighty nation*; and, in the voluntary sense, be the *Father of the Faithful*.

Being thus brought into the enclosure of the sanctuary, which, as in every view given us of the tabernacles of the Most High, is the place of the residence of the holy angels. From this time, men are seen of angels and angels of men. An intercourse takes place between them, familiarly, as being members of the same family, opening a deep fold of the *manifold wisdom of God*; for, by the ordinance of circumcision, the work of the manifestation of *God in the flesh* was commenced; and therefore a point was formed for the grand coalition, and for the commencement of the glorious work of gathering *together in one all things in Christ, both which are in heaven, and which are on earth*: which depth of the infinite wisdom and love of God is now so fully displayed unto the *principalities and powers in heavenly places*, by the Gentiles being made *fellow heirs, and of the same body, and partakers of his promise in Christ*; all which adorable work, will be finished by the restoration of the Jews, at the sound of the great trumpet; and *the last shall be first, and the first shall be last*; for as the

Gentiles, who were afar off, were among the first who came into the church under the name of Christ the Son; *and the disciples were called Christians first in Antioch*; so, with the recovery of the Jews at the sound of the seventh trumpet, the future kingdom of glory will be commenced, and *the mystery of God shall be finished: which things the angels desire to look into.*



## SECTION II.....*The right of Church-membership.*



THE church of God being formed according to the nature of a proper and perfect society, whatever things give right to a standing, or exclude from it, in a well regulated community, will operate in the same manner in this body. Persons become members of distinct communities, and subjects of particular governments, in three several ways, viz. by birth, by standing statutes, and by particular conventions; and they may loose their right of membership, either by expatriating themselves, or, when for acts of violence, treason and rebellion, they may justly be excluded. A relation to a society or government, imposes necessarily an obligation of allegiance; and it is ever understood, that all, in such a relation, *stand by faith* or fidelity; and that if any one proves faithless, treacherous, and breaks his allegiance, he is liable, in just judgment to be cut off.

Agreeably to this view, instances frequently occur, of persons being brought into this society in these several ways. A right of membership by birth is always unquestionable; and by a stand-

ing law of the community, all who, in the providence of God, are brought in, and become domesticated, are to be treated as members and subjects; such were the servants in Abraham's family. And also, all who are *Christ's* who are acknowledged by the *Sovereign* to be *his*, are to be admitted to a free participation of the glorious priviledges and interests of his house and kingdom.----Such are the Gentiles who are brought in by the call of the gospel, and are acknowledged by the great Head of the Church in his shedding forth upon them the gift and grace of his Holy Spirit; which mercy may be traced up to the article inserted in the original compact, that in Abraham and his *seed* all the families of the earth should be blessed. Rahab was brought in by a particular act of convention; so were the Gibeonites; the daughter of Shuah, and Tamar, women of Canaan; Ruth, the Moabitess, and others, came in by marriage; which, when ratified by the authority of a country, is of the nature of a solemn convention. Uriah, Ittai, and the Gittites, who were chiefly native Philistians, were admitted by their enlisting as soldiers, to serve the king and country in the army; and, of all circumstances in which societies are naturally and meetly formed, ample and correspondent views are given in the history of this people.

Also, in like circumstances, which ever forfeit a right of membership in all communities, we have numerous instances of rejection from this: Esau sold his birthright, and confirmed the profane deed by an oath, and so expatriated himself; wherefore, when he sought the blessing, he was rejected: the unbelieving Jews, in the wilderness, did as much, when they *despised* the land of promise; and, *in their hearts, turned back again into Egypt*; yea, they did more, when by murmuring against the government, making se-

dition and raising rebellion in the camp, they *provoked* the Lord; wherefore he *swore in his wrath, that they should not enter into his rest.*—We have an express statute respecting a *rebellious* son: Zimri, the son of Salu, was slain for being drawn into an intrigue with an enemy; the son of the Israelitish woman, who, together with breaking the peace, blasphemed the highest authority and cursed, was stoned to death; and Achan, for taking of the *accursed thing*, which was an act of the most daring disobedience, suffered in the same manner; Absalom, Adonijah, and Joab, fell by attempting to revolutionize the government; Ahithophel and Judas, having committed high treason, and knowing their case was desperate, were their own executioners; Ananias and Saphira perished for the crimes of fraud, sacrilege and perjury; and finally, for betraying their king, delivering him to the Gentiles, and causing him to be crucified, the Jews, as a body, were cut off from their standing in this society---were driven from their country, and dispersed as bondmen or fugitives among all nations.

In the same circumstances men are to be rejected from the church in its gospel state; and by how much they now enjoy greater light and privileges than those in a former state, by so much will the severity of their punishment be increased. Wherefore we are exhorted to look *“diligently, lest any man fail of the grace of God; lest any root of bitterness springing up trouble us, and thereby many be defiled; lest there be any fornicator, or profane person as Esau, who for one morsel of meat sold his birth-right.”* Heb. xii. 15, 16. We are also reminded of the fearful case of those who fell in the wilderness, and in the view of it, are warned of danger to ourselves. *Let us therefore fear---To*

day if ye will hear his voice, harden not your hearts. "Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief." Heb. ii. 1--11. And again, "Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolators, as were some of them; as it is written, the people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for examples; and they are written for our admonition, upon whom the ends of the world are come.—Wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. x. 6--12. And as the Jews, by taking part with the *Roman empire* against their own prince, saying, *we have no king but Cesar*, were mostly cut off, and made to drink of the cup of indignation prepared for that proud city which oppressed them. So it appears, the great body of the Gentile church, by taking part with the last Antichrist in the war against the witnesses, in like manner will be rejected, and utterly perish in the error and overthrow of that *wicked one*; of which danger we are warned, Rom. xi. 21. "For if God spared not the natural branches, take heed lest he also spare not thee."

In this, as in all communities, men may have a standing, and possess an interest in common with all its members, who, at the same time, have no true love to their country, or fidelity to their government..... Esau never had faith, yet he had a

birth-right of inestimable value, which foolishly and sinfully he bartered away. If Esau had not possessed an interest in the blessing of the covenant, he could not have sold it, and Jacob could not have supplanted him and enriched himself by the purchase.....It may be objected, that this matter between Esau and Jacob respected merely the right of ascendancy which naturally belongs to an elder brother; but this cannot be admitted, for such a natural right cannot be sold or bought; Jacob never refused that natural honor to Esau, but afterwards called him his *Lord*, and he and his household bowed before him.....It is apparent that this birth-right intended nothing less than that peculiar glory of the covenant-relation, in which this people, as being one with Christ, bare his name, and were owned of God for his *Son* and *first born*; as when he claimed them of Pharaoh, saying, *Israel is my son, even my first born.*

The blessings of Jacob *prevailed above the blessings of his progenitors*, insomuch that he left them to twelve families, extended *unto the utmost bound of the everlasting hills*.....Thus the blessings of the covenant have prevailed through Christ Jesus; but, according to the divine will, as all the fullness of the Godhead was at first concentrated in Christ, Abraham gave all to *one*, and made Isaac alone his heir; and as Isaac was the type of Christ, more especially in the view of the mediate state, or the state in which the covenant was *confirmed*; in the same manner the great blessing was to be handed down by him, which circumstance occasioned the solicitude of Jacob to obtain the birth-right, and with that the rich treasure.....The nature and importance of this transaction, as affecting the covenant interest, may be seen in the event of Providence; for whilst Jacob settled with his father in the land, which was

the pledge of the promise, Esau went out and settled in another country.

Many instances are recorded similar to this of Esau.....The men who fell in the wilderness had once a relation to the covenant-blessings, and, as members of this body, were *heirs* of the promises; but they had no proper regard for these objects; and for their infidelity to the cause and interest which distinguished them as a people, they were *disinherited*.....And in such a relation were the Jews, who rejected and crucified Christ. *He came into his own, and his own received him not.*

But, though faith or fidelity be not necessary to constitute membership in this, more than in other communities, yet it is always an indispensable duty in such a relation, and absolutely necessary, in order to preserve a standing.....*thou standest by faith*, Rom. xi. 20; and if some, who were natural branches of this society, were broken off *because of unbelief*, it is sufficiently plain that faith will be no less requisite to the standing of one who, by an act of sovereign mercy, is grafted into the same root, to partake of its rich blessings; and that he should regard the solemn warning.....*Be not high-minded, but fear.*

Members of a community, who are unfriendly to its constitution, and opposed to its counsel, are not only deemed unworthy of a share in its privileges, but are feared as its most dangerous enemies; hence, every wise precaution should be taken against the admission of sinister and faithless characters, especially in times of peril and war; and communities, in their prudence, have usually required of those whom they receive from abroad, certain explicit professions of faith and friendship, together with the oath of allegiance. The church of God has ever been in circumstances which have required the great-

est wisdom and vigilance to guard against enemies both without and within; hence, solemn professions and the oath of God have been used among this people in all generations.....Moses led them in a body to *avouch the Lord to be their God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken to his voice*, Deut. xxvi. 17. And we have repeated instances of their renewing their obligation and vows in the same solemn manner.....

The faith of Rahab was proved *when she had received the spies with peace*. Ruth made a profession, which shewed, *that she was stedfastly minded to go with the Lord's people, when she said to Naomi, "Intreat me not to leave thee, or to return from following after thee: for whether thou goest, I will go: and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God. Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me."*

Swearing by the name of the Lord, or to his name, was expressly required of this people..... "Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name," Deut. vi. 13.....And Jeremiah, pointing out the manner in which foreigners should be admitted into the church, notices this solemnity, both as an ancient practice, and a standing rule....."If they will diligently *learn the ways of my people, to swear by my name, The LORD liveth; (as they taught my people to swear by Baal)* then shall they be built in the midst of my people." Chap. xii. 16.....Also, in the prophecies respecting the restoration of Israel, in the last days, they are represented as then coming forward with an explicit profession, together with every formality which would render their obligations the most

binding and perpetual.....“ One shall say, *I am the Lord's*; and another shall call himself by the name of Jacob; and another shall *subscribe with his hand unto the Lord*, and surname himself by the name of Israel,” Isai. xliv. 6.....But whilst the greatest care and watchfulness is to be exercised to prevent the entrance of false men, all who *learn the ways of God's people*, and may charitably be viewed as making the profession of Christ, and taking his vows of faith and allegiance upon them, understandingly *and sincerely*, are freely to be admitted.....All who declared their faith in and full submission to the kingdom of heaven, by a confession of the great truth, that *Jesus is the Christ*, were readily admitted, by the Lord himself, and by his Apostles.

Two questions, relative to the Children of Believers, have been of late subjects of much enquiry.....the one is, Are they to be baptized?.....and the other, Are they Members of the Church, intitled to its privileges, and subject to its government, according to their capacities, the same as their parents?

The latter question is viewed to be the more important one; not only as the things signified and sealed, give to the signs and seals their estimation; but also as it is conceived that the dispute concerning the application of the signs, &c. has arisen, in a great degree, from darkness respecting the real standing of those subjects.

The importance of this question requires that it should have the place of a distinct section.

SECTION III.....*The more important Question concerning Infants.*



IN taking a view of the question respecting the true standing of the children of believers in the covenant of promise, we are not led so directly to controvert the opinions maintained by the Anabaptists, against their right to be baptised, as those of certain late authors, who contend for the baptism of infants; but, at the same time, deny that they are included in the covenant relation, and belong to the body of the church.

Among those who have taken the negative side of this question, and disclaim the title of infant children of believers to the privileges and blessings of the covenant, none have been more explicit than the author\* of *two discourses on the perpetuity and provision of God's gracious covenant with Abraham and his seed*, preached at the Tabernacle in Salem, and published at the request of that church. And in order to bring the subject into clear view, and to examine the grounds of this new controversy in our churches, I shall take the liberty to remark upon these *discourses*. And I shall do this with more freedom, as it is apprehended that their author has taken a ground not merely prejudicial to a most tender interest of the church, but which is utterly subversive of the hope of God's people, both Jew and Gentile.

Our remarks will be brief, and confined chiefly to the view given in the *discourses* of the covenant of promise, and representation of the standing of our children previously to their be-

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lieving and taking upon them the vows of the covenant.

The author of the discourses before us, has framed a doctrine with perfect safety; it does not seem to bear upon any point of the subject controverted, which he makes a shew of defending.

*Doctrine.....*“ In God’s covenant of promise  
“ with Abraham, provision was made for the  
“ continuance of the church formed by it, and  
“ thus for the transmission of the privileges and  
“ blessings contained in it, from generation to  
“ generation, down to the close of time.”

This position appears very luminous; but who has disputed it? The question between us and the Baptists is this, who are the church formed by the covenant of promise with Abraham? The ground taken above, may be considered by all parties strictly neutral; it gives neither offence nor aid to any. In defining his doctrine, however, our author has not been so happy; but has conceded to the Baptists the point, which has been considered, by the ablest writers on both sides, to be the main hinge on which the controversy turns.

The Baptists hold, that the church formed by the covenant of promise, is composed of believers, and only of such. They do not deny that this covenant was established with Abraham; nor that the elect, by the sovereignty of God, for many ages, were chiefly comprized in Abraham’s natural descent; nor that the privileges and blessings of the covenant were secured to the church, formed by it, for ever. It is sufficient for their purpose to maintain what our author has yielded to them, viz. that none but believers, or those who have true religion, have a standing in that covenant in which the Lord is *our* God.

On the other hand, the defenders of the right of the application of the covenant seal to our children have held, that the natural seed of Abraham and all believers, one as much as another, have that radical standing in the church, formed by the covenant of promise, that the Lord is their God, in the covenant sense, unless they have voluntarily renounced, and *gone out* from the society of the faithful; or have been rejected and *cut off* from it, by a righteous judicial act.

Our author, agreeably to all the Baptists, defines the term *Abraham's seed*, to mean *Christ in person*, and *all true believers* as included in him. But the defenders of infant baptism have defined the term to mean Christ, as being *the Head of the Body.....the Church, of whom the whole family is named*; which family includes our infant children, though they be not capable of believing; or though they should grow up to be profane unbelievers like Esau, and at last should be rejected and cast away.

A few passages from the *discourses* before us, relative to the particulars on which we chiefly remark, may here be noted.

“ *To Abraham and his seed were the promises made*; not indeed *to seeds as of many*, or as if different sorts were intended, some believers and some unbelievers; but *to seed*, as intending but *one* sort or description, namely, *Christ in person*, and all true believers as included in him.

“ **TO ABRAHAM AND SEED, COMPREHENDING MESSIAH, and all true believers as included in him, were made the promises, which comprise all the blessings ever to be conferred upon the church and people of God.**.....“ *God's promise then, or proposal to Abraham, was to be a God not only to him, but also to his seed af-*

“ter him. The same was his promise or pro-  
 “posal to Isaac, the same to Jacob, and so down  
 “from generation to generation.”.....“As there-  
 “fore God promised, or proposed to Abraham  
 “to be not only his God, but also the God of  
 “his seed; so he now promises, or proposes, to  
 “every believing parent to be, not only a God  
 “to him, but also to his seed after him. And  
 “the same promise, or proposal, to believing  
 “parents, is to continue down from generation  
 “to generation, to the latest periods.”.....“It  
 “was on the ground of Abraham’s faith and  
 “uprighteousness, that God promised to be a God  
 “to him; and it was on the same general ground,  
 “that he promised to be a God to his seed.....  
 “*Walk before me*, said God to Abraham, *and be*  
 “*thou perfect; and I will make my covenant be-*  
 “*tween me and thee.*”.....“To become entitled  
 “then, to the blessings of the covenant, Abra-  
 “ham must walk before God, and be perfect;  
 “must have true faith, and be sincerely obedi-  
 “ent. This was necessary as it respected him-  
 “self personally, and equally necessary as it  
 “respected his children.....From the view which  
 “we have taken of the covenant made with  
 “Abraham it appears, that this covenant is ne-  
 “ver *established* with any but true believers, or  
 “the subjects of true religion. God’s promise  
 “to those with whom it is established, is to be  
 “a God to them, and their seed after them. But  
 “God is not, in the covenant sense, a God to  
 “any but true believers, or the subjects of true  
 “religion.”.....“God’s covenant promise, or  
 “proposal, my brethren, is to be a God to you  
 “and to your seed after you.”.....“Though bap-  
 “tised persons, previously to their taking perso-  
 “nally the vows of the covenant upon them,  
 “are neither entitled to the privileges, nor sub-  
 “ject to the discipline, of the church, as mem-

“ bers in complete standing ; yet, as *the children of the covenant*, their relation to the church is “ sacred, and the correspondent duty is great.”

These passages may be sufficient to shew our author’s view of the nature of the covenant with Abraham, and the standing of our baptised children previously to their believing, &c.

Upon the view before us, we remark, *first*, It does not agree with the cases given us in the scriptures of those in the covenant relation, who fall through unbelief.

Esau sold his birth-right ; which birth-right has been understood to comprize the privileges and blessings of the covenant with Abraham. It was something, the consideration of which afterwards caused him to weep *with an exceeding bitter cry*. We know that he lost an inheritance in the land of Canaan ; he settled in Mount Seir ; and, “ as “ the land of Canaan was a pledge and earnest of “ that better country, which is an heavenly, and “ all the blessings promised in the covenant,” he undoubtedly sustained a loss by selling his birth-right, that was a sufficient reason for his exceeding bitter mourning.

A birth-right is a title. By this phrase, we conceive an idea of the most substantial right and title. But according to the representation before us, Esau had no title to the privileges and blessings of the covenant, therefore he could sell none ; for we cannot sell what is not our’s. He could only be entitled to the blessing by faith, which, as to him, did not exist. Birth did not give the right. Birth-right then, in Esau’s case, is an improper word. As the matter stood with him, it was only a proposal that he was entitled to, and all he could do was to sell a proposal.

Again.....Concerning the men who fell in the wilderness, the Lord said, I will *disinherit them*. Num. xiv. 12. To be disinherited, they must

have been heirs, and as such entitled to the inheritance. But according to the view before us, this could not be; for they were all unbelievers, and therefore not heirs, not entitled, and never in a condition to be disinherited.

If "it be only true believers, such as are in Christ by faith, who are Abraham's seed, and heirs according to the promise," how came some of the natural branches of the good olive tree to be cut off? As they were destitute of faith, according to our author, they never were in the covenant, nor in the church formed by it. What propriety is there in saying, they were *cut off* from a participation of the root and fatness of the olive tree, if they were never entitled to its privileges and blessings? It affords but poor relief in this difficulty, for our author to say, that "though the covenant is never, on God's part, established with any but true believers, yet all who have taken the vows upon them, ought to feel themselves sacredly bound to fulfil their engagements;" for if the covenant be not established on God's part, an unwarranted transaction on our part, will effect nothing; it cannot make us branches of the good olive. And again, why does the Apostle exhort us to fear? He says, thou, the Gentile, art *grafted in*, and *partakest of the root and fatness of the olive tree*; still take heed, lest God, who spared not the natural branches, also spare not thee. But according to our author's view of the nature of the covenant, there can be no danger, provided it be a fact, that one is grafted in to partake of the fatness of this good olive tree.

Further, our Lord says, Matt. viii. 12. *Children of the kingdom shall be cast out*. But how can this be! for, according to our author, on the one hand, such as are *children of faith* in the covenant, will not be *cast out* of the kingdom of

heaven; and, on the other hand, none but such *are children of the kingdom*; none but such are in the kingdom of heaven.

We might multiply illustrations of the truth of our present remark, but the cases before us may be sufficient to shew, that our author's view of the covenant does not, in this respect, agree with the scriptures.

*Secondly:* We remark, that our author's representation of the covenant, &c. does not accord with numberless instances in which the great promise of the covenant, viz. *I will be your God*, by the spirit of inspiration, has been appropriated.

As the covenant was established in these adorable words, which express fully all that is comprized in the truth of God, they are retained in all parts of the scriptures, and occur much oftener than any other form of words. In the whole book of Deuteronomy, *my God, thy God, his God, our God, your God, their God*, or words to the same effect, occur almost as often as every other verse. And there is no single case, whether of old or young, of the people as a body or the individual, believer or unbeliever, throughout the whole nation of Israel, to which they are not found in application. Moses rehearsing, Deut. first chapter, his address to the wicked men who sinned at Cadish-barnea, and perished in the wilderness, gives the following words: "Then I said unto you, dread not, neither be afraid of them. *The Lord your God*, which goeth before you, he shall fight for you, according to all he did for you in Egypt before your eyes: And in the wilderness, where thou hast seen how that *the Lord thy God* bare thee as a man doth bare his son, in all the way that ye went, until ye came into this place."

When he addressed the whole assembly, it was in this stile, "Hear, O Israel, the Lord, *our God*, is one Lord!" and when he addressed the individual, it was the same. "When the *Lord thy God* has cut off the nations, &c. take heed to *thyself*." It were impossible to be more particular than Moses was in applying this great truth, that *the Lord was their God*, to every individual of that covenant people. Observe Deut. xxixth chapter, "Ye stand this day all of you before *the Lord your God*; your captains, your elders, and your officers, with all the men of Israel: your little ones, your wives, and thy stranger that is in thy camp, from the hewer of thy wood, unto the drawer of thy water."

When he would set the blessings before the people, this was the language: "If thou shalt hearken diligently unto the voice of *the Lord thy God*, to observe and to do all his commandments, that *the Lord thy God* will set thee on high above all nations of the earth; And all these *blessings* shall come upon thee, and overtake thee, if thou shalt hearken unto the voice of *the Lord thy God*." xxviii. 1, 2. And when he would set before them the curses, it was the same. "But it shall come to pass, if thou wilt not hearken unto the voice of *the Lord thy God*, to observe to do all his commandments and his statutes; that all these curses shall come upon thee and overtake thee." Ver. 15. Whether as *Barnabas*, he addressed their hopes, or like *Boanerges*, he addressed their fears, still this *glorious and fearful name, the Lord thy God*, was sounded in their ears.

To give encouragement, Moses would say..... "*The Lord thy God*, he it is that goeth before thee:" To give warning, he would say, "For *the Lord thy God* is a jealous God among you,

“lest the anger of the Lord thy God be kindled  
 “against thee, and destroy thee from off the face  
 “of the earth,” Deut. vi. 15.....To open the treas-  
 “ures of Divine Grace, this was his manner.....  
 “Know therefore, that *the Lord thy God*, he is  
 “God, the faithful God, which keepeth covenant  
 “and mercy with them that love him, and keep  
 “his commandments, to a thousand generations,”  
 Chap. vii. 9.....And to thunder the terrors of the  
 Lord, he could use no words like these, “That  
 “thou mayest fear this glorious and fearful name,  
 “THE LORD THY GOD,” Chap. xxviii. 58.....It may  
 be observed, that the Apostle to the Hebrews a-  
 dopts the same manner.....Referring to Deut. iv.  
 24. he says, “*Our God* is a consuming fire,”  
 Heb. xii. 29. But our author, in opposition to all  
 this can assert, that God is not, in this “covenant-  
 “sense, a God to any but true believers, or the  
 “subjects of true religion.”

Moses evidently considered this covenant-re-  
 lation of God to that people to be the foundation  
 of his ministry, and the whole divine dispensation  
 to them. Even in giving the law this was the pre-  
 face and reason, “I am the *Lord thy God*, which  
 “have brought thee out of the land of Egypt....  
 “out of the house of bondage.”....And it may be  
 proper to observe how this great covenant-truth,  
 in that dispensation, is woven into the precepts  
 of the moral law.

1st. “I am *the Lord thy God*; thou shalt have  
 “no other gods before me.”

2d. “Thou shalt not make unto thee any gra-  
 ven image, for I, *the Lord thy God*, am a jealous  
 “God.”

3d. “Thou shalt not take the name of *the Lord*  
 “*thy God* in vain; for the Lord will not hold him  
 “guiltless that taketh his name in vain.”

4th. “Keep the Sabbath-day to sanctify it, as  
 “*the Lord thy God* hath commanded thee: the

“ seventh day is the Sabbath of *the Lord thy God*;  
 “ in it thou shalt not do any work: Remember  
 “ that thou wast a servant in the land of Egypt;  
 “ and that *the Lord thy God* brought thee out  
 “ hence, through a mighty hand, and by a stretch-  
 “ ed out arm; therefore *the Lord thy God* com-  
 “ manded thee to keep the Sabbath-day.”

5th. “ Honor thy father and thy mother, as  
 “ *the Lord thy God* hath commanded thee; that  
 “ thy days may be prolonged, and that it may  
 “ go well with thee in the land which *the Lord*  
 “ *thy God* giveth thee,” Deut. v.....I have quoted  
 these passages from Deuteronomy, because it is  
 understood that this book is more in the stile of  
 the gospel, and respects the Covenant of Promise  
 more clearly than any of the writings of Moses.

That these words, *the Lord thy God*, are used  
 here, in the Decalogue, *in the covenant sense*, is  
 most certain; not only from the stile itself, and  
 from the references to the Land of Promise, but  
 also from the observation of the Apostle upon the  
 fifth commandment, Ephes. vi. 2. that it is a com-  
 mandment with the promise.....As then, accord-  
 ing to our author, God is not, in the covenant-  
 sense, a God to any but true believers, or the  
 subjects of true religion, it follows, that the com-  
 mandments were given only to true believers, or  
 the subjects of true religion.

Moses considered this covenant-truth, *I am the*  
*Lord your God*, as the grand principle and vital  
 spring by which every desired effect, under his  
 ministry, should be produced; and he used it as  
 the sword of the spirit, to strike every stroke.....  
 Our author constructs his work upon an opposite  
 principle; for instance, Moses says, Deut. x.....  
 “ And now, Israel, what doth *the Lord thy God*  
 “ require of thee but to fear *the Lord thy God*;  
 “ to walk in all his ways, and to love him; and  
 “ to serve *the Lord thy God* with all thy heart,

“ and with all thy soul ; to keep the command-  
 “ ments of the Lord, and his statutes, which I com-  
 “ mand thee this day for thy good ! Behold, the  
 “ heaven, and the heaven of heavens is the *Lord’s*  
 “ *thy God* ; the earth also, with all that therein  
 “ is : Only the Lord had a delight in thy fathers,  
 “ to love them ; and he *chose their seed after them*  
 “ .....*even you above all people*, as it is at this day.  
 “ *Circumcise, therefore, the foreskin of your heart,*  
 “ *and be no more stiff-necked.*” ..... Again, Chap. xxiii.  
 “ *For the Lord thy God walketh in the midst of*  
 “ *thy camp, to deliver thee, and to give up thine*  
 “ *enemies before thee ; therefore shall thy camp*  
 “ *be holy.*”

Our author writes, “ Hence that he may be a  
 “ *God to the house of Israel* ; or to the Church and  
 “ *her seed*..... He says, I will put my laws in their  
 “ minds, and write them in their hearts..... This  
 “ obviously imports all which is understood by  
 “ the regeneration or renewal of the heart by the  
 “ Spirit, in righteousness and true holiness ; and  
 “ therefore clearly imports, that the covenant is  
 “ *established only with true believers, or the sub-*  
 “ *jects of true religion.*” Moses takes this ground  
 “ .....*The Lord is your God, and walks with you ;*  
 “ *therefore circumcise your hearts, and walk with*  
 “ *him*..... *The Lord your God, in the midst of you, is*  
 “ *holy, be ye therefore holy*..... Our author takes  
 the opposite ground..... *You must circumcise your*  
*hearts, and walk with God, that the Lord may be*  
*your God, and walk with you*..... You must be ho-  
 ly, that the Lord God, who is holy, may come a-  
 mong you, and be your God !..... Our author con-  
 structs his work for the wheel to carry the stream.

As the great declaration of the covenant, which  
 we are now considering, is emphatically the truth  
 of God, it is of all things the most important to  
 be understood, and we observe, that to make this  
 truth known has been the great end of all the won-

derful works which God has wrought in the midst of his people. The Lord said to Israel, Deut. xxix. 5, 6. "I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot....Ye have not eaten bread, neither have ye drunk wine or strong drink: *that ye might know that I am the Lord your God.*" But, notwithstanding all that God had said and done to shew the truth of this his glorious covenant-name, Moses, just before his death, lamented over that people, that they had not *an heart to perceive, and eyes to see, and ears to hear, unto that day.*

Alas! it is still the lamentation, and it is not the Baptists only, who among us have not *an heart to perceive, and eyes to see, and ears to hear, unto this day,* the all important truth, that Jehovah, in the covenant-sense, is our God, and the God of our children....And it appears from the prophecies, that this dispute, some way or other, will be kept up in the church against the truth of God's covenant-promise to Abraham and his seed, till after the battle of that great day of God Almighty, when the great controversy will be decided and settled for ever...."*So the house of Israel shall know that I am the Lord their God, from that day and forward,*" Ezek. xxxix. 22.

The foregoing may be sufficient to illustrate the truth of our second remark, viz. That our author's representation of the covenant, does not accord with the numberless instances in which the great promise of the covenant has been, by the spirit of inspiration, *appropriated.*

*Thirdly.* We remark that our author's view of the covenant of promise, is for substance that of the covenant of works

It is an essential distinction between the two covenants, that the righteousness of the one is an interest of which a man, *by the mere gift and*

*grace of God, at once becomes possessed; but the other is an interest, which by something bounden on him to do, he has before him to acquire.*

The righteousness which is of the law is thus described: *The man which doeth those things shall live by them.* But the language of the promise is this, *say not in thy heart, Who shall ascend into heaven? (i. e. to bring Christ down from above) Or who shall descend into the deep? (i. e. to bring Christ again from the dead?) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart.*

Our author says, “It was on the ground of  
“Abraham’s faith and uprightness, that God  
“promised to be a God to him; and it was on  
“the same ground, that he promised to be a God  
“to his seed. *Walk before me,* said God to A-  
“braham, *and be thou perfect; and I will make my*  
“*covenant between me and thee.* To become inti-  
“tled, then, to the blessings of the covenant, A-  
“braham *must walk before God and be perfect;*  
“must have true faith and be sincerely obedi-  
“ent.” The ground laid down here, as the con-  
dition of Abraham and his children becoming  
entitled to the blessings of the covenant, is ex-  
pressly that of the covenant of works; it com-  
prises every iota of the deeds of the law; it is a  
ground on which no flesh living can be justified.  
Alas, Abraham, heir of promise, *In the sweat of*  
*thy face shalt thou eat bread!*

We will suppose that Abraham comes up to  
this rule, without a failure, still as it respected  
his whole life, he does not become intitled to  
the blessing till the condition is fulfilled, and his  
life of perfect obedience is finished; the inheri-  
tance, therefore could not be his; neither he, nor  
any one of his children could ever become inti-  
tled to it at any period short of the close of his  
probation. Besides, as this was the condition, a

failure at the last moment might balk all his hopes and labours. "Alas! believer! child of Abraham! how greatly hast thou been deceived "in respect to the inheritance!" whilst thou hast supposed thyself an "heir according to the promise!"

Again, upon the supposition that Abraham was not intitled to the blessing, but upon such a condition, it could not be reckoned to him of grace, but of debt, for then it became his *due* by bargain; nor could he be the subject of the blessedness of *the man to whom the Lord will not impute sin*; for he who has *walked before God*, according to this rule, is not that *ungodly man, without works*, upon whom this blessedness comes, as it is written, Rom. iv. "Now to him that *worketh is the reward, not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, Blessed is the man to whom the Lord will not impute sin.*"

Further, according to our author, Abraham could not surely have been intitled to this blessedness till sometime after he was circumcised; for it was at that time the *proposal and condition* was made to him, upon the ground of his compliance with which, he is supposed to have become intitled to so great a good; but, if this were a fact, it would overthrow directly a grand argument of the Apostle upon his doctrine of grace, as may be seen, Rom. iv. 9, 10. *Cometh this blessedness upon the circumcision only, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness. How was it reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.*

Many years before he was circumcised the Lord appeared unto Abraham in a vision, saying, "Fear not Abraham, I am thy shield, *and thy exceeding great reward.*" According to this declaration the *reward* was then his; he was then *intitled* to it. But according to our author, long after this God appeared to Abraham, and made a *proposal*, that he should become intitled to it, upon *condition*, &c. This is solemnly trifling with the Divine Character.....Should a rich man, as a free gift, bestow an house and farm upon some poor man, who should immediately set out, amidst a thousand difficulties, on a long and perilous journey, in order to take possession of the premises; but when far on his way, the rich man should meet him, and make him a proposal, that upon some condition, yet to be performed.....I need not say, one that he could not flatter himself ever to fulfil; he should, upon that *ground*, become intitled to the said estate.....How mean and degraded would appear the character of such a shuffler? And can we, without indignation, hear it represented, that the God of Abraham treated him in such a manner!

But Abraham never came up to this rule which our author makes the condition of his exceeding great *reward*. No man but the man Christ Jesus has ever answered to this rule, *Walk before me, and be thou perfect*. Not only as to the whole, but in every part of our walk, *all have sinned and come short of the glory of God*; how is Abraham then to succeed as to *the promise*, or rather *proposal*? Will our author say, that God made *allowances* for him? This language we know, a few years since, was in very common use in some parts of our country, but of late it has become rather obsolete.....It seems requisite that those who take this ground should invent some new way to creep out of this dilemma, that Abraham

either fulfilled the *condition* perfectly, or that he was never entitled to the *reward*.

The above may be sufficient to shew that our author, in relation to the covenant of promise, takes the exact position of the covenant of works, and that Abraham and all his children are viewed to be on a ground upon which no flesh can be justified.....The Baptists stumbling upon the covenant with Abraham, have styled it a *do and live covenant*; yet they have acknowledged that it contained some *mixture* of the covenant of promise. But our author has represented it as a *do and live covenant* without a spice of mixture.

*Fourthly.* We remark, that according to our author the covenant is not established by the word and promise of God, but by the righteousness, or *the faith and uprightness* of the creature.

What has been considered as a promise, or a *covenant transaction*, in which there was bestowed a gift, under the solemn pledge of eternal truth, our author considers as being no more than a *proposal*. But making a proposal is not making a promise, nor is it making a covenant, nor is it bestowing a gift; and when we get so far we may well conclude with our author, that the ground on which a man becomes intitled to the blessings of the covenant lies in himself. To use his own words, for he has expressed the idea very fitly, “ It was on *the ground* of Abraham’s “ faith and uprightness that God promised to be “ a God to him, and it was on the same general “ *ground* that he promised to be a God to his “ seed.”.....This, most assuredly is far out-doing Arminius and all his followers, in placing stress upon the creature.

In this transaction, in which God purposed his highest revenue of glory, *man* is here held up as performing a *principal* part.....The promise itself rests on the *ground* of his faith and uprightness.

It is by his act that the covenant is established ; by his own act that he becomes intitled to the blessing ; and we may add, by the act of man God becomes intitled to the name, *The God of Abraham, of Isaac, and of Israel!* God is allowed the honor of starting the *proposal*, but man has the glory of tying the knot! It is not the act of God, but the act of the creature, the act of *man*, and of *the will of man*, which gives existence to the covenant-relation! Why will not this doctrine please men? What is there unfashionable in this? Can this be obnoxious to the pride of the creature?

To encourage our hope in the covenant, the Apostle would often say, that *God abideth faithful*; but according to our author, this does not reach the case; for as it is on the ground of our “faith and uprightness that he promised to be a “God” to us, he should say rather, that *we abide faithful*.

If the accomplishment of the promise rested on the ground of the *faith and uprightness* of a fallible being; if it rested in some possible way, in any part, on the virtue of the creature, how came Abraham to overlook so important a circumstance, and not to include either himself or Sarah in the hopeful consideration, but to rest secure and assured upon a ground in God merely; “*being fully persuaded that what he had promised he was able also to perform,*” Rom. iv. 21.

The word of *promise*, or *proposal*, as our author terms it, is thus put down in the Scriptures, “*I will certainly return unto thee according to the time of life; and lo, Sarah thy wife shall have a son,*” Gen xviii. 10. Rom. ix. 9. This made Sarah laugh; and according to her prediction, and the *turn* she gave to that expression of her unbelief, it has made many who have heard *laugh with her*. And *wherefore did Sarah laugh?* How

much the promise of God depends upon the *faith* and *uprightness* of the creature, may be seen in the instance before us, that Sarah not only questioned the veracity of God, but was detected by the messenger of the covenant himself, that same day, of *falsifying the fact* that she *laughed*; and with words in her mouth too, that respected the fulfilment of this very article of promise.....Another instance of the same nature, greatly aggravated by circumstances, took place soon after, in which Abraham was the mover, of dissembling in a *serious matter*, for which they were reproved by Abimelech, an heathen man.....These sad proofs against their faith and uprightness fell out at the very juncture of the time of promise; nevertheless, *Sarah had a son*.

*Fifthly*, We remark, that our author's view of the covenant of promise with Abraham, does not agree with the nature of other covenants of God, with which it is often compared.

1st. It is compared with the covenant with the whole earth, respecting the waters of the flood: *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 wroth 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*, Isaiah liv. 9. 10.

This covenant with all the earth, was established by the mere sovereign pleasure of God, without any condition on the part of the creature. Our *faith and uprightness* forms no part of the *ground* of this establishment. The reason assigned for the solemn confirmation that God was pleased to give to this promise, that he would *not again curse the ground any more for man's sake*, is so far from being that of a ground of faith and

uprightness in man, that it is expressly the contrary, viz. *for the imagination of man's heart is evil from his youth.* Hence it is, that though the world has been as wicked, and, doubtless much more wicked since the flood than it was before, yet those waters have not again returned to go over the earth. This reason is similar to that assigned for God's mercy towards Israel, *He went on forwardly in the way of his heart. I have seen his ways, and will heal him,* Isaiah lvii. 18. *God hath concluded them all, (Jew and Gentile) in unbelief, that he might have mercy on all;* for he has determined to confound this boasting of a ground of faith and uprightness in the creature, as being a condition of his promise.....And if we do not voluntarily relinquish such a ground, there is much reason to fear that God, jealous for his great name, will leave us to give to the world the most glaring proof that, for our own part, we have utterly failed of complying with the condition on which we rest all our hope.

“ God spake unto Noah, and unto his sons, saying, And I, behold I establish my covenant with you, and with your seed after you; and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you, from all that go out of the ark, to every beast of the earth,” Genesis ix. 8, 9, 10.

This covenant with which the covenant of promise is likened, is established with infant children equally as with their parents; yea, we observe that it is established with the *fowl*, and *cattle*, and *beasts* of the earth. It is of a nature to be established with the raven, equally as with the most eminent believer on the earth. Our author supposes that the covenant cannot be established with our children, short of their having *faith* and *true religion*.....He conceives that to become

parties in the covenant, they must take the *vows* upon them; but certainly in the fowl, and cattle, and beasts, there exists no such qualifications, no such *grounds*; they have complied with no conditions; and yet, by the unfailing truth of God, they are held as parties in a covenant of promise. And why may not the covenant which God made with Abraham be as firmly established with our infant children, and they be parties in it, unconditionally, and without any act of theirs, as this of Noah is established with the raven and the dove?

2d. In the covenant made with David, God promised, that after him he should ever have a seed and heir of his throne.....David pronounced this covenant well ordered in all things and *sure*. This, on account of its *perpetuity*, and its resting on the *indissoluble ground of the promise of God*, is styled *a covenant of salt*, 2 Chron. xiii. 5. And Isaiah, considering the *everlasting covenant* of promise to be of the same tenor with this in favor of David and his children, as resting solely upon the truth of God, styled it *the sure mercies of David*..... This covenant is described in the lxxxix. Psalm. "If his children forsake my law, and walk not in my judgments: if they break my statutes, and walk not in my commandments: then I will visit their transgression with a rod, and their iniquity with stripes; nevertheless, my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail."

According to our author's scheme of the covenant, the throne of David might have been vacated of a royal heir; yea, notwithstanding David thought it sure, it must have been vacated, at some seasons, of an heir of his line according to the promise; for it fell out repeatedly, that the children of David were destitute of *faith* and *true religion*, and were *notoriously wicked*.....But,

by the divine direction, and in regard to this covenant, the children of David were put into the throne, although some of them were the wickedest of men; and this reason is expressly assigned, by the Spirit, for this procedure in the cases of the wicked kings, that God would be true to his promise, which was the most express and unconditional; see Jeremiah xxxiii. 17, 20, 21.....  
 “ Thus saith the Lord, David shall never want a  
 “ man to sit upon the throne of the house of Is-  
 “ rael. If you can break my covenant of the day,  
 “ and my covenant of the night, and that there  
 “ should not be day and night in their season;  
 “ then may also my covenant be broken with  
 “ David my servant, that he should not have a  
 “ son to reign upon his throne.”

Those wicked men of the house of David were indeed finally cut off, the same as Esau and others, according to the *rules of discipline* laid down in the covenant for the family of God; such as those given in the passage from the Psalms, quoted above; but this is far from proving that they never were *heirs* of David's throne, and *intitled* by the promise to the high honours and glorious privileges of the covenant of royalty.

*Sixthly.* We remark, that our author's view does not agree with the description given expressly by the Spirit of Truth, of the manner in which this covenant of God's grace with his church and people was at first established.

The prophet Ezekiel, chap. xvi. gives us this account of that ever-adorable transaction, in which God's ancient people were taken into covenant with him.....“ Thy father was an Amorite, “ and thy mother an Hittite.”.....This expresses the greatest guilt and misery; the Amorites and Hittites were among the most guilty and obnoxious of the accursed nations of Canaan. “ And

“ as for thy nativity, in the day thou wast born.  
 “ None eye pitied thee; but thou wast cast out  
 “ in the open field to the loathing of thy person,  
 “ in the day that thou wast born.....And when I  
 “ passed by thee, and saw thee polluted in thy  
 “ own blood, *I said unto thee when thou wast in*  
 “ *thy blood, Live; yea, I said unto thee when thou*  
 “ *wast in thy blood, Live.* Now when I passed by  
 “ thee, and looked upon thee, behold, thy time  
 “ was the time of love, and *I spread my skirt over*  
 “ *thee; yea, I swore unto thee, and entered into a*  
 “ *covenant with thee,* saith the Lord God, *and thou*  
 “ *becamest mine.* Then washed I thee with water;  
 “ yea, I thoroughly washed away thy blood from  
 “ thee, and I anointed thee with oil: I clothed  
 “ thee also,” &c. It may be noted that spreading  
 the skirt over the party was anciently a ceremony  
 of covenanting in marriage.

How obviously, and how very essentially does  
 this description of one taken into covenant by  
 the Lord God differ from that given by our au-  
 thor. Here is no mention of a *proposal*; nothing  
 is here said of any condition. The *believing and*  
*obedient heart; the faith, fidelity and uprightness*  
 of the creature, are all here left out of view!  
 According to this representation, Jerusalem be-  
 came *the Lord's*, in the covenant sense, whilst  
 she lay in her blood. This matter took place  
 with her, antecedent to her being washed or  
 clothed; before any thing was wrought in her,  
 or put upon her; without *any* exertion on her  
 part, by the mere sovereign act of the Lord  
 God, the thing was at once *done*.....the covenant  
 was made and *confirmed* by the oath of him who  
 cannot lie.

To confound delusion, it is sufficient to hold  
 up truth. This proud fabric of self-righteousness,  
 built upon the supposition of some exertion of  
 the creature being necessary in making at least

a part of the covenant.....the whole scheme of his complying with a *proposal*, performing a *condition* and his having a *ground of faith* and *uprightness* in himself, in order to become a subject of the privileges and blessings of the covenant; I say, the whole is overthrown by one gospel word, viz. “*When thou wast in thy blood, I passed by thee, and looked upon thee, and I spread my skirt over thee: Yea, I swear unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine.*”

In these discourses, throughout, our author sets our hope in the covenant astride, with one foot upon the ground of God’s *proposal* and *condition*, and the other upon the ground of our own *faith* and *uprightness*. A man must be very strong in self-righteousness, not to stagger in such a standing. The people of God have been wont to express themselves in relation to their hope in language like this, he is “judged faithful who has promised.” But this, according to our author, is not at all conclusive.....they ought to take in the whole ground, and therefore say, God has laid down a proposal, and as far as we can judge ourselves faithful in taking it up, and performing the conditions, we may have encouragement.

*Seventhly.* We remark upon the manner in which our author attempts to surmount objections.

Aware that, by the universal consent of believers, the covenant is founded in the truth of God, and its promises are *yea and amen*, our author attempts relief by giving to his plan the following extraordinary exposition: “It is further to be observed, however, that as Christ is eminently the seed of Abraham; and as Abraham, at the time the covenant was made with him, represented the whole church, the promise of the covenant with

“ Abraham and his seed had respect not merely  
 “ to individuals, but also to Christ as the media-  
 “ tor of the covenant, and to the whole church  
 “ as one in and with him. Hence, though in  
 “ one respect the promises of the covenant are  
 “ conditional; yet in another respect they are  
 “ not. Though in respect to individual believ-  
 “ ers, the promises are not absolute, but have  
 “ respect to their faith and fidelity as a condi-  
 “ tion; yet in respect to Christ, and the church as  
 “ one with him, the promises are *yea and amen.*”

This is turning the whole ground of the cove-  
 nant upside down. What! Is there a condition  
 lying on the individuals in the covenant, but  
 none lying upon its surety? In a covenant re-  
 quiring conditions, what idea have we of a  
*sponser*, who is not bound by these conditions?  
 “ Alas! believer, child of Abraham, heir accord-  
 “ to the promise, how greatly hast thou been  
 “ deceived in respect to the” covenant, as being  
*ordered in all things and sure*; when, after all,  
 its high conditions are binding on thyself only,  
 and not on the Mediator and Surety.

There were conditions, doubtless, in this most  
 holy covenant. Every thing requisite in our  
 coming to God must necessarily be understood.  
 “ Wisdom, righteousness, sanctification and e-  
 “ ternal redemption,” are things ever indispen-  
 sable in our having an intercourse with the *Lord*  
*our God*. One therefore, one who could not  
 fail, was made a *sponser* for the whole. Were  
 it not so, the covenant had been a rotten thing,  
 and *cursed* would be the man that should trust  
 in it, as the conditions must rest upon an arm of  
 flesh. If the conditions, as our author asserts,  
 lay on the several *individuals*, and not on the  
 Mediator and Surety, our case is hopeless, for  
 “ all we like sheep have gone astray; we have  
 “ turned every one to his own way.” But bless-

ed be God, we may *spurn* such idle figments, and boldly say, the Lord is our *righteousness*; we may trust in the *Lord alone*, remembering that he has already laid upon him, whom he provided, *the iniquity of us all*.

To surmount this prominent difficulty, our author has recourse to another expedient. We are told that "Abraham, at the time the covenant was made with him, represented the *whole church*; and though in respect to individual believers, the promises are not absolute, but have respect to their faith and fidelity as a *condition*; yet in respect to Christ and the *church* as one with him, the promises are *yea and amen*." But we have heard it said in these discourses, repeatedly, that "as a condition on which God would establish his covenant with Abraham, to be a God to him and his seed after him, he was required to walk before God and be perfect." How shall this be understood? In respect to Abraham, the covenant was conditional; and in respect to Abraham, the covenant was unconditional! Our author seems to have in his eye two Abrahams, viz. Abraham the *person* and Abraham the *church*, who were distinct parties in the covenant; with one of whom the covenant was made conditionally, but with the other unconditionally. He has not, however, pointed out the places of scripture in which these several Abrahams, in respect to the covenant, may be found.

Our author labours strong upon this ground, and improves his new discovery to great advantage, to help him over these everlasting *bounds* of the covenant, the *yea and amen* of God. For having found two Abrahams, one standing conditionally, and the other unconditionally in the covenant, He discovers also two promises standing in the same helpful manner. The one

“ was a *promise* to Abraham and to all believing  
 “ parents *individually*, on *condition* of their faith  
 “ and fidelity, of renewing grace, and all the  
 “ blessings of the covenant to their children;”  
 the other, “ a *promise* to Abraham and his seed  
 “ comprising *Christ and his church in union*, of  
 “ such a measure of grace and faith as should  
 “ preserve, in the line of the church, a holy and  
 “ faithful seed on the earth.” In these two pro-  
 mises, we have summed up the *provision* contain-  
 ed “ in the Abrahamic covenant, for the trans-  
 “ mission of its blessings, and the continuance of  
 “ the church.” But we are still left uninformed  
 of the passages of scripture in which promises  
 belonging to the covenant with Abraham, of such  
 a different nature, are to be found.

Might not our author’s discovery be of great  
 use in settling the dispute between Arminians  
 and Calvinists? For it is plain, that *individual*  
*Abraham* will make an Arminian Abraham; and  
*Church Abraham* will make a Calvinistic Abra-  
 ham. Also, this *conditional promise* will make  
 an Arminian Bible; and the *promise made to*  
*Christ and the church as one with him*, will be ac-  
 knowledged to be book by the Calvinists.....  
 According to this plan, both of these have been  
*half* right, and *equally* near the truth; and the  
 whole cause of the dispute has been, unhappily,  
 their not having hit upon our authors distinctions.

It has been understood that the *exceeding great*  
*and precious promises*, are all given us through the  
 righteousness of God, and that we participate in  
 them *only* as being in Christ, as branches are nour-  
 ished by union with the vine. But as our author  
 has discovered that some promises are made to  
 Abraham, and others, in their *individual* capaci-  
 ty; the question arises, how much are these pro-  
 mises to be estimated? I have known people who  
 estimated one *yea* and *amen* promise in Christ

more than mountains of gold, who would not value a thousand promises made to an *individual*, on *condition of his faith and fidelity*, and which do not respect his being *one with Christ*, of the worth of a single cent. Here, again, we have a discovery which might have saved much disputing, had it been made timely; for a warm argument has been held in our country, that there is not a promise in the Bible to any one, which does not respect his being a member of the body of Christ, and his standing *in union with him*. We observe, however, an apparent clashing between our author and the apostle, who asserts that *all the promises of God in him are yea, and in him amen*. The Apostle has been understood to say, in this passage, that *all the promises of God are confirmed in Christ*, and are infallibly sure.

There is also some appearance of a clashing of the author of the discourses with himself; for in one place he says, “*To Abraham and his seed were the promises made; not indeed to seeds as of many, but to seed, as intending but one sort or description, namely, Christ in person, and all true believers, as included and blessed in him.*”...But in the passage now under observation, he tells us of two *sorts and descriptions* of people to whom the promises were made, namely, *individuals* standing alone, to whom the promises are made *conditionally*; and the *whole Church* standing in union with Christ, to whom the promises are made *absolutely*.....It would be useless to remark upon all our author’s apparent inconsistencies; we notice another nearly related to this. In describing those to whom the promises were made, he says, “The promise of the land of Canaan had respect, unquestionably, to Abraham’s natural seed; and therefore as God promised to be a God to the same seed, to which he would give the land of Canaan, it is

“ plain that all the promises of the covenant had  
 “ primary respect to Abraham’s natural descen-  
 “ dants.....*I will give unto thee and to THY SEED af-*  
 “ *ter thee, all the land of Canaan, and I will be*  
 “ *THEIR God.*” ...But how is this to be reconciled  
 with his frequent declarations, that the promises  
 respected only *believers*, or *the subjects of true re-*  
*ligion*? that *God is not in the covenant sense a God*  
*to any but such*? Is it to be understood, that all  
 those who enjoyed the privileges and blessings  
 of the land of Canaan were believers, and the  
 subjects of true religion? Certainly he would not  
 say this. Again, our author observes, that “ Pe-  
 “ ter, when addressing the *mixed multitude* on the  
 “ day of Pentecost, called upon them to repent  
 “ and be baptized; and that he might present the  
 “ strongest motive, added, *for the promise is to*  
 “ *you, and to your children.*” .....And in another  
 place, “ Peter, in his address to the people, at  
 “ the beautiful gate of the temple, says, *Ye are*  
 “ *the children of the prophets*, and of the covenant;  
 “ thus addressing himself to a *promiscuous mul-*  
 “ *titude* of the natural descendants of Abraham.”

But why is the assembly which Peter address-  
 ed on the day of Pentecost, called a *mixed mul-*  
*titude*? they were all *men of Israel, Jews and pro-*  
*selytes of the house of Israel*; no uncircumcised  
 men were allowed to enter the *upper gates* of the  
 temple; it consisted, doubtless, both of *believers*  
 and of *unbelievers*; but Peter declared that the  
 promise was *to them* promiscuously, without any  
*discrimination*: no other discrimination but this  
 of *believers* and *unbelievers* could have been made.  
 It is not perceived what other meaning our au-  
 thor could have, in calling an assembly of *the na-*  
*tural descendants of Abraham, a promiscuous mul-*  
*titude.*....How is this to be reconciled to the fre-  
 quent declarations in these discourses, that the

promise is to none but *believers*, and the *children of faith*?

*Eighthly.* We remark, that our author has conceded to the Baptists their principal arguments; and, as far as his influence extends, has furnished them with new strength.

They affirm, that there were “promises of a certain nature made to Abraham respecting his natural seed, as such, which rested on conditions, and not as being in *union with Christ*; and, therefore, did not intitle them to the blessings peculiar to the church of Christ.” This, for substance, our author has granted.

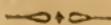
They readily admit, that “better promises, absolute and unconditional, were made to Abraham, and to his natural descendants, and all others as many as are in union with Christ, which entitle them to gospel privileges.” This distinction between promises made to people, *as in union with Christ*, and *not in union with Christ*, commonly styled *spiritual* and *natural* seed, is the great bulwark of the Baptists. But this distinction our author has countenanced, and, in effect, plead for it.

They affirm, that the covenant of promise does not include our infant children, and they are not proper subjects of baptism, the seal of it; “for to be included in the gospel establishment, or in the covenant, as confirmed in Christ, faith,” &c. “is necessary;” and infant children do not exercise faith. To the principle upon which this argument is founded, our author assents. “God’s promise to those with whom this covenant is established, is to be a God to them, and to their seed after them. But God is not in the covenant sense a God to any but believers, or the subjects of true religion.”

The Baptists will now say, that *baptism is the*

*the sign and seal of the privileges and blessings of the covenant*; that the Rev. Doctor Worcester does not consider infant children *intitled* to these *privileges and blessings*: and *plainly*, as that two and two make four, the sign and seal of title ought not to be placed where no title exists.

They will say, *if ye be Christ's, then are ye heirs, intitled to the privileges and blessings, according to the promise.* But the Rev. Pastor of the Tabernacle church says, "that baptized persons, previously to their taking personally the the vows of the covenant upon them, are neither intitled to the privileges, nor subject to the discipline of the church, as members in complete standing."\* As, therefore, *they are not visibly Christ's, why is the name and mark of Christ's people put upon them?*



\* *As members in complete standing.....*This sentence, as coming from Mr. Worcester, is difficult to be understood. Had a Methodist expressed himself thus, it would have been understood as referring to his *Classes*: or, if one practising on what is called the *half-way covenant*, had used it, we should have understood him to mean his *half-way members*; but coming from the Pastor of the Tabernacle Church, it seems to be meant merely as a *saving clause.....*If our baptized children have a standing in Christ, they are *complete in him*; but if they have not a standing in Christ, where are they? When a Baptist says, that he holds our churches to be churches of Christ, and he holds our ministers to be ministers of Christ, but not *in complete standing.....*Mr. Worcester readily understands, that he holds our standing to be *nothing*; for like his seamless garment, the body of Christ is so intirely one, that a standing in it which is *not complete*, can only exist as a rent in the garment, or as a disjointed member in the body; which is, indeed, a standing *worse than nothing*. And the condition of a person in such a standing is no better than that of a *broken tooth, or a foot out of joint*.

They will surely say, that our children are either *heirs*, intitled to the *blessings of the gospel*, or *aliens* under the *curse of the law*. There is no third class, no middle standing. This question Doctor Worcester has decided against them; that, antecedent to their believing, they are not to be considered as in union with Christ, and intitled to the blessings. They must, therefore, be considered as *without God* and *without Christ*, in the *world* that lies under *condemnation*. And what warrant have we to baptize such persons?

They have already said, that the argument in favour of baptizing our children from the recorded transaction, that Christ *blessed* certain little children, does not apply; for Doctor Worcester holds, that our children, previously to their believing, are not *intitled* to the *blessing*; and, therefore, from this circumstance, we cannot argue that they are proper subjects for baptism.

The sentiment adopted by our author, that the children of believers are not to be considered as in union with Christ, and intitled to the blessings of the covenant, was publicly advanced, a few years ago, by a gentleman in Connecticut, who, at the same time, professed to defend Infant Baptism; and we know how his sentiment was turned against him by his opponents. To *stigmatize* his practice, they thought it enough to state his own view of it.

“ They call it baptism, and think it will stand,

“ A few drops of water, dropt from a man’s hand;

“ On the face of an infant, *that is under the curse!*

“ But this is our answer, we don’t see it thus.”

This was a bold flout upon a people named of *Jehovah*; and of whom he has named himself, *their God*. Not so, however, if our author’s sentiment is just; and our children are not to be considered as *Christ’s*, and intitled to the bless-

ing of having Abraham's God for *their God*.....If our children are to be considered as *under the curse*, this may be viewed rather as being a moderate expression of disgust, at a practice so preposterous and injurious to the cause of truth, as that of baptizing them. If our children are not *Christ's*; if they are not *heirs according to the promise*; if God has not *prepared for them a city*; if they are in the state of nature, in the wild olive tree, *condemned and lying under the curse*; God would, indeed, according to the apostle to the Hebrews, *be ashamed to be called their God*. But then, how deeply is he dishonored, by having the *seal of his promise*, and the distinguishing *mark of his heritage* put upon them? How is his *holy name* profaned by a practice so dark and palpably absurd.

*Ninthly*. Though our author says, "baptized persons, previously to their taking, personally, the vows of the covenant upon them, are neither entitled to the privileges, nor subject to the discipline of the church;" yet he attempts to shew some advantage in their standing as *the children of the church*. But we remark that he has failed in the attempt.

It is offered in favor of baptized persons, that God has made a promise, or proposal, to be a God to them. And is it peculiar to baptized persons, that God has proposed to them to be their God? Has not God made *a promise*, such an one as may be called *a proposal*, to many persons, to be a God to them, who are not, in our author's sense, *the children of the covenant*?

Again, says our author, "The parents, as *individuals*, have solemnly given them up to God, and engaged to bring them up for him in holy nurture and admonition.".....And have not the parents of the Baptist churches also done this? That this engagement is often solemnly made,

and its obligations deeply felt, by believing parents of every denomination, we have no reason to doubt.

Further, we are told, that “by their covenant-vows parents are sacredly bound, believingly to trust in the promise of God respecting their children.” Here, it must be remembered, that the promise which parents are to trust in, is the *conditional* promise, or *proposal*, made to them on the *ground* of their own *faith and uprightness*; for the *unconditional* promise is made vaguely to the church, and goes no farther than “to give such a measure of grace and faith as shall preserve, in the line of the church, or some part of the church, a righteous seed on the earth.” And therefore this *yea and amen* promise can never be taken up by any one, in a *personal* or *individual* capacity, in relation either to himself or to his children. I hope that some among us, and I am persuaded that many among the Baptists, in the exercise of *trust in God*, relative both to themselves and to their children, go infinitely farther than such a rotten ground, as is laid down for our faith in these discourses

To this it is added, “Parents are sacredly bound, daily to bear them on their hearts at the throne of grace, praying with and for them.” And do not our Baptist brethren feel themselves bound to do this? We must have but little acquaintance with the devout names among this people, not to know that their children to them, as ours to us, are *near* their hearts in a *daily* remembrance at the Throne of Grace.

Moreover, it is urged in favor of baptized children, that their parents are bound “faithfully to instruct them, as they become capable of receiving instruction, in the doctrine and precepts of the Gospel; vigilantly to restrain them from vice, and guard them from error;

“ perseveringly to use with them their parental  
 “ influence and authority, as occasion may re-  
 “ quire, that they may reverence the institutions  
 “ of religion, and regularly attend, *at the most*  
 “ *proper place*, the public worship of God, and  
 “ such other means of religious instruction, as  
 “ may, with propriety *and convenience*, be at-  
 “ tended; and, in a word, *so to command their*  
 “ *children, and their household, after them, that*  
 “ *they shall keep the way of the Lord to do justice*  
 “ *and judgment; and that God may bring upon*  
 “ *them all the blessings of his covenant.*” And do  
 baptized children only enjoy these advantages?  
 Are not Baptist parents solicitous also for the  
 spiritual welfare of their families? And do they  
 not know, and have they not experienced, as  
 well as we, that, ordinarily, a divine blessing  
 attends faithful labors, for the good instruction  
 and proper regulation of children and youth?

And finally, our author says, “ The church  
 “ also, as a body, are bound under a solemn en-  
 “ gagement respecting all the children of the  
 “ church. They have solemnly covenanted with  
 “ God, and with each other, to exercise mutual  
 “ watchfulness, and to reciprocate every faithful  
 “ and brotherly office. They are engaged parti-  
 “ cularly to watch over each other in respect to  
 “ the duty which they severally owe to their  
 “ children; and in an affectionate and christian  
 “ manner to offer such advice, admonition and  
 “ reproof as occasion may require, and wisdom  
 “ direct; and on the ground of God’s gracious  
 “ promise to the church, earnestly to pray with-  
 “ out ceasing, that the Spirit of the Lord may be  
 “ poured out upon them, *and his blessing upon*  
 “ *their offspring.*”

And does our author suppose that this distin-  
 guishes our children from the children of Bap-  
 tists? It certainly does not.....In some of their

churches, in which they have an explicit covenant, they have an article to this import; and we observe that our author's style here agrees remarkably with their manner of wording an article to this effect....There is not in the above a word that a Baptist would object to, except the phrase, *children of the church*. And he would have no objection to this, understood in our author's sense; not meaning that they are *a part of the church*; but that they are the children of the church members.....After denying the essential and distinguishing things which have been plead for in favor of baptized children, our author has labored hard to find something to substitute in their place; but it is manifest that he has failed in the attempt in every instance.

Our author, after all the boldness and airs of confidence, with which he takes the fatal ground of his *discourses*; in his letters to Dr. Baldwin he comes near to an acknowledgment, that his ground is somewhat doubtful.....He says, "But here, Sir, I take leave to premise, that rightly to understand the provision of the covenant is unquestionably of vast importance to all; and the question respecting it, instead of being treated as a matter of party-concern, can never be considered with too much seriousness and attention.

"Respecting this question, we know there are different opinions, even among Pædo-Baptists. But it is particularly to be observed, that the main subject in dispute, between us and you, does not depend upon this point. Those of my brethren, who differ from me with respect to the import of the covenant, are nevertheless upon strong ground, for the support of the doctrine and practice of Infant Baptism.....For if God have been pleased to institute, as certainly he has, that the token of the covenant should

“ be applied to the infant seed of the church ;  
 “ then whether we rightly understand the pur-  
 “ port of the institution or not, it is undoubtedly  
 “ our duty, and our privilege, sacredly to ob-  
 “ serve it.

“ Is Infant Baptism, or the application of the  
 “ token and seal of the covenant to the infant  
 “ seed of the church, of divine institution ? is on-  
 “ question ; and what is the true import and ‘ *pro-*  
 “ ‘ *fit* of it ? is distinctly another. Whatever di-  
 “ ferences of opinion may obtain with respect to  
 “ this latter question, they do not essentially af-  
 “ fect the former. And in our dispute with you,  
 “ it is not necessarily incumbent on us to shew  
 “ the import, either of the promise respecting  
 “ children, or of the application to them of the  
 “ seal, but only to shew, as has been abundantly  
 “ done, that such an application is of divine in-  
 “ stitution.

“ These observations I have thought proper  
 “ to premise, as you and your brethren have  
 “ shewn a disposition to avail yourselves of some  
 “ differences of opinion among us, respecting the  
 “ provisions of the covenant, and even to hold a  
 “ language, as if it were incumbent on us to shew  
 “ what is the *import* of Infant Baptism, in order  
 “ to prove its obligations.”

I have thought proper to quote these premis-  
 es from our author, as they are evidently subver-  
 sive of the first grounds of the Protestant faith,  
*viz. That it is essentially requisite, in the true wor-*  
*ship of God, that we understand the nature and im-*  
*port of our transactions.*

Notwithstanding our author’s assertion to the  
 contrary, I take leave to say, that the matter re-  
 specting the meaning and *import* of Infant Bap-  
 tism is the *main* point in dispute between us and  
 the Baptists.....The modes, rites and ceremonies  
 of worship, disconnected from their true meaning

and import, are not worth a moment spent in disputing. And I verily believe, that *this latter question*, as it is termed, does so *essentially affect the former*, that if the true import of infant baptism had been clearly maintained in the church, both in *practice* and in doctrine, the Baptist dispute had never existed.

I must also disagree with our author, that it is either *our duty* or *our privilege*, to baptize our children, when we do not *rightly understand the purport of the institution*. God winked at the *ignorant worship* and *superstition* of ancient Pagans; but it does not follow, that he will so far indulge a similar grossness in us. Many of the Jews, at the time of Christ, though they utterly perverted the meaning and import of circumcision; yet they tenaciously practised it. But was it either *their duty* or *their privilege*? Their taking upon them the *sign* of circumcision, thus detached from its true *import* and *instruction*, was no evidence that Abraham was their father. On the contrary, it was the greatest possible evidence against them, that they were of their father the Devil, and were liars; for by thus putting a false sense upon the ordinance of God, they did the works of him who was a liar from the beginning.

Our Lord gave commission to his ministers, saying, “Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” We are commanded, therefore, to teach people the nature and import of the gospel covenant, previously to applying the seal. They who Christ thus sent to teach and baptize, were surely themselves taught the true import and profit of baptism. And if we do not *understand*, but have yet to learn, what is *the purport of the institution*, it is because we *have run*, when the Lord has not

sent us. As a Protestant professor, I solemnly protest against the sentiment of our author, that we ought to observe the institution of baptism, whither we understand the true import of it or not, as being unwarranted, superstitious, most dangerous, and, in the face of our *divine commission*, to *teach and baptize*. “It is a snare to the man who devoureth that which is holy, and after vows to make inquiry.”

Our author conceives that it is improper for the Baptists to “hold a language, as if it were incumbent on us to shew what is the import of Infant Baptism, in order to prove its obligations.” As a Pædobaptist, I must acknowledge that I feel a deep conviction, from the practical nature of the ordinance, that it is incumbent on us to shew to the Baptists, and to all others, what is the import and profit of this institution. And I have not the least idea, that we shall ever afford to them proper conviction of its obligations, until this be done. This is surely the all important question.

In the discourses, the question is brought up, as from an objector, “What good can it do infants to be baptised?” Another question follows, which is doubtless pertinent to the answer. “What good could it do the infants of the church, anciently, to be circumcised? But here our author might have paused, and remembered that the infants of the church, anciently, were a *part* of that people who were *saved of the Lord*.....they were a *part* of that people whom the Lord took to *himself* to be a *peculiar people*, whom he called his *own*, his *Israel*, his *son*, and his *first-born*; and was not ashamed to call himself *their God*. They were a *part* of that people among whom he *walked* to make them high in *name* and in *praise* above all the *nations of the earth*. Those infants composed a *part* of that

*Holy nation* of which *Jehovah* was king; an inseparable part of that body, of which *Christ* was the head; and of that family, of which it's *Blaker* was it's *Husband*. Those infants, equally, and on the same ground with their parents, were heirs of the good land, and of the blessings of *Jacob*, according to the promise. Those infants were intitled to the privileges of that covenant people; and according to their capacities, were subject to the government of that church, the same as their parents; as completely so, as the children of the United States are intitled to the common privileges, and subject to the laws and authorities of this nation. These are undeniable facts. And all these high privileges, and glorious relations, were signified and sealed to them by circumcision.

But our author denies that our infants have such a standing in the church; therefore, as the cases are so infinitely dissimilar, for an answer to the question, what profit is there in Infant Baptism? to point to the circumcision, anciently, of the infant of the church, is, for him, nothing to the purpose.

The foregoing remarks are deemed sufficient to shew, that the grounds taken in the discourses, are hostile to the institution of infant baptism, repugnant to the scriptures, and subversive of the hope of the gospel.

As our eye has been upon the scheme of our author, we have not so directly brought into view the opposite sentiments; and therefore, in this place, it may be proper to set down the grounds on which Infant Baptism has usually been defended.

1stly. That the promises are all in *Christ*, and they are made to the church and people, bearing *his name*, only as being one with him,

2dly. That the infant children of the church,

are a part of this people, inseparably one with their parents in Christ; and that this is signified and sealed by their baptism.

3dly. That God has bestowed upon his church and people, *outright*, the *unspeakable gift of a king and a country*; his *Christ*, with all his glories! and his *goodly mountain*, with all its riches!

4thly. That this people, as a body, stand related to *Christ* and the *blessings* in him, as the tree does to its root; and every individual, as the branch to the vine.

5thly. That in this standing, the whole, and every individual, old and young, are intitled to the privileges and blessings peculiar to the church and people of God; and, for one and the same reason, *viz. their relation to Christ*.

6thly. That this relation takes place according to the good pleasure of God, by virtue of his own covenant, and not by their faith and obedience, so that the relation may exist where faith and uprightness does not.

7thly. That persons who have this standing may, therefore, loose it; for though friendship and faith be not the things which constitute membership in communities; yet, in the nature and fitness of things, love to our country, and fidelity to our government, are indispensable duties in such a relation; and absolutely necessary in order to preserve a standing. Hence, the branch may be cut off from the tree or vine, which is a fearful case; and through unbelief, this, in many instances, has taken place; and there is now the greatest reason to fear, and we ought to take warning, lest some of us should *fall after the same example of unbelief*.

8thly. That this does not in the least affect the doctrines of election, perseverance, &c. because the election covenant, or covenant of redemption between the Father and Son, and the covenant

of promise made with Abraham, are in many respects distinct things.

In consistency with these grounds the Scriptures may be understood and reconciled.....The reason is apparent, why it is said, that Esau *sold* his birth-right: Why also that the murmurers and provokers in the wilderness were *disinherited*; that the Jews, rejecting Christ, though the *natural branches* of the *good olive tree, were broken off*; that *the children of the kingdom shall be cast out*; and that, *If a man abide not in me, Christ, he is cast forth as a BRANCH, and is withered; and men gather them, and cast them into the fire, and they are burned*, John xv. 6.

We can understand, in consistency with these grounds, why God styled himself the *God of Israel*; of the individuals of ever description, as well as of the whole body.....We can understand how it was, that, in the covenant sense, he called himself *the God of them* to whom he gave the law; and how he could say to that hypocritical people who are addressed, and against whom he *testified*, in the fiftieth Psalm, *I am God, even thy God*; and why, also, they who received not Christ were called *his own*, John i. 11. Upon this ground we can understand why the children of believers are called *holy*, they are in the *holy covenant*; and why they are addressed *particularly* in the Epistles addressed to the Churches, *to the saints*, &c. These children are in the churches, and the Lord has *sanctified them for himself*.....They are the Lambs of the Flock, of which Christ is the Shepherd.

On this ground we need not oppose the common sense and experience of evangelical people, by bringing up to them the style of the covenant of works, and talking of *proposals* and *conditions*; and of working ourselves and our children into covenant with God.

We are not, on this ground, impeachable with *solemn transactions*, of the nature and import of which we are in the dark. I do not blame a man for his not well understanding the *import and profit* of Infant Baptism upon our author's ground; it is an impossibility. Neither are we, on this *long-proved and well known* ground, *impeachable* with profaning the name of the Lord, by placing it upon them who are not his.....of putting the *marks* of his people upon them who belong visibly to the kingdom of Satan.....of *attaching the signs and seals* of the privileges and blessings of the covenant, where there exists no title to them, and of confounding the important distinction between the two kingdoms, that of Christ, and that of this world, by bringing forward a class of people as somehow related to both.

We have here a source of consolation, exclusive of our own righteousness, knowing that God *abideth faithful*, and that what he has *promised he is able also to perform*.....And knowing that in Christ our Head, he has given to us, and to our children *richly all things to enjoy*; we may hold, with *all our house*, a joyful feast *unto the Lord*. Blessed be the *Lord our God!* In bringing us up out of Egypt, he has not separated us from our children; he has not left them behind under the power of the cruel tyrant. In this tender point of his care, the Angel of the Covenant has proved his truth and his kindness. We see them, with ourselves, *covered by the sprinkling cloud*, and *guarded by the fiery wall*; we behold them in the camp of Israel, dwelling with us in the *tents of Shem*, and *heirs with ourselves of the same promises, the same privileges, and the same blessings*.

On the contrary, the scheme of our author is all jumble; it is adverse to the Scriptures; it strikes at the life of all our gospel hopes, by placing ourselves and our children, *personally*

and *individually*, in regard to the promises, distinct from Christ, and therefore leaving our title to them dependent upon our *faith and fidelity*; as far as it has influence, its weight lies in the Baptist scale; for there is scarcely a point maintained by their ablest writers, but is given up to them in these discourses; it leaves us without consolation relative to our children, for we must view them, not as being Christ's charge, but as our own; Christ has not *taken* them, for they are not believers; he has not blessed them, for none but believers are intitled to his blessings; we are not allowed, by our author, to view our infants as being *Christ's*; we are not allowed to view them as *Abraham's seed*, and, therefore, as *heirs according to the promise*; but we must view them as *without God*, and *without Christ*, in the covenant sense; and, with the rest of the world, in the *bond* of sin, and *gall* of condemnation.

Upon the whole, I am constrained to say, that my author has proposed to me a very hard bargain; for *God's covenant*, confirmed by his *word and oath*, and *sealed with his own blood*, I must take up with a *proposal*; my standing, and that of my children with me, *in union with Christ*, I must exchange for a *personal and individual* standing; the *absolute* promises of God, through the righteousness of my Saviour, intitling me and mine to the privileges and blessings of Abraham, of Isaac, and of Jacob, I must relinquish for promises made upon the *ground* of my own *faith and uprightness*; and to which I shall have a title when I have complied with *conditions*, such as have never yet been performed by any mere man on earth; and for all this *infinite* loss I am to be compensated with the privilege of baptizing my children, which upon our author's ground, after crying it up with all his skill, does not appear to be worth a single farthing.

Though, till very lately, it has been universally maintained, that baptized children have a standing in the church, on one and the same ground with their parents; yet, for a long time, the general practice of the church has been at variance with this profession. This circumstance, by many, has been greatly lamented, and, at different periods has produced strong exertions for reformation in our practice, to render it, in this respect, consistent with our profession.

In several parts of our country an attempt was made, but a few years ago, by a number of very able men, to reform the state of our churches in relation to their baptized children..... This took place, from a deep conviction, that their practice was not only inconsistent with their profession, but also, that it put at awful hazard those dearest interests in the covenant, which the baptism of their children respected.

The Baptists, who, till lately, had been but a small sect, were seen to be rapidly increasing; they were heard to reply to all our arguments in the manner the most effectual to stop the mouth, by pointing to our own practice; and it was clearly perceived, that they were never to be convinced by our arguments, whilst, by our practice, we threw such a stumbling block before them..... It was known, indeed, that some few among us had, in this respect, practised irreprovably; but their influence had been nearly lost in the wide wastes of general declension.

In what manner our inconsistent practice was improved against us, may be seen in a letter of the Rev. Mr. Foster, late of New-York, to the Rev. Mr. Fish..... Mr. Foster says, “ Besides, if “ baptized infants belong to the Gospel Church, “ why are they not treated and considered as “ members of the church? Why do you not ad- “ minister what are called the seals and cen-

“sures of the church unto them, in consequence  
 “of their admission, as occasion requires? If  
 “they are to be received to baptism, why not to  
 “the Lord’s Supper, which you call the other  
 “seal of the church? Why do you halve the mat-  
 “ter, and put asunder what God has joined to-  
 “gether? When they come to *years of discretion*,  
 “as brethren of the same church, why do you  
 “not reprove, rebuke and exhort them; and, in  
 “consequence of offence, discipline, admonish  
 “or excommunicate them? In words you pro-  
 “fess them to be members of the church, but in  
 “works you deny it. In the name of God, by  
 “baptism, you profess to receive them into the  
 “church; but in almost all your churches, after-  
 “wards, you treat them as heathens and publi-  
 “cans! For the honour of religion, desist, sir,  
 “for the future, from such solemn trifling, and  
 “do not baptize your infants, until you come to  
 “a determination to act more consistently!”

Rev. John Cleaveland, late pastor in Ipswich,  
 in the close of his dissertation in defence of in-  
 fant baptism, introduces the above in this man-  
 ner. “As reformation in the churches is great-  
 “ly wanted, as to church watch and disci-  
 “pline, especially relative to such members as  
 “never have come up, or been admitted to full  
 “communion in the church; and as attempts  
 “are making in some of our churches, for a re-  
 “formation in this respect, I will, with a view  
 “to rouse our attention to this matter, more ge-  
 “nerally, transcribe a paragraph from Mr. Fos-  
 “ter’s letter to Mr. Fish.” Under which para-  
 graph, he makes this remark, “Mr. Foster’s ob-  
 “servations here, are, in general, just.”

They who laboured thus for reformation, drew  
 their arguments from the acknowledged grounds  
 on which our children are baptized, viz. the  
 principles of the covenant made with Abraham,

as respecting the state of a *proper family, society,* &c. and the actual standing of the children of the church in the former dispensation.

It was expected from the beginning, that obstacles would arise to the desired reformation, which would require strenuous exertions to overcome. Rev. Mr. Lewis, of New-York state, in a very impressive publication, embracing this object, remarked, that "the want of light in the churches is one impediment, but the want of love and zeal for the glory of God is a greater." Mr. Cleaveland, in his Address "to the Churches in this Land, which hold to Infant Membership, Infant Baptism," &c. says, "And as all such are members of the visible church, who have been baptized; baptized infants, children, youth, &c. are under the special watch and government of the church. This will bring upon churches, officers, a great burden of duty; for they must *take heed to themselves, and to all the flock, over which the Holy Ghost has made them overseers, to feed the Church of God.*"

The first opposition which publicly met this good work, was a clamour, that *the Church was in danger*, from an attempt to introduce into it graceless, *unconverted* people. To this it was replied, that as to our children, we have nothing to do in bringing them into the church; they were born in God's house; they are brought into this relation by virtue of the promise made to Abraham, that in *his seed* Gentile families should be *blessed*; which God has fulfilled, in sending to us, by his Son, the Gospel of his Kingdom; and we have nothing to do with this matter, but to rejoice in the free and sovereign mercy of God, and to go on ourselves, and to lead them on, in the ways of his tabernacle. And as to the character of our children, as being *graceless*, it was answered, that we did not undertake, in any case,

to determine positively upon the character; we could not search the heart; but *if we receive the witness of men, the witness of God is greater.....*If, when a man comes forward, and says *I am the Lord's*; and, after proper examination, nothing appears in his character that disproves his declaration, we feel ourselves bound to receive his profession, as a ground of charitable hope, and to *treat* him accordingly; how much more are we bound to receive the declarations of God himself, in favor of the children of his people; which are so remarkable, so full, and dispersed through every part of the Bible, that they belong to that *holy people*, of whom he has taken the covenant charge, as *their Lord, their God, and their Redeemer*.

Very soon upon this, there appeared a new phenomenon in the church..... A reverend gentleman in Connecticut, who professed to hold Infant Baptism, in a very labored manner, took up the subject. He acknowledged a great inconsistency between our principles and our practice; but instead of faulting our practice, he chose rather to fault our principles; and instead of bringing our practice up to our profession, he would rather reduce our profession to our practice..... The business then before him was to dig away the whole ground, upon which the institution of Infant Baptism had ever been defended; and, if possible, to substitute some other ground, lower and more congenial to the declined state of the churches, in the room of it.

This attempt was readily encouraged by a number of his neighboring brethren; and not long after, a reverend gentleman in Massachusetts, of distinguished talents, who, besides, has beat out sundry new tracks for the feet of the faithful, appeared for the support of the same side; and though his scheme, in many respects, was original, yet it was well calculated to ou-

brace the same general object....Our author has followed in the same enterprize, but with a bolder step than either; for he does not stop at a ground which relates merely to the standing of our children, but goes down to the centre of the covenant of promise; and by his scheme of *proposals* and promises made on *conditions* to *individuals*, as distinct from Christ, he has strenuously attempted the *very foundations* of the Gospel.

After the discussions alluded to above had been nearly carried thro', with all the means of forming a judgment upon the great subject, the Tabernacle Church in Salem came to a resolution to adhere to the old principle, and that they would practice agreeably to such a profession. Accordingly, in order to carry their sentiments into full effect, they entered into a written agreement, with all the proper solemnities of renewing covenant.

In this writing, styled *Agreements of the Church respecting their baptized Children*, the following are the two first articles:

I. "The visible church is constituted of all those who make a credible profession of faith in Jesus Christ, together with their infant seed.

II. "The children of the church we view and consider as being *holy*, and belonging to the kingdom of heaven, and such as God claims for his peculiar property; and they are to be watched over, trained up, and treated as church members as much as their parents, according to their capacities; and must attend all christian duties according to their knowledge and ability; and, therefore, as soon as they have knowledge to discern the Lord's body, and the nature of sacraments, they are with the church to receive the Lord's Supper."

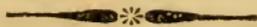
These agreements, after a careful examination by the church, for several months, were adopted

by the vote of the church, October 30, A. D. 1797. Some of these heads of agreement, particularly the two first above quoted, were agreed to by the church several years before, and at this time they were all adopted with great unanimity and solemnity.

“Ye did run well, who did hinder you, that ye should not obey the truth?”

Our author appears to have had two objects in view in his discourses, viz. *to bring his own church off from the ground they had thus taken*; and, at the same time, *to defend himself against the Baptists.....* The first of these objects he may perhaps accomplish, for it is much easier pulling down hill than up; but as to the second, he has only raised a bulwark of straw against fire.

Controversy, to me, is an unpleasant task; but, as already remarked, *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 has an eye to see he may see.*



#### SECTION IV.....*The Promises of the Covenant, Yea and Amen.*



THE importance of the subject, relative to the unconditional nature of the promises, and the darkness and perplexity in which it has been involved by confounding it with the subject of moral obligations, requires that we give to it some further illustration.

To do which, it is necessary to observe, that the obligations and requisites existing in the nature of bestowments, though they be stipulated

in the transaction, are of a very different character from obligations and requisites which are imposed as conditions of bestowments. This important distinction we shall illustrate by some plain cases.

David bestowed upon Mephibosheth, the son of Jonathan, the privileges and blessings of his house and table, in the most absolute and unconditional manner. Without any probation, or trial of his faith or fidelity, he was received at once into the house of the king.....It is plain, however, that as a member of this family, he was laid under strong obligations.....It was indispensably requisite, in the nature of things, that he should observe the order, keep the peace, and side with the honor and interest of the house. At the time of the rebellion of Absalom, Mephibosheth was reported to David by Ziba his servant, as being unfaithful to him, and saying, *To-day shall the house of Israel restore me the kingdom of my Father.....*Had this insinuation been true, all his interests in the family of David, so liberally bestowed upon him, had surely been forfeited; and though, in this case, nothing of this nature was expressly stipulated, yet, as fidelity to a family is ever an indispensable duty of its members, if Mephibosheth had lost these blessings by such misconduct, it would never in the least have tarnished the beauty of the generosity and kindness of this memorable act of David. But if David had imposed upon Mephibosheth, as some suppose was the case of Abraham and his children, certain conditions and pre-requisites in order to his being taken into his family; if they were no more than that he should furnish the evidence that he was of an honest and good character, it would have wholly <sup>been</sup> ~~not~~ <sup>then</sup> ~~then~~ <sup>been</sup> ~~worthy~~ <sup>worthy</sup> of being made, as it now is, a memorial to his everlasting honor.

The words of David, respecting this transaction, are worthy of special notice; he said, "Is there not yet any of the house of Saul, that I may shew **THE KINDNESS OF GOD** unto him, for Jonathan's sake?" This intimates that what he intended to do was of the same nature with the covenant mercy of God to his people. David had made a covenant with Jonathan, and had confirmed it with the oath of God, that he would shew kindness *to him, and to his house after him for ever.....* And the Apostle uses the same words respecting the grace of the Gospel, as bestowed upon the poor Gentles, Titus iii. 4, 5. "But after that **THE KINDNESS AND LOVE OF GOD** our Saviour appeared, not by works of righteousness, which we had done, but according to his mercy he saved us."

In the parable concerning the sums of money, which a nobleman gave to his servants, the obligation inseparable from the bestowment is expressed; *Occupy till I come.....* In that of the talents, which is nearly or quite the same, it is not expressed; but whether the duty, in such a case, be expressed or not, it must ever be understood; for, of what valuable consideration is money or goods, but for improvement.....A sum of money laid up in a napkin, or a talent of gold hid in the earth, is as useless as common clay. For a benefactor to require, and make provision, that his bounties be well improved, is so far from lessening the liberality of his deeds, that, on the contrary, it adds greatly to the lustre of his goodness; and so far are such requisitions from restricting the full title of possession in the hands of the recipients, that they add only to the security with which the bounties are made their own. The sums of money and the talents, as stated in these parables, were bestowed in a manner the best calculated to shew the liberality and excel-

lent goodness of the benefactor.....And though to some of the recipients these bounties were lost by their misimprovement, and worse than lost, still it remains a fact, that such blessings were put into their hands, most freely, and in a way the most wisely devised to secure to them so great an advantage.

If, however, instead of a requirement which existed in the nature of the bestowment, it had been this, *Occupy your own means, and prove yourselves trust worthy, and I will then give you POUNDS and TALENTS*, it would have altered the nature of the transaction. This might have been the requirement on reasonable and honorable principles, for such are the principles of the law; but, in this case, the reward would have been reckoned of debt, and the transaction could never have been contemplated under the character of free, rich and sovereign grace.

I am sensible that some will say, If God does not give us good hearts, he gives us no blessings; but it will appear otherwise in the Day of Accounts. By the king's money and talents, bestowed upon these servants, nothing less was meant than the *Blessing of the Gospel* of the kingdom; that kingdom which he was going a long journey to receive, and with which he was to return with glory. And whatever be the estimation we now make of this gift, it will appear in a future day to be of infinite value.

The land of Canaan was given to Abraham, and to Isaac, and to Israel, *for a possession*; it was therefore requisite, in the nature of the bestowment, that Abraham should go into the land, and that he, with Isaac and Jacob, should dwell in it....With this promise in his hand, which was God's *deed of gift* of the country to him, Abraham left Chaldea, and journeyed for the promised heritage; and having come into the land, he

dwelt there, with Isaac and Jacob, heirs with him of the same promise. In this, and in some other duties, equally comprised in the nature of the blessing bestowed upon him, as will be shewn in some following sections, consisted the works of Abraham; and in requisites of the same nature, consist the illustrious works of his children.

As this obligation was comprised in the nature of the blessing, the people of Israel, who rebelled at Cadish-bernea, and refused to go forward to *possess* the land, clearly forfeited the interest. And though they were disinherited by a righteous judicial act, and perished in the wilderness; yet this event, properly understood, does not in the least affect a view of the *free* and *absolute* nature of the gift and grace which, by the promise, was bestowed upon them. If however, instead of obligations resulting from the blessings actually bestowed, there had been made pre-requisites; and “to become intitled “to the blessings of the covenant, Abraham “must walk before God, and be perfect; must “have true faith, and be sincerely obedient.” If “this was necessary, as it respected himself “personally, and equally necessary as it respected his children,” the view of these adorable transactions would be intirely changed, and the glory of them would sink as far below what it truly is, as the earth is distant from the heavens.

Were the same things to be required of a man, in order to become intitled to some interest, which should follow of course upon the bestowment of the interest, it would intirely change the nature of the requirement, and the grounds of obligation. Laban required of Jacob, as a condition of his daughter’s being given to him to be his wife, that he should serve him seven years, and keep his cattle. Jacob, accordingly, *kept the flock of Laban*. In very similar circum-

stances, Jethro gave his daughter to Moses to be his wife, frankly and nobly; but Moses, becoming a member, employed himself in the business of the family, and *kept the flock of Jethro*. And it appears that Moses continued in this employment for nearly forty years. Jethro received more service for his daughter, which he gave of his mere good pleasure to Moses, than Laban did for both his, which he sold to Jacob. But though they both received services, and of the same kind, on account of the marriage of their daughters, yet how very differently did the circumstances of these marriages affect not only the nature of the services received, but also the characters of these parents! For whilst the character of Laban appears mercenary and stupid, as the most sordid slave, the character of Jethro appears generous and enlightened, like a prince as he was. And both these connections, as might have been expected, ended in the same stile in which they were commenced. For, as the one was begun upon the principle of debt and credit, we see the parties standing up to each other, like two studs, for their respective claims, until their books were settled by a heap of stones in Mount Gilead, a sure presage of the dreadful wars which, in after ages, opened between the two nations of Syria and Israel; whereas the other, which was begun upon the principle of liberality and good fellowship, proceeded in the same honourable and beneficent stile, until the family of Jethro were joined with Moses in the common interest of the covenant people.

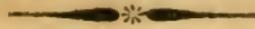
These cases are sufficient to shew, that obligations and requisites, existing in the nature of bestowments, are of a very different character from obligations and requisites imposed as conditions of our becoming intitled to the same privileges and blessings.

All the promises of the covenant are summed up in *the gift of Christ*, in whom are wisdom, righteousness, sanctification, and eternal redemption. This name, *Christ*, is the name of *the Son*, as being over his own house. The promise of Christ, therefore, includes all the privileges and blessings of this house, viz. That it shall be a *sanctuary* to its members, *obeying its head*, which is a requisite ever indispensable in the nature of the family privilege; and that it shall be well guarded, and afford its members ample provision for time and for eternity.

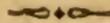
The gift of Christ is often spoken of in the scriptures, as comprising and fulfilling all that was promised to the Fathers in the covenant, as in Acts xiii. 32, 33. "And we declare unto you glad tidings; how that the promise which was made unto the Fathers, God has fulfilled the same unto us their children, in that he hath raised up Jesus again." The promise of Christ was made to our first parents, in the most absolute and unconditional manner. In like manner it was made to Abraham; and it was fulfilled as freely and sovereignly as it was made. Abraham, Isaac and Jacob had *wisdom*, they had *righteousness*, they had *sanctification*, they had *eternal redemption*. The land in which they dwelt, was a *sanctuary* to them, they were well guarded. "When they were but a few men in number; yea, very few, and strangers in it; when they went from one nation to another, from one kingdom to another people; he suffered no man to do them wrong; yea, he reproved kings for their sakes; saying, touch not mine anointed, and do my prophets no harm." And for provision, food and raiment, God did *provide*; he *fed* them all their life long; yea, he enriched them, and multiplied them, and made them a *great name, like unto the name of*

*the great men that are in the earth.* So rich and princely were the possessions which, of his love and mercy, he freely bestowed upon them, that he was *not ashamed to be called their God!*

Upon this ground, the Apostle makes the declaration, that *righteousness was counted to Abraham*, as to one that *worketh not*. For to him that *worketh is the reward, not reckoned of grace, but of debt*. And so far is the Apostle from representing the *blessed man* as a creditor, by possessing pre-requisites for the reward, that he does not stop with the declaration, that he is *without works*, but frankly confesses, that he stands on the contrary score, the deepest debtor. “ Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.”



#### SECTION V.....*The Works of Abraham.*



THAT the *ground of title* to the blessings of the promises, as just stated, is the free and sovereign act of God, is apparent; not only from the divine declarations which are explicit and full, but also from the nature of these interests; for did we possess the righteousness of the law, in all its amazing extent, it would not, in the least degree, afford a ground for blessings of this nature. But we are sinners; the whole race of Adam have “together become unprofitable..... We

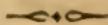
“have before proved both Jews and Gentiles, “that they are all under sin: As it is written, “there is none righteous, no not one.” There was no other way for Abraham himself, *to become intitled to the privileges and blessings of the covenant*, than that in which every other saved sinner is, viz. that he receive them outright, as a free and sovereign bestowment from *him that justifieth the ungodly*.

This being the fact, some have made the inference, that therefore there is nothing for us to do. But the inference does not follow from the premises. Mephibosheth enjoyed the privileges of David’s house, and sat at his table, by an act of the king’s free bounty; but it did not follow, that there were no obligations upon him to David. The servants, as in the parable, possessed invaluable talents, by the spontaneous act of their Lord; but it did not follow, that they had nothing to do. It is true, there is nothing for us to do, in order to intitle us to the gift and grace of God in Christ Jesus. “Faith cometh “by hearing, and hearing by the word of God; “as Isaias boldly says, I was found of them that “sought me not; I was made manifest unto “them that asked not after me” The grace of God is *self-moved*, rich, and free, and sovereign, or we should never have known it. But it does not therefore follow, that there are no duties involved in the nature of *his unspeakable gift*.

This false inference is repelled by the Apostle James, when he observes that Abraham our father was *justified by works*; and that *faith*, or the promise of God, *wrought with his works* to the accomplishment of its glorious end; and that, in this manner, *by works was faith made perfect*. James does not deny the doctrine testified by Paul, that Abraham became intitled to his immense treasures, as *heir of the world, without*

*marks*; but he denies the inference, that requisites *indispensable* did not exist in the nature of the things freely given to him in the promise. This will appear by a proper investigation of the works of Abraham.....The obligation of circumcision, and his trial in offering his son, will be attended to in particular sections; besides these, his going to and dwelling in the land of Canaan, together with the good government of his house, are expressly recorded as indispensable requisites to the fulfilment of the promises.....But that these things were inseparable from the blessings promised, nothing is more plain.

“ Now the Lord had said unto Abraham, Get thee out of thy country, and from thy kindred, and from thy father’s house unto a land that I will shew thee. And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing.”..... This land being promised to Abraham *for a possession*, the command given to him to go and possess it was inseparable from the promise. Pursuant to which, with this bank bill of Heaven in his hand, under his Guide, who had engaged to *shew* it to him, Abraham sat out in quest of the country. And coming into the land, though subjected to the inconveniencies and exposures of a pilgrim and stranger, he sojourned there, and died and was *buried* there,\* thus holding possession of his *title* to an everlasting possession.  *Holding faith, and keeping the word of God, is considered in the New Testament as inseparable from our gospel hope; for it is in effect the same as the holding of a promissary note is inseparable from*



\* Being buried on lands was considered, anciently, as evidence of title to the premises.

a title to the *species* therein named; if we part with the obligation, we loose the interest.....  
 “Therefore,” says the Apostle, “we ought to give the more earnest heed to the things which we HAVE HEARD, lest at any time we let them slip.....Let us, therefore, fear, lest A PROMISE being left us of entering into his rest, any of you should seem to come short of it.”

The importance of keeping the evidence of the truth of God in his hand was well understood by Abraham, as appears both by his general conduct, and by the charge he gave to his servant, concerning his taking a wife from among his kindred for Isaac.....“The servant said unto him, Peradventure the woman will not be willing to follow me unto this land; must I needs bring thy son again unto the land from whence thou camest? And Abraham said unto him, Beware thou, that thou bring not my son thither again.”

The same indispensable requisite existing in the nature of his title to the promised inheritance, was impressed upon Isaac; for when there was a famine in the land, and Isaac had removed unto Gerar, which was bordering on Egypt, *The Lord appeared unto him, and said, Go not down into Egypt: dwell in the land which I shall tell thee of. Sojourn in this land, and I will be with thee, and will bless thee: for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swarc unto Abraham thy father.*

This land was made, as it were, a House of Sanctuary, and as such it was given to Abraham and his children; in allusion to which our Lord, in his lamentation over Jerusalem, said, *Behold your house, meaning evidently both city and country, is left unto you desolate.* It was a *family house*, a land of habitation.....But, for a house to be a sanctuary, it must be resorted to; and to be a

habitation, it must be dwelt in.....Of the free grace of God, this house, this *sanctuary* with all its provisions, was bestowed upon Abraham, &c. pursuant to which he resorted to it, and dwelt in it. Such were the works of Abraham.....Yea, moreover, God has promised of his free and sovereign grace, that the *righteousness* of this house .....that the *righteousness of the Lord* of this house should be imputed unto its inhabitants, of every name and description, obeying the good orders of the house, and living in the peace and fellowship of the family; which obligations, as has been fully shewn, are, in their nature, inseparable from family privileges.

The privilege of a house of sanctuary, and the necessity of resorting to it, was shewn when the stroke of the destroying angel fell upon Egypt; for whilst, within the designated doors, persons of every description were equally safe, it was known, that to be without, the most virtuous Israelite would have been equally exposed with the most offensive Egyptian.

The good government of Abraham's house is also expressly mentioned as being connected with the promise. *And the Lord said, shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him.* The promise, as we have seen, was that of a *family* and *household* blessing; it respected the state of a distinct society, formed upon the most perfect principles to *become a great and mighty nation*.....But a family and household of disorder and violence is not a blessing to any man; and a society without government, *justice*

*and judgment*, can never be truly great and illustrious. It appears, therefore, most plainly, that these obligations and works of Abraham, in relation to his children and household, existed in the nature of the promise, and were inseparable from the blessing; and that they do not in the least affect the principle, that the privileges and blessings of the covenant were bestowed upon him in the most absolute and unconditional manner.

When the Lord said of Abraham, as in the passage above quoted, *I know him*, &c. it is not to be understood, surely, that he regarded any ground of confidence out of himself. *Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight*, Job xv. 15.....But as Abraham stood in *company* with Christ, it was saying merely that he knew the *firm*; that he knew the responsibleness of the *house of Abraham*, &c. which was saying no more than that he *knew himself*. He is a rock, and his work is perfect..... And this chief corner stone does, indeed, give solidity to the whole house.

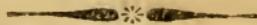
Were it necessary we might make similar remarks upon the peculiar nature of Abraham's acts of worship; his memorials, altars, sacrifices, &c. and shew, that so far from being conditions of his title to the blessings of the covenant, they resulted from it; and, in a wonderful degree, were participations, *earnests* and *foretastes* of the promised glory, that, as one with Christ, he should be a king, a prophet and a priest unto God.

Together with the works of Abraham, James illustrates his observation upon the nature of the promise, by the works of *Rahab the harlot*, which, therefore, under this head require consideration. *The Son of Peace*, without any act or knowledge of her's, and without any consideration of her merits, (for she may not have been the most vir-

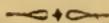
tuous person in Jericho) of his mere sovereign pleasure, sent his messengers into her house; this alone, strictly speaking, was the ground of her salvation; every thing that followed, were the requisites existing merely in the nature of her escape from ruin.....First, It was requisite in the nature of things that she should *receive the messengers*....Secondly, It was necessary that she should secrete them, and send *them out another way*, and that when they were gone, she should not utter *this* their *business*. When she had given up her native hopes and prospects, and with them her obligations of allegiance to her own country and people, and had decided in favor of another people, and had bound them by the oath of God for her safety; it was both a requisite inseparable from her salvation, and a moral obligation upon her not to betray them.....Thirdly, As her house was made her sanctuary, it followed of course, that, for safety, she and her kindred-household must come into it, and keep in it..... And lastly, As it was necessary in the nature of the case, that her house be so marked that it could not be missed or mistaken; the friendly and well distinguished *line of scarlet thread* must be *bound in the window*.....With these requisites, which existed plainly in the nature of the salvation that came, as it were, begging to her door, every thing else respecting her character was put out of the question; and her life, and the lives of her father, and her mother, and her brethren, and her sisters, and all that they had, were bound up together in a bond of *life for life*, with the lives of the messengers.

I have often heard it said, that this doctrine militates against good works, viz. That our title to the privileges and blessings of the covenant of promise exists, solely, in the sovereign *vocation* of God, and that we have nothing to do, but to

keep the joyful feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth; which requisites, in all cases, are inseparable from the privileges and bounties bestowed upon guests. Still I have preached this doctrine under a deep conviction, that it is as friendly to holiness as it is to the hopes of the helpless.....the guilty and perishing men to whom I have proclaimed it. And, as many have done before me, I appeal to the observation of the thousands in various parts of the land, among whom I have held it up, and with all persuasion have urged it, and not surely without effect, whether its influence has appeared to weaken a sense of obligation, or to slacken attention either to moral, social, or religious duties.



#### SECTION VI.....Circumcision.



THOUGH circumcision was a sign and seal of the same covenant in which the people of God now stand; and though the church under that seal, the same as under the present, were placed on *sanctuary ground* in union with Christ, and the members of that body, the same as we are, were intitled to all the privileges and blessings resulting from an *union with Christ*; yet, as has been noticed, their standing, in a most important respect, differed from ours. This difference, however, great as it is, was no more than what was necessarily comprised in the *peculiar* privilege and blessing of the covenant, viz. *an immediate union with Christ*, whose standing, in relation to

the covenant being then so different from what it now is.

This covenant, as has been shewn, being an establishment, of the nature of a partnership, forming one society, or firm of *Abraham and his seed*, engaged in one common interest, both for the performance of the requisite services, and the reception of the accruing rewards; and as Christ, the great *Sponser* of the seed, at the time the covenant was established, stood under the redemption *bond* as a sacrifice bound to the horns of the altar, it is plain, that a standing in union with him, such as this on sanctuary ground, must necessarily connect the whole covenant body with the bonds of his service work.

It has been asserted, and upon very apparent and ample evidence, that circumcision was a *law transaction*. And it has appeared very mysterious to me, that any defender of the perpetuity and glory of the covenant with Abraham, should appear desirous of evading this evidence; for, upon this ground alone, arises that distinction of honor, and *peculiarity* of glory, which will place Abraham and his natural seed *first*; it will be only for this reason that Abraham, and Isaac, and Israel will first sit down in the kingdom of God; and that all besides who come in, will sit down with them, as being an *adoption to them* in the family of God.

Why should it be supposed a disparagement to the ancient church, that it was so early under the bond of the law, when the Lord himself, their Head and Husband, was then under it, to which institution the Gospel Church have so fully consented, as being *holy, just and good*, and before which, one day, the whole universe will bow!.... Or, Why should it be supposed a matter difficult to explain, that the church was once, as a minor child, in a subject state, under bonds for an in-

mense service, *a debtor to do the whole law*; when, on account of the subject state of Christ the Lord, it was not possible, in the nature of things, that it could then be so nearly united to him, and not have come into this his yoke? Why should it be thought to eclipse the glory of this church, that they went into the sanctuary of the Lord so early in the morning, when the altar was first kindling, and there, under its burning heat, subsisting no less marvelously than *the bush* in Horeb, labored out a long and painful day? It is distressing to reflect, in how many ways dishonor has been cast upon this *first*, and for ever to be distinguished, people of *his holiness*.

The Apostle, in stating the distinguishing glories of the people of Israel, mentions the covenants, *and the giving of the law, and the service of God*, and the promises, Rom. ix. 4.....*The giving of the law, and the service of God*, are things properly distinguished from the *promises*. But so far were they, in the view of the Apostle, from eclipsing the glory of this people, that they are mentioned as being distinct gems in their diadem.....By the privilege of *the giving of the law*, we are to understand not only that it shall be given *out* by this people, but also that it was given to them in circumstances in which it was necessarily a subjecting yoke. Because the service work of the law was accomplished in Jerusalem, the gospel *word* went out from thence, and for the same reason, in the day of Christ's future kingdom, the *law* shall *go forth out of Zion*, Micah iv. 2.....So likewise, as it was necessary, according to the will of God, that his own Son should be made under the law, and learn obedience to it, in order to exercise its power over all flesh, they who were destined to the glory of being high assessors with him in his kingdom, must also be associated with him in the preparatory

work.....It appears, therefore, that the *giving of the law*, and *the service* contained in it, were things which followed of course from the promises..... And we must look to see Abraham, as being associated with Christ in both states, on the one hand receiving *promises* and *gifts* in relation to the Gospel, and on the other coming under *obligations*, and called to *services* in relation to the law. And as the service work of the law was first in order, and was to precede the Gospel in dispensation, it was in the natural course that the token of the covenant which Abraham received should be, as circumcision was, more particularly significant of the requirement of the law, and calculated more immediately to bring that ministration into view.

But it must be remembered, that Abraham did not engage under the weight of such an obligation alone; the work, for him alone, was infinitely above his strength; in this case, the first exaction of the bond must have crushed him into the earth, and neither he, nor any other mere man, could have ever risen from under the tremendous stroke. This work could be done only by Him who had *power to lay down his life*, and *power to take it again*.....The bond of the law, at first, was received *federally*; the obligation was taken in the name of Abraham and his seed; accordingly, the service work was brought forward *mediatorially*.....This was signified, when instead of the first-born of Israel, the tribe of Levi were taken for the service of the sanctuary; and, at Mount Sinai, the law was ordained in the hands of a Mediator; which mercy of the covenant was clearly shewn to Abraham in the Mount Moriah, when the *ram caught in a thicket by his horns*, was substituted upon the altar, and offered up *for a burnt-offering in the stead of his son*.....That the work for which circumcision made Abraham a

debtor, was never immediately thrown upon his hands, is abundantly evident. The obligation, as it was laid upon him, was prosecuted no farther than was necessary, in order to bring into full view the truth of his *consent unto the law that it is good*; which consent was necessary to his having a standing in the bond, and therefore necessary to his glorious prospects, as being associated with its great Sponser.

If it be asked particularly, why was Abraham bound under the obligation of the law, when its demands were not to be exacted upon him? The answer is, for the same reason that in a partnership, the whole company and concern are bound by the contracts which relate to it, so as that the avails shall become a common interest, though it be known that the credit of the whole lies in the responsibility of an individual. And, on the same ground, the objection may be answered respecting the righteousness of laying obligations upon a man beyond his ability to perform. If Abraham were to be considered in an individual standing, the objection would have weight; but that this was not his standing in circumcision, we have the clearest evidence. And considered on the ground of a partnership, with one able every way to answer its engagements, no objection can be made to this view of the *exceeding* extensiveness of these bonds.

We have seen, that from our great principle, the *divine will*, there arises two ministrations, that of *death* and that of *quickenning the dead*. And from the whole frame of the Divine Theory, it appears that the *mediate state* of the church, and therefore circumcision, which was the distinguishing token of this state, had a special connection with the ministration of death. This appears in the whole aspect of this state of the

church, particularly in the ordinance of circumcision, it was a bloody sign. Thus Abraham and his circumcised family, had the sentence of death in themselves; and were made painfully to feel, by a bond given in their own blood, that they were, in that mediate state, dead in law; yea, by their own voluntary act in circumcision, they gave their solemn consent to the ministration of condemnation. They were therefore shut up to the faith; and by the law, as by a school-master, were brought to lay hold on the hope of Christ; who, as *the Lord of Life*, should lay down his life, and thereby extinguish the bond; and as the resurrection, should take it again, and thereby quicken the dead.

As it was not Abraham alone, but Abraham and partner, that constituted this firm, it was essential to the compact to cleave to the ordinances exhibiting Christ. The unbelieving Jews talked as they acted, when they said, *we have Abraham to our father*; as though Abraham stood as a principal alone in the covenant, and was engaged singly to do the law of God. Hopeless men! they invited *the ministration of death*, but rejected *the spirit of life*; and in this most solemn case of blood, were witnesses against themselves!

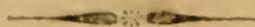
But Abraham and others profited *much every way* by circumcision. See Rom. iii. 2 and 9, 4. For as they stood in union with Christ, *the law* and *its services* united with *the promises* to confirm the truth of God; the high titles and prerogatives of Abraham; such as his being the *heir* of the world to come; the father of all them that believe, and that all the *blessings* of the *blessed families* of the earth, should be in him; all these, and more, by means of circumcision, it being a law transaction, had the confirmation of law; so that by this establishment of the church, as it took in the whole law ground, the righteousness

of faith.....*the righteousness of God*, which Abraham possessed as a free gift before circumcision, *is manifested, being witnessed by the LAW and the Prophets.*

We are expressly told in what way Abraham and others profited so much by circumcision, viz. *Keeping the commandments of God.* 1 Cor. vii. 19. Again, *faith which worketh by love.* Gal. v. 6. These were the works of Abraham; and, as already shewn, were comprised in the nature of his privileges and blessings. Without holding *faith*, and observing the *laws and regulations* of the house of God, Abraham could not, in the nature of things, have *maintained company.* The fellowship must have been dissolved. *Holding faith*, and *keeping the commandments, or word of God*, being things so essential to the bond of union with Christ, it is manifest, that circumcision could have been of no avail to Abraham, more than uncircumcision; or than baptism is to us; in any other point of view, than that these indispensable requisites, in the nature of union and fellowship, were by him maintained.

If, however, circumcision had not been a transaction of the nature of the law, the righteousness of faith, or the promise of God, could not have been thus *manifested* and *witnessed* to Abraham. But though keeping hold of the law and ordinances of faith, was doing no more than what was necessary, in order to shew *love* and *good will* to the immense work engaged in the bond of circumcision; yet, as in this way, Abraham and others, kept up the copartnership established by the grace of God; of course it availed them as much, and they became thereby as *lawfully* intitled to justification, and the inheritance of eternal life, as if, personally and individually, they had done the whole redemption work. In this way, though ungodly in them-

selves considered, they became lawfully intitled to the name *just*, and to the reward of the just man, *life*; *for the just shall live by faith.*



### SECTION VII.....*The Trial of Abraham.*



AS a covenant implies faith or fidelity, and faith implies trial; Abraham being taken into the redemption-covenant, he was necessarily, on this ground, put upon trial; but this was the ground of sacrifice. The place of the *sanctuary*, in the house of God, was the apartment for sacrifice. As a distinct apartment, it was prepared for that purpose; *there*, at the entrance thereof, was the altar; *there* was *the fire and the wood* for sacrifice; and *there* must be found *the lamb for a burnt-offering.*

Again, as the mark of the covenant was now upon Abraham himself, the sword of sacrifice must *pass through his own soul*; and, as in Isaac his *seed* was *named*, they must be joined together in the trial; and also, as the seed was the great sponser, Isaac was designated to be the lamb. Accordingly, Abraham was required to offer up his dearest life.

According to the great import of the covenant, in relation to the seed, the bond was given, as the case required, upon a credit, *until the seed should come*; not only be born, but come of lawful age. But Isaac being born, in whom the *seed* was called, and having come to mature age, the bond was open for prosecution. This circumstance respecting the expiration of the time

for the bond to be retained unanswered, appears to be in the view of John, the herbingier, and explains the manner of his address to the people, saying, *The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel.*

But the express command given to Abraham to offer his son for a burnt-offering, could not have come wholly unexpected to him; his mind had been prepared for it by the ordinance of circumcision. Some people, however, who have not understood circumcision better than they have baptism, have represented Abraham to be as ignorant as themselves; and as acting, in this matter, upon their own stupid hypothesis, that it is lawful and safe for men to engage in the most solemn and binding transactions, without knowing their "import and profit," or the nature of the obligations which they take upon them. But we may not suppose that Abraham engaged in the covenant of circumcision without understanding; and that, by this *sacramental* sign, he took condemnation to himself, not discerning the *Lord's body*. And it is plain, that his trial was no more than a requirement to fulfil his engagement. Isaac also, must be supposed to have had such instruction into the meaning of this sign, as would make a scene of *suffering*; of *sacrificing*, very familiar to him. When he remarked to his father, *Behold the fire and the wood, but where is the lamb for a burnt-offering?* Could he have been without the apprehension of the solemn crisis drawing nigh! And when his father answered, *God will provide himself a lamb for a burnt-offering, my son*, did he not remember who was the child of God's promise.

The trial of Abraham was a trial of the whole covenant ground; it tested the *true understanding* of him that received the promises, and the *responsibleness* of him that made them. Abraham

upon trial, proved that he had *understandingly* engaged on the ground of the *faith of God*; which, in its principle, was the engagement of God to Christ, that laying down his life, according to the divine will, he should receive it again; and also, that this ground of the faithfulness of God, was sure to bear him through. "And he that  
 " had received the promises offered up his only  
 " begotten son; of whom it was said, that in  
 " Isaac shall thy seed be called: Accounting  
 " that God was able to raise him up, even from  
 " the dead; from whence also he received him  
 " in a figure."

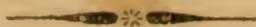
The ram caught by his horns in a thicket, in that place, and taken by Abraham and offered for a burnt-offering in the stead of Isaac, presented a view of the required righteousness; and was an explicit acknowledgment by him, that his complete justification as being in full favour with God, pronounced there from heaven, was not by his own righteousness, or *his work of faith* in offering Isaac; but wholly by mediatorial interposition. Indeed he had not done the required work, he had merely shewn his *good will* to it; nor would he have done it, had he actually have slain his son; for, as has been shewn, the work required in the redemption-covenant, was the taking away of sin, the spoiling of principalities and rulers of the darkness of this world, and the salvation of men, by the laying down of life, and taking it again; a work which both *declared* the Son, and *manifested* the Father; and which, therefore, none but the Son of God could do. He did enough, however, to *maintain fellowship* with the great Sponser of the covenant.

Abraham being justified by the grace of God, on the ground of the faith or righteousness of Christ; he having shewn the most perfect good-

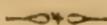
will to the great interest, which is a requisite, ever existing in the nature of fellowships; God was pleased to express to him, and that *with an oath*, the same promises which he had *thus* made to Christ, that he would *bless* him, and *multiply his seed as the stars of heaven, and as the sand which is upon the sea-shore*; and that his seed should *possess the gate of his enemies*; and that *in his seed* should *all the nations of the earth be blessed*. And all who are blessed with faithful Abraham, *knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ*; when they have received circumcision, and done all the carnal ordinances imposed by it; or have been baptised, and done all the spiritual duties enjoined thereby; like him, have resorted at last to the ample provisions made ready to their hands, and bestowed upon them without any act of theirs, as spontaneously as was the breath of life, in the free and sovereign gift of Christ; *For the just shall live by his faith*.

The place pointed out for this transaction was the Mount Moriah, *the holy place of the tabernacles of the Most High*; in which, at the entrance of the *sanctuary, or first tabernacle*, the holy altar of burnt-offering was set up, exhibiting, unceasingly, the requirement of the law, as *a flame of fire*, according to the nature of the mediate, or *angelic* ministration, until what was signified by the name Abraham called that place *JEHOVAH-JIRETH*, was there *seen*. The Lord did *see, or provide* himself a lamb for a sacrifice, which was there *offered once for all*; and the purpose of this enclosure, or separate place, being thus answered, it was thrown open, and *the way into the holy of holies, or the holiest of all*, was made manifest; which things, through the darkness of the anti-christian apostacy, more impenetrable than the middle wall of partition, but few men can now receive;

but they will be well understood at the sound of the seventh trumpet, when the temple of God shall be opened in heaven, and there *be seen* in his temple the ark of his *testament*.



§ SECTION VIII.....*The Allegory.*



THE distinction respecting the divine will, which lies at the foundation of the divine system, as including a *service work*, and a *compensating reward*, and, consequently, a state both of *humiliation* and of *exaltation* of the subject of that will, forms necessarily a distinction and *separation* in the church; for, as the covenant between Christ and the church, like that of marriage, makes the parties one in state and interest; such an union with Christ, while under the bond of the service work, must necessarily place the church with him in a subject state; as also, he being rewarded and glorified, it must place the church in a state of freedom and exaltation. As Christ, under the law, was the *servant* and *bond man*, it follows that his married wife, in that state, was the *handmaid* and *bondwoman*; but, having accomplished the service, he is the King's son, and is therefore *free*; the church, also in this state, is the King's daughter, and *is free indeed*.

This great subject, so important to be understood, in order to entertain just views of the divine economy, is represented to us by the marriage of Abraham.....“ It is written, that Abraham had two sons; the one by a bondmaid, “ the other by a free woman. But he who was of

“ the bondwoman, was born after the flesh; but  
 “ he of the free woman was by promise. Which  
 “ things are an ALLEGORY; for these are the two  
 “ covenants; the one from Mount Sanai, which  
 “ gendereth to bondage, which is Agar. For this  
 “ Agar is Mount Sinai in Arabia, and answereth  
 “ to Jerusalem, which now is, and is in bondage  
 “ with her children. But Jerusalem, which is a-  
 “ bove, is free, which is the mother of us all.....  
 “ For it is written, Rejoice thou barren that bear-  
 “ est not; break forth and cry, thou that travellest  
 “ not: for the desolate hath many more children  
 “ than she which hath an husband.....Now, we,  
 “ brethren, as Isaac was, are the children of pro-  
 “ mise. But as then he that was born after the  
 “ flesh persecuted him that was born after the  
 “ Spirit, even so is it now.....Nevertheless, what  
 “ saith the Scripture? Cast out the bondwoman  
 “ and her son: for the son of the bondwoman  
 “ shall not be heir with the son of the free wo-  
 “ man. So then, brethren, we are not children of  
 “ the bondwoman, but of the free.”

It is evident that this Allegory represents the  
 two churches, viz. that under the dispensation of  
 the Law, and that under the dispensation of the  
 Gospel. The same thing is represented, also, by  
 the vail and the middle wall, which formed a par-  
 tition in the sanctuary, and made the *holy house*  
 to consist of two distinct apartments. Under the  
 figures of *Hagar* and *Sarah*, and *their respective*  
*children*; and the names of *Jerusalem which now*  
*is*, and *Jerusalem which is above*, and which, im-  
 mediately upon the overthrow of the anti-chris-  
 tian apostacy, shall descend *from God out of hea-*  
*ven*, and the *children that belong* severally to these  
 cities; the whole state of the church of God is  
 here, in a few words, brought into view.....The  
 tabernacle, and afterwards the temple, set up a-  
 mong the tribes of Israel, was a most perfect pic-

ture in miniature of the city of God: the whole work was made exactly according to a *pattern shewed Moses in the mount*, of which the *building of God, an house not made with hands, eternal in the heavens*, is the glorious original. The temple which Ezekiel saw, and measured upon a large scale, and which compared so well with the pattern of Moses, is expressly called a city, Ezek. xl. 2. "In the visions of God brought he me in to the land of Israel, and set me upon a very high mountain, by which was as the frame of A CITY, on the south." In this sanctuary, however, there was not such a distinction as holy and *most holy*; for the vail, under this view, was taken away; the Lord of Glory had entered in at his gate, to make it the *place of his throne*, and the *place of the soles of his feet*, where he would dwell in the midst of the children of Israel for ever; and had made in himself, of the twain, one. "This is the law of the house; Upon the top of the mountain, the whole limit thereof round about shall be holy: Behold this is the law of the house," Ezek. xliii. 12. And from this circumstance that both sanctuaries, together with the court of the house, are here united in one, arises the largeness of these measures. Before the vail was taken away, on the one side, and the partition wall on the other, the sanctuary measured but twenty cubits square, with a porch of twenty cubits by ten; but this *sanctuary* is to measure *five hundred reeds square*.

The church, under the law, gendered to bondage; the *incessant requirements*, under that dispensation, like an intervening vail, and the *continual services*, like the smoke of the altar, covered and clouded the Glory of the Gospel.....In a natural view, it was impossible to penetrate so thick a vail, and to pass through so tremendous a cloud, and, *by that way*, to ascend the mount,

and enter into the *high hill* of God.....But few among the great and *renowned* of that church were able to do this; and they, perhaps, not so completely as the *least* of them, who *enter in by the new and living way*, which is *consecrated for us through the veil*. Bounded, as they were, by partition walls, and covered by the terrors of an altar, great and dreadful as a flaming Sinai, the children of the law were as instinctively characterized by fear and bondage, as the children of the Gospel are by hope and liberty.....Standing there, with Moses, *at the niether part of the mount*, all the people *trembled*; and so terrible was the sight, that Moses said, *I exceedingly fear and quake*. We must not conceive, however, of things of this nature as being undesirable in that church; on the contrary, the spirit of bondage, in the highest degree, even to that of boring the ear to the door post, was the first of its graces.

Being of a different spirit, the characters of these churches differ throughout....It was lawful, and not unfrequently expedient, for *them of old time* to make vows.....Though a man under a vow was in a most humbled state, he was not a free man; it was a deep boring of his ear, and his sacrifices, in taking up his bonds, were oftentimes solemnly embarrassing; for, in this case, it was always to be understood that the *dearest* and best of all he possessed, was to be devoted; still vows were encouraged, for they accorded well with the humiliation, bondage and service of that state, and they connected with Christ; for, in that state, his *ears were bored*, Psal. xl. 6; on which account it was that these vows were accepted of God, and in a wonderful manner were availing, as we have many instances in the Scriptures. But it is not proper for us to make vows of this nature, for they would not accord with the *liberty* unto which we are *called*, nei-

ther would they connect us with Christ, as he is now exalted and glorified; and therefore they would not in us be acceptable to God.....Such transactions would be wholly incongenial with the exalted and glorified state of the Head of the Church, and with our own gospel state, as being the Lord's free men.....*An oath for confirmation*, however, is of another nature, and does not appear to be inconsistent with the character and dignity of the children of the kingdom.

It was also in the spirit of that church to exact forfeits with strictness and severity.....Moses spake the true dialect of that ministration, when he said, *An eye for an eye, and a tooth for a tooth*. And when it is considered that the great characteristic of that church was fear, and that the principle of fear was the strength of its discipline; and also, that its state and condition had a special relation to the bonds of Christ, which were to be exacted with the greatest strictness; it will appear proper and glorious in the lawgiver, that he noticed every *jot* and *ittle* of right, and that it was an excellence in the magistrate to exact in judgment, to an *iota*, an equivalent for every injury. But as the church in the Gospel dispensation is not on the earning, but the spending hand, its genius is *love* and *liberality*; and as the Lord, our Head, has received all fulness in heaven and earth, to stand upon such punctilios of right would now be improper and inglorious; and as we have received freely the forgiveness of all our sins and trespasses, for us to follow Moses, *great*, and *holy*, and *good*, as he truly was, would be ignoble, immoral and criminal.

Again, it was right in the view of that church: to *hate their enemies*, and to use against them *weapons of warfare* that were *carnal*; it was right for them to make *Moab* their *wash-pot*, and *over E-dom* to cast out their shoe; or, to *execute vengeance upon the heathen*, and *punishments upon the people*;

*To bind their kings with chains, and their nobles with fetters of iron.* But as the love of God to the world has *appeared*, and he has given his Son to die for his enemies, and by his servants, has sent to them *the word of reconciliation*, it is our part rather to entreat them, and, as in Christ's stead, to beseech them to be *reconciled to God*.....Elijah, in the greatness of his commission, according to the style of that church, could draw forth from heaven the angel's *flaming sword*, and smite down the *captains with their fifties*; but this was a *humble* business compared with the *commission* given to us, to wield the *sword of the Spirit* against *principalities and powers*, and against *spiritual wickedness in high places*; and to deal with the minds and hearts of men; "which always causes us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place....." For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish. To the one we are the savour of death unto death, and to the other the savour of life unto life; and who is sufficient for these things?

As Hagar and Sarah, and the churches they represent, were of so different a character, the one a *bond-maid*, and the other a free woman; and as their children are generated with so different a spirit, there can but exist between them an instinctive opposition, which is of so radical and active a nature, that the apostle calls it *enmity*, Eph. ii. 15, 16. It is an opposition absolutely unreconcilable, insomuch, that nothing but the cruel work of death can extinguish it.....To accomplish which, bodies of people and churches, distinguished as Jew and Gentile, will, in this view, by turns, change characters and their relative standings; and whilst the one is favoured and privileged, as the free woman and her children, the other will be *concluded in unbelief*, and

*under sin*, and will, therefore, as nature prompts, draw forth the sacrificing sword against the heirs of promise; and thus, unwittingly, they will *both* be instruments of bringing about the great pacification. The universality of the agency in this dreadful work, which, eventually, will disarm Death, and starve the Grave, and *slay the enmity itself*, by cutting up all the grounds of nature in which it exists..... This, I say, was shewn in the marvellous issue of divine *counsel*, that *both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together*, and all had a hand in the condemnation and crucifixion of Christ.

It must be observed, however, that the opposition which exists against the free woman and her children, is not all of the same character; it is of a threefold nature. In one character it is a subject of trial and grief, rather than of crimination; in another, it is malignant, yet it admits of some apology, and is not beyond the reach of a remedy; but, in a third character, it has no apology, and is without any remedy.

In the *first* of these characters, it existed between Hagar and Sarah, who were both pious women, distinguished favourites of heaven; but such were their relations to each other, and so opposite were the motives and interests which affected their minds, that it was impossible to harmonize them. Abraham was a man of counsel, and possessed the best talents for the good management and government of his family; but this matter baffled all his skill. He did not attempt to decide upon the question of blame; he could only look on with the deepest grief, and leave the matter to work out its own issue. This opposition existed from the different conditions and relations of the parties, and not from their weakness and want of virtue. If they had pos-

essed a thousand times as much virtue as they did, and the one was the bondmaid and the other the free woman, the case had been still the same. In this strife, however, though it was unreconcilable, there did not exist malice. Such was also the nature of the strife between the herdmen of Abraham and of Lot; and a thousand such cases have existed among the people of God, and they are still taking place; and nothing can ever be done for the relief of such parties, but that which was proposed by Abraham to Lot, viz. to raise between them the partition wall.

In the *second* character, this opposition, in a less or greater degree, is malignant. In some degree, this appears to be the temper of Ismael towards Isaac; and also, of the elder brother in the parable, towards the returning prodigal. These, however, were worthy and good men, such as are ever the honours and stays of families. They were justly intitled to something more than *transient* acts of endearment, and the glows and kisses of parental affections; and the splendid scenes of festivity, and other tokens of distinction afforded to their brethren, must have had a most distressing aspect upon their interests and privileges, to have angered their sober minds to such an ungovernable degree. Nothing has ever existed, among all the sovereign dispensations of God, so trying and overpowering to the human mind, as those partial unfoldings of his deep counsel, by which the *last* is made *first*. This, however, would be far from being a subject of trial, could the whole be taken at once into view; and it was understood that, in the end, the *first shall be last*.

Nothing could have been more trying to the feelings of the people of Nazareth, among whom our Lord was brought up, and from whom he

had received the attentions and kindnesses of kinsfolks and neighbours, who were met together, and attending to him with eager expectations, than such a repulse, as that they must not expect the *physician* should *heal himself*; or that the *things they had heard done in Capernaum*, should be *done also in his own country!* But, on the contrary, to be told “of a truth, Many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land: But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian!” This subject, no doubt, will be fully explained in the day of retribution. In the mean while we ought to be silent, knowing that the Lord may *do what he will with his own.*

The opposition of the sons of Jacob to their brother Joseph, was of the same malignant kind, excepting Reubin, who, though he felt the cause of strife, yet did not design his brother an injury. His temper may be classed under the first character. This opposition existed here in a much higher degree than in the cases we have noticed; though, among these brethren, it might not be, in every instance, equally murderous. The cause which excited this hatred was, doubtless, of the most trying nature. *Their father loved Joseph more than all his brethren.* He wore a *coat* indicative of supremacy among them; and it was suggested, that they should *bow down to him*; yea, that his *father*, and *mother*, and *brethren*, should *come to bow down themselves to him, to the earth.* I do not mention the greatness of this trial for their apology, but to shew, merely, that it was a cause adequate to explain the effects produced in their minds.

The opposition which existed among the people of the Jews against Jesus Christ, was also of the same nature, and malignant in the highest possible degree; for the cause, though the same in nature, in degree was the most trying that ever existed on earth. Jesus of Nazareth, under an *assemblage* of every possible circumstance of abasement, set up claims infinitely too high for any man on earth, or even for the highest angel in heaven; and whilst he treated their most respectable men, even their scribes and pharisees, who had seats among princes, in the most abasing manner, and made them as nothing, he took others from the dust and dunghill, and called them his friends, and treated them as though they were even *more* than princes. In a word, his whole manner accorded with his doctrine, that *every valley shall be filled, and every mountain and hill shall be bro't low*. This, however, is not mentioned to excuse their opposition; but, merely, to shew the nature and extremity of the cause which produced it.

But even in these most melancholy and criminal cases, something does exist which may be called an apology. Joseph, when he made himself known to his brethren in Egypt, said, "Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life." And Peter, addressing the men who *killed the Prince of Life*, said, "And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled." And the apostle Paul, in the view of his being *before a blasphemer, and a persecutor, and injurious*, says, "But I obtained mercy, because I did it ignorantly, in unbelief."

Could Sarah have foreseen, that her first plan

would finally go into effect, and far beyond her most pleasant fancy; that she should have a son even without *bearing* or *travelling*; that she should be *the mother of us all*, i. e. of both churches, the *whole* of Abraham's family; or, that she should be that *holy city, the new Jerusalem*, which will take in the whole ground both of the *sanctuary* and *court* of the Lord's house, and in which there will not exist a distinction of bond and free. I say, could Sarah have foreseen this, she would have felt no disquiet at the prosperity of her hand-maid: Or, could Hagar have foreseen that all her pain and labor, even the bearing of her son, would finally issue in the emolument of Sarah, her *mistress* would not have been *despised in her eyes*..... Could Ishmael have known that he was to be a child of Abraham, not as by a bond-woman, but as Sarah's son, by an adoption thro' the *door of Isaac*, infinitely to his advantage; and that one day his numerous offspring should come in through the door of faith, or the seed of promise, and in a *true* and most glorious *sense*, be *Saracens*, he would not have mocked at the joy and festivity of a day given to Isaac. It is remarkable that, in Isai. ix. 7. The two eldest sons of Ishmael, *Kedar* and *Nebaioth* are mentioned by name, as ministering to the church in the day of glory..... Or could the elder brother have well considered, that all the patrimony and weighty establishments of the house remained whole to him, and that the present scene was passing with the day, he would not have grudged to his *poor* brother the transient enjoyment of a feast.

Had the brethren of Joseph known the long and painful suffering to precede his glory, and that the whole scene was designed to save them and their families alive, they would not have been displeased at his being made the darling, nor at his wearing a coat of divers colours; nor would

they have hated him *for his dreams*. And had the people of the Jews, and the princes of this world, *known the wisdom of God, hidden in Christ Jesus*, which shall be revealed when *that people*, by him, shall be made an *eternal excellence*, and the nations *saved* shall walk in their light, and the *kings of the earth* shall bring *their honor and glory* unto them; “they would not have crucified the Lord “of Glory.”

As this opposition exists through ignorance and unbelief, it is plain that in this case there is a remedy; let the ignorance and unbelief be removed, and the spirit and work of hostility will subside in a moment. This was the case with them who were converted on the day of Pentecost; it was the case of Paul, and it has been the case with thousands of others. Cases of this kind call for the most tender and compassionate treatment, even from them who suffer their severity.....The apostle Paul, after enduring long and mortal opposition from the Jews, bare the most feeling and respectful testimony in their favour; he says, “My heart’s desire and prayer to God for Israel is, that they might be saved. For I bear them record, that they have a zeal for God, “but not according to knowledge.” Enemies of this character have a claim for our most earnest prayers. Thus Stephen prayed for his murderers: And our Saviour upon the cross, cried, *Father, forgive them, for they know not what they do!*

In the *third* character, this opposition, though not more malignant, for more it cannot be, is yet without excuse.....This was the case of Ahithophel.....he was a man enlightened into the *sweet counsel* of the Lord, and had taken a part in the fellowship of David.....The same was the case of Judas.....he lacked for no instruction in the doctrine of Christ, and had shared in the fellowship of the Gospel. How different are these from the

cases of *Abner* and *Saul* of Tarsus, they both, like heroes, fought against *the Lord*, and against *his anointed*; but they did it in the sincerity of their hearts.....They were always honest men; and when the error of their understanding was removed, and the *scales* had fallen from their eyes, they *conferred not with flesh and blood*, but came over immediately to the support of the cause *which once they destroyed*.....But the part that *Ahithophel* and *Judas* acted was traitorous; it was not done through ignorance in unbelief, but through the basest motives of corruption; it was all the rogue, the part of the Devil..... Hence, in the Scriptures, in the darkness of one case, an immediate divine agency is admitted; but, in the other, it is immediately ascribed to the Devil....For not distinguishing these several cases, there has existed, in relation to them, in the minds of many, a very grievous darkness.

This case being such, it is beyond the reach of the remedy; for the sacrifice of Christ, which, in the other cases, is a sovereign remedy, as it takes away the wall of partition, and rends asunder the vail; in this, it is all without effect....Hence, not on account of the degree of malignity, but of its peculiar nature, this *sin is unpardonable*.....And, for the same reason, it may be seen why Devils cannot be saved. Such a thing in its nature is impossible; for, as they have sinned wilfully against the knowledge of Christ, the effect of the blood of the Lamb in removing the partition wall and vail, under which, for a long time, they had covered themselves in heaven, and concealed their treachery, instead of reconciling them, it can only enflame their opposition, as thereby they are cast out of heaven to the earth, and so, with greater *wrath*, they are seen to come down among the inhabitants of the earth, and of the sea.

Therefore, we are not allowed to pray for them

who sin wilfully, any more than we be for Devils; for the cases in their nature are the same; and equally hopeless; as in Hebrews, vi. 4, 5, 6. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come; If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."....Again, chap. x. 26, 27. "For if we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."....Here it should be observed; that the *falling away* and *wilful sinning* of persons so irrecoverably lost, is such as implies their taking *a side* against Christ and his people, and becoming their *adversaries*; and that many and great offences may be committed against Christ and his people by their brethren, which do not characterize them as an enemy; solemn and awful as was the fall of Peter, he did not join the side of the *adversaries*.... Hence, says John, 1 Epis. Chap. v. 16. "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it."

This is the sin against the Holy Ghost, of which our Lord said, Matth. xii. 32. "It shall not be forgiven, neither in this world, neither in the world to come.".....We have seen, according to the Divine Theory, that the church state embraces two worlds, viz. the present *world*, as put under the ARCHANGEL, and the *world to come*, put

*in subjection to the son.* In which worlds, as also appears from the Theory, there is instituted a different authority; in the one, the authority is that of the *law and the prophets*; but in the other, it is the *voice and power of the Holy Ghost*; or, as they are described, Hebrews xii. 25. the one, by *Him that spake on earth*, the other, by *Him that speaketh from heaven*. Hence, in this passage, we have the distinction of names and characters, as that of the *Son of Man*, under which, as may be seen in the Old Testament, is expressed the highest authority in that church; and the *Holy Ghost*, under which, as may be seen in the New Testament, is expressed the peculiar authority of the kingdom of heaven..... And whilst *all manner of sin and blasphemy* against the *Son of Man* shall be *forgiven*, *a word spoken* against the *Holy Ghost* shall *never be forgiven*. The reason and necessity of this might be largely illustrated; but, with the Theory in view, it need only be observed, that as all transgression and sin against the Son of Man is committed under the darkness and ignorance of the vail, the removal of this, by the death of the cross, of course makes *reconciliation*, finishes the *transgression*, and makes an *end of sins*, by removing the cause, and so, for ever, rolls away the *reproach*. But for sin against the Holy Ghost, such as we have stated, *there remains no more sacrifice*; the death of Christ, in this case, offers no remedy, for it is committed knowingly, and expressly against the *second life* of Christ; so that these offenders do, as it were, *crucify to themselves the Son of God afresh*, and put him to an *open shame*.

In this view we have an explanation of the phrase repeatedly used by our Lord, *The greater damnation*. There is a power of judgment exercised by the authority of both worlds; but as the *world of which we speak* is eternal, a decision

by the authority thereof, is *eternal judgment*..... Hence, it is said, Mark iii. 29. "That he who shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation." And the Apostle to the Hebrews, in his amplification upon the unpardonable sin, chapter x. says, "He that despised Moses law died without mercy, under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace! For we know him that hath said, Vengeance belongeth unto me, I will recompence, saith the Lord.....And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God."

By the *casting out* of the bond-woman and her son, it is not to be understood that they were *cast away*. This was designed for a specimen of the legal discipline, or what has been termed the *law work*; more especially to shew that the *inheritance is not of the law*, but is given by *promise*..... Ishmael *stumbled*, not that he *should fall*, but that thereby an enlargement might be given to Isaac; and that, in the issue, he should be recovered upon a ground infinitely more advantageous; that he should come in through Isaac, and be received as *life from the dead*, and so be filled with all the *fulness* of the *promises*.

The order given to cast out the bond-woman and her son, was of the same nature as the sentence laid upon Moses, that he should die short of the land of promise. Both cases have one relation to those distinct parts of the divine will, from which arises the distinction of the *two covenants*. And this matter, properly understood,

does not affect a view of the eminent worth of these persons, or of their standing in the divine favour, any more than in the similar case of Moses. I am sensible that many are in the habit of thinking that Hagar was an ordinary character. No doubt she was not a little proud, and was not to be justified in running away from her mistress! but, at the same time, it was a *speck* in the character of Sarah, that she *dealt with her* so hardly. She was indeed a bond-woman, but she was the Lord's hand-maid. It is recorded as the greatest glory of Solomon, that the Lord *appeared unto him twice*. But *twice* the Angel of the Covenant appeared unto Hagar. And when the apostle recounts the honours and divine glories of Christ, this is mentioned as one of the chief, that he was *seen of angels*; referring evidently, to the name of the well by which the angel of the Lord found her; called, from thence, Beer-lahai-roi, and so to the name that she called the Lord that spake to her, *Thou God seest me*.

Though these different states of the church have a precise relation to the two covenants, founded upon the humiliation and exaltation of Christ, yet they do not divide by the line of the two dispensations; for as many under the law enjoyed the liberty of the gospel, by an *anticipation* of the promises, so now many do not enjoy it, though the service-work is accomplished, and *Christ* has entered into his glory. "As the children  
 " are partakers of flesh and blood, he also himself  
 " likewise, took part of the same; that through  
 " death he might destroy him that had the pow-  
 " er of death, that is the Devil; and deliver them,  
 " who through fear of death were all their life-  
 " time subject to bondage." By the death of Christ, the vail was rent, but was not taken away; and the enemy received his mortal wound, but did not immediately fall under him. As saith

the apostle, Heb. ii. 8. "Thou hast put all things  
 " in subjection under his feet. For in that he put  
 " all things in subjection under him, he left noth-  
 " ing that is not put under him. But now we  
 " see not yet all things put under him." Again,  
 Chap. x. 12, 13. "But this man, after he had of-  
 " fered one sacrifice for sins, for ever sat down  
 " on the right hand of God; from henceforth  
 " expecting till his enemies be made his foot-  
 " stool." Hence the children are still exposed  
 to be *intangled* with this *yoke*; and it is believed  
 that some of the people of Christ are now, *through*  
*fear of death*, a great part of their *life-time* *subject*  
*to bondage*.

Circumcision *sealed*, and the law *witnessed*, the  
*righteousness of faith*; "But as Moses put a veil  
 " over his face, that the children of Israel could  
 " not steadfastly look to the end of that which  
 " is abolished. But their minds were blinded;  
 " for until this day remaineth the same veil un-  
 " taken away, in the reading of the Old Testa-  
 " ment, which veil is done away in Christ. But  
 " even unto this day, when Moses is read, the  
 " veil is upon their heart." And it is an affect-  
 ing consideration, that the same things which  
*sealed* and *witnessed* the truth of the *promises* to  
 many under the former dispensation, to many  
 others under both dispensations, on account of  
 this veil of the flesh, have produced the opposite  
 effect, and have tended only to obscure the glo-  
 ry of Christ. *Nevertheless, when it, i. e.* the church  
 of the bond-woman, or that body of people who  
 are under the circumcision of the flesh, Jews and  
 Ishmaelites, *shall turn to the Lord, the veil shall*  
*be taken away*. For "blindness in part is hap-  
 " pened unto Israel, until the fulness of the  
 " Gentiles be come in. And so all Israel shall  
 " be saved? As it is written, there shall come  
 " out of Sion a deliverer, and shall turn away

“ ungodliness from Jacob.” This, however, must not be looked for, until the day of glory, when the deliverer out of Zion shall utterly *abolish death*, and take away the covering from the grave, as saith the prophet. Isai. xxv. 6, 7, 8. “ And in this mountain shall the Lord of Hosts make  
 “ unto all people a feast of fat things, a feast of  
 “ wines on the lees, of fat things full of marrow,  
 “ of wines on the lees well refined. And he will  
 “ destroy in this mountain the face of the cover-  
 “ ing cast over all people, and the veil that is  
 “ spread over all nations. He will swallow up  
 “ death in victory, and the Lord God will wipe  
 “ away tears from off all faces.”

The subject of this allegory, is the *mystery* of God, Rom. xi. 25. And it is declared, Rev. x. 7. “ That in the days of the voice of the seventh  
 “ angel, when he shall begin to sound the mys-  
 “ tery of God should be finished.” And as, according to the view we have taken, the church, in these distinct relations, is divided as it were, into two opposite worlds; the angel who made this declaration, is seen standing as it were upon two worlds, with his right foot set upon *the sea*, the emblem of the gospel constitution; and with his left foot on the earth, the emblem of the legal constitution and subject world. And also, as the church was at first established by the oath of the angel of the Lord, taken by himself, because he could swear by no greater; so here, this declaration concerning its glorious *consummation*, is made by the oath of the angel, taken “ by him  
 “ that liveth for ever and ever, *that* the time  
 “ should be no longer. But in the days of the  
 “ voice of the seventh angel, when he shall be-  
 “ gin to sound, the mystery of God should be  
 “ finished.” Agreeably to which, is the passage, 1 Thes. iii. 16, 17. “ For the Lord himself shall  
 “ descend from heaven with a shout, with the

“ voice of the archangel, and with the trump of  
 “ God: and the dead in Christ shall rise first:  
 “ then we which are alive, and remain, shall be  
 “ caught up together with them in the clouds,  
 “ to meet the Lord in the air: and so shall we  
 “ ever be with the Lord.” And thus will be finished this mysterious *archangel* exhibition.

How glorious and dreadful will be this scene, now fast approaching! The curtain, or veil of the temple was an emblem of the created heavens; as also the raised grounds and walls of great stones, were emblems of the earthy elements. This curtain was suspended upon four pillars, the two innermost of which were called the door posts. When our Lord upon the cross, had *cried* a second time, and so *yielded up the ghost*, the whole of this work was affected together: *the earth did quake, and the rocks rent*; and as in the vision of Isaiah, *the posts of the door moved at the voice of him that cried*; and, *behold, the veil of the temple was rent in twain, from the top to the bottom*. The voice of the angel from Mount Sinai shook the earth. “ But now he hath promised, saying, yet  
 “ once more I shake not the earth only, but also  
 “ heaven. And this word, yet once more, signifi-  
 “ eth, the removing of those things that are sha-  
 “ ken, as of things that are made, that those things  
 “ which cannot be shaken may remain.” The rent-  
 ing of the veil, opened the way for the *King of Glory* to enter into his most holy place; and for his people, in the Spirit, to follow him; but when he shall return with all his saints with him, at the sound of the trumpet before him, *the heaven shall depart as a scroll when it is rolled together*; and *the elements shall melt with fervent heat*. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

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 CHAPTER VI.
 

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## OF THE DISPENSATION OF THE LAW.

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 SECTION I.....*The Reason for giving the Law.*


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THE law was given for the same reasons that a schoolmaster is appointed over children, viz. *to instruct* and *to govern*. By the law, a system of precepts was given for the instruction of the people; and a government was instituted for their preservation.

In order to discover the glory of Christ, and the riches of grace in him, it is necessary to see ourselves, the vileness of our own characters, and our guilty and perishing state by nature. But this knowledge is only to be obtained by the law; *for by the law is the knowledge of sin*. The law was not given for a remedy, nor even for instruction concerning a remedy; but merely to make known the deadly nature of the disease, and to lay open to the bottom the mortal wound. "What things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." It is only by the law that sin is brought into action, that its malignant symptoms are produced, and that it

appears what itself is, *sin, exceeding sinful; for, without the law sin is dead.*

The law, by laying a restraint upon the corruptions of the human heart, excited them into strong exercise; as saith the apostle, "Sin taking occasion by the commandment, wrought in me all manner of concupiscence." This restraint upon the heart, operated only as the obstructing of a corrupt fountain, which, instead of healing, accumulates its infection; causes it to rise and gather strength, until the weight of pressure becomes unrestrainable, and it breaks out with irresistible violence. Hence, the *law entered, and sin abounded.* This, however, would not have been the case, had the evil been any other than the depravity of nature; for the means were the most powerful to cultivate and improve every thing that was pure and heavenly; but could not effect a regeneration of nature; operating upon a wild vine, they tended only to produce the grapes of Sodom, and the bitter clusters of Gomorrah.

So great a deep is the human heart, and such is the deceivableness of sin, that it is not easy to convince men that they are *by nature children of wrath*; not only heirs of the wrath of God, but that they have against God *wrathful* dispositions. Though men will readily confess that they are sinners; yet they do not admit that they have *carnal* minds, which are *enmity against God*; such as are *not subject to the law of God, neither indeed can be*; and they will fondly hope, that by means of light and cultivation, they shall form better resolutions; and be able to acquit themselves, in some favourable manner, before a good and gracious judge; and nothing but a deep law-work can divest them of this natural delusion. Without the law, *sin is dead*; the heart rests smooth and tranquil, like the deep in a calm;

but, when the commandment comes with power and authority upon the carnal mind, like the ocean under a tempest, it rises and swells with a mighty reaction, opening its deep caverns of horror, darkness and death. In the view of which amazing opposition, contrasted with the holiness, righteousness and goodness of the law which is thus resisted, all the natural hopes of the creature are at once overthrown. He sees in the real action, he feels in the motions of his own breast, that his repentances, resolutions and reformations, have no mere weight against the enmities of the carnal mind, than a mere bubble against the progress of seas that are running mountains high.

Our life, which is hid with Christ in God, is life from the dead. It has been fully shewn, that in order to participate in this life, we must first be slain, our natural life must be given up; and, as it respects the mind, our natural life is that hope which we so fondly entertain from the deeds of the law, or the services of the covenant of works. Hope is the life of the mind. This natural hope is never given up but with the pains of dissolution; and such as are far deeper than what exist in the separation of soul and body. *The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?* This is the dissolution of the mind; and, in the highest sense, is the giving up of the ghost. But this can take place by no other means than by the law as a *ministration of death*; for by no other means are we convinced of sin, as existing in our *nature*, in the very frame and constitution of our minds, and of the justice of God in our condemnation; and that, upon our natural ground, we are irrecoverably lost. Hence, says the apostle, Rom. vii, "I was alive without the law once; but, " when the commandment came, sin revived, and

" I died. And the commandment, which was  
 " ordained to life, I found to be unto death. For  
 " sin, taking occasion by the commandment, de-  
 " ceived me, and by it slew me. Wherefore,  
 " the law is holy ; and the commandment holy,  
 " just, and good. Was then that which is good  
 " made death to me? God forbid. But sin that  
 " it might appear sin, working death in me by  
 " that which is good ; that sin by the command-  
 " ment might become exceeding sinful. For we  
 " know that the law is spiritual : but I am car-  
 " nal, sold under sin." Again, Gal. ii. 19, " For  
 " I through the law am dead to the law, that I  
 " might live unto God."

It is said expressly, that to work this convic-  
 tion unto death, through the abounding of sin,  
 was the design of the giving of the law. Rom. v.  
 20, 21. " Moreover, the law entered that the of-  
 " fence might abound : but where sin abounded,  
 " grace did much more abound.....That as sin  
 " by one man reigned unto death, even so might grace  
 " reign through righteousness unto eternal life,  
 " by Jesus Christ our Lord." And these, indeed,  
 were the effects produced under this ministrati-  
 on ; sin abounded and *reigned* among the people  
 unto death. First, it rose with deadly hatred a-  
 gainst the administrators and supporters of the  
 law ; they thrust Moses away, and took up the  
 tabernacle of Moloch ; they killed the prophets,  
 and wise men who were sent unto them ; and, at  
 last, they betrayed and murdered the Son of  
 God. And, Secondly, it reacted with a killing  
 stroke upon themselves ; some of them were  
 soon *pricked in the heart* ; and the day cometh  
 when all Judah and Jerusalem *shall look upon*  
*him whom they have pierced, and shall mourn ; and*  
*be in bitterness for him, as one who tastes the bit-*  
*terness of death.*

The law, operating so powerfully against the

natural propensities of the mind, produced an opposition far more malignant than could possibly have existed from any other cause.....When our Lord was told, that he must depart out of Galilee, for *Herod would kill him*; he answered, that to be so cruelly exposed, he must first go a three days journey; “for it cannot be that a prophet perish out of Jerusalem. O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee!”.....And the law, as it is now administered by the power of the Spirit of truth, produces the same effect. Every man who has been the subject of a deep work of the law, has experienced the solemn truth, that thereby sin *abounds* and *reigns* as with kingly authority; that his heart is excited to rise against the divine administration, with a most indescribable strength of opposition, blasting, to the very root, all his natural hope of reconciliation to God, and, together with the reluctant spirit, forcing from his breaking heart the agonizing groan of *Wo is me, for I am undone! Unclean, unclean! O wretched man that I am, who shall deliver me from the body of this death?*

Sin has an existence without the law; *for until the law sin was in the world, and death reigned from Adam to Moses*. But though its nature be ever the same, yet, by the law, it becomes in two respects a different thing. First, in its aspect against heaven, and towards God, which is intended by the emphatical words of the Apostle; *Sin, that it might appear sin*; and, *that sin, by the commandment, might become exceeding sinful*. Secondly, in its power upon its own seat, the mind..... Without the law sin can only take away the *life of the body*; it has no power to take away the *life of the Spirit*. This appears to be intended by the Apostle, when he says, *sin is not imputed when there is no law*. In that state sin does not reign;

it has no commission to act in this department. But, by the law, sin has an authority, great as the institution itself, to seize upon the heart and conscience of the offender, and to bind down the *spirit*, like a wretched victim, under an infinitely insupportable load of guilt and condemnation. “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.”

As therefore, through the law, *sin reigned unto death*, the Apostle styles this institution, in distinction from the *promise*, or *righteousness*, thro’ which *grace reigns unto eternal life*, the *law of sin and death*. And for the above reason, he so strongly connected this law with sin and death, that he saw the necessity, lest he should be misunderstood, of expressly objecting the idea of their being things of the same nature, Romans vii. 7. “What shall we say then, Is the law sin? God forbid. Nay, I had not known sin but by the law.” And verse 13. “Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good.” In the view of this connection, the Apostle said, Rom. vi. 17. “God be thanked that ye were the servants of sin;” i. e. that ye were under the law; for though the law sets sin to work like a tyrant upon his throne, and *the wages of sin is death*; yet, fearful as it is, it is evidently a great mercy for a man to be the subject of this operation. And the same thing is also meant, verse 18. “Being then made free from sin, ye became the servants of righteousness.” Again, verse 22, 23. “But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death, but the gift of God is eternal life, thro’

“Jesus Christ our Lord.”.....It is plain that the law and gospel, with their effects and fruits, are the things here meant, by *sin* and *righteousness*, *death* and *life*. Being delivered from under the law, we are freed from the effect; as in verse 14. “For sin shall not have dominion over you; for ye are not under the law, but under grace.”

And because the bond of the law was taken by circumcision in the flesh, the natural body is included under the same view, and the law of sin and death is represented as having its seat in the *flesh*, or in the *members* of the body; and the whole together is styled the *Old Man*, and the *Body of this Death*. Hence the Apostle, relative to the dispute about circumcision and keeping the law, uses arguments like these, “He that soweth to his flesh, shall of the flesh reap corruption: but he that soweth to the Spirit, shall of the Spirit reap life everlasting: That ye put off, concerning the former conversation, the old man with his deeds: and that ye put on the new man, which after God, is created in righteousness and true holiness. For they that are after the flesh do mind the things of the flesh: but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace.”

For which reason also, the Scriptures associate the idea of sin with the state of Christ in the flesh; for by taking a body of the seed of Abraham under the law, he *who knew no sin*, was made *sin for us*. “For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. And unto them that look for him shall he appear the second time, without sin, unto salvation. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know

“ we him no more.” Again, for the same reason, it is represented, that when the body of Christ was nailed to the cross, and so the service work of the law was finished, that bond was nailed to the cross. “ Blotting out the hand writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.” There is here an allusion to an ancient method of cancelling a bond, by striking it through with a nail; and, with the cause, the effect ceases; with the strength of sin the enmity is slain. “ Having abolished in his flesh the enmity, even the law of commandments, contained in ordinances, for to make in himself, of twain, one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby.”.....And thus the old man is crucified, and the body of sin is destroyed. “ Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.”

For this reason, moreover, they who have been the subjects of the work of the law, are represented as being *dead*; and if Christ be in them, as being quickened together with him; as in Rom. viii. 10, 11. “ And if Christ be in you, the body is dead because of sin, but the Spirit is life because of righteousness. But if the Spirit of him, that raised up Jesus from the dead, dwell in you; he that raised up Christ from the dead, shall also quicken your mortal bodies, by his Spirit that dwelleth in you.”.....Again, Col. iii. 3. “ For ye are dead, and your life is hid with Christ in God.” This work of conviction unto death by the law, is referred to in the passage, Col. ii. “ In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the

“ flesh, by the circumcision of Christ: Buried  
 “ with him in baptism, wherein also ye are risen  
 “ with him through the faith of the operation of  
 “ God, who hath raised him from the dead. And  
 “ you being dead in your sins, and the circum-  
 “ cision of your flesh, hath he quickened togeth-  
 “ er with him, having forgiven you all trespas-  
 “ ses.”

When we say that it is a mercy to be a sub-  
 ject of this work of the law, it must be under-  
 stood that this is the case only in a relation to  
 the death of Christ, which relation can only ex-  
 ist whilst we are in the present state; for Christ  
 was *put to death in the flesh*. In the future day,  
 the law will take effect upon the whole world;  
 but this will be the work of judgment unto eter-  
 nal death. In some instances in the present life,  
 the work has appeared to be of this fearful na-  
 ture, when the subject is hurried into despair,  
 and the mind becomes impenetrably deaf to the  
 hope of the Gospel. This, however, will seldom  
 or never be the case under skilful instructors.....  
 That the killing work of the law, which has a  
 connection with the resurrection of Christ, and  
 eternal life in him, has also a connexion with his  
 death, is expressly stated in the passage, Rom. vi.  
 “ Know ye not, that so many of us as were bap-  
 “ tized into Jesus Christ, were baptized into his  
 “ death? Therefore we are buried with him by  
 “ baptism into death: that like as Christ was  
 “ raised up from the dead by the glory of the  
 “ Father, even so we also should walk in new-  
 “ ness of life. For if we have been planted to-  
 “ gether in the likeness of his death, we shall be  
 “ also in the likeness of his resurrection. Know-  
 “ ing this, that our old man is crucified with him,  
 “ that the body of sin might be destroyed, that  
 “ henceforth we should not serve sin.”

A distinction has been perceived in the work of conviction, which has been denominated *legal* and *evangelical*. Some other terms, perhaps, might better express the idea. The distinction is that of death by the law, and death to the law. *By what the law saith, every mouth shall be stopped, and all the world shall become guilty before God.* This, however, may take place without a relation to the death of Christ, and therefore without a saving tendency. But though death to the law is through the instrumentality of the law, as in Gal. ii. 19: *I through the law am dead to the law*; yet, it has a connection with the death of Christ, and therefore with salvation, as in Rom. vii. *Ye are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead.* With this death there is freedom from the bonds of the law; and this freedom must take place in order to our having a standing in the Gospel relation.

It has been shewn that the law and gospel tho' both holy institutions, are yet things widely different, and, in some respects, there is a contrariety and opposition between them; and therefore, to enjoy the Gospel, we must be set free from the law. And this is not all; for, under the law, a man is bound for its service; his ears are bored to the door post for the term of life; and he may not leave his place to go into another relation and sphere of life, viz. that of the children in the family, without first having his bonds cancelled. Should some man place his eyes upon a certain child, which he would be pleased to take and adopt into his family for his own child and heir; but should the child be under an indenture for service in another family, this obstacle must be taken out of the way, and the indenture taken up, before it could be lawfully removed..... We may be sure that the privileges of the Gospel

were never designed to abridge, and will never be extended to injure the righteous claims of the law. These obstacles to our taking a Gospel standing would have existed, even had we never failed, in relation to the law, of one point of our duty.

Neither is this all, for we have sinned, and have run deep upon charges, and incurred the highest forfeitures. We are not only debtors to the law, to perform its service all our future days, but, for the past, we are in the arrearage of ten thousand talents, together with the curse of God abiding upon us; as 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.* All these tremendous obstacles must be removed before we can enjoy the liberty and glory of the Gospel.... But it is manifest, from the nature of the case, that this can be done only by death, by our being slain to the law as in union with the body of Christ.

This subject is illustrated by a very familiar case, Rom. vii. "Know ye not, brethren, (for I speak to them that know the law) how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law of her husband, so long as he liveth: but if the husband be dead, she is loosed from the law of her husband. So then, if while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God."

Many exercises may exist in relation to the law, searching and deeply wounding to the mind; which, however, do not amount to a dissolution. Offences may take place between the parties in marriage, and even oppositions and conflicts, which do not dissolve the relation; and though they should separate in distress, and be long absent from each other; still, absence is not death. And, in such a case, should it be believed, contrary to the fact, that the husband was dead, the relation yet exists, and its obligations remain the same as ever, sacredly binding. And as to this matter, if death does not take place, how great soever may be the breach, and how long soever may be the separation, the first husband will surely again return, and establish his most absolute claims unto eternal judgment.

On this ground have existed mistakes, and instances of false and fatal hopes, innumerable..... Thousands of persons have been awakened by the thundering and death-threatening voice of the law, and have been deeply convinced of sin, and of their utter inability to obtain life by this marriage; and have even seen, that by this covenant they were obnoxious to death, and that the ropes were already upon their necks for execution; who, after all, by the flattery of deceitful workers, have been encouraged to return to their first husband, and have, as it were, renewed the old marriage, whose latter state is infinitely worse, more critical and dangerous, than the first. For the cause now in view, it is said, the Gospel was preached *to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit.* And, it is so often repeated, that the *dead* hear the *voice of the Son of God.* The preaching of the Gospel cannot become effectual to the salvation of men in any other condition.

Therefore, as by the law is the knowledge of sin; and as the law is the strength of sin to work condemnation and death; and as also, the law is the sword of the Spirit, piercing through the body of Christ, to cut asunder the cord of life, on which the obligations of the law take their immovable hold; that being thus set free from the covenant of works, and the law of our first husband, we may be married to another, even to him who is raised from the dead. This, I say, being the case, we see the reason why the law entered as an indispensable and glorious part of the redemption-work. Moreover, as all men must be judged, and the rebellious nations must be broken to pieces, and ruled with a rod of iron; and as the law is the perfect rule of judgment, and glorious sceptre of power; we see also in this view, the necessity for its entering into the world. Wherefore, for the most important reasons, even to promote the work of grace and salvation, we see the necessity of holding up the law in all its exceeding extent, as being holy, just and good; and, in the highest view of its weight and authority, of urging its solemn, absolute, and unrelaxing claims; such as, by men, are infinitely unanswerable, and insupportable. For reasons so indispensable, we see the necessity for the law to be proclaimed with the same solemnity and majesty with which it was first given. It must yet be uttered with a voice that shakes the earth; it must yet be dispensed with the sound of a trumpet that wakes the dead; *the mount* that may be *touched* must yet be covered with *blackness*, and *darkness*, and *tempest*. And as Sinai was moved under the trembling feet of angels, when from the *right hand* of the Lord *went a fiery law for them*; so now, the subject mount, the people under the law, must be touched by God's servants; who have received the

word as a live coal taken immediately from the altar, and laid burning upon their hallowed lips; and who, as knowing the terrors of the Lord, will be plain and pungent with the consciences of men.

But instead of using the law against men as an instrument of death, and of drawing it forth as a glittering weapon against their dearest life, many instructors, wedded to the law themselves, labour with great success as in their natural element, to form the minds of people to tempers and exercises, comfortable with views which are given of the duties and life contained in the law; and are thus able to harmonize the parties; not as the dead, who are always reconciled, but as living companions. In doing which, however, they take different courses, according to the different states of their minds. Some, who have not been the subjects even of legal convictions, will hold up the law as being much ameliorated by the spirit of the new dispensation. They conceive that great abatements are made in its requirements; and that the present conditions are so far from being impracticable, that with good dispositions; such as do not take unreasonable alarms; and with sound resolutions and endeavours; we may enjoy, in this relation, a comfortable living, and a hopeful prospect. Others, who have been deeply wounded and humbled by convictions of the law, yet being ignorant of the righteousness of God, take a more circuitous course to establish themselves upon this fatal ground. They conceive that the righteousness of the law would avail them for justification *before God*, provided they could attain it. They have never dreamed of any other medium of the divine favour; but they have been fully convinced, that they shall never obtain this by their own hands; that the breach between them and

the law is infinitely too wide for them to heal. In this trying difficulty, however, they have been relieved by a very ingenious and plausible invention. It has been fancied, that the design of the interposition of Christ, was to heal this breach; that, by his working out the required righteousness, and making satisfaction for transgression, the creature may be restored whole, to the acceptance and favour of the law; and with advantage too, insomuch that, for the future, his faith and sincere obedience will be accepted for perfect obedience. Under the influence of this delusion, the strife ends; the parties again come together, and the wandering soul returns home to the *good man*, with great reconciliation. The house is found *empty, swept, and garnished*; free from all that before had disturbed its peace; and every thing put into a new and *evangelical* style. The bed and board is convenient. Joyful is the return! With this lie in the right hand, the hapless subject lies down to slumber, and falls into a deep sleep, in the arms of the first husband. Alas, in this case, very few are again to be aroused, till the whole ground which once was shaken, crushes under the earth-rending blast of the last trumpet.

*We are not as many*, says the apostle, *which corrupt the word of God*. There is here an allusion to the practice of certain dealers in liquors, who, to increase their profits, adulterate them, by mixing those of various qualities together; and though, in this way, the virtues of the best wines are destroyed; yet it may be so done as to render them very pleasant to the common palate; and it would require much skill to detect the cheat. Of all the business of knavery practised in the world, this part taken by so many, of corrupting the word of God, by mixing together the law and gospel, is the most vile and in-

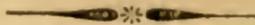
jurious. They are things of such different qualities, that being mixed together, the potion becomes the most corrupt and cruelly poisonous. And of all the ways in which this is done, that which we have just noticed, of making the gospel as it were a bride-maid, to aid the awakened, trembling, expiring soul, in this work of reconciliation with the law; and to assist at the re-joining of their hands. This, I say, is the most dark and murderous. How will these agents of the destruction of souls, escape the damnation of hell?

Without mixing the law and gospel, the word of God can never be pleasant to natural men; for if the law be truly preached, it is a ministration of death; and if the gospel be preached in sincerity, it will be perceived, that its application is not to the living; that it is commissioned to go for hearers to the valley of the slain, and that its portions are divided out for them who are quickened from the dead. Hence, taken on all sides, it is either a *stumbling block* or *foolishness*. But the effect of this work of corruption is apparent; the offence of the cross of Christ has ceased; the *sermon* is now admired; to the *wise*, it appears well digested; to the *scribe*, it is learned; the *disputer of this world*, pronounces it reasonable; it has even illuminated the renowned understanding, and improved *the wisdom of this world*. Why so much offence has been taken at the word, by men in different ages of the world, cannot now be easily explained; unless it be imputed to awkwardness of its preachers. The effect, however, of this corrupting of the word is most manifest in the churches; where may be seen thousands of persons, once the subjects of awakenings, and of deep convictions, who have been thoroughly converted to an evangelical law, and to a legal gospel; and who, as

might be expected, instead of being crucified to the world with Christ, and with him made alive unto God, are now as sheer worldings as live on the earth; they love the world, and the things that are in the world, and the world loves them, and admits them willingly to a liberal share of its possessions, pleasures and honours. By such fatal practices, the gracious tendency of the law and gospel, are both destroyed. The apostle, having stated the proper use of the law, Gal. ii. 19, *I through the law am dead to the law*: and the distinct application of the gospel, ver. 20, *I am crucified with Christ: nevertheless I live; 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.....* In the 21st verse, he makes this remark, *I do not frustrate the grace of God.*

It appears, therefore, that the law, in its proper use, does not afford instruction into the way of life; but that its whole wonderful and glorious skill lies in the art of dissection: “For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerners of the thoughts and intents of the heart.”

A law ever implies authorities and powers of administration: a government was instituted upon this ground of the law of works, the nature of which will be considered in a distinct section.



## SECTION II.....*The Government by the Law.*



BEING a distinct community, a law and government were as indispensibly requisite for the

preservation and well-being of the church, as for any other proper society. The perfect law of the church is the *law of faith*, called the *perfect law of liberty*; and the perfect government of the church is the administration of the Holy Ghost, according to the faith or promise of God, called the *ministration of the spirit and righteousness*. But, for reasons which have been considered, the perfect state could be reached only by first going through an intermediate imperfect state. This was shewn by the plan of the temple, as, in entering into the most holy place, it was necessary to pass over the ground of the first tabernacle; which was under a law conformable to the altar of sacrifice, and a state of the deepest humiliation.

Before the death and resurrection of Christ, the church could reach the substance of the promises only by anticipation. The Holy Spirit of promise was, indeed, shed forth upon individuals of that church; but, in this case, Christ, the Head of the Church, as a party in the covenant, *drew* upon the Father, as we may say, upon credit. This was done, however, according to a just maxim, that credit, where it is the best, should be used sparingly. Before the service-work was performed, complete as the credit of this great surety was in heaven, this immensley rich and glorious fund was never touched but in comparatively scanty *measures* and *portions*; and only in behalf of distinguished individuals; and not even for them, but to answer extraordinary calls, and to meet great exigencies.

Had the spirit been poured out anciently upon the *old* and *young*, and even upon the *servants* and *hand-maids*, with the profusion of the gospel-day, it would not have appeared, plainly as it does now, to have been the fruit of the work of Christ. This, undoubtedly, was a great reason for the

restraint which was laid upon these communications under that dispensation. But there existed, for this restraint, reasons still more imperious. It was necessary, as we have seen, that in order to display the character of the Son, Christ should undertake and go through the service-work of redemption upon the ground of faith; that he should act upon the word and promise of his Father; and, for the *joy set before him*, should endure the *cross* and dispise the *shame*. If, therefore, the Spirit had been previously given in free and copious measures, the glory of this work of filial obedience, would have been greatly eclipsed. Besides, as Christ is the channel of conveyance of the Spirit, the church could not receive this gift in its fulness until his sufferings were accomplished; for his receiving and dispensing the Holy Spirit of promise is the crown of his exaltation and glory; it places him upon the throne; and it could by no means consist with his state of humiliation and suffering. And, in like manner, the reception of such riches, would have been wholly incompatable with a state of the church, as *shrouded in a cloud and baptismal waters, groaning and travailing in pain*, in perfect conformity to the *humbled* state of its head.

The necessity that Christ should be exalted and glorified, that the Holy Ghost might be *shed* on the church *abundantly*, is noticed in the following passages, John vii. 39. "This spake he of the Spirit, which they that believe should receive: for the Holy Ghost was not yet given, because that Jesus was not yet glorified".... And Acts ii. 33. "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." This gift of the Spirit being so connected

with the exaltation of Christ, it is emphatically distinguished by its being *poured upon us from on high*. Moses received the Spirit, with his commissions and powers, from the burning-bush in Horeb. The request of Elisha to Elijah, that a *double portion* of his Spirit might be upon him, was not more than what has been spontaneously bestowed upon many latter servants of God; yet, on account of the powerful causes of restraint upon these communications then existing, Elijah said, that he had *asked a hard thing*.

As, therefore, the Holy Spirit of promise could not be generally dispensed to that church, it is apparent, that some other powers of government were required, and must necessarily be brought forward to remedy, in some sort, for a season, so great a deficiency. For all the gifts of the Spirit, as bestowed upon the Prophets, and Apostles, and Evangelists, and Pastors, and Teachers, &c. when associated together, are no more than sufficient for the *perfecting* of the church in its proper organization and government.

The disorders which took place among the sons of Jacob, discovered early, that this community could not be preserved without a more efficient government; and it was, undoubtedly, one great design of Providence, in their removal to Egypt, to provide a temporary remedy for this defect and weakness, as to the government of the society. The power and great authority that Joseph possessed in Egypt, who also was endowed with gifts of the Spirit, were sufficient, while he lived, to preserve the people in peace and good order; but, when Joseph was dead, it became necessary, for this reason principally, that they should be put under the Egyptian yoke, and be bound to hard labor, and be made to serve, incessantly, under the watchful eyes of rigorous taskmasters. And when the children of

Israel went out of Egypt, the distressing scenes of insubjection, tending to their utter ruin, which immediately opened among them, shewed the necessity of a new institution of government, and of their being placed under an administration possessing peculiar powers and energies.

Besides the glorifying power and authority of the Holy Ghost, reserved for the perfect day, there existed, as we have seen, a mighty disposable force on the side of the Redeemer. The elect angelic powers, perfectly combined, filled with zeal, and disciplined for action, awaited the orders of their high commander. These strong and inflexible authorities, so well adapted to the mediate state of the church, with their own proper law in their hands, were brought forward at Mount Sinai, and placed over the people as a lawful government. Hence, it is said, Gal. iii. 19. "The law was *ordained by angels.*"

Ordaining implies high authority. This expression implies much more than that the angels were employed merely as messengers in giving the law. It would not be proper to say of the most dignified messengers employed in carrying, or even in executing *orders or decrees*, that they *ordained* them. And Stephen says, Acts vii. 53. "They *received the law by the disposition of angels.*" This imports, also, the high authority which the angels exercised in this dispensation. To make *dispositions* is the leading trait of government. In an army this is the eminent part of the commander in chief; and in a nation it is the first business of the chief magistrate. Again, it is said, Heb. ii. *The word spoken by angels was steadfast, &c.* It is plain that something more is here intended than that the angels communicated this *word, i. e.* the law; for there is held up in the passage a comparison between the authority of the law and of the Gospel, in the view of the

one being *spoken by angels*, and the other by *the Lord*; which implies that the one was clothed with the authority of angels, whilst the other is clothed with the authority of the Lord himself. When a precept, or order, is issued by a prince to his subjects, clothed with his immediate authority, it makes but little difference who communicates it, whether he goes to them himself, or sends his messengers. Between such modes of communication, no comparison could be made similar to that in the passage before us. The Revelation of St. John was communicated by an angel; but it is presumed that no one, from that circumstance, would consider the Revelation as holding an unequal comparison with the other parts of the New Testament; or that its authority should be held in any lower estimation than if it had been communicated by the Lord of all. ....The conclusion, therefore, appears to be unavoidable, that the administration of the law was a proper angelic establishment.

There are several other passages which import the same thing. I will mention, however, only one, Heb. ii. 5. *For unto the angels hath he not put in subjection the world to come, whereof we speak.* In this, and in the first chapter, a comparison is drawn between the glory of the *angels*, and the glory of *Christ the Son*. This is done with a view to illustrate the great subject of the Epistle, viz. The superior glory of the Gospel Church to that under the law. In such a connection to say, that the one world was not put in subjection to the angels, implies fully that the other was placed in that condition. Hence, it is said, as expressing the state and glory of that church, Psal. lxxviii. 17. *The chariots of God are twenty thousand, even thousands of angels: The Lord, indeed, was among them in Sinai; but he, himself, was there, clothed in angelic habits, and acted ac-*

ording to the angelic forms. *He took upon him the form of a servant.* It appears, therefore, that the elements of this dispensation were such as properly belonged to the angelic world. And as the power of fire peculiarly characterizes the constitution of that world, the law from Mount Sinai is called *a fiery law*. This circumstance gave Satan a mighty advantage against the church in that state. He can use this element dexterously ; can make *fire come down from heaven on the earth*. Nothing but the power of the Holy Ghost, operating *by the blood of the Lamb, i. e.* the doctrine of Christ, can cast out Satan. It was for this reason that Satan fought so mightily against the change of the dispensation, and that, to this day, his agency is so manifest in proping up this constitution, long since waxen old ; and now together with its native heavens, ready to be dissolved and pass away.

The Apostle calls the constituent powers of that church, Gal. iv. 9. *Weak and beggarly elements*. But this should not be supposed to imply, that they were corrupt elements, for they were pure and holy things ; nor that they were natural or common elements, for they were wholly supernatural. The propriety of the expression can only be perceived by a comparison of the constituent powers of the church under the law with those of the Gospel Church ; for though that government was constituted of heavenly and angelic authorities, still they were *created* and *dependent* powers ; but the Gospel administration is constituted of *un-created, self-existent* powers. Mount Sinai, which was the emblem of this constitution, was shaken at the *long* and *louder* voice of the trumpet, signifying that the Lord was there ; and *those things that are shaken* must be removed, as things which are made, *that those things which cannot be shaken may remain*.

The angels being placed as lawful authorities over that church, it became their duty to serve and worship angels. It is right, and a duty, to revere and pay homage to the authorities ordained of God over us. The services of the Jewish church, was the subject in view, when the apostle said, Gal. iv. 8, *ye did service to them which by nature are no gods.* The church of Galatia was composed of converted Jews and Gentiles..... The dispute which existed among them, was raised by those who had been Jews; and it related to the state of the Jewish church, as under the law. No question was made by any, whether they should return to heathen idolatry. It is plain, from the connection of the passage, and the argument throughout, that not heathen idolatries, but Jewish services were intended, when it was said, ver. 9, *how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?* Hence the apostle, adverting to the Jewish services, Col. ii. 18, mentions the *worshipping of angels.* Many instances are recorded, in the Old Testament, of worship being offered to angels, and it was in no instance refused.

It has been thought, by some, mysterious, that John fell down to worship before the feet of the angel which communicated to him the revelation; and, it has been supposed, that John had mistaken the angel for the Lord Christ. This conjecture, however, cannot be admitted; for it appears that he wrote the revelation immediately, as the distinct parts were signified; and he had repeatedly written the name of him who stood by him, *the angel.* This was, undoubtedly, the proper archangel. But John, in this case, offered no more than what had often been done by holy men, and had been accepted, doubtless by the same person. It may be observed, that

the angel refused the homage of John for this reason expressly, that he was not his superior, but his equal, his *fellow servant*; or, perhaps, the expression implies, that the superiority was rather on the other side. The words, as in the original, are, *for I am the fellow servant of thee, and of thy brethren the prophets, and of them which keep the sayings of this book.* The circumstance appears very important, and worthy of being recorded upon the divine page; not as some suppose, to shew that good men have made great mistakes; but to shew the effect of the change of dispensation, that acts of homage respecting angels, which were done while the church was in a subject state with the greatest propriety, in the present advanced state can by no means be admitted.

The government under the law, being constituted of dependant powers, could exercise no sovereignty. The highest authorities in that church acted by strict precept. No dispensing power was lodged in their hands; they could pass no acts of pardon. Hence has arisen the observation, that *the law knows no mercy.* It was not because Joshua and the Judges, &c. were not tender hearted men, that no acts of forgiveness are recorded of them; nor was it for want of liberality of mind, that the whole administration was so straitened, particularly from Moses to David. They had, as servants, their express orders; and they could not, in the least, depart from them. Saul, the king, fell under the divine displeasure, for daring to dispense with the extreme points of his orders, utterly to destroy Amalek. This limitation under the law, did not exist merely with the men in that authority; the exercise of the sovereign prerogative was equally beyond the sphere of that most glorious angel which presided over them. See Exodus

xxiii. 20, 21. *Behold I send an angel before thee, to keep thee in the 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.* It may also be observed, that to work a change upon the heart of man is a sovereign prerogative, which was beyond the reach of the highest powers of that constitution; and which sovereign effect was not an object of their ministry.

The powers of this government being dependant, and therefore unable to effect a work of grace, and to exercise mercy, is assigned expressly as the reason for its being set a side in order to make room for more perfect things. See Heb. viii. 7...12. "For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold the days come (saith the Lord) when I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws in their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people.... And they shall not teach every man his neighbour, saying, know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more."

It has already been noticed, that the operations of one dispensation do not wholly cease;

and those of the other begin, at any particular point of time ; for, as in the ancient times, the power and glory of the Son of God was anticipated in many wonderful instances ; so in the present, the angelic government has a vast sway over the whole creation. The angel is yet standing with one foot upon the sea, and the other upon the earth, and none but the spirits of the new-born have been able to overcome his strength, and to rise above his feet ; and this will continue to be the condition of the world until the archangel shall begin to sound ; at which time, *that which decayeth, and waxeth old, shall vanish away.* It is for this reason, that we still preach to natural men, as being under the law, and therefore under the curse ; a part of which is that, as servants of *servants*, they are doomed to hard labour for life ; very hard ! by the sweat of their brow, must they eat bread ; stooping to the earth, they must dig their subsistence out of a ground that God has cursed ; the same *thankless* ground that, instead of giving, with the daughters of the horse-leech, cries *give, give* ; and is one of the three things that say not, *it is enough* ; which, even requires the hand of its tiller for its food. The ultimate attainment of the greatest proficient in the law, is a *remembrance* of his sin. His incessant services, instead of releasing him from his bonds, are proper acknowledgments of judgment upon his forfeited life ; and bind him, as with so many new cords, a sacrifice to the altar.

The contrariety between the angelic and the gospel systems, is largely illustrated in the scriptures. Jacob, to obtain the blessing, must needs wrestle with the angel, and prevail over him. He called the name of the place *Peniel*, for *I have seen God face to face.* The same idea he associated with Esau.....he bowed before him *to the ground seven times* ; and said to him, *I have seen*

*thy face, as though I had seen the face of God.* This surely was not done or said to Esau, as a flattering compliment to his vanity. Esau had the appearance of an angel. He was *red all over like an hairy garment*; but Jacob was a *smooth man*. It has been noticed, that the angels are represented by the forms and countenances of the creatures; but, notwithstanding this opposition, these two powers subsist, side by side, together. According to our theory, the archangel world is constructed of two opposite powers. Like Rebekah's womb, it contains two struggling nations; and whilst this world continues, so long must *Jacob's trouble last*. Jacob was once dressed in Esau's raiment, and his hands and neck were covered with the skins of kids; and Isaac his father noticed, that *the voice is Jacob's voice, but the hands are the hands of Esau*. This is the exact picture of the church under the law. Elijah, though he shared so illustriously of the power of the spirit, yet being a minister of the angelic sanctuary, he could not throw off the dress of the angels; *he was an hairy man, and girt with a girdle of leather about his loins*. And for the same reason, John the harbinger, *had his raiment of camels hair, and a leathern girdle about his loins*; and, like Esau, he was a man of the wilderness, and lived upon *wild, uncultivated food*. The peculiar dress of the church triumphant, are *white garments and golden girdles*.

The apostle suggests the idea repeatedly, that Christ, by his death and resurrection, *spoiled principalities and powers*. It has been thought strange by some, that in these declarations there is never made any distinction between good and bad angels. The fact is, that the work of Christ affected equally the natural powers and dominions of the whole angelic world. It shook irreparably the foundations of the whole system;

and, as to this matter, the difference between the good and bad is merely this, that whilst the one have cheerfully acquiesced in the work, the other have opposed it with all their might. The character of the good angel was clearly exhibited in John, who joyfully said, *He must increase, but I must decrease.* For a season, however, John exercised an authority conformable to the angel state, which it *behoved* all to obey. The good angels, though willingly subject to Christ, do yet exercise an authority in their own proper style, and they will continue to do this until the seventh angel shall sound his trumpet, when they will give up their kingdoms to the Lord, and he will take to himself his *great power*, and exercise it in his own style as the Son of God; and *the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever.....* And for a certain period of time we must be subject, as to the outward man, to the powers that be, whether they be good or bad; for they are mixed together, and are only distinguished by their voice, both wear the same cloth. It is apparent that such a state of things must give, necessarily, to the rulers of the darkness of this world, a mighty advantage against the children of light. We must yet “wrestle against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.”

O, what an illustrious crown of honor will remain to the holy angels to all eternity, that when the call to worship the Son of Man was so apparently derogative to the dignity and glory of their natures, they being the first born, and morning stars, from a spirit of love and obedience to God, they so cheerfully bowed themselves, cast down their crowns, and went forward at all hazards, to aid a work so sovereign and myste-

rious, and which, as we may say, was directly against themselves!



SECTION III.....*Moral Obligation, as contained in the Decalogue, distinguished from the Law of Works.*



THE obligation which lies upon all intelligent beings, to feel and conduct suitably in regard to themselves and to all others; to do to others as we would have them do to us, is the same in every condition in which we may be placed..... This obligation, arising out of the nature and reason of our relations and conditions, has been so improved as to become a wonderful source of darkness, in respect both to the law and the gospel. Corrupters have availed themselves of this ground of moral obligation, to confound together things the most widely different, and the most important to be distinguished. They observe that the law requires love to God with all our hearts, and love to our neighbors as ourselves, and that the gospel requires the same..... This is true, and, to the moral eye, where is the weighty difference?

I have heard hundreds of sermons upon the law and the gospel, in which both have been so ingeniously worked into the subject of moral obligation, that the most attentive hearer could not have guessed which was the one, or which was the other, had not the preachers been kind enough, as they passed along, to give to their discourses, or to particular parts of them, these different titles. It is indeed often said, in order to distinguish the natures of these institutions, that the law condemns, and the gospel pardons; but

this distinction, in the moral view, does not exist between them; for, on the one hand, the law set life and blessing before the man who was inspired with love, and on the other, the gospel equally with the law, and far beyond it, curses the man who is destitute of it. *If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha.*

Obligation of the moral nature, which pervades all intelligent worlds, in itself considered, is not a law; it does not lay a ground for any ministration; something must always be supposed to pre-exist, which forms those certain conditions and relations, out of which our moral obligations arise, and in regard to which they take all their bearings. The constitution of the creation formed a certain ground, out of which a system of moral obligations necessarily arose; the constitution, called the law, formed another ground, with certain different relations, according to the peculiar condition in which it placed its subjects, out of which arose a distinct sphere of moral duties; and the gospel constitution forms a new ground, with relations entirely different, according to the new condition of its subjects as being the children of the kingdom, and, of course, the moral obligation attaches to the Gospel state in the highest possible style, and can admit of nothing less in its subjects than that they *walk worthy of the vocation wherewith they are called.*

It appears, therefore, that the law and gospel must be kept distinct from the subject of moral obligation; as also they must be separated from each other, and that the distinct conditions and relations of their several subjects must be clearly brought into view; for otherwise our consciousness of moral obligation cannot be just, as our feelings can never be brought to their true bearings. Hence it is, that moral preachers of every

description are not Boanerges; whether, with the Arminians, they regard mostly the external relations, or, with the *new and greatly improved sect*, they dwell chiefly upon the morality of the mind and heart; they are not pungent men. I have no wish, however, to detract in the least from the merit of moral preachers, they deserve much from society, and there is no reason why they should lose their reward. It is uncontrovertible that their disciples make excellent men for the world. The constitutions of the law and the gospel, which form the different conditions and relations of men, out of which their moral obligations grow, are the mighty powers which produce the deep effects both of conviction and grace: these are the arrows of the *most mighty*, which *are sharp in the heart of the king's enemies, whereby the people fall under him*. But these moral preachers very carefully keep the sword of the Spirit within the scabbard; and if, at any time, they touch the law or the gospel, they will have by their side a bundle of morality for coverings, and they are as handy at the business of doubling and folding, as merchants counter boys; *so they wrap it up*.

The law which came by Moses, we conceive to be the explicit declaration of the *will of God*, or the transcript, or copy, of *the whole work of redemption*, which was given to Jesus Christ to perform; and which is stated, summarily, to be the commandment he received of his Father, *to lay down his life, and to take it again*. But to establish this, we have to confront a world of doctrines, which have been long jangling and reproaching each other's inconsistencies, and, in the end, must be reproachèd of the truth itself.

The decalogue, or ten commandments, as being of a moral nature, or as being fulfilled in one word, viz. love, perfect love to the glory of God,

or to the manifestation of the divine will ; this, I say, has a relation to the law, the same that it has to the gospel. Moral obligation attaches to every condition in which intelligent beings are placed ; but this requirement of love, though exceeding broad, brings us merely to the threshold of our subject. Hereby, indeed, we are bro't to the foot of the mount of God ; but, with the most perfect good will, we might stand before the steep ascent, and look up, and ask the interesting question, unanswerable by any being in the universe, in his own name, but the King of Glory: *Who shall ascend into the hill of the Lord? and who shall stand in his holy place? Who shall open the gate of righteousness; or, who shall do that work which shall declare the righteousness of God?*

The deplorable error which lies at the foundation of the self-righteous schemes of men, every where so prevalent, is their mistaking the *requirement to shew love to the work* manifesting the glory of God, for the *requirement to perform the work itself*; which mistake, with all the light afforded men respecting the law of God, argues such stupidity of the human mind, as offers the greatest discouragement to an attempt to take up the false foundation. But that the obligation of love to God, &c. which lies upon mere creatures in their own personal capacities, and which they have natural abilities to perform, is far from comprising the matter of duty contained in the law, let the following things be carefully considered.

1. It is expressly said, that the law was *ordained by angels in the hand of a mediator*. Does not this import, that the *weight* of the law rested on that hand, and that it was not, as ordained of heaven, thrown upon the hands of the people? But, though it is manifest that the *work* required in the law was of a nature that would admit of a

mediatorial intervention, yet it is plain that the matter of moral obligation is not of such a nature. The obligation to feel and conduct suitably, in regard to ourselves, and all others, devolves immediately upon every rational agent. In the nature of things this duty is personal, and cannot be performed by any other than the individual subject.

2. It is acknowledged that the law was dispensed under a vail. Mount Sinai was covered with a cloud and thick darkness, and enclosed with bounds, through which whatsoever passed should die. In like manner the place of the holy *sanctuary* was surrounded with walls of partition. But no vail has ever covered, no cloud has obscured, no partition wall has enclosed any matter of moral obligation. The duty of love to God with all our heart, soul, mind and strength, and of love to our neighbors as to ourselves, has been dispensed without any vail, excepting what corrupters have cast over it, who, by confounding the law and the gospel, have turned the grace of God into lasciviousness. This shews that the law is a distinct subject from that of moral obligation.

3. Why was this dispensation veiled?.....The answer to this question is obvious, and has been conceded by all, viz. The people could not otherwise have borne it. Had the law been given to them unvaild, they must all have perished. But the requirement of perfect love was made to the people openly, and they heard the voice of God speaking all these words out of the midst of the fire, and did live; which fact, upon grounds acknowledged by all, affords strong evidence that the moral code was far from comprising what is imported by the law that came by Moses; and that the work of the law was not, with the moral precepts, thrown out upon the hands of

mere creatures, whether angels or men. The ten commandments, given at Mount Sinai, together with the mediatorial institutions, may be compared to an ark or ship launched into the sea; which moral and ceremonial institutions were as distinct from the law itself, as the vessel is from the deep upon which it is borne, and thro' which it travels. When the mediatorial intervention towards the world shall cease, the law will then, indeed be thrown immediately upon the creature; and with a tide infinitely stronger than the waters of Noah, it will then rush forth and deluge all things, those only excepted which are established upon a ground above the level of the highest sources of the angelic world. If it be asked why it must be conceded, that under the immediate operation of the law the people must have perished? The answer to this question is furnished by the whole result of divine instruction, viz. that the law of God is *the law of sacrifice*. Jesus Christ, in laying down his life, did *as the Father gave him commandment*. The basis of this constitution was the ever burning altar, and the immediate subject of it must be the sacrifice, united immediately to that burning flame.

4. The ten commandments were spoken to the people as an immediate party; they were strictly adjusted to their natural capacities; these words they heard spoken to them immediately by God himself, and did live; but, at the same time, they appeared conscious of something in the divine will, yet mercifully kept back, which they could not endure to hear. They came near unto Moses and said, "Behold, the Lord our God hath shewed us his glory, and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth. Now therefore why should we die? for this great

“ fire will consume us. If we hear the voice of the  
 “ Lord our God ANY MORE, then we shall die. Go  
 “ thou near, and hear all that the Lord our God  
 “ shall say ; and speak thou unto us all that the  
 “ Lord our God shall speak unto thee, and we  
 “ will hear it, and do it.”

If the ten commandments had contained the principal requirement of the law, these apprehensions of the people were without foundation ; for, thus far, God had already proceeded with them, and they lived ; but we are assured that their fears were just. God said, *they have well spoken*. Why did they say, *This great fire will consume us ?* None of the ten commandments involved them in the fearful flame ; but they tho't of *more* ; they justly thought that these injunctions of love and obedience contemplated some service, of the most solemn nature, which was not yet expressed. Should a master call into his presence his servant, and with the greatest solemnity begin to speak to him of his obligations of love and obedience to his master, calling upon him to prepare his mind, fully to acquit himself as a good and faithful servant ? what would he expect, but that some arduous business was about to be undertaken, in which he was to bear a laborious and trying part ? It is apparent that the people, standing before Mount Sinai, were in expectation of being required to come up unto God where he dwelt in the fiery flame, and there, in the midst of the burning, to take a part in the *work* of the manifestation of God, which they were required so perfectly to regard. After such a requirement of love to the glory of God, as they had received in the decalogue, what else could they expect, but to be ordered to the work ? And had not a mediator appeared before them, they must soon have received the order, which would have brought them into immediate contact with that burning altar.

This is evident from the consideration, that when Moses was appointed the mediator in a figure, the people were dismissed. God said to them, *get you into your tents*; but to Moses he said, *come thou up unto the Lord*; and Moses drew near unto the thick darkness where God was. Rehearsing this scene to the people, Moses said, I stood between the Lord and you at that time, to shew you the word of the Lord; *for ye were afraid by reason of the fire, and ye went not up into the mount*. By all which it appears, that a work of the nature of sacrifice, or of self devotion to the altar, was requisite to the law; which, had it been laid immediately upon the people, they must surely have been consumed. The question is truly of a vast import, who has a proper regard for the divine character? Yet, this question might be answered by creatures in their own names. But how much more was imported by this! *Who shall ascend into the hill of the Lord?* or, *Who is this that engaged his heart to approach unto God?* What mere creature could answer this? To will, indeed; a right heart; might have been present with the man under the law; but how to perform the business, *to approach unto God*, dwelling in consuming fire, must still have remained, to him, an unanswerable question.

5. In the ten commandments, we contemplate no more than what may be done by mere creatures; but we hear it commanded, *Give unto the Lord, O ye mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name*. Psal xxix. Hearing this, we lose sight at once of the ability of creatures. We see *an end of all their perfection*; and we are constrained to say, *Thy commandment is exceeding broad!* What could men or angels do, to give glory unto the *God of glory*, and strength

unto the *Almighty*? All the divine character must be exhibited; God must be fully declared. Vain must be the mind which could suppose any thing short of this may be done worthy of his name. The commandment in view, is infinitely above the natural capacity of creatures, and never could be answered but by the strength of the *Mighty God*. Of this we are instructed by the inspiration of this psalm. No answer by creatures, to the loud and urgent demand, is here meditated; all flesh is silent; but the voice of the Lord is heard answering to the call of divine authority; the almighty voice answers immediately and *perfectly*; it answers *seven fold*, and the work is accomplished.

*The voice of the Lord* is upon the waters, the God of glory thundereth: *The voice of the Lord* is powerful: *The voice of the Lord* is full of majesty: *The voice of the Lord* breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon: *The voice of the Lord* divideth the flames of fire: *The voice of the Lord* shaketh the wilderness: *The voice of the Lord* maketh the hinds to calve, and discovereth the forests.

The Lord himself is here exhibited: The Lord sitteth upon the flood; yea, the Lord sitteth king for ever: His voice is upon the waters, and the leviathan trembles: His voice is upon the mountains, and opposing kingdoms, tho' great and majestic, like *Lebanon and Sirion*, fly away before it: His voice is upon the cedars, and the mighty of the earth are broken to pieces: His voice divideth the flames of fire, and thus openeth the way to God: His voice shaketh the wilderness, *it goeth out through all the earth, even unto the ends of the world*: His voice maketh the hinds to calve, and openeth the forests: *he is Lord of all*.

In this work, which answereth perfectly to the

divine law, God is glorified, and the whole earth is filled with his glory; and to *speak* of this his finished work, is the proper employment of *every one* in his temple. This is the subject of moral duty. But how vastly different is the work of rehearsing the mighty acts of a great king, from that of actually performing his deeds.

It is true, the address in this psalm is in the plural, *ye mighty*, or *ye sons of might*, and included the people of the holy covenant; but this properly considered, offers no objection to our view of the exceeding extensiveness of the divine law; for, in covenant, the people were one with Christ; and, federally, they possessed his strength. On this account, they were called *mighty*. The congregation of the Lord is, indeed, a congregation of the mighty, for God standeth in the midst of them.

The holy angels have obeyed the law of love perfectly, and the saints have loved the Lord their God supremely; but the whole universe of mere creatures, is challenged for an answer to this, *Give unto the Lord glory and strength*, in the least possible degree. *Who hath first given to him, and it shall be recompensed unto him again? If thou be righteous, what givest thou to him? or what receiveth he of thine hand?* In his temple doth every one *speak* of his glory. *If these should hold their peace, the stones would immediately cry out.* But the Lord hath glorified himself.

6. To declare God, or to answer in *the very deed* the requirement of the law, *Lebanon was not sufficient to burn, nor the beasts thereof sufficient for a burnt offering*; but to manifest *good will*, or to answer the requirement in the moral view, the choice bullock, the heifer without blemish, the firstlings of the herds and flocks, and the tenth part of the fruits, were altogether sufficient; and, in certain circumstances, a lamb of the

first year, and a young pigeon; yea less, a pair of turtle doves, or two young pigeons; an offering, perhaps, of less value than the poor widow's two mites, was enough to shew the most perfect good will; and, in this respect, was a complete discharge of obligation. How infinitely short of the truth are the views of moralists, who consider the requirement of the law to be merely that of a right moral nature, or right affection of heart; which *obedient will* might have been found in the offering of two pigeons; whereas the required *deed* could not have been found in the freest and most cheerful sacrifice of all the treasures of Lebanon! The apostle, personating the man under the law, expresses this distinction in the plainest language, "for *to will* is present with me, but how *to perform* that which is good I find not." These subjects being so distinct, it has often taken place, that men of the purest moral views, and the strictest integrity of conscience, have been totally blind to the law of God, and ignorant of that righteousness which has fulfilled it.

7. If a proper expression of love to the glory of God, or regard to the divine manifestation, was substantially the requirement of the law, how say the apostles, Acts xv. 10. That the law of Moses was a *yoke*, which neither their fathers nor themselves *were able to bear*? Was a requirement of good will supposed to be a weight which no mere man was able to sustain? Certainly not. For so much, indeed, is required in the gospel: Love to God, and love to men, in the fullest extent, the apostles enjoined upon the Gentiles, at the same time that they declared our freedom from the law, and confessed it was a yoke that overreached the human capacity. In relation to the law, the *substantial work* required, man is said to be *without strength*; but as it required his

love, or his approbation of the work, this could not be said; for, in this case, he could not incur guilt, and could not be a proper subject of blame.

8. The friends of Job, like our present serious moralists, attempted to convict him, by holding up the subject of moral obligation; but their sermons did not reach his heart; he was not convincible upon this ground; the action would not stand against him. He was pure in his worship; had made him no graven image; had not taken the name of God in vain; had not disregarded the sabbath; had not dishonoured his parents. He had committed no murder, no adultery, no theft. He had not borne false witness; had not defrauded his neighbour; had not known the wanderings of the eye, nor the concupiscence of the heart. There was no moral stain upon his conscience.

The sentiments of Job, and those also of his friends, were, in no respect, deficient as to the strictness and extensiveness of moral obligation; and he practised according to the purest views of duty. "He delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon him; and he caused the widow's heart to sing for joy. He was eyes to the blind, and feet was he to the lame. He was a father to the poor, and the cause which he knew not he searched out. He brake the jaws of the wicked and plucked the spoil out of his teeth. *At home and abroad; in the council and in the army; he was* as one that comforteth the mourners. He made a covenant with his eyes, that he should not lust after a maid. He walked not with vanity, his foot hastened not to deceit. His step turned not aside out of the way: His heart walked not

“after his eyes: *No moral blot* cleaved to his  
 “hands. He did not despise the cause of his  
 “man servant, or his maid servant, when they  
 “contended with him. He withheld not the  
 “poor from their desire; nor caused the eyes  
 “of the widow to fail. He had not eaten his  
 “morsel himself alone, and the fatherless had  
 “not eaten thereof. He had not seen any pe-  
 “rish for want of clothing, nor any poor without  
 “covering. He had not made gold his hope,  
 “nor said to the fine gold, Thou art my confi-  
 “dence. He had not beheld the sun when it  
 “shined; and the moon walking in brightness;  
 “and his heart had been secretly enticed, or his  
 “mouth had kissed his hand. He rejoiced not  
 “at the destruction of him that hated him; nor  
 “lifted up himself when evil found him. Neith-  
 “er did he suffer his mouth to sin by wishing  
 “a curse to his soul.” Nor were even *the men*  
*of his tabernacle* allowed to entertain ill will to-  
 wards his enemy. The conscience of Job bare  
 him witness, that he *fared God, and eschewed*  
 evil. He was thoroughly penetrated with a sense  
 of moral obligation; and was not accusable up-  
 on any part of the ground upon which his friends,  
 in their ignorance of the law of God, had taken  
 him.

Elihu, however, as the harbinger of God, in-  
 tirely changed the ground. He followed neither  
 the accuser nor the justifier, in any of their  
 tracks of moral disquisition; but displayed a  
 subject of infinitely greater weight. The wisdom  
 of God, and the power of God, exhibited in *a*  
*work* omnipotent and infinitely perfect; a work,  
 answering every way to the law of God, as de-  
 manding a full manifestation of himself; and  
 which has filled heaven and earth with his glory;  
 this was the theme of Elihu. And whilst he ad-  
 mitted the facts, that Job had offered in his own

favour; he boldly asserted that he stood, nevertheless, upon the most criminal and dangerous ground; for, instead of speaking *to shew that the Lord is upright*, he had opened his mouth, once and again, to shew rather his own uprightness. Instead of speaking on God's behalf, he had spoken rather to justify himself; which conduct, this faithful messenger maintained, was, in effect, going *in company with the workers of iniquity*, and walking *with nicked men*; and he assured Job, that if he persisted in this course, he would find himself, notwithstanding his eminence in religion, morality, and piety, in the hopeless case of a party standing out with God upon the tenderest point of his honour, in which his jealousy is all on flame. This brought Job to a solemn pause.

And when the Lord answered Job *out of the whirlwind*, his instruction was *sealed*. In this tremendous exhibition, though it was implicitly admitted that, for eminence in religion, there was *none like him in the earth*, still the moral subject was thrown wholly out of view. God demanded of him, if he would plead for himself, and mention his own righteousness, in his presence, that he should *bring forth his strong reasons*, produce his record, that he was in the counsel, and working with God, when he laid the foundations of the earth, compassed the deep, and stretched out the heavens; shew, minutely, his skilful agency in all the operations of nature, and works of providence; his treasures must be prepared *against the day of battle and war*; he must *deck himself with majesty*, and *thunder with a voice like God*; *array himself with glory*, and break the head of *leviathan*; he must open the gates of death and of hell, and *his own right hand must save him*; in a word, he must perform a work omnipotent and infinitely perfect; nothing short of that by which the glory of God is de-

clared in the heavens, and the earth is filled with his praise. With this demand, Job was struck dumb; and, filled with self abasement, sunk down into dust and ashes.

In like manner, Isaiah was convinced and humbled. He had been well acquainted with the subject of moral obligation; but in the year that king Uzziah died, a new scene was disclosed to him; he saw the *Lord* as exalted upon his high *throne*, and the *temple filled with his train*; in which view, he was the subject of an impression such as he had never before felt.

The case was the same with Habakkuk; the subject that rent his heart, and filled his bones with rottenness, was as different from that of the ten commandments, as the making and dissolving of the heavens and the earth. It was a disclosure of God's *everlasting ways*; his going forth *with his anointed* for the *salvation of his people*; it was the work of redemption; his *riding upon his horses* and his *chariots of salvation*; in which work, *the heavens are covered with his glory*, and the earth is filled with his praise. The nature of this work, as distinguished from the moral subject, appears to be regarded in these emphatical enquiries, *Was the Lord displeased against the rivers? Was thine anger against the rivers? Was thy wrath against the sea?* They, surely, were not subjects of moral obligation; they could not be touched with a sense of moral conviction. But the same speech that made Habakkuk *afraid*, affrighted the *mountains*; the same pang that seized upon the prophet, was felt by the *rivers* and the *heap of great waters*.

This agrees with all that I have seen or known of the work of the spirit of truth. Ask a man, under a deep law work, if he feels himself oppressed with a sense of moral crimes, and he will say, that nothing particular of this nature is the

cause of his distress; but he feels that he is *wr<sup>d</sup> done*; his *comeliness is turned in him into corruption*; and in every part, soul, body and spirit, he is as one entire and *abhorrent* mass of sin.....

“When Israel went out of Egypt, the house of Jacob from a people of strange language, Judah was his sanctuary, and Israel his dominion. The sea saw it and fled; Jordan was driven back; the mountains skipped like rams, and the little hills like lambs.” The question, what aileth a man in this wonderful case? may receive the same answer, with the questions, “What aileth thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back? ye mountains, that ye skipped like rams; and ye little hills like lambs? Tremble thou earth at the presence of the Lord, at the presence of the God of Jacob; which turned the rock into a standing water, the flint into a fountain of waters.”

It is equally observable, that when the foundation of hope and consolation is disclosed to a perishing soul, this all justifying righteousness, which answers so perfectly to the law of God, does not appear, particularly, in the work which Christ performed of obedience to the moral law; it appears in the one intire work of infinite wisdom and power, in which God is manifested, both in heaven and in earth. *This life* appears, in the word and providence of God throughout; in the sun, moon and stars; in the air, earth and waters; in the frame and workmanship of man, and of all the creatures; in the tree and in the herb; in all the productions of nature, from the corn of the field, down to the leaf of the forest. When these things are considered, it will not appear strange, that “The angel, having the everlasting gospel to preach unto them that dwell in the earth, should fly

“in the midst of heaven, *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 waters.” This, however, is a  
 very different style from that generally adopted  
 by the reputed evangelical preachers of the pre-  
 sent day.

To withdraw men from a self-righteous course,  
*i. e.* contemplating a moral righteousness before  
 God, is of all things the most necessary, and the  
 most difficult to effect..... This pursuit of moral  
 righteousness may be called *the purpose of man*,  
 and is the most directly opposed to *the purpose*  
*of God*. No means have been left untried to con-  
 vince men of the criminality of this way, but  
 they are still set upon it with the full bent of their  
 souls. “God speaketh once; yea, twice, yet men  
 “perceiveth it not. In a dream, in a vision of the  
 “night, when deep sleep falleth upon men, in  
 “slumberings upon the bed; then he openeth the  
 “ears of men, and sealeth their instruction. That  
 “he may withdraw man from his purpose, and  
 “hide pride from man. He keepeth back his soul  
 “from the pit, and his life from perishing by the  
 “sword. He is chastened also with pain upon his  
 “bed, and the multitude of his bones with strong  
 “pain: So that his life abhorreth bread, and his  
 “soul dainty meat: Yea, his soul draweth near  
 “unto the grave, and his life to the destroyers.  
 “*Happy*, if *now* there be a messenger with him,  
 “an interpreter, one among a thousand, to shew  
 “unto man the Lord’s uprightness.”

9. The first covenant constitution given to A-  
 dam, extended to the beasts, &c. as appears by  
 the extensive effects of the fall; in like manner  
 they were included in the covenant with Noah,  
 and, it appears, that the law from Mount Sinai  
 was a constitution of a nature equally compre-

hensive; for, *if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart.* This shews that the dispensation of the law had an extension far beyond the compass of the ten commandments; for what relation has the beast to the subject of moral obligation?

And as the law was not, particularly, of a moral nature, so neither is that righteousness which fulfils it. It appears clearly from the Scriptures, that as the law was all comprehensive, and of a nature calculated to subject the creation in every part, the animate and inanimate equally with the rational; so, likewise, the righteousness of Christ comprehends the *whole creation*, and is of a nature to reach and restore the natural equally with the intellectual world; hence, from the nature of the redemption by Christ, a *restitution of all things* must one day take place, and the whole creation *be delivered from the bondage of corruption, into the glorious liberty of the children of God.* Thus, in the Psalms, the creation, in every part, is bidden to exult before God, because of his salvation. “Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall the trees of the wood rejoice before the Lord; for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with truth.” And, in Revelation, this universal joy is heard as expressed. “And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.”

10. It appears from the answer of Christ to the question, *Which is the first commandment of*

all? that the law was principally couched in the matter of the *oneness* of the divine nature; and that the answer to it, primarily, was asked for, looked for, and is only to be found in God himself. "Jesus answered, The first of all the commandments is, Hear, O Israel, The Lord our God is one Lord. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment." Matth. xii. 29, 30.....Is it not evident from the words before us, that the first thing brought into view in the law of Moses, and which lies at the foundation of the whole system, is the oneness of God and Christ; or, that eternal parental requirement and filial obedience, in which exists the perfect union of the divine will. They who have treated of the law of God, and have not brought forward this eternal righteousness in the front of their discourses, and made it the foundation of all their improvement, have, indeed, greatly erred.

The Scribe who asked the question above, discerned the glorious truth; and following the reply of Christ, he kept it distinctly in view; wherefore our Lord said unto him, *Thou art not far from the kingdom of God.* This, substantially, is the doctrine of the kingdom. Happy it were, had our latter Scribes been equally discreet.

That the two verses, quoted above, point to distinct things relative to the great question, may be perceived in this, that he who appears as the commander in the second verse, places himself on the ground of a subject in the first. Hear O Israel, the Lord *our* God is one Lord. But if there should remain still any reasonable doubt of this, that the law of God requires, principally, a divine righteousness; that it looks for and receives its answer in God only, I think it must be

removed by a proper attention to the declaration of Christ, John iii. 21. that a justifying righteousness consists manifestly of deeds *that are wrought in God.*

11. It is acknowledged, that the law was a transcript or copy of the divine perfection, or the righteousness of God; but what, except the *original* itself, can perfectly answer to, and confirm and establish a copy? And who but God himself could bring forward a work which would fully compare with, and every way answer to the exact copy of his own will?

There can be no more comparison between the *righteousness* of a Gabriel, perfect in love, and the law of God, considered as a transcript of the divine nature, than there is between him and God himself. And it is apparent, that any attempt made by mere creatures to answer, by their own deeds, that law which is the perfect transcript of the divine will, must proceed from great darkness and stupidity of mind; and whatever is done for such a purpose, must prove, on trial, to be the grossest counterfeit and falsehood.

12. No mere creature could have done the work which Christ did in the world. If this had been possible, then another besides Jesus Christ might have been the First Begotten from the Dead, the Prince of the Kings of the Earth, and the glorious Bridegroom of the Church; for all this exaltation of Christ results, according to the Scriptures, from the work which he accomplished in the world. By the merit of this work he opened the book of the kingdom over which he now reigns; he opened the great house over which he is now seated; he opened all the springs of eternal life, and put in motion all the powers of the world to come. But, in doing this, he did no more than to answer the law, or to bring forward,

in the deed, that divine perfection, or righteousness, of which the law was the exact copy.

From such considerations doth it not appear, beyond all doubt, that the law which came by Moses was the law of redemption, or that law which contemplated the whole redemption work, and which none but the Redeemer himself could possibly discharge; and that the moral code was not any peculiarity of that dispensation? Moral obligation existed in the primitive state; it attached necessarily to the law, and is equally binding under the gospel. It results from the nature and relations of intelligent creatures in every condition in which they are placed, and is equally a property of all dispensations: The common method of darkening and confounding the great subjects of the threefold state of man and the creation, by dwelling incessantly upon that moral quality which belongs in common to each, is certainly ingenious and well adapted to its fatal end. This way of leading men into darkness, and confirming them in delusion, is the more eligible for its affinity to the truth; and forasmuch as to the utility and importance of sound morality, there can be no dispute.

I know some have said, that another might have done the same work which Jesus did; and that the advantage of his work above that of another consists in the dignity and merit of his person; or, in other words, that the infinite estimation in which the work of Christ is to be held, arises not from its own intrinsic value, but from the infinite worth of the doer. But, upon this notion of merit, why need Christ have done any great and painful things? The infinite merit of his person might have been attached to his stooping down and taking up a straw, in the character of a servant, as really as to his laying down his life. The idea of merit held out by the

law itself is very different; it is this, *The man that doth them shall live in them.* Here the merit is attached to the works; the doer merits life, and shall live by the virtue of his deeds; and, therefore, Christ knew himself to be safe in laying down his life, as required of him in his Father's law; for life was there the promised reward; and, doing this, he *asked life* of a faithful God, and it was bestowed upon him with parental freedom, as what he had richly earned.

In the law, there was staked out a track of obedience so exceeding broad, that being followed to the end, a manifestation would be given of all the authority of God. It marked out a path of duty to the utmost bound of the universe, framed for the exhibition of the eternal God; from the height of the Father's bosom, it stretched through the angelic world down to the earth, even down to the chambers of death. He that was to undertake this work, and should *not fail, nor be discouraged*, till it were fully accomplished, must be supposed to possess almighty strength. Nothing greater could have been said of the work of Christ, nothing that could more fully have imported his divine character, than that he should *magnify the law, and make it honourable.* Isai. xlii. 21. For this work of obedience, *the Lord is well pleased.* Observe, the word is not, as some say, the Lord is well pleased for his person's sake, but expressly, *for his righteousness sake.* From the greatness and the peculiar merit of Christ's obedience, and the display made in this work of his divine character, we must conclude that the law which it regarded and honoured, was something infinitely more extensive than the moral code, the obligations of which may be fulfilled by mere creatures. The obedience, or righteousness of Christ, is dwelt upon in the scriptures, as manifesting

his infinite and eternal glory, equally with, yea far beyond, the work of creation. The holy angels have kept the law of love perfectly, but they have done nothing that will in the least compare with this work of Christ.

13. The Scriptures of the New-Testament abound with declarations, that the law is fulfilled, and that its works are completely finished; insomuch that any attempt now to do them, or even any act like that of circumcision, which implies an acknowledgment that the subject is holden to do the works of the law, would be nothing short of a disavowel of the gospel of Jesus Christ. *We are not under the law, but under grace.* The requirements of the law are not now dispensed; but the *merits* resulting from the performance of the whole work, are now in dispensation according to the promises; and these only.

Paul taught, that we are loosed from the bond of the law by the death of the cross, as completely as a woman is loosed from the bond of marriage by the death of her husband. The expressions he used to convey the idea of our perfect freedom from the law, were the strongest possible; such as our being *dead to the law by the death of Christ*; and our being *delivered from the law, that being dead, viz. the flesh, wherein we were held.* But is this the moral law, or the law that requires love merely, love with its proper expressions? Certainly not; for this law we are still required to fulfil, even under the fearful penalty of the portion of hypocrites and unbelievers. *Grace* requires this; the law of faith, the law of the spirit of life, the perfect law of liberty, requires love and charity; love and every work which expresses it. It is observed, that the law of love is called *the law of Christ.* Gal. vi. 2. *And the royal law, or law of our king, James*

ii. 8. and is thus carefully distinguished from that law in relation to which Christ himself was a subject and a servant; and which ceased as to him, and his church being one with him, at the moment of his death, as entirely as the law of the husband terminates in his decease.

This decease, and consequent termination of the obligations of the law, is not against the promises; on the contrary, it gives them life and effect, the same as the death of the husband gives effect to his will. Hence, on this ground, not the law, or Old Testament, but the New Testament in the blood of Jesus, commences the ministration of the spirit, and all the duties of the gospel.

Here we are met by a modern doctrine which, though an apparent quibble, and flat contradiction of the apostle, has been advanced with such strong popular influence, as renders it of serious importance. It is this, that the requirements of the works of the law are still in force, and are binding upon us, but, nevertheless, we are freed from the curse. In the matter of the works of the law, and in that of the promised rewards, the whole subject of our redemption may be summed up: This is the grand distinction of *law* and *grace*, so much laboured by the apostle; and the subject admits of no other distinction. Paul testified what he knew to be the truth, when he said that *as many as are of the works of the law are under the curse*. But the apostle had, and still has, his bold opponents. Popular preachers, popular because self-righteous! teach they know not what, when they say that we may be under the obligations of the works of the law, and at the same time be freed perfectly from the curse. These teachers say, that the *transgressor* of the law only is under the curse. By the curse I mean obligation to death. But there is higher

authority for the belief that the *obeyer*, the most perfectly obedient man under the law, was necessarily under the curse, whilst all things written in the whole volume of the book were not accomplished. See Gal. iii. 10....13. To be of the works of the law, and yet not be under the curse, is a distinction of which our apostle could not conceive. His whole argument, referred to above, rests upon its impossibility. The law itself, as held up every where in the scriptures, is *the ministration of death*.

14. The law of the ten commandments existed in substance, in the earliest ages of the world. Obedience thereunto had been urged from the beginning, by all the promises and threatenings of God; under which influence, some of every generation had obeyed, and shown the most genuine fruits of love to God and love to men; and had given the most undeniable proofs that this law of love was even written in their hearts. This, therefore, could not be that law which is ever spoken of, as having come by Moses.

To surmount this objection, some have said, that though the moral code had existed, for substance, from the beginning, and its duties had been binding upon all intelligent creatures; yet it had not been written, and explicitly promulgated, until the time of Moses; and that this form of promulgation is all that is meant by its bearing the date of Moses. This supposition, however, is not made with much plausibility; for a new form of promulgating a law that had existed, and been extensively used for ages, is by no means a circumstance that ought to govern and abridge its date. Besides, of all laws that have existed, the *moral* is the least capable of being affected by circumstances of promulgation. But this supposition, were it otherwise unexceptionable, is wholly set aside by the pre-

cise date given to the law. The Apostle to the Hebrews says, Chap. vii. ver. 11. *The law was received under the Levitical priesthood*; which priesthood was not instituted when all the words of the ten commandments were spoken, written and delivered to the people.

It appears, therefore, by superabundant evidence, that the moral code is not the subject intended by the law given at Mount Sinai; and that it was no peculiarity of that dispensation. The law was so extensive, and of such a peculiar nature, that it formed a distinct world, which, with propriety, may be called the *Jewish world*. It consisted of a system of ordinances that respected the people, the beasts, and the whole land with its fruits; which, for enforcement, were put into the hands of ministers possessing powers that may properly be considered as angelic. The peculiar frame of this world answered expressly to that of the sanctuary, or middle court of the house of God; every thing was embraced in a round of services, beginning with a solemn separation and ending at the altar of sacrifice; and the whole together was calculated to be a vehicle for the exhibition of Christ as in his mediate state. Some, who have been sensible of the error of considering this law as being particularly of a moral nature, have termed it a *ceremonial law*. This consideration is also very exceptionable; it is at best but a faint view of the subject; the term is too weak and indefinite to express the infinite extent and power of that *fiery law*, commissioned from the *right hand* of Jehovah, to go forth, and to act like the sun upon the whole creation, particularly upon the wild plant of nature; and so, by ripening and bringing forth its mortal fruits, to give *the knowledge of sin, that every mouth may be stopped, and all the world may become guilty before God*; and which

will not fail in its flaming course, until all men be laid prostrate before it in the dust of death; and even the heaven and the earth be dissolved, and made as ashes of the altar. The nature of the law cannot be expressed by better terms than those used by the apostle, viz. *The ministration of death.*

How different from all this is the subject of moral obligation, commonly called the moral law? Moral obligation cannot admit of mediatorial intervention; it is in its nature immediately and inseparably connected with the capacities and relations of intelligent agents. It is not an authority which, for any proper reason, may be covered by a veil, or shrouded in a cloud; or which could raise walls of partition to keep a trembling world at an humble distance from its awful seat. It does not bear a commission of death; the death warrant is not in the decalogue; a man may hear every moral precept, openly and immediately, and he may live. Whatever be our weakness or incompetency, perfect good will discharge our moral obligation; but, under the law, the altar must be fed, the fire must be kept burning, and the man for this service must be able bodied; a *broken foot* or a *broken hand* was a total disability; though to will were present with him, yet a man who had a *blemish* must not tread on sanctuary ground. The law was a yoke under which the whole nation of Israel groaned, and which they *were not able to bear*; but moral obligation was no more a yoke under that dispensation than it is under the present..... The law extended to the earth and waters, and to the beasts of the field. All nature was subject to its authority. The preacher smote with his hand, and stamped with his foot, and cried with a voice like a trumpet, saying, *Earth! earth! earth! hear the word of the Lord*; but moral

obligation can extend only to the rational mind. The whole matter of moral duty consists in the integrity of the creature, and may be found in his *deeds*; but it is manifest, that the divine law looked to the integrity, or *oneness*, of the divine nature, and that it can be answered only by deeds *wrought in God*. We are taught that the law is fulfilled, and its works are finished, and that we are *not under the law*; but, in the nature of things, we must for ever remain under moral obligation. Duties of this nature must necessarily run parallel with our rational existence. The law commenced in the world, under the Levitical priesthood; but moral obligation commenced with the intelligent creation. Enough, I trust, has been said, to clear this important distinction.

The good moral preacher, when his text is the law, will hold up love to God and love to men, repentance and faith, and the whole system of moral duties; and when it is the gospel, his sermon is the same. And in this way, he forms two beautiful wax-work figures, which he calls Law and Gospel; which, on account of their resemblance of features, would not be known apart, but for their names; and which are as destitute of reality and life, as are our Franklin and Washington in the museum.

But there are other mistakes concerning the law which must be noticed. Whence came the idea that the curse was added to the law of works, as a *penalty* for its transgression? The doctrine of the Bible is plainly this, that the law, necessarily involving the curse, was *added* to the ordinances of faith; or to the covenant of life and grace, *because of the forgoing transgressions*. See Gal. iii. 19. Heb. ix. 15. And the law being added, the whole formed one system of divine dispensation. What God joins together, none but God can put asunder. Hence, from the time of

Moses, all that went before, and all that came by him, is summed up together in the so often repeated words of statutes, ordinances, judgments, &c. And as the services of the sanctuary took the lead in this economy, and the ministers of the altar were ordinarily the first heads of the of the people, the dispensation was particularly characterized from what was added, and the whole went under the general appellation of *the law*.

But though the services of the first tabernacle, *called the sanctuary*, were now joined to the ordinances of faith, or such as related to the promises; and the whole dispensation took the name, and its subjects received, generally, the spirit of the law, still they were things of a very different nature, and ought ever to be viewed very distinctly. The nature of the duties of the *sanctuary* may be contemplated in the services appointed to Aaron and his sons, within that holy place. These admitted of no variations in any case; they required ministers to be able bodied men, without any defect; for a certain work must be performed, and the will could not be accepted for the deed. But the services of the people without, admitted of any variations consistent with good will to the work of the sanctuary. Children and invalids might perform them, for proper expressions of love were all that was there required. Whilst, therefore, the men of the sanctuary were engaged in the most laborious services, under the incessant blaze of a burning altar, the people, in their place, performed their duty by standing merely in a believing posture; hoping, praying, and waiting for the glorious result, which was the *blessing*, out of the most holy place.

Before the dispensation of the law, the divine ordinances were enforced merely by promises:

and threatenings which related to an unseen and future world. These acquired over some minds the most commanding influence; but *all men have not faith*. With most people they had too little influence to enforce an uniform and persevering obedience to the precepts and commandments of Christ, which were ever of the same import as they are now, viz. *Deny thyself, take up thy cross, follow me*. The law was therefore added to enforce submission; and the addition consisted merely of two things, viz. A service laborious, wearying and *weakening* to the natural *strength*; and a present, irresistible, enforcing authority. The man under the law was *a prisoner*, bound and *appointed to death*; his *strength was weakened in the way, and his days were shortened*. Psal. cii. 20.....23. And to enforce immediate subjection, save or kill, the angelic world was disclosed, and these heavenly powers were brought forward. The chariots of the Lord were sent forth, and his *ministers* were made *a flame of fire*. And as, at the same time, the services of the law were a shadow of the redemption work, a *wave* and a *heave offering*; and its rewards were a shadow of the gospel provision, a *shew bread*; the truth, as in Gal. iii. 23, is apparent, that before the gospel dispensation, the covenant people *were kept under the law, shut up unto the faith which should afterwards be revealed*.

The strongest obligations of fidelity, may be broken by men left to themselves. Adam had broken such an obligation to Christ, as the Creator. The old world had broken such an obligation to Christ, as the Redeemer. The new world had all done the same, one family excepted; and this family of Israel, excepting a few individuals, proved faithless to Christ in the wilderness; and as the Holy Spirit could not now be dispensed but in comparatively scanty measures, the church

was threatened to be reduced again to a few names, a mere remnant. In a case so urgent, what had long before been signified by circumcision was now fully disclosed. The rising generation, those who were minors when they came out of Egypt, &c. (See Deut. v. iii.) were brought under the obligations of the *high* covenant, respecting the *service work* of redemption, and were there bound by an authority which they could not break; on the contrary, like a yoke laid upon young bullocks, it proved able to break them; and thus they were preserved as under a school-master, or breaking yoke, until what was added was taken away by the appearing and work of the Great Surety.

Nothing short of this could have preserved them as the Lord's people; for they were a *stiff-necked* and *rebellious* people. This appears from the consideration, that as soon as this dispensation ceased, the service work of the covenant being finished, and they were again to be treated according to a standing by faith; they immediately fell off, and can never again be recovered until the day that the vail shall be taken away, the heaven shall be *all* dissolved, and the Lord shall be revealed with his mighty angels, who are now gone with him into the most holy place.

These observations are made to point out, not only the mistake concerning penalty, but also the circumstance which has occasioned it. When Abraham was going up to the mount of Moriah, to make the offering of his son, he left his young men *afar off*, only within sight of the place; and returning he found them, as they were left, waiting for him. Had such faith been found always in Israel, they would not have experienced those *ages* of labor and pain under the service of the law. But when Moses went up into Mount Sinai,

leaving the people in the same manner behind him; at his return he found them in a deplorable transgression; wherefore it appeared that they could not, with safety, be left at so great a distance; they did not possess such a portion of the spirit of faith that would admit of it; and as Christ was going forward to do the great work which he had engaged to perform in this mediate sanctuary, it was seen necessary that the people, for their safety, should be brought forward with him, so far at least as to be within the enclosure of the altar, where they could not stand without feeling, in a painful degree, the burden and heat of that service. The idea of penalty, as particularly attached to the law, has arisen evidently from this circumstance, that the people were placed under that *service* on account of their transgressions, which, in its nature, was *the ministration of death, a salting of fire*.

This error respecting the law has led to a misconception of the design of the suffering of Christ. It has been supposed that his suffering unto death was to answer the penalty of the law; but what Christ suffered was by his freest consent, and for a reward the most ample and satisfactory; and we do not conceive of one engaged in a service, however laborious and painful, whose undertaking is not in the least constrained, and whose every act is spontaneous and prompted by the prospect of acquisitions far exceeding every expence, as suffering a penalty. The sufferings of believers under the law were all disciplinary, and the sufferings of Christ, in this respect, were involved necessarily in the nature of the institution; for both covenants, the *first* and the *new*, were of the nature of testaments; and *where a testament is, there must also of necessity be the death of the testator*. Heb. ix. 17. The design of the death of Christ was not, as some suppose, to discharge

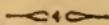
from the penalty of the law, but from the bonds of the institution itself; as may be seen in Col. ii. 14. "Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross:" And, Heb. x. 9. "He taketh away the first, that he may establish the second."

The government established by the law wielded a penal sword, so does also the government established by the gospel, and one which is far more fearful. If the despiser of Moses law could not escape the javelin of a Phinehas, and that authority was able to inflict the punishment of death *without mercy*, what certain and *everlasting destruction* awaits the gospel rebel *from the presence of the Lord, and from the glory of his power!*

It was not, surely, the design of the death of Christ to discharge men from the governmental sword, either of the law or the gospel. The first testament being enjoined only by *the blood of calves and of goats*, the testator lived to make a new will, which he established by his own death; and, of course, he thereby cancelled the first..... By such representations, made very familiar in the Scriptures, it may be seen in what way the death of Christ affected both testaments. The whole is a matter intirely distinct from the subjects, either of the obligations inseparable from moral agents, or the penalties inseparable from governments.



#### SECTION IV.....*Mediatorial Intervention.*



THE law, as has been shewn, required of its subjects a sacrifice, even the laying down of life;

and had it been immediately exacted of any one who had not power to take his life again, he must have perished. To save the people, therefore, it was necessary that the law should be ordained in the hand of a mediator; for which intervention the long credit given in the original bond, *till the seed should come*, opened the merciful door.

This necessity was perceived by the people at Mount Sinai; for the subscriber to a bond is under moral obligation to discharge it; when, therefore, they heard that voice, though it were but urging their moral obligation, they were brought to a sense of their critical situation, they being debtors; and they felt deeply that if they were pressed one step nearer to *the mount that might be touched*, they must be consumed. Like Abraham in his trial of offering his son, the people under the law were led forward to the last step they could go, and not be dead men. The interposition did not take place till they were brought to consent to the law, and had given up themselves, as it were, for dead men, saying, *we die, we all die*. In mind they realized and felt the mortal pain of the impending stroke.

As Moses in the ordaining, so Aaron and his sons in the ministry, constituted the mediatorship of the law. These priests themselves were remitted, and enjoyed the privilege of mediatorial sacrifice, by being covered with their holy garments; which garments, after they were sanctified, were not to be carried out of the holy place. If a priest, wearing those robes, had gone one step beyond the door of the tabernacle, or the first veil of the sanctuary, he would have profaned them, and rendered himself exposed; and on the other hand, if one of the people, though it were the king, stepped within those limits, he forfeited his mediatorial privilege, and became liable to the immediate exaction of the law.....

Here, then, on the one side, the people came and presented their offerings which pertained to the sanctuary, whilst the priests, standing on the other side, received them upon their hands, over which their garments did not extend. In such ways an intercourse subsisted between the parties, whilst standing upon ground, of which it may be strictly said, that there was but an hand's breadth between them and death. Thus closely, on all sides, were they shut up to the faith.

As the people of Israel were called out of Egypt in the character, and under the name of *the Son*, the dispensation bore the aspect of *the fullness of time*, or their state of mature age, when the bond of circumcision would come on demand, and must be taken up; but the levitical institution placed them again, as minor children, *under tutors and governors*, as effectually as when they were in the bondage of Egypt; in which condition they were not responsible in their own names; and, though debtors, were not exposed to a direct prosecution; and it appears that in this manner the gracious interposition took place.

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## CHAPTER VII.

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OF THE KINGS AND PROPHETS OF ISRAEL.

SECTION I.....*The Kingdom of David.*

THE ancient kingdom of Israel, even as administered by David, was not *the kingdom of God*, or *the kingdom of heaven*. It may be viewed only as a *regency*, established with limited powers, and for temporary purposes, according to the general state of the minority and pupilage of that church. As, according to the constitution, the government of Israel extended over two worlds, heaven and earth, distinguished in the pattern by the *sanctuary* and *outward court*; it is manifest that a prince, to be fully invested with this high authority, must be a priest upon his throne; to be able to establish *the covenant of peace* between both worlds, and to *reconcile all things to himself*, whether they be things in earth, or things in heaven; the government, in each part, must be upon his shoulders; he must bear the glory, and stand up with *Urim and Thummim*.

Though the judges and kings, under that dispensation, possessed a certain sovereignty, which, in some respects, rose above the strict prescriptions of the law, yet, like the Cities of Refuge,

their highest prerogatives were temporary, and limited to the term of the natural life of the chief magistrate; hence, though David absolved Shimei, from the punishment of his perverseness, when he humbled himself at his feet, and confirmed the sovereign act of mercy with an oath; yet, before Solomon, he stood chargeable for the same offence.

Moses was king in Jeshurun, but he received his authority from the *burning bush*; he was endowed with the Spirit, by taking a rod in his hand that had been animated by being cast upon the ground; which indicated that his power was of a nature to *smite* and *rule* the earth. This portion of the Spirit was distributed by his hands to the elders and judges of the people; and, like a common legacy, it descended down to their successors, whoever they were, that sat in *Moses seat*. Hence the distinction of *him that spake on earth*, and *him that speaketh from heaven*.

David smote a Goliath, who defied the armies of Israel; and he was able to conquer all his external enemies; but he could never subdue an adversary that existed in his own house. *The sons of Zeruiah*, being circumcised men, and professing the true worship, were *too hard for him*; and with a *Joab* in the army, and an *Ahithophel* in the cabinet, and an *Abiather* in the church, he was *weak, though anointed king*. David himself needed to be purged with hyssop. His own house could not be cleansed from fornication, nor from murders, nor from sorceries and thefts; much less could he *purify the sons of Levi*, among whom, from Corah down to the men described by Malachi, were opening continually the deepest sources of corruption; hence, the sword was never to depart from his house; once, and again, his kingdom was shaken, and having served *his own generation*, and answered a temporary purpose as

king, *he fell on sleep, and saw corruption.* “David “is not ascended into the heavens.”

The Christ of God, being an High Priest, after the order of Melchisedec, was to ascend up far above all heavens, *that he might fill all things;* and the kingdom of heaven to be set up in the last days, was to open, and be distinguished and known from every thing besides, by the spirit's being “poured upon us from on high.” Hence the disciples were required to tarry in the city of Jerusalem until they should “be endued with “power from on high.” And thus endued, “Whatsoever they bound on earth was bound “in heaven, and whatsoever they loosed on “earth was loosed in heaven.” Such power had not David.

Isaiah describes the glory of the kingdom of God, Chap. xxxii. “Behold a king shall reign “in righteousness. and princes shall rule in judgment. And a man shall be as an hiding place “from the wind, and a covert from the tempest; “as rivers of water in a dry place, as the shadow “of a great rock in a weary land. And the eyes “of them that see shall not be dim, and the ears “of them that hear shall hearken. The heart “also of the rash shall understand knowledge, “and the tongue of the stammerers shall be ready to speak plainly. The vile person shall be “no more called liberal, nor the churl said to “be bountiful. For the vile person will speak “villany, and his heart will work iniquity, to “practise hypocrisy, and to utter error against “the Lord; to make empty the soul of the hungry, and he will cause the drink of the thirsty “to fail.” The prophet goes on to describe the corrupt and suffering state in which the church will remain “until the spirit be poured out upon us from on high.” Ver. 15. It may be observed, that this pouring out of the spirit, means an

administration of government, and the good order and discipline of the church. The same thing is signified by this expression, as by a king reigning in righteousness, and princes ruling in judgment.....Religious impressions, however strong and wonderful, which do not take the direction of a deep reformation in the government and discipline of the church, ought not to be viewed in the light of the fulfilment of this promise. This pouring out of the spirit characterizes the kingdom of God, and intends an administration of government proceeding from the highest authority; an authority seated *over all* in the highest heavens.

Hypocrites and false ministers have been ever the most distressing enemies of the true servants of God; and until these are suppressed, the wilderness will afford them a better asylum than Jerusalem. It was no small part of the *eternal redemption* which our Royal Priest obtained for us, when he entered into the *great and perfect tabernacle, not made with hands, by his own blood*; that, thereby, *Satan* was cast out, and the *sanctuary was cleansed*. This is emphatically called salvation, and the commencement of the kingdom of glory. See Rev. xii. 10. "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night."



## SECTION II.....*The Spirit and Power of Elijah.*



The prophets of the Lord, being ministers of the word *which abideth for ever*, were in the high-

est authority in Israel, and approached the nearest to the kingdom of God. In one view, they are to be considered as gospel ministers, not in their relation to the ancient church, but as they ministered the word of God to us. See 1 Pet. i. 12. "Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven." Hence the prophets are set, secondarily, on the register of the officers of the gospel church.

The business of the prophets, in relation to the Jewish church, was to describe the properties and manner of the kingdom; to point out and inaugurate the kings; to approbate or denounce the administration; and, in a word, to dispense with authority the *blessings* to the obedient, whether princes or subjects, ministers or people, and to lay the *curses* upon the transgressors. Thus Samuel *told the people the manner of the kingdom and wrote it in a book*; which accorded fully with the bondage state of that church; and thus he set up Saul, and, for his disobedience, set him aside, and preferred David; &c. But as the prophets ministered to us, their work was comprized in "searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified before hand the suffering of Christ, and the glory that should follow."

Among all these wonderful men, Elijah was the most distinguished, both for his *lamb-like patience*; and, according to his name, *God-like power*. In him was given an exhibition of the spirit and power of the kingdom of God, both as to its state of suffering and patience, and of its triumph and glory. Under this name, therefore we have two characters, which may be distin-

guished as the *first* and the *second* Elijah; and should either of these characters be exhibited at any time by a different person, the appearance would be so similar, that there would be room for the questions put by the Jews to John Baptist, *Art thou Elias?* or, *Art thou that Prophet?* Or should the same person who had been known in the first, appear again in the second character, the difference would be so great, that there would be room for the question of Obadiah to the prophet, when he met him after his long concealment, *Art thou that my Lord Elijah?*

At one time, we see this servant of God taking up his lonely abode in a famished wilderness, a dependant as it were upon the ravens; or sojourning in a strange land, sustained by the still poorer pittance of a widow woman. He *wandered in deserts and in mountains, in dens and in caves of the earth.* At another time, he appears armed with the fire of heaven, *striking through kings, and ruling in the midst of his enemies,*

Elisha, being anointed a prophet in Elijah's stead, may be considered as Elijah himself.....  
 "The Lord said unto him, Go, return on thy way to Damascus: and when thou comest anoint Hazael to be king over Syria; and Jehu shalt thou anoint to be king over Israel; and Elisha thou shalt anoint to be prophet in thy stead. And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay; and him that escapeth from the sword of Jehu, shall Elisha slay. So he departed, and found Elisha; and Elijah passed by him, and cast his mantle upon him." He, personally, did no more; the business, as to Hazael and Jehu, was done by Elisha; but as he was covered with Elijah's mantle, and the spirit of Elijah rested upon him, it may be said that the whole work, according to the tenor of his com-

mission, was done by Elijah. When he was carried up to heaven in a whirlwind, his mantle fell from him, and was taken up by Elisha, which indicated his being endued *with power from on high*. Hence, Elisha was able to appear boldly in the city, at Bethel and Samaria, the seat of the Beast; and he could take ground from which Elijah had been repeatedly driven, and which he could never before maintain. It was by the ministry of Elisha, that Elijah completely triumphed.

By these circumstances relative to Elijah, viz. That his work consisted of such distinct parts, that a second was employed in the same commission with himself; and that he appeared in the land of Israel, disappeared, and appeared again. A certain complexity was given to the memorable prophecy of Malachi, "Behold, I will send my messenger, and he shall prepare the way before me. Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord." The Jews expected that two persons would appear in this extraordinary character, one which they called by the name of *Elias*, and another which they stiled *that prophet*. John i. 21. The appearing of Elijah a second time, and with greater power, gave rise, undoubtedly, to the anticipation of Herod, when he said, "This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him."

The prophecies, respecting the reappearing of Elijah do not seem to be fully accomplished; one must yet be expected to come to the covenant people, in this most wonderful character, immediately to prepare them for the coming of the great and dreadful day of the Lord. This is that *Deliverer* who shall come out of Zion, and shall

come out of Zion, and shall turn away ungodliness from Jacob. It is an established point in the covenant, that a work shall be wrought among the people of the Lord, by the instrumentality of a messenger sent before his face, particularly preparatory to his coming. To the prophecy, therefore, that *Out of Zion shall come a Deliverer*, it is added, "For this is my covenant unto them, when I shall take away their sins." And hence, this *Deliverer* is called *the Messenger of the Covenant*. In this covenant relation, angels were sent to the family of Lot in Sodom.

This *Deliverer*, being a messenger, or one that is sent, is often called an *angel*; especially, in the view of his second and most glorious appearing. The Lord said to Moses in the Mount, "Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared." And afterwards, when the people sinned and were threatened with the consuming anger of God, and Moses came forward expressly upon the ground of the covenant, pleading that the Lord would not forsake them in the wilderness, nor suffer them to be destroyed by their enemies, because they were *his people*; he obtained this answer, *Behold, mine angel shall go before thee*. From which answer, to a strong intercession, grounded upon the covenant, Moses understood that it would be the good pleasure of God to perform, in *this way*, his covenant mercy. He was therefore very solicitous to know the import of this very interesting promise: "And Moses said unto the Lord, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast found grace in my sight. Now therefore I pray thee, if I have found grace in thy sight, shew me now thy way, that

“ I may find grace in thy sight: and consider  
 “ that this nation is thy people. And he said,  
 “ My presence shall go with thee, and I will  
 “ give thee rest.” By this declaration, a name  
 was given to the angel, and from hence he was  
 called the angel of God’s presence. Isai. lxiii.  
 9. *The angel of his presence saved them.* Which  
 name imports, that he is sent before the face of  
 the Lord, and also that he is so clothed with the  
 authority of the Lord, that his agency is the  
 same as if the Lord himself were immediately  
 present. Hence, in many prophetic passages,  
 it is not easy to distinguish between the proper  
 angel intended by this name, and the *Saviour,*  
*Christ the Lord.*

Moses requested, that this kind messenger  
 might be expressly known; and, it may be ob-  
 served, that two angels, and only two, Gabriel  
 and Michael, are known by name; and that  
 they have the same relation to each other, and  
 bear the same characters, as the two Elijahs.  
 Gabriel, appearing to Zacharias, assumed the  
 character of the Angel of God’s Presence. Luke  
 i. 19. And he informed Daniel, that Michael,  
 and he alone, was associated with him in the  
 great work of *delivering* the covenant people.  
 Dan. x. 21. In this book, these characters are  
 particularly delineated. Gabriel *stands up* first,  
 and engages in a long warfare with the church’s  
 enemy; Michael comes to his assistance, and af-  
 fords him succour, whereby, though he cannot  
 subdue the foe, he is able to maintain his ground.  
 Dan. x. 13. Finally, Michael *stands up*, *i. e.* takes  
 the leading part, and the enemy before him is  
 vanquished for ever. Chap. xii. Gabriel ap-  
 pears in a more humble form, answerable to the  
 state of humiliation; has the *appearance of a man.*  
 Dan. viii. 15.....x. 16.....13. And is called the *man*  
*Gabriel.* ix. 21. Daniel is able to converse with

him, as a man with his friend; but Michael appears with a glory insupportable by the mortal frame. It is evident, that one of these characters has a particular relation to the service-state of Christ, and the other to the state of exaltation. Thus, it is said of the war of Michael, that it was *in heaven*, that his armies were the *armies of heaven*, and that they overcame the adversary *by the blood of the Lamb, and by the word of their testimony*; which testimony is the truth of the kingdom of God, for which the blood of the Lamb was shed.

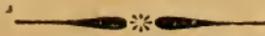
A good knowledge of this matter of the Messenger of the Covenant, or of the Elijah sent before the face of the Lord, is all important to the church; it involves essentially the truth of *Messiah*. The great solicitude of Moses to obtain this knowledge, ought deeply to impress our minds. In the Scriptures, this subject is always introduced with a note of attention. Exod. xxiii. 20. "Behold, I send an angel before thee." Chap. xxxii. 34. "Behold, mine angel shall go before thee." Mal. iii. 1. "Behold, I will send my Messenger, and he shall prepare the way before me." Chap. iv. 5. "Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord."

The darkness of the Jews, respecting this matter, was the principal cause of their ruin. They never distinguished between the first and second appearing of the Messiah; or between the different characters of his Messenger, as connected with his first and last coming; and therefore, stumbling at the appearance of John Baptist, as *the voice of one crying in the wilderness*, they remained unprepared for the reception of Christ in his humiliation. The present expectation of the Jews, accords better with the truth. The Messiah, such as they have so long looked

for, may now indeed be expected. There is no want of evidence in the Scriptures, that *the Lord whom they seek* will finally come with all the characters of majesty and glory, so deeply impressed upon their minds; and, at the present time, they appear better prepared for this greatest event, than the Gentiles who are called Christians. To see them stand at their windows, looking earnestly at the clouds for the appearing of their glorious deliverer; and, at the same time, to reflect upon the remote and vague ideas entertained in our churches, of this first object of faith; the all consummating scene, now so fast approaching; the appellation of *unbelieving Christians*, would seem more proper than that of *unbelieving Jews*. The tables between the Jews and the Gentiles, as to special covenant relation, will again be turned. With heart-rending surprise, the Jews will behold a Saviour pierced with wounds, and wearing a *vesture dipt in blood*; but as they will be prepared for the opening scene, their case will be very different from that of the Gentiles, who as obstinately reject the truth of Messiah as to his second coming, as the Jews did that of his first; and like them, who preferred their traditions to the word of God, have substituted the notion of a *reign by a vicar, or by the spirit, or by successors*, and many such fancies, to the testimony for which Christ died, that as king of the Jews, upon the throne of David, he himself, and not another person, the identical Jesus of Nazareth, shall reign upon the earth. With what awful surprise will this scene open upon the Gentile churches.

God has *concluded* both Jews and Gentiles *in unbelief*. The coming of Christ to be a sacrifice, and to suffer as the Pascal Lamb, was the prominent feature in the Jewish dispensation; but

whatever they held of truth, this they rejected. The coming of Christ to reign in his kingdom, is equally the leading and distinguishing feature of the gospel; but whatever is held relative to the truth by the Gentiles, this is generally set aside; and thus both Jews and Gentiles, have rejected the grand characteristic, and the very spirit of their respective dispensations; and at the close of both, as to the great essential of each, they will be found equally in unbelief. What the Lord intimated, Luke xviii. 8, will be equally true in relation to his first and second coming. As this was the fact as to the Jews, so finally it will prove to be with the Gentile churches. "When the Son of Man cometh, shall he find faith on the earth?"



### SECTION III.....*John the Baptist.*



AS the divine dispensations have been opened by hands under extraordinary commissions, in the same manner we look to see them closed. The dispensation of the law was opened under the special commission of Moses; he was a messenger of the covenant; he was a prophet, and more than a prophet; he was distinguished by the great characteristic of Gabriel, that he stood in the presence of God, and that the Lord spake with him mouth to mouth; and until John, there arose not a prophet in Israel like unto him, whom the Lord knew face to face.

John Baptist, being a priest of the sons of Aaron, was, according to the law, an ordinary high

officer in the Jewish church; so also was Samuel, being of the house of Levi; but their being men of ordinary office, was not a circumstance to prevent their bearing extraordinary commissions.

The question has often been asked, whether John was a minister of the law or of the gospel. Some have supposed that he must be considered as belonging to the new dispensation, because he did not officiate with the ordinary officers of the Jewish church; and they made enquiries concerning his mission. But this is aside from the question; for the law, the same as the gospel, admitted of extraordinary ministers; and that the mission of John was of the most extraordinary nature, has never been disputed.

This question may be clearly determined by observing the distinct characters of the two dispensations, and comparing them with the work that John accomplished. The law, as has been observed, related to the work of Christ, preparatory to his kingdom; and consisted, primarily, in setting him forth in his services and sufferings. To reveal Christ, as a sacrifice and propitiation, was the leading part of the establishment of Moses; and this was precisely the work of John. The end of his glorious commission appeared distinctly in this declaration, *Behold the Lamb of God*. By his pointing to Christ in person, as the lamb of sacrifice, *which taketh away the sin of the world*, he gave the finishing confirmation of the hope and mercy, for which the church under the law, *instantly serving God day and night*, had so long waited; and thus he perfected, fulfilled, and *restored all things* in relation to that dispensation. John, therefore, was truly the Elias in that part of his character which related to the preparatory work, as *the voice of one crying in the wilderness*, &c. But as the gospel consists in

setting forth the kingdom of God itself, the perfecting and fulfilling of this dispensation can be nothing short of the restitution of *the kingdom*, called *the restitution of all things*; a work very different from that of John. Let the work that John actually accomplished be compared with the distinct features of the two dispensations, and it may be clearly ascertained, that he was the Elias only in relation to the *propitiatory* work of Christ, as being the *end of the law*.

The Jews expected that when Elijah should come, he would restore all things. This sentiment our Lord confirmed. "Elias truly shall first come, and restore all things." Matt. xvii. 11. But the *restitution*, in relation to the gospel, or the truth of the *kingdom of God*, is yet a future event. See Acts iii. 20, 21. "And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive, until the times of restitution of all things."

In all things that respected the service and suffering state, the histories of Elijah and John are strikingly comparative. For a season, both dwelt in a wilderness near to Jordan; their clothing, food, and manners, were similar, and indicated that they were called to *endure hardness*; they equally bore testimony against the abominations of an apostate court and people, for which faithfulness, death warrants were issued against them. But as to what relates to the second part of the Elijah character, no likeness can be traced between them. *John did no miracle*, Elijah did many; John baptized with water, Elijah baptized with the spirit and with fire; John was never seen, but he was *cr*ying in the wilderness, wading in Jordan, or bound or bleeding in a prison; but when Ahaziah sent to apprehend Elijah, *behold, he sat on the top of a hill*, armed against his enemies with the fire of

heaven; John bore the title of *Baptist*, the appellation of a servant, and no act of homage was paid to him; Elijah bore the title of *my Lord*, the appellation of a prince, and as such he was worshipped; John sowed and others reaped, he laboured and others entered into his labour, he fought, and fell in the battle; Elijah reaped the fruit of his own labours, he fought and conquered, and triumphed on the field; Elijah divided the waters of Jordan, and he *went over on dry ground*, but the feet of John sank deep into them; John expired at the block, Elijah left the world in the empyrial chariot. John, however, was in every respect, the expressive messenger of Christ in his first appearing. Our Lord came into the world by a natural birth, John was born of a woman; Jesus was a man of sorrow and acquainted with grief, John lived a sufferer; Jesus went out of the world by the death of the cross, John died a martyr,

The Messenger of the Covenant who will precede the second coming of Christ, may be expected to appear also in a form answerable to that event. He may be looked for to come into the world in a supernatural way; he may be Elijah in person; he will be attended by Michael and his angelic armies. Though, for a while, as did the angels that went to Sodom, he may conceal the glory of his person, and the nature of his business; and also his attendants, as were the *horses and chariots of fire* that surrounded Elisha, may be concealed; for a time, his preparations and supernatural forces may be invisible. “The kingdom of God cometh not with observation: but wheresoever the body is, thither will the eagles be gathered together.”

When the many scriptures which relate to this subject are carefully examined, and compared with all the past events of providence, no doubt

will seem to exist, that a most illustrious part of the Elijah scene remains still to be acted. This is the thing signified by the *midnight cry*, and the *sounding of the seventh angel*. To be prepared for which closing and most interesting event, "Let brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained Angels unawares."

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T H E

**DIVINE THEORY.**

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PART III.....THE SON.

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CHAPTER I.  
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OF THE KINGDOM OF GOD IN TRIBULATION AND  
PATIENCE.

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SECTION I.....*The Word of the Kingdom.*

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**T**HOUGH the kingdom of God be already come, and by the preaching of the *gospel with the Holy Ghost sent down from heaven*, it be now truly operating in the world; yet there is a great difference between its present state, and that in which it will appear in a future day. This distinction was marked by Daniel in his representation of the kingdom, first, as *a stone cut out of the mountains without hands*: secondly, as *a great mountain that filled the whole earth*. The same distinction was often represented by our Lord, as in the parable of the seed, which being sown in the earth, it sprang up and appeared, first, with *a blade and tender ear*; but finally, it ripens into *a harvest*, and is *gathered into the garner*.

The *word* of the kingdom, in which state it now exists among men on earth, is the truth con-

cerning Jesus Christ, that he is *the Son of God*, or that he is *the Lord, the King of Israel*. This truth imports, that he is risen from the dead, and that he lives exalted at the right hand of the Majesty in the heavens; and that when the *times of the Gentiles* and the *words of God* concerning their kingdoms are *fulfilled*, he will appear in the clouds of heaven; and, according to the promises made to the Fathers, at the head of his church and covenant people, he will then reign on the earth, with the nations bowing before him, and all his enemies put under his feet. With this reign of Christ and his saints, will commence *the world to come, the new heavens and new earth, wherein dwelleth righteousness.*

This doctrine is called the kingdom of God. When our Lord sent forth his disciples to publish this truth, he said, *Go ye and preach the kingdom of God*. And when a city should refuse to receive them, they were directed to shake off the dust of their feet for a testimony against them, and to say unto them, *Be ye sure of this, that the kingdom of God is come nigh unto you*. The gospel-word is thus, in a strict sense, styled the Kingdom of God; for it does not merely set forth Christ and his right to reign over all flesh, but the power of the King of Heaven is engaged to attend it every where, even *to the end of the world*; as saith the apostle, 1 Thess. i. 5. "For our gospel came not to you in word only, but also in power, and in the Holy Ghost, and in much assurance." And 1 Corinth. i. 18. "It is the power of God." And again, 2 Cor. x. 4. "For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds." In the gospel, there is truly a *ministration of the spirit*, an agency of the *authority of the Kingdom of God*, and an exercise of *the power of the world to come*.

As the word concerning Christ is the incorruptable seed of God, they who receive it in true hearts and keep it, go under the same denomination, and are called Jezreel, *the seed of God*. Hos. ii. 22. True believers bear all the names and characters of the word itself. Is the word *light*? they who receive it and become assimilated to it, are "light in the Lord." Is the word *truth*? its confessors are "the pillar and ground of truth." 1 Tim. iii. 15. "The truth itself." 3d John 12. Is the word called *salt*? Col. iv. 6. "Ye are the salt of the earth." Matt. v. 13. Is the word *bread*? The living remnant of Israel "shall return, and shall be eaten." Isai. vi. 13. Thus, in the interpretation of the parables of the *seed*, in one place, "The seed is the word of God;" but in another, "The good seed are the children of the kingdom."

This doctrine is life; it is called **THIS LIFE**. Acts v. 20. Our Lord said "THE WORDS THAT I speak unto you THEY ARE LIFE." By the gospel truth, men are *quickened*; they that hear, live, become *lively stones*, &c. In a true reception of the doctrine concerning Christ, men are *regenerated, born again*, and made *new creatures*. "Who-soever believeth that Jesus is the Christ is born of God." 1 John v. 1. "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. And Paul also says, 1 Cor. iv. 15, "In Christ Jesus I have begotten you through the gospel."

When we speak of a *true reception* of the word concerning Christ, we mean nothing more than what is necessary for its being surely retained; but it is apparent, that it can be vigorously held only by self-denial; or as it is esteemed above every interest of this world. And such is the nature, the magnitude, and durability of the

kingdom of heaven, that a belief of the *report* of it, as in the word, must render all other interests worthless, as but mere dross and dung. This truth is at war with the world, as also the world is enmity to it. The man whose mind is fixed upon this good, cannot love the world and the things which are in the world; its riches, and honours, and pleasures, are made to him tasteless, and even disgusting; and, like phantoms, sink out of his sight. Hence, *the word of the kingdom* is victorious over the world. This, and this only, possesses strength to bear down its flattering temptations, and to raise the mind above its pollutions; as in 1 John v. 4, 5. "For  
"whosoever is born of God overcometh the  
"world: and this is the victory that evercometh  
"the world, even our faith. Who is he that o-  
"vercometh the world, but he that believeth  
"that Jesus is the Son of God?"

The world is composed of two distinct parts, which may be termed *mental* and *physical*. The effects of the word, in its present dispensation, are principally in the mind; and the *kingdom*, or *regeneration*, has not as yet gained a possession in the world beyond the limits of the intellectual part, or the believing mind; hence the kingdom, in the present state, is imperfect. Believers are now, indeed, under the full cognition of the King of Heaven; *the Lord knoweth them that are his; but when that which is perfect is come*, then shall they *know even as also they are known*. The physical state of the world is as really within the reach of the power of the word, when dispensed thereunto, as the mental. A complete specimen of this has already been given. The winds and the seas obeyed the Lord Jesus; he walked upon the waters, and by his word he multiplied the bread, and cured all manner of diseases. The power by which our Lord and his disciples pro-

duced these outward effects, was the same by which like wonders have been wrought in the mind; as “the pulling down of strong holds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.”.....The power by which Paul wrought miracles, was called “the doctrine of the Lord.” Acts xiii. 12. It was the word of the kingdom. The same authority to which believers are obedient, is in “readiness to revenge all disobedience.” 2 Cor. x. 6. As the first heavens and earth existed *by the word of God*, and were bound under its decree; and as the heavens and 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;” in like manner, pursuant to *the promise*, or word of the kingdom, we “look for new heavens and a new earth.” The *regeneration* and *adoption* of the spirits of believers, by the word of God, are but the *first fruits*, and sure *earnest* of the harvest of life and glory, which is yet to follow from this immortal seed. “The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the sons of God. For we know that the whole creation groaneth and travaileth in pain together until now: And not only they, but ourselves also, which have the **FIRST FRUITS** of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the **REDEMPTION** of our body.” Rom. viii. 21.....23..... That this outward effect of *the redemption of the body*, will be produced by the word of Christ, the same as that of the renewal of the mind, appears from John v. 25.....28. “Verily, verily I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God:

“ and they that hear shall live.....Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth.” As far as the word is administered with effect, the same as the law of civil states, so far, and no farther, extend the bounds of the kingdom.

In the present state, by his word, which is *the rod of his strength*, the Lord rules *in the midst of his enemies*. This he will continue to *send out of Zion*, until his enemies, one by one, to the last of them, be conquered; when will commence his triumphant reign *over them.....* This *law of the Lord*; this law concerning the Lord, *i. e. that Jesus Christ is Lord*; like the sun in the firmament, is set on a journey, to travel through all the universe; it is now running the course of the mental or spiritual zodiac, *converting the soul, making wise the simple, rejoicing the heart, and enlightening the eyes*: and soon, very soon, it will enter the physical world, of which many solemn indications have already been given, when its circuit will be finished, and nothing will be *hid from the heat thereof*.



## SECTION II.....*Temptations.*



A penniless man may not fear being robbed; it is the bearer of some precious treasure who is the object of the lurking foe, and who must be ever upon his guard; and in proportion to the richness of his property, his perils are increased. Wherefore it may be observed, that the *warning* voice of wisdom is not so much directed to them who are in a state of natural darkness, as it is to

them who have been partakers of the *blessing of the gospel*. *The word of the kingdom* is the most precious of all treasures; it is the *pearl of great price*; it possesses all the value of the kingdom itself, the kingdom of heaven; and cannot be preserved but by the greatest possible precaution, vigilance and heroism. Hence the recipients of the word are addressed continually in language like this: "That which ye have already, holdfast till I come." Rev. ii. 25. "Hold that fast which thou hast, that no man take thy crown." Rev. iii. 11. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Heb. ii. 1. They who receive the word, under the gospel dispensation, are thereby crowned, and made kings and priests unto God and the Lamb; and the history of all times has shewn that crowns are slippery things; and that of all men, none are so much exposed to fatal disasters, as crowned heads.

When God had called Israel out of Egypt, under the gospel *characteristic* name, *my son*, Hosea xi. 1, then, and not till then, opened that solemn scene called, emphatically, *the day of temptation*. And when Jesus was publically announced to be the *Son of God*, and therefore the heir of David, and king of Israel, he was *immediately* led up of the spirit into the wilderness, to be tempted of the devil. And, without an exception, a similar course of events in providence, and like scenes of peculiar temptation, have ever opened to all them who have been the subjects of this high vocation.

The reason is obvious; for as gold, &c. must be tested in order to ascertain its real value, and that it might be *known* to possess a peculiar quality of intrinsic worth; so the word of the Lord is *tried*. Psal. xii. 6. And they who receive

the word, and therefore go under the same denomination, must be *proved*, Psal. lxxvi. 10, that this *holy* character might be clearly distinguished, separated and set off, from every thing of a different name and nature. This can be done only as it is delineated and drawn out in a course of *filial* obedience, under circumstances, the most peculiarly discriminating and convincing.

A full view of these temptations is given in the life and suffering of our Lord Jesus Christ, who “was in all points tempted like as we are, without sin.” Heb. iv. 15. And it may be observed respecting these temptations, from first to last, that they relate to the *word of the kingdom*, the truth that Jesus is *the Son of God, the King of Israel*. John i. 49. In opposition to this truth, and in order to wrest the infinite treasure contained in it from the possessor, all the arts of stealth, and all the arts of war; all the subtilty, and all the force of earth and hell; have been rigorously employed; and, generally, the trial takes place in regard to the following grounds, viz.

1. That the *word of faith* is to be held as our life, or as the first requisite for the preservation of the life of man.

Esau, tried upon this ground, gave up the word of promise, or his title to the kingdom, which he held under the name of *first-born*, saying, “I am at the point to die, and what profit shall this birth-right do me.” This ground was prominent in the trials of the wilderness.... The children of Israel were *there* caused to hunger and thirst, *for the just shall live by faith*. And though they were slow of heart to believe, yet the truth was fully and experimentally proved to them, when, after the lapse of forty years, and after all their wearing and wasting journeys, their clothes had *not waxen old upon them*, nor even *their shoes upon their feet*; and without hav-

ing *eaten bread*, or enjoyed any natural means of sustenance, they had travelled all the wilderness through. In all this time, surely, they might have known that man is not sustained “by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.” ..... Some, however, loathed *this manna*, and lusted for the meat of Egypt; and though indulged with their heart’s desire, they perished miserably. How different was the spirit of Daniel and his companions! they had early learned, that *pulse and water*, with faith, were far better food than the dainties of the king’s table with defilement. “BROWN BREAD, WITH THE GOSPEL, IS GOOD FARE!” This was the toast of the *glad tables* of ancient Christians: “Behold, we count them happy which endure.” It will be observed, that on this ground commenced the temptations of our Lord; for having fasted *forty days and forty nights*, and afterwards suffering pinching hunger, in the midst of a famished wilderness; the tempter, ever watchful for his favourable moment, with the harmless and friendly appearance of contriving some ready and necessary means for his relief, sought to draw him away from the immortal and unfailing source of life. From this snare of the devil, no one can escape, unless he be endowed with a spirit of deep self-denial, and be furnished, also, with a good portion of the knowledge of the word of life; which must be, moreover, entertained with a strong affection, and *esteemed more than necessary food*.

2. That the filiation of the kingdom, and all true affinity to God, is possessed by obedience; and that no work or miracle wrought by us, or upon us, aside from the *keeping of the word*, can conduce to this end, or afford the least evidence of such an attainment.

In relation to this ground, Satan beguiled;

Eve. She did not sin in desiring to be like the inhabitants of heaven. Her coveting earnestly the knowledge and felicity of celestial beings, and her aspiring to a dignity commensurate to the most boundless conceptions of her soul, were passions not in the least inconsistent with her innocence; her error consisted in the *false way* in which she was induced to seek for such light and glory. This was the first, and it has ever been the most successful device of the enemy. It is now the most difficult part of the work of a watchman, to guard people against this temptation; and to impress effectually this truth upon their minds, that there is no other possible way of obtaining the knowledge and felicity of heaven, but the humble, holy, and child-like way of "doing the will of our Father which is in heaven."

Corah and his company perished by this delusion. It was not wrong for them to desire to *come near unto the Lord*; but disregarding the true way of obedience, they presumed that their distinguished privileges, such as the *Lord's being among them*, would warrant their claim to holiness, and render it safe for them to tread on holy ground. It was highly proper for king Saul to make provision for God's altar; but his purpose of substituting *sacrifice* in the place of *obedience*, was heinous as the *sin of witchcraft*. The unbelieving Jews flattered themselves that they were the children of Abraham, for the reason merely that Abraham was their progenitor; whilst, by their not doing his works, but coming forward in opposition to that promised kingdom, in relation to which Abraham was made a father, they fully substantiated the fact, that in the highest and most proper sense of the parental relation, they were of another family, and of their *father the devil*. And thus, in the day of the Lord,

many will say to him " Lord, Lord, have we not " eaten and drunk in thy presence? and have we " not prophesied in thy name? and in thy name " cast out devils? and in thy name done many " wonderful works?" Unto whom he will profess, " I never knew you: depart from me ye " that work iniquity."

The Devil knew that it behoved Jesus to give practical evidence that he was the Son of God; that this business was immediately before him, and most intensely engaged his mind. He suggested, therefore, that by commanding *these stones to be made bread*, he might not only relieve his necessities, but also give the required evidence of his being *the Son of God*. Nothing seemed more natural; nothing could have been more plausible, than that this great evidence should be given by some illustrious miracle. But how infinitely short would this have been of the true evidence of his sonship, viz. *his obedience unto death, his dying for his enemies!* This miracle of miracles; and this alone could furnish the matchless, and all-convincing proof, as he said, John xiv. 31, " That the world may know that I love the " Father; and as the Father gave me command- " ment, even so I do."..... This snare was laid for Jesus with the deepest skill; so that, if he could once have been taken, it would have entangled him fatally; for by this miracle, which was to decide the great question of his sonship, he was to exempt himself from suffering according to his Father's will; and, therefore, instead of proving the positive, it would have proved the negative, that Jesus was not, in the *voluntary*, high and proper sense of the word, the *Son of God*:\* yea,

\* This temptation was the same in kind with that offered by the Jews. Matth. xxvii. 40—42. *If thou be the Son of God, come down from the cross. If he be the King*

deeper still; for as the proposed evidence was dictated by the Devil, and was to have resulted in a way of obedience to him; it would have proved, substantially, that Jesus was *his* son; and he would have been proud of him, and made him, no doubt, a great one of the earth; and to complete the evidence of *concord* and *agreement* with the Devil, he was to come to his *table* for bread, and practically subject himself to the *curse* of the serpent, by having *dust* made his food..... From this snare of the Devil no soul can escape unless he have found *the secret of the Lord*, and have gained *an understanding*, that *he may know him that is true*; and therefore he esteems ALL his precepts concerning ALL things to be right, and he hates every false way.

3. That the *word* and *worship* of God is to be preserved pure, without variation, addition, or diminution.

Opposition to divine authority is so manifestly dangerous, that very few, perhaps none in their first steps, will ever dare to go directly in the face of it. *The way of transgressors is hard*; too hard even for the boldest of them, until it be, in some measure, smoothed by a lying tongue; and the word, which is the medium of this authority, be thereby essentially affected. This is done in numberless ways; sometimes by boldly contradicting the word; as Gen. iii. 5. "Ye shall not surely die:" or by asserting that to be the word, which it is not; as Ezek. xxii. 28. "Thus saith the Lord, when the Lord hath not spoken." By suppressing a part of the text, as when the Devil quoted to our Lord the promise of Psalm xci. 11, 12, leaving out the specified grounds, and the first and most essential part of

*of Israel, let him come down from the cross, and we will believe him.*

the safety therein promised by the ministry of angels, viz. "they shall have charge over thee, "to keep thee in all thy ways;" or by declaring that some part of the word is abrogated, its authority is annulled, and that it is no more of use either for *doctrine, reproof, correction, or instruction in righteousness*. The most common methods, however, and those which best succeed in rendering the authority of God *void*, and his *commandment of none effect*, are of a kind still more hidden, and therefore more deceivable; such as ingenious comments, and plausible interpretations, unwarranted applications of the word, it being neither rightly divided, nor seasonably, nor fitly dispensed; adulterating and reducing it by mixtures of vain philosophy, false traditions, and maxims of worldly wisdom. But to point out all these ways of seduction would be an endless task.

Corrupting the worship of God is equally an object of the enemy. This also is effected in a great variety of ways; as when false gods, or their images, are worshipped, Exod. xxxiv. 13, 14; when the true God is worshipped by images, Exod. xx. 4, 5; or superstitiously, John iv. 23; or ignorantly, Acts xvii. 23; with unworthy thoughts of him, Psal. l. 21; or with incorrect conceptions of his being and attributes, Isai. xl. 18; when another God is worshipped together with the living and true God, 2 Kings xvii. 23; or when any other being beside the *eternal God* is worshipped in his *stead*, as being derived from him by procreation, emanation, or any possible or supposed act of his power; or as being invested with his authority or officiating by his appointment. When God is worshipped without faith, Heb. xi. 6; through misbelief, Acts xxvi. 9; or in a way not appointed, Col. ii. 23; however ingenious may be the invention, old the cus-

tom, and solemn the devotion; or though it be done with good intent, honest and conscientious views, and with a thousand other fair pretensions, that are all set aside by one word, "Who hath required this?" *Jesus Christ is Lord!* and to this name every knee must bow. When God is worshipped with empty formality, Rev. iii. 1; with lukewarmness, Rev. iii. 16; with indiscreet zeal, Gal. iv. 17; with self-love, 2 Tim. iii. 2; self-seeking, Philip. ii. 21; pride, Jer. xiii. 15; hypocrisy, 1 Peter ii. 1; with ungenerous offerings, Mal. i. 14; or with hands unclean, 1 Tim. ii. 8. *What man is he* who shall escape all these things! "Watch and pray that ye enter not into temptation."

4. That *the word of faith* must be held paramount to every other interest; and for which, country, kindred and every other connection must be readily relinquished.

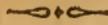
This was the chief ground of the trials of Abraham, upon which he gained his immortal name. For the promise of a *place which he should after receive for an inheritance*, he left his country of Chaldea; for the promise of there being made of him a distinct and *great nation*, he left his *kindred and father's house* of Mesopotamia; and for the promise of a *seed* as deathless as the promise of God itself, he gave up to death his *only begotten*. ..... This ground of trial distinguished and *parted* Ruth from Orpah. Satan tried his fairest advantage upon Job, when he tempted him by his wife, and by his three friends.

All this power of temptation was sustained by the blessed Redeemer; his friends had bound him stronger than was Sampson with new cords; but a parent's tender affections, a brother's provident cares, citizens endearing favors, and a country's invoking honors; bands of friendship, manifold, were thrown from his arms, and the tender *cou-*

of Mary was *pierced through*, as with the sword of Levi, when her Jesus turned from her, saying, "Who is my mother?" Natural friendships, however, are not sources of such strong trials as are those formed in church relation; the enemy took still higher ground when he tempted the Lord through his chosen disciples, as when Peter so peremptorily declared that he should never go to the cross. From this temptation no man can escape, if he even *confer with flesh and blood*.

If the enemy fail in his wily attacks in relation to the foregoing grounds, his next and last resort is to violence. Always watchful for the hour of darkness, and ready to take the advantage of the weakness of the body, and the hurry of the mind, under long fatigue and pressing imergencies, he will either impel the faithful man, as Peter in the garden, by some rash act to expose himself; or, by setting on his cruel agents, he will employ against them the most fearful threatenings, pains and penalties; and all the terrors of death, to force them, if possible, to deny the truth; or at least, to withhold their bold testimony in its favour. In this attempt, however, he will seldom or never succeed, *i. e.* as to the end of the temptation; for the unfailing promise is engaged for them who hold the word of God pure, against all seducing and corrupting motives, that they shall not be subdued by violence; or, through the weakness of the body to endure pains and distresses, be overcome in the last extremity. "Because thou  
" hast kept the word of my patience, I also will  
" keep thee from the hour of temptation, which  
" shall come upon all the world, to try them that  
" dwell upon the earth."

The best advice that can be taken respecting all these dangers, is to keep close under the watch and care of the government which God has instituted in his church.

SECTION III.....*Government by the Gospel.*

THE government set up in the gospel church is the strong hold of Zion, in which God has placed salvation. The people of Christ stand in a relation to his ministering servants, the same as that of Eve to Adam. The pastors of the church are her husband: "For as a young man marieth a virgin, so shall thy sons marry thee." Isaiah lxii. 5.....The Apostle, speaking of the order and rule of the church, refers to the original constitution of the authority of the man over the woman; and observes, that *Adam was not deceived*. Had not Eve have gone from under the eye of Adam, she would not have fallen by the subtilty of the deceiver. That intuition, that spirit of discernment, by which Adam looked into the secrets of nature, and gave names to all her creatures, rendered him incapable of being deceived by any guilefulness that the serpent could practise. This Satan well knew. But a far deeper spirit of discernment is possessed by those to whom is given *the word of wisdom*, and *the word of knowledge*; they are capable of looking into the spiritual world, and can interpret the imagery drawn over its deep recesses, and can decipher the specious marks used to conceal *spiritual wickedness in high places*.

When Christ ascended on high, he received gifts for men; some of one name, and some of another; but each one endowed with a free portion of the power of the Holy Ghost; that almighty agent promised of the Father, to go forth in the name of Christ, to work by his word, and carry the gospel word into complete effect..... These *ascension gifts* constitute the true govern-

ment of the gospel church; and of which, according to the promise, the church will never be left wholly destitute; they have been, and they still are, *the chariots of Israel, and the horsemen thereof!* Like Elijah's mantle, they descend from one to another, from father to son, in a bright and long extended succession.

They are called gifts, because of their *worth*; because they consist of portions of God's *free* spirit; because they are *tokens* of God's love to his church; because they are peculiar expressions of *sovereignty*; and because, in the church, they are ever to be exercised, and all their blessings to be enjoyed *gratis*. And they are called *ascension* gifts, because they are the fruits of the *ascension* of Christ; because of their *heavenly* nature; because of their pre-eminent strength; and because they constitute an *authority*, before which, one day, all the nations and kingdoms of the world must bow.

Among these gifts there exists certain distinctions; such as, "first, apostles; secondarily, prophets; thirdly, teachers; after that miracles; then gifts of healings, helps, governments, diversities of tongues.".....*Apostles* are set before prophets, because the gospel church to which they minister is greater and more perfect than the church under the law, to which the prophets ministered. The church of the apostles is the *free adult*; the church of the prophets was the *minor infant*. The whole ministration, as by the apostles, is clearer, more unveiled and glorious, than that by the prophets. Though *the work of the ministry* forms the leading and principal department in the kingdom of God; and the kingdom itself may be wholly comprised in it, as in the commission of the gospel minister, *Go thou and preach the kingdom of God*; yet the *apostles* and *prophets* are both set before *teachers*, i. e. the mi-

ministers of the word merely; because, together with the *word of faith*, they possessed the gifts of the Spirit in every diverse operation. An apostle, or prophet, could turn his hand to every work, and perform every particular exercise, requisite for the *perfecting of the saints*, and for the *edifying of the body of Christ*. Besides, the apostles and prophets had a *double portion* of the Spirit; *i. e.* an unrestricted flow from the river, the streams whereof make glad the city of our God..... This was the request of Elisha, and it was given to him; and this was shewn on the day of Pentecost, by the sign of *cloven tongues* that sat upon the apostles. The reason for which *exceeding abundant* bestowment of grace upon the apostles and prophets is manifest; for they ministered to the whole church; the countless vessels of the great sanctuary all depended upon them for their supplies; and they *poured out, as God poured in*, and were never exhausted. The subject to which they ministered was of sufficient capacity to receive all the *fulness of God*; they were, therefore, constantly refreshed and filled, going out and coming in, with the *fulness of the blessing of the gospel*; for this *stream* can never cease to flow at the fountain head, so long as there remains the least cavity, or room for its reception, through such a free channel. But the case is different with all other ministers of the word; for they minister to limited, and comparatively very small portions of the church. Hence their limited, and oftentimes *stayed* communications; their strength, however has never failed to be as their day is; nor have their means failed to answer their calls..... Whilst yet an empty vessel stood waiting to be filled at their hands, none have ever failed of having the blessing to impart; it has only shined with them as with the prophet's *widow*, in making provision to save her house, that

when there was no more room for their communications to flow without waste, the excellent oil has stayed.

*Teachers* are set before miracles; because the amazing powers of healing, speaking with tongues, and interpreting of tongues, which attended the rise of the gospel, were signs following the word; and were principally intended to confirm the ministry of the word; that, simply, being kept in view as their chief end; hence, the Apostle so often reprov'd certain characters in the churches, whose attention was drawn, inconsiderately, to the astonishing displays of those gifts, rather than to the doctrine which they were intended to evidence and promulgate. The gift of prophecy is considered, in the Scriptures, as being of the same nature as that of the ministry of the word, generally; for the testimony of Jesus is the spirit of prophecy. Jesus Christ is king; he has the keys of death and of hell; he is coming in the clouds of heaven with power and great glory; he, with his saints, shall reign on the earth, and blessing, and honor, and glory, and power, shall be unto him for ever and ever. This is the testimony of Jesus, and this is the spirit of prophecy.

The ministry of the word, in its full course, will effect the whole universe, and the outward, or physical part of the creation, together with the states and kingdoms of the world, will, in the end, become subject to its authority; but whilst, as at the present time, it is running the mental course, like the natural sun, which, whilst in one hemisphere, sheds but a faint influence on the other; a few glimmering effects will only be observed from the sun of righteousness, excepting those upon the hearts and consciences of men..... Hence, certain ascension gifts are not now in use, at least, not in a clear and distinct manner. The present effects of the word, however, are the

greatest of all its effects. The regeneration of the soul; *the pulling down of strong holds* in the mind, and subjecting the *hearts and consciences* of men to the word, are displays of divine power, the greatest, in their nature, that ever did, or ever will exist; so that the present exercise of gospel authority will be viewed by the eye of faith as the sun in its meridian glory.

The doctrine of the Lord, imported by the name *Jesus Christ*, is the invariable gospel law; and they who speak this word, and maintain a conversation to this end, will be *observed, followed* and *obeyed* by all the faithful. The word of the Lord being the law of the kingdom; which law is not a dead letter, but is spirit and life; it follows of course that the high authority of the church invests in the hands of the preachers of the word: Thus the Apostle, “Remember them  
“ which have the rule over you, who have spo-  
“ ken to you the word of God; whose faith fol-  
“ low, considering the end of their conversation,  
“ Jesus Christ the same yesterday, and to-day,  
“ and for ever.”

Some, however, who are not ministers of the word, are still so associated with them, that they are to be known and honored in places of trust and authority in the house of God.....Ministers must have assistants in their work. In the church, as in all proper societies, various departments open, and require many hands, one assisting another, in order to fill them. Hence, after teachers, there are *helps, governments, &c. i. e. helps* to the ministry, such as *deacons*, and *others*, who may be called to assist in acts of spiritual rule; such as settling difficulties, and finding facts, and every way preparing causes of judgment for an issue. These assistants are called *elders*, which is a common name for men of authority in the church; hence the Apostle, “Let the elders that rule well

“be counted worthy of double honor, especially “they who labor in word and doctrine.” 1 Tim. v. 17. And as these men are associated in the government of the church, it is requisite that they all possess ascension gifts. In a distinguished degree they must be men of *faith, and of the Holy Ghost*; they must have clear views of the doctrine of *faith*, together with that *confirmation of the truth*, that *witness* in themselves, which is ever able to support the maintainer, though no man should stand by him, and he be left to contend with the whole world alone.

The true history of the church, for many ages past, has been very indistinctly recorded. What is called church history, since the *acts of the apostles*, is but little else than a history of the ordinary course of the world. Enough, however, is known of the true kingdom of God, of the existence of a government, supported immediately by the sovereign power of the Holy Ghost sent down from heaven, to prove the faithfulness of God's promises to the church, that he will give them “pastors after his own heart,” and “set watchmen upon the walls of Jerusalem, which shall never hold their peace day nor night.”

These gifts are *set* in the church, *i. e.* they are *ordained* and placed in authority there.....The word *set*, in the passage, 1 Cor. xii. 28, imports the same as in Psal. ii. 6. “Yet have I *set* my king upon my holy hill of Zion.” They have *the keys of the kingdom*. The disputes about the keys have been very blind; for it is uncontroversial upon Scripture ground, that the high authority imported by this word is comprised in the simple idea of the endowments of the Holy Ghost, and is inseparable from them. When the Lord Jesus said to his disciples, *All power is given unto me in heaven and in earth*, the view was carefully connected with his death and resurrec-

tion. The assertion to John at Patmos, "I am alive forevermore, and have the keys of hell and of death," follows immediately the declaration, "I am he that liveth and was dead."..... The evident reason for this connection, so carefully marked in the Scriptures is, that the power of Christ in his gospel kingdom consists in the Holy Ghost, promised to him by the Father as the reward of his sufferings. And if by the reception of the promised Spirit, the Lord Jesus received the power of his Father's kingdom, even the keys thereof, to bind and loose, to open and shut, beyond the reach of men or angels; thrones and dominions on earth, or principalities and powers above; it follows that they who receive from him portions of the same Spirit, are invested with power to *bind* and *loose* in that kingdom, which has already commenced its uncontrollable operations, both in heaven and in earth; and which, shortly, will put all things in subjection to itself.

These *chosen vessels* of the Lord, being thus, with him, *ordained, set apart, and anointed* of the Holy Ghost, they appear as *workers together* with him in the ministry of the Spirit; and as ambassadors for him, and being *in Christ's stead*, they bear the peculiar names by which he is known and honored in the church. Is he *the faithful and true witness*? They are his *witnesses*: Is he *the seed of the woman*? They are *the remnant of her seed*: Is he *prophet, king and priest*? They are *prophets, kings and priests*: Is he *shepherd and bishop*? They are *shepherds and bishops*: Is he *sent of the Father*? They are in like manner *sent* of him. John xvii. 18. Is he *the angel of the covenant people*? They are the *angels* of the churches: And the safety of confiding in them, and of being led by them, is the same as that of confiding in Christ, and of being led by Christ. For he

*who walketh in the midst of the golden candlesticks, holdeth them in his right hand. Rev. i. 16; and he has engaged to be with them always even unto the end of the world. Matth. xxviii. 20.* It was not Peter individually, nor any individuals in a line of succession, whom Christ addressed as being a rock of foundations. Matth. xvi. 18. It was this party.....so connected.....so made one with Christ, whose spokesman upon this occasion Peter was; and whose watch-word he had just before *distinctly* given: a countersign that no man can know, except it be given to him by the Father which is in heaven. Upon *this rock*, truly, Christ doth build his church.....and the gates of hell shall never prevail against it.

Men of this description have a special and impelling call to their work. It is not with them as with others, a matter left to their discretion, in what lawful way they may employ their time and talents; but *necessity is laid upon* them; “yea, wo is unto” them if they “preach not the gospel.” “If” they “do this thing willingly,” they “have a reward; but if against” their *will*, the Lord is stronger than they, and they *cannot* but speak the word that God puts into their mouth. Moses made strong objections against his being sent into Egypt, but by the terrors of the Lord they were all overruled. Jeremiah resolved that he would “not make mention of him, nor speak any more in his name: But his word was in his heart as a burning fire shut up in his bones, and he was weary with forbearing, and he could not stay.” And Jonah fled from the *commandment* of the Lord, and resisted desperately, but he was made to accomplish it. It is characteristic, however, of them who are called to serve at the New Testament altar, that they offer themselves *willingly*, according to the free spirit of the gospel; and, like Isaiah, who has been styled

the first gospel minister, they are *prompt* to the call of the Spirit, “saying, Whom shall I send, and who shall go for us?” and answer severally, “Here am I, send me.” This truth of a call so independent of man, of qualifications so unattainable by the will of man, and of ministrations so special and effectual, and indispensably requisite for the safety of the church, as are theirs who are *set* for the defence of the gospel, will ever be peculiarly offensive to the spirit of the world; especially, as weakness and bonds must always attend them in the present life; but their matters will stand, and no man shall make void their *glorifying* in bearing the marks of a suffering, dying, risen and reigning Lord.

Among the many objections made to the necessary direction of the church by its watchmen, overseers and guides, it is said that the Scriptures are a sufficient director, and with them in our hands we are not so necessarily dependent for safety upon men of any description. But, where are the Scriptures which do not point to the ministers of Christ, as being *the stewards of the mysteries of God*? Where are the passages which do not shew the reasonableness, and safety, and necessity of placing confidence in them? Where are the injunctions given to ministers, that they should not in the church “these things command and teach?” or that, acquitting themselves as the servants of God, they should not “speak and exhort, and rebuke with all authority!..... And what directions do the Scriptures give to the people, other than these, “Remember them which have the rule over you....Obey them which have the rule over you, and submit yourselves: for they watch for your souls, as they that must give an account, that they may do it with joy, and not with grief; for that is unprofitable for you.” The Scriptures were never given to su-

percede the necessity of the ascension gifts, pastors, teachers, &c. We have still *this treasure in earthen vessels*; still it pleaseth God, “by the foolishness of preaching, to save them that believe: for, How shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things.” The gospel is a message, and implies a messenger; it is an ambassage, and implies an ambassador; it is a ministration, and implies a minister. The Holy Ghost cometh upon the church in an instituted way; the *water* and the *blood* must be *continually* sprinkled; *daily* sacrifices must be offered upon God’s altar; and this work must be done by consecrated hands. It will be found a truth, in the day that shall disclose the secrets of the heart, that whatever high regard men profess for the Bible, as far as they feel independent of the ministry, so far they either know not the voice of the Scriptures, or they wilfully reject its instruction.

Whenever God has an elect soul to save, there he will send his servants; and considered *jointly*, as, in this charge, they are always to be considered *parish*; they can no more fail to fulfil their ministry, than the promise of God to save his elect can fail. With respect to failures of a nature not to hazard the safety of the church, nothing need be said. Failures, also, of the most hazardous nature, made by one, whilst his yoke-fellow supports the trust, and reclains his brother, as in the case of Peter’s dissimulation, are no exception to the doctrine; nor are those exceptions which, according to the law of the watchman, God may visit by a stroke of his sword, cutting off the unfaithful servant; as in the case of the

sons of Eli; whilst another, who will keep the commandment, is prepared to fill his place. But should the anger of the Lord be kindled against a people who have walked contrary to him, disobeyed his servants, and grieved his holy Spirit; and he turns and walks contrary to them, sends them false spirits to blind their watchman and overseers, and mislead their guides; so that they all fail; which appears to have been the case just before Jerusalem's woful day, when *no confidence* was to be put in a guide; then, be sure, the grieved good spirit of the Lord is *gone*, the candlestick is removed out of its place, and there is no remedy.

The question will arise, How are these men of ascension gifts to be known? The answer is, By the same clear and unequivocal marks that Christ was to be known by in the world. But for the same reasons that he was not known, and was rejected as an impostor, by men who had every means to know him, that the wisdom of God could devise, these his servants will not be known; but, in like manner, they will be thrust away by all men who are not prepared to receive them by a *teaching* from the Holy One; which is of the same nature with that by which these, his ministers, are prepared for their work, and are directed where to go, and how to proceed through every step to accomplish it. The true servants of Christ bear a great variety of distinguishing marks; but, with this question directly before him, in these words, "Now concerning spiritual gifts, brethren, I would not have you ignorant. 1 Cor. xii. 1..... The Apostle contented himself with giving a *single* mark, which is the criterion of *the truth itself*; and therefore, sufficient *alone* for the attainment of the important object. "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that

“no man can say that Jesus is the Lord, but by “the Holy Ghost.” ver. 3. This is the touchstone of faith. Speaking the truth manifests the men of truth; the manifesting mark of the Spirit is *to profit thereby*. To the sheep the shepherd’s voice, simply, is sufficient to make him known; no farther evidence need be sought by the people of God of the true character of a minister of Christ, than that he comes to them by the *door*; by the *doctrine of the Lord*, which is the *way*, the *truth*, and the *life*..... This is the *anointing* that *teacheth them of all things, and is truth, and is no lie*..... John, writing to his brethren, *concerning them that seduced them*, referred them simply to their own discriminating mark, viz. a confession that *Jesus is the Christ*; this is that which we have heard from the beginning; and the *unction* of this name will eternally distinguish the true from false professors; for *no lie is of the truth*. All the preaching in the world falls under this distinction, that *Jesus is accursed*; or, that *he is Lord*; which intends chiefly, the great distinction of law and grace. Christ was *put to death in the flesh*; i. e. as being obligated to the law, and therefore *accursed*; but in being consigned to the tree, that obligation was cancelled, and he *rose and revived*, and so became *Lord*. Wherefore the redeemed church, being *dead to the law by the body of Christ*, that she might be married to another, even to him who is raised from the dead; like a free woman, henceforth, she *knows no man after the flesh*. But as Sarah knew the princely character of Abraham, and gave him honor; so the Bride, the Lamb’s Wife, will call Jesus *Lord*. This sentiment of marriage-union between Christ and the church, forms, in like manner, an indissoluble band between the ministers of Christ, who are sent to proclaim it, and all them who *know the joyful sound*.

The doctrine of the Lord, that *Jesus is Lord*, like the Hebrew word for the ford of Jordan, that divided Gilead and Ephraim, is a true *Shibboleth*, by which it may be as clearly discerned by us, as it was by the men of Jephthah, to which side the passengers belong. To clear the distinction of *accursed*, and *Lord*, as it respects the gospel subject, requires the same teaching with that by which Peter called Jesus, *Christ, the Son of the living God*. First, to display the grounds, existing in his death and resurrection, by which he is pronounced worthy to take his seat upon the holy hill of Zion, and there be crowned *Lord of all*. Secondly, to unfold the glory of his approaching day, and give clear marks of his kingdom to come, and of a world put under him, as having *no more curse* in it, *no more death, neither sorrow, nor crying, nor pain*; no more *accursed* ground, bringing forth *thorns and thistles*; and no more the *accursed* Canaanite in the land; for to admit, in doctrine, of the least possible stain of the *fall* and *curse* upon those illustrious *times*, which are destined to “*show* who is the blessed “and only potentate, the King of Kings, and “Lord of Lords;” would be a *fatal* lisp upon the word, *Jesus is Lord*; and finally, to call Jesus *Lord*, not “in word, neither in tongue, but in “deed and in truth;” for they are liars, and *swear falsely* to his name, and are guilty of the most enormous perjury, who call him “Lord, “Lord, and do not the things which he commands.”.....To do this, is to speak a dialect not taught by *flesh and blood*, but by the *Father* only. This is a mark of the sons of God, so conspicuously engraven in their foreheads, that it cannot pass unobserved; and at the same time, as the hand-writing of the Great Eternal, it is a signature incapable of being counterfeited; it is the “the white stone,” that distinguishes the

*man of faith*, the *justified man*; yea more, it is "in the stone a new name written," that distinguishes the man of the Holy Ghost, who, in the administration of the gospel church, is associated with its glorified head. So far is this *sealing* mark from being within the reach of imposture, that it is "a name which no man knoweth, saving he that receiveth it."

As the ministers of our ascended Lord are to be known by the faithful and true report they give concerning *Jesus Christ*, in which they *make full proof of their ministry*; so also, those *gifts* which are styled *helps*, or *helpers*, are to be known by their *helpfulness*, as they will attach themselves to the ministers of Christ, and follow them thro' all their labours and perils, and never forsake them. Elisha was sufficiently described as being one of them which "stand before the Lord of Hosts," by this faithful mark, that he "poured water upon the hands of Elijah." So constantly and closely did Elisha cleave to Elijah, and follow him whithersoever he went, that no power but the *chariot of fire* could have parted them. And it is often to be recorded of the men who "addict themselves to the ministry" of the saints, as in the case of Elisha, that their master's *mantles* fall to them, and that they succeed them in the highest charge of the *ministry of the word*. And no ministers have ever served the church more successfully than those who have been solely educated in the college of *bosom intimacy* with the *anointed ones* which, from age to age, stand as witnesses "before the God of the earth."

Men who are thus sent of God, must depend upon the strength of *the word of their testimony* for all their success. Through long and painful struggles, *under the mighty hand of God*, their own strength is weakened, and they are made to

renounce self-dependance, and even to strip themselves of all such furniture as, in a natural course of events, is observed to give an advantage; and to which, therefore, successful effects, in some measure, might be attributed. On the other hand, a great body of men will find their way eligible to obtain a prominent standing in the church, by means of natural advantages and human acquirements; and who, in their pursuits, will not fail to make a studious use of the policies of carnal wisdom, and the modes of dress and address, which, ordinarily, are found successful, to give men weight and influence in the world. Between these natural and those spiritual men, there exists the greatest contrast of character. They to whom God has given his word of promise by the effectual operation of his spirit, know in what way they ought to make it manifest, that they dare trust his truth; and therefore, they will glory in weakness, because, in that condition, the power of God *resteth* upon them. Spurning at riches and fame, they will cleave to the reproach and dust of Christ, and rejoice to *suffer* and *die* with him; that so, according to his promise, they may with him, *rise* and be *glorified*. But many will take an opposite course, will appreciate natural strength, take advantage of the higher grounds, and keep close step in their circles in the pursuit of degrees and stations; *supposing*, as the wisdom of man dictates in natural things, that, in like manner, *gain* will befriend *christian usefulness*. Here we have in view, the origin of the antichristian party, and the perpetual persecutions suffered by the saints.

Men who are habituated to value themselves and others according to a natural and ordinary scale of estimation, will never cease to regard those upon whom the spirit of the ascended Lord has rested, with a peculiar mixture of hatreds;

for their *lowly* appearance, *stripling* in youth, and *marred* in years, they will dispise them; for the effects of their ministry, which they can no farther reach, than “as Jannes and Jambres “withstood Moses,” they will *envy* them; and for the immensely eminent prospects, which they boldly avow of a future and fast-approaching day, they will *dread* them. Steeled as they are against conviction, their unhumbled spirits will not patiently bear the load of reproof and condemnation, heaped upon them by the whole deportment and communication of the faithful; but they will arm themselves against them, if by any means they may be able either to tread them down in silence, or to throw them at a distance, beyond sight or hearing. Unhappy men! *they know not what they do.*

The word of the Lord, ministered by his servants, to all attentive observers, is a subject of awful solemnity, and never-ceasing wonders. To every one that *believeth* “it is the power of “God unto salvation;” but to them that are *disobedient*, it is “a stone of stumbling, and a rock “of offence.” Thus saith the Lord “I will make “my words in thy mouth fire, and this people “wood, and it shall consume them.” Jer. v. 14. And the same it is in these last days. See Rev. xi. 5. The fruitless figtree meets its stroke, and behold, how suddenly it withers away! The proud enemies of the church, *without*, as Agag by Samuel, like fat bullocks before these *men of the altar*, are *hewed in pieces*; and their false brethren *within*, who dare withstand their words, suffer a soorer doom; they *perish* uniformly, and as it were of course, *in the gainsaying of Core*; the *earth opens it mouth*, and they go in, and it eats them up; they go down *alive* into the *pit*, and their *names* are lost from among the *living* who *praise the Lord*.

Sanctuary men, however, must not forget that

in order to gain a complete triumph over their enemies, it is the will of God that one day they be themselves *slain*; that instruments must be found of sufficient strength, to do the tragical deed; and that they must yield to the will of their heavenly Father, as *lambs* to the slaughter, and be silent under it, as sheep before the shearers; but “the Lord is the avenger of all such,” and their enemies will soon know, to their eternal confusion, that their God has already *reproved kings*, and rebuked the whole world *for their sakes*, saying, “Touch not mine anointed, and “do my prophets no harm.”

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CHAPTER II.

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OF THE ENEMIES AND WARS OF THE GOSPEL CHURCH

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SECTION I.....*The Adversary triplex.*

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AS the Gospel is the divine fullness, and exhibits the glory of the *triune God*, Father, Son, and Holy Ghost; the adversary, in order to meet in *form* this most adorable display, will

shape himself into a *triple* demon host. Hence, the enemy of the gospel church is always described by three names, as being three persons, or three hosts of enemies. Thus, Eph. vi. 12. *Principalities*, and *powers*; which are the *rulers* of the darkness of this world; and *spiritual wickedness*, which is in high places. Rev. xx. 2. *The Old Serpent*, the *Devil*, and *Satan*. And in the account of the wars and conflicts, there is a *Dragon*, a *Beast*, and a *Whore*; and after the destruction of the *Great Whore*, there still remains the *Dragon*, and *Beast*, and *False prophet*; and there are three *Unclean Spirits*, *Spirits of Devils*, a *Dragon Spirit*, a *Beast Spirit*, and a *False Prophet Spirit*; the same thing is intimated, Rev. xi. 8, by the witnesses being slain in a city of three names; *Sodom*, *Egypt*, and *Apostate Jerusalem*. John did not write *Jerusalem*; a tender heart would be loth to use in disgrace, so good a name; but will say rather, *where our Lord was crucified*.

This triplex form of the enemy is presented not only on a the great scale, but in each division of his forces; it is the general principle of tactics of the last age. The grand army is composed of three divisions, by the name of *Sodom*, *Egypt*, and *where also our Lord was crucified.....* The first division, in honour of the great head of the empire, bears the general name of *Dragon*; and its subdivisions have the names of *Old Serpent*, *Devil*, and *Satan*. Let it here be noted, that the name of *Old Serpent*, is exactly the same characteristic as *Dragon*. One division of armies is always under the immediate command of the generalissimo. And as they are led on by the *commander in chief*, commence the tremendous operations, and like the men of *Sodom*, who opposed themselves to *angels*, and the *Lord of angels*, set themselves against the Lord and his immediate followers; this host of Pagans, Jews,

and false brethren, are called *Angels* ¶. The second division, in relation to the Egyptian monarchy, which in the song at the Red Sea, is styled *Horse*, Exod. xv. 1, bears the general name of *Beast*; and its subdivisions, that of *Beast*, chief leader; *his Name*, which is one in his seat and authority; and *his image*. And as they oppose themselves to the *faithful witnesses*, who stand up as men; like as Pharaoh and the Egyptians opposed Moses and Aaron; *men in the flesh*; this host of *Constantine Romans*, *Papal Romans*, and *Protestant Romans*; or them who, whatever they profess, *do as the Romans do*, are characterized as *men*. The third division bears the general name of *Beast*, *i. e.* the *second Beast*; for in all respects it is analogous to the first; and its subdivisions are denoted by three Greek numerals, CHI, XI, ZETA, 666. And as they oppose themselves to the risen witnesses, men in the Spirit, as the *High Priests*, *Scribes* and *Pharisees* of *Jerusalem*, set themselves in opposition to the Lord Jesus Christ, *risen from the dead*; this host of new formed *Imperialists*, *Papists*, and *false Protestants*, are characterized as *Devils*.

Thus, with the utmost caution, and the greatest possible skill, the enemy draws up his forces,

¶ Though I make these accommodations, as they appear very natural, and, to me, are warranted by the scope of scriptural instruction, still I am constrained to think, from the passage before me, Rev. xii. 7, and many other passages, that there have existed amazing conflicts among the powers of the invisible world, relative to the gospel subject: and that such like scenes as are here described have been acted, and are now acting, upon other stages than the earth; and that, finally, the intermediate curtains will be lifted, and all the actors of the grand theatre will be thrown together; and every interested being in the universe will be brought forward to take a part, on one side or the other, in *the battle of that great day of God Almighty*.

with *corps de reserve*, and with *three lines of defence*; which *studied* and *guarded* dispositions, upon *chosen* and *fortified* grounds, shews his trembling apprehensions of danger, and his sagacious forebodings, that the armies of the Lord would now become the *assailant*, and provoke the battle.

It is also to be noted that, in these wars, there will be three distinct campaigns; the first long, the second very long, but the third short. In the operations of the first, after a fair trial of strength, the enemy is routed, and, with a *vital* wound, is driven from the field. In the second, though he takes new and stronger ground; after a long round of changing positions, on both sides, and vast trial of skill, he is bereaved and deserted of his supporters, stripped of his *purple* and *sumptuous* robes, and dragged *naked* from the field, with his *flesh* burnt upon his bones. And in the third, having resorted to his *last* and *best* line of defence, his camp is *instantly* stormed, and he is there taken prisoner, bound in chains, and cast into the pit, and sealed down in prison.

The three distinct *characters* of the enemy are as follows:

1. The *Dragon*, is the *Old Serpent* in his proper shape; and this character represents his kingdom in an undisguised form, as it first existed, and will exist at last. He denies the truth of God *flatly*, as "the Serpent said unto the woman, ye shall not surely die." His object is *exterpation*, and his policy *open force*. In this form, the *enmity* placed between the two kingdoms has no *restraint*; and there can exist no *compromise*, no *treaty* between them; and in this war, on either side, there can be given no *quarters*.

2. The *Beast* is the *Devil* in a disguised form; and this character represents his kingdom under

a christian profession. He holds to a *form of godliness*, and *denies* the truth *covertly*, and only by *implication*. His object is to *put down the true government of the church*, and in the place of the *Lord's anointed*, to put himself at her head; and his policy is *corruption*. In this form, the opposition between the two kingdoms will be checked by a thousand *mingling* interests; and it will admit of numerous accommodations, treaties, and compromises; which combinations, however, like the mixtures of *iron* and *clay*, in the lower parts of the great Image, will be unsubstantial, deceptive and transient; but such affinities will be formed between these parties, as between *Saul* and *David*, as will render it improper that *circumcised* hands should be laid *violently* upon this enemy. "He shall descend into battle" with his natural enemies, as Saul with the Philistines; and by the *secular* powers, the princes of *this world*, he shall *perish*.

3. The *false prophet*, or *false witness*, denotes a party of Satan's kingdom, assuming a distinguished eminence of christian profession; as "Satan transformed into an angel of light."..... This character is that of an apostate and traitor, whose *god* is his *belly*, and who runs "greedily after the error of Balaam for reward." His object is to support the *beast*, for no other love than the "wages of unrighteousness." Being nursed in the bosom of the church, his counsel is enlightened, as by the light of the *oracle of God*; and he knows the *track* of the disciples in their most concealed walks, and can find them out by night or by day; and his power of imitating the *signatures* of the witnesses is wonderful; in the *sight of men* he does them *perfectly*; and his policy unites both the spirit of the beast and the spirit of the dragon. He can flatter like the Devil, and, like Judas, "betray the Son of Man with a

“ kiss ; or he can give the counsel that Ahithophel gave against David, and even take upon himself the *lead* of the band of desperados, who are sent out by the *beast* and *dragon*, to fall *by night* upon the witnesses, “ weary and weak handed,” and by surprize, suddenly, to smite them to the ground. But, like *Balaam*, his true type, who was slain among the Midianites and Moabites, whom he supported, the *false prophet* will be *taken* with the *beast*, in the *great battle*, and, with him, will go into *perdition*.

Some of the enemies of the gospel church may be expected to bear, personally, a duplex, if not the complete triplex character. King Saul commenced his career “ among the prophets,” and was as one of them ; fighting with the enemies without, and clothing the “ daughters of Israel “ with scarlet and other delights ;” and, at the same time, hunting David’s life as “ a partridge “ in the mountains,” he was *beast* ; and massacring the *priests of the Lord*, he was *dragon*..... Nebuchadnezzar, in sacking the city of Jerusalem, and burning the holy temple with fire ; slaughtering the helpless captives, and putting out the eyes of Zedekiah, was the *dragon* ; in making the church in Babylon subservient to his interest, and employing *Daniel* and others in his court, he was *beast* ; and in giving “ glory to the God “ of heaven,” he was *prophet*. Herod, the king, was *dragon* in martyring the children of Ramah ; *beast* in fighting against the outward enemies of the Jews, repairing the temple, and many other deeds done in favor of the covenant people ; and *false prophet* in confessing his belief in the Hope of Israel, and promising to go and *worship* the *new born king*. And the Tetrarch of Galilee, at one time, could hear John *gladly*, and, anon, could *cut off his head* ; “ he hoped to have seen some “ miracle done by” Jesus ; but when disappoint-

ed, could set him *at nought*; and even the *wretched Felix* “hoped also that money should have “been given him by Paul, that he might loose “him.” Performers in the characters of the *beast* and *false prophet* have been very rife in these last ages; and it must be expected, once more, that the *dragon* will open upon the flock and its *shepherds* his terrific mouth. But I am content with giving the general portraits, and shall leave my readers to make their own observations of the living characters to whom they belong.

This triplex form of the enemy is substantially the view of *antichrist*, which has been handed down to me by my Protestant ancestors; and were I under oath, I would say, that nothing has taken place within my knowledge, in the present changeful, *wonderful* scenes, which has *declined* from the tract of my earliest instructions, respecting the Protestant interpretations, *in one leading article*.

Some late writers upon the prophecies, as Mr. *Faber*, though they profess themselves Protestants, have yet given up *totally* the ground of the Protestant *separation*; which was, that the papal church is *beast* and *antichrist*. Mr. *Faber* admits that the papal church is very corrupt, but denies that it is antichrist; because *antichrist* denies the *Father* and the *Son*, and the *papal church* retains the catholic doctrine of the *Trinity*. He insinuates that the Protestants somehow overlooked the passage, 1 John ii. 22. “He is antichrist that “denieth the *Father* and the *Son*.”.....But did not that *learned* man know that the Protestants used this passage as a *cardinal* proof; and that they rung it through Christendom as with the voice of a trumpet. This was their dying testimony against the papal body, *The living and true God is a spirit, and cannot be worshipped by images; you avow a worship of God by images,*

and therefore deny the Father: also, *The Lord Jesus Christ is omnipresent; he walketh in the midst of the seven golden candlesticks, and holdeth the seven stars in his right hand; and therefore can have no vicar in his church. You acknowledge the Pope as Jesus Christ's vicar, and as acting by his authority in his absence, and therefore deny the Son.....* The papal body is manifestly the beast of anti-christ; for he thus, in an implicit way, denies the truth concerning the Father and the Son. See John xiv. 23. "If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our ABODE with him." Mr. Faber supposes that the Protestants ought not to have denounced the Pope, &c. as the beast, unless he had denied the Father and the Son *explicitly*; but in that case, they would have made, indeed, an egregious mistake; for the papal body had then been no more than our old enemy, the *dragon*, and with no propriety could be styled *beast*.

These writers are very confident, that they are not influenced in their views by national politics; but with the *blaze* of protestant interpretations before their eyes, could they have been so blind to the spirit of prophecy, had they not squinted at the late forlorn *confederacies* of the British nation with the *papists*; the hopes of which are calculated upon the strength of their worst prejudices, and darkest superstitions? The style of the publications to which I allude, is of a nature truly alarming. O Protestants beware! Is this the time to run into, or to climb the roof of the house of the Philistine gods! Sampson, indeed, has lost his eyes, and appears to be leaning *faint* upon the pillars; but, hah! the house is falling. "Lo here, or lo there." One sees a *star in the east*, others see stars in the north, and in the south, and in the west; but, mark it, they are

all *blazing* stars, and will shortly disappear; and their *observers* will gaze after them, till their “eyes consume away in their holes,” for “the kingdom of God cometh not with observation.”

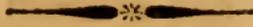
According to the principles of the Divine Theory, which are constantly to be kept in view, the gospel church is *triune*, and will appear under three distinct characters. And it will be observed, that the enemy assumes his several forms in order to oppose the church as it progresses “from strength to strength,” in “the knowledge of the Son of God;” and comes to “the measure of the stature of the fulness of Christ.” Thus, in Revelation, we have the character, first, of a child-bearing *woman*, and queen-mother, taking refuge in the wilderness; secondly, of a *man-child*, who was to rule the nations with a rod of iron, and who is caught up unto God, and to his throne; and, thirdly, of the *remnant* of the woman’s *seed*, who, for a long time, sustain the dreadful conflict with the enemy, and at length obtain the final victory. Our Lord alludes to this three-fold state of the church in his parable, Mark iv. 26. “And he said, So is the KINGDOM OF GOD, as if a man should cast seed into the ground, And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how: For the earth bringeth forth fruit of herself; First, the BLADE, then the EAR, after that the FULL CORN IN THE EAR.” The same view of the gospel church is particularly given by the inspired writers of the ancient scriptures: “Who is she that looketh forth as the morning, FAIR AS THE MOON, CLEAR AS THE SUN, and TERRIBLE AS AN ARMY WITH BANNERS. Cant. vi. 10. Again, ver. 4. Thou art BEAUTIFUL, O my love, as TIRZAH, COMELY AS JERUSALEM, TERRIBLE AS AN ARMY WITH BANNERS.”

This form of the church, though three-fold, is not, however, like that of the enemy, dissembled and complexed; but it is simply the form of one perfect body, composed of intire and harmonious parts, which can admit of no jarring or discord among themselves; and which bears the fairest empress of the glory of the Triune God; whereas the parts composing the antichristian body are discordant as the language of Babel, and cannot fail to produce among themselves, the most horrible conflicts.

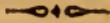
An attentive reader of the prophecies respecting the struggles of the church against the antichristian body, will observe that they are represented, interchangeably, by the operations of an army in the field; and by the processes of a court of judgment. This view is very helpful to gain a clear understanding of the nature of the several distinct grounds taken by the parties in the conflict. Our Lord said, "For judgment I came into the world." Again, "I came not to send peace but a sword." The work of judgment consists of three distinct parts; first, *Opening the law*; secondly, *establishing the witness*; thirdly, *execution of the convict*. Hence, in the first instance, the enemy denies the authority of the law; this is the Dragon. In the second place, he admits the law; but challenges the truth of the witnesses against him, that he is an enemy; this is the Beast; but at last, when convicted both by law and evidence, he will assume the attitude of despair; set the law, and the witnesses, and the sheriff, all at defiance; and make a sturdy effort to save himself from the "fiery indignation" that awaits him.

These processes of judgment, or operations of warfare, are given in Revelation, under various striking emblems; of which the leading ones are the *scales*, the *trumpets*, and the *vials*, which will

be taken for the heads of our observations upon these interesting scenes.



## SECTION II.....*Opening of the Seals.*



THE first process against the enemy, according to this Theory, is the opening of the Book of the kingdom, the contents of which are summed up in the name, *Christ the Lord*; which name, as has been shewn, is the Law of the Kingdom of Heaven. The work, therefore, of opening this Book, is merely that of making known the *Name of the Lord*; and is expressed in one word, which is the name given to the Book, *i. e. Revelation*; or, as it is written out in the introduction, “The Revelation of Jesus Christ.”

John, being “In the Isle of Patmos for the Word of God, and for the testimony of Jesus Christ;” was “on the Lord’s day,” introduced “in the Spirit” to “the Church of the first-born which are written in heaven.” After looking round upon that august and adorable assembly, he fixed his eyes upon the book held “in the right hand of him that sat on the throne,” which book was sealed with seven seals, importing the precious nature of the things contained therein, and that they “are faithful and true;” also, that they are far out of the reach of natural eyes, and that the greatest possible difficulties attend their disclosure; which cannot be made but through a series of successive *almighty* operations.

And he “ saw a strong angel proclaiming with  
 “ a loud voice, Who is worthy to open the Book,  
 “ and to loose the seals thereof? And no man  
 “ in heaven, nor in earth, neither under the  
 “ earth, was able to open the Book, neither to  
 “ look thereon. *And he wept much; but one*  
 “ *said unto him, Weep not, behold the Lion of*  
 “ *the tribe of Judah, the root of David, hath*  
 “ *prevailed to open the Book, and to loose the*  
 “ *seven seals thereof.”* If any man had been  
 able to open the Gospel Book, John himself had  
 been the man; for no one, perhaps, not even in  
 heaven, knew more concerning Jesus Christ than  
 did that *beloved* disciple; but he felt his own *utter*  
 insufficiency. Paul, who was also an apostle, had  
 before *feelingly* exclaimed, “ Who is sufficient  
 “ for these things.” The obstacles in the way  
 of *this* manifestation of God, will appear great  
 indeed, when we consider that it required that  
 the Lord Jesus Christ should die upon the cross  
 to remove them. Nothing short of this could  
 have rent the *vail* of the temple, darkened the  
 face of the *sun*, and *spoiled principalities and*  
*powers*. Isaiah, contemplating this subject, cried  
 unto the Lord, saying, “ Oh that thou wouldest  
 “ rent the heavens, that thou wouldest come  
 “ down, that the mountains may flow down at  
 “ thy presence, As when the melting fire burn-  
 “ eth, the fire that causeth the waters *of the oce-*  
 “ *an* to boil, to make THY NAME KNOWN.”

“ I saw,” said John, “ when the Lamb open-  
 “ ed one of the seals; and behold, a white horse;  
 “ and he that sat on him had a bow, and a crown  
 “ was given unto him, and he went forth con-  
 “ quering, and to conquer.” This imports the  
 promulgation of the gospel word. The preach-  
 ing of the gospel, though but a part of the work  
 of making known the name of the Lord, is yet,  
 in the nature of things, the leading part. The

word goes forth as “ a lamp that burneth,” and must attend, and take the lead in the whole work of the Revelation of Christ ; and the light of the word must be reflected upon the other steps of divine providence, in order that they might be understood. The ways of providence lead thro’ such deeps of wisdom, that without the light of the word, they can never, by finite minds, be distinctly traced. The promulgation of the word of the kingdom, is therefore necessarily understood to be the disclosure made by the opening of the first seal. The distinct object of the ministry, such in a particular manner as it was in its commencement, is the Revelation of Christ. Thus Paul expresses the great end of his calling in these words, Gal. i. 16, “ To reveal his Son “ in me.”

“ And when he had opened the second Seal, “ there went out another Horse that was red: “ and power was given to him that sat thereon, “ to take peace from the earth; and that they “ should kill one another: and there was given “ unto him a great sword.” This imports the fearful judgments that fell upon the first enemies of Christ; particularly, the unbelieving and persecuting Jews, in the destruction of their city and whole state; which followed immediately upon the promulgation of the gospel. This great event, as it was foretold by Christ and his disciples; and which fell out, in all its circumstances, so exactly according to those predictions; was a new confirmation of the truth of Christ, and a distinct part of the *Revelation* ; and in the natural course of the work, was the opening of a second Seal.

“ And when he had opened the third seal, I “ beheld, and lo, a black horse; and he that “ sat on him had a pair of balances in his hand. “ And I heard a voice in the midst of the four

“beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.”..... This imports the edification of the church, and the productiveness of its righteous institutions. *Balances* are the emblem of righteousness; and “a measure of wheat for a penny, and three measures of barley for a penny,” betoken generous times. A penny is the lowest wages mentioned in the New Testament, for a day’s work of a common laborer. The Hebrew standard measure was the *ephah*, the same for dimensions with the bath; it contained ten homers, and was nearly equal to the English bushel. This is just about what we call good *harvest* wages in America. The gospel tree soon came to its fruit bearing, and the fruit was good; which beneficent product of the gospel was constantly appealed to by Christ and his apostles, as an evidence of its truth that could not be gainsayed; and thus a new, and most confirming seal was disclosed. Some careless commentators have given this seal as indicating the judgment of famine; and to make it look like a time of scarcity, they have supposed that the *measure* spoken of, was the Syrian *metress*, of the size of two quarts; but it is plain, that John, in the use he made in this book of emblems, carefully followed the Hebrew standards; besides, why should *famine* be considered distinctly as one of the openings of the seals, as it is always an attendant upon the devastating sword, such as that which fell upon the Jews, and the other first enemies of the church? And how can it be accounted for, that in a view of the work of the manifestation of Christ, the natural *fruits* and *effects* of the gospel should be totally overlooked, which have ever stood *confessed* among its most direct and uncontrovertible proofs. “The tree is known by its fruit;” and the excellency of

the fruit of the gospel, in those who cordially receive it, has long since vouched to its divine original.

“ And when he had opened the fourth seal, I looked, and behold, a pale horse; and his name that sat on him was Death, and hell followed with him: and power was given unto them over the fourth part of the earth, to kill with the sword, and with hunger, and with death, and with the beasts of the earth.” This imports the effects of the gospel upon hypocrites and unbelievers. The opening of this seal, together with the one immediately foregoing, compares with the passage, 2 Cor. ii. 15, 16. “ For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish. To the one we are a savour of death unto death; and to the other a savour of life unto life.” The effects of the Gospel in them that *perish*, are considered, justly, by all attentive observers, as being among the most manifest and *deeply solemnizing* proofs of its divine authority. To unbelievers, the Gospel is a cup of wormwood, *a savour of death*; it will either darken, harden and stupify them, or, perhaps, it will throw them into a delirium, in which they will conceive the most unnatural antipathies, and be prepared to give vent, upon all occasions, to the cruelest hatreds against their best friends. Yea, it is a savor of *death unto death*. *Hell* followed with the rider of the *pale horse*; and *power was given unto them to kill with the sword*, and with *hunger*. Such were the first displays of divine wrath against the enemies of the Gospel, already noticed; but they had also power to kill with *death*; “ a strange punishment!” *death unto death*; death working death. It is appointed unto all men *once* to die; but, aside from this, it is appointed unto the rejectors of the Gospel to die *two* deaths; each with terrors tenfold; and the

visible marks of these deaths may oftentimes be seen upon them, insomuch, that even while they live, they may be pronounced *twice dead*. Moreover, they had power to kill with the *beasts of the earth*. Beasts of the earth is the emblem used in these writings for those *despots* and *tyrants*, who, like lions and tygers, are, in the wrath of God, let loose against his enemies. Thus Nebuchadnezzar was suffered to destroy the people of Judah, who had rejected the Lord; and thus, over and over again, have gospel despisers been devoured. It is the express threatening of the word, that the despisers of God's truth shall fall under the power of *savage* despots. "For so much as  
 " this people refuseth the waters of Shiloah that  
 " go softly, and rejoice in Rezin and Remaliahs  
 " son: Now, therefore, behold, the Lord bring-  
 " eth up upon them the waters of the river, strong  
 " and many, even the king of Assyria, and all  
 " his glory; and he shall come up over all his  
 " channels, and go over all his banks. And he  
 " shall pass through Judah; he shall overflow  
 " and go over; he shall reach even to the neck:  
 " and the stretching out of his wings shall fill the  
 " breadth of thy land, O Immanuel." Isai. viii,  
 6, 7, 8. The judgments of God upon unbelievers who have been favored with the Gospel, have a great variety of complexions; and taken into view together, are a signal opening of the book of God's kingdom, and cannot fail of being understood to forebode the dreadful day, "when the  
 " Lord Jesus shall be revealed from heaven, with  
 " his mighty angels, in flaming fire, taking ven-  
 " geance on them that know not God, and that  
 " obey not the Gospel."

"And when he had opened the fifth seal, I saw  
 " under the altar the souls of them that were slain  
 " for the word of God, and for the testimony  
 " which they held." This imports the martyr-

dom of the saints. The blood of the cross is an essential article of the gospel revelation. The death of Christ unfolded far more of the *book of glory*, than had before been known by all the works of God. As the poet says, respecting the divine decrees, *The cross on Calvary makes them plain*; and the sufferings of the saints bear a near relation to the sufferings of Christ, and operate to the same glorious end; as in Collossians i. 24. "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ." The effects of martyrdom in the first ages of the gospel church were notorious. It then became a proverb, that *The blood of the martyrs is the seed of the church*. And it was in this way, as their tribulation and patience so clearly disclosed the truth of God, that this primitive army of *confessors overcame the Dragon by the blood of the Lamb*.

"And I beheld when he had opened the sixth seal, and lo, there was a great earthquake, and the sun became black, as sackcloth of hair, and the moon became as blood: And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind: And the heaven departed as a scroll," &c. This imports the great *judgment*. No part of the Revelation of Jesus Christ is yet completed, or will be until the end of this world. The Day of Judgment is called *emphatically* the Day of *Revelation*. Hence believers are characterized as "waiting for the coming".....in the original, "the Revelation of our Lord Jesus Christ." 1 Cor. i. 7.....All the Seals are now loosed, but no one of them is yet completely opened. The notion which some have entertained that particular parts of prophecy are restricted to certain particular events, is opposed to plain declarations concerning the nature and ap-

plication of the Scriptures; as that “the word of the Lord endureth for ever;” and “no prophecy of the Scripture is of any private interpretation.” *Prophecies* concerning Jesus Christ, equally with the *commandments*, have an application to all times, and to all generations of the world. The *white horse* will continue to go forth, and the Gospel will be preached unto the end of the world. The *red horse* will also go out; and notwithstanding the confident expectations entertained by many, of *peace* and *long peace*, there will be no peace, but *wars* and *desolations* will still continue to the end of time. There will, moreover, be seen the *black horse*; the living branches of the tree of righteousness will continue to bear fruit, and the *yield* will be abundant, some thirty, some sixty, and some an hundred fold; and still there will be beheld the *pale horse*; the *wicked will do wickedly*, and *evil men and seducers will wax worse and worse*, and they will continue to die by the *sword* of discipline, and by *famine* of the bread of life; though, like the Lord of Samaria, they see with their eyes the plenty around them; and by *death*, that *winged curse*, that entereth into the *house* of the *thief*, and him that *swareth falsely* by the name of the Lord, and consumes it, *timber* and *stone*; and by the *beasts of the earth*, there will always be *bears* in the *wood* to tear graceless children, who mock at the Lord’s messengers. And yet again will be seen sacrificed *souls*, crying unto the *holy and true* God to “judge and avenge their blood on them that dwell on the earth.”.....“It was said unto them,” who, in the vision, were seen under the altar, “that they should rest yet for a little season, until their fellow servants also, and their brethren that should be killed as they were, should be fulfilled.” And as to the *sixth seal*, it has as yet been opened only by some

weak anticipations. Hence, in the view of the whole subject, the inspired writers point to the great Judgment, as being the day when the *books* shall be *opened*. Then, indeed, the Lord Jesus Christ will be *revealed*. And for this reason, that the *volume of the book* which is *written* concerning Christ, will not strictly be opened till the great Judgment; it becomes a *certainty*, that the Devil will not be *bound* in his prison, and none of the enemies of Christ will be utterly vanquished until the opening of “that great day of God Almighty.”

“And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God; and to them were given seven trumpets.” This imports the standing up of the *witnesses*, and the opening of a new scene of the church’s warfare. The work assigned to this Seal is to *reveal* the *man of sin*, and to *recognize* the enemy under his new garbs, and in all his *deceivable* forms; and thus to make out full evidence against him. The finishing of this work is denoted by the *temple of God* being *opened in heaven*, and there being seen in it *the ark of his testament*.

The *first* war with the Dragon, represented by the opening of the Seals, is said to be *in heaven*; because its operations are in the clear light of day, and the enemy appears in his proper undisguised form; and because the attack was made directly, and boldly, against the King of Heaven, and the little *life guard* band of his immediate followers. The uniform of this primitive army of holy apostles and confessors is *white*, denoting the purity of the first state of the church, and the admirable beauty of their first love; the gospel church “looked forth as the morning, fair as the moon.” And these soldiers of the cross are

called *virgins*; the word *virgin*, as applied to armies, is opposed to that of *veteran*, and signifies that they were new levies, and so they were; they knew nothing of the arts of war, excepting that they had learned well the *first lesson* of a good soldier, *promptly* and *closely* to follow his captain. .... They “ followed the Lamb whithersoever he went.” Another wonderful trait in the character of these “ more than conquerors,” was the undaunted courage with which they *faced* their cruel and mighty foes. They were more than brave, for “ they loved not their lives unto the death.”

It has already been observed, that in the war with the Dragon, no *compromise* can be made in counsel, and no *quarter* can be given in battle. Several times the Pagans attempted to throw the Christians into the back ground by a *seeming* neglect of them; but no idea of *tolerating* them was ever entertained; no, not by the most virtuous and humane; and it cannot be denied, that some of them were *so* illustriously. And when the opportunity presented, it was shewn that the enmity was as deeply rooted on the Christian side, as on the side of their enemies. In the battle that decided the fate of the Pagan empire, the *baptized* legions fell on, and held on, with a fury that astonished barbarian ferocity. Such a scene of carnage as lay there, spread around the standards of the cross, has never, perhaps, been witnessed since the *long day* of Joshua at *Gibcon*. The adverse army was, literally, *dashed to pieces*. The Dragon then, more than ever before, felt the meaning of his early sentence; *It shall bruise thy head*. Some have supposed that the expression of the captive Jews, respecting Babylon, “ Happy shall he be that taketh and dasheth thy little ones against the stones,” did not accord with the spirit of the gospel; and it has been called *old style*. But I

venture to say, that when the enemy shall again appear in his old and proper form, as one day he certainly will, this old style will again come into fashion. The *enmity* placed between the *seed* of the serpent, and the *seed* of the woman, can never become extinct. All the revolutions of time, will tend only to give it a perfect root; and the ages of eternity, will do no more than to shew its solemn effects.



### SECTION III.....*Sounding of the Trumpets.*



THE glorious *first born* champions of gospel strength, had no sooner laid their enemy prostrate at their feet, than like Sampson their true type, they fell in love, and laid themselves to sleep in the soft lap of the daughter of the vanquished foe; in which dalliance their seven locks, the acquisitions of the seven operations of their victorious warfare, were completely shaven from their heads; and awaking from their slumbers, they found themselves captives, bound hand and foot, in a mystical Babylon. There long they lay, enveloped in darkness, the sport and derision of an enemy, far more formidable and indignant than even the Dragon himself. How gladly will the sound of the *angel* trumpets reach their ears from afar? At once their locks will be felt *to grow again*; and they will begin to feel for the foundations of that great temple, in the dungeon of which they have long been made, like vile slaves, to *grind* at the mill.

The work to be performed under the trump-

ets is, first, to *reveal* the enemy, rising up one head after the other, in his intire *triplex* form; and, secondly, to *recognize, identify, and substantiate* full evidence against him, that he is indeed that *wicked, and antichrist*, which the prophets and apostles have said should come.

Trumpets were used in the Hebrew armies for the *sounding* of alarms, and for *signals* of movements; to which uses of trumpets, these emblems of the Apocalypse have an allusion. They allude also, particularly, to the *seven days movements*, and to the *seven movements* of the seventh day, of Joshua and his army around Jericho; which movements were all directed by *seven priests*, blowing *seven trumpets* before the *ark of witness*. The first six of which *soundings* may be considered as *reconnoitring* the enemy, whilst the *seventh* gave the signal of onset. And besides, some of these trumpets have an evident allusion to the O-yes! of a judicial court.

It has been a question concerning the Revelation, that when the trumpets respect, evidently, the enemies of the gospel church, the Dragon, Beast, &c. why are none of them *named* and *described* until this work of *sounding* is finished. The reason of this, in the view here taken of the subject, is clearly explained. For as it is the work of the trumpets to *reveal, recognize, and identify* the enemy, a clear and distinct report of him could not be made, though he was all the time playing upon the ground, until this discovering work was finished. It appears, therefore, that those denominations and descriptions of the *grand* enemy, which in the book follow immediately the soundings of the trumpets, fall out precisely in the place in which they might naturally be looked for. In a court of justice, the *strongest* evidence against a criminal may be in process; but still he cannot be adjudged, and

pronounced guilty, until *all* the requisite evidence is gone through. This conclusion of the business is intimated at the sounding of the seventh trumpet, by the *opening* of the *temple of God*, and there being seen in it the *ark of his testament*; which opening of the *temple*, and discovery of the *ark of testimony*, is the grand point looked to, by the trumpets being contained under the *opening* of the *seventh seal*.

“ The first angel sounded, and there followed  
 “ hail and fire mingled with blood, and they  
 “ were cast upon the earth: and the third part  
 “ of the trees was burnt up, and all green grass  
 “ was burnt up. And the second angel sound-  
 “ ed, and as it were a great mountain burning  
 “ with fire was cast into the sea; and the third  
 “ part of the sea became blood. And the third  
 “ part of the creatures which were in the sea,  
 “ and had life, died; and the third part of the  
 “ ships were destroyed. And the third angel  
 “ sounded, and there fell a great star from heav-  
 “ en, burning as it were a lamp, and it fell upon  
 “ the third part of the rivers, and upon the foun-  
 “ tains of waters: And the name of the star is  
 “ called Wormwood: and the third part of the  
 “ waters became wormwood; and many men di-  
 “ ed of the waters, because they were made bit-  
 “ ter.” I take these three trumpets together,  
 because they relate, manifestly, to one subject,  
 as the work accomplished under them is so par-  
 ticularly spoken of as being done by thirds; and  
 to what subject they relate, the scriptures furnish  
 us with the plainest information.

The first operations under the trumpets, as  
 has been observed, are to *reveal* the *Man of Sin*,  
 and that *wicked*, “ Whom the Lord shall consume  
 “ with the spirit of his mouth, and shall destroy  
 “ with the brightness of his coming.” And the  
 apostle informs, that the event which would o-

pen the way for the *revealing* of this head of anti-christ, was the fall of the Roman empire. See 2 Thess. ii. 7, 8. "He who now letteth will let, "until he be taken out of the way. And then "shall that Wicked be revealed." This passage was early understood to intend the Roman Cesar. Indeed the cautious manner of expression, his not naming the subject, carries in it an internal evidence, that the apostle had therein his eye upon the Roman government. We have, therefore, *certain date* for the commencement of the sounding of the trumpets. And it will be observed, that the scenes do very truly comport.

First. The *Goths* fell like a hailstorm, with terrible lightning, upon the centre and most delightful parts of the empire, sweeping away its verdure, and destroying the cultivations of ages. Secondly. The *Vandals*, having planted themselves in Spain, after a mighty struggle, took possession of Africa and the Mediteranean Sea; which conquests may be considered as equal to another third part of the empire. And, lastly, The *Franks*, having seated themselves in Gaul, now France, finished this astonishing work, and extinguished the last hopes of *eternal Rome*.

In each of these descriptions of the fall of Rome, there is an allusion to the prophetic style of the ancient scriptures; which allusions are very striking. With the first, compare the threatening against false apostates. Isai. xxviii. 2.....17. The church, seduced by a worldly spirit, fell away from Christ, and took shelter under the Roman authorities, falsely styling them Christian. But the prophet had said, "The Lord hath "a mighty and strong one, which as a tempest "of hail and a destroying storm, shall cast down "to the earth the crown of pride: And the hail "shall sweep away the refuge of lies." With the second, compare Zechariah iv. 7. "Who

“ art thou, O great mountain? before Zerub-  
 “ babel,” which significant name, was given in  
*type* as one of the witnesses. States and king-  
 doms are often represented in scripture by moun-  
 tains. And our Lord said, that it was within the  
 province of faith, for his disciples to “ say unto  
 “ this mountain, Be thou removed, and be thou  
 “ cast into the sea.” And with the third, compare  
 Isai xiv. 12. “ How art thou fallen from heaven,  
 “ O Lucifer, son of the morning.” By the word  
 Lucifer, is here meant the day star; and under  
 this emblem, is meant the Chaldean monarchy.  
 And when Isaiah had used the figure of a fallen  
*star*, in allusion to the overthrow of Babylon, it  
 was natural for John to use the same figure to  
 express the fall of Rome. By the star being call-  
 ed *Wormwood*, and the waters into which it fell  
 becoming *wormwood*, is intimated, that the despo-  
 tism of the empire and the barbarism that suc-  
 ceeded to it, were evils of the same nature, and  
 which equally imbittered the enjoyments of life,  
 even those which are the gifts of nature. I know  
 not how it came to pass, that wild wormwood is  
 called *roman*. By this appellation given to the  
 Roman power, we are reminded of the cruel act  
 of the Roman soldiers, in giving our Saviour  
 wormwood to drink upon the cross; they had  
 wormwood to drink in their turn.

“ And the fourth angel sounded, and the third  
 “ part of the sun was smitten, and the third part  
 “ of the moon, and the third part of the stars;  
 “ so as the third part of them was darkened, and  
 “ the day shone not for a third part of it, and the  
 “ night likewise.” This intends, as has been  
 generally understood, that state of mental dark-  
 ness and ignorance which so notoriously prevail-  
 ed through the world for many ages succeeding  
 the fall of the Roman empire. I here repeat the  
 observation already made respecting the word of

prophecy, that though we have satisfactory evidence of its having a fulfilment in a particular event; yet we ought not, therefore, to conclude that it respects no other event, and that it may not, at another time, have a still more literal accomplishment. The darkening of the heavenly luminaries may one day literally take place; and some other passages seem calculated to induce, strongly, such an expectation.

“And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit, and there arose a smoke out of the pit, as the smoke of a great furnace: and the sun and the air were darkened, by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth,” &c. This has been understood to intend the conquests of the *Saracens*, and the spread of the *Mahometan* delusion; and there can be but little doubt of its looking to this event; but it appears to look also to the rising of the last beast, which enemy is said also to ascend out of the *bottomless pit*. There is not, perhaps, one word either of the promises or threatenings of God, which, in all respects, has been, at any one time, fully accomplished. A reason why both these enemies are described by certain marks here given, may be this, that they will perform certain similar deeds, and that one will remain in one quarter, while the other shall arise in another quarter, of the once Roman empire: and that both together, in the great day, shall go into *perdition*. It seems strongly intimated in the passage, chapter viii. 13, that the three *wo* trumpets are generally of *one* nature; and, in a large view, may be considered as *one* trumpet, for so it is expressed, *Wo, wo, wo* to the inhabitants of the earth, by reason

of the *voices* of the TRUMPET of the *three angels* which are yet to sound.

“ And the sixth angel sounded, and I heard 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,” &c. This intends the conquests of the *Turks*, and with them the new spread of the Mahometan delusion. And this trumpet, in its full operation, will bring us near to the grand closing scene.....The seventh trumpet includes the vials, as the seventh seal includes the trumpets; so that by this sixth trumpet, the same as by the sixth seal, the great and dreadful day of the Lord is presented to view. Hence, after giving a description of the immense army, which, under four heads, called *angels*, were loosed from the river Euphrates, and of the effects of their *angelic* powers, the Revelator proceeds to say, chap. x. “ And I saw another mighty angel come down from heaven, clothed with a cloud,” &c.; and he stood “ upon the sea, and upon the earth;” and he “ lifted up his hand to heaven, and swore by him that liveth for ever and ever, that there should be time no longer: But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished; as he hath declared to his servants the prophets.”

Another important view which discloses under this trumpet, is that of the measuring of the temple. The Revelator further goes on to say, chap. xi. “ And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not,” &c. This, with great certainty, intends

the Protestant Reformation, which commenced soon after the rising of the Turk's empire; and which *measuring* work is manifestly included in the subject of the *testimony* under consideration. Immediately after this direction to measure the temple, follows the particular account of the *prophesying of the witnesses*; which *prophesying*, or *witnessing*, we consider the principal thing regarded through all the operations of the trumpets; but as I propose making the particular consideration of the *witnesses* a distinct head, I shall not here enlarge.

Under the sixth trumpet, which, according to the view before us, will be observed to include the present times; notice is also taken, in a manner the most solemn and remarkable, of certain events, the express interpretation of which the spirit of prophecy thought fit to conceal. When the angel, who stood upon the sea and upon the earth, had "cried with a loud voice, as when a lion roareth;" which seems to be intended as a prelude to his making proclamation of the all-decisive decree, "that there should be time no longer;" "seven thunders uttered their voices. And when the seven thunders had uttered their voices," says John, "I was about to write: and I heard a voice from heaven, saying unto me, Seal up those things which the seven thunders uttered, and write them not." Respecting the events signified by these *seven thunders*, this much appears plain, that by their being connected with the prelude *cry*, they are the immediate *preludes* of the great and dreadful day of God. And considered thus, the reason is also plain why they were not written. It is fully declared in the Scriptures, that it is the design of heaven to conceal the approach of that day from an ungodly world; and that "as a snare shall it come upon all them that dwell on the face of the whole

“earth.” “For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.” But if a disclosure had been made by the Revelator of the *voices*, *i. e.* the *import* of these *thunders*; the grand issue would have been placed in such clear light, as would have been incompatible with this holy design..... The great variety of comments upon the Scriptures, and innumerable different sentiments, which have prevailed within the period allotted to the sixth trumpet, have greatly obscured the whole body of revelation; but the modern sentiment of the *Millennium* has operated particularly upon this point, to divert the attention of the world from every thing that might raise an expectation of the near approach of the Day of Judgment.

The sentiments of the church respecting the Millennium, until within the two last centuries, were in agreement, with scarce a single exception, that the world would go on in its natural course from bad to worse, until the day of “judgment and perdition of ungodly men;” after which the great *restitution* would take place, and the kingdom of Christ and his saints would flourish for a thousand years, in the “new heavens and new earth, wherein dwelleth righteousness.” In opposition to which, a sentiment in the spirit of the old false prophets has of late prevailed, that a long era of a *thousand years of peace and safety* to the church, and of *prosperity* to the world, was coming on before that great and dreadful day of God; and which *happy times* were now near at hand. A *Hammond*, a *Lowman*, and a *Hopkins*, with their numerous followers, have placed an impenetrable seal upon those parts of prophecy which relate to the dreadful and glorious scene of the last trumpet. These men had an eminent standing in the church; they wore the king’s sig-

net on their right hand, and they used it with astonishing effect in sealing up his letters; for so the Scriptures must be fulfilled.....As for Faber, and other benders of prophecy to the shapes of political parties, they are merely the story-tellers of the day; the leprosy of Naaman *cleaveth* to them, and for bowing a little *in the house of Rimmon*, when their masters lean upon their hands, they will be pardoned. The question has often been asked, how it has come to pass, that when there has been so great an agreement in the church, respecting the particular passages of prophesy which have been in fulfilment, in the principal events of the christian age; Why has no one been able to point out, with clearness, the *passages* which have been regarded in the late events, than which, there have taken place none greater? The answer to which question is this..... Because these passages have not been, as others are, expressly written. And from this circumstance, that these events are not particularly to be found upon the page, it may be as clearly ascertained that these *thunders* are now uttering, as that other events have been known, by their comparing so well with the Revelation.....We have heard a *loud voice* in our day, and all agree, that it sounds like the voice of a *lion*; and we have heard him say that his *roar* would be followed by *thunder claps*.....and so it has been; five or six in succession, echoing and re-echoing from the *sea* and from the *earth*; and the world stands in solemn suspense, waiting for one or two more, but nobody must tell, in a way that will gain credit, what it all means.

The three trumpets which conspired in the overthrow of the Roman empire, sounded a solemn alarm, and witnessed with great strength that there was something *rotten* in the *state* of the *church*. They roused the slumbering conquerors,

and soon dissipated their foolish dream, that the Roman empire, because it had in *name* become christian, was the *kingdom of heaven*. By this event, proving the weakness of the Roman government, its yielding even to undisciplined forces, the church saw clearly how deceived those had been, who fancied that this deadly and *doomed* power was, as some styled it, *our Zion*. The darkness and *confusion* which succeeded the fall of the empire afforded new proof, and loudly witnessed the fact, that christendom was indeed becoming a *Babylon*. And the invasion of the Saracens gave evidence of a nature still more decisive; for as the northern barbarians, who broke in upon the empire, were soon converted to christianity, a hope was flattered, that the affairs of the church were upon the whole going well; but the Saracens came on in the *Dragon* form, inspired with a religion unreconcilable to the *name* of Christ, and aiming their blow directly against the christian faith. But it remained for the Turkish conquests to give the uncontrovertible proof; for after the war was waged between the *nominal* church and the *mosque*, and a long series of *crusades* and *holy wars*, in which the whole strength of christendom was engaged against the musselmen, with various success on both sides; at length the scale of the *crusaders* kickt the beam, and not only was the bone of contention, Jerusalem, relinquished, but even *proud Constantinople* fell into the hands of a more faithful race of men. It will be observed, that at this period the cup of abominations of the Romish church was filled up, and every thing, both within and without, conspired in giving evidence against it, that it was, indeed, the *great Whore of Babylon*, and the *Beast of Antichrist*. And thus the work of furnishing ample *documents* for the *prophesying* of the *witnesses* was completed.

“ And the seventh angel sounded ; and there  
 “ were great voices in heaven, saying, The king-  
 “ doms of this world are become the kingdoms of  
 “ our Lord, and of his Christ ; and he shall reign  
 “ for ever and ever. And the four and twenty  
 “ elders, which sat before God on their seats, fell  
 “ upon their faces, and worshipped God, saying,  
 “ We give thee thanks, O Lord God Almighty,  
 “ which art, and wast, and art to come ; because  
 “ thou hast taken to thee thy great power, and  
 “ hast reigned. And the nations were angry, and  
 “ thy wrath is come, and the time of the dead, that  
 “ they should be judged, and that thou shouldest  
 “ give reward unto thy servants the prophets, and  
 “ to the saints, and them that fear thy name,  
 “ small and great ; and shouldest destroy them  
 “ which destroy the earth.....And the temple of  
 “ God was opened,” &c. This intends, manifest-  
 ly, the great judgment, and the times of *restitusi-*  
*on of all things*. The *seventh* trumpet unfolds the  
 whole *Revelation of Jesus Christ*. It contains the  
*vials* poured out upon God’s enemies, and the  
*kingdom of glory*, which will immediately follow,  
 in the same manner, as the *seventh* seal contains  
 both the trumpets and the vials, and every suc-  
 cessive *opening* of the *volume of glory*, unto the  
*perfect day*. Under this trumpet, as is declared,  
 chap. x. 7, “ The mystery of God shall be finish-  
 “ ed.”

The *second* war of the witnesses against the  
 beast, represented by the sounding of the trum-  
 pets, is said to be in the “ streets of the great ci-  
 “ ty, which spiritually is called Sodom and E-  
 “ gypt,” &c. chap. xi. 3. This great city, as may  
 be observed, is the same ground which is called,  
 ver. 2, *the court which is without the temple* ; which  
 being given to the *Gentiles*, becomes a *Babylon*,  
 a great city of *peoples, and multitudes, and nations,*  
*and tongues*. Reference is here had to the figure

of the temple. The *sanctuary* or *inner court* of the temple was the emblem of heaven, for there was seated the highest, *i. e.* the legislative authority. Both the ordaining and promulgating of the law is the concern of the sanctuary. Hence Jesus Christ, as being a lawgiver, is styled *a minister of the sanctuary*; and Moses, for the same reason, is viewed in the same relation; and the *keeping* of the law was committed to the priests, who were ministers of the *sanctuary*, and it was their prerogative to dispense it. As, therefore, the ordaining and promulgating of the law is a sanctuary prerogative, the first war with the Dragon, which, as we have seen, was about the law, is said to be *in heaven*. But when, on that ground, he is vanquished, he is said to come down unto the earth; and here we find him in the *court* of the temple, which is the emblem of the *earth*. This court being subject to the sanctuary, it is requisite that all its tenants profess subjection to the law given from thence. In this condition, therefore, Satan puts on his disguise, for it is at all times easy for him to lie. He began soon, when the Saviour was in the world, to make a gospel profession, and to acknowledge that Jesus was *Christ the Son of God*; and he now professes himself *a good subject*; and on account of his *incomparable talents*, in addition to the *soundness of his faith*, he offers himself without a competitor, to be made a head man *in Solomon's porch*, which was the principal avenue of the temple, the entrances of which, in the text above quoted, are called the "streets of the great city."\* And in this eligible standing he succeeds readily to the first honors, and ob

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\* John, in calling the *frame* of the temple a city, conformed to the style of Ezekiel. See Ezek. xl. 2. The whole figure intends the church, including both the *sanctuary* and *court*.

tains the *highest places* both in the judicial and executive departments; which provinces, according to the pattern, lie within the compass of the *court* extending around the sanctuary. The adversary, having thus seated himself in these *high places*, lets in every *bird* of his own feather, whilst the holy and the clean, men of *faith* and of the *Holy Ghost*, on every side, meet his frowns, and cannot even walk the *streets*, and enjoy the *goings out* and the *comings in* of their Father's house, without molestation. But, although the enemy finds his way to these *high places* almost without opposition, yet he does not long hold his seat in the gospel church, without a competitor.....God will not leave himself without a witness in the earth. Such are the circumstances which prepare the way, and bring on the long and dreadful conflicts between the *witnesses* and this most formidable party of Antichrist.

In this war, the uniform of the witnesses is *black*, denoting the low and humbled state of the church; and the penitence and deep mourning of the servants of God, that through their unwatchfulness the enemy was suffered to take such advantageous ground, and to come within the walls of the city; for if the directions of Christ and his apostles had been duly observed, this deplorable evil could not have existed..... Also, this *sackcloth* denotes, particularly, that they are suffering from a captivity in Babylon; for it has a plain allusion to Zecha. iii. 3. where it is said that *Joshua*, who was in type one of the witnesses, on his return from Babylon, "was clothed with filthy garments;" on which account *Satan* stood at "his right hand to resist him."

It is also observed, that in like manner with the primitive army, the witnesses stand forward against the Beast, and sustain the battle *on foot*.

This denotes the subaltern state of the church, and their great labour and exposure to fatigue. Also, that their exertions depend upon their personal strength; and that in this war, they have no other aid but “the sword of the spirit, which is the word of God.”



#### SECTION IV.....*The Two Witnesses.*



THE question is often asked, who, or what, are the Two Witnesses? and a great variety of opinions have existed respecting the answer. The reason of which is, that the question, in a full view, ought not to look to any particular persons or things; but to every creature and thing throughout the world, whereby the truth of God is manifested and supported. There are clear reasons, however, for considering the true government of the church, which has been shewn to be by the ascension gifts, men of *faith* and of the *Holy Ghost*, as being chiefly intended by the Witnesses, “the two olive trees, and the two candlesticks,” mentioned in the Revelation.

Thesetwo *anointed ones*, are interpreted, in Zech. to be *Joshua* and *Zerubbabel*, who sustained the priesthood and the royalty, and were thus the united head of the church. In Dan. it is said, referring evidently to the event of the slaying of the witnesses by the Beast, “when he shall have accomplished to scatter the power of the holy people, all these things shall be finished;” by which *power of the holy people*, the rightful government of the church is plainly intended.....

Again, "They shall pollute the sanctuary of strength." This implies that the desolating blow will be aimed against the instituted government of the church, which is its *strength*; and it suggests the manner in which the pollution of the *sanctuary* will take place, viz. By the removal of true men, men of faith and of the Holy Ghost, who being sanctified themselves, will keep the house clean, and by placing faithless, unholy and profane men in their stead. The same who, Rev. xi, are called witnesses, in chap. xii, are denoted by the *remnant of the woman's seed, which keep the commandments of God, and have the testimony of Jesus Christ.* This is a perfect description of the witnesses. By their *having the testimony of Jesus*, is expressed their *competency* for the work of witness-bearing; and by their *keeping the commandments of God*, is shewn their faithfulness to do it. These are manifestly the men of ascension gifts, who are *known in the gate*, after the *man-child* is taken up unto the *throne* in heaven. Their relation to the king, bespeaks them princes of the house of David. *Man-child*, as Eve interpreted the word *man*, means the *Lord-Child*; and this *remnant of the seed of the woman*, are his legitimate brethren. It may also be noticed, that the word for *witness*, is the same in the original as *martyr*. The witnesses are martyrs. The first Christian martyr was one in the *secular* authority of the church, and was placed there, expressly, as being a man of *faith* and of the *Holy Ghost*.

The Revelation of John, combines perfectly the whole Divine Theory, as,

I. In the creation there arose the division of *heaven* and *earth*. Hence, the distinction in regard to the pattern of the Lord's house, of a *sanctuary* and a *court* without. Again, the earth or world was divided into *sea* and *land*. Hence,

the trumpets and vials, which are the concomitants of the prophesying of the witnesses, respect alternately the earth and sea, or land and waters. It is observed, that the angel of the *covenant*, thus denoted by the "rainbow upon his head," is represented in the action of giving forth his testimony, as standing with *one* foot upon the sea, and the *other* upon the earth. In this posture, he lifted up *one* hand, which expresses the *unity* of the witness. But standing upon the waters alone, as represented in *Daniel*, he made oath by lifting up *both* hands; which emblematic representations, taken together, express very distinctly, the same things. All which regular process, in substantiating the truth of Christ, conforms most carefully to the law, that *in the mouth of two or three* agreeing witnesses, every word shall be *established*. This may be called the *witness* or *truth* establishment; which is the same as the establishment of God's *covenant*.

Also, in the creation, time was divided into *day* and *night*, which are referred to expressly as being witnesses of God's truth. See Jer. xxxiii. 20, 21, 25, 26. "Thus saith the Lord, If you can break my covenant with the day, and my covenant with the night," &c. And this idea of a covenant *with day and night*, and of their being witnesses for God, by keeping their limits, is applied in the same manner to the *sea* and *earth*. See Isai. liv. 9. In like manner, in view of their being witnesses, and supporting the truth, it is said of *Joshua* and *Zerubbabel*, that "the counsel of peace shall be between them both." In the same division, is included the *sun* and the *moon*, the rulers of the *day* and the *night*. See Psal. lxxxix. 37. In the Jewish state a *swift* witness in a capital cause, was denoted by his having his face covered. See Ezek. xii. 6. Thus the Jews, who witnessed against Jesus,

“hid their faces from him;” and they “covered his face,” as also they put upon him a “scarlet robe,” which they did in *mockery*, meaning thereby that he was an *impostor*, and a *pretender*; but God meant it to give *solemnity* to his truth. According to which process, we observe, that in establishing the witness in Revelation, the *sun* and the *moon*, together with the *day* and the *night*, were *darkened*. The same thing is alluded to in Isaiah, in the description given of the seraphim, that in the act of proclaiming the truth of an exalted Christ, with *twain* they *covered* their *faces*. It will be recollected, moreover, that man, together with all the populations of the earth, were made *twain*.

2. The *sanctuary* establishment was, originally, made by the ordinance of the sabbath, which was the *seventh* day. Hence, all the articles of the sanctuary are denoted by *sevens*. The lamb had “seven horns,” which mean the “seven churches, and “seven eyes, which are the seven spirits of God;” and which the apostle Paul illustrates to be attendants upon the *gifts* which constitute the true government of the church. The angels of the churches, who are sanctuary men, are named the “seven stars;” the candlestick, which belongs to the furniture of the sanctuary, had “seven lamps;” the holy book had “seven seals;” the seven angels which had the “seven trumpets, stood before God;” which imports that they were ministers of the *sanctuary*; and the seven angels which had the “seven vials,” came out of the temple, which also signifies that they were attendants of the *inner court*. Thunder is the voice of God; and this is one reason why the *voices* of the seven thunders were not disclosed, they are sanctuary instructions; the *multitude* hear their rumbling and cracking, and they see and feel their amazing

effects, the cedars of Lebanon breaking, and the earth trembling; but like the parables of Jesus, to know the interpretations thereof, is the peculiar privilege of his *chosen*.

3. The six days given to man to be used and occupied in his own affairs, offer another count. Hence, the kingdoms of this world, with all the human wisdom and glory attached to them, are denoted by *sixes*. But as a particular illustration of *the number of a man* is intended, I shall here pass this subject. It may be observed, however, in this place, that the *Saracen* and *Turkish* kingdoms, being *aside* from the general *series* of the kingdoms of the world, have distinct counts. The first of which is denoted by a single *five*, and the second by four *ones*; by which the simple constitutions of these kingdoms, which are perfectly despotic; as also the duration of their power, seem to be intended.

4. The geographical order established in the creation is marked by the extension of four rivers, which parted out from *Eden*, which point is regarded, on the scale of prophecy, as the meridian of the world; hence, the things which relate to the four quarters of the world, as to that central point, are signified by *fours*. Thus, John “saw four angels standing on the four corners of the earth, holding the four winds of the earth.” Rev. vii. 1. And under the sixth trumpet he “heard 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;” which *angels* are the four *winds* represented as being *holden*, in the passage quoted above. Again, the world is divided geographically into Jew and Gentile, each of which being distinct communities, are represented according to the *first*, or covenant establishment, as being

*twain*. Thus, in the Jewish state, there were *Moses* and *Aaron*, or *Moses* and the prophets. In that state there existed a *twain* of orders, and a *twain* of administrators. And it is plain from the New Testament, that the Gentile church was set up in conformity to the same pattern. And as, in the gospel, the Jew and Gentile are united, we have in this view, also, the number *four*. Hence, the “*four beasts*,” or “*living rights* ;” and the “*four horas*” of the altar ; which altar, in the gospel, becomes a common interest to both Jew and Gentile.

5. In the formation of the world there arose a *secular* division by months ; hence, it is said of the tree of life in the Paradise of God, alluding to the tree of life in the garden of Eden, that it “bare twelve manner of fruits, and yielded her fruit every month.” And hence, every thing respecting the *political*, or *city* establishment, is denoted by *twelves*. The “*HOLY CITY*, “*NEW JERUSALEM*,” “had *TWELVE GATES*, and at “the gates *TWELVE ANGELS*, and names written “thereon, which are the names of the *TWELVE TRIBES* of the children of Israel.” And the wall “of the city had *TWELVE FOUNDATIONS*, and in “them the names of the *TWELVE APOSTLES* of the “*Lamb*.” The measures of the city also accord with the same number. And in the view of Jew and Gentile, Patriarchs and Apostles, being united in the gospel kingdom, we have the number of *twenty-four* ; hence “the *twenty-four elders*.”

6. There is given also in Revelation the number of *three and a half*, which is applied to *days*, signifying *half a week*, and to *years*, signifying *half a week of years*. *Forty and two months* is the same. This refers to the prophesy of Daniel concerning Messiah, that he should “confirm the “covenant with many for one week : and in “the midst of the week he shall cause the sacri-

“fice and oblation to cease.” The witnesses have two seasons of prophesying; one before they are *slain*, and one after they are *risen*. This is denoted by the *seventh trumpet* being kept in reserve for the time of the vials; also by the promise of the *angel of truth*, who appeared under the sixth trumpet, and spake, saying, “Thou must prophesy again;” which shews that one period of prophesying was then accomplished. Moses fleeing from Egypt, and returning again with a new commission; Elijah’s absconding, and re-appearing with greater power; and many other Scripture passages, point out this double period of the prophesying of the witnesses....It is manifest that the witnesses, whilst prophesying in their humbled state of *sackcloth*, do not fulfil all their commission; for they were empowered “to smite the earth with all plagues.” In their first period, their work, like that of John Baptist, is directed to the hearts and consciences of men; but, in the second, they exert miraculous physical powers. What Herod feared, one day will be realized; “John the Baptist” will rise “from the dead; and therefore mighty works” will “shew forth themselves in him.” John Baptist did not *smite the earth*, although he laid “the axe,” the *curse*, “unto the root of the tree.” But when the *second* Elijah shall come, he will give the blow; and the tree will then be “hewn down, and cast into the fire.”

The *triple* and *triplicate* views, given in Revelation, have been sufficiently illustrated. The above contain, radically, all the prophetic numbers. Various combinations of them, however, do frequently occur, as when an union, or consolidation of the twelve tribes is intended, the *square root* is applied, giving the result of “an hundred and forty and four;” and of the twelve thousand sealed in each tribe, the result of “an

“hundred and forty and four thousand.” But when things of the same character are intended, not as an union, or consolidation, but as distinct, and existing in succession, as the number six of the beast, the combination is made by applying simply the *decimal*, giving the result of “six hundred sixty and six.” These observations may be sufficient to shew the theory of prophetic numbers.

It is observed that *sevens* of various names, are closely associated with the witnesses. *Sevens* accompanied the *pairs* going into the ark. Before *Joshua* was laid a stone, and upon “one stone seven eyes” which are interpreted to be “the eyes of the Lord, which run to and fro through the whole earth.” The reason of this connection has already been hinted. The truth establishment, as it relates both to the heaven and to the earth, has a double basis. The *ark of the testimony*, as in the pattern, belongs to the *inner sanctuary*, or *holy of holies*. Hence, in the Revelation, it is seen in heaven, in the place of the throne of God; the things of which world, as has been shewn, are denoted by *sevens*. This base of truth is far out of the reach of its enemies.....the seven witnesses can never fall. From this source the two witnesses derive all their strength; it is called the *ark of God's strength*. But the *altar of witness*, which forms the establishment as it relates to this world, was placed, as in the pattern, at the entrance of the first sanctuary, and was within reach of the outward court; which situation shews, that in case of the *court* being possessed by the enemy, the ministers of the altar would be exposed, as on the *forlorn hope*. Zecharias, the son of Barachias, fell on this ground. The standing offerings of the altar were made *evening and morning*; shewing that the *stability* of the mediatorial covenant was as that with day and night;

also, these offerings were made double, which are referred to in the account of the *cessation* of the daily offerings, Dan. ix. 27, by the words *sacrifice* and *oblation*.....It is manifest that the slaying of the witnesses, and the cessation of the daily service, respect one and the same event.

The two witnesses, as shewn by the whole Divine Theory, constitute the mediatorship of this world. And the event under consideration, of their *falling, rising and leaving* the world, must, of course, put an end to the dispensations of mercy towards this world, and immediately bring on the *great judgment*. This explains the reason why Daniel, Jesus Christ, and the Apostles refer so *pointedly* to the event of the rising of the last Antichrist, and his taking away the *daily sacrifice*, &c. as being the *last and decisive signal* of the approach of the *great and dreadful day* of God. Ah! how far is it from the thoughts of the proud of the earth, what will be the issue of their efforts to suppress the *remnant* who are left, whom God has called, upon the forfeiture of their own blood, to stand "between the living and the dead?" How little do they think, that they are cutting away the *hand-breadth* partition on the line of the altar, which stands between them and "the vengeance of eternal fire!" This event will bring on *desolations* that will be *poured* until the *full consummation of desolations*.

The step immediately approaching to the desolations of the flood, was the cessation of *valid* witness, signified in the divine declaration, that "Noah," meaning, that Noah only, was "seen righteous" before God in that "generation;" when, therefore, Noah was shut into the ark, the mediatorship of that world was closed.

The priesthood in the line of Aaron, and the royalty in the house of David, constituted the mediatorship of the Jewish dispensation. This

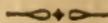
is expressed by the passage in Zechariah, above quoted, "The counsel of peace shall be between 'them both.'" Near the time of Christ, the legitimate line of the priesthood, by many cruel acts of violence, became extinct. And it appears that Jesus was the last man, who, in that state, by covenant right, held the *sceptre* of *Judah*. The cutting off of Messiah, therefore, put an end to the mediatorship of the Jewish world.....and we know what followed. In like manner, the slaying of the witnesses will put a period to the "world "that now is."

Though the witnesses will be killed, yet they will not be buried out of sight; but, for a short period, their dead bodies will remain upon the ground, a spectacle to the world; when they will be reanimated, and rise and ascend to their elder brother, the *man-child*; to join the invincible forces, which are there already gathered together around the ark; from whence, with the "ark of strength" going before them, they will return armed with the seven vials, to renew the battle.

By thus comparing scripture with scripture, it will seem necessarily to be understood, that the two witnesses are the men who, by the *unction of the holy one*, constitute the true government of the church; and that the scriptures, providences, &c. are included in them, as they furnish the documents for their work.



#### SECTION V.....*The Number of the Beast.*



UNDER this head, an inquiry is proposed concerning the passage, Rev. xiii. 18, than which,

to the present generation, no text, perhaps, is more important to be understood; "Here is wisdom: Let him that hath understanding count the number of the Beast: for it is the number of a man; and his number is six hundred sixty and six."

We are told in the introduction, that the Revelation was written to be *read*, and to be *understood*: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." And John was a plain writer; he says in his epistles, that he wrote for all classes of people, for *fathers*, for *young men*, and for *little children*. Plainness was his peculiar characteristic; and I know not how it has come to pass, that the sentiment has so generally obtained, that he wrote a book which, of all the sacred canon, is the most abstruse; and that he *put a seal* upon this book, which concerns the "opening of the seals," and which is styled, emphatically, "the Revelation," which is almost or quite impenetrable. This sentiment stands opposed to the positive declarations concerning this matter, chap. xxii. 10. "And he saith unto me, seal not the sayings of the prophecy of this book; for the time is at hand." Did it belong to the character of John; and under all these circumstances, can it be believed, that he threw out *enigmas*, like handfulls of nuts, such as some have supposed the text before us to contain, to be cracked only by doctors? That I have not properly *read* the Revelation, or that I am not so free from wrong biasses, as with advantage to receive its instruction, is very possible; but that the book in itself is dark and unintelligible, is totally inadmissible. The Scriptures altogether are a kind of writing which shews plainly, that they were not intended for the good instruction of either the careless or prejudiced.

John was a divine, and he wrote like a divine. His words took in copious views; and they combined the glories and wonders of his subject to a degree, not easily, indeed, to be reached by any reader. But this observation is true of his Epistles; and, as far as I am capable of judging, equally so as of his Revelation. In the Epistles, there are many single texts which seem to regard almost the whole, and every part of the divine subject; but this amazing extent of thought, and of expression, does not render either the Epistles, or the Revelation, unintelligible; on the contrary, like the sun in the heavens, it gives us the light of truth as it were *bodily*. But to proceed.

“ Here is wisdom.”

1. This is a note inviting attention.

2. It expresses the importance of the subject; for, in the word, *wisdom* is considered as being the *principal thing*, and calls for the highest consideration.

3. It intimates that the subject is of the *nature* of that *holy sovereignty*, which ever has been, and ever will be, most offensive to the world; and which things the world cannot receive; but which are most delightful to God's chosen; for “ wisdom is justified of her children.”

“ Let him that hath understanding count the number of the Beast.”

1. This is a call to the wise to apply their attention to this subject, that they may gain the important knowledge which it contains. It is not, however, as some suppose, a call particularly to men of great *intellect* to apply themselves to this subject; for “ a good understanding have all they that do his commandments;” and “ the testimony of the Lord is sure, making wise the simple.”

2. It imports that the process of gaining this

great information, is as easy as that of counting numbers; and that nothing is necessary, in order to gain the interesting *secret*, but to “count the number of the Beast.

3. It implies that the kingdom of the Beast is *numbered*, beyond which bounds he cannot go; and that his number is somewhere in the scriptures precisely *marked*.

4. It intimates that nothing more is requisite to our obtaining this all important information, than that we should *hear* what we are plainly *told*; or that we should *understand* what “is not ed in the Scriptures of truth,” in the best possible manner to be *understood*.

“For it is the number of a man.”

1. It has been noticed, in relation to prophetic numbers, that in the division of time in the creation, the days allotted to man, for his use and improvement, were *six*; which seems as if intended, originally, to give the *number of a man*.

2. This imports that the kingdom of the Beast comprises all the improvements, the greatness and the glory, unto which man is capable of attaining; and that it reaches to the summit of human perfection.

3. Some have supposed that John in giving the number of the Beast, alluded to the *name* of one of the *spies* that brought up an evil report of the good land, and who withstood *Caleb* and *Joshua*. To me, it is not apparent that there is such a reference; but that the Beast is a *false witness* and an *antichrist*, admits of no doubt. “And his number is six hundred sixty-six.” John saw a *Beast, having seven heads*, &c. Rev. xvii. And the following note is there made concerning him: “The seven heads are seven mountains, on which the woman sitteth. And there are seven kings; five are fallen, and one is, and the other is not yet come; and when he cometh he must

“continue a short space.” Mountains are the prophetic emblem for empires, or great kingdoms. At the time of this vision, besides the Roman empire, which then flourished, there had existed in succession, *five* empires in the Dragon form, viz. Egypt, Assyria, Chaldea, Persia, and Grecia, in each of which powers, decrees had been issued, threatening the extermination of the church; as by Pharaoh, Sennacherib, Nebuchadnezzar, Ahasuerus, and Antiochus. Rome followed in the same bloody path; and the last Antichrist, in the same style, will speak *as a Dragon*.

Here, then, as it respects the Mountains, we have good marks for counting the Roman empire number *six*. But it appears that this empire is *triplicate*. For there is one that rises “up out of the sea,” which is the emblem of ecclesiastical polity, to whom this *Roman Dragon* “gave” his “power,” and his “seat and great authority,” chap. xiii. This one, chap. xvii. ver. 11. is denominated of the *seven*... Again, there is another “coming up out of the earth,” the emblem of civil polity, who “exerciseth all the power of the first beast before him.” chap. xiii. 11. This one, chap. xvii. is denominated the *eighth*, who, it is added, *is of the seven*. Daniel gives the same *triplicate* view of the Roman monarchy, chap. vii. as,

1. He “saw a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it.”

2. This beast had “ten horns,” which required particular consideration. Daniel says, “I considered the horns;” and they were distinctly noticed in the interpretation.

3. It had a “little horn,” which rose after, and

among the others, and which appears to possess the principal strength of the whole Beast; “before whom there were three of the first horns plucked up by the roots: and behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things.” This, again, drew particular attention; “I beheld then, because of the voice of the words which the horn spake,” &c. All these parts together; the *body* of the Beast, the *ten horns*, and the *little horn*; form but the perfect figure of that dreadful power, here numbered as the *fourth* empire of the world.

This numbering, it will be observed, agrees with that of John; for Daniel begins with the Chaldean empire, *i. e.* with his own times; but two powers, the Egyptian and Assyrian, had then fallen: the *Roman* was the *fourth* from Daniel, but the *sixth* of the *whole* number of this worlds empires.

As therefore, the number of the Beast is six; and as at the same time he is *triplicate*; he is perfectly deciphered by a *triple six*. The reason for this number being put down in a numerical order, making 666, has already been assigned.

I see not how the correctness of this view of the number of the Beast can be disputed: for when John says, that the Beast which rose up out of the sea, had the “power,” and the “seat,” and the “great authority,” of the Roman Dragon; it was clearly but *another six*: and also, when the Beast coming up out of the earth, “exerciseth all the power of the first Beast before him, and causeth the earth, and them that dwell therein, to worship the first Beast,” &c. it is but the repetition of the same *six again*. It would be going into a large field, to notice all the evidence offered in the scriptures in support of this view. Several particular questions arise con-

cerning the Beast, which in this place it will be proper to consider.

1. When the empires of this world are six only; why is the Dragon, and also the Beast, said to have seven heads; and the woman Babylon, said to be seated upon seven mountains?

*Ans.* One of these mountains, the *seventh*, is the *mountain of Israel*, and not one of the kingdoms of this world. That the Beast, &c. should not only tread down the nations of the earth; but that he should also “plant the tabernacles of his palace between the seas, in the glorious holy mountains,” is most clearly shewn in the prophecies. It is observable, that each of the great monarchies of the world, have attempted by turns, to lay the covenant people under their yoke; and, for a season, they have all succeeded. Babylon succeeded, however, in ancient times, the most of all: but the last Beast, especially in his last grand career, will do this, if possible, beyond what it was ever done before. The “vision concerning the daily sacrifice” gives “both the sanctuary and the host to be trodden under foot” by this Beast; and he shall “magnify himself even to” be “the prince of the host.” He will take possession of the court of the Lord’s house, and there seat himself in the highest authority. This is the cause of the contest of the witnesses: they are men of elevated minds; they never thought a Babylon, or a Rome, worth the effort of a foot-ball scramble; but, for *this*, their native city; for this *holy and beautiful house*, where their *fathers praised God*; they will fight until their garments *dip* in blood.

2. Why did the angel say unto John, chapter xvii. 8, The *Beast* that thou sawest *was*, and is *not*, and shall *ascend*, &c.?

*Ans.* Because it was Babylon. That creature which John saw was old *Lucifer*: for stature, for

feature, and for his whole visage; he was that old *king of kings*, Nebuchadnezzar himself. Rome, as it was at the time of the vision, did not compare with the figure; there was a *Bell* in Babylon: with christian Rome therefore commenced the Babylon of the New Testament, and the seventh head of the world's empire. To reveal this antichrist, it was necessary that Dragon Rome should change into a Beast; and that the Beast should, again, half change into a Dragon: that the number six, should be amplified into 666, and so be finished. The words, at the close of the verse, *was, and is not, and yet is*, look to the time when he will actually appear. This wonder will then disclose, that the Head of Babylon that *was, and is not, yet is*. That Lucifer, that Morning Star, that Golden Head of the Great Image, that Beauty of the Chaldees excellency, which was so great a wonder to the world in his first appearing; which was no less a wonder in his sudden, tragical and terrific fall; will be the Wonder of Wonders, in the manner of his rising, and in the brightness and strength of his countenance; for an *excellent majesty* will then be *added* unto him, and all the world shall *wonder* after him, when they shall see him; all whose names are not written in the Lamb's book of life, from the foundation of the world; and they shall *worship* him.

3. Why is it said, that he "shall ascend out of the bottomless pit"?

*Ans.* Because the prince of Babylon is represented by the prophets, as having gone into the pit of *hell*; and as being distinguished from all other "kings of the nations, who lie in glory, every one in his own house," *i. e.* the grave, but him the grave refuses, "like an abominable branch;" and who "shall not be joined with them in burial." Isaiah xiv..... *Tophet*, the bottomless pit, in distinction from all common burying-places,

is said to be *ordained*, and *prepared* for him, who, emphatically, is called *the king*, Isai. xxx. 33..... This wonderful matter of Nebuchadnezzar's kingdom being restored, and having a second exhibition, was shewn in his dream of the *tree* that was "cut down and destroyed;" but "the stump" of the roots" of which was left "in the earth," with a "band of iron and brass," &c. and, by his becoming a Beast, and being driven from the dwellings of men; but after *seven times*, returning to his glory. Also, by his ascending out of the *bottomless pit* is signified, that this last Antichrist shall rise out of the great apostacy of the church; See 2 Thess. ii. 3. and that he shall be as unrestrained and *wicked* as an origin from *hell* could make him.

4. What is meant by his going into *perdition*?

*Ans.* That he shall *fall* in an extraordinary manner. That he shall not leave a *name*, or *remnant*, or *son*, or *nephew*. Isai. xiv. 22. And that he is the antitype of Abithophel, and of Judas, who was called the *Son of Perdition*.

5. What is intended by the *name* of the Beast, his *image*, and the *number* of his name?

*Ans.* By the Beast simply, I understand is intended the Roman empire in its *christian* form; by his *name*, is particularly intended its *papal* form; and by his *image*, is signified that *last* form in which his kingdom is *numbered* and *finished*; for which reason, this image of the Beast is styled also, *his number*.

6. Why do the Scriptures attach so much importance to our having a clear discovery and knowledge of the Beast? Daniel draws the whole attention of his reader to this point; and the Revelation of John consists, chiefly, of a delineation of Daniel. Two reasons appear, manifestly, for the high consideration made requisite to this subject.

1. That by gaining a clear discovery of this most dreadful enemy, we may be guarded against his influence, and escape from his destructive power.

2. That we may thereby know when *the time of the end* is come, and so be prepared for the great day of *wrath*, of which the rising of the last Antichrist is the immediate prelude.

Our Lord mentioned a variety of things as being *general* signs of the end of the world; after which he mentioned this as being *particular* and unequivocal. "But when ye shall see the abomination of desolation spoken of by Daniel the prophet, standing where it ought not; let him that readeth understand." Mark xiii. The placing of *the abomination of desolation*, scattering the *power of the holy people*, taking away the *daily sacrifice*, and *slaying the witnesses*, &c. are concomitant events.....Paul, to the Thess. Epis. ii. chap. ii, gave this reason why the *day of Christ* was not then immediately to be expected, viz..... that there must "come a falling away first, and that man of sin be revealed, the Son of Perdition." This is given in all parts of the Scripture as the indisputable signal of "the coming of the Son of Man in the clouds of heaven."

It is now time to look for the *zeta*, or *last sign* of the Antichrist.....Paul says, 2 Thess. ii, "He who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed." The Roman empire in its *chi*, its *first character* or *general mark*, was finished about the date of A. D. 500. The witnesses, cotemporary with the *ten kingdoms* succeeding, were to have power soon after the fall of the empire, and they were to prophesy in *sackcloth* 1260 years. The late event, therefore, of a new formation of the Roman empire, has fallen out at the very time, when, according to the prophecies, it must have

been urgently expected. How long the last Antichrist is to continue we are not warranted to say; but "he must continue a short space;" and just at the close of his reign, like Belshazzar, in calling for the vessels of the Lord's house at his great feast, and using them in honor of the gods of Babylon; he will not only have slain the witnesses, but will instigate over their dead bodies some act *tragically profane*.

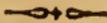
John said, in his Epistles, *that it was* the last time, and gives this reason; for "as ye have heard that Antichrist shall come," and "ever now" that character was to be seen, "whereby we know that it is the last time." In this place he refers to the Antichrist in his *first*, or *general mark*. When the Papal empire rose, by the same method of observation, it was then to be known that the last times had advanced to *high day*; and when, after the Papal, there shall be again a new formation of the Roman empire, by the same infallible method, it will then admit of no doubt that the *last time* of the *last times* have come.

"If any man have an ear let him hear." Rev. xiii. 9. Reader, observe the connection!.....Our Lord spake a parable, saying, "Behold the fig-tree and all the trees; When they now shoot forth, ye see and know of your own selves, that summer is now at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Again, "Let him that readeth understand."..... Daniel says, that at that time, "the wise shall understand." This is the "sign of the Son of Man," and the "midnight cry." And in this posture of affairs, both as to the world and the church, God's people are no longer to remain in suspense." By the CHI XI ZETA, to *him that readeth*, the awful crisis, now impending the world, will be known with equal certainty, as that by

the MENE TEKEL UPHARSIN, the catastrophe then immediately impending Babylon, was known to Daniel. From thenceforth there will remain no room for conjecture; but the wise will know, surely, that *the end of the time of the end is come.*



## SECTION VI.....*Mystical Babylon.*



THE Babylon of the New Testament, like the Beast who is seated therein, as already noticed, is *triplicate*. The full portrait of this abominable and *accursed* city, is given by that of a queen *mother*, together with two *daughters*, all of the same whorish and *cruel* character. John, in his descriptions of Babylon, alludes to Ezek. xxiii, and all his figures answer strictly to that prophecy. According to which view, we are to look for two falls of Babylon, previous to its last and *utter* overthrow.

This Mother of Harlots is the consort of imperial Rome, who, as we have seen, at the time of Constantine, put on a disguise, and changed his form from that of a ferocious Pagan *Dragon* to that of a tame Christian *riding Beast*.....And when this metamorphosed Dragon received his wound unto death, *our lady* was thrown from her seat upon his back, and received a tremendous shock. This is recorded as a first fall of Babylon. She, however, survived, and by means of whoredoms with the kings of the earth, the new states that rise up after the fall of the empire, bears two daughters, whom she christened as Christian women; these may be called the *Aholah* and the *Aholibah* of the New Testament; and their characters are now as distinctly seen in

a France, and an England, as the women of Ezekiel were to be seen in a Samaria, and a Jerusalem. These *belles*, as it is natural for them to do, follow the steps of their *Italian* mother, and commit fornication with the kings of the earth, and so become queens, *famous among women*; one of whom, Aholah, is represented as being *inland*, seated upon *seven mountains*, Rev. xvii. 9, but the other, Aholibah, is *insular*, a sea queen seated upon *the waters*. Ver. 15. In the descriptions of whom, there are frequent allusions to the ancient Tyre, which commercial city is held up as her type. The fall of these two daughters of the whore of Rome, particularly the last, accomplishes a second fall of Babylon. Hence, in relation to this event, chap. xiv. 8, the word *fallen* is repeated.

But the old *mother* will still live, and will furnish resources for the Beast and Dragon, until the last scene of the great battle. Hence, at the time of pouring the last vial, “great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.” Mystical Babylon is an extraordinary wife; like the woman of the Saducees, she has had seven husbands, six Pagan and one Christian; and besides all these, like the woman of Samaria, she has one who “is not her husband;” and this she will one day know to her sorrow. It will be observed, that this city, viewed on the large scale, includes all the grand enemies of the church, both Jew and Gentile, from the first of them to the last; hence it is said, Rev. xviii. 24, “In her was found the blood of prophets, and of saints, and of all that were slain upon the earth.”

Let it here be noticed, that the struggle of the New Testament witnesses, as they *prophesy in sackcloth*, is chiefly against the enemies of their own house, viz. with the *idolatrous church*, as connect-

ed in marriage with the ten horns of the Beast, as Samaria was connected with the ten idolatrous tribes of Israel; and with the *commercial* church, connected with every body who will gratify her lust of power, and gain of traffic, as apostate Jerusalem was connected with all the nations who could be induced to flatter her idle and corrupt policy..... Thus, in Ezek. xxiii. 36. "Son of Man, wilt thou judge Aholah and Aholibah? Yea, declare unto them their abominations." That this prophecy respected the last days is evident; for ancient Samaria, if not Jerusalem, had *fallen* at the time it was penned. And let it be noticed farther, that the business of the witnesses is not to execute judgment upon these enemies, but merely to *judge*, pronounce sentence, and lay the *consuming curse* upon them. The executing work will be done by other hands, as may be seen in the prophecy of Ezekiel before us, compared with Rev. xvii. 16, viz. by their own *lovers* and *customers*, who will do the work with the *fury* of men deceived in the bed of love.

The manner in which the apostate church is judged and executed, may be particularly seen in Zechariah, chap. v, in which the prophet relates two visions.

1. He saw a *flying roll*, which denotes the ministry of the word; which *roll* had *two equal measures*; the one of length, and the other of breadth, which denotes the two witnesses, and which measures answered to the length and breadth of the sanctuary; which, according to the pattern, were each *twenty cubits*; and as these measures were appropriate to the sanctuary, and were the great ecclesiastical standard, it was thereby denoted, that the work to be done by this roll was purely of an ecclesiastical nature. So this passage was understood by the Protestants. And that the Babylon, against which this *roll* flew forth, was

a *false professor*, is evident from ver. 4. "I will bring it forth, saith the Lord of Hosts, and it shall enter into the house of the thief, and into the house of HIM THAT SWEARETH FALSELY BY MY NAME; and it shall remain in the midst of his house, and shall consume it, with the timber thereof, and the stone thereof."

2: The prophet saw an *ephah* go forth. The *ephah*, in Israel, was a standard of *secular* measures, and is the emblem of the civil institution. And the "woman who forgetteth the covenant of her God," and "whose house inclineth to death," was seen sitting in the "midst of the *ephah*;" and thus, being measured both by the word and by the good and wholesome ordinances of civil society, she is *found wanting*, and pronounced to be *wickedness*; immediately upon which, she is executed as a perfect cheat. This is done by a "talent of lead" being cast upon her, while she is sitting in the *ephah*, and with all her wickedness thereby exposed in the light of day. A *talent of lead* was also, in relation to the poize, or balances, a Hebrew standard weight, and is the emblem of the civil *executive* authority. This view of the *agency* in the work of the destruction of Babylon, both of the witnesses and the civil powers, compares very minutely with the New Testament prophecies.

At this time the prophet saw the *ephah* taken up, and borne away to the "land of Shinar," where a *house* is built for it, and where it is *established* and *set* upon its *own base*. My ancestors, who left England a century and a half ago, under a persecution by that cruelest of the cruel, deemed that this *land of Shinar* might be America; and I do not relinquish the expectation, but much is yet to be done to clear the American *ephah* from all infection by the European jurists, and to set her, here, upon her own simple base.

of equity. When the ground of equity is not made the sole base of judgment, but *verdicts* are required by law according to certain points set up, which verdicts, as the case may be, and often is, are directly in the face of equity, and pointedly against the Bible, which requires equity in all cases.....when, I say, it is thus in the seat of judgment, then, surely, the *ephah* does not stand “up—on her own base.” Were the *ephah* established in truth, the laws would not be, as the common saying is, *mere cobwebs to catch flies for spiders....* To call the *law* a *lottery*, does not fully express the wickedness of a Babylonian *place of judgment*, and the legal impositions under which the world has groaned for ages; for a lottery would give to the honest man an equal chance with the rogue. ....But the *points* of law are so much against the good man, that if he be *sued*, and has his *coat taken away* by a villain skilled therein, or who, if he be not an adept himself, can get one to assist him who is, the sufferer, if he has his wits about him, will give the legal robber *his cloak also*, rather than contend with him on so disadvantageous a ground. But such is the influence of that great city thro’out the world, that but little relief can be any where expected until the great day of deliverance, when Babylon shall be “thrown down, and sink like a millstone cast into the sea, and shall be found no more at all.”

The twofold doom of Babylon is expressed, 2 Thess. ii. 8. “Whom the Lord shall CONSUME with the spirit of his mouth, and shall DESTROY with the brightness of his coming.”.....Here the same word is used, as in Zechariah. The *sluing roll* shall CONSUME the house of the thief, and him that sweareth falsely by the name of the Lord. First, the witnesses *consume* the habitation of the wicked, by the word that goeth out of their mouth. And, Secondly, the secular power that

God will raise up for this purpose, will *destroy* her as by casting a talent of lead upon her head. And here, again, that extraordinary power which, according to all the prophets, will be raised up to accomplish this judgment upon Pabylon, is spoken of as being the *brightness* of the Lord's *coming*. The rising up of this horn, who must continue *for a short space*, will be as sure a token, and the immediate forerunner of Christ's *coming*, as that the morning *dawn* presages the *day*.

England and France, like Jerusalem and Samaria, are for ever at war with each other; and, like those old apostate cities, they are equally hostile to God's servants. France has done much towards the suppressing of the witnesses: but England has done much more. Her perfidious wars, particularly with Holland and America, have had a fatal influence upon the true Protestant cause; and finally, her coming forward to support the last hopes of the old "mother of abominations," has completely *measured her out* in the ephah. In this respect, again, she answers to her type Aholibah..... Samaria beat and banished the prophets, but "it cannot be, that a prophet perish out of Jerusalem."

It is true, that in the commencement of the decisive operations against the apostate church, the witnesses will be necessitated to yield up their own bodies to the deadly stroke; for, like their elder brother, they must gain the victory by death, and of this event they are fully apprized; but still they are willing that the blow should come. It is true also, that the immediate agent of this work will care no more for the faithful, than for their enemies; and though he be raised up to execute this righteous judgment of God, yet, for his sinister views, and his substituting new abominations in the place of the old, he must

himself account most punctually for the blood he sheds in accomplishing it.

The fall of Babylon, particularly the two daughter-harlots, will be an event that will give a shock to the whole universe. The earth will tremble and quake, and the "remnant" that are left of the *inland* city will be "affrighted," and give "glory to the God of heaven." But the "merchants of the earth, shipmen, and as many "as trade by sea," will "weep" and "wail," and cry, "Alas, alas!" The fall of the commercial *third* of the city, according to the prophecies, will completely put an end to commerce. And hell itself will be *moved* at this event; for the devils will thereby know that their long dreaded "hour" of "judgment is come." In this event will be fulfilled the passage, Isai. xxvii. 1, "In that day the Lord, with his sore, and great, and strong sword, shall punish leviathan the piercing serpent, even leviathan that crooked serpent, and he shall slay the Dragon that is in the sea."



## SECTION VII.....*Pouring of the Vials.*



THE subject to be considered under this head, is that of the "judgment and perdition of ungodly men." That the vials are to be considered in this view is evident, because in the great *process of judgment* to them is assigned the part of the *execution* of the criminals; and, in the *militant view*, in them Zion's "warfares are accomplished." This is evident, also, from the express

words respecting their *weight* and *extent*, that they contain "the seven last plagues," and that "in them is filled up the wrath of God."

But this judgment is understood to be of a particular nature, and not that which includes the whole human race, living and dead. The word *perdition* is used in the Scriptures, to express the aggravated doom of *hypocrites* and *unbelievers*; and as being the discriminating portion of *apostates*, and all such *others*, as have taken an active part against the cause and people of God. Our God is a God of equity, he "weighed the mountains in scales, and the hills in a balance." And, as it is manifestly requisite, he has assigned a day in which he will particularly reward them who obey the gospel, and punish them who reject it. It must be understood, however, that this is the solemn scene which is generally contemplated in the fearful descriptions, so frequently given in the Scriptures, of the "great and dreadful day of the Lord." No one of the vials have yet been *poured out*; and we are not now able to form a conception of their contents, farther than there have fallen from age to age, some scattering drops *anticipating* the tremendous scene. The wrath "without mixture," which they are said to contain, is "the wrath to come!"

The idea commonly entertained, that the great judgment will come upon the world *instantly*, in one universal *open* and *finished* display of vindictive power, does not agree with the Scriptures; on the contrary, like the work of creation, and as the plagues came upon Egypt, this is also represented as being done by a series of successive operations. This wrath fills seven vials, and they must be set to running, one after another, until they shall combine their sevenfold vengeance, and pour together in one universal scene of destruction. That day shall come as *a snare* upon

all them that dwell on the earth. The bird does not see the snare that is laid for him; and even when it has sprung, and he is fatally entangled therein; for a while he will flutter and extend his wings, in order to lift it, and it will seem to him no more than a light thread upon his neck. Also, the Son of Man cometh *as a thief*; who, at midnight, steals *silently* into the house, and begins his work of desolation, and, for a time, proceeds on therein, breaking up from room to room, while the unwatchful family are quietly slumbering in their beds. Preachers of *peace, peace*, will have to the last sufficient influence to quiet the transient fears that may be awakened at the commencement of the vials; but it is not probable that people will be disposed to indulge many *abiding* apprehensions of danger, while the work of judgment is doing only by parts, or till the opening of the scene of the *seventh vial*; then, indeed, the work will be *cut short*, and the full vengeance will *rush forth instantly*, and without one *intervening moment* of respite, or the least *mixture* of alleviation.

“ And I heard a great voice out of the temple, saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. And the first went, and poured out his vial upon the earth; and there fell a noise and grievous sore upon the men which had the mark of the Beast, and upon them which worshipped his image.” This vial has an allusion to one of the plagues upon Egypt; and, whatever it be, it imports a decisive judgment upon the inland Babylon. The plague of *bolls* and *blains* does not appear as one of the greatest that fell upon Egypt, yet it was this that settled the controversy between Moses and the magicians; smitten with this plague, together with the Egyptians, their sores were too *noisome* and

*grievous* to admit of their standing any longer upon public ground; and, under this judgment, as may be seen, Exod. ix. 11, they were obliged to abscond. Thus Paul prophesied concerning the magicians of the gospel-day, 2 Tim. iii. 8, 9, that they shall meet with a judgment similar to theirs of Egypt; and that "they shall proceed no further; for their folly shall be manifest unto all men, as theirs also was." This vial, compared with the passage referred to in Exodus, gives us to understand also, that the slain witnesses at this time will begin to rise. Moses was directed, together with Aaron, to "take handfuls of ashes of the furnace," and to "sprinkle it up toward heaven." And "it became boils," &c. These *ashes*, in a figure, shewed the condition in which Israel then was in Egypt, and, in type, represent the completely subdued state of the gospel witnesses, at the time when the vials began to pour. There is an allusion to the same thing by a similar figure, in the words used to shew the low condition of the church, at the first return from captivity from Babylon, Zech. iii. 2. "Is not this a brand pluckt out of the fire?"..... In the event of this vial, will be fulfilled the passage relative to "that day when" the Lord "will make up his jewels. Mal. iii. 18. "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

"And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea." This vial imports the judgment of God upon the insular Babylon; and it indicates a doom inconceivably great. It appears to have an allusion to the *blood of Abel* which *cried for vengeance*; and it intimates that the blood of martyrdom by this city had *stained*, and, as it were,

*filled* the ocean. And as the earth, which received the blood of Abel from the hand of Cain, as we may say, feeling itself injured, laid a *penal* exaction upon the offender; so the sea, having been made to drink blood, poured into its mouth from the scuppers of this “bloody city,” until it be gorged, and turned to a putrid mass, becomes itself an agent of retribution, and gives back the fatal draught to those murderers who have *proudly* called *that* element *their own*. The witnesses having been slain, the sea will no longer be bound by the mediatorial decree; it may therefore be expected, that as in the days of Noah, the strength of the great waters will again be employed, tho’ not in the same, yet in some way equally fearful, in executing the righteous judgment of God, and upon them particularly, who have *impiously* claimed to *rule the waves*.

“And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. And I heard the angel of the waters say; thou art righteous, O Lord, which art, and wast, and shall be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, even so, Lord God Almighty, true and righteous are thy judgments.” As the rivers and fountains of waters are intermediates, and connect the land and seas, this vial imports that the whole city shares in this dreadful judgment. There is here, again, an allusion to one of the plagues of Egypt, but those were no more than a type of these, and it must be expected that these judgments will be as much out of the ordinary course of events, and as manifest displays of divine anger, as those upon Egypt; and that they will every way surpass them in magnitude, as things signified are in-

variably found to have incomparably more weight than merely the signs; and no reason can be given why we should not look for a strict and literary fulfilment of these passages. In the events under these two vials of the waters becoming blood, the distinction made at the first between the righteous and the wicked will be kept up, and the display of the righteous judgment of God will be open to every eye. The angel at the waters will be heard to say, "Thou art righteous, O Lord, because thou hast judged thus:" And the saint at the altar will reply, "even so, Lord God Almighty, true and righteous are thy judgments.".....In the ordinary course, "all things come alike to all, and there is one event to the righteous and to the wicked." And for this reason the common eye cannot *discern* between them; but it was not so in the day of Egypt, and it will not be so after the rising of the witnesses. At the time of the vials, the *red* cup will be taken from the righteous, and given to their enemies, and "the dregs thereof all the wicked of the earth shall wring them out, and drink them." "Judgment must begin at the house of God," in the slaying of the witnesses; but if it so "begin at us, what shall the end be of them that obey not the gospel of God?"

"And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory."..... This imports the *glory* of God's *power* with which his servants will be clothed in that day of his power: there is here an allusion to Elijah's consuming his enemies with fire from Heaven; and by this vial we are given to understand, that he is come the second time: that the *messenger* or

*angel*, who is known in the scriptures by the appellation of the "name of God;" and who goes before him; is present in these scenes, and performing his decisive work. "But who may abide the day of his coming? and who shall stand when he appeareth?" It is said that men blasphemed the "name of God," which hath power over these *plagues*: Moses and Elijah made such use of the name of God in their work, that they were known by *that* name rather than their own; and *servant of God*, and *man of God*, became, in common use, the style of their address. And *plagues* were brought and removed by them in such a manner, as that it appeared they had power over them. By a careful attention to the style of these predictions, it may be inferred that some visible person will be well known to have a commanding agency in the work of the seven last *plagues*: but, like Pharaoh and Ahab, so hardened will men be, and to such a height will their malice be excited, that they will dare to spurn at the messenger of God, although he be clothed *thus* with power Almighty. No passage, perhaps, conveys a more impressive idea of the power of divine grace, than that in Malachi..... "Unto you that fear my name shall the sun of righteousness arise, with healing in his wings;" but this passage stands opposed to it, and conveys an idea of the wrath of God equally strong; that the *sun* shall have power to "scorch men," and shall arise upon the wicked with "fiery indignation" in *his beams*. Another intimation is here given of the terrors of this fearful day, viz. that *repentance* shall no longer be given to men; but "he that is unjust shall be unjust still," and "he that is filthy shall be filthy still:" the same thing, respecting the same day, is expressed in Daniel, that "the wicked shall do wickedly, and none of the wicked shall understand."

“ And the fifth angel poured out his vial upon  
 “ the seat of the Beast ; and his kingdom was full  
 “ of darkness, and they gnawed their tongues, for  
 “ pain, and blasphemed the God of heaven, be-  
 “ cause of their pains and their sores, and repent-  
 “ ed not of their deeds.” This imports further  
 judgements upon the antichristian kingdom ; par-  
 ticularly upon the *elder daughter*, and the *mother*  
 cities. The seat of the Beast is the *same that* was  
 held by the Dragon, for the Dragon gave up his  
 seat to the beast ; and it intends plainly the cen-  
 tral ground of the old Roman empire. It has  
 been thought by some, that this prophecy re-  
 spects particularly the city of Rome ; and it is  
 not improbable that, under this vial, something  
 very extraordinary will befall that city ; but it  
 should seem that the *seat* of the Beast cannot in-  
 tend less than the *proper* parts of the whole em-  
 pire. This darkness, which, it will be observed,  
 alludes to the last plague of Egypt, previous to  
 the slaying of the first-born, is like *that*, darkness  
 that will *be felt*. The effect of this vial will de-  
 range all the policies of the kingdom of the Beast ;  
 his *Roman* intrigues will no longer be of use.....  
 no longer will he *prosper* and “ practise,” and  
 “ through his policy, cause craft to prosper in his  
 “ hand ; neither his “ flatteries,” nor his “ terrific  
 “ words,” nor his “ power over treasures,” nor  
 “ his “ wonderful exploits” in arms, nor the “ mar-  
 “ velous things” which he shall “ do against God,”  
 will any longer cause the world to *wonder* after  
 him. And when the enemy can no longer pre-  
 vail against the saints, and he finds that the ser-  
 vants of God are out of his reach, and that God  
 will support *in them* his own *name*, he will then  
 come out boldly against God himself, and not on-  
 ly *blaspheme* him who “ stands up” in the “ name  
 “ of God” on earth, but will *openly* blaspheme  
 “ the God of heaven ;” and thus he will throw off

his disguise, and shew himself again in his proper shape, as the *Dragon* and *Old Serpent*. In these few words of the revelator, respecting this vial, an intimation is given also concerning their general nature, viz. that their effects are permanent; for the men who were first smitten, are here represented as suffering from their *sores*; and their wounds, inflicted by the first vial, are still *green*. It is intimated, moreover, that their pains are of the hopeless nature of the torments of the damned, who are often compared to a wounded serpent, whose last efforts are to bite himself; for they “gnawed their” blaspheming “tongues for “pain.”

“And the sixth angel poured out his vial upon “great river Euphrates; and the water thereof “was dried up, that the way of the kings of the “east might be prepared. And I saw three un- “clean spirits like frogs come out of the mouth “of the Dragon, and out of the mouth of the “Beast, and out of the mouth of the False Pro- “phet. For they are the spirits of Devils, work- “ing miracles, which go forth unto the kings of “the earth, and of the whole world, to gather “them to the battle of that great day of God “Almighty. Behold, I come as a thief. Bless- “ed is he that watcheth, and keepeth his gar- “ments, lest he walk naked, and they see his “shame. And he gathered them together into “a place, called in the Hebrew tongue, Arma- “geddon.” This imports the decisive judgment upon insular Babylon. The event of this vial will totally circumvent her maritime policy, *deep* and *consummate* as it is; and put a final period to the reign of the proud mistress of the ocean. Immediately, upon which, the enemy will assume a more *associated* form; for such is the sordidness of this city, that she can be true to no cause but that of her commerce; and can ne-

ver keep her faith, not even with her Babylonian kindred; but her *great channel* being dried up, and her interest, as separate from the continent, having thereby become extinct, the way is prepared for all parties to band together "against the Lord, and against his anointed," as in one hearty cause. The forming of this combination will be urged on by the circumstance, that the fall of this *queen of the waters* will be a well known signal for the host of God to display their banners, and to move forward upon their enemies with a broad front; and, at the same time, *unclean, i. e. lying spirits*, having extraordinary powers to deceive, will go forth unto the kings of the earth, and of the whole world, to gather them to battle; but this grand *coalition* of the kingdom, which now more than ever, may be styled the kingdom of *darkness*, will be brought about chiefly by the madness of *desperation*.....Frogs were one of the judgments upon Egypt; but how much greater is this judgment of lying ministers, than that of the frogs of the river.

This confederate army are gathered into a place called in the Hebrew tongue *Armageddon*. This appears to refer to the place where the host of Sisera was overthrown, often mentioned by the name of *Megiddo*; and which was a notable frontier post and fighting ground, of the land of Canaan. And the name of this place being given in the *Hebrew* tongue, indicates that the army of God brought into this field will be principally Hebrew; and that Jacob will then have again turned to the Lord: This note is similar to that respecting the Saracen conquests, of a name being given both in *Hebrew* and in *Greek*, indicating that the Jews and Greeks would be the principal sufferers. We have noticed, repeatedly, a certain character who appears like an Elijah, and who sustains a principal part in the scenes of the

vials; this, undoubtedly, is that "deliverer" who shall "come out of Zion, and shall turn away "ungodliness from Jacob." Rom xi. 26. The watch-word, "Behold, I come," &c. being given at this moment, intimates the imminent danger of *surprise*, as the movements to commence this battle will be rapid and bold, on both sides, and made under the cover of night; and how reprehensible, how unsoldierly, how shamefully disastrous would it be for a man, a *warrior*, to suffer himself to be overtaken and so completely surprised, that he must start from his slumbers, and bounce into the battle *undressed* from his couch? Or should a man be out "in the field," this word intimates that his summons to his post will be too urgent to admit of his returning "back to take his clothes."

"And the seventh angel poured out his vial "into the air; and there came a great voice out "of the temple of heaven, from the throne, saying, It is done. And there were voices, and "thunders, and lightnings; and there was a great "earthquake, such as was not since men were "upon the earth, so mighty an earthquake, and "so great. 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. And there fell upon men a great hail "out of heaven, every stone about the weight of "a talent: and men blasphemed God because of "the plague of the hail: for the plague thereof "was exceeding great.".....Here the description ends, not because the story is finished, but because the powers of description are exhausted, and a reference to the most dreadful events which have been known upon the earth, would fail in

giving, farther, any just idea of the indiscrivable scene. Islands have been lost in the seas, and mountains have disappeared; but by what words can be told, or by what events described, the *wreck of nature and the crush of worlds*. Under this vial the whole work of judgment is done..... The battle described, chap. xix, ought doubtless to be considered as under this vial, and as being the great event referred to chap. xvi. 14. Nature has in *readiness* for this day an artillery of irresistible force; of the various descriptions of which powers, for suddenness of execution, the *talent* hail is reputed to be one of the most formidable; thus, Job xxxviii. 22, 23. "Hast thou seen the  
 "treasures of the hail, which I have reserved a-  
 "gainst the time of trouble, against the day of  
 "battle and war?" This vial being poured out into the air, imports the universality of this judgment. It may be observed, that in the course of the *vials* all the elements, fire and frost, air, earth and waters, as God's faithful servants, are thereby brought into action against his enemies. "A-  
 "las, who shall live when God doth this!"

In this last war, the uniform of God's host is *splended, white and red*, denoting purity and honor, righteousness and victory. And they are represented, chap. xix as coming into battle on *horseback*; which imports that they are *knighthed*, and that, advanced to the legion of honor, they now compose the *retinue* of the king, who appears there personally, thus to lead them on. This imports, also, that they are visibly aided in this battle by angelic powers, which, in the Scriptures, are often represented by chariots and *horses*, and such like *vehicles* of war. When once *standing on foot*, they *waded* into Aceldama, like them who trod the wine-press of Edom, until their garments were deeply *stained*; and now *mounted* and borne on by *cherubic strength*, they *ride* so equally well, that their *horses bridles* skim the *crimson flood*.

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## CHAPTER III.

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### OF THE KINGDOM OF GLORY.

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#### SECTION I.....*The New World.*

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THE world to come, of which all the prophets have spoken; and which is the express object of all the promises, and the grand article of the faith of the just; will be, in all respects, a new world. “He that sat upon the throne, said, “Behold, I make all things new.” And though this world will be *filled* with the *glory of God*, and its powers will equal, and, doubtless, far surpass those of the original *angelic* heavens; still, it will be a proper world, having all the congenial accommodations of a habitation for man; such as, in the wisdom of God, were prepared for him in the first creation; and it will be as really the world of man, as was that before the flood, or as the world that now is. It will be composed of *heavens and an earth*, of city and countries, of rulers and subjects, and of every thing necessary to constitute a proper world and kingdom.

Some have supposed, because this *country* is called *an heavenly*, and its *city* is the *heavenly Jerusalem*; and because it possesses such *heavenly*

powers, that it must be the world of spirits above; and not like this, a proper world of *heavens and earth*. But when the Scriptures are carefully compared, it will appear beyond controversy, that this "world to come" is called "an heavenly," because it is put in subjection to the "second Adam," who is the "the Lord from heaven;" and for the same reason that the *gospel church*, already set up in the world, is called the "Kingdom of God," and the "Kingdom of Heaven," viz. that it is now, by the gospel-word, subject to the high authority of the Lord Jesus Christ.

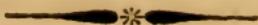
It is acknowledged by all, that the land of Canaan was shewn to Abraham as the premises named to him in *the promise*; and that he regarded it, to say the least, as a pledge of the country which he *desired* for an everlasting settlement. But of what service to Abraham could be a country, particularly bounded by *Euphrates* and the *river of Egypt*, either as a *pledge*, or as affording an idea of the *desirableness*, even in a shadow, of some ethereal region, the bounds of which can never be nearer defined than that it is somewhere beyond the stars.

"They that wait upon the Lord shall inherit the earth." Psal. xxxvii. 9. "The meek shall inherit the earth." Ver. 11, and Matt. v. 5. "Such as be blessed of him shall inherit the earth." Ver. 22. "The righteous shall inherit the land, and dwell therein for ever. Ver. 29. This cannot be understood of the present world, for it is not worth inheriting; the *righteous* loathe it, and here they "would not live alway." This world is more properly the portion of the wicked, and it is given into *their hands*. Job ix. 24. And it cannot be better explained, by supposing that this world is pointed to as a figure of heaven; for what propriety

could there be in using this *dunghill* world as a figure of the *celestial mansions* above. But there is no obscurity as to this subject in the scriptures. See Isai. lxxv. 17. "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." And lxxvi. 22. "For as the new heavens, and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain." 2 Pet. iii. 13. "Nevertheless," *i. e.* although the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat; "we according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." John saw this *new heaven and new earth*. Rev. xxi. 1. And Abraham and the prophets saw them *afar off*; and all believers, by the promise which they have *embraced*, have been *persuaded of them*, and have *looked* for them, and have been *justified* as princely *inheritors* of them. This *world to come*, its realms and its Lord, has ever been the grand object of faith; and the truth of this *new world* explains fully the otherwise inexplicable style of the Scriptures, such as is used in the often repeated promise, above quoted, that the "righteous shall inherit the earth;" for these heavens and earth are worthy of God to promise, and of his people to esteem, for in them shall *dwell righteousness*.

Respecting the particular proofs that there will exist a *new-world*, succeeding this after the conflagration, in like manner as the present, after the flood, succeeded to the primitive world then destroyed; and what will be the constitution of this *world to come*, which is the grand theme of *all the prophets*....what the nature of its *kingdom*, its heavenly *power*, and transcendant *glory*, I refer the reader to my *Lectures upon the coming*.

*and kingdom of Christ.* My opponents may affect to treat that book with indifference, but they have it not in their power *fairly* to answer the arguments therein adduced; and may it not be presumed that they know it would be a serious task to be undertaken, when after a lapse of fifteen years; and it has been known, that numbers have adopted the sentiment, some of whom are of note in the churches; yet no one has come forward, publicly, to examine the sentiment supported in those lectures, and refute the copious proofs therein offered from the plainest sense of the Scriptures? I have met with no argument against the millennarian sentiment, advanced in the Lectures, of more weight than the following, which was offered in a public conversation, and for which I thanked the learned gentleman, viz. *That this sentiment was generally embraced in the primitive age of the church, and it was ever held in repute until very lately; when, tho' it possessed these advantages, it has been generally exploded by the greater light of the present day; and therefore it must be an error.*



## SECTION II.....*The saved Nations.*



AS the worlds were framed *by* and *for* Jesus Christ, it appears that the object of the whole creation is an exhibition, through him, of *mediatorial* glory. The world to come will unfold this truth perfectly; it will be in the highest possible degree a *mediatorial* world; and therefore, in the most unlimited sense, the *world* and

kingdom of glory. I admit that the descriptions given of the millennial world, do altogether conform to the mediatorial plan. But why should it be inferred, from this circumstance, that it is not a state of the most perfect glory? Many people, unhappily, are in a habit of conceiving of the glory of Christ, as being somewhat inferior to the glory of God; and of the mediatorial constitution and kingdom as subordinate to a state of more perfect felicity; but the Scriptures shew, that Jesus Christ is the *brightness* of God's glory; and the coming world will shew *who* is "the blessed and only potentate." "Who only hath immortality;" "to whom" belongs "honour and power everlasting." God has set up the mediatorial institution as the Alpha and Omega, the first and the last, the beginning and end.

The great and dreadful day of God, which is fast approaching, will offer an occasion for the most ample and finished display of the mediatorial authority.....The glory of the sovereign Judge of all will then be displayed in Christ; and the glory of an exalted Christ will be displayed in his saints. The whole exhibition will conspire to shew the efficacy of the mediatorial establishment; and in this view, above all others, the adorable scene will strike the eyes of a wondering universe. The mediatorial work of Noah *saved* his house; and the mediatorial hand of Moses *saved* Israel; but this will be the *great salvation*, in which will appear the matchless glory of the hand of Christ.

Respecting this salvation, two questions have arisen, viz.

1st, How will the saints be saved, when the world shall be all on fire?

The answer to this question is obvious; they will be saved by supernatural power, in a way as

manifestly *miraculous*, as were Shadrach, Meshach and Abed-nego in Nebuchadnezzar's furnace.

2. How will those others be saved, who are distinguished from the *overcomers* who compose the *camp of the saints*, and the *inhabitants of the New Jerusalem*; and who, Rev. xxi 24, are called *nations of them which are saved*?

*Ans.* They will be saved by attaching themselves to the saints in such ways, as, according to the covenant of grace, connections are admitted; which federal principles, to their full extent, have ever been regarded in mediatorial interventions, of which the Scriptures afford a great variety of examples.

Here let it be noticed, that *safety*, according to the mediatorial plan, does not in the least arise from personal worthiness, but wholly from the strength of the *medium* to which resort is made. The only thing contemplated in taking shelter from the storm, is the strength of the refuge..... The most worthy man, and the most worthless, under good *cover*, are equally safe, and without it they are equally exposed; and it is manifest that the covenant of grace, which constitutes the *church* and *people of the saints*, admits of connections to the extent of including them who merely *take hold of their skirts*.

*Ham* was saved in the ark of Noah, although, as to his personal character, it appears that he was little better than a *brute*. And what if he were no better? Natural brute beasts were saved in the ark. When the *hail storm* was coming upon Egypt, some of the *servants of Pharaoh* made their *servants* and *cattle* flee into the *houses*, and they were saved. Exod. ix. 20; others left their *servants* and *cattle* in the *field*, and they perished. Doubtless, there were some as good servants and cattle among those that were left out

and *died*, as among those that were housed and *lived*. And no reason is assigned why some were thus saved, and others destroyed, but merely this, that some of the Egyptians had their fears awakened by the *omenous* words of Moses, whilst others, more bold, disregarded the threatening. It appears that a *multitude* of people, who were not Israelites, went with Moses out of Egypt, and attaching themselves closely to the church, were taken with them under the pillar of fire and cloud, and with them passed safely through the sea. But their subsequent conduct proved beyond all doubt, that this merciful intervention took place without regard to any personal recommendations, and merely from the circumstance, that the wonders wrought by Moses in Egypt had induced them thus to attach themselves to the hosts of Israel. Another striking instance of interposition upon federal principles, took place in favor of the Gebionites under the administration of Joshua. These people belonged to the accursed nations of Canaan; and though they brought themselves into a compact with Israel in a most artful and deceptive manner, yet the transaction had sufficient strength, upon covenant ground, to save them from the impending wrath.

“ Now all these things happened for ensamples;” and they were *written* for *instruction* in the great subject of *gospel* RIGHTEOUSNESS. They have been understood as being *typical* things, and as looking forward to the great salvation. That the antichristian party, who have wickedly and proudly oppressed God’s servants, will be cut off root and branch by the burning day approaching, admits of no doubt. Repentance will be hid from them; they will despise to make their humble suit to the saints, though they might yet be found at their gate; and if they should, the *digs*

which had *licked* their sores, would claim the attention of their pity, at such a moment, in preference to their pitiless masters. But that some portions of mankind, who may remain in darkness, without God and without Christ, to the very eve of this world, may yet be snatched from the fiery deluge, by ketching hold on the mantles of the saints, in such circumstances, as that the principles of mercy and truth will not allow of their being shaken off, is an idea that appears to be strongly suggested by the Scriptures.

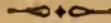
It appears that there are now existing some nations of the earth, which have, in some respects, a *radical* interest in the church covenant; and which, to this day, remain uncalled, and ignorant of the mercy of God in Christ; such as the posterity of Ishmael, and the children of Abraham by Keturah; whoever they be, the angel of the covenant will look them up, though it should be at the last *midnight* hour. Not one twig connected with the grand root of the covenant of grace, will be forgotten in that great day of salvation. There is a great difference between the character of a hypocritical apostate, and a man who is simply in a state of nature, and has never enjoyed sanctuary privileges; and who, therefore, has not incurred the awful doom of one who “turns away from the heavenly calling.” And it may be supposed to accord well with the ways of a righteous God, that in the day which shall reveal his righteousness thro’out the whole world, some striking discrimination should be made between these very different classes of men; such as shall greatly illustrate the glory of the “Judge of all the earth.”

Isaiah says, speaking of this great day, chap. iv. 1, “And in that day, seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us

“be called by thy name to take away our reproach.” Seven persons, who were so connected with Noah as to be called by his name, were saved with him in the ark. This passage seems to allude to that event, and intimates that every individual saint, who by his valiant and victorious opposition to the antichristian apostacy, is worthy to be called a *man*, will have in that day a mediatorial prerogative, equal to that of Noah. And Zachariah says, chap. viii. 23, “Thus saith the Lord of Hosts, In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you.” This passage would seem sufficient alone to explain the question, how it will come to pass, that in the new world there will be found “nations which are saved;” and which will compose the families and kingdoms over which the *overcomers*, according to the promises, will preside and reign as the *heirs* and *inheritors* of the world. And nothing can be contemplated more natural, or more deeply affecting, than the scene so pathetically described by the prophets, of these spared nations coming up to pay their homage at the gates of the New Jerusalem; and of their bringing “their glory and honour” into that *beloved city*, by whose mediatorial power they had been saved from the *burning*, and in whose benign light they still live and are blessed.

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### SECTION III.....*The beloved City.*



THE holy city, New Jerusalem, as presented by the prophets, is the seat of glory. She appears, in the millennial day, prepared as the bride, the Lamb's wife, at the feast of marriage. In this city, "the blessed of the Father," patriarchs, prophets, apostles, martyrs, and all the overcomers in the wars of the Lord, will be gathered together in one complete and "general assembly;" and in the immediate presence of Jehovah-Jesus, they will there *inherit*, and enjoy the *full* possession of that "kingdom" which was "prepared for" them "from the foundation of the world." It will be composed of an assemblage of glories, such as has never yet been fully disclosed in heaven, or in the *paradise* of heaven.

The truth of God is presented bodily, and as in complete fulfilment, in the whole frame of this city. The grand *primary* distinction made in the covenant in favour of the church of Israel, arising from the part they took with the *angel christ* in the arduous *service-work* under the law, appears in her "GREAT AND HIGH wall," which has "twelve gates;" and at her gates, which have "twelve angels," and "names written thereon," which are the names of the "twelve tribes of the children of Israel." And the illustrious distinction in favour of the gospel church, in relation to the rich and free grace abounding to us through Christ Jesus, appears also in her "twelve foundations, which have in them the names of the twelve apostles of the Lamb." In this city, the blessing of Abraham will be realized in all its parts; the blessing of

his Hebrew seed; the blessing of his seed by adoption; and in him and in his seed, the blessing of all the families of the earth. This is that beloved *habitation* which he looked for, and the *city which hath foundations, whose builder and maker is God.* That the promise of God made to Abraham, will have in this city its complete fulfilment, is shewn plainly by the following passages, Gen. xvii. 7, 8. "And I will establish my  
 "covenant between me and thee, and thy seed  
 "after thee, in their generations, for an everlasting  
 "covenant: to be a God unto thee, and to  
 "thy seed after thee. And I will give unto thee,  
 "and to thy seed after thee, the land wherein  
 "thou art a stranger, all the land of Canaan, for  
 "an everlasting possession; and I will be their  
 "God." Ezek. xxxvii. 27. "My tabernacle al-  
 "so shall he with them: yea, I will be their God,  
 "and they shall be my people." Heb. viii. 10.  
 "For this is the covenant that I will make with  
 "the house of Israel after those days, saith the  
 "Lord, I will put my laws in their mind, and  
 "write them on their hearts: and I will be to  
 "them a God, and they shall be to me a people." Rev. xxi. 2, 3. "And I John saw the holy city,  
 "New Jerusalem, coming down from God out  
 "of heaven, prepared as a bride adorned for her  
 "husband. And I heard a great voice out of  
 "heaven, saying, Behold, the tabernacle of God  
 "is with men, and he will dwell with them, and  
 "they shall be his people, and God himself shall  
 "be with them, and be their God." And that the  
 New Jerusalem, as she will appear in the millen-  
 nial day, will be the seat of *perfect* glory, is ma-  
 nifest from the name by which she will then be  
 called. Ezek. xlvi. 35. "Jehovah-shammah,  
 "the Lord is there."

The saints of the New Jerusalem, during the  
 thousand years of their mediatorial kingdom,

will be employed in the most active scenes of rule and judgment. This kingdom is one part of the mediatorial dispensation of Christ and his saints, and is designed as the ample counter part to their state of humiliation and suffering under the rule and judgment of the antichristian powers. It is given to them, expressly, as a reward for those sufferings; and, in promise, it is the principal motive which has induced them to make the sacrifices, and undergo the labours and pains of their long conflicts with the adversary. Some, whose religious views have been drawn chiefly to the subject of a moral change, the illumination of the mind and the renovation of the affections, may conceive that the wide and active administrations of the millennial kingdom, present an employment to its possessors *encumbered* and *clogged* with the concerns of government, and which is much inferior to that of a state of pure meditation and devotion. But the active and heroic souls, who have endured hardness, fought and bled for the rejected claims of *Jesus of Nazareth*, as “prince of the kings of the earth,” have never dreamt of a heaven sweeter than this, to have from him “power over the nations, even as” he “received of” his “Father.”

*The law of the Lord* will be dispensed by this church triumphant, in a very different manner from what it now is, by the church militant..... The king's messenger will not then “stand at the door,” knocking and begging; and with *cries* and *tears* plead with men to be “reconciled to God; but he will *fly* upon the wings of a *cherub*, and carry “the everlasting gospel” unto “them that dwell on the earth; and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come.”

And which "commandment of the everlasting God," will be attended with a power that will instantly force its way through all the earth. "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people:" and he will "render his judgment with fury, and his rebuke with flames of fire: For by fire, and by his sword, will the Lord plead with all flesh."

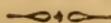
The authority which will disclose in the New Jerusalem, will be without any proviso, absolute and irresistible. That church will extend the *sceptre of righteousness* over the nations, with all the natural elements, and powers of the creation, at their command.....*He whom they bless will be blessed, and he whom they curse will be cursed.....* "And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem, to worship the king the Lord of Hosts, even upon them shall be no rain."

Whatever may be the state of the nations, which, through mediatorial intervention, shall be saved from the conflagration, and planted in the new world; and though it be admitted that they will still remain in the mutable condition of men in the flesh, yet there exists no room for such a supposition concerning the inhabitants of the *holy city*. It is shewn by many declarations of Scripture, made in the strongest terms, that they will be in a state of *immortal* blessedness, equal unto the angels of God....."God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the

“Lamb’s book of life.” This subject of the New Jerusalem is deeply interesting to believers; but as my views of this state of consummate glory, which awaits the faithful, have already been given to the public, in my *Lectures concerning the coming and kingdom of Christ*, it is thought to be unnecessary here to enlarge.



#### SECTION IV.....*Unremissible Judgment.*



SOME obscurity and difficulties have existed respecting the state of the millennial world, which have evidently arisen from the want of proper attention to the twofold nature of the judgment, and the distinction which is made in the Scriptures between the *bottomless pit*, and the *lake that burns with fire and brimstone*; or, the *first and second death*. The doctrine of *purgatory*, in the papal church, has existed from this obscurity respecting these distinctions; and the doctrine of *universal salvation*, which is prevailing among us, has its origin in the same grounds; and which difficulties, it will be the object of this Section to obviate.

The Apostle to the Hebrews, in illustrating his great point of the subordinate nature of the legal authority to that of the gospel, makes this remark: “And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall appear the second time, without sin, unto salvation.” And Peter, to the same purpose, says, “Christ” was

“ put to death in the flesh, but quickened by the “ Spirit.” *Flesh* and *spirit* are terms used in the New Testament, to denote the two constitutions of the law and the gospel. Here are brought into view two judgments as established by God; one by the law, revokable, the other by the gospel, immutable. All men must once die, as by the law, but this does not fix their eternal state. *Christ* was “ put to death in the flesh;” but he was “ justified in the Spirit.” This *appointment* of God, of a *first* and *second* judgment, operates through all his dispensations, whether they regard the *natural*, *political*, or *spiritual* worlds.

The *natural* world has suffered one dreadful doom by water, but was restored; it must suffer another by fire, which will be decisive; for the world which will succeed, will be *supernatural*, *new* heavens and a *new* earth. The Jewish *political* world has once been judged, and the sentence executed unto *death*; but this decree is *temporal* and *revokable*, the Jewish state will be again restored. What befel Nebuchadnezzar; his being driven from the society of men, and again being restored to his kingdom, is a wonderful illustration of the theory of divine judgment; and it is intimated that this event took place with him with design, to foreshew the destinies awaiting the great empire of which he was at the head.....In like manner, there are two judgments, or censures, established in the church; one, which respects offences against *natural* law, which admits of *repentance* and *absolution*; the other, which respects offences against the *peculiar* law resulting from our “ redemption by the blood of Christ,” which admits of no *repentance* or *remission*.

In the Jewish state there existed three judicatories, rising one above the other, as their prerogatives approached nearer to the glory of Christ’s kingdom; which were the *council*, the *principali-*

ty, and the *high court of the prophets*. The council had power to sentence, and execute sore penalties upon offenders; but whatever was their judgment, when acting alone, it was considered as being merely of a *civil* nature. The principality, in whatever form it existed, had power to review the judgment of the council, and remit it, or confirm it at pleasure. And when a judgment was so confirmed, it was considered as having the tremendous weight of an *anathema*. But the prophet, speaking by the spirit of God, had a power of remitting or confirming even this; and when a judgment was so confirmed, it was *decisive*, which circumstance was expressed by the fearful word, *maran-atha*.

Many cases occur, in the Scriptures, which serve to illustrate the nature of God's judgment. *Every sin deserves God's wrath and curse both in this life, and that which is to come*; but he is pleased to proceed in a way, in which he will not only be *just* when he *judgeth*, but *clear* when he *condemneth*.....David's transgression was the most heinous which could have been committed as to the natural law, and it was adjudged by the principality, himself being on the seat; he therefore fell under the *anathema*; but still, upon his repentance, his judgment was revoked by the prophet of the Lord. Ahithophel sinned against the *sweet council* which he had taken with inspired men; his judgment, therefore, was *maran-atha*; the same was the case of Judas, of Ananias and Sapphira; and the same are the cases of many others which are particularly described in the writings of the New Testament.

The idea of two judgments, one infinitely exceeding the other, as the offence is more immediately against the spirit of the gospel, or the peculiar obligations arising from the redemption of Christ, is very frequently offered in the Scrip-

tures. *Eli* said to his sons, who sinned against the sacrifices which related to the great redemption, "If one man sin against another, the judge shall judge him: but if a man sin against the Lord, who shall intreat for him." This unremissible judgment is the awful thing intended by the frequently repeated expressions respecting the men who transgress against *the Lord*, that *their worm shall not die, neither shall their fire be quenched*; and it appears beyond doubt, from the passage, *Isai. lxvi. 24*, that this decisive and final judgment will have actually passed upon some in the millennial day; "And they shall go forth, and look upon the carcasses of the men that have transgressed *against me*; for their worm shall not die, neither shall their fire be quenched."

Our Lord pronounced this *wo* upon the Scribes and Pharisees, "Therefore ye shall receive the greater damnation." This implies that there are two judgments, one greater than the other. The Scribes and Pharisees sinned under a cloak of eminence in religion; and it was a fact that they had enjoyed such instructions from Moses and the prophets, as had placed them "not far from the kingdom of heaven." The apostle to the Hebrews observes, *Chap. x*, "If we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries." And he alludes to the observation thus: "He that despised Moses law died without mercy, under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thou't worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath

“done despite unto the spirit of grace.” An example of this two-fold judgment, is given in Matt. xviii. One who owed his Lord “ten thousand talents,” was sentenced to “be sold,” together with “his wife and children, and all that he had,” for the *payment of the debt*; but his distress and piteous supplications, moved the compassions of his sovereign, and he “loosed him,” and “forgave him the debt.” But the same servant went out, and in his conduct towards his fellow-servants, *sinned* against his *Lord*, and did *despite* unto the *spirit* of that *grace* which he had so freely received; wherefore his Lord was “wroth,” and in the place of the first judgment, which was merely that he be *sold* as a servant, he is now “delivered to the tormentors, till he should pay all that was due unto him.” Another case is given, Chap. xii, in which “the last state” of a man “is worse than the first.” And Peter writes, “for if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome; the latter end is worse with them than the beginning.”

Although the whole world stands justly condemned by the principles of the law, yet it appears to be the design of God, that all judgment shall finally issue in relation to that peculiar authority which is established in the gospel. Hence, in the view of the final judgment given in Matt. Chap. xxv, the whole respects *Christ* and his *members*, as suffering in the flesh. The righteous are rewarded for *Christ's* sake, and the wicked are punished for what they have done, or have neglected to do, in relation to *Christ*. Some have supposed that the question asked by the righteous, *When saw we thee*, &c. implies, that through their humility and great diffidence, they had not

before entertained the expectation of enjoying the kingdom of God; and that it is an expression of their surprize upon their finding themselves among the blessed. This is a mistake. It is plain that the question is asked, and the answer is given, for the purpose of its being clearly shewn, what is the ground of their reward, viz. their *union with Christ*, full evidence of which had been given in their attachments to his *brethren*. It may well be supposed, that the wicked ask the *same* question, through their having *mistaken* the grounds of these judgments; but neither can this be admitted as to the righteous; they have been effectually taught in what way to look for the divine favour; and nothing is so near their hearts, as that the true ground of their acceptance with God, and reward unto eternal life, might be made manifest to the whole universe. The following passage appears to be express to this point, that not only will the world be judged by the Lord Jesus, but that, in the last day, this judgment will be settled according to the *peculiar* law of his mediatorial kingdom; Rom. ii. 16. "In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel."

Strong reasons may be offered in favour of this *design* of the wisdom of God, such as the following:

1. That no shadow of objection against the equity of God's judgment should exist upon this ground; that a difference is made among his creatures by an application to them of different rules; and that the condemned should not say to the justified, had it not been for this partiality in the judge, of his applying a rule in your case different from that applied in ours, you had also been condemned.

2. That *this* immense glory should be confer-

red upon the Lord Jesus Christ, that, in the end, the whole universe shall stand or fall in relation to *him*, and by a principle founded in his work of redemption.

Much remains yet to be done, and some great scenes are yet to disclose, both as to men and angels, in order to bring all things to this grand issue. And it appears that scenes of this nature will open in the world to come, *i. e.* the future mediatorial dispensation, which is commonly called the *Millennium*; and that, in that world, there will be room for some acts of restitution which will reach to the state of the wicked dead, so that in some cases a previous doom, even to the bottomless pit, will not be unremissible and final. This distinction of two judgments, one by the authority of the Archangel World, which is revokable; and another by the authority of the Spirit, or world to come, which is irrevocable; may offer a solution of the difficulty observed in the passage, Matt. xii. 32. “And whosoever  
“ speaketh a word against the Son of Man, it  
“ shall be forgiven him: but whosoever speaketh  
“ against the Holy Ghost, it shall not be forgiv-  
“ en him, neither in this world, neither in the  
“ world to come.”

The distinction between the “bottomless pit,” which is represented merely as a prison, or state of confinement; and the “lake of fire and brimstone,” which is a place of torment, is clearly marked in the Scriptures. In this view, the history of the *Beast* is very noticeable. In battle with God’s *Host*, he receives a stroke by the sword of Michael; and, wounded *unto death*, falls to the earth and tumbles into the abyss. But his wound, not being of the nature of the *second death*, is healable; and his doom, not being that of the second judgment, is revokable; he therefore yet *lives*, comes out of the bottomless pit,

ag in makes war, and engages in battle with *him*, who appears upon “ a white horse, clothed with “ a vesture dipt in blood,” and whose name is called, “ The Word of God;” which expressions import the gospel authority. Wherefore being now taken, he is cast into a “ lake of fire burning “ with brimstone,” which is his final doom. The *False Prophet* is cast into the *lake of fire* with the *Beast*; for the nature of his offence, as being against the gospel authority, is expressed by his name, *False Prophet*; he sins against the spirit of truth, and therefore suffers this *eternal judgment*. A history is also given of the *Devil* very similar to that of the *Beast*. *An Angel*, doubtless Michael the Archangel, comes down from heaven, having “ the key of the bottomless pit, and “ a great chain in his hand;” and he lays hold on the *Devil and Satan*, and binds him a “ thousand “ years;” and casts him into “ the bottomless “ pit. Yet as this doom is of the nature of the first judgment, and under the *key* of the Archangel, which denotes, according to the Divine Theory, the *subordinate* authority established by the law; after a thousand years, he is *loosed out* of this prison. But when he excites a new rebellion, which is *immediately* against the kingdom of Christ and his saints, seated in the *New Jerusalem*, he is then “ cast into the lake of fire and “ brimstone, where the *Beast and False Prophet* “ are; and shall be tormented day and night, for “ ever and ever.”

The Devil, whose name was *Legion*, when he saw Jesus, knew that he had power to judge him; but he understood something relative to the nature of God's judgment, that led him to make an appeal to God that he should not *then be tormented*. But he was cast out of his habitation, and he went immediately into the *deep*.....And it is observable that Luke, in relating this story, makes

use of the same word, which, in Revelation, we translate *bottomless pit*. It appears, therefore, that in relation to the two dispensations of the law and of the gospel, which, as we have seen, constitute two distinct worlds, there exists two *judgments*, two deaths, and two states, or conditions of creatures, who are judged and condemned. And that there are many strong reasons for the conclusion, that it is the holy purpose of God, in the end, to bring the whole universe unto a judgment founded in the mediatorial authority of Christ, and upon the *law* of the *New Testament*, which is given to the world in his *blood*.

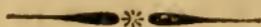
From this view of judgment it may be observed, that if it be admitted that there will be a *restitution of all things*, to the full extent that some understand the word, as including both men and devils, it would be nothing to the point of proving universal salvation. To establish this doctrine, it must be proved that there will be *two restitutions*, and that all men and devils will be restored, not only from the power of the first death, but also from the power of the *second death*; it must be proved, that not only will they be *loosed* out of the bottomless pit, and escape from the horrors of prison; but also, that they will be loosed out of the burning "lake," and be remitted from *suffering* "the vengeance of eternal fire."

Every careful reader will observe, in Hebrews, chap. x, the Apostle labors to establish a certain distinct view of judgment, which is intirely different from that by the law; and that in this most impressive view he uses the following words:.... "For we know him that hath said, Vengeance  
"belongeth to me, I will recompence saith the  
"Lord. And again, The Lord shall judge his  
"people. It is a fearful thing to fall into the hands  
"of the living God.".....From the view before us, it is also to be observed, that the Millennium

is a period which falls out between the commencement and the close of the *last*, or the *eternal* judgment. This hell of hells, *the lake of fire*, will be opened previous to the Millennium; and the *Beast* and *false Prophet*, and, doubtless, the whole antichristian body, of which they stand at the head, will instantly be cast into it. And after the thousand years, the *Devil*, together with *Death* and *Hell*, *i. e.* all those who had fallen under the first judgment, and who had not been the subjects of the *first resurrection*, will also experience their decisive doom in relation to the high authority of the Lord of all, and be cast into the *lake of fire*, “where the *Beast* and the false Prophet are;” and where they shall be “tormented for ever and ever.” And thus the whole scene of judgment will wind up in relation to Christ, who is the “Alpha and Omega, the beginning and the end, the first and the last.”

The *new-born*, whose names are in the *Lamb's book of life*, will be separated from the *rest of the dead*, and raised up at the *coming* of Christ before the Millennium..... *This is the first resurrection*..... And though the resurrection both of *the just* and *unjust* will take place, no doubt, in consequence of the mediatorial appointment of Christ, yet they will be things of the most different nature. The dust of believers, being united to Christ, will be *quickened* and *raised up* by the glorious *appearing* of the *Sun of Righteousness*, as a *seed* possessing the principle of life, is excited and springs up under the *genial* influence of moisture and heat. Thus the prophet describes the *hope of the resurrection*. Isai. xxvi. 19. “Thy dead men shall live, together with my dead body shall they arise: Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs.” Hence, “on such the second death hath no power.” “But the ungodly are not so.” They will be called

forth from the embrace of the first death by the voice of the sovereign Lord of all; and as the subjects of this resurrection will not partake of the *power* and *glory* of the *raised* and *glorified* body of Christ, this change of their condition will be no privilege to them, but it will only throw them within the grasp of *the second death*. The first will be “the resurrection of life;” but the second will be “the resurrection of damnation.”



*The Conclusion of the whole.*



W H E N the Lord Jesus Christ shall have “put down all rule, and all authority, and power;” and when “all things shall be subdued unto him,” according to the decree, that he shall “reign until he hath put all his enemies under his feet;” and when he has settled the affairs of the whole universe, by the decisive rules of judgment which he has announced in his gospel, the curtains and stages, which have been raised for the purpose of the mediatorial exhibition, will then be drawn aside and rolled away; and the kingdom will be delivered up by the *Son*, and assumed by *God, even the Father*; and all *authority*, and *power*, as by *appointment* and *ordination*, will cease..... This will be the last and consummating act of the glorification of Christ, in which it will fully appear that he is truly *God*, whose *right* it is to *reign*.

Although, by the appointment of God, authority and power has been given to angels and men, and “there be gods many, and lords many,” yet

it cannot be said of any being in the universe, but God himself, that authority and power is held and exercised by him "whose right it is;" for it is an established principle, "that power be-  
 "longeth unto God." This truth will appear in the event, that *all rule, and all authority and power*, of angels and men, will be *put down and subdued*; and the powers that be, though ordained of God, shall be *shaken* and be *removed*; and nothing shall remain but that kingdom, and dominion which exists, essentially and unchangeably, in the divine nature. But this high transaction of the Father's taking the kingdom by the free act of the Son, will carry the fullest evidence, that this *kingdom, power and glory* was, *by right*, in his hands; and will be the most demonstrative proof of his true Deity; and that he is worthy of being glorified with the Father himself.

How different are the views of men! I have heard this article of Christ's giving up the kingdom to the Father, adduced as an argument against his divinity; but to me, this passage of Revelation offers conclusive evidence that Jesus Christ is the *eternal God*. There is, if possible, in view of all the circumstances, more evidence of the divinity of the Son, in this ultimate transaction of his giving up the kingdom to the Father, than there is of the divinity of the Father, in the anterior transaction of his giving the kingdom to the Son; or, in the part taken by the Father in the last transaction, of his receiving the kingdom from the Son. For the Father gave the kingdom to the Son, in a state of chaos and tremendous uproar; to be subdued, new created, and established, without a cent of revenue, or a mite of force, besides that of his *own arm*; but the Son will give back the kingdom to the Father, perfectly harmonized, and well ordered in all things; established with *judg-*

ment and with *justice*; and with a revenue which the ages of eternity cannot exhaust. In this view, *surely*, he may think “it not robbery to be equal with God.” And it is equally certain, that in this seeming *emulation* between the Father and the Son, to perform towards each other the highest acts of glory; if I may be indulged the expression, this *outdoing of the Son*, will never excite the jealousy of him whose “name is Jealous;” that he shall *thereby* be eclipsed of the glory of “his eternal power and Godhead.”

This act, the same as his humiliation and exaltation, shews his glory; the essential and true glory of the only begotten of the Father; that he is *full* of truth and love. John expressed the true sense of Jesus Christ's *filiation*, 2 Epis. ver. 3. By these words he evidently designed to fix the sense of this great article of the Christian faith, viz. that *the Lord Jesus Christ is the Son of the Father* IN TRUTH AND LOVE. In this high *voluntary* sense, Jesus Christ is the Son of God; and in this consists his true divinity. The whole divine exhibition shews that the Father, the Son, and the Holy Ghost, are one *in will*; essentially, unchangeably, and eternally, one in *truth and love*. And there is no obscurity respecting this fundamental article of our religion, of a trinity in unity; and there exists no difficulty in forming a clear conception of it, more than of any other article of revelation, excepting what has arisen from darkness respecting the true sense of a doctrine which is given to us in the Scriptures, line upon line, and in terms the most precise and expressive. If it does not appear from the Scriptures, that the Son possesses the same eternal and unchangeable *fulness of truth and love* as does the Father, then it does not appear that he is God equal with him; but if it appears that he is the *brightness of his glory*, and the *express im-*

*age of his substance*, in this respect, then the doctrine of his true divinity, and proper deity, is established for ever.

The circle of divine dispensations being thus closed, by all authority and power being concentrated in the hands of the Lord Jesus Christ, and by him given up to the Father; and thereby a full exhibition being given of the truth that the Father and Son are one in truth and love; which truth of divine unity is the glory of God; the eternal state will then fully disclose; and the Father, the Son, and the Holy Ghost, according to the method adopted for the divine manifestation, and the order in which they have appeared in the declarative work, will be known and confessed by all, as the only name of authority; and in the full blaze of the whole perfect exhibition, will be adored by the blessed, as the living and true God, *for ever and ever*.

“ Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.”

F I N I S.

