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Eight sermons on the
divinity and operations of

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EIGHT
SERMONS
ON THE
DIVINITY and OPERATIONS
OF THE
HOLY GHOST,

Preached at the CATHEDRAL of

St. PAUL in LONDON:

By G. Hildley

In the Years 1740, 1741.

At the LECTURE founded by the
worthy Lady MOYER deceased.

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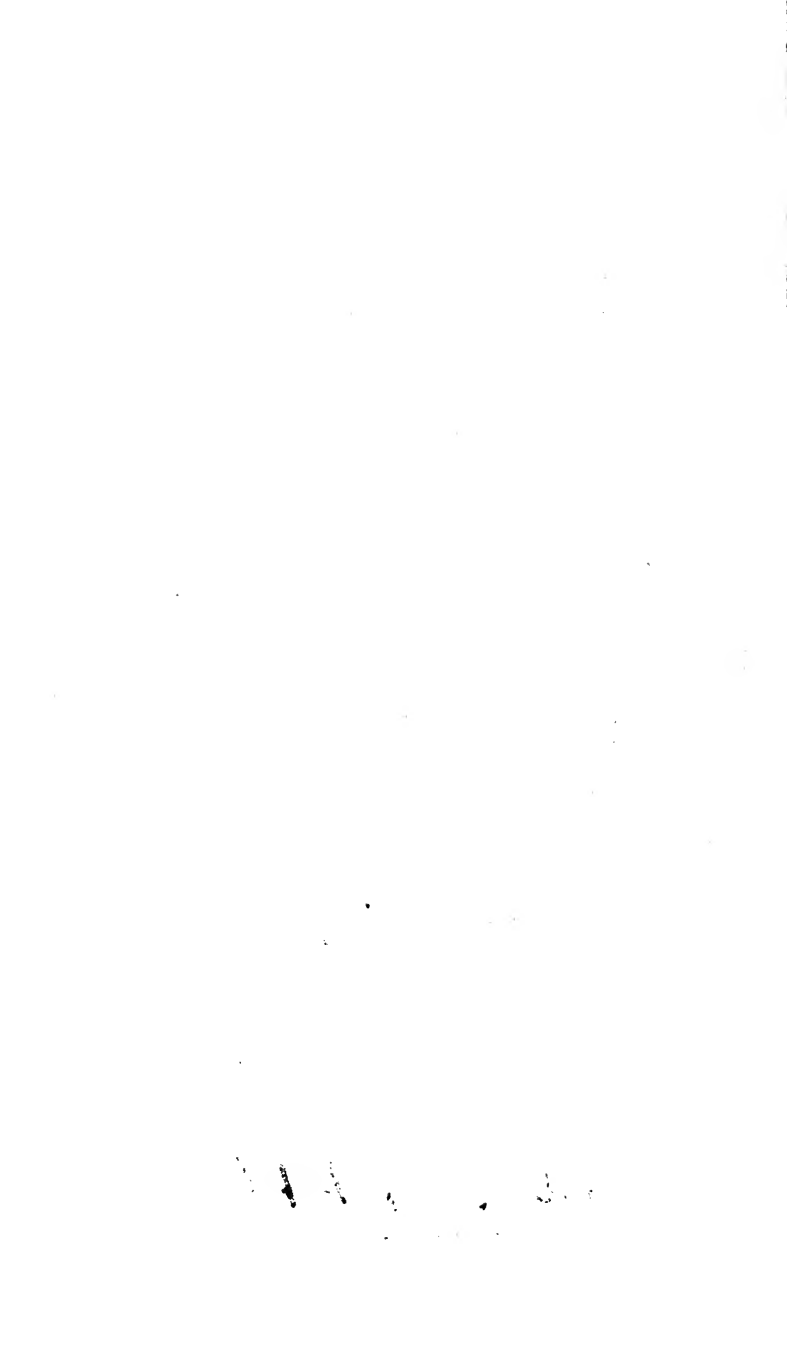
EIGHT
 S E R M O N S
 O N T H E
 DIVINITY and OPERATIONS
 O F T H E
 H O L Y G H O S T.

- I. The *Divinity and Personality* of the HOLY GHOST asserted from the New Testament.
- II. The *Jewish and Pagan* Opinions on this Point traced out.
- III. The *Gifts and Graces* of the HOLY GHOST.
- IV. How to be *distinguished* from Counterfeits.
- V. The *Expediency* of Receiving these Gifts and Graces.
- VI. Which are attainable by *All*.
- VII. and VIII. The *Means* by which they are conveyed to us.

By G. Ridley

Τοσαῦτον θάρρῶμεν τῇ Θεότητι ΤΟΥ ΠΝΕΥΜΑΤΟΣ ὡς
 ἐπιδέσθαι τῆς θεολογίας ἀρξόμεθα. *Greg. Nazianz.*

London 1741





T H E
P R E F A C E.

*W*HEN I was appointed to preach these Sermons, my first Study was to make them as useful as I could: The Good Fight of Faith I knew had been so well maintained against Enemies by those able Soldiers of Christ, who have gone before me in this Lecture, that an Offer of farther Assistance from my feeble Hand would have been as needless as vain; I therefore rather chose to apply myself to the Household of Faith as a Steward of the Gospel, and administer as far as I was able to Their Necessities. To such as want or wish for Information in these Points the little Assistance here offered may be acceptable; for their Sakes these Discourses were composed; to them and Their Service I dedicate them: And may God, whose Grace is not tied to the Proportion of Means, make this imperfect Essay an Instrument of their Happiness!

The P R E F A C E.

The very Essentials of Christianity are concerned in the Subjects here introduced ; which the Enemy of Mankind is so convinced of, that he has always thought them worth his Industry to oppose and perplex ; some one or other of them having been made the Occasion of Dispute in every Age of Christianity. It is true, they never wanted zealous and strenuous Defenders : But these Disputes have so multiplied Treatises, disjointed and broke the Harmony of the Points, and entangled them in Controversy, that few have Leisure, Learning or Inclination enough to receive that Information, which the Church is abundantly furnished to give them. To collect the scattered Parts together again, and draw them under one short View, has been my Endeavour ; and will, I hope, prove an Encouragement and Benefit to the Common Christian Reader : The Number of Volumes which were His Inconvenience, have been My Assistance ; I wish that what has been My Labour, may be His Advantage.

*If others of more Learning and Leisure employ a vacant Hour here, I have provided that they may have an Opportunity of seeing
what*

what was the constant and uniform Sense of the Church all along; upon what Authorities I have advanced any thing, or given my Explanations of Scripture. I aim at nothing New, cautious of the Affectation of Novelty in His Service, who is the SAME Yesterday, to Day, and for ever. The serious Christian will, I hope, favourably accept this Offering, nor be the less pleased, when he finds, that I present him only with the Fruits of other Men's Labours: The Levites were to have nothing of their own Growth; but when they offered a Part of what they had gathered from others, it was reckoned unto them as though it had been the Corn of their own Threshing Floor, and as the Fulness of their own Wine-press.

That the Inquisitive Reader may the better weigh the Authorities produced, I have thrown into an Index, at the End, the Times in which the several Persons mentioned lived or wrote, alphabetically ranged in Five Tables. From which it will appear, that the Jewish and Pagan Objections of Novelty against the Doctrine of the Trinity, are answered by those who lived before the Nativity of Christ; that

the

*the heretical Ones against the Catholic Ex-
plications of that Doctrine, are opposed by
the primitive Christians before the Nicene or
Constantinopolitan Councils ; Those against
Free-will, and the Necessity or Amplitude
of Grace, by the Fathers before Pelagius or
St. Augustin ; Popish Errors in deifying the
Means of Grace (that the Dispensers of those
Means may be thought more than Gods) have
been condemned by the most approved Writers
before the Reformation ; and modern Sectaries
and Enthusiasts, the Spawn of weak Heads,
and stubborn Hearts, (who arrogate to them-
selves exclusive Privileges of Grace) by the
whole Christian Church throughout all Ages.*



T H E C O N T E N T S.

S E R M O N I.

THE Divinity and Personality of the HOLY GHOST asserted from the New Testament.

TEXT. ACTS xix. 1, 2, 3.

<i>Occasion of the Words,</i>	Page 1
<i>Points deducible from them,</i>	3
<i>Why made Choice of,</i>	4
<i>General Division,</i>	ibid.
<i>Invocation,</i>	5

FIRST GENERAL HEAD :

WHAT <i>the</i> HOLY GHOST is,	ibid.
Ghost or Spirit PROPERLY <i>Air or Wind,</i>	6
ANALOGICALLY <i>applied to</i> God, good and bad Spirits, and <i>the</i> human Soul,	ibid.
<i>The Danger of confounding the</i> PROPER and ANALOGICAL <i>Sense,</i>	7
<i>In the</i> ANALOGY <i>how to distinguish this Spirit from</i> evil Angels, or <i>the</i> human Soul,	9
<i>How to distinguish it from</i> good Angels, or <i>created Substance,</i>	II
I. <i>From the</i> INCOMMUNICABLE ATTRIBUTES <i>which flow from, and declare the</i> divine Essence, <i>given to this Spirit,</i>	12
2. <i>From</i> WORKS <i>peculiar to</i> God, and <i>which are Testimonies of his Attributes, ascribed to the</i> HOLY GHOST,	14
a	3. <i>From</i>

3. <i>From the DIVINE HONOURS directed to be paid to him,</i>	Page 16
<i>Hence his DIVINITY was inferred by the A- postles,</i>	21
<i>And by Christian Councils and Synods,</i>	26
<i>And by one half of our Adversaries themselves. All which are against the Arian and Ma- cedonian Expositions,</i>	ibid.
<i>His PERSONALITY proved against the SOCI- NIANS,</i>	27
<i>Crellius his Argument answered with regard to his being called the Spirit and the Power of God,</i>	29
<i>The Socinian Retreat to Figure cut off,</i>	31
<i>His DISTINCT PERSONALITY proved against the Sabellians,</i>	33
<i>From the Baptism of Christ,</i>	34
<i>From the Baptism of Christians,</i>	ibid.
<i>From St. Paul's Form of Benediction,</i>	ibid.
<i>Dispute about the Procession of the HOLY GHOST from the Son,</i>	37
<i>Eastern and Western Churches agreed in the same Truth, though they differed in Ex- pression,</i>	38
<i>Sum of the Scripture Doctrine on this Point,</i>	39
<i>Objections answered.</i>	
<i>1st Obj. The supposed absurdity,</i>	40
<i>The Senses inadequate Judges of spiritual Truths,</i>	ibid.
<i>Their Use in Matters of Revelation,</i>	44
<i>2d Obj. The Meaning of Revelation doubtful,</i>	46

<i>What Helps proper to ascertain it,</i>	Page 46
<i>3d Obj. The Doctrin unknown before the Christian Revelation,</i>	ibid.
<i>The Consideration of this Objection deferred to the next Lecture,</i>	47
<i>The Doxology of Dionysius of Alexandria,</i>	48

S E R M O N II.

The Jewish and Pagan Opinions traced.
The same Text.

<i>3d Objection considered, viz. The Doctrin of any HOLY GHOST unknown before the Christian Revelation,</i>	51
<i>Gregory of Nazianzum his Opinion with regard to this Objection,</i>	52
<i>I. The Pagans no Strangers to it,</i>	ibid.
<i>The Philosophic Creed in Porphyry's Time,</i>	53
<i>Compared with the Christian,</i>	54
<i>The Resemblance not owing to the Christians borrowing Pagan Notions,</i>	56
<i>The Catholic Doctrin held in the Church before Porphyry. Proved from Christian Writers,</i>	57
<i>And Pagans,</i>	ibid.
<i>The Fathers NEEDED NOT to borrow this Doctrin from the Philosophers,</i>	58
<i>They WOULD NOT.</i>	60
<i>The Heretics indeed blended Philosophy with Christianity,</i>	62
<i>But the Catholics industriously avoided it,</i>	ibid.
<i>The Christians derived their Doctrines from the NEW TESTAMENT,</i>	63
<i>The Pagans derived theirs from Plato,</i>	ibid.

PLATO <i>from Tradition,</i>	Page 64
<i>Particularly from Parmenides,</i>	67
<i>And HE from Pythagoras,</i>	68
<i>Appeared in Italy under Tarquin,</i>	69
<i>Brought into Phrygia in the Times of Moses,</i>	70
<i>The Pelasgi carried it into Samothrace, who descended from Peleg,</i>	71
<i>In Phœnicia in the Times of Peleg,</i>	72
II. <i>The Jews had certain Means of knowing it, from the Writings of Moses,</i>	74
<i>Our Exposition of him vindicated by the Jewish Critics,</i>	79
<i>By the Interpretations of the Prophets,</i>	80
<i>And of the Jewish Writers after Malachi, but before the Ministry of Christ,</i>	81
<i>And even of prejudiced Jews after Christianity had long prevailed,</i>	86
<i>Inference from this general Reception,</i>	89
<i>Obj. How came the Ephesian Disciples to be Strangers to the HOLY GHOST?</i>	90
<i>Answ. 1. This was a Doctrine industriously concealed from the illiterate Jews,</i>	ibid.
<i>Answ. 2. If John baptized them, they had heard of the HOLY GHOST; and must mean only, that they had never heard that he had been yet given to any,</i>	91
<i>Answ. 3. Or a defective Imitation of John's Baptism by some of his Disciples, might leave those they baptized as ignorant in this Point, as they found them,</i>	92
<i>Conclus. Hearing of the HOLY GHOST not sufficient; we must RECEIVE him also,</i>	93

S E R M O N III.

The Gifts and Graces of the HOLY GHOST.

TEXT. ACTS XIX. —2.

SECOND GENERAL HEAD.

*What meant by RECEIVING the HOLY GHOST,
and how to know whether we have received
him or not?* Page 95

*Not understood of his Essence for that is every
where* 96

*But of some Manifestation of him by his Gifts
and Graces,* 97

Two Enquiries proposed;

FIRST, *What those Gifts and Graces are.*

SECONDLY, *How to distinguish them from
Counterfeits.* 98

GRACE generally divided into

I. SAVING GRACE, *given for our own profit,*
99

Which comprehends,

1. Illumination,

Dispelling our Prejudices, 100

Producing a divine Faith, 103

What is not a divine Faith, 104

What is, 105

2. Sanctification, *which is described,* 108

*Called at it's Commencement, Regenera-
tion,* 110

*The Degrees and Progress of it, Reno-
vation,* 111

*The Working of Grace hidden, the Work
manifest,* 115

II. MINISTRING GRACE, <i>given for the Profit of others,</i>	Page 115
<i>Containing</i>	
<i>A divine Appointment,</i>	116
<i>And sufficient Abilities,</i>	ibid.
<i>An extraordinary Commission generally required</i>	
<i>extraordinary Abilities,</i>	ibid.
<i>An ordinary Commission no more than ordinary</i>	
<i>Abilities,</i>	117
<i>God sometimes miraculously vindicates that</i>	
<i>Commission, which he does not always miraculously</i>	
<i>support,</i>	118
<i>Christ's extraordinary Abilities,</i>	119
<i>Yet waited for an extraordinary Appointment,</i>	
	ibid.
<i>Gave Commission to the Apostles,</i>	ibid.
<i>Enabled them to discharge it by extraordinary</i>	
<i>Abilities,</i>	120
<i>The same Commission derived to their Suc-</i>	
<i>cessors,</i>	123
<i>With a Promise of sufficient Abilities,</i>	125
<i>Which are,</i>	
1. <i>A Knowledge of the Truths we are to</i>	
<i>teach,</i>	126
2. <i>A Diligence in dispensing the Means of</i>	
<i>Grace to others,</i>	127
3. <i>Power to obtain Victory to the Christian</i>	
<i>Cause in general,</i>	128

S E R M O N IV.

*The Gifts of the HOLY GHOST distinguished
from Counterfeits.*

The same Text.

*The SECOND Enquiry under this GENERAL
HEAD, How to distinguish the Gifts and
Graces of the HOLY GHOST from Coun-
terfeits,* Page 130

- I. *As GIFTS, we should distinguish*
 Ministering Grace from Self-Appointment, *ibid.*
 Illumination, from human Assent, 131
 Sanctification, from Natural Reason, 132
- II. *As GIFTS of the HOLY GHOST, we should
distinguish them,* 133
1. *From the Gifts of the Father or the Son,*
134
2. *From the Operations of the unclean Spirit,
whose Characters are,* *ibid.*
 Liar, 135
 Calumniator, 138
 Murderer, 140
3. *From the Workings of our own Spirits,
such as, a vain Pride,* 141
 Envy, 142
 Avarice or Ambition, 143
- III. *As GIFTS of the SPIRIT, we should di-
stinguish them from the Motions of Flesh and
Blood, whether owing to* 145
 Constitution, *ibid.*
 Distemper, or to *ibid.*
 Natural Incentives, *ibid.*

N. B. *All the next Sheet, or eight Leaves, is paged wrong, from 145 to the Second 161.*

Mistakes oftner here, than in the former Cases,
Page 155

*Some Circumstances usually attending true Prop-
hets, common to false ones,* 157

*The Conduct of our Saviour and his Apostles,
whence we gather,*

I. *That the external Shew of Prophecy
may be counterfeited by evil Angels, and
imitated by Art or Nature,* 158

The Causes of natural Enthusiasm opened,
161

Some Instances in

The Messalians, 165

Some praying Miscreants, 168

Mythic Christians, 169

Familists, 170

Platonists, *ibid.*

II. *How to distinguish extraordinary Mis-
sions.*

1. *They rest on former Prophecies, 2d* 161

2. *Are supported by Miracles,* *ibid.*

3. *Which together, are the Demonstra-
tion of the Spirit, and of Power, 2d*

162

*How to know whether we have Saving Grace
or not.* 2d 163

S E R M O N V.

Why necessary to receive the HOLY GHOST.

TEXT. TITUS iii. 3, 4, 5, 6, 7.

THIRD GENERAL HEAD; *what is the End and Benefit of receiving the HOLY GHOST?*

Page 167

SALVATION, 1. *Exempting from Punishment, called Justification;* *ibid.*

2. *Conferring a great Reward, Eternal Life,* 168

The Need of the First appears because ALL are Sinners. A Fact proved

From the Testimony of the Apostles in the New Testament, 169

From that of the Prophets in the Old; *ibid.*

From that of Pagan Writers; *ibid.*

Inferred from the Object of Salvation, 170

Different Accounts of the Cause of This in the Christian Church, 173

1. *Origen supposed it an Abuse of Liberty in a præexisting State,* 174

Derived his Notions from Plato, *ibid.*

And Plato from Pythagoras, 175

2. *Manes supposed it a fatal Necessity owing to an evil Principle,* *ibid.*

A Perfic Opinion, 176

Derived from Zoroaster, Contemporary, and probably acquainted with Pythagoras, *ibid.*

These

<i>These different Accounts were probably the same in their Original,</i>	Page 177
<i>The ill Tendency of the Manichæan Doctrine stirred up Pelagius to magnify the Powers of Nature and Free-will,</i>	178
<i>But subverting the Doctrine of Grace, was opposed by St. Augustin,</i>	179
<i>Whose incautious Followers introduced Manichæism in part again,</i>	ibid.
<i>The Uses of this View,</i>	181
<i>The true State of the Case according to St. Augustin.</i>	183
<i>The Scripture Account,</i>	184
<i>Man created free, by the supernatural Communication of Knowledge,</i>	ibid.
<i>Designed to be Happy, by the supernatural Gift of Immortality,</i>	185
<i>He fell by renouncing this divine Assistance,</i>	186
<i>Which withdrawn proved his Punishment by destroying his Freedom of Will,</i>	187
<i>And subjecting him to Death,</i>	188
<i>How far WE are affected by that First Transgression,</i>	190
<i>Gen. iii. 22. explained,</i>	192
<i>Adam's Sin makes all his Posterity Sinners:</i>	
1. <i>By being imputed to them in Punishment,</i>	196
2. <i>By forfeiting the divine Assistance,</i>	200
3. <i>By enslaving them to carnal Affections,</i>	201
<i>And subjects them to a spiritual, temporal, and eternal Death,</i>	202
<i>The</i>	

<i>The HOLY GHOST renews the divine Image in the Soul,</i>	Page 203
<i>Restores the Will to it's Freedom,</i>	ibid.
<i>Unites them to Christ, who takes off the Im- putation of original and actual Sins,</i>	204
<i>Raises them to a spiritual Life, and changes their temporal Death into a Passage only to eternal Life,</i>	ibid.
<i>This the Doctrine of the Church of England,</i>	205

S E R M O N VI.

GRACE attainable by ALL.

TEXT. TITUS iii. 4, 5, 6, 7.

<i>These Graces however necessary are free Gifts and not due Rewards,</i>	Page 209
<i>Yet Gifts denied to none,</i>	210
<i>Restrained by some to particular Persons,</i>	212
<i>Much at Stake in this Question,</i>	213
<i>God's Right, as absolute Proprietor, not dis- puted,</i>	214
<i>But his express Declarations on this Point must be our Guide,</i>	215
<i>The Scripture teaches us that his Will is that All Men should be saved,</i>	216
<i>The Fathers distinguish betwixt his Will of Mercy, and his Will of Justice,</i>	217
<i>Aquinas and his Disciples distinguish betwixt his revealed Will, and his hidden Will,</i>	219
<i>Calvin approves this Distinction,</i>	ibid.
	Bucer

<i>Bucer seems to discountenance it,</i>	Page 219
<i>The 17th Article of our Church rejects it,</i>	220
<i>It takes away the Credit due to Revelation,</i>	ibid.
<i>Opens a Door to Imposture,</i>	221
<i>Ill Effects of it instanced in the Heretics of old, and modern Sectaries,</i>	223
<i>The chief Strength of this Opinion derived from St. Augustin,</i>	224
<i>But 1. The rigid Calvinists go beyond St. Au- gustin,</i>	225
<i>2. St. Augustin, if he taught as they suppose, differed from the Fathers who wrote before him, and all the Eastern Churches through all Ages,</i>	ibid.
<i>3. He express'd himself in different Extremes, betwixt which his true Opinion lay,</i>	226
<i>4. He thought it no Heterodoxy to interpret the Text in Timothy of Grace universally Offered,</i>	228
<i>The true Meaning of Calling, Election, and Prædestination,</i>	229
<i>Objections answered, where is considered,</i>	
<i>1. The Case of those on whom the Gospel does not shine,</i>	235
<i>2. The Case of those who lived before the Birth of Christ;</i>	239
<i>1. Before the Law,</i>	241
<i>2. Under the Law,</i>	246
<i>3. Without the Law,</i>	249

S E R M O N VII.

The MEANS of GRACE.

TEXT. TITUS iii. 5, 6, 7.

<i>The Advantages of those States more particularly set down,</i>	Page 255
<i>Their Disadvantages,</i>	261
FOURTH and LAST GENERAL HEAD, <i>the MEANS by which the HOLY GHOST is dispensed,</i>	269
<i>The Giver makes Use of what Means he pleases,</i>	ibid.
<i>Erroneous Opinions concerning the Means of Grace,</i>	270
<i>The great instituted Mean is the Gospel in general,</i>	272
<i>The spiritual Man to be considered in three States,</i>	273
FIRST, CONCEPTION; <i>to which the written Word conduces,</i>	ibid.
<i>As it better answers the Ends of the Law and Philosophy to give Conviction of Sins, and Compunction for them,</i>	275
<i>But it's more peculiar Use is to give a clear and distinct Hope of Salvation,</i>	278
<i>To the producing a divine Faith,</i>	279
<i>A Love of God,</i>	280
<i>A Principle of Obedience,</i>	281
<i>A Love of our Brethren,</i>	ibid.
I	<i>And</i>

<i>And drawing our Affections from Earth to Heaven,</i>	Page 281
<i>These the Rudiments of the new Man produced by the Word,</i>	282
<i>But the Word is only the Channel by which the HOLY GHOST conveys these Graces into the Heart,</i>	ibid.
<i>Yet it is the Instrument appointed by God,</i>	287
<i>The Word therefore is not to be despised,</i>	290
<i>How dispensed,</i>	289
<i>An understanding of the Letter to be first obtained by human Learning,</i>	291
<i>Then to distinguish betwixt the spiritual Object, and material Type,</i>	ibid.
<i>This sufficient by God's Grace, to guard against dangerous Errors,</i>	292
<i>Though not from Mistake in less necessary Points.</i>	ibid.

S E R M O N VIII.

The MEANS of GRACE.

TEXT. TITUS iii. 5, 6, 7.

<i>The SECOND State, is the NEW BIRTH, which is effected by BAPTISM,</i>	Page 295
<i>The general effect of Baptism is Salvation,</i>	298
<i>The particular Graces thereby conferred are,</i>	
I. Regeneration ;	299
<i>Which contains several Benefits,</i>	
I. Remission of Sins,	ibid.
	2. Free-

2. Freedom from Bondage,	Page 300
3. Adoption,	301
4. Inheritance, or a Title to eternal Life,	302
2. Renovation ;	303
<i>Introducing a new Form,</i>	304
<i>Though capable of farther Improvement,</i>	305
<i>These Graces dispensed on Conditions,</i>	306
<i>And presuppose Repentance, which we testi-</i> <i>fy at Baptism, consecrating ourselves to</i> <i>God, and renouncing all other Service,</i>	307
<i>And Faith, which we ratify at the same</i> <i>Time,</i>	308
<i>This Stipulation necessary, as in Adults, so</i> <i>also in the Sponsors for Infants,</i>	309
<i>The THIRD State is Manhood, when by Means</i> <i>of CONFIRMATION</i>	312
<i>We receive the Spirit of Ghostly Strength,</i>	313
<i>The Spirit of Wisdom,</i>	ibid.
<i>The Earnest of all other Graces which our</i> <i>own or the Churches Exigences require,</i>	ib.
<i>To CONTINUE this spiritual Life the Sacra-</i> <i>ment of the LORD'S SUPPER was appointed,</i>	316
1. <i>As Food,</i>	ibid.
2. <i>As Medicine,</i>	318
3. <i>As a Preparative to Immortality,</i>	321
<i>The Spirit, and Exercise of PRAYER, are</i> <i>farther Means and Signs of the Christian</i> <i>Life,</i>	322

ORDERS <i>do not convey sanctifying Grace,</i> <i>but the Gift of Office and Ability,</i>	Page 326
PROVIDENCE <i>administers Occasions for the</i> <i>Exercise of Grace,</i>	ibid.
<i>If considered as Means, at least they are such</i> <i>as are reserved in God's own Hands,</i>	327
<i>Conclusion.</i>	ibid.





S E R M O N I.

The Divinity and Personality of the
H O L Y G H O S T asserted from the
New Testament.

Preached Nov. 6, 1740.




A C T S xix. 1, 2, 3.

*And it came to pass, that while Apollos was
at Corinth, Paul having passed through the
upper Coasts, came to Ephesus : and finding
certain Disciples,*

*He said unto them, Have ye received the HOLY
GHOST since ye believed? And they said unto
him, We have not so much as heard whether
there be any HOLY GHOST.*

*And he said unto them, Unto what then were
ye baptized? And they said, Unto John's
Baptism.*

ST. Paul, set apart to the Ministry by SERM. I.
the Spirit of God, and by him directed 
B and

SERM. I.

^a Acts xiv

^{21.}

^b — xviii.

^{23.}

^c — xiv.

^{23.}

^d — xv.

^{41.}

^e — xvi. 4.

and assisted in the Discharge of it, applies himself with all Diligence to the Work; as Occasions required ^a preaching the Gospel, ^b strengthening the Disciples, ^c ordaining Elders, ^d confirming the Churches, and ^e publishing the Apostolical Decrees. When he met with Disciples, to whose Proficiency he was a Stranger, the Text informs us what Method this skilful Apostle took to let himself readily into a Knowledge of it, in order to address himself the most properly to their Necessities. The Cardinal Question with him was, *Have ye received the Holy Ghost since ye believed?* But how astonished was he to hear the Answer of these supposed Christians at *Ephesus*, *We have not so much as heard, whether there be any Holy Ghost!* Supposing them Christians, lately converted, as *St. Paul* apprehended, such Ignorance was not to be accounted for: Instruction in this Point being of the very Essence and first Rudiments of their Religion; *Unto what then, says he, were ye baptized?* They inform him, that they had never received *Christ's* Baptism, only that of *John*. This sufficiently solved the Difficulty, and pointed out to the Apostle what was necessary for these *Ephesian* Disciples, which he accordingly sup-
plies

plies by ^f Baptism, and Imposition of Hands. SERM. I.

This Passage of Scripture will naturally ^f Verf. lead us to observe, 'That a Knowledge of 5, 6.
' the *Holy Ghost* is essential to Christianity,' See SERM. II. at the
as of one to whom we are consecrated End.
at our Baptism, and as an Article of that Faith required of every Man before he be admitted to that Sacrament. When the *Ephesians* tell St. Paul, *We have not so much as heard whether there be any Holy Ghost*, he immediately asks, *unto what then were ye baptized?* We learn farther, 'That it is not sufficient for a Christian barely to have a speculative Knowledge or Faith in the *Holy Ghost*, but also that he receive him:' *Have ye received the Holy Ghost since ye believed?* Which will open to an Enquiry 'into the Expediency and Necessity of receiving him,' which is of so great Importance that St. Paul makes it his leading Question in order to judge of the true State and Proficiency of these *Ephesian* Disciples. And this will fitly afford an Occasion of considering 'the Means by which the *Holy Ghost* is usually dispensed to us,' of which we have here some Information, *They were baptized in the Name of the Lord Jesus. And when Paul laid his Hands upon them, the Holy*

SERM. I.

Ghost came on them. Points which our divinely instructed Apostle thought of the utmost importance to Christianity, and therefore *never unseasonable* from a Christian Teacher: Points immediately flowing from that mysterious Truth, which this Lecture was intended to inculcate, and therefore *not foreign to the Occasion* of my appearing here at this Time: And as the Learning of my Predecessors has omitted nothing which relates to the other Branch of this Doctrine, *viz.* the Second Person of the ever blessed Trinity, it becomes the *most proper* Business of their Successor to apply himself to this less cultivated Province: And I wish I could not add, that the Carelessness of many *supposed Christians* sinking them almost into the State of the *Ephesian Disciples*, of not knowing whether there be any *Holy Ghost*, and the unwholesom Remedies which mistaken Zeal has applied to reform this Evil, have made an Attempt of this Kind NOW *particularly necessary*. I shall therefore endeavour to inform the *ignorant*, and satisfy the *perplexed* Christian in the four following Points;

I. That there is an *Holy Ghost*; wherein I shall

shall endeavour to state the Scripture Doctrine of his Essence and Personality. SERM. I.

II. In what Manner he is *received*; and how we may know whether we have received him or not.

III. To what Ends the receiving of him is necessary. And

IV. The Means by which we may receive him.

In treating of which, may the *Blessed Spirit*, who is the Subject of them, so cleanse the Thoughts of our Hearts by his gentle Inspiration, that all carnal Affections being subdued, they may be open to receive his Light and Truth, in the sober Use of those Means which he has appointed, ^s Prayer, ^s James i. 5. and the ^h Word of God!

^h John v. 39.

First I shall shew that there is an *Holy Ghost*, and endeavour to state the Scripture Doctrine of his Essence and Personality.

Spirit, or in old British, *Ghost*, is a Name of Kind, taken in Scripture rather negatively, in Opposition to what it is not, than defining what it is; as, ⁱ *a Spirit hath not Flesh* ⁱ Luk. xxiv. 39. and

SERM. I.

and Bones as ye see me have : and it is likewise distinguished from the animal Soul and Flesh, as by St. Jude, *sensual* [or animal] *having not the^k Spirit*. Wherefore it would be a great Mistake to ascribe to the *Holy Ghost* such Effects and Operations, as owe themselves only to the Flesh or animal Life. To these it is really opposed ; but it is called a *Spirit* only by a Metaphor or Analogy, as the nearest Approach which the Grossness of our Ideas, the Types of sensible Objects, can make to the true Nature of it. Its subtilty, and Activity, mighty in its Effects, but indiscernable in its Operation, are the Points of Comparison ; and therefore applied to God, and to Angels whether good or evil, and to the human or rational Soul. But when applied to these, it would be absurd to understand the Word in its strict and proper Signification so as to infer the same Qualities, Properties, and Effects in them, as in the Air or Wind itself (1). If God for his
powerful

(1) Sciunt qui in Hebræis literis versati sunt, quam late pateat Spiritus nomen. Origine suâ ventum significat : ob cujus subtilitatem, quæ visum fugit, ad alia transfertur : primum ad substantias, nam Deus, Angeli boni malique deinde ipse hominis animus eo vocabulo nuncupatur. *Grot. Annot. in Luc. ix. v. 55.*

Aristoteles de mundo scribit, ventum nihil aliud esse nisi multum aërem copiosè & confertim fluentem, qui simul &

πνεῦμα

powerful and boundless Energy be called a Spirit, and be described as ¹ flying upon the Wings of the Wind, yet would it be strange Divinity to infer from thence an Inconstancy and Changeableness in Him (2), with whom is no Variableness, neither Shadow of Turning^m. ^m Jam. i. If he maketh his Angels Spiritsⁿ, sent forthⁿ to minister for those who shall be Heirs of Salvation^o, the Revelation, which tells us so, would be of little Use, should we argue from thence, that their Voice was delusive and unmeaning as the Echo, repeating nothing but what ourselves first gave out; that they were in this respect^p become Wind also, and the Word was not in them. So again the human

SERM. I.

¹ Pf. xviii. 10.

^m Jam. i.

ⁿ Heb. i. 7.

^o Heb. i. 14.

^p Jer. v.

13.

πνεῦμα dicatur. Scapula in πνεῦ, πνεῦμα. & Schindler, in ׀׀׀׀
 dicitur autem ventus seu Spiritus de variis rebus quæ non videntur, & moventur. Propriè de Aëre, vento elementalî, aurâ, turbine, & procellâ: Et Vossius de Orig. Idol. lib. 2. c. 83. ἀνεμος ab ἀημι, hoc est, spiro. Imò & ἀνεγ sic nominatus putatur quia per eum spiramus, & vivimus. Malim tamen, sic dici, quia est spirabilis naturæ: ut idem propriè fit, ac ventus.

(2) The Heathens, who called the Wind God or Jupiter, as Ennius,

Istic est is Jupiter, quem dico, quem Græci vocant

Aërem, qui ventus est _____

could with some Propriety use a Solæcism in Theology, and say

Quod latus mundi nebulæ, malusque

Jupiter urget. Hor.

SERM. I.

^a Job
xxxii. 8.
^r Joh. iii.
8.

^s Widd. ii.
2, 3.

Soul, itself undiscern'd, yet discovered by its Effects, when we *hear the Sound thereof* in the Voice of Reason, is called ^a *the Spirit that is in Man*, as it ^r *blows where it listeth*, because we cannot command it to animate what Mafs we please, and *know not whence it cometh or whither it goeth*; but to stretch the Comparison farther than the Points of Similitude intended, would lead us to that false Conclusion of the Ungodly, that we shall be hereafter as though we had never been, because ^s *the Breath in our Nostrils is as Smoke, and our Spirit shall vanish as the soft Air*. As it hath pleased God to convey the Knowledge of heavenly Things to us only by the Mediation of sensible Objects, we must remember, that these sensible Objects are but Types and Characters of what they signify, and not the Things themselves; wherefore as the Resemblance is not universal, the Application should be limited; and not carried farther than Scripture warrants, nor ever be interpreted literally, only by Analogy: Otherwise the wildest Fancies and grossest Conceits may be advanced as true Divinity, if we will admit for such, all the Conclu-

fions, which a lively Imagination may extract from Metaphor. SERM. I.

After having guarded against these grosser Errors which rise from a Confusion of *Kind*, we may proceed to distinguish this Spirit more particularly from all others, to which the Name is common, by the Character annexed, The *Holy Ghost*. It is therefore very different from the Spirit that is *in Man*, which was so disordered by the Fall of *Adam*, that far from communicating Holiness for the sanctifying of others, it has none inherent in itself, (3) but every Imagination of the Thoughts of our Hearts are only evil continually ^t. And ^t Gen. vi. still more so is it from those Spirits or An- ⁵ w Psa. gels whose Character is directly opposite to ^{lxxviii.49.} w Marc. this, and who are called ^u evil Angels, ^w foul, ^{ix. 25.} x Math. ^{x. 1. &} ^{passim.} ^x unclean Spirits. It remains then that this

(3) But the *Holy Ghost* is πνεῦμα ἅγιον, ἁγιάτου, ἁγιασµῶ χρονηδῶς. *Greg. Thaum.* From hence *Origen*, who yet is supposed by some to rank the *Holy Ghost* among the Creatures, proves his Divinity: Nulla ergo Natura est, quæ non recipiat malum, excepta Dei, quæ fons omnium est. . . . natura Spiritus Sancti, quæ sancta est, non recipit pollutionem. Naturaliter enim vel Substantialiter sancta est. Si qua autem alia natura sancta est, ex assumptione hæc, vel inspiratione Spiritus Sancti habet ut sanctificetur, non ex suâ naturâ hoc possidens, sed accidens, propter quod & decidere potest quod accidit. *Pamphyl. Martyris Apolog. pro Orig.*

Holy

SRRM. I. *Holy Ghost* is either one of the good Angels, or the Spirit and Substance of God himself.

How immense soever the Distance may be betwixt Creature and Creator, yet the Soul of Man is so inconveniently situated, as not easily to discern it through the Interposition of the Senses. If we usually take our Accounts of the Sun, not by his real Appearance in the Heavens, but by the Shadows which he casts among us; how much more when we would *search out God, who dwells in the Light which no Man can approach unto*, must we be sent to judge of him by the dusky Mediums that intervene? If ² *the invisible Things of Him are clearly seen*, yet it is no otherwise than as they are *understood by the Things that are made*. Right Reason can proceed safe enough by making due Use of the Index, yet denying any exact Resemblance; but *Imagination* is apt to perplex us, by always representing the Medium, and confounding the Properties of the Sign with the Thing signified: And by Mistaking these Indices for just Representations. Sceptics deny all divine Truths, and Bigots believe any
Absurdity.

¹ 1 Tim. vi. 16.

² Rom. i. 20.

Absurdity. When God would exhibit himself to *Elijah*, and signify his Power and Anger against the Impieties of *Abab* and *Jezabel*, a^a great and strong Wind rent the Mountains, after that came an Earthquake, and after that a Fire; yet the Lord was not in the Wind, the Earthquake, or the Fire: So if God be called a Spirit or a Fire, we must not expect to find the real Essence or Attributes of God in those Symbols; for they are both of them Creatures: Whence it must be great Rashness to infer or conclude strictly from the Symbols, as it will endanger either our Faith, or our Reason, and lead to Infidelity or a blind Credulity. In the Point before us, the Term itself will not discover to us, whether the Spirit spoken of, be the divine Nature to which it is sometimes applied *Analogically*, or whether it be created Substance, which it signifies *properly*. In order to discover this, we must search the Scriptures which alone can inform us what are the appropriate Characters, which distinguish God and the Creature; and which of these Characters are applied to the *Holy Ghost*. The divine Nature is set forth to

SERM. I.

^a 1 Kings
xix. 11, 12.

us,

SERM. I. us, 1. by incommunicable Attributes which flow from, and declare his Essence: 2. by Works which testify those Attributes, and which are impossible for Creatures to perform: and 3. by an appropriate Honour, which is the Creatures Acknowledgment of Him.

1. The incommunicable Attributes, which flow from and declare his Essence, are principally these; *Omniscience, Omnipresence, Eternity, and Omnipotence.* These cannot agree with the limited Perfections of a Creature, and are the Scripture Characters of God,

^b Psal.

^c cxlvii. 5.

^c Eph. 1.

^{23.}

^d Rev. i. 8.

^b whose *Understanding is infinite*; ^c the *Fullness which filleth all in all*; ^d which is, and which was, and which is to come, the *Almighty.*

The Spirit then to which these Attributes are given in Scripture is God. But these are ascribed to the *Holy Ghost*, the Spirit which

^e 1 Cor. ii.

^{10.}

^f Joh. xvi.

^{15.}

^g Eph. i.

^{17.}

^e *searcheth all Things, yea the deep Things of God*; which ^f *leadeth into all Truth*, and is therefore called the (4) *Spirit of WISDOM and REVELATION*^g. He is the very Argument and

(4) *Impium pariter & stultum est, Spiritum Sanctum confiteri, & Ignorantiam ei adscribere. Orig. in Pamphyl. Mart. Apolog.*

Testimony

Testimony of God's OMNIPRESENCE, (5) SERM. I.

who dwelleth in us how widely soever dispersed and scattered by his Spirit^h. He is called ^h 1 Joh. iv. 13. ⁱ the eternal Spirit, and though this Text ⁱ Heb. ix. 14. should be thought rather to signify the divine Nature which was in Christ, than point to the *Holy Ghost* mentioned in the Text, yet we cannot but conceive HIM ETERNAL (6) whom we read of moving upon the Waters, e'er Time began, before the Evening ^k Gen. i. 5. and the Morning made the first Day^k, and who ^l Joh. xiv. 16. shall abide for ever^l. Nor can he be otherwise than OMNIPOTENT; who is ^m the Finger of God (7), and ⁿ the Power of the High-^{28.} ⁿ Luk. i. 35. est. 35.

(5) Τὸ πνεῦμα τὸ ἅγιον ἐν καὶ τὸ αὐτὸ πανταχῶς. Cl. Alex. Paed. lib. 1. p. 102.

(6) Adest enim ei [Patri] semper Verbum & Sapientia, Filius & Spiritus, per quos, & in quibus omnia liberè & sponte fecit. Irenæ. lib. 4. c. 37. & lib. 5. c. 12. Aliud autem est quod factum est, ab eo qui fecit. Afflatus igitur temporalis, Spiritus autem sempiternus. And after him Hippolytus introduces the Saints speaking to the Son, Σὺ εἶ ὁ ἀεὶ ὢν σὺ εἶ ὁ συνάναρχος τῷ πατρὶ, καὶ συναίδιος τῷ πνεύματι. Bibl. Patrum Tom. 12. p. 605.

(7) Irenæus in the Place above cited, lib. 4. c. 37. Nec enim indigebat horum [Angelorum] Deus ad faciendum quæ ipse apud se præfinierat fieri, quasi ipse suas non haberet manus. Then follows, Adest enim ei semper Verbum & Sapientia, Filius & Spiritus &c. On which an Observation of Didymus though a Post-Nicene may not be impertinent :

—Ostenditur

SERM. I. *est.* If any expect Abatement to be made for these poetical Expressions, as owing themselves to the oriental Grandeur, I must observe, so far from that, that on the other Side Allowances must be made for the Poverty of Language, which faints beneath the Weight of that Truth, it was intended to carry: which will appear by appealing

2. To the Works peculiar to God, and which are Testimonies of his Attributes.

° Rom. i. Thus St. Paul tells us, ° *His eternal Power and Godhead are clearly seen from the CREA-*
20. *TION* of the World; and God challenges it solely to himself without the Aid or Ministry

° If. xlv. of others; ° *I am the Lord that maketh all*
24. *Things that stretcheth forth the Heavens alone.*

° Psal. Yet ° *by his Word were the Heavens made,*
xxxiii. 6. *and all the Host of them by the SPIRIT of his*

° Job xxvi. *Mouth* (8), and ° *by his SPIRIT he garnished*
13. *the*

—Ostenditur digitum Dei esse Spiritum Sanctum.—Et digitus sine dubio ad ejus Substantiam refertur, cujus digitus est. Verum cave ne ad humilia dejectus, & oblitus Sermonis de quo nunc disputatur, depingas in animo tuorum corporalium artuum diversitates: . . . quia de incorporalibus Scriptura nunc loquitur, unitatem tantum volens, non etiam mensuram substantiæ demonstrare. *de Spiritu Sancto. p. 406.*

(8) *Irenæus lib. 1. c. 19,* quotes these Words, on which he says, *Omnia per ipsum [Deum] facta sunt, . . . & ea omnia,*

the Heavens. So again it was God who ^{SERM. I.}
^s breathed into Man the Breath of Life, ^t in ^{Gen. ii.}
whom we live, move, and have our Being. ^{7.} ^{Acts xvii.}
Yet holy Job tells us, that ^u the Spirit of ^{28.}
God made him, and the Breath of the Al- ^u Job
mighty gave him (9) Life. The divine Power ^{xxxiii. 4.}
which ^w raised up Christ from the Dead was ^w Rom.
the Spirit of Holiness, and who ^x likewise ^{i. 4.}
shall quicken our mortal Bodies (10), and the ^x — viii.
^y MIRACLES which none can do except God ^{11.}
be with him, are ^z the Gifts and ^a Demonstra- ^y Joh. iii:
tion of the Spirit (11). From his OMNI- ^{2.}
SCIENCE he is enabled ^b to teach all Things ; ^z 1 Cor. ii.
and from his OMNIPRESENCE to accom- ^{4.}
pany the Apostles, and give them Power ^c to ^a—xii. 4,
be Witnesses both in Jerusalem and in all Ju- ^{10.}
^b Joh. xiv. ^{26.}
^c Acts i. 8.

nia, non per Angelos, neque per virtutes aliquas abscissas ab
ejus sententiâ ; nihil enim indiget omnium Deus, sed per
Verbum & Spiritum suum omnia faciens, & disponens, &
gubernans, & omnibus esse præstans.

(9) Ἐν πνεῦμα ἁγίῳ, ἐκ Θεοῦ τὴν ὑπαρξίν ἔχον. . . . ζῶν
ζῶνων αἰτία. Greg. *Thaumat.*

(10) Sicut igitur qui in Animam viventem factus est, di-
vertens in pejus, perdidit vitam ; sic rursus idem ipse in me-
lius recurrens, assumens vivificantem Spiritum, inveniet vi-
tam. *Irenæus. lib. 5. c. 12.*

(11) Hic est enim qui Prophetas in Ecclesiâ constituit,
magistros erudit, linguas dirigit, virtutes & fanitates facit,
opera mirabilia gerit, &c. *Novat. c. 29.*

SERM. I. *deæ, and in Samaria, and unto the uttermost Part of the Earth (12).*

3. When God's Attributes are proved from his Works, he expects Man's Acknowledg-

(12) We have already seen the Ante-Nicene Fathers acknowledging his divine Attributes, and the Conclusions justly deducible from thence can lose none of their Weight though drawn out by Post-Nicene Writers. *Didymus*, who was a very early one, argues thus; Ipse Spiritus Sanctus, si unus de Creaturis esset, saltem circumscriptam haberet substantiam: sicut universa quæ facta sunt. . . . Spiritus autem Sanctus cum in pluribus sit, non habet substantiam circumscriptam. (Among other Texts in proof he produces *Act. i. 8.* and then adds,) Si ergo hi in extremis finibus terræ ob testimonium Domini constituti, distabant inter se longissimis spatiis, aderat autem eis inhabitator Spiritus Sanctus incircumscriptam habens substantiam, demonstratur Angelica virtus ab hoc prorsus aliena. Angelus quippe qui aderat, verbi gratia, Apostolo in Asia oranti, non poterat simul eodem tempore adesse aliis in cæteris partibus mundi constitutis. Spiritus autem Sanctus non solum se junctis à se hominibus præsto est, sed & singulis quibuscunque Angelis, principatibus, thronis, dominationibus inhabitator assistit. p. 399. To which I cannot forbear adding a Passage from *Basil de Spiritu Sancto. c. 22.* Τῶν μὲν οὖν ἄλλων ἰκαστῆ δύναμει, ἐν περιγραπτῷ τόπῳ τυγχάνειν πεπίσειλαι. . . . τὸ μὲν τοι πνεῦμα, ὁμῶτε καὶ ἐν Ἀββακούμ ἐνεργεῖν, καὶ ἐν Δανιὴλ ἐπὶ τῆς Βαβυλωνίας πεπίσειλαι, καὶ ἐν τῷ καλαρζῶνι εἶναι μετὰ Ιερεμίᾳ, καὶ μετὰ Ιεζεκιὴλ ἐπὶ τῷ Χοβαρῶ· πνεῦμα γὰρ Κυρίου πεπλήρωκε τὴν οἰκουμένην. . . . τὸ δὲ πανταχῶς ὄν, καὶ Θεῶ συμπαρὸν, τῆς πύκτας προσήκει νομίζειν φύσεως; τῆς πάντα περιεχούσης, ἢ τοῖς μερικῶς ἐμπεριελημμένης χωρίοις, ὁποῖαν τὴν τῶν ἀγγέλων ὁ λόγος ἔδειξεν; ἀλλ' οὐκ ἂν τις εἴπῃ· τὸ οὖν θεῖον τῇ φύσει, τὸ ἀχώρητον τῷ μεγέθει, τὸ δυνάδον ἐν ταῖς ἐνεργείαις, τὸ ἀγαθὸν ἐν ταῖς εὐεργεσίαις, μὴ ὑπὲρ ὑψώσομεν; μὴ δοξάσομεν;

ment of his Divinity by a peculiar HO-
 NOUR, which Honour ^d he *will not give* or
 allow *to another*. Such are RELIGIOUS IN-
 VOCATION and Address; consecrating our-
 selves to his Service by BAPTISM; BENE-
 DICTION in his Name; and dedicating
 TEMPLES to him. Yet this Honour we
 are allowed to pay to the *Holy Ghost* (13),
 but to no *created* Power whatever. Thus
 our Saviour directs us, ^e *Pray the Lord of*
the Harvest that he would send forth Labourers
into the Harvest. But the *Holy Ghost* is the
 Lord of the Harvest; it was he that ^f *se-*
parated Paul and Barnabas; whose Office
 in general it is to appoint ^g *Overseers over*
the Flock to feed the Church of God; and
 who is expressly mentioned as the Lord of

SERM. I.
^d If. xlii.
 8.

^e Matt. ix;
 38.

^f Acts xiii.
 2.

^g xx. 28.

(13) —Filius & Spiritus Sanctus, Verbum & Sapientia, quibus ferviunt, & subiecti sunt omnes Angeli. Iren. lib. 4. c. 17. & *Just. Martyr* earlier. Εκείνόν τε [πατέρα] καὶ τὸν παρ' αὐτοῦ υἱὸν ἐλθόντα — πνεῦμά τε τὸ προφητικὸν σεβόμεθα, καὶ προσκυνῶμεν, λόγῳ καὶ ἀληθείᾳ τιμῶντες. *Apol. 1. Ed. Thir.* Accordingly we find an old Form of Praise in common Use in the Church in *Basil's* Time, and then so old as to have lost the Name of its Author, and be called ἀρχαῖαν φωνήν, in these Words, αἰνέμεν πατέρα, καὶ υἱόν, καὶ ἅγιον Πνεῦμα Θεῶν. *Basil. de Spiritu Sancto. c. 29.* See also *Cyprian's* Address to the *Holy Ghost*, in the *Treatise de Spiritu Sancto*, Adesto Spiritus Sancte, &c.

SERM. I.

the Harvest in this Text by St. *Luke*, who tells us, as the most ancient MSS read, that Christ chose the Apostles through or by the Holy Ghost (14). And he only can be that 3d Person distinct from the Father and the Son to whom St. *Paul* prays in ^h both his Epistles to the *Thessalonians*, *That the LORD would make them increase and abound in Love, to the End he might establish their Hearts in Holiness before God even the Father, at the coming of our Lord Jesus Christ.* And again, *The LORD direct your Hearts into the Love of God, and into the patient waiting for Christ.* The Lord here addressed to is neither the Father, nor the Son, and is sufficiently

^h 1 Thes.
iii. 12, 13.
2 Thes.
iii. 5.

(14) *Act.* i. 2. So reads the printed *Syriac*, and so my old Copy. As I shall have Occasion sometimes to mention this Copy, the Reader may reasonably expect some Account of it, that he may the better know what Credit to give to it: It is a *Syriac* Version of the New Testament entire, (except some Chapters torn out in the Epistle to the *Hebrews*, and the *Apocalypse*) in the *Babylonian* Character, sent me with three other *Oriental* Manuscripts from *Dierbekir*: it has certain Marks of a very great Antiquity, and in an Epigraph at the End of the Gospels, gives us to understand that it was wrote *A. D.* 616. from a Version made in 505, and collated with two authentic *Greek* Copies at *Alexandria*: the Version is very different from that published by *Widmanstadius*. It preserves the Particles, follows the *Greek* Idiom, and even the Position of the Words so exactly, that it is almost of the same Use as a *Greek* Original as old as *A. D.* 505.

pointed out to be the *Holy Ghost*, as the Author of *Love* and of *Holiness* (15). Another Instance of this Honour is renouncing all other Gods, and solemnly dedicating ourselves to the Service of the true God, by being BAPTIZED into his Name; an Honour which *St. Paul* seems as fearful lest any should ascribe to him, as the Angel in the *Apocalypse* lest *St. John* ⁱ should worship ⁱ *Rev. xxii.* him; and blesses God that he had baptized ^{9.} two only, ^k lest any should say that he baptized in his own Name: Yet this Baptism is ^k *1 Cor. i.* appointed to be ^{15.} ¹ equally in the Name of the ¹ *Matt. xxviii. 19.* Father, and of the Son, and of the Holy Ghost; And being then adopted by the Spirit, and born of the Spirit, we thereby become the Sons of God. Another Branch of religious Worship is BLESSING, for this Purpose the Tribe of *Levi* was separated ^m to stand before the Lord and to bless ^m *Deut. x. 8.* in his Name. When *St. John* wrote to the

(15) *Basil. de Spiritu Sancto cap. 21.* cui Titulus, *Μαγνηρίας ἐκ τῶν γραφῶν τῆ κυριολογεῖσθαι τὸ Πνεῦμα*, produces these Texts as Proofs: and *Chrysofom* commenting on the latter of them, says, *Dominus dirigat Corda vestra in Dilectionem Dei, sunt enim multa quæ a Dilectione Dei defleebunt—* quapropter quasi Flatu quodam divino Auxilio egemus.

SERM. I.

Rev. i.

4.

seven Churches in *Asia*, he wishes them
 n *Grace and Peace not only from Him who was,*
and is, and is to come, but also *from the*
seven Spirits which are before his Throne, and
from Jesus Christ: where the Number re-
 gards not a Multiplicity of Persons (16),

(16) Wherefore *Basil* describes the *Holy Ghost* in this man-
 ner; ἀπλῆν τῇ ἑσία, ποικίλον ταῖς δυνάμεσιν. ἕλον ἐκάστω πα-
 ρόν, καὶ ἕλον ἀπαλλαγῆ ὄν. ἀπαθῶς μεριζόμενον, καὶ ὁλοσχερῶς μετε-
 χόμενον. de Spiritu Sancto cap. 9. and with *St. Austin* he is
Unicus & septiformis, solus & multiplex: According to his
 Interpretation of this Passage in *Pf.* cl. where he says,
 Spiritus Sanctus in Scripturis septenario præcipuè numero
 commendatur, five apud *Esaiam* (c. xi. ver. 2.) five in Apo-
 calypsi, ubi apertissimè septem Spiritus Dei perhibentur,
 propter Operationem septenariam unius ejusdemque Spiritus:
 & *Justin Mart.* observes, οἱ ἱεροὶ προφῆται τὸ ἐν καὶ τὸ αὐτὸ
 πνεῦμα εἰς ἑσὶα πνεύματα μερίζουσιν φασίν. *Orat. Panen. ad*
Græcos. Indeed *Mede* and *Hammond* understand this Verse
 in the *Apocalypse* of created Spirits: but it is well observed
 by *Herm. Witsius* in his *Exercit. Sacræ in Symbolum Apost.* ‘nun-
 ‘quam legimus Spiritus hos Deum adorare, quod faciunt A-
 ‘nimalia & Seniores. Sed è contra invocantur a Joanne,
 ‘qui Honor creatis Spiritibus non convenit’ (as appears from
 this very Book of the *Revelations*) *Apoc.* c. xix. 10. c. xxii. 9.
 ‘quomodo autem invocatur Johannes? Pari modo, pari cultu
 ‘quo Patrem & Filium ut Auctorem Gratiae & Pacis, sine
 ‘ullâ Discriminis Notâ.’ *Hammond* offers an Authority for
 such Angel-Invocation from *Gen.* xlviii. 16. *The Angel which*
redeemed me from all evil, bless the Lads. But *Allix* informs
 us that the ancient *Jews* agree, that that Angel is the *Sheki-
 nah* or *Jehozab* himself. *Judgment of the Ancient Jewish*
Church, &c. p. 285. and indeed, I think, the Verse pre-
 ceding plainly calls him God; the God which fed me all
 my Life long unto this Day, The Angel which redeemed
 me from all Evil, bless [יְהוָה! in the Singular] the Lads.

but

but the manifold Graces of the *Holy Ghost*. SERM. I.
 In which manner St. Paul blessed his *Corinthians* long before; ° *The Grace of the* ° 2 Cor. xiii. 14.
Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost be with you all. Amen. The 4th Instance of religious Honour was consecrating TEMPLES, which is always done either to the true, or to a falsely reputed God. And the true God reckons the building or making Temples to others, as a forsaking of him. *Israel hath forgotten his Maker, and buildeth Temples* P. P. Hof. viii. 14.
 But ^a our *Bodies are the Temples of the Holy Ghost* (17). And St. Paul avows the Consequence, exhorting to flee Fornication, lest we defile our Bodies, ^r *for the Temple of GOD is holy, which Temple ye are.* r 1 Cor. iii. 17.
 From these Arguments and more of the like Nature, we should certainly be led to infer that the *Holy Ghost* is no other than the Divine Spirit (18), very God. And that we should

(17) Cum omnes Templum Dei sumus, illato in nos & consecrato Spiritu Sancto, ejus templi æditua & antistita pudicitia est, quæ nihil immundum nec profanum inferri finat, ne Deus ille qui inhabitat, inquinatam sedem offensus derelinquat. *Tert. de cultu Fæm. 2.*

(18) ε̄ γὰρ ἀθῆος ἀπειλεύσειαι βλασφημῶν κατὰ τῆ φιλαν-
C 3
θρώπων

SERM. I.

should be safe in such an Inference appears from this, that the divinely instructed Apostles themselves have often made it before us. Because the *Holy Ghost* dwells in us, therefore our Bodies are the Temples of God. St. Peter informs us that ^t *Prophecy came not of old Time by the Will of Man, but Holy Men of God spake as they were moved by the Holy Ghost.* But St. Paul tells us that this *Holy Ghost* was God. For all Scripture, says he, is given by Inspiration of ^t GOD; and ^u it was GOD who at sundry times, and in divers manners spake in time past unto the Fathers by the Prophets. Which justifies the Conclusion generally drawn from the Passage in the *Acts* (19), where the Case

^t 2 Tim. iii. 16.

^u Heb. i. 1.

ἁγίου πνεύματος τῷ ἁγίῳ. πνεῦμα δὲ ὁ Θεός. *Dionys. Alex. in Epist. contra Paulum Samosat. Bib. Patr.*

(19) On which Passage thus *Basil*, ἔτω δ' ἂν τὸ συναφές κ' ἀδιαίρετον κατὰ πᾶσαν ἐνέργειαν ἀπὸ πατρὸς κ' υἱῶ τῷ ἁγίῳ πνεύματος διδασκλήνης. *de Spiritu Sancto c. 16.* But some have thought it material to observe, that the same Verb is differently constructed in the two Sentences, in the 3d Verse with an Accusative, ψεύσασθαί σε τὸ πνεῦμα τὸ ἅγιον; and in the 4th with a Dative, ἐκ ἐψεύσω ἀνθρώποις, ἀλλὰ τῷ Θεῷ. fancying 'neque fortuitam esse hanc casuum mutationem, 'ne quis Deum vocari arbitraretur, qui modo Spiritus Sanctus 'dictus fuerat.' Wherefore *Erasmus* would translate the 3d Verse *semulare Spiritum Sanctum* to pretend to the Spirit when they had it not: but *Fiscator*, *Cicellus*, and some others, *fallere*

Case of *Ananias and Sapphira* is related ^w, SERM. I.
Why hath Satan filled thine Heart to lie unto ^w Act. v.
the 3, 4.

fallere Spiritum Sanctum, as if the meaning was, that *Ananias* and *Sapphira* had agreed to tempt, v. 9. (or try whether they could deceive) *the Holy Ghost*, or Divine Wisdom, which was in the Apostles. But that must be bad Criticism, which teaches us so greatly to mistake, or misrepresent plain matter of Fact, which according to St. *Luke* was thus; when *Peter* and *John* had returned to their own Company, Act. iv. 19—23. And had prayed, they were ALL ἀπαρτες filled with the *Holy Ghost*, v. 31. In consequence of which, they were all of one Heart and one Soul, and had all things in common, v. 32. and were moved to sell their Possessions, and bring the Prices of the Things that were sold, and lay them at the Apostles Feet, v. 34, 35. not by virtue of any Command of the Apostles, but purely by the motions of the *Spirit*, with which they were filled. Among these were *Ananias* and *Sapphira*, who were moved, with the rest, to sell their Possessions, and so far complied with the Motion; but afterwards received *Satan* into their Hearts, and through Avarice kept back part of the Price. Which when *Ananias* came to lay at the Apostles Feet, *Peter* rebukes him for his Treachery, to this Purpose; this Fraud is not to Us, for we have no Claim upon your Possessions, had you brought less, or even nothing, no Injury had been done to us the Apostles, whilst it remained, was it not thine own? and after it was sold, was it not in thine own Power? But being directed by the *Holy Ghost* to sell, and consecrate it all to his Service, and thy vowing so to do, this keeping back part of it, is owing to thy receiving his Enemy *Satan* into thine Heart, and is a falsifying of thy Engagements to the *Holy Ghost*: by which means thou hast not deceived or defrauded us, for we had no Title to any share of it; but thou hast deceived or defrauded God, that God to whom you vowed to consecrate it, which was the *Holy Ghost*. This is the Fact related, and the *Greek* Idiom in the third Verse, with an Accusative after

the Holy Ghost?—thou hast not lied unto Men, but unto GOD. Nay the very incommunicable Name *Jehovah* is frequently ascribed to him by the Evangelical Writers. We are informed in the Pentateuch that the *Lord* (יהוה) spake unto *Moses*, saying, *Let them make me a Sanctuary that I may dwell among them according to all that I shew thee, even so shall ye make it**. St. Paul referring to this, says, that *Moses* was admonished of God, when he was about to make the Tabernacle according to the Pattern shewed him; which Pattern he informs us was typical, a Figure for the time present, *the Holy Ghost signifying thereby such*

* Exod.
XXV. 1, 8,
9.

ter *ψεύδομαι* is proper and classical to signify being false to Engagements. Thus,--*ἕρχεσθαι πρὸς ψευδάμενοι*--Il. H. & *Josephus ψευσαμένη τὸν ἄνδρα ἐπὶ τοῖς γάμοις, καὶ τὸν Θεὸν ἐπὶ τοῖς ὅρκαις*. *Ant. lib. 3. c. 10.* Accordingly St. *Austin de Verb. Apost. c. 25.* charges *Ananias* here with Sacrilege, *quod Deum in Pollicitatione fefellerit*. So that the difference of Construction is no Relief to the *Socinian Cause*; against which it may be further observed, that the common *Syriac* reads without any such Difference, as if the Original had been *ψεύσασθαι εἰς τὸ πνεῦμα τὸ ἅγιον*, in the 3d Verse, and *ἐκ ἐψεύσω εἰς ἀνθρώπους, ἀλλ' εἰς τὸν Θεὸν* in the 4th, with which my ancient Version, which more punctually follows the *Greek Idiom*, agrees in both Places, without any notice of a various Reading in either of the authentic *Greek Copies* with which it was collated.

and such Truths^y. And to mention no more, in the 6th of *Isaiab*, the Prophet represents the Lord (Jehovah) sitting upon the Throne, high and lifted up, and his Train filled the Temple. Above stood the Seraphim, and one cried unto the other and said, Holy, Holy, Holy, Lord God of Hosts, the whole Earth is full of his Glory. And *Isaiab* heard the Voice of the Lord, saying, whom shall I send, and who will go for us? then said I, here am I, send me. And he said, go and tell this People, bear ye indeed, but understand not: and see ye indeed, but perceive not^z, &c.—

SERM. I.
 Heb. viii.
 5. comp.
 with Heb.
 ix. 9.
 See also
 Heb. viii.
 10. comp.
 with Heb.
 x. 16.

There is no Question made, but that this is the true God: Yet here we have an Intimation of a Plurality in his Essence, in the 8th Verse. Whom shall I send, and who will go for US? and a farther Intimation in the 3d Verse, that this Plurality is a Trinity, Holy, Holy, Holy, Lord God of Hosts! And agreeably to these Intimations those inspired Commentators, St. *John* and St. *Luke*, include the Second and Third Persons of the Trinity in this Idea of the Lord God of Hosts; the first ascribing the Glory then seen to the Son^a; and the latter, in his History of the Apostles,

^z V. 1, 2,
 3, 8, 9.

^a John xii.
 41.

SERM. I.
 }
 b Act.
 xxviii. 25.

Apostles, ascribing the Words to the *Holy Ghost* ^b.

If then that Spirit, to which divine incommunicable Attributes, Works, Honour and Names are ascribed, is God; and if Divine Revelation be the proper Evidence from whence *only* we can receive Information in this Point, how can we conclude otherwise than that the *Holy Ghost* is God? Will it be said the Evidence has been tampered with, and corrupted by the Catholics? Yet here the various Copies, Versions and Editions agree, abundantly sufficient to support the Premises. Will they say the Conclusion is illogical? Yet the *first Christians* who are likely to be the best Interpreters of Scripture, were fully in the Belief of it; future *Synods* and *Councils* found no Cause to censure their Faith in this Article, but established it by their Suffrages and Decrees; Nay the one half of our Adversaries the *Sabellians* and *Socinians* have allowed it: Only *Arius* and *Macedonius*, with such as fight from their Tents, have had Courage enough to encounter those Arguments, and attack the *Divinity* of the *Holy Ghost*. The
 others

others infer it so necessarily, as to persuade themselves, that he is no other than the very Person of the Father, considered under a different mode of acting; or that he is a Quality or Energy of the Divine Nature. But this is an Error as little countenanced in Scripture, as that which would degrade him into the Rank of Creatures, for from thence we learn that the *Holy Ghost* has a personal Subsistence, and is therefore more than a Quality or Energy of the Divine Nature; and that this personal Subsistence is distinct from the Person of the Father, and also of the Son.

Thus, *to know* and *to will* are personal Properties; but these are affirmed of the *Holy Ghost*. *The Things of God knoweth no Person but the Spirit of God, ἑδελς εἰ μὴ πνεῦμα*^c. And, *All these worketh that one and the self same Spirit, dividing to every Man severally as he will*^d. And agreeably hereto he is represented as *decreeing*^e, as *appointing to the Ministry*^f, as *speaking*^g, as *giving*^h, and as *witnessing*ⁱ: he is also said to *come*^k, to *dwell*^l, to *be resisted*^m, and the like, which with many more, naturally lead to the **Catholick**

^c I Cor. ii.
^d I Cor. ii.
^e Acts xv.
^f —xiii. 2.
^g John xvi. 13.
^h I Cor. xii. 7.
ⁱ John xv. 26.
^k John xvi. 13.
^l Rom. viii. 9, 11.
^m Acts vii. 51.

SERM. I.

tholick Belief, that the Spirit thus characterized must be a Person. And indeed *Sabellius* is consistent enough ; for, as from the former Arguments he acknowledges the *Holy Ghost* to be God, so from these he acknowledges him to be a Person, no other than the Person of God the Father. But the Opinion of the *Socinians* finds no Countenance here ; a chief Master in that School first lays down as a Principle, that the *Holy Ghost* is a mere Quality (20), neither a Person nor a Substance,

(20) *Crellius* proposes his Question p. 73. An Spiritus Sanctus substantia quædam sit, an verò *mera tantum Qualitas* à Deo profecta ? and decides p. 80. Respondemus Spiritum Sanctum quidem per se, & (ut in Scholis loquuntur) abstractè sumptum, *Qualitatem reverà esse, non Substantiam*. Which he says, p. 3. is compared to a Breath or Wind, quòd flatus ventusque fit res tenuissima ac subtilissima, eamque ob causam penetrabilis admodum & ad sese in intima quæque insinuandum apta, ac simul etiam occulta, oculisque non subjecta. Similiter etiam *Efficacia illa divina* (scil. Spiritus Sanctus) occultâ quâdam ratione imis hominum sensibus sese insinuat, & intima quæque penetrat. This is the Comparison in a general View ; but in the Words immediately preceding he had drawn it out in its particular Lines of Resemblance : Similitudinis autem Ratio in eo potissimum videtur consistere, quod quemadmodum halitu seu afflatu sive vento facile quispam affici, & qualitate aliquâ *inde* [a Vento] manante imbuui potest, eòque simul aliquâ ratione commovetur et agitur, ITA etiam virtute Divinâ homines afficiuntur (where *virtus Divina* corresponds to *Halitus* seu *Ventus*) & qualitativibus quibusdam *a Deo* proficiscentibus imbuuntur ; to make his

stance, for these two Reasons; 1. Because he is called the Spirit of God, and the Spirit of Christ, therefore it is not a Person itself, but only the Quality of a Person; and 2dly, because it is elsewhere called the Power of God which is a mere Quality, and we ought not without great and sufficient Cause to leave the Propriety of Words, and explain them in an *improper* Sense. But it has been already seen, that in divine Subjects we cannot conclude strictly from the primary or proper Signification of the Terms. 2dly, I observe, that the *Jews* (and to them, and by them, was the Revelation made) had other Ideas of those Terms than *Crellius* would recommend to us; they believed the Spirit which is the Soul of a Man was the

his Comparison hold *a Deo* should be æquivalent to *inde*, i. e. *a virtute illâ divinâ*; but that we see according to him, is only *mera Qualitas*. Wherefore to be consistent with himself, and speak without Disguise, he should have said, *ITA etiam Virtute seu Qualitate Divinâ homines afficiuntur, & qualitibus quibusdam ab eâ Qualitate proficiscentibus imbuuntur, & aliquâ ratione commoventur, & agitantur*. But this had been too gross; he therefore slides a Substance upon us to support those Qualities, and makes that Substance to be God. Thus mired in his own Sophistry, he speaks like a true Catholic unawares, in spite of *an evil Heart of Unbelief*. *Traët. de Spiritu Sancto*.

SERM. I.

Person of the Man (21); and that a Profelyte at his Baptism received another Spirit, or Soul, whereby he became another Man. Baptism therefore was called among them *Regeneration* and a *New Birth*, and the New Testament is full of Allusions to these Notions, which shews they were common at that Time, as, being ⁿ *born again*, ^o *putting off the old Man*, ^p *becoming new Creatures*, and the like: So again *Power* among the *Jews*, in Theology, signified more than a Quality; it certainly meant a Person; when *Angels*, *Principalities*, and *Powers* ^q are ranked together, Persons are meant at least, if not Spirits that were Persons, and *Simon Magus* was believed by some to be the great *Power* of

ⁿ John

iii. 3.

• Col. iii.

9.

P 2 Cor.

v. 17.

^q Rom.

viii. 38.

(21) Animadvertatur, voluisse Eos (*Judeos*) Animas in Cælo, antequam in humana corpora infundantur creari; atque novam in Profelytum quemlibet, quum primùm factus esset, animam adeoque novam formam cœlitùs illabi solere. Certè ita planè novus homo dicendus erat. . . . utpote velut infans in utero matris novæ denuò conceptus atque renatus. *Selden de Jure Nat. lib. 2. c. 4. p. 161.*

And *Plato* in *Αἰτιολογία*. ἡμεῖς μὲν γὰρ ἐσμὲν ψυχὴν. By this Rule of *Crellius*, the Personality of the Son of God will vanish away, for according to *Hermas*, Filius Dei Spiritus Sanctus est: and with *Tatian* he is Λόγος ὁ ἐπιθράνιος πνεῦμα γεγονώς ἀπὸ τῆ πατρὸς. Nay God himself will be subtilized into a mere Quality, for *God is a Spirit*. *Joh. iv. 24.*

God :

God: and among their Writers THE POWER SERM. I. signifies the Person of God himself, agreeably to which our Saviour is described as sitting *at the right Hand of POWER*. † Matth. xxvi. 64.

Wherefore by his own Rule *Crellius* should have observed the Propriety of *Idiom* among those who used it, and thence inferred the Personality of the *Holy Ghost* from his being *the Spirit of God*, and *the Power of the Highest*. And when to this so many personal Properties are assigned to him in Scripture, his old Rule will never help him to guard against the Catholic Conclusion. Others therefore have Recourse to Rhetoric, and resolve some of those Expressions into a *Prosopopœia*, by applying to the Attribute that Personality which properly belongs to HIM whose the Attribute is; as, *The Holy Ghost said, separate me Saul and Barnabas*, means, that God by his Wisdom said so. And where this Figure will not serve their Purpose, they suppose a *Metonymy*, ascribing personal Properties to the Spirit of God, which belong to the Man who is assisted by the Spirit, as, *The Spirit searcheth all Things*, means, The true believing Christian, in whom

SERM. I.

whom God's Spirit is, searcheth all Things. But neither of these Figures will interpret the personal Properties ascribed to the *Holy Ghost*. There are no less than six ascribed to him in one single Verse, *John* xvi. 13. When HE (the other Comforter understood) the Spirit of Truth *is come*, he shall *guide* you into all Truth; for he shall not *speak* of Himself, but whatsoever He shall *hear* that shall he speak, and he shall *shew* you Things to come. No Figure will enable us to interpret this Text quite through, either of the Person of the Father of whom the *Holy Ghost* is supposed to be an Attribute; or of the Persons of the Apostles to whom it was promised to be communicated. If of the latter, this must be the English of it; The Apostles by the Assistance of divine Wisdom shall come, and guide themselves into all Truth, and shew themselves Things to come. Neither can we interpret it of the Person of the Father, and say, that when he shall guide them into all Truth, yet *he shall not speak of himself, but whatsoever he shall hear, that shall he speak*. From whom should he hear it? Our Saviour pro-

ceeds,

ceeds, He shall receive of *mine* and shew it unto you. That is, The Father shall receive Knowledge of the MAN *Christ Jesus* (as the *Socinians* teach) and shew it to the Apostles. But if our Saviour says, *He shall receive of MINE*, because *all Things which the Father hath are mine*, then to interpret it of the Person of the Father makes this Nonsense of it; HE shall not speak of himself, but whatsoever he hears or receives of himself, that shall he shew. Such artful Expositors of Scripture are the *Socinian* Writers! Their Faith disdains *Mysteries*: Nothing less than *Absurdities* will satisfy them. So that the *Holy Ghost* is undoubtedly a Person; for he has personal Attributes or Properties assigned him, which no Figure can account for, in referring them either to the Person of God the Father, whose the Spirit is; or to the Person of the believing Christian, to whom the Spirit is communicated.

Nor is he only represented in Scripture as a Person, but also as a Person plainly distinct from the Father; *I will send unto you from the Father the Spirit of Truth, which proceedeth from the Father* ^s. And in other Places ^{• John xvi.}

SERM. I.

^t Math.
xxviii. 19.

^v Mark
i. 11.
Luke iii.
22.

he stands personally distinguished both from the Father and the Son. As in the Form of Baptism; *In the Name of the Father and of the Son and of the Holy Ghost*^t. The Words point to a Distinction of Persons (22), and the Doctrine of Baptism confirms such an Interpretation. For at the first Baptism, I mean that of Christ himself, they were all Three present, and had distinct personal Offices; *It came to pass that Jesus being baptized, . . . the Holy Ghost descended in a bodily Shape like a Dove upon him, and a Voice came from Heaven, saying, Thou art my beloved Son, In thee I am well pleased*^v. And in the future Baptism of Christians, the Mercy of God the *Father* faves us, by the renewing of the *Holy Ghost* shed on us through *Christ*. So again the Form of Benediction, *The Grace of our Lord Jesus Christ,*

(22) The Ancients used to bid the *Arians*, *Go to the River Jordan, and you shall see the Trinity.* Allix p. 297. After the mention of this Text, the old Creed of *Lucian* remarks, *ἄλλοιον ὅτι [εἰς τὸ ὄνομα] πατρὸς ἀληθινῶς ὕψιου πατρὸς, καὶ υἱῶ ἀληθινῶς υἱῶ ὕψιου, καὶ πνεύματι, ἁγίῳ ἀληθῶς ὕψιου πνεύματι ἁγίῳ. τῶν ὀνομασίων ἔχ' ἀπλῶς, ἐδὲ ἀργῶν κειμένων, ἀλλὰ σημαίνοντων ἀκριβῶς τὴν ἰδίαν ἐκάστη τῶν ὀνομαζομένων ὑπόστασιν τε καὶ δόξαν καὶ τάξιν, ὡς εἶναι τῇ μὲν ὑπόστασει τρία. τῇ δὲ συμφωνία ἓν.*

and the Love of God, and the Fellowship of the Holy Ghost^w, denotes three Persons with their œconomical Characters (23). SERM. I.
w 2 Cor.
xiii. 14.

I might proceed to multiply Texts, but I think these are sufficient, to prove against *Socinus*, that the *Holy Ghost* is a Person, and not a mere Quality or Attribute only. Also, against *Sabellius*, that the Person of the *Holy Ghost* is distinct from the Person of the Father and the Son: As we had before proved against *Arius* and *Macedonius*, that the *Holy Ghost* was God.

Truths, which not only the Catholic Church of *Christ* has always maintained, as drawn from, and proved by clear Testimony of divine Revelation; but which also our Adversaries have *divided* among them, and therein approved our Exposition. Does the Church teach that the *Holy Ghost* is God? So acknowledge *Sabellius* and *Socinus*, not prejudiced in favour of the Catholic Opini-

(23) Ημεῖς μὲν τοί γε τρεῖς ὑποστάσεις πειθόμενοι τυγχάνει τὸν πατέρα καὶ υἱὸν, καὶ πνεῦμα ἅγιον. *Orig. in Joan.* Tertius ubi est, tres sunt. Tertius enim est Spiritus a Deo & Filio, sicut tertius a radice fructus ex frutice, & tertius ex fonte rivus ex flumine, & tertius a Sole apex ex radio. Nihil tamen a matrice alienatur, a quâ proprietates suas ducit. Ita Trinitas per confertos & connexos gradus à Patre decurrens, & monarchiæ nihil obstrepat, & οἰκονομίας statum protegit. *Tert. adv. Prax. c. 8.*

SERM. I.

on, but convinced by the Plainness of the Scripture Proofs, which they think so strong, as to infer from thence, that he is no other than God the Father. Does the Church teach moreover, that the *Holy Ghost* is a Person, and distinct from the Father? The Evidence for this is so obvious through the New Testament that *Arius* and *Macedonius*, as little biased by the Authority of the Church as the others were, draw the same Conclusions from the same Scriptures; and believe him a Person so distinct, as to make him a Creature. Search the Scriptures; their obvious Meaning teaches this Doctrine: If we doubt, consult their early Expositors; This is their Interpretation: Examine what Adversaries say; they are not agreed together, but the Result of their Evidence is a Concession of these Truths. Appeal to Councils; This is their decreed Form of Faith. From all which, we believe in the *Holy Ghost, the Lord and Giver of Life*; therefore a Person: *Proceeding from the Father*; and therefore distinct from him: *Who with the Father and the Son together be worshipped and glorified*; which ought not to be, unless he be God.

As

As to the Proceſſion of the *Holy Ghoſt* from the Father and the Son, there was a Diſpute which long ſubſiſted betwixt the Eaſtern and Weſtern Churches. The Eaſtern choſe to ſtick cloſe to the Words of Scripture, which expreſly mentions only his Proceſſion from the Father: and were jealous of the Weſtern Church, leſt they ſhould inſinuate two Fountains of the Divinity, while they maintained his Proceſſion from the Son, as well as from the Father. But the Weſtern Church intended no ſuch Concluſion as the Greeks were afraid of; yet held the Proceſſion from the Son, becauſe the Father and the Son were, not two ſeparate Fountains of Divinity to the *Holy Ghoſt*, but One God, One undivided Source and Original: and maintained their Opinion by an eaſy Deduction from Scripture, which teaches us that HE is *the Spirit of God*^x; and call him, if ſometimes *the Spirit of the Father*; ſo at other Times *the Spirit of the Son*^y and *of Chriſt*^z. If the Father be ſaid to ſend him, ſo alſo *Chriſt* promiſes, *I will ſend him to you*^a. If he be ſaid expreſly to proceed from the Father, he is no leſs clearly intimated to proceed from

^x 1 Cor.

vi. 11.

^y Gal. iv.

6.

^z Rom.

viii. 9.

Phil. i. 19.

^a 1 Pet. i. 11.

Joh. xv.

26.

SERM. I.
 }
 b Joh. xvi.
 14.

the Son, as when he says the *Holy Ghost de*
MEO accipiāt, shall receive of mine^b. But if
 Jealousy of Error began the Dispute, a pro-
 per Indignation in the Greeks widened it,
 because the Latins presumed to add the
 Clause to their Creed, without the Sanction
 of a Council. However, they are and were
 all along agreed in the Truth itself (24), that
 the

(24) Bishop *Pearson* informs us, that the Greek Fathers, though they stuck more closely to the Phrase and Language of Scripture, saying that the Spirit proceedeth from the Father, and not saying that he proceedeth from the Son; yet they acknowledged under another Scripture-Expression the same Thing which the Latins understood by Procession, *viz.* that the Spirit is of or from the Son, as he is of or from the Father, and therefore usually when they said he *proceedeth from the Father*, they also added, he *received of the Son*. The Interpretation of which Words, according to the Latins, inferred a Procession, and that which the Greeks did understand thereby, was the same which the Latins meant by the Procession from the Son, that is, the receiving of his Essence from him. *Articl. 8. p. 324.* And the other Part of the Eastern Church, the *Syrians*, agreed exactly with the Greeks; *Jacobus Sarugensis circa A. D. 500*, in an Epistle to Abbot *Samuel*, writing of the Trinity, says, *Pater ingenuus, Filius genitus, Spiritus ex Patre procedens, & a Filio accipiens. Af- samani Biblioth. Orient. Tom. 1. p. 302.* Which was the general Faith of their Church, as we learn 1. from their Liturgies, both of the Orthodox and Jacobites, who, with regard to the *Holy Ghost*, express their Meaning something clearer, by adding, *Et a Filio quæ ad essentiam pertinent, accipit.* 2. From a Canon of the Council of *Seleucia* under *Maruthas* circa An. D. 400, which draws up their Cen-
 fession

the *Holy Ghost* is the Spirit of both : The Caution of the Greeks was not meant to deny so much, nor the Forwardness of the Latins to assert more.

The *Holy Ghost* therefore is, ‘ a Person,’ ‘ proceeding from the Father and the Son,’ ‘ distinct from each,’ and ‘ God:’ to which when we have added, that ‘ yet there is ‘ but one God,’ and that he is consequently ‘ not another but the (25) same God with ‘ the

fession on this Point, thus, *Confitemur unum Spiritum vivum & sanctum Paracletum, qui est ex Patre & Filio. Ibid.* There were indeed two among the Jacobites, *Xenajas* and *Bar-Hebræus* who entirely denied the Procession from the Son ; and one, *Dionysius* 3, who expressly acknowledged that *Spiritus Sanctus promanat ex Patre & Filio.* ‘ Reliqui verò ‘ magno numero Jacobitæ, ut rectè advertit *Renaudotius*, ‘ quamvis additio *Filioque* illis non probetur, non tamen ‘ Græcorum Exemplo adversùs Latinos tam acriter inve- ‘ huntur.’ *Assen. Tom. 2. in Dissertat. de Monophysitis, §. v.*

(25) Unus enim est Deus, qui mandat Pater, qui obedit Filius, qui docet scientiam Spiritus Sanctus. Pater, qui est super omnia, Filius per omnia, Spiritus Sanctus in omnibus. *Hippolyt.* and, earlier than him, *Tertul. adv. Prax. c. 9.* Hanc me regulam professum, quam inseperatos ab alterutro Patrem & Filium, & Spiritum testor, tene ubique. Agreeable to what *Irenæus* still earlier says, solus unus Deus fabricator fecit ea per *Semetipsum*, hoc est per Verbum, & Sapientiam suam. *lib. 2. c. 55.* A Mystery indeed, which *Athenagoras*, more ancient than any of them, says, it is the Wish and Study of a Christian to be instructed in, εἰδέναι τίς ἢ τὸ παιδὸς πρὸς τὸν πατέρα ἐνόησε, τίς ἢ τὸ πατρὸς πρὸς τὸν

SERM. I.

‘ the Father and the Son ;’ we have then declared the whole Scripture Account of what the *Holy Ghost* is.

And here our Adversaries triumph over the Credulity of the Catholic Christians, whose Faith can swallow such absurdities. For this Anti-Scripturists reject the Evidence of divine Revelation, and heretical Scripturists explain it away : both betraying their Consent, that the plain Sense of Scripture is against them ; both agreeing to supersede it’s authority, and carry their Appeal from thence to the *Senses*. But it is as absurd, as an Appeal of Sounds to the Eye, or of Colours to the Ear. How can They be the sufficient Judges of what never fell within

εἰδὸν κοινῶν, τι τὸ πνεῦμα, τίς ἡ τῶν τοσούτων ἕνωσις, καὶ διαί-
 ρεσις ἐνεμένων, τῷ πνεύματι, τῷ παιδὶ, τῷ πατρὶ. *Legat.*
 p. 12. But a Mystery it still continues, which the Labours
 of the *Post-Nicene* Fathers could never sufficiently unfold,
 and which will be an Exercise for our Faith till we have
 new Faculties given us to apprehend it. Ἀγῆστος καὶ ἀκατα-
 νόητος ἐν τέτοις καταλαμβάνεται καὶ ἡ κοινῶν καὶ ἡ διαί-
 ρεσις. οὔτε τῆς τῶν ὑποστάσεων διαφορᾶς τὸ τῆς φύσεως συνεχὲς δια-
 σπάσης, οὔτε τῆς κατὰ τὴν οὐσίαν κοινότητος τὸ ἰδιάζον τῶν
 γνωρισμάτων ἀναχεύσεως. . . . τινα ἐπινοῶμεν, ὥσπερ ἐν ἀνίγ-
 ματι, καινὴν καὶ παρὰδοξον διαίρεσιν τε συνημμένην, καὶ διακεκρι-
 μένην συνάφειαν. *Basil Epist.* 43. p. 67. but falsely marked
 97. *Tom.* 3.

their

their Notice, of what *neither Eye has seen, nor Ear heard*^c. The Terms in which the Truths are expressed, we acknowledge are *improper*; and if strictly taken, and pursued through all their Consequences, will certainly lead us into Error (26), if not into Absurdity.

SERM. I.
c 1 Cor.
ii. 9.

(26) Hence *Paul* of *Samofata*, who was a *Sabellian*, objected against the Catholic Use of the Word *ὁμοούσιος*, because the *proper* Idea of it suggests an actual Division of the same Essence into two or more Parts; and to disclaim that Error, the Fathers of the *Antiochian Synod* rejected even the Word itself. But those of *Nice* resumed it again, not only as a primitive Expression, but as the justest they could find to signify the numerical Difference of Persons in the same Essence, denying at the same Time that actual Separation which, in sensible Objects, the Word implied: ὅτι μὴ κατὰ τὰ τῶν σωμάτων πάθη λέγοι τὸ ὁμοούσιον, ἕτε ἔν κατὰ διαίρεσιν, ἕτε κατὰ τίνα ἀπολομὴν ἐκ τῆ πατρὸς ὑποσῆναι. μήτε γὰρ δύνασθαι τὴν αἶλον κ' νοεῶν, κ' ἀσώμαλον φύσιν σωμάτικόν τι πάθος ἰφίστασθαι. θεοῖς δὲ κ' ἀποζῆῆτοις ρήμασι προσήκει τὰ τοιαῦτα νοεῖν. *Const. in Euseb. Epist. ad Cas. apud Socrat. Eccles. Hist. lib. 1. c. 8.*

So again the Greeks and Latins accused each other with Heresies, because the former held there were *three*, the latter only *one* Hypostasis in the Deity, while both meant the same Truth. The Greeks charging *Sabellianism* on those who said there was but one *ὑπόστασις*, because with them it *properly* signified *Person*, in the Concrete; while the Latins charged *Arianism* on those who held three *ὑποστάσεις*, because they had always translated it in the Abstract, *Substance* or *Essence*; but explaining themselves to one another, they were reconciled in the Council of *Alexandria*. So *Jerome* objects as Error in *Origen* that he held that the Son cannot see the Father, nor the *Holy Ghost* the Son: in *Epist. 61 ad Pammach c. 3.* Whereas *Origen* was only arguing against the

SERM. I.

d I Pet.
iii. 12.

dity. But it is not our Faith in the Trinity only, but our Faith in God that is subject to the same Inconveniences. We are informed, that *the Eyes of the Lord are over the Righteous, and his Ears are open to their Prayers, but the Face of the Lord is against them that do Evil*^d. Yet how is this consistent with our Faith, that God has neither Body, Parts, or Passions? Or if we believe that God is infinite, our Idea is Existence in every Point of Space, which implies Multiplicity, or Extension; but God is one, as well as without Parts; and to make a Multitude of one, is not less a Mystery than the Trinity, and Extension without Parts is an Absurdity in Philosophy. Such inadæquate Judges are our *Senses* of spiritual and divine Truths! So unworthily do our *Imaginations* delineate them! That we cannot form full, clear, and consistent Ideas of them, is not owing to any real Absurdity in the Doctrines, but the Disproportion of our Faculties to the Anthropomorphites, that God had no visible Body, and distinguishes, *aliud quidem est videre, aliud noscere*. And to mention no more, *Novatian* has been charged with denying the Divinity of the *Holy Ghost*, because he asserts *Omnis Spiritus est Creatura*. All these are true or false as the Words are taken in their *proper* or *improper* Sense.

ceive them : and their being above human Comprehension, is an Argument that they did not spring from human Invention. But of what Use then is Reason in Religion, if it be inadæquate to divine Subjects? Must we not check it's Enquiries, and believe implicitly? By no Means : Religion is supreme Reason ; and though we are too short sighted to discover *all* the Agreements and Harmony which constitute it, yet certainly we ought not to shut our Eyes on that Account ; we are religious Creatures only because we are reasonable ones. And Revelation is so far from curbing and confining the Exercise of Reason, that on the contrary it enlarges it, opens a wider Field to expatiate in, gives new Principles to build upon, a greater Variety of Premisses to conclude from. The Error of Bigots and Free-Thinkers too, is in not giving sufficient Freedom and Scope to Thought. The First wrap up their Talent in a Napkin, unreasonably dreading the Austerity of their Master : The Others venture but half their Principle, and use but a Moiety of the Treasure put into their Hands ; their Reason travels no farther than
their

their Eyes or Ears, nor listens (though God himself speaks) to any Thing but the Report of their Senses. Whereas Truths revealed by God, must be as solid a Foundation to conclude from, as our own Experience. The Senses are indeed placed as Centinels to guard against Error: And therefore lest we should reject God's Word, or give an easy Ear to human Imposture, he has been pleased to give sensible Evidence that it came from him, and seal his Revelations with Variety of Miracles. But when our Senses have satisfied us, that the Revelation does come from God, their Judgment afterwards would be very impertinent concerning the Properties, Affections, and Relations of divine Objects. But Reason proceeds never the less safe, and unbarressed, and judges from proper Evidence; not measuring heavenly Things by sensible, but laying the several parts of the Revelation together, and *comparing spiritual Things with spiritual*^e. *What Sign shewest thou*^f? was a fair and just Question of the Jews to our Saviour, that they might be convinced that He came from God: Accordingly he

* 1 Cor. ii.

^{13.}
f Joh. ii.

18.

he appeals to his future Resurrection, and when he *was risen from the Dead, the Word which Jesus had said was believed*.⁸ SERM. I.
But when Nicodemus who had acknowledged him to be a Teacher sent from God, impertinently asked him of his Doctrine, *How can these Things be*^h? Instead of Ex-^h John iii. 9.
 plication, he rests himself upon the Authority and Sufficiency of the Evidence. *Verily, verily, I say unto thee, we speak that we do know, and testify that we have seen*ⁱ. Norⁱ V. 11.
 need we apprehend that at this Rate the grossest Contradictions may be admitted, and that Transubstantiation itself will stand on as safe a Footing as the Doctrine of the Trinity: For this plain observation may be made; that when both the Terms of a Proposition are used only in an *analogical*, and not a *proper* Sense, or our Ideas are inadæquate both to the Subject and the Prædicate, we shall more easily *fancy* a Contradiction than *prove* it; but the Case is otherwise where the Terms are Objects of our Senses, as in Transubstantiation; There, though we cannot be proper Judges of the divine Virtue and Efficacy communicated to the

SERM. I.

Elements by the Power of God, yet our Senses are as good Judges after Consecration, as before, whether the Elements continue in their Substance Bread and Wine or not.

Others may say, that after the Revelation is admitted for Divine, it is not always easy to ascertain the Sense, and Meaning of that Revelation : How may we be satisfied about that? Here Recourse must be had to the original Languages in which the Revelation was delivered, to Grammar and Criticism, History and Antiquity, to the best MSS, Versions, and Editions, to the Quotations and Interpretations of the primitive Christians, to the Faith of the Catholic Church, their Disputes with Heretics, and the Decrees of General Councils. All these conspire in support of the Doctrine which has been now delivered.

Lastly it may be asked, If this Doctrine is of so great Importance as the Catholics suppose it to be, how comes it to pass, that it was so lately discovered? that the *Gentiles* should be suffered to sit in such gross Darkness for 4000 Years; and the *Jews* themselves, those Favourites of Heaven, the Na-
tion

tion of Priests, who were entrusted with the divine Oracles for the Instruction of the World, should be totally ignorant of it? As the point supposed in the Objection seems to receive some Countenance from the Text, where we find that the Disciples, whether *Jews* or *Greeks*, (for both were St. Paul's Auditors at *Ephesus*) had yet never so much as heard whether there was any *Holy Ghost*; I intend (God willing) in my next Lecture to occur at large to this Objection.

In the mean Time we need not fear to conclude with the Words of *Dionysius* of *Alexandria*, a celebrated Father in the third Century, and whom (from his warm, and perhaps too uncircumspect Opposition to *Sabellianism*) the *Arians* challenge as their own, who concludes his Defence of himself with this Form of Doxology, derived to him from his Ancestors in the Faith, which shews us at once his own Sense, and that of Catholic Antiquity (27).

To

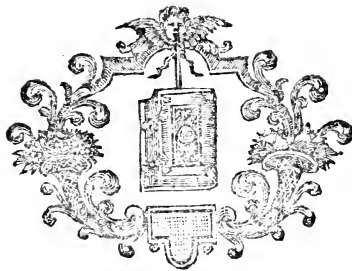
(27) Τέτοις, φησὶ, πᾶσιν ἀκολούθως καὶ ἡμεῖς, καὶ δὴ παρατῶν πρὸς ἡμῶν πρεσβυτέρων τύπον καὶ Κανόνα προσηληφότες, ὁμοφώνως αὐτοῖς προσευχαριστήεις, καὶ δὴ καὶ νῦν ὑμῖν ἐπιτέλλοντες, καταπαύσομεν. Τῷ δὲ Θεῷ καὶ πατρὶ καὶ υἱῷ τῷ κυρίῳ ἡμῶν Ἰησοῦ

Χριστῷ,

SERM. I.

To God, both the Father and the Son our Lord Jesus Christ, with the Holy Ghost, be ascribed Glory and Dominion for ever and ever. Amen.

Χριστῷ, σὺν τῷ ἁγίῳ πνεύματι, δόξα καὶ κτίσις εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἄμην. *Basil de Spiritu Sancto. p. 358.*





S E R M O N II.

The *Jewish* and *Pagan* Opinions
traced.

Preached Dec. 4, 1740.



ACTS xix. 1, 2, 3.

And it came to pass, that while Apollos was at Corinth, Paul having passed through the upper Coasts, came to Ephesus; and finding certain Disciples,

He said unto them, Have ye received the HOLY GHOST since ye believed? And they said unto him, We have not so much as heard whether there be any HOLY GHOST.

And he said unto them, Unto what then were ye baptized? And they said, unto John's Baptism.

FROM these Words I proposed to in- SERM. II.
form the ignorant, and satisfy the perplex
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perplexed Christian in the four following Points :

First, That there was an *Holy Ghost*; wherein I would endeavour to state the Scripture Doctrine of his Essence and Personality.

Secondly, In what Manner he is *received*; and how we may know whether we have received him or not.

Thirdly, to what Ends the receiving of him is necessary.

And *Fourthly*, The Means by which we may receive him.

I have gone through the first of these; and from the Scriptures of the *New Testament* drawn this Conclusion, that the *Holy Ghost* is a Person, proceeding from the Father and the Son, distinct from each, and God; yet not another, but the same God with the Father and the Son.

But

But the *Novelty* of this Doctrine is objected against the *Truth* of it; and has been objected above these thirteen hundred Years, as we find from *Gregory of Nazianzum*. The Adversaries at that time called the *Holy Ghost* a (1) *strange* and *unscriptural* God; unknown to any People, *Jews* or *Gentiles*; unsupported by any Revelation, even that of the *New Testament*. With how little Truth the latter part of this Charge is brought, that Father proves from a long Series of Testimonies out of the Evangelists and Apostles; and, I presume, has sufficiently appeared in the former Discourse. As to his being a God *unknown* to *Jews* or *Gentiles*, he says, he (2) cannot account for their overlooking and rejecting the Evidences, which occur in the *Old Testament* of him; and that even the *Greeks*, those who more

(1) Πόθεν ἡμῖν ἐπεισάγεις ξένον Θεὸν καὶ ἀγραφοῦς; de Spiritu Sancto.

(2) Τὸ πνεῦμα τὸ ἅγιον Σαδδουκαῖοι μὲν οὐδὲ εἶναι τὸ παράπαν ἐνόμιζαν, εἰδὲ γὰρ ἀγγέλους, εἰδὲ ἀνά-ασιν, οὐκ οἶδ' ὅθεν τὰς τοσαύτας περὶ αὐτῆ μαρτυρίας ἐν τῇ παλαιᾷ διαπίστευαντες. Ἑλλήνων δὲ οἱ Θεολογικώτεροι καὶ μᾶλλον ἡμῖν προσεγγίζοντες ἐφαντάσθησαν μὲν, ὡς ἐμοὶ δοκεῖ. Περὶ δὲ τὴν κλῆσιν διημέχθησαν, Νοῦν τῆ παλίδος, καὶ τὸν θύραθεν Νοῦν, καὶ τὰ τοιαῦτα προσαναγορεύσαντες. *Ibid.*

SERM. II. particularly addicted themselves to the Study of Divine Things, seem to him to have had some Notions of this Truth, though they have varied in the Terms of expressing it. Whence it appears, that it was his Opinion, that the *Greeks* were no Strangers to it, and that the *Jews* had certainly Means of knowing it. Which, if true, not only removes this Objection, but greatly confirms the Doctrine against which it was raised. But as the Text seems rather to countenance the Objection, the Point deserves a careful Enquiry; and for our fuller Satisfaction in it, I shall commit myself to the Guidance of Facts, and examine the *Pagan* Doctrines which prevailed about this time of *Naxianzen*; then trace up the Current of that Opinion as far backward as I can carry any Light in my Hand; from whence I shall pursue it down again through the *Jewish* Writers, quite as low as the Ages from which the Enquiry is to begin.

At this time *Pagan* Philosophy was hastening to its Decline, disturbed within a very few Years after, by the Invasion of the *Goths*, and *Vandals*; and the Destruction of

the famous Library at *Constantinople*, within less than a Century after the Death of this Father, entirely fixed a Period to it. So that we have the whole Life of Philosophy to run through. The School then in vogue was the *Platonic*, as re-established by *Porphyry* and *Plotinus*, a hundred Years before *Gregory's* time.

The first of these, and a most busy Enemy of Christians, gives us this short Epitome of the Philosophic Faith as it then stood. ‘(3) That the Essence of the Divine Nature or Deity reaches to three Hypostases (which we translate Persons) the Highest God is the Supreme Good, the second is the Artificer of the World, and the third is the Enlivener or Soul of the World; for even to that (the Soul of the World) does the Divine Nature extend itself.’ These are called by *Plotinus* “(4) the three Original Hypostases,” or Persons.

(3) Ἄχρι τριῶν ὑποστάσεων τὴν Θεῖα προσελθεῖν εἶσαν. εἶναι δὲ τὸν μὲν ἀνώτατον Θεὸν τὸ Ἄγαθον, μετ’ αὐτὸν δὲ καὶ δέυτερον, Τὸ Ν ΔΗΜΙΟΥΡΓΟΝ. Τρίτην δὲ καὶ τὴν τῷ κόσμῳ ψυχὴν. ἄχρι γὰρ ψυχῆς τὴν θεότητα προσελθεῖν. *Porphyry in Cyril.*

(4) Τρεῖς ἀρχικαὶ ὑποστάσεις. See *Cudworth's Int. Syst.* p. 546, 582.

The first is called, as above, the Supreme Good, or else Τὸ ἕν, a Name corresponding to the I AM of *Moses*, and the WHO IS in the Revelations ; the second is Νῆς, equivalent to the Divine Logos of the Christians ; and the third again is called ψυχὴ or *Soul*. In the first, say they, were all things *potentially* ; in the second, were all things *ideally*, or *exemplarily* ; and by the third, were all things *actually* displayed and produced into Being : So that by their third Hypostasis or *Psyche* they meant *the Lord and Giver of Life*.

If the Christians have their *Divine Spirit*, the Philosophers had their *Divine Soul* ; if by the Word of God were the Heavens made, and all the Host of them by the Spirit of his Mouth, the Doctrine of the Pagan Schools taught, that (5) all things depend on the first one, by Mind and Soul ; if the *Holy Ghost* of Christians be God, and not a Creature, according to the Philosophers the Divine Essence extended to their *Psyche*, which was the Architect of created Nature :

(5) Πάντα ἀνάγκησται τῷ ἑνὶ διὰ Νῆ μὲν καὶ ψυχῆς. *Proclus*.
Cudw. 579.

If the *Holy Ghost* be a Person or distinct Subſiſtence, and not a Quality only, the *Pſyche* was ſo likewiſe, one of the original Hypoſtaſes to which the Deity was propagated: If the *Holy Ghost* be a Person diſtinct from the Father and the Son, ſo was the *Pſyche* of *Plotinus*, and of all of his Sect; there were three Persons in their Deity (6) diſtinct from one another. If yet he was but one and the ſame God with the Father and the Son, the Philoſophical Deity was but one, which extended to three Hypoſtaſes. If, laſtly, the *Holy Ghost* proceeded from the Father and the Son from all Eternity, among the *Grecians* their Divine *Logos*, or ſecond Hypoſtaſis, was generated of the firſt Cauſe as an Effluence (7) before all Time, and ſo alſo their *Pſyche* was (8) the *Logos* of their ſecond or Mind, and Energy of it, as the Mind was the Word or Energy of the firſt Good.

(6) "Οτι ἕτερα ἀλλήλων, ἰδέχθη, πολλαχῶ. *Plotinus*. Cudw.

577.

(7) "Αχρονος γὰρ αἰὲ καὶ μόνος αἰώνιος ὁ νῦς. *Porphyrus* relating *Plato's* Doctrine. Cudw. 574.

(8) Ἡ ψυχὴ λόγος νῦ, καὶ ἐνεργεῖα τις, ὡσπερ αὐτὸς ἐκείνη. *Plotin*. Cudw. 573.

SERM. II:

So near is the Resemblance, that we can hardly escape a common Suspicion that the one borrowed their Opinions from the others ; and that perhaps the Christians received this *Stranger* God from the Heathens, whose Books they were compelled to study, the better to support the Controversy, which about that time was carried on pretty warmly between them : The *Nicene* and *Constantinopolitan* Explications of the Christian Doctrine being published after these Philosophers had delivered their Opinions ; and that what (9) *then* grew to be the Faith of the Catholic Church, was, as is mentioned in the Objection, *new* and *unscriptural*, being borrowed from the Heathens. But the Fathers who lived about those Times, a little before or after the latest of those Councils, such as *Basil*, the two *Gregories*, *Didymus*, and *Cyril* of *Alexandria*, in their Discourses upon the *Holy Spirit*, draw their Doctrines entirely from the Scrip-

(9) The Charge of Platonism brought against the Fathers of the Christian Church has been too industriously spread to be unknown to any ; but the solid and able Vindication of them by Father *Babus* the Jesuit, in his *Defense des SS. Peres accusez de Platonisme, à Paris, 1711*, is not so well known as it deserves to be.

tures,

tures, and did not then fashion, but succeeded to the Faith, by Tradition of those who presided in the Church from the Apostolical Age to their own Times. To which they appeal, producing their Testimonies, and tracing it up to the New Testament; where they challenge (10) a Cloud of Witnesses: Many of which have been produced in the last Discourse, and I hope to Satisfaction. But perhaps the Testimony of an Enemy may gain Credit, where that of Friends is less regarded; there is full Evidence then that this Doctrine was held by the Christians long before those Philosophers appeared, and within little more than half a Century after the New Testament was finished. I mean the (11) celebrated Scoff of *Lucian*, or a Writer as old, if not older than himself, where he instructs the *Cate-*

(10) Ὁ τῶν μαρτυριῶν ἰσμὸς, ἐξ ὧν ὅτι καὶ λίαν ἔγγραφος ἡ τῆ πνεύματος θεότης ἐπιδειχθήσεται. *Greg. Naz. de Spiritu S.*

(11) Ὑψιμέδουλα Θεὸν, μέγαν, ἀμείρονον, οὐρανίωνα, υἱὸν πατρὸς, πνεῦμα ἐκ πατρὸς ἐκπορευόμενον, ἐν ἐκ τριῶν, καὶ ἐξ ἐνὸς τρία. Ταῦτα νόμιξε Ζῆνα, τὸν δὲ ἡγῶ Θεὸν. *Philopat. p. 770.* To which may be added, that the *Jesus* under *R. Gamaliel*, in the first Century, composed a Prayer against the Christians, as the Teachers of a Trinity, and therefore, as they judged, Destroyers of the Unity of God. *Allix. p. 431.*

chumens in the Belief of one God, Father, Son and Holy Ghost proceeding from the Father, One, Three; and Three, One. The Wit of this Passage is at our Adversaries Service; but we claim thence an Argument, that such was the Christian Doctrine long before the Explications of those Councils were delivered, and before (12) *Proclus*, *Porphyry*, or *Plotinus* had scattered the Opinions above-mentioned; and that therefore the Christian Fathers had as little (13) *Occasion*

(12) Il est certain que c'est à Plotin, qui vivoit sous Empire de Gallien, à qui la Philosophie Platonicienne doit ou sa naissance ou son rétablissement, avec tous ces discours guindez, ces raisonnemens metaphysiques, ces dogmes et ces mysteres de magie qu'elle n'avoit pas auparavant. *Baltus* p. 514. lib. 4. Les Platoniciens nouveaux, temoins dignes de créance en cette matiere, ne reconnoissent pour vrais Platoniciens, que ceux qui avoient porté ce nom depuis Plotin. Hierocles . . . dit . . . que les vrais Platoniciens, & qui s'etoient attachez à suivre la doctrine de Platon dans toute sa pureté, étoient Plotin, Origene, (fort différent de l'Origene Chrétien) Porphyre, Jamblique, & les autres, dit-il, de cette sacréz posterité, qui leur ont succédé, jusqu' à Plutarque l'Athenien. On voit donc toute la succession des Platoniciens posterieurs au . . . Christianisme . . . Elle a commencé par Plotin, qui en a été le chef, & elle a fini par les disciples & les amis de Proclus. *Ibid.* in the Notes.

(13) This was certainly the Opinion of the Fathers themselves, who, though they read the Philosophers, yet it was in order to win over the Pagans to Christianity, by exposing the Defects and Inconsistencies of Philosophy. For 1. They thought

caſion to draw their Divinity from the Wells of
 of

SERM. II.

thought it in general *false and trifling*; Abjiciamus hæc, & vel rideamus quia falſa ſunt, vel doleamus quia magna exiſtimantur: ſunt enim iſta, Fratres mei, magna magnorum deliramenta doctorum. *Aug. Serm. 144. de tempore. 2.* It was not to be regarded, becauſe it was at beſt but merely human Authority; ἐκέτ' οἶμαι τινα δεῖν εὐλόγως ἐπιμέμψασθαι, εἰ Θεὸν πρὸ ἀνθρώπων, καὶ ἀλήθειαν αὐτὴν πρὸ θνητῶν λογιſμῶν τε καὶ σοφιαſμῶν τιμῶμεθα. *Euseb. lib. xiv. Præp. Evang.* Philoſophiam tollimus, quia humanæ cogitationis inventio eſt: Sophiam defendimus, quia divina traditio eſt. *Laët. lib. iii. Div. Inſt. c. 16. 3.* Whatever was good or uſeful in Philoſophy was to be met with in the Scriptures. Nam quicquid homo extra didicerit, ſi noxium eſt, ibi damnatur; ſi utile, ibi invenitur. Et cum ibi quiſque invenerit omnia quæ utiliter alibi didicit, multo abundantius ibi inveniet ea quæ nuſquam omnino alibi; ſed in illarum tantummodo Scripturarum mirabili altitudine & mirabili humilitate diſcuntur. *Aug. lib. ii. de Doct. Chriſt. cap. 42. 4.* The beſt Things of Philoſophy were ſtohn from Scripture, (which, whether well founded or not, is allowed to have been their Opinion), and that the Philoſophers had ſpoiled and corrupted them, wherefore they diſſuaded from the Study of them. Animadvertis Philoſophos eadem diſputare quæ dicimus, non quod nos ſimus eorum veſtigia ſubſecuti, ſed quod illi de divinis prædicationibus Prophetarum umbram interpolatæ veritatis imitati ſint. Sic etiam conditionem renaſcendi ſapientium clariores, Pythagoras primus, & præcipuus Plato, corruptâ & dimidiatâ fide tradiderunt. *Minut. Fæl. ix. in Oe.* Διόπερ χαίρειν εἰπῶν καὶ τῆς Ῥωμαίων μεγαλαυχία, καὶ τῆς Αθηναίων ψυχρολογία, δόγμαſιν ἀſυναρτήτοις τῆς καθ' ἡμᾶς βαρβάρου φιλοſοφίας ἀντεποιηſάμην καὶ χρῆ τῶ πρεσβυτέρῳ κατὰ τὴν ἡλικίαν πειθεύειν, ἢ περὶ τοῖς ἀπὸ τῆς πηγῆς ἀρυσαμένοις Ἐλληſιν, εἰ καὶ ἐπίγνωſιν, τὰ ἐκείνῃ [Μωϋſείως] δόγμαſι, &c. *Tatian.* Theſe Teſtimonies, from the Fathers themſelves, will, I hope, be allowed to be of more Weight, than the bare, though

of Philosophy, as they had (14) *Inclination* to go over to their Enemies, and borrow their

though positive, Affirmation of a Writer in the 18th Century, who is pleased to assert, *Connex. of Nat. & Revel. Relig.* p. 504. 'The Notion that the Fathers had, that the *Heathen* stole their Notions from *Moses* and the *Prophets*, was one great Means of *corrupting* the true Christian Religion. They first imagined that the Heathen Philosophers and Poets borrowed Notions from the Scriptures; and then truly they put off the Heathen Notions of those Philosophers as true Christian Principles. Thus was *Platonism* introduced as early as *Justin Martyr's* Days, and the *Logos* of *Plato* and *Orpheus* was represented as the true *Logos* of *St. John*. And hence may a good Account be given of the Corruption of Opinions, and a Change of Language and Notions that began to get Ground in the *second* Century.' But we find in Fact, that the Heathens reproached the Christians, not with being so far prejudiced in favour of the Philosophers, as to new dress their Theology from *Them*, but with rejecting and setting aside their Philosophy to embrace the Opinions of Barbarians, as is testified even in the *second* Century by *Tatian. Orat. contr. Græc.* by *Origen* in the third, *lib. v. adv. Cels.* by *Eusebius* in the fourth, *lib. xiv. Præp. Evang. in Proæmio*, and *Cyril of Alexandria* in the fifth. So that we have in these Writers, and in *Celsus* and *Julian*, both Christian and Heathen Witnesses to prove, that from the *second* to the *fifth* Century the Fathers did not corrupt the true Christian Doctrine by their Attachment to Philosophy. Which will farther appear from the next Remark.

(14) 1. Philosophy was the chief part of Pagan Theology, and so the grand Rival, and greatest Obstacle to the Success of Christianity: Such the Fathers esteemed it, and represent it, and such it was in fact, wherefore they could not be fond of it. 2. The Philosophers laboured to support and recommend it, in Opposition to Christianity, and for that purpose revived a new dressed *Platonism*. 3. The Platonic Philosophers spared no Pains in blackening and calumniating the

their Faith from those, who, in their Judgment, were the Fathers and (15) the Patriarchs

the Christians, whose bitterest Enemies were *Celsus*, *Porphyry*, *Jamblichus*, *Hierocles* and *Julian*. 4. Nay, so implacable was their Hatred, that they stirred up the Magistrates against them, persecuted, and put them to death. Unlikely Motives these! to prejudice the Fathers in favour of Philosophy in general, or *Platonism* in particular! Accordingly we find, that they allow no Quarter to the Philosophers; are very free in exposing their Contradictions, Absurdities, and Immoralities; disdain the Assistance of their Physics in the Interpretation of *Moses*; and even reject their Philosophical Truths to maintain a mistaken Sense of the Letter of Scripture. Such Prejudices must be a sufficient Security against corrupting their Religion from a Fondness for Pagan Philosophy.

(15) Et verò res per se loquitur, ac priscaurum omnium hæresium, quæ primis sæculis tribus exortæ sint, historia ipsa testatur, *Simonianos*, *Valentinianos*, *Marcionitas*, *Manicheos*, ac cæteros, non aliunde quam ex commentis *Platonis* subornatos esse ad illa fabricanda monstra & dedecora Christiani hominis. *Petaw. Proleg. in opus Dogm. Theol. c. 3.* Which *Tertullian* witnesses, *lib. Præscrip. c. 7.* Ipsæ denique hæreses à Philosophiâ subornantur. Inde *Æones*, & formæ nescio quæ, & trinitas hominis apud *Valentinum*: *Platonicus* erat. And again; *de Animâ.* Doleo bonâ fide *Platonem* omnium Hæreticorum Condimentarium factum. The like Complaints were made in the next Ages; *Jerom*, in *Dial. adv. Lucif.* says, *Accedit ad hoc, quod Ariana hæresis magis cum sapientiâ sæculi facit, & argumentationum rivos de Aristotelis fontibus mutuatur.* And *Socrates* reports of a Chief among the *Arians*, *Καὶ μὴν καὶ τὰ Ἀριστοτέλους καὶ Πλάτωνος ἀεὶ μάλιστα εἶχεν ὁ Γεώργιος.* So that the Heretics before the Council of *Nice*, and the *Arians* after it, were alike reproached by the orthodox Fathers for borrowing their Errors from *Plato*. A plain Proof that they were not *Platonists* themselves.

archs of the Heretics. Some indeed there were among the Christians, who were for adorning the Church with the Trophies of the Schools; and, as the Men of *Lystra* confounded *Barnabas* with *Jupiter*, and *Paul* with *Mercury*, they were also for bringing *Athens* into *Jerusalem*, and blending Pagan Philosophy with Christian Theology. Here *Valentinus*, *Marcion* and *Armon* spun their perplext and intricate Webs, which gave the primitive Fathers such Trouble to unravel. But the most orthodox Christians were not at all beholden to Philosophy, but kept themselves upon their Guard, lest they should be spoiled by it, as *St. Paul* had cautioned them. And if some few (16) less cautious had defaced their

(16) Many are accused by *Le Clerk*, but with how great Injustice may be seen in *Baltus* his 4th Book; *Origen* however must be given up, as too strongly attached to *Plato's* Writings: But for this he is blamed by the other Fathers, such as *Epiphanius*, *Methodius*, *Marcellus Ancyranus* and *Jerom*; nay the Church rose against him, accused him for having corrupted the Truth by mingling with it Pagan Philosophy, and condemned him in a particular Synod in *Agypt*, which was afterwards confirmed in the 2d *Constantinopolitan* Council. The Rigor of this Procedure against so serviceable a Writer is a farther Proof, that the Church in general was not then corrupted with *Platonism*, but had the utmost Dread and Abhorrence of it.

Religion by Pagan Mixtures, (17) the Heathens, it must be granted on the other Hand, improved their Theology by infusing something of Christianity with it: The Current as it diverted through *Judea*, caught the Perfumes, and reflected the Flowers of the Coasts by which it passed. But the Stream flowed down to them from a foreign Source: For the Christians received this *no unscriptural* God by a long Tradition which leads up to the New Testament; and the Pagans received their *no strange* nor novel Deity from a still longer Tradition (18), which leads up to the Writings of *Plato*; for so early as his Days

we

(17) Divino enim Christianorum lumine usi sunt Platonici ad divinum Platonem interpretandum. Hinc est quod magnus Basilius & Augustinus probant Platonicos Joaneis Evangelistæ mysteria sibi usurpavisse. Ego certè reperi præcipua Numenii, Platonis, Plotini, Jamblichi, Proculi mysteria ab Joanne, Paulo, Hierotheo, Dyonyfio Areopagitâ accepta fuisse. Quicquid enim de mente divina, Angelisque & cæteris ad Theologiam spectantibus, magnificum dixere, manifestè ab illis usurpaverunt. *Marsil. Ficinus.*

(18) For however the latter Platonists may have reformed their Master by the Scriptures, yet they pretend to be only the Interpreters of *Plato*; and even accuse *Christ and his Apostles* for stealing their Doctrines from him. *Austin* informs us, that *Ambrose* wrote much against the Calumniantes *Platonis Lectores*, qui dicere ausi sunt, omnes Domini nostri

SERM. II.

we shall find some like Opinions among the Heathens. The Fathers frequently mention it, and the latter Philosophers were proud enough to acknowledge that they drank of the Fountains of *Plato*. For *Plotinus* assures us, that their Doctrines of a Trinity were not new and of Yesterday, as the Writings of *Plato* himself bear Testimony. In his Epistle to *Dionysius*, there is this often observed, but very obscure Explication of God, or to this Purpose:

‘ (19) That he is the Lord of all things,
 ‘ for whose sake and pleasure were all
 ‘ Things created; the Cause of all Good
 ‘ Things, to which succeed a Second and
 ‘ Third variously employed.’ We need not be surpris’d at this dark Divinity; very probably *Plato* himself was far from understanding it thoroughly: He received and revered it as a Tradition originally

nostri Jesu Christi sententias, quas mirari & prædicare cogantur, de *Platonis* libris eum didicisse, quoniam longe ante humanum adventum Domini Platonem fuisse negari non potest. *lib. ii. de doct. Ch. c. 28.*

(19) Περὶ τὸν πάντων βασιλέα πάντ’ ἐστὶ, καὶ ἐκεῖνα ἕνεκα πάντα καὶ ἐκεῖνο αἰτίον ἀπάντων τῶν καλῶν. δεύτερον δὲ περὶ τὰ δεύτερα καὶ τρίτον περὶ τὰ τρίτα. *Epist. Serr. Edit. Ps. 3tia. p. 312.*

derived

(20) derived from God; but delivers it with the Obscurity which Length of Time had wrapped about it. However he throws some Light upon it from other Parts of his Works: He mentions in his *Timæus*,
 ‘ (21) The Father rejoicing over his Work,
 ‘ the new created World, which was the
 ‘ Image and Result of the immortal Gods.’
 Here therefore are not less than Three Eternal Creators of the Universe; (22) the Father corresponding to his Lord of all Things before mentioned, and the Θεοὶ ἀίδιοι besides, which answer to his Second and Third in the other Passage; and their various Offices in the Production of the World he gives us elsewhere: The Second was the Idea, Mind, or Wisdom, which fashioned and governed it; and the Third is the immediate Architect that produced it, the Soul that enlivens and sustains it. I will not take upon me to say that this was precisely

(20) So *Proclus* a Platonic calls it: Θεοπαράδοτος θεολογία.

(21) Ως δὲ ἐννεόησε τῶν αἰδίων Θεῶν γεγονὸς ἄγαλμα ὃ γενήσας παλῆρ, ἠγάσθη τε καὶ εὐφρανθεῖς, &c. *Timæus* p. 37.

(22) According to his Commentator *Plotinus*, ἕτος μὲν ὁ κόσμος εἰκῶν αἰεὶ εἰκονιζόμενος, ἐσηκότες μὲν τῷ πρώτῳ καὶ τῷ δευτέρῳ, καὶ τῷ τρίτῳ. *Cudw.* p. 572.

SERM. II.

Plato's Opinion: I think it no easy Matter to pick that out for certain; he was, I believe, pretty unsteady (23), confounded betwixt that human Wisdom which vainly aims at being the Measure of all Truth, and that ancient Tradition which had too great an Authority to be rejected, and had been too much corrupted to be clear or satisfactory. (24) He complains of the Difficulty of investigating the Parent of the Universe, and the *Impossibility* of explaining what he could find, to the Multitude. But both Christian Fathers, and their Contemporaries the Platonists of those Days understood him in this Sense So that there is a Third Person in his Deity, which is expressly called Ζεῦς or God (25); he is made distinct, and placed in the third Rank (26); he

(23) Jam de Platonis Inconstantia longum est dicere.

Cic. de Nat. Deor. lib. i.

(24) Τὸν μὲν ἔν ποιητὴν καὶ πατέρα τῶδε τῷ πατρὶ εὐρεῖν ἐξόν, καὶ εὐρέειν εἰς πάσης ἀδύνατον λέγειν. *Timæus Ps. 3tia. p. 28.*

(25) Ζῆνα — καὶ Δία — δι' ὃν ζῆν αἰεὶ πᾶσι τοῖς ζῶσιν ὑπάρχει — μεγάλης τινὸς διανοίας ἔκγονον — ἐστὶ δὲ αὐτὸς [scilicet Κρόνος five Διάνοια illa] Οὐρανῶ υἱός. *Cratyl. Ps. 1ma. p. 396.* Wherefore Ζεῦς the Life of the World was a Third Principle.

(26) Οὐκ ἔν ἐν μὲν τῇ τῷ Διὸς ἐρεῖς φύσει βασιλικὴν μὲν ψυχὴν, βασιλικὴν δὲ ἐν ἐγγίγνισθαι· αἰεὶ τῷ πατρὶ νῦν ἄρχει — νῦν ἐστὶ γενέτης

he is said to be co-existent with the other Two; he is characterized as the Lord and Giver of Life (27).

And whether this was *Plato's* real Opinion or not, it is certain that he delivers it as the Sense of Antiquity; and whence he derived it his Followers will inform us. It was not the penetrating Genius of *Plato*, or the Demon of *Socrates* that drew forth this Truth, intending thereby no more than to celebrate the Goodness, Wisdom and Power of God; which *Plato*, fearing the Fate of the latter, disguised in the Dramatic Theology of the Times, and converted those Attributes into Persons or Hypostases. So the *Socinians* would represent the Case: But that it was no Invention or Discovery of *Plato's*, but an ancient *Cabala*, will appear by tracing from whence he derived it.

(28) *Plotinus* tells us, that *Parmenides* ἐγενέσθη τῷ πάντων αἰτίῃ — Σοφία μὲν κὲ νῆς ἀνευ ψυχῆς ἐκ ἄν ποτε γενόσθην. *Philebus. Ps. 2da. p. 30.*

(27) Ψυχὴν δὴ διοικοῦσαν κὲ ἐνοικοῦσαν ἐν ἅπασιν τοῖς πάντη κινημένοις. *de Legib. Ps. 2a. p. 896.*

(28) Καὶ εἶναι τὰς λόγους τὲς δὲ μὴ καινὰς, μὴ δὲ νῦν, ἀλλὰ παλαιὰ μὲν εἰρησθαι μὴ ἀναπεπλεγμένως, (τὲς δὲ νῦν λόγους ἐξηγητῶν ἐκείνων γεγονέναι) μαθητέσις πειρασμένοις τὰς δόξας ταύτας παλαιὰς εἶναι, τοῖς αὐτῷ τῷ Πλάτωνος γραμμασιν. ἤπρῃστο μὲν ἔι κὲ *Παρμενίδης* πρῶτον τῆς τοιαύτης δόξης. *Plotinus. Cudw. 546.*

SERM. I I.

fifted on the fame Doctrines before *Plato*; and *Parmenides* was an Admirer of *Pythagoras*, whose School, as we are informed, celebrated three Gods, who are thus described (29): The First One, who is above All Effence; the Second, who truly is, and Intelligible, and who, as they fay, is the Ideas; and the Third Pſychical or Animal, partaking of the First One, and of the Ideas. As to *Pythagoras*, he travelled far for his Improvement, and transferred into his Philoſophy (as (30) *Hermippus* the Pagan Writer

(29) ἔτος γὰρ κατὰ Πυθαγορείους τὸ μὲν Πρῶτον ἐν ὑπὲρ τὸ ὄν, καὶ πᾶσαν οὐσίαν ἀποφαίνειται. τὸ δὲ Δεύτερον ἐν, ὅπῃ ἐστὶ τὸ ὄντως ὄν καὶ νοητὸν, τὰ εἶδη φησὶν εἶναι. τὸ δὲ τρίτον ὅπῃ ἐστὶ ψυχικόν, μίλχειν τῷ ἐνὸς καὶ τῶν εἰδῶν. *Moderatus in Simplicius. Cudw. P. 547.*

(30) Ταῦτα δὲ ἀπρᾶγτε καὶ ἔλεγε [Πυθαγόρου] καὶ Ἰουδαίων καὶ Θρακῶν δόξας μιμνήμενος καὶ μεταφέρειν εἰς ἑαυτὸν. *Hermipp. in Joseph. lib. vi. 2. contra Apion. And Origen. adv. Cels. lib. i.* relates another Testimony from the same Writer λέγειται "Ἐρμιππον ἐν τῷ πρῶτῳ περὶ νομοθεσιῶν ἰσοροημένα Πυθαγόρου τῆ, ἐαυτοῦ φιλοσοφίαν ἀπὸ Ἰουδαίων εἰς Ἑλληνικὰς ἀγάγειν. Which is agreeable to the Testimony of *Dioz. Laertius in vit. Pythag.* νεὸς δὲ ὦν καὶ φιλομαθῆς, ἀποδήμησε τῆς πατρίδος καὶ πάσας ἐμύθηται τὰς τε Ἑλληνικὰς καὶ βαρβαρικὰς τιλιὰς. *Strabo* informs us, Πυθαγόρου ἰσοροῦσι . . . ἐκλιπεῖν τὴν πόλιν, καὶ ἀπελθεῖν εἰς Αἴγυπτον καὶ Βαβυλῶνα φιλομαθίας χάριν. *lib. xiv. p. 439.* In his Travels he would in course fall among the *Jeus*. Which is also affirmed by one of his Disciples (*See in Selden de Jure Nat. p. 18.*) Malchus item, qui ipse est Porphyrius, cum, ait, non solum Arabas & Ægyptios, sed etiam Hebræos &

of his Life witnesses) many of the *Jewish* Opinions: And (31) *Plato* discovering by *him* where the Golden Seeds of Truth were to be found, enriched the Western World with the Spoils of the East. (32) Some Traces of the same Opinion appeared in *Italy* about this time by means of *Tarquin* the first, who placed three Deities under the same common Roof to be worshipped in the Temple; these were *Jove*, corresponding to the *Jehovah* of Sacred Revelation; the second was the Off-spring of the first, but immediately born of the Father, and is the Divine *Wisdom* of the *Romans*, the same as *Varro* tells us with the Ideas, or second Hypostasis

& Chaldaeos discendi causâ adiiisse. Atque ἐκ τῆς περὶ ταῦτα τὰ ἔθνη πλάνης ὁ Πυθαγόρας τὸ πλεῖστον τῆς σοφίας ἐνεπορεύσατο.

(31) Et expressim perstrictum esse Platonem a Numenio legimus, ὡς ἐκ τῶν Μωσαϊκῶν βιβλίων τὰ περὶ Θεῶ καὶ Κόσμου ἀποσυλήσατο. *Ibid.* p. 23. Thus Pagan unprejudiced Writers not only witness, that *Pythagoras* and *Plato* travelled into *Aegypt* for Instruction, but that they were beholden to the *Jews* for some of their Wisdom. And a modern Author already referred to, who is unwilling to believe the last, yet seems obliged to admit it, p. 456. *Connex. of Nat. &c.* where speaking of the Notion of the *Trinity*, he says, ‘ If *Plato* had any such Sentiment, it must be confessed that he must have that some how or other from *Revelation*.’

(32) See *Voss. de Idolol. lib. ii. c. 57. & lib. viii. c. 12.* and two Testimonies of *Varro* there cited from *Macrobius* and *St. Austin*.

of *Plato*: The Third is the Divine Love or Goodness, the fruitful Author of Life. This was either first introduced into *Rome* by *Tarquin* about the times we were mentioning, or else he explained in this manner an obscure Tradition which he found among them, conveyed thither by the *Tyrrhenians* (33); and which, either way, is allowed to be derived to them from *Samothracia*, where the same Divinities were worshipped. For from *Samothrace* they were brought into *Pbrygia* by means of *Dardanus*, about the Days of *Moses*, or within eight hundred Years of *Noah's* Flood. At *Samothrace* they were called *Cabiri*, which proves their Original from the East, that being an *Hebrew* Word, signifying *the Great ones*; and their Priests were called *Koιής*, a Name which leads to the same Source, and from hence it is no Difficulty to find a Clue that will conduct our Enquiries home. *Herodotus* tells us that the (34) *Pe-*

(33) And *Pythagoras* is called a *Tyrrhenian* by *Aristoxenus* in *Laertius. Vit. Pyth.*

(34) Τὴν γὰρ Σαμοθητικὴν οἴκειον πρότερον Πελασγοὶ οὗτοι, καὶ περὶ Ἀθηναίοισι σῦνοιχοι ἐγένοντο, καὶ παρὰ τούτων Σαμοθητικὰ τὰ ἔργα παραλαμβάνουσι. *Herod. Euterpe. p. 69. Steph. Edit*

Pelasgi inhabited *Samothrace*, and introduced SERM. II.
 the Mysteries of the *Cabiri* there. The *Pelasgi* were not *Autochthones* in that Spot, but wandred thither, evidently betraying a foreign Extraction by the Uncouthness of their Speech and Language; what that was, *Herodotus*, who observes (35) the Strangeness of it, does not take upon him to say; but from the Words before taken Notice of, and from the very Name of their Founder, we may reasonably believe that they were *Hebrews*, descended from *Eber* by his immediate Son *Peleg*, and who, according to *Epiphanius* (36), diverted towards *Europe*, and to the Parts of *Scythia*, from whence the *Thracians* arose. And this is confirmed in that the *Lacedæmonians*, who were a Slip of the *Pelasgi*, entered into Alliance with the *Jews* a little after the Death of *Alexander* the Great, (37) because they found by their

(35) Ἦσαν οἱ Πελασγοὶ βάρβαρον γλῶσσαν ἱέντες. And a few Lines above ἦν τινα δὲ γλῶσσαν ἴεσαν οἱ Πελασγοὶ, οὐκ ἔχω ἀτρέκείως εἰπεῖν. *Clio* p. 13.

(36) Φαλὲγ καὶ Ραγαῦ οἵτινες . . . τῷ τῆς Σκυθίας μέρει καὶ τοῖς αὐτῶν ἔθνεσι προσεκρίθησαν, ἀπὸ τῆς τῆ Θήρας ἢ Λικίας καὶ ἐπέκεινα, ἐξ ἧσπερ οἱ Θραῖκες γεγόνασι. *Epiph. de Scythis*.

(37) Βασιλεὺς Σπαρτιαίων Ὀνία ἱερεὶ μεγάλῃ χαιρεῖν. Εὐρέθη ἐν γραφῇ περὶ τε τῶν Σπαρτιαίων καὶ Ἰουδαίων, ὅτι εἰσὶν ἀδελφοί, καὶ ὅτι εἰσὶν ἐκ γένους Ἀβραάμ. 1 *Macab.* xii. 20. 21.

SERM. II. Records, that they were of the same Original, and descended from the same Family, which lead to *Abraham*.

Thus have we traced up this Opinion within a little more than an hundred Years of the Flood, and into the very Family of the *Jews*, to *Peleg* the Son of *Eber*. To these from the Beginning of Time was an easy Tradition, *Noah* might have informed them of what *Methusaleh* had told him from *Adam*. But this perhaps, easy as it is, is too much to suppose : our evidence has carried us no higher than *Peleg*, and there, at present, we must rest the Antiquity of this Opinion ; and so high we are able to carry it from Pagan Testimonies, for about that Time we meet with these Deities, the *Cabiri*, in another Family in *Phœnicia* according to *Sanboniatho* (38). So great an antiquity,

(38) See *Cumberland's Sanchon. c. 3. p. 28.* the Bishop indeed places them in the same Family, that of *Shem*. Neither would I dissemble, that the *Cabiri* are there represented as Men, under synonymous Names or Titles, *Cabiri*, or *Dioscori*, or *Corybantcs*, or *Samothraces*, and as the sacred Scribes or Secretaries of *Thoyth* or *Hermes* who was the Inventor of the first Letters. From whence we learn however that they were Priests, for so their Names declare, and all
Antiquity

quity, and so devout a Reception among
the wisest Heathens would incline us to
suspect

Antiquity admits. 1. *Dioscori*, the Sons or Servants of God, agreeable to the Oriental Style, *Gen. vi. 2.* 2. *Corybantes*, Credo enim hoc nomen Corybantum, ut & rem ipsam nempe sacerdotium hoc Cabiricum ab Oriente derivatum esse, nempe a verbo כָּרַב quod in omnibus linguis orientalibus, mihi notis, significat appropinquare, & sæpe quidem ad Deum præsertim in Sacrificiis. *Cumb Orig. Gent. p. 381.* Hinc Pausanias *Heliac. 6.* prope finem, Κυρύβασις ἐπίκλησις ὁ Σαξάππης, scilicet quali in honore, & quam propinqui regibus erant Satrapæ, tali in honore, & tum propinqui Diis existimabantur Corybantes, *Id. p. 383.* 3. *Samothraces*, they were so called from an Island of that Name, famous for the *Cabiric* Worship, after the *Thracians* had mix'd with them, which Island was before called *Samos*, signifying, as *Strabo* tells us, τὰ ὄρη or *mountainous*; which *Bochart* deduces from *Sami eminere*, but, I think, *Arabic* (unsupported by the elder oriental Languages,) is too modern a Dialect to account for a Name of so great Antiquity; I would therefore rather deduce it from שָׁמַש *servavit, ministravit*, whence the *Syriac* שָׁמַש *cultus Dei, & religio, & שָׁמַשׁ initiatus Deo.* And if the very ancient *Greeks* σάμης ἐκάλεον τὰ ὄρη, it might be because religious Worship was wont to be in the *high Places.* As *Herodotus Cliv. p. 55.* informs us of the old *Persians*, that they used, ἐπὶ τὰ ὑψηλότατα τῶν οὐρέων ἀναβαίνοισι, θυσίας ἐρθεῖν. Whence *Caucasus* was called Θεῶν ὄκος. 4. *Cabiri*, this was likely a Name of like Import, and meant originally not *Divos Potes*, but *Satrapas* or *Magnates*: a Title not unusual to be given to the higher Rank of Priests, as we find among the *Montanists*, who were stiled Μέγιστοι, under a Patriarch or *Trismegist*; and so *Thoyth* or *Hermes* was called, whose Secretaries these *Cabiri* were. Ignorance and Superstition might at length give to the Deities themselves the Title of their Priests: and I see no Necessity of

SERM. II. suspect that the Tradition derived from a true divine Original.

I shall now pursue the Stream of this Opinion, as it took its easy Course through *Palestine*, and examine it in its several Periods from the Creation of the World, as it was received in that Line who were appointed to keep the Oracles of God.

Their great Historian *Moses*, divinely directed to recover the Minds of that People from Idolatry, and acquaint them with the true object of Worship, informs them that

of supposing that these Priests were at first idolatrous Worshipers; they had lived with *Noah*, and were but in the third or fourth Descent from him. But they were probably the Occasion of those strange Superstitions which afterwards crept into the *Cabiric* Rites; for *Hermes* found out the Hieroglyphic Characters, into which the *Cabiri* translated their religious Worship: from thence might easily proceed those monstrous Orgia which *Herodotus* relates, even though we were to suppose them at first innocent, and perhaps symbolical of the *παλιγενεσία* which we find at the Bottom of all the Mysteries, Jewish as well as Pagan. And I observe that *Ephraim* refers the Beginning of Idolatry to the Days of *Serug*, as Tradition had delivered to him, which was the eighth Descent from *Noah*, which he says was not by carved Images of Wood or Stone, but by coloured Representations, *μόνον δὲ διὰ χρωμάτων καὶ εἰκόνων ἢ τῷ ἀσθεράπε διάνοια ἐφ' ἐαυτῆ ἠέρισκε τὴν κακίαν. lib. 1. Heres.* But in these dark Points on which the Scriptures throw no Light, I pretend not to prescribe Opinions to others, or even to profess any myself.

the World was made in the Beginning by God : and notwithstanding their Prejudices in favour of *Polytheism* from their long Sojourn in *Ægypt*, he expresses this God by a Word of a Plural Termination, suggesting more than one Person in the Idea : and as he proceeds in the History of the Creation, this God speaks agreeably to such an Idea: *Let us make Man in our Image, and after our Likeness.* And before any Air or Exhalation was yet in Being, *The Spirit of God* MOVED (39) (as with design and for that purpose) towards the Production of the World : and afterwards *strove with Man* to restrain them from their Iniquities. Here we find Plurality in the divine Nature in the Termination and Pronouns, and yet Unity of Action by the singular Verb. We see likewise the Spirit of God in a personal Act moving towards Creation; and influencing, though not irresistably, the Hearts of Men : So that creating the World, and

(39) Vox מְרַחֵם proprie incubitum Columbæ super ovo significat, ut explicat *Rabbi Solomo*, under which Shape the *Holy Ghost* signified his Presence at the Baptism of *Christ*. See *Grot. Rel. Christ.* p. 40.

striving with Man, are certainly Arguments of his Divinity and Personality : and being called by God *MY Spirit*, and *the Spirit of God*, argues him to be in Person different from him whose Spirit he is ; and as the Deity is expressed plurally, this Spirit is doubtless implied in the Idea : and as the Creating is expressed by a Verb singular, it would lead us to suppose that Creation was the joint Work of all the Persons in the Deity. These are, I think, the reasonable Deductions from the *Language* of the Historian. But perhaps we mistake the Language ; let us stand corrected.

‘ Elohim, we are told, is not Plural, but
 ‘ is a Singular with a plural Termination
 ‘ only, for it is constructed with singular
 ‘ Pronouns, such as I, Thou, Me, Him, &c.
 ‘ and (40) no Instance (say the *Socinians*)
 ‘ can be given in any Language of Three
 ‘ Persons who ever spoke of themselves, or
 ‘ were spoken to, by the singular Pronouns.
 ‘ Such speaking is contrary to Custom,
 ‘ Grammar, and Sense, which are the Laws

(40) See *A brief History of the Unitarians in four Letters.*
Lett. 1. p. 7.

‘ of Speech : Therefore the Scriptures *al-*
‘ *ways* speaking thus of God, either he is
‘ only One Person, or the Scriptures are one
‘ continued, ungrammatical Solœcism and
‘ Impropriety.’ I know not whether to ad-
mire most, the Learning, Truth, or De-
cency of this extraordinary Passage. For
that Elohim is Plural, not only the Termi-
nation points out, but the Use of its Sin-
gular ^a Elah and Eloah ; as also the Syno-
nyma of God, ^b *thy Creators*, and ^c *thy Ma-*
kers. But say they, the Construction of
singular Pronouns with it plainly shew it to
be Singular, and the Scriptures always speak-
ing thus of God, evince that he is but One
Person. I answer, that the Scriptures do *not*
always speak thus : and the many Instances
of plural Pronouns constructed with it do
certainly as fully prove Elohim to be Plural,
as the singular Pronouns that it speaks but
of one Person ; To which we may add plu-
ral ^d Verbs, plural ^e Adjectives, plural ^f Par-
ticiples. Then we are informed, that this
is the royal Style and agreeable to Custom ;
but to speak of three Persons by the singular
Pronouns is contrary to Custom, Grammar,

^a Deut.
xxxii. 15.
17.
^b Ecclef.
xii. 1.
^c If. liv. 5.

^d Gen. xx.
13. xxxv.
7.
^e Deut.
xxxii. 17.
Jer. xxiii.
36.
^f 1 Sam.
xxviii. 13.

SERM. II.

and Sense. As to Sense, and Grammar (distinguished from Custom) it is, in my plain Apprehension, as contrary to them to speak of one as if that one was many, as it would be to speak of many as if those Many were but One. And if Custom, without any great Reason, has reconciled to us the Use of one Form, why may not the other pass without so severe a Censure, where an extraordinary and unparalleled Instance demands it? Besides, is it so very certain, as the *Socinians* say, that no Instance can be given in any Language of three Persons who ever spoke of themselves, or were spoken to, by the singular Pronouns? I think more Languages than one will afford us something very like it. It is a most trite Idiom in *Greek* to speak of many *Things* with a *Verb* singular, which is just the same Solœcism; and though I do not at present recollect an Instance in *Hebrew* where *three* Persons are spoken to with a Pronoun singular, yet I believe several may be pointed out, where *more* than three Persons are spoken of in that Manner. I'll content myself with producing two; it is said in the sixth of *Isaiab*, v. 3. *And*

the

the Spirit of Ægypt or the Ægyptians, for it is Plural, מִצְרַיִם shall sail in the midst of HIM, and I will destroy HIS Counsel; and that מִצְרַיִם is Plural is evident from the Verb which follows, and THEY shall seek to the Idols. And in the livth Chapter it is said expressly of God, Thy Makers are thy Husbands (both Plural) HIS Name is the Lord of Hosts. But what say the Masters of the Language, the learned Jews themselves? Why they tell you (41), that Moses himself verily believed that Grammar would give this Sense which I contend for, and therefore when about to write down those Words, *Let us make Man*, he expostulated with God, why wilt thou give Men Occasion to err about thy most simple Unity? To which, they deliver, he received this extraordinary Answer; write as I bid thee, and if any Man love to err, let him err. And (42) the Talmudists own, that the LXXII Interpreters did purposely change the Notion of Plurality, implied in

(41) *Menasseh Ben Israel*, and *Joseph Albo* relate it; see *Patrick in Gen. i. 26. p. 27.*

(42) In *Megilla c. 1. fol. 11.* See *Allix Judgment of the Jew. Church, p. 114.*

SERM. II. the *Hebrew* Elohim into a *Greek* Singular, left *Pt. Philadelphus* should conclude that the *Jews*, as well as himself, had a Belief of *Polytheism*. Thus much for Grammar and Criticism, which are certainly on our Side, whatever the received Interpretation of the Passages may be ; which I now proceed to examine from the Writers after *Moses*.

The Psalmist explains the *second* Verse in *Genesis* in this Sense, *O Lord, how manifold are thy Works, in Wisdom hast thou made them all: thou sendest forth thy Spirit, they are created.* Agreeable to which he speaks in the *xxxiii Psalm*, *By the Word of the Lord were the Heavens made, and all the Host of them by the Spirit of his Mouth.* And as the divine Work of Creation, so also the divine Attributes of Omnipresence and Omniscience are given to him by the same Royal Prophet in the *cxxxix Psalm*: and he died in the Faith of the Personality and Divinity of the *Holy Ghost*, for his last Words were, *The Spirit of the Lord spake by me*, and this Spirit he tells us in the next Verse, was *the God of Israel*. I might produce a great Variety of Texts relating hereto, but the Question will still

2 Sam.
xxiii. 2, 3.

still be, what was the Meaning of them? SERM. II.
 For our Adversaries deny, that the *Jews* had
 any Knowledge of that Sense which we put
 upon them. I therefore step down a little
 lower, and prove the Sense from the received
 Opinions among the *Jews* after Prophecy
 was sealed up among them, but before the
 Birth of our Saviour.

This is a Period of 400 Years and a little
 more; near the Middle of which the Book of
Judith is supposed to have been written; the
 Author of which makes his Heroine cry out,
 — ^h O Lord, — let all Creatures serve thee; ^h Jud. xvi.
 for thou spakest, and they were made, thou ^{13, 14.}
 didst send forth thy Spirit, and it created them.
 And 100 Years before we have a very full
 account of this Spirit (according to their Ca-
 bala) in the *Wisdom of Solomon*; sometimes
 called ⁱ the Spirit of the Lord which filleth the ⁱ c. i. 7.
World; but more generally stiled Wisdom,
 which he describes not as a Quality, but as
 a Person; ^k Give me Wisdom which sitteth ^k c. ix. 4.
 by thy Throne. Whose divine Origin is thus
 set forth; For Wisdom—^l is the Breath of the ^l c. vii.
 Power of God, and a pure Influence flowing ^{25, 26.}
 from the Glory of the Almighty.—the Bright-
 ness

SERM. II.

ness of the everlasting Light, the unspotted Mirror of the Power of God, and the Image of his Goodness. I know indeed this has been often understood of the *Logos*, and by *Grotius* (in favour of his new Friends) even of human Wisdom. The latter Opinion I think needs no Confutation. As to the former, the distinctive Characters there given of Wisdom (though agreeing to the Son, as he is the same in Nature, and like him personally derived from the Father, yet) do certainly rather point out the Holy Ghost.

^m c. vii.
22, 23, 25.

He is called ^m *Holy, Undeiled, into which no deiled Thing can fall,—subtile, lively, clear, quick, which cannot be letted, going through all Understanding, pure and most subtile Spirits.*

ⁿ c. vii.
22.

—ⁿ *One only, manifold; agreeable to St. Paul's Diversities of Gifts, but the same Spirit.—*

^o c. vii.
27.

^o *The immediate Author of Renovation and Prophecy; Remaining in her self, she maketh all Things new; and in all Ages entering into holy Souls she maketh them Friends of God and Prophets.*

At the Close of this Period, just at the Time of our Lord's Incarnation, the Tradition was far from being worn out: For thus

teaches *Philo*; ‘ There are (43) two Questions about the Divinity: whether there be any? and what its Essence is? The first is easy to discover, the latter impossible; for (44) God has discovered his Nature to no one. (45) He is one only; yet this is not to be understood of Number.’ Which he leads to the Explication of, by representing the Father attended with his two Powers which are called God and Lord: which are not Attributes but Persons (46), for to these, he says, God spake when he said, Let us make Man: and that with respect to these two Powers, he is called God of Gods: which two Powers, he says,

(43) Δύο δ' ἐν ταῖς περὶ Θεῶ ζήτησεσι . . . ἐν μὲν, εἰ ἔστι τὸ Θεῖον . . . ἕτερον δὲ, τὸ τί ἐστὶ κατὰ τὴν οὐσίαν. τὸ μὲν οὖν πρότερον οὐ πολὺς πόνῳ ἰδεῖν, τὸ δὲ δεύτερον οὐ χαλεπὸν μόνον; ἀλλὰ καὶ ἴσως ἀδύνατον. Περὶ μοναρχ. ρ. 558. *Turneb. Edit.*

(44) Οὐδενὶ γὰρ εἰδείξεν αὐτῆ τὴν φύσιν, ἀλλ' ἀράστον αὐτὴν παντὶ τῶ γένει παρεσκευάσεν. *Αλληγ. ρ. 67. Turn. Edit.*

(45) Μόνος δὲ καὶ καθ' αὐτὸν, εἰς ᾧ ὁ Θεὸς, ἐδὲν δὲ ὅμοιον Θεῶ . . . πᾶς γὰρ ἀριθμὸς νεώτερος κόσμῳ, ὡς καὶ χροῖνος. ὁ δὲ Θεὸς, πρεσβύτερος κόσμῳ, καὶ δημιουργός. *Alleg. 3. ρ. 841.*

(46) Εἶπε γὰρ, φήσιν, [ὁ Μωϋσῆς] ὁ Θεὸς, ποιήσωμεν ἀνθρώπον κατ' εἰκόνα ἡμετέραν, πλήθους διὰ τῆ ποιήσωμεν ἐμφαινόμενα. διαλέγεται οὖν ὁ τῶν ἔλων παλιῆ ταῖς ἐκείνῃ δυνάμεσιν. Περὶ Φυγαδ. ρ. 312, 313. *Turneb. Edit.*

SERM. II.

are (47) Uncreated, (48) Eternal, (49) Infinite; and hence he accounts how God is Three, and yet he is but One. So explicit is the Testimony of *Philo*, that he is represented by some as having been beholden to *Plato* for his Notions, rather than to the Jewish Traditions: But, (50) supposing him to have taken any thing from *Plato*, he only restored to his own Country what he and *Pythagoras* had before plundered from it. However, there was no Necessity of borrowing these Doctrines from the Heathens, since

(47) Νομίζεις . . . τὰς ἀγενήτους δυνάμεις ἐκείνας περινοῆσαι δύνασθαι. Ὅτι ἀρεπὶ το Θεῖον. p. 205. Turn. Edit.

(48) Κύριος ὁ Θεὸς αἰώνιος. αἱ τῶν τε ληχθεῖσαι προσήσεις τὰς περὶ τὸ ὄν ἐμφαίνουσι δυνάμεις. Περὶ Φιλοφυγ. Turn. Edit. p. 153.

(49) Ἀπερίγραφοι γὰρ καὶ αἱ δυνάμεις αὐτῶ. μεμέτρηκε δὲ τὰ ἄλλα. Περὶ ὧν κερ. Αβ:λ καὶ Καιν. Tur. Ed. p. 94.

(50) But this, I think, is not to be supposed; for though the Name of *Plato* was in high Esteem, yet his Philosophy was so out of Fashion in *Philo's* Time, that *Seneca* a Contemporary informs us, *Academici Et Veteres Et Minores Nullum Antistitem reliquerunt. Nat. Quæst. l. 7. c. 32.* And the Case seems much the same at *Alexandria* as at *Rome*; for though *Philo* calls him λιγυρώτατον Πλάτωνα. p. 594. Turn. and elsewhere, p. 653. he is ὁ μέγας Πλάτων; yet where he quotes his Authority to prove the Incorruptibility of the World, he does it with a *They say*, it is *Plato's* Opinion, and *Aristotle* so represents it. φάσω, p. 645. and Αριστοτέλης ταῦτα μαρτυρεῖ περὶ Πλάτωνος. p. 646.

his own Treasury of inspired Authors would have supplied him. Especially the Interpretations and Traditions frequent among his own People, which, though now lost to us, were in great Abundance in his Days. Among which, we may presume, were many Things explained, which related to the Doctrine of the *Holy Ghost*, as well as other Points. Nor is this merely Guess-work, for we find that it was delivered in some Book, even of sacred Authority among them, that the *Holy Ghost* or *Shecinah* has an Influence on the Souls of Men, because (51) he will dwell with the meek and humble, but fly from the proud and angry. The Substance of which St. *James* quotes as Scripture, ^P *God resisteth the proud, but giveth* ^{Pc. iv. 6.} *Grace unto the humble*. Whether this be taken from the ἀνάλληψις of *Moses*, or some other Scripture, is not material here to enquire; it proves that their Writings, which are now lost, contained Things relating to this Doctrine. And indeed so strongly was

(51) השכינה שורה עם העניים והשפלים
ובורחת מגאים ומנעסנים.

See *J. Gregory* of Christ Church his Tracts. p. 139.

it inculcated there, that the Prejudices and even Aversion which the *Jews* had to the Christians afterwards, (especially for this very Doctrine of the Trinity, which they misunderstood as professedly insisting upon Three several Gods,) could not efface the Impressions and Belief which the religious Writings of their Ancestors had engraved upon them. They speak of Elohim (52) as Plural, principally with regard to his (53) two Powers or Virtues Cochma and Bina, which they make the efficient Cause of all Things with God; they teach that the Cochma is the second Number which proceeds from the First, as from his Spring, and brings from it the Influx of all Blessings (54); and that the Third Sephira or the Bina proceeds from the First by the Second (55). And these are called (56) the two Hands by which God made

(52) Bachajé in Farascha Bereschit. fol. 2. col. 3. Allix 160.

(53) Bachajé in Pentateuch. fol. 4. col. 2 and 4. Rab. Joseph de Karnitol in Saare Tfedec. fol. 7. col. 2. Allix 161.

(54) Rab. Menachem in Pentat. fol. 1. col. 1. Allix 162.

(55) Ibid. col. 3. Allix 166. 168.

(56) Bachajé in Gen. fol. 3. col. 2. Allix. 162. Agreeably hereto Irenæus, nec enim indigebat horum [Angelorum]

made the World. As if this was what *Isaiab* meant when he introduces the Almighty saying, ^a *Mine Hand hath laid the Foundation of the Earth, and my right Hand hath span'd the Heavens.* These with the **אין סופ** En Soph are called the Three heavenly Fathers (57); and the celebrated Author of *Zohar* invites his Disciples, Come and see the Mystery of the Word (58) Elohim, there are three Degrees, and every Degree is distinct by himself, and notwithstanding they are all one, and tied in one, and one is not separated from the other. They are (59) elsewhere described as three Lights in God; the ancient or first Light, the pure Light, and the purified (or perhaps rather the purifying) Light. Which Three, say they, make but one God; and that there

^a c. xlvi. 13.

gelorum] Deus, quasi ipse suas non haberet manus. Adest enim ei semper Verbum & Sapientia. Filius & Spiritus. lib. 4. c. 37.

(57) *Zohar* in Gen. fol. 54. col. 2. de literâ **ו**. Allix. 177.

(58) *Zohar* in Lev. col. 116.

(59) Saadiah Hagaon of the 10th Century, a bitter Enemy to the Christians, and wrote against their Trinity. See also R. She'm Tov. in his *Emunoth* part 4. cap. 8. pag. 32. col. 2. Allix. 170. 180.

SERM. II.

is neither Plurality nor Polytheism in this. That the Bina or Intelligence, (which corresponds to the *Holy Ghost*) gave Men the Knowledge of what God was pleased to reveal to them (60); whom they also called the *Sanctifier*, the Father of Faith, and the *Spirit of Holiness*. These three Sephiroth they hold are eternal and essential in God; which we are not *therefore* to deny *only because* we cannot easily conceive it; For the divine Nature is incomprehensible, far exceeding the Limits of our narrow Understanding: Revelation may inform our Faith, but does not alter our Capacities, and enable us to judge of Things revealed which are supernatural. *This*^r, as they apply the Passage in *Job* (61), *is the Path which no Fowl knoweth, and which the Vulture's Eye hath not seen*. A Mystery which the most soaring Imagination cannot reach, nor the most penetrating Judgment perfectly discern.

f xxviii. 7.

(60) Allix. p. 173. to whom I am beholden for *all* this Information, in his Judgment of the ancient Jewish Church against the Unitarians.

(61) R. Sabtay in Ritang. on Jetzia, p. 78, 79, 80. Allix. 175, 176.

If

If such were the Opinions of the wise Men and Philosophers in almost every Age or Clime, surely they cannot be chargeable with that glaring Nonsense which our Adversaries are perpetually objecting. Did Reason, did exalted Reason lead those careful Enquirers into this Absurdity? If so, how incompetent a Guide must it be to our Opponents, who rely wholly upon it, to enable them to distinguish betwixt Truth and Error! If they say such mysterious Notions were never suggested by human Reason, from what Source then must they derive? If from divine Revelation, their Objections ought to be more decent. But without tracing the Tradition to its Origin, the greater the Mystery was, the better Security we have, that the Authority must be good upon which Those inquisitive Men received it. So that our *Stranger* God has been received among almost all the Nations of the World, *from the rising up of the Sun unto the going down thereof*, as long as that Sun has run his Course: and at the very opening of our Bibles, by the first Breath of Inspiration, this *unscriptural* God stands revealed.

But

But then how are we to account for the Ignorance of those Converts at *Ephesus*, who had never so much as heard whether there was any *Holy Ghost*? Supposing them *Jews*, as is most probable, how could they be such *utter Strangers* to this national Doctrine? If any think it necessary to understand the Words strictly according to the Letter (as *St. Paul* himself seems to have done at first, before they explained themselves farther) such Ignorance might be accounted for (considering them merely as *Jews*) as they were probably a few of the meanest, and most illiterate, from the Generality of which, this arcane Theology was industriously concealed, lest they should abuse it to *Polytheism*; as may be seen in one of their Contemporaries, *Philo*, who after having descanted on God and his two Powers appearing to the seeing Soul sometimes as *One*, and sometimes as *Three*, warns his Readers, that this was a *Mystery* (62) not to be communicated to every one, but only

(62) Γέγραπται γὰρ . . . ὅτι κειρέφθαι δεῖ τὸ ἕξον περὶ τῆ ἀγεννήτου, καὶ τῶν δυνάμεων αὐτῆ μύστην λόγον. Πέζ. ἠν 139. Αβ:λ. ρ. 94.

to them who were capable to understand, and keep it to themselves. But from their next Answer it may seem that this was not their Meaning; for they admit that they had received *John's* Baptism, who taught his Followers not only *to believe in him, who should come after, that is in Christ Jesus*, but also, that *HE* who should come, would baptise them with the Holy Ghost and with Fire^s. ^{s Matth. iii. 11.} Whence it would follow, that a Baptism with Water to Repentance for the Remission of Sins, was what they had received (63) and *all* they had received; but the Baptism of the *Holy Ghost* who should act, not as Water to wash away Defilements, but as Fire (64), to consume their natural Dross, to enlighten their Understandings, to mollify and bend their stubborn and perverted Wills, and to enable them to dispense Light and

(63) Ἀμαρτε προσῆλθε τις [εἰς τὸ Ἰωάννη Βάπτισμα] ἐξομολογόμενος τὰς ἀμαρτίας, ὅσας δήποτ' ἔν, καὶ οἷας δήποτ' ἔν, καὶ ἐβαπτίζετο ἐν τῷ Ἰορδάνῃ ποταμῷ, καὶ εὐθὺς ἐλάμβανε τὴν ἄφεισιν τῶν ἀμαρτημάτων. *Basil.*

(64) Ne quisquam contendat, etiam in Baptismo Joannis dimissa esse peccata; sed aliquam ampliorem sanctificationem eis, quos Paulus denuo jussit baptizari, per Baptismum Christi esse collatam; non ago pugnatice. *August. lib. 5. de Baptismo.*

SERM. II. Heat to those about them. This was a
 Baptism of which they had only the Promise, and were so far from having *Themselves* received this *Holy Ghost*, that they had not so much as heard whether it had been yet given to *any*. Nay it might be, notwithstanding this Baptism, that they had not heard at all of the *Holy Ghost*; for *John* had been now dead some Years, and these *Ephesians* were new Converts; they might have been baptized by some of *John's* Disciples, who but partially or unskilfully related his Doctrine: and *St. Paul's* Answer will very well agree with this Interpretation (65); for when these *Ephesians* give him as a Reason, why they had never so much as heard whether there was any *Holy Ghost*, that they had received only *John's* Baptism; he replies, they could not have received so much as *John's* Baptism, only

(65) Illi, qui negaverunt, se scire Spiritum Sanctum, quamvis baptizatos se dicerent in Joannis Baptismo baptizati sunt postea; quia Joannes in remissionem peccatorum in advenientis Jesu, non in suo baptizavit nomine. Et ideo Spiritum nesciebant, quia nec Baptismum in Christi nomine, sicut Joannes baptizare solebat, acceperat. *Ambros. lib. 1. de Spiritu Sancto c. 3.*

some defective Imitation of it; for indeed ^{SERM. II.} *John* taught otherwise. 'When they heard' ^{Acts xix.} *this, they were baptized in the Name of the Lord Jesus.* These last Words, it must be allowed, some Moderns refer to the Auditors of *John*, and not to those of *Paul*; but, I think, the Criticism (66) on which they build is too infirm to support their Comment; especially, as it is in (67) Contradiction to the universal Sense of all Christian Antiquity. However let the Words refer to either, this is certain, that besides receiving the Baptism of Water, receiving the *Holy Ghost* was also necessary, which *St. Paul* administred by Imposition of Hands.

(66) They say, that *μὲν* and *δὲ* respect one another, and that *Ἰωάννης μὲν* and *ἀκούσαντες δὲ* belong to the same Narration, and are therefore both the Words of *Paul*; but though this be a common Idiom, yet it does by no Means hold universally. See *John xi. 6.* *Acts iii. 22.* and in the Beginning of *Demosthenes περὶ Σεφᾶν*: where *μὲν* is not answered with *δὲ*, besides, had *δὲ* been corresponding, it should have been, *Ἰωάννης μὲν ἐβάπτισε τῶ λαῶ λέγων . . . οἱ δὲ ἀκούσαντες.*—

(67) Sententia illa, quæ *μὲν* & *δὲ* ad *Pauli* Sermonem refert; atque inde statuit, semel duntaxat fuisse baptizatos; admodum est novella: quippe nata me nato. Primum enim auctorem habet nobilissimum, & raræ doctrinæ virum *Philippum Marnixium S. Andelgondizæ Dominum*: . . . ab eo se accepisse agnoscit Reverendus & Clarissimus *Theodorus Beza*. Illum secuti magno numero viri multi præclari. *Vossius de Baptismo. Disp. 8. p. 123.*

SERM. II.
 u Acts xix.
 6.

" *And when Paul had laid his Hands upon them, the Holy Ghost came on them.* What we are to understand by *receiving the Holy Ghost*, I shall proceed to explain (God willing) the next Opportunity.

In the mean Time, Let the *Holy Ghost*, in whom the Scriptures of the New Testament have taught us to believe, and who instructed the Fathers in speaking to them by the Prophets, and whom all Nations by a heavenly derived Tradition acknowledged as *the Lord and Giver of Life, be with the Father and the Son together, worshipped and glorified!*





S E R M O N III.

The Gifts and Graces of the HOLY
G H O S T.

Preached Jan. 1, 1740.



ACTS xix. — 2.

—*Have ye received the HOLY GHOST since
ye believed?*

HAVING stated the Scripture Account SER. III.
of the Essence, Divinity, and distinct
Personality of the *Holy Ghost*, and obviated
some Objections against it, particularly re-
moving the Charge of Novelty ; I proceed,
as I propos'd,

In the SECOND Place, to enquire what is
meant by *receiving* the *Holy Ghost*, that we
may

SER. III.

may be able to answer the Question in the Text, and know whether we have received him or not.

If the *Holy Ghost* be God, as has been already proved, *behold the Heaven and Heaven of Heavens cannot contain him, how much less this House*^a, this Temple of the human Body? By receiving him then we do not limit and circumscribe his Presence; the Apostles had him bestowed upon them in order to teach all Nations in their several Dispersions, and when they separated from one another, they were not separated from Him, by whose continued Assistance they had Power to *be Witnesses both in Jerusalem and in all Judea, and in Samaria, and unto*^b *the uttermost Part of the Earth*^b. This boundless Sphere of his Activity, and Communion with Christians in every Place, is an Argument of his (1) Divinity against those who would degrade him into the rank of Creatures: And this Consideration of his

(1) Ipse Spiritus Sanctus si unus de Creaturis esset, saltem circumscriptam haberet substantiam; sicut Univerfa quæ facta sunt: . . . Spiritus autem Sanctus cum in pluribus sit, non habet substantiam circumscriptam. *Didym. de Spiritu Sancto.*

Immensity would lead us to change the Question, and instead of asking, whether we have received, rather enquire how it is possible to exclude him? For there is no *going from the Presence of this Spirit*^c. As the Power of God is infinite, yet by *us* discerned only in some particular Instances, so the *Holy Ghost*, though he pervades all Things, yet yields some especial Notices of himself, which are particular Evidences of his Presence. Thus as we *see* God in the Works of Creation, so we *feel* the *Holy Ghost* in our Souls; not that either of them are Themselves the Objects of our Senses, but we discern them in their Works; *the Heavens declare the Glory of God*^d, and *Diversities of (2) Gifts are a Manifestation of the Spirit*^e. This Manifestation or Exhibition of him in any particular Place, is a Proof of his Presence there, where, before such Exhibition, we had no particular Proof; for which Reason he is sometimes represented as if he then began to exist, as (3) *The Holy Ghost*

^c Psalm cxxxix. 7.

^d Psalm xix. 1.

^e I Cor. xii. 4. 7.

(2) Ἡ ἀλλή ἡ δύναμις ἡ χορηγημένη, καὶ ἄλλο τὸ πνεῦμα τὸ χορηγῶν. *Chryf. Hom.. 72. Tom. VI.*

(3) Καλεῖται πνεῦμα ἡ τῷ πνεύματι Χάρις, ἐκ οὐσίας τῷ πνεύματος,

SER. III. *Ghost was not yet^f*; but more generally as moving to the Place where he manifests himself; as when he is said to be *sent^g*, to be *shed^h*, or *poured forthⁱ* (4); agreeably to which, we are said to *be filled with^k*, and to receive him^l, when by such Diversities of Gifts we perceive his presence in our Souls. Wherefore in order to know whether we have received the *Holy Ghost* or not, we must

^f John vii. 39.
^g 1 Pet. i. 12.
^h Tit. iii. 5, 6.
ⁱ Acts ii. 17.
 —x. 45.
^k Acts ii. 4.
 —vi. 3.
^l Acts viii. 17.—x. 47.

First, Discover those Diversities of Gifts which are the *Manifestations* of the Spirit. And

Secondly, Endeavour to distinguish them from mistaken or counterfeit Proofs.

First, We must discover those Diversities of Gifts which are the *Manifestation* of the Spirit.

In order to which we are to observe that this Manifestation is said to be *given^m*; it is therefore what we have no Claim to from

^m 1 Cor. xii. 7.

πνεύματος, ἀλλ' ἡ ἐνέργεια τοῦ πνεύματος. *Chryf. Hom. 121. Tom. V.*

(4) Θεότης ἐκ ἐκχεῖται, ἀλλ' ἡ δωρεά. *Chryf. Hom. 72. Tom. VI.*

Nature, no Demand from Merit, but proceeds from the mere Bounty of the Giver, Πρὸς τὸ συμφέρον^m for the Benefit of Mankind, and is therefore called ⁿ Grace or Favour; and is given us (5) either for our own Profit and Advantage, immediately for the Salvation of ourselves; or for the Profit of others, as *Means* to bring them to Salvation. The First may be called *Saving*, the Second *Ministring* Grace.

^m 1 Cor. xii. 7.
ⁿ Rom. xi. 6.—xii. 6.
 2 Cor. viii. 7.

I. *Saving* Grace is various, suited to our various Wants and Corruptions. Our Understandings are dark, our Wills perverse, our Affections sensual; we want Assistance in every Faculty: And the *Holy Ghost* vouchsafes to dwell in our Hearts, that he may influence the whole Soul. The Manner of the Influence is imperceptible to our Senses, for God cannot be the Object of them, so that we neither *hear*, nor *see*, nor *feel* the Motion of it; but the Effects are notorious,

(5) Duplex est Operatio Spiritus Sancti, operatur enim in nobis aliud propter NOS, aliud propter PROXIMOS. *Bern.* In the Schools the first is called the Grace of Adoption, or Gratia Gratum faciens; the second the Grace of *Ædification*, or Gratia Gratis data, & χάρις διανοίας.

SRR. III.
 ° Mark iv.
 26, 27, 28.

and manifest the Progress of the Spirit. Grace, like *Seed cast into the Ground*°, *springs and grows up we know not how*; but when we see, in one Case, *first the Blade, then the Ear, then the full Corn in the Ear*, these are sufficient Proofs of its Vegetation, though we discern not the Manner and Motion of it: So in the other, the *Fruits*^p are a like Manifestation of the Spirit; and though it be more possible to feel ourselves grow in Stature, than in the Favour and Grace of God, yet may we have very satisfactory Evidence of our Encrease in both.

† Gal. v.
 22, 23.

The first Gifts I shall take Notice of, are the Degrees of *illuminating Grace*. Sometimes it is dispensed in an extraordinary Manner, and this great Light from Heaven, like that at the Conversion of *St. Paul*, *shines suddenly*^q round about the Soul; but usually it is more gradual, and it's first Operations are less discernable: It has ordinarily its dusky Twilight, its *Dawn*, and *Morning Star*^r in our Hearts. It begins with dispelling our Prejudices, softning and abating the Rigor of them, both of those conceived against the Truth, and those in Favour of Error;

^q Acts ix.
 3.

^r 2 Pet. i.
 19.

Error ; it meets us in the Midst of them, as it did *Saul*, yet breathing out Threatnings and Slaughter, with a gentle Expostulation, *Why persecutest thou me?* So Saint (6) *Augustin* in relating his Conversion tells us as the first Thing observable in it, that he did not think the Christian Religion so absurd, nor the Principles of the *Manichees* so certain as he before believed ; from this he proceeded to be doubtful which to embrace ;

SER. III.

(6) Which he does in the 5th and 6th Books of his Confessions ; *Longe est a peccatoribus salus, qualis ego tunc aderam, & tamen propinquabam sensim & nescivi.—Ad eum [Ambrosium] autem ducebar abs te, nesciens, ut per eum ad te sciens ducerer. . . . Verbis ejus suspendebar intentus, Rerum autem incuriosus & contemptor astabam. . . . Sed veniebant in animum meum, simul cum verbis quæ diligebam, res etiam quas negligebam. . . . Et dum cor aperirem ad excipiendum quam diserte diceret, pariter intrabat & quod verè diceret, GRADATIM quidem. Nam primo etiam ipsa defendi posse mihi jam cœperant videri, & Fidem Catholicam, pro quâ nihil posse dici adversus Manichæos putaveram, jam non impudenter asseri existimabam. . . . Ita Catholica non mihi victa videbatur, ut nondum etiam victrix appareret. . . . [Matri] cum indicassem, non me quidem jam esse Manichæum, sed neque Catholicum Christianum ; . . . exilivit lætitiâ . . . Diligebat autem [Ambrosium] sicut Angelum Dei, quod per illum cognoverat me interim ad illam ancipitem fluctuationem jam esse perductum, per quem transiturum me ab ægrotudine ad Sanitatem intercurrente aciori periculo, quasi per accessionem, quam Criticam medici vocant, certa præsumebat.*

SER. III. and at length happily arrived at that fair un-
 fulfilled Indifference of ceasing to be a *Manichee*, though yet no *Christian*. This Grace is kindly offered to all without their first seeking it, and if not stubbornly resisted, will recommend us to larger Vouchsafements. But if we *chuse Darknefs rather than Light*, and wilfully extinguish these first Glimpses, we then resist, and sometimes quite quench the Spirit; so that (though always *present*) he never more *manifests* himself to us. Thus the *Jews* ^t resisted the *Holy Ghost* when they pursued their Prejudices, which he offered to remove by the preaching of *St. Stephen*; and ^u *Felix* experienced this Grace within himself, when he trembled at *St. Paul's* Sermon; but instead of entertaining this new unbidden Guest, he discourteously put him off to a more convenient Season; and though such Seasons were often offered, for *he often communed with Paul*, yet he wilfully misapplied them, and would not suffer the first Sparks to kindle farther, but smothered them with Avarice, communing with the Apostle, not for Improvement in Grace, but *in hopes that Money should be*
given

^t Acts vii.
51.

^u Acts
xxiv. 25,
26.

given him of Paul. Not so when *the Lord* SER. III.
opened the Heart of Lydia ^w; she shut it not ^w Acts
 against him, but *attended to the Things which* XVI. 14.
were spoken of Paul.

After that the Mind is emptied of it's Pre-
 possessions, (7) it then becomes capable of
 being filled with the Spirit of Knowledge,
 by the Impression or Communication of
 Truth with which worldly Wisdom could
 not have furnished it. I mean not here the
 first Discovery of new Truths to the Mind
 by immediate Revelation; for this, though
 eminently the Work of the Spirit of Truth,
 belongs not to this Class but to the next,
 that of Graces given to profit others with.
 But I mean that Assent, with which the
 Mind embraces divine Truths by whatever
 Means presented to it, which is called Faith.
 And this is mentioned in Scripture as a Fruit

(7) Ἀμήχανόν ἐστι, χωρητικὸς ἡμᾶς γενέσθαι τῆς θείας χάρι-
 τος, μὴ τὰ ἀπὸ κακίας πάθη προκατασχόντα τὰς ψυχὰς ἡ-
 μῶν ἐξελάσαντας. Εἶδον ἰατρὸς ἐγὼ, μὴ πρότερον διδόντας τὰ
 σωτήρια φάρμακα, πρὶν ἐμέτοις ἀποκενῶσαι τὴν νοσοποιὸν ὕλην,
 ἣν ἐκ πονεῶς διαίτης ἑαυτοῖς οἱ ἀκόλαστοι ἐναπέθειλο. ἀλλὰ καὶ
 ἀσχετοὺς προκαταλειημένους ὑπὸ τίνος δυσώδους ὑγρῶ, μὴ ἐκπλυθῆναι,
 εἰ μὴ δέξῃται τῷ μύσθῳ τὴν ἐπιτροπὴν. δεῖ τοί νυν ἐκχυθῆναι τὰ
 προὔπαρχοντα, ἵνα δυνηθῇ χωρηθῆναι τὰ ἐπαγόμενα. Basil.
 Hom. in Ps. lxi.

SER. III.

x Gal. v.

22,
I Cor. xii.9.
I Cor.

xii. 3.

z 2 Cor.

iv. 13.

or Effect of the Spirit^x; and therefore, where-ever it is found, is a Proof of the Believers having the Spirit, for *none can say Jesus is the Lord, but by the Holy Ghost^y*, who is sometimes characterized by this Title, *the Spirit of Faith*. But all Faith is not a Manifestation of the Spirit, because all Faith is not his Work.

There is a Faith in Christ, which teaches us to believe that once there lived such a good Man on Earth, whom God commiffioned to preach an excellent Scheme of Morality, which it would be of great Advantage to Mankind to follow; for in fo doing, they would recommend themselves to the Favour and Acceptance of God. But fuch a Faith is not given by the *Holy Ghost*; for *he in whom God dwelleth, confeffeth that Jesus is the Son of God, and the SAVIOUR of the World^a*: but this Faith confeffeth not fo much, and *Hereby we are taught to know the Spirit of Truth, and the Spirit of Error^b*.

^a I John
iv. 13, 14,
15.

^b I John
iv. 6.

Another Faith in Christ there is, which leads us to acknowledge him for our SAVIOUR, and that his Merits, and not our own good Works fhall acquit us. But with
fuch

such an Acknowledgment our Love of, and Engagements to the World are quite consistent; wherefore this Faith is no Proof of the Spirit, for *the Faith which is of God, overcometh the World*^c.

^e 1 John
v. 4, 5.

A third Faith there is in Christ through which we believe that his Merits render our Obedience to God acceptable. This indeed may be a true Faith, and yet no Work of the Spirit in our Hearts, but entirely an Effect of human Means, our natural Faculties assisted with Languages, Antiquity, MSS. Criticism and the like, without any divine Aid, except the bare Letter of the Revelation: and as this Faith may rise out of human Abilities, so may it be attended with *Pride* in our supposed Accomplishments, *Envy* of others superior Skill, and bitter *Strife* against those who mistake or oppose such Truths; and is therefore no Manifestation of that Spirit which *resisteth the Proud*, and dispenses its *Graces* only to the *Humble*^d: *This Wisdom descendeth not from above*^e. But the true saving Faith, at the same Time that it informs the Understanding, it influences the Will and Affections;

^d James
iv. 6.
^e James
iii. 15.

it

SER. III. *it enlightens the Eyes of the HEART (8),* says the Apostle; it is there, in the HEART, that the Christian Man believeth, and *if thou shalt believe with thine HEART, thou shalt be saved*^f; while Infidelity proceeds from an Averseness of our Affections, from *an evil HEART of Unbelief*^g. We must not only assent to, but be sensible of the Corruption of human Nature; not only believe, but dread the Punishment of Sin; not only acknowledge that the Merits of Christ can save us, but ardently wish and endeavour the Application of them. By this we apprehend spiritual Truths, which the natural Man cannot receive; we expect and covet spiritual Joys, of which the Heart of mere Man has no Relish.

^f Rom. x. 9. ^g Heb. iii. 12. ^h Prov. iv. 18. *This Illumination is progressive, shining more and more, and is not instantaneously darted into the Soul; it is proportioned to our Necessities, and not our Curiosity, and in this Life at best is very imperfect in us,*

(8) Πεφωτισμένοις τὸς ὀφθαλμοὺς τῆς Διανοίας. *Eph. i. 18.* So read our printed Copies; but my MS reads as if it had been τῆς καρδίας, nor did either of the *Alexandrian* Copies with which it was collated read otherwise; and almost *All* the MSS and old Commentators have καρδίας.

who see not the Things themselves, but their Symbols and Hieroglyphics, which kind of Perception is necessarily attended with some Ambiguity, and Possibility of Error: Wherefore Pretences to Infallibility are rash and groundless; for St. *Paul* himself assures us, that *we now see as by Reflexion in a Glass, darkly*ⁱ, or by Symbols, (*ἐν αἰνυγματί*), and *know only in part*. And as it has it's several Degrees, so also has it several Names from it's several Effects; as it enlightens our Understanding it is called *Illumination*; as it enables us to give Credit to precious Promises yet only hoped for, and assent to Truths not seen but revealed, it is the Gift of *Faith*; as it inclines us to wish and labour after the Means of our Salvation, it is called the *Divine Traction*, or *Drawing of the Father*.

ⁱ 1 Cor. xiii. 12.

These generally precede those other Graces which I am now going to mention, yet do not vanish when they appear, but mingle with, and gain Strength and Improvement from them. For when we are so far illuminated as to discern our Misery in good Earnest, and ardently catch at, as well as sincerely acknow-

SER. III.

acknowledge the Means of our Recovery, Christ applies his Merits, and our past Sins are pardoned. The next Work of the Spirit in our Hearts is to give us a Testimony of this Reconciliation, and being taken into the Favour and Family of God; giving us Confidence to rely on God as our Father, wherefore he is called *the Spirit of Adoption*^k, giving us Power and Boldness to cry, *Abba, Father*, and *testifying to our own Spirits that we are the Children of God*. And this Testimony with our Spirits is the Sanctification of them, the subjecting our Wills and Affections to his Influences, acting upon us by the Mediation of our own Thoughts, yet discoverable to be from him, by their Opposition to our natural Corruption. 'Tis by the sanctifying Grace of this Spirit dwelling in us, that we are enabled to mortify the Deeds of the Body^l; they that do so, are led by him; and as many as are so led, have thereby a Testimony that they are the Sons of God. Our Wills and Affections had contracted by their Corruption an Enmity against God, and a Love of the World and Vanity: The *Holy Ghost* unbends this Perverseness,

and

^k Rom. viii. 15, 16.

^l Rom. viii. 13, 14.

and directs them towards Heaven. The Defilements of Impurity, the Sordidness of Iniquity he purges off, enabling us *to possess our Vessels in Sanctification, and not in the Lusts of Concupiscence^m; and taught of God to love one anotherⁿ*, we learn *to be quiet, to work with our own Hands* for our Support, *to walk honestly*, and lack nothing that belongs to another Man. He not only deadens our Love of the World; but quickens and points our Longings towards God; he is the great Object of our Hearts; we *fear* him rather than Man; we *love* him above all things, there is nothing upon Earth that we *desire* in Comparison of him. Our Souls pant after him as our greatest Good, and our Hunger and Thirst is to please him and obtain his Favour. This is our Sanctification, and the Work of the Spirit of Holiness in our Hearts: and such Dispositions are a Testimony that That Spirit dwelleth in us, and that we are the Sons of God.

This wonderful Change in all our Faculties, as it were annihilating our former selves, and making other Creatures of us than we were before, is also, at it's Commencement,

called

^m 1 Theff.
^{iv.} 3, 4, 5.
ⁿ 1 Theff.
^{iv.} 9. &c.

SER. III.

called *Regeneration*. Not that this Change is at once, or at all *perfected* in this World, so as that none of the Dregs of our old Nature and original Corruption remain; our Christian Course is only a ° *Going on* to Perfection, and not the Arrival at it; it is the abounding ^p *more and more*, and not a full Attainment. The Guilt of original Corruption may be blotted out, and the Punishment remitted, but the Stain continues, and sullies our best Performances. The Blood of Christ once shed, did not wash it out, but the Graces of the Holy Spirit repeated and continued, *gradually* diminish it. So that Regeneration, if it be applied to the whole and entire Change of a Man, is a progressive State (9), the Perfection of which is in another World, the Commencement and Degrees in this. The *Commencement* of it, when, instead of Children of Wrath, we are receiv'd into God's Favour, and have the Spirit given us as a Principle of new Life gradually to unfold itself hereafter, as we shall nourish and

(9) Incipit quidem nunc regeneratio quoad animam: Sed tunc [Scil. in Resurrectione] quoad Corpus perficietur. *Pet. Martyr in 4 Reg. iv.*



comply with it, is usually called more particularly our *Regeneration*, as it is our being born of the Spirit, and is the first Beginning of a new and spiritual Life. The *Degrees* of it, our Growth in Grace, and Progress towards a perfect Change of Nature, as it is the daily Alteration and Improvement of our Minds, is generally distinguished by the Name of *Renovation*, inducing by Degrees a new Form into the Mind, and *renewing the inward Man Day by Day*⁹. Sometimes indeed *Renovation* is used for the New Birth, as *Heb. vi. 6. It is impossible to renew them again to Repentance*, or there is no second Baptism for them, because the first Degree of our *Renovation* begins at, and with our *Regeneration*: and therefore Baptism is (10) equally assigned as the Cause of each; *the washing of Regeneration and renewing of the Holy Ghost*^r. But both in the Scriptures (except one Text, *Matth. xix. 28.* may bear a

⁹ 2 Cor. iv. 16.

^r Tit. iii.

⁵

(10) Accordingly *Greg. Nyssen.* calls it ἀνακαινισμὸς ἢ ἀναγεννήσεως αἰτία. *Orat. de Baptist.*

Family, and receiving in the Graces of the *Holy Ghost*, a Principle of new Life, which is at Baptism (11); and Renovation is the gradual new Formation of the Mind wrought

(11) Wherefore *Justin Martyr* Apol. 1. Edit Thirlb. p. 89. describing the Baptism of Converts says, "Ἐπειτα ἀγοῖται ὑψ' ἡμῶν ἕνθα ὕδαρ ἐστὶ, καὶ τρέπον ἀναγεννήσεως ὃν καὶ ἡμεῖς αὐτοὶ ἀναγεννήθημεν, ἀναγεννώμεθα. And *Chrysostom* gives this Reason, "Ὡσπερ γὰρ ὁ ἀνισάμενος μετὰ τὸν θάνατον αἰθεὶς γενέσθαι δοκεῖ ἕτως ὁ ἐν τῷ Βαπτίσματι ἀναγεννώμενος, ὥσπερ ἀποθανῶν πρότερον τῷ ὕδατι ἕτως ἐκεῖθεν τῇ δυνάμει τοῦ πνεύματος ἀνισάμενος, ἀναγεννώσθαι λέγεται. *Cat. in Job. iii.* Which therefore holds as well with regard to Infants as Adults, as we learn from *Irenæus, lib. ii. c. 39.* Omnes enim venit [Christus] per semetipsum salvare: omnes, inquam, qui per eum *renascuntur* in Deum; Infantes, & Parvulos &c. This was the Sense and Language of the universal Church, as well Eastern as Western: We find it in the *Syrian* Writers in very different kinds of Stile, both in the Historical and Liturgical; *Dionysius I,* Author of the *Chronicon ab Orbe condito ad an. Græc. 1086,* relates, that three of the *Persian Magi* were converted and baptized, and that persisting in the Christian Faith, Beati decimo à spirituali eorundem *Regeneratione* die percelestem gladii mortem ad Deum martyrio coronati migrarunt. *Affeman. Biblioth. Orient. Vol. I. c. 29. p. 341.* And at the Celebration of their Baptism, as appears from *Severus Alexand. de Ritibus Baptismi,* they bless the Water in this Form, Misce, Domine, aquas istas, per deprecationem parvitatæ meæ, & virtutem sancti Spiritus tui efficacem in eis colloca, ita ut sint *Spiritualis uterus nati-vitatis* filiorum corruptionis expertium, p. 23. And invoke the Trinity to new-form the baptized, Trinitas, Effinge Christum tuum in his qui parati sunt ut generentur denuò per Irrigationem meam. p. 39. And again, p. 42. O Trinitas, da ipsis . . . ut digni efficiantur lotionem illâ quæ est *Regeneratio.*

by the continued Presence and Operation of the *Holy Ghost*, and not an instantaneous Creation. And I think all *saving Grace* attainable in this Life, is comprehended under these two general Heads, *Illumination*, or believing with the Heart, and *Sanctification* of the Spirit to Obedience: And so St. Paul sums it up, ascribing the Salvation of the *Thessalonians* to *Sanctification of the Spirit*, and *Belief of the Truth*^f. Particular Applications of one or other of these Graces have particular Names assigned; as it excites us, contrary to the natural Man, to pray for spiritual rather than temporal Blessings, and that too with a Warmth and Fervor of Devotion, which reaching after things not seen nor distinctly apprehended, flames out beyond the Bounds of Language in Aspirations that cannot be expressed^t, it is called the *Spirit of Prayer and Supplication*: As he spurs us on when we are sluggish in our Course, and are apt to loiter among the Amusements of the World, and draw back in Cases of Difficulty and Distress^u, his Work in our Hearts is called *quickenings* and *exciting Grace*: As he enables us to bear Afflictions,

SER. III.

^f 2 Thess.
ii. 13.^t Rom viii.
26.^u 2 Cor.¹
iv. 7, 8, 9.

SER. III.

w 2 Cor.

xii. 10.

* Rom. v.

3.

y Rom. xv.

13.

z A&T. ix.

31.

and not bear them only, but ^w choose them; nay not choose them only, but enjoy them ^x.

This is owing to his *supporting Grace*, by which *he fills us with all Joy and Peace in believing, makes us abound in Hope through his Power^y, and to walk in his Comfort^z.*

But it is the *poor Man's Privilege to count* his Treasure; the *Holy Ghost* is shed *abundantly* upon Us, and it is impossible to number the Drops of this plentiful Effusion, or distinguish them severally which imperceptibly run into one another. Our Occasions and Necessities may call the Application of it differently, as Shores give Names to the Seas that wash them, which yet are indistinguishable Parts of the same Ocean. But we cannot say here begins, or here ends such and such a Grace. They are to mend and alter our Nature, and therefore mingle with it. We cannot *see* the Infiltration, but may discern the Change when wrought; the Stream may discover a new Tincture, and a sweeter Taste: That new Tincture and sweeter Taste are Manifestations of an Infusion, but neither Eye, or Palate, or any of our Senses can unbind the Texture, and say This is Nature,

and

and This is Grace. This new Formation is wrought by as secret and undiscernable an Operation as the *Growth of the Bones in the Womb of her that is with Child*^a; such is the Way of the Spirit, which is not to be traced, the working of God is not to be perceived. The Divine Author and his Operation are hidden from us, but his Work is manifest. And though we cannot see God at any time, or feel the Motion of the Spirit in our Hearts, yet is there certain Evidence whether we have received him or not. St. *John* gives us an infallible Rule, *We know that God* (by his Spirit) *dwelleth in us, if we keep his Commandments*^b.

^a Eccles.
xi. 5.

^b 1 Joh.
iii. 24.

II. But besides the Grace given us by the *Holy Ghost*, for our own personal Advantage, the Salvation of our Souls, called therefore *saving Grace*; he vouchsafes Grace of another kind to some few for the Advantage of many others, which may be called *ministering Grace*, as a Means of leading others to Salvation. For this Purpose, they have the Favour of being made the Instruments of conveying *illuminating* and *sanctifying* Grace to others. This Favour then or Grace must consist in a *Designation* and *Appointment* to

SER. III.

convey it, and in an *Ability* to execute such Commission. Of the *former* speaks St. Paul, in his Epistle to the *Ephesians*, *Unto me who am less than the least of all Saints is this GRACE given, that I should preach among the Gentiles the unsearchable Riches of Christ*^c. And he exhorts *Timothy*, *Stir up the Gift of God which is in thee by the putting on of my Hands*^d. Wherefore by a common Metonymy, which calls the Gift by the Name of the Giver, the *Holy Ghost* is said to be given or received, when this GRACE is given or received at Ordination. And of both these, *viz.* Appointment and Ability, St. Paul speaks, in the xvth Chap. *1 Cor.* ^e *By the GRACE of God I am what I am, that is, an Apostle; and his GRACE which was bestowed upon me was not in vain, this was the Grace of Ability; for, as he proceeds, I laboured more abundantly than they all, yet not I, but the GRACE of God that was in me.*

When it pleased God to give an extraordinary Commission, he also gave *sufficient*, and that often required extraordinary Abilities for the Discharge of it. Thus when the World was to be enlightened by any new

Discoveries, the Grace of Faith in them was conveyed by hearing Those who were sent to instruct them ; and to these Instructors the Truths were extraordinarily revealed by Inspiration, in Dreams, or Visions : As we see in the Days preceding the Mosaic Dispensation. And when *Moses* was appointed to be a Means of conveying Grace to the People of *Israel*, he was extraordinarily enabled for the Office by large Effusions of God's Spirit upon him ; but when his Will was known to be revealed and committed to Writing, the illuminating the *Jews* by the Publication of it afterwards, and sanctifying them by typical Sacrifices, was entrusted to the Tribe of *Levi* by an ordinary Commission, and the Discharge of it required not more than ordinary Abilities. To this the Sons of *Levi* succeeded by a general Covenant and Appointment, not by an immediate Commission to every Individual. They were to instruct the People, and turn them from their Iniquities; *their Lips were to keep Knowledge* ^f, not because inspired with greater Abilities than their Brethren, but as the *appointed Publishers* of the Law before revealed, *and the People were*

^f Malach
ii. 6, 7.

SER. III.

to seek it at their Mouths. They were called *Holy*, not from any Sanctity infused, but as set apart *to minister the daily Sacrifice*, and *to bless in the Name of the Lord^g*, and were therefore the *Messengers of the Lord of Hosts^h*.

^g Deut. x.

8.

^h Malach.

ii. 7.

But an ordinary Commission which required no more than ordinary Abilities to support it, lay open to promiscuous Claim and Pretence: Men otherwise distinguished by their Power, or superior Endowments of Nature, if they were *Princes of the Assembly, famous in the Congregation, and Men of Renownⁱ*, would be prone to be buoyed up with a Self-sufficiency; and think (if inferior *Levites*) that they were at least equal to the Sons of *Aaron*, who, in pretending to limit their Ministry, *took too much upon them^k*; or (if of the other Tribes) that the Privilege of serving at the Altar did equally belong to them, *seeing all the Congregation are holy, every one of them, and the Lord is among them^l*. But though the Rivers of *Damascus* be better *than all the Waters of Israel^m*, yet *Jordan* only had Virtue to cleanse the Leper: And God has been pleased, by a signal and miraculous Punishment of such vain and rash Pretenders,

ⁱ Numb. xvii. 2.^k V. 3.^l Ibid.^m 2 Kings v. 12, 14.

Pretenders,

Pretenders, to vindicate that Commission, which it was not necessary *always* to support by miraculous Gifts and Endowments. However, when extraordinary Occasions required, he was not wanting to his Church, raising up Prophets with particular Commissions, and enlightened with particular Revelations.

At length, when the Scope and Period of all their Prophecies were come, he, who was singularly and eminently *that Prophet that should come into the World*ⁿ, to give the last Instructions to Mankind, when farther Vision and Prophecy was to cease, received his *extraordinary Power* to reveal the whole Counsel of God, at his miraculous Conception by the *Holy Ghost* in the Virgin's Womb; and though so supernaturally assisted, enter'd not upon the Discharge of his Office till particularly *appointed* to it by the visible Descent of the *Holy Ghost* at his Baptism, and especial Designation by the Voice from Heaven. He, *having all Power both in Heaven* (to bestow spiritual Gifts from thence) *and on Earth*^o, (to dispense them to whom he pleased there) gave Commission to eleven particu-

ⁿ John vi.

¹⁴.

^o Math.
xxviii. 18.

SER. III.

and teach all Nations, be the Means of conveying Faith amongst them in *illuminating Grace*; and both regenerate and renovate them with *sanctifying Grace*, *baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost, and teaching them to observe whatever he commanded* ^p.

^p Matth. xxviii. 19, 20.

This was their *Commission*, which preceded their *Abilities* to discharge it: For alas! what were they? 1. Mere Men; how then was it possible for them *to declare all the Council of God*^q? But for this Purpose they were promised *the Spirit of Truth, who should lead them into all Truth*^r. 2. They were Men of ordinary Capacities, understanding but little of what their Saviour said to them, and therefore ill qualified to repeat after him; but to remedy this, the same Spirit *was to bring to their Remembrance whatever he had told them*^s. 3. They were Men of low Attainments, knew little more than their Mother Tongue; how should these teach all Nations? To enable them for this Part of their Office, the same Spirit *gave them Utterance to speak with other Tongues*^t. 4. They were Men of the lowest Condition, and little

^q Aët. xx. 27.

^r Joh. xvi. 13.

^s Joh. xiv. 26.

^t Aët. ii. 4.

con-

conversant with the World; how should they address Kings, dispute with Philosophers, plead the Cause of Christ, and support it against the Frowns and Subtlety of its Enemies? For this End they had a Mouth and Wisdom given them, which all their Adversaries should not be able to gainsay or resist^u; ^uLuk. xxi. 15. for not they, but the Spirit of their Father which was in them spake^w. ^wMatth. x. 20. 5. But however well they might acquit themselves in Argument, how was it possible for a few Fishermen to convince the World that they were commissioned by God to banish the heathen Idols from all their Temples, and alter the present Systems of Religion all over the Earth? Therefore, as Seals to their Commission, when they went forth and preached, *The Lord confirmed their Words with Signs following*^x, *the working of Miracles being given them by the same Spirit*^y. ^xMark xvi. 20. ^y1 Cor. xii. 10, 11. 6. Still were they Men of timorous Dispositions, of abject rather than audacious Spirits; they were terrified to Death at the High Priest's Officers, the sturdiest of them all was confounded at the Question of a young Girl, and denied his Master with Oaths, and all the rest forsook

him;

SER. III.

him; how could such discharge this hazardous Employment, how encounter the Fatigues and a thousand Discouragements that must naturally attend them in their Travels to every Nation, with the additional Distresses and Persecutions easily to be foreseen, from the Prejudices of their own People, and the Rage of Mankind in general, disturbed in their Vices? They were therefore supernaturally endued with *a Spirit of Power, of Love, and of a sound Mind*^z, that they might not be ashamed to bear Testimony of the Lord^a, which they did after they had received the Holy Ghost, rejoicing that they were counted worthy to suffer Shame for his Name^b, and endured the Afflictions of the Gospel according as they were enabled by (12) the Holy Ghost^c. Lastly, they were not only infirm Men, but had been wicked Men, as they abundantly testify of themselves; and even but just before, one of their College had^d betrayed his Master for Gold, and hanged himself; the others were selfish enough to prefer their own^e Safety to his Honour; and

^z 2 Tim. i. 7.^a 2 Tim. i. 8.^b Act. v. 41.^c 2 Tim. i. 8.^d Matth. xxvii. 3, 5.^e Matth. xxvi. 56.

(12) Κατὰ δόναμον Θεοῦ. The Holy Ghost is δόναμος ἰψῖσε, & δόναμος ἐξ ἑφῆς. Luk. i. 25. xxiv. 49.

all seemed very little spiritualized before the *Holy Ghost* came upon them, hankering after a restoring the Kingdom again to *Israel*^f. ^{f Act. i. 6.} How should these Men convey to others that Faith and those Graces which themselves seemed to want? But our Saviour, when he appointed the Ministry of Grace, promised to make it effectual, that he would concur with, and *assist it to the End of the World*^g. ^{g Matth. xxviii. 20.} When they baptized with Water, he would baptize with the *Holy Ghost*; when they dispensed Bread and Wine, he would give his Body and Blood; when *Paul* planted and when *Apollos watered*, he would give the Increase. The Truth of which Promise appear'd in the miraculous Conversion of the Gentile World by the Ministry of the Apostles.

But where are these Signs confirming the *Mission now*? Where these Revelations, Visions, Inspirations, Gifts of Tongues to qualify the Ministers of Grace for the *Discharge* of it? How differ their present *Commission*, and the Vouchsafement of *Abilities* from those given to the Apostles? Our Saviour gave forth but *one* Commission; and to whom he gave it, to them he also gave the

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Promise

SER. III.

Promise of Assistance in suitable Abilities:

This was not to the *Apostles only*, but to the *Apostles and their Successors*, because the Promise was made to reach to them, *even to the End of the World*; and if the *Promise*, so likewise the *Commission*. As therefore Christ chose *some* whom he appointed to this Work, and left it not the common Privilege and Claim of *All*, so they also had Power to commission whom they thought proper, and not give the same Authority to all; they accordingly chose *some Apostles, some Prophets, some Evangelists, some Teachers and Pastors; for the Work of the Ministry, for the Edifying of the Church of God*^h. The Commission which they *delivered*, was that which they *received*; *Ours* therefore, as *Theirs* was, is of universal Extent to go and make Disciples in every Nation, to baptize, and teach them whatever Christ commanded.

^h Eph. iv.
11, 12.

But what was general in the Grant, must be restrained in the Exercise: At first, by the immediate Guidance of the *Holy Ghost*, directing them where to go, and where to continue, none went into every Nation, though all had Power to do so: Since that,
the

the Governors of the Christian Church, acting under the Influences of the same Spirit, limit the Exercise of our Ministry as shall best provide for the Edification of all: That the Salvation of all may be conducted with Effect and without Confusion.

The Promise of *sufficient* Assistance is likewise made as well to the Successors, as to the Apostles themselves. He concurs with the Ministry always, even to the End of the World to make it effectual, which must vary as the Circumstances and Necessities of Times and Seasons vary. The *Miracles* necessary to prove the Divine Mission at first, and the Authority of the Apostles to send others with like Powers, now cease; for our Commission being the same with theirs, was proved by the Miracles which proved theirs, The *immediate Revelations* and *Inspirations* then necessary, are now useless, when the Canon of Scripture is perfected, since which time, *if any Man, or Angel from Heaven, preach any other Gospel*ⁱ, it is not to be received. The true Sense of what is already revealed, and the genuine Deductions from that, is the Light which we are to communicate

ⁱ Gal. i. 9.

SER. III.

cate to the World, to beget a saving Faith in them. The Necessity of *speaking with many Tongues* is now superseded, when to Men of all Nations and Languages is the Word of Reconciliation entrusted.

The Abilities now required, are,

I. A Knowledge of the Truths, which we are to teach; for which, as human Means, with the Divine Assistance concurring, are sufficient, supernatural, without our own Endeavours, are not wantonly to be expected.

*Matth. vi.

25—34.

I Pet. v.

7.
I Theff.

iv. 11.

2 Theff.

iii. 10.

m Jam. i.

5. Luk.

xi. 13.

a I Tim.

iv. 13.

o V. 15.

P Joh. v.

39.

God's Providence supports us^k, but our Hands must labour^l: His^m Spirit enlightens us, but we must give Attendanceⁿ to *reading*^o *meditating*, and^p *searching the Scriptures*, use all human Aids and Endeavours to open their true Sense. Though *Paul* was miraculously conducted by God's good Providence, yet he forgot not to write for his Cloak at *Troas*; and though immediately assisted by Visions and Revelations, yet was he earnest for the Books and Parchments which he left with *Carpus*^q. Study, Language and Sciences are required to guard against Ignorance; an impartial Care to prevent the Errors which proceed from Prejudice, Vanity, or Contention;

q Tit. iv.

13.

tion;

tion ; and God's Grace to bless the Means used, not to the satisfying our Curiosity or Ambition, but for the sufficient Discharge of the Duty to which we respectively are call'd.

2, A Diligence in us to apply the Means of saving Grace to others in dispensing God's Word and Sacraments: and God will bless the Means so used to the *worthy Receivers* of it, whatever *our own unworthiness* may be (13). For it is not OUR Gift, but GOD's, and he may use what Instruments he pleases for the conveying it ; for he *that watereth is nothing*, and *he that planteth is nothing*, but *God is all in all who giveth the Increase*^r. We may be cast away, as well as the Water of the Font, after having happily served to bring others to Christ ; and may perish like many in the Flood, after having been employed in building an Ark in which others shall escape. An Apostle we know proved a Traitor ; and *Paul's* Fellow-Labourer *Demas* deserted his Charge, out of Love to this World^s: Yet we hear of no Doubt made about the Effi-

^r 1 Cor. iii. 7.

^s Tit. iv. 10.

(13) Omnis aqua in nomine Patris & Filii & Spiritus Sancti consecrata puræ conscientia est, non propter eos à quibus ministratur, vel à quibus accipitur, sed propter illum qui hunc Baptismum immaculatus instituit. Baptismi ergo puritas à puritate vel immunditiâ conscientia, sive dantis sive accipientis, omnino distincta est. *Contr. Den. lib. ii. p. 36.*

SER. III.

cacy of their Ministry (14), and questionless many were baptized by each of them.

3. Power to obtain Victory to the Christian Cause in general: The *Holy Ghost* is a *Paraclete* or *Advocate* to plead the Cause we undertake, and give it Success. But this is no Promise of Safety and Deliverance to our Persons; *ministering Grace* is not given for *our* Profit, but the Profit of *others*. But suitably to the Exigences and Occasion we may depend upon sufficient Strength to support us under Trials (if that be most expedient for the general Good); or else to be more than Conquerors even in our Deaths, and our Blood shed in Testimony of the Gospel, shall become the Seed of the Church, and procure to it a plentiful Increase.

Whatever Changes or Chances may happen through the Divine Appointment or Permission in this mortal Life, may ^t *the Grace of our Lord Jesus Christ* enable us to recommend ourselves, and those committed to our Charge to *the Love of God*, through *the Fellowship of the Holy Ghost* communicating with every one of us!

^t 2 Cor.
xiii. 14.

(14) Cum tantum distaret inter Petrum & Judam, nihil tamen distabat inter Baptismum qui dabatur per Petrum, & qui dabatur per Judam. Illud enim quod per eos dabatur, unum erat, cum ipsi non essent unum. Aug. *de Unit. Eccles.*

p. 177.



S E R M O N I V.

The Gifts of the HOLY GHOST
distinguished from Counterfeits.

Preached *Feb. 5, 1740.*



ACTS xix. —2.

—*Have ye received the HOLY GHOST since
ye believed?*

FROM the short History of the *Ephesian* Converts, related in the Context, I proposed SER. IV. }
}

First, To state the Scripture Doctrine of the Essence and Personality of the *Holy Ghost*.

Secondly, To shew what is meant by *receiving* him, and how to know whether we have received him or not.

K

Thirdly,

Thirdly, To what Ends such receiving of him is necessary, And

Lastly, The Means by which we may receive him.

The Divinity of the *Holy Ghost* being proved under the first general Head, his Omnipresence forbids us to understand the Question in the Text of his Person; for that being every where, it is impossible not to be received by any; but of some Manifestation of his Presence by his Gifts or Graces. In order to judge whether we have *so* received him or not, I endeavoured in the last Discourse, to discover those Gifts whether of *saving*, or *ministring Grace*, which are a Manifestation of the Spirit; and proceed now, as I then proposed, to distinguish them from mistaken or counterfeit Proofs.

I. As they are *Gifts*, our first Care must be to distinguish them from any thing of our *own*: Wherefore *ministring Grace* consists not in a Self-appointment and Designation, For^a *no Man taketh this Honour to himself, but He that is called of God, as Aaron*
and

^a Heb. v.
4, 5

and his Sons were under the Old Testament; and in the New, even *Christ glorified not himself*, but was authorized by the Father, when the Voice from Heaven ordained him to the Work. Which Grace he gave to the Apostles, and they to their Successors, and These deliver what they have received from one to another to the End of Time. So that a promiscuous Ministry, and Intrusion into it without Call or Mission, is a *sacrilegious Attempt* on the Grace of God, but is no *Gift* of the *Holy Ghost*. So again *illuminating Grace* consists not in the Assent we give to the History of the Gospel, as a Narration of Matters of Fact sufficiently supported by human Evidence (1): For this may be purely the Effect of our Study and Learning; the collating Copies, consulting History, comparing the Assertions of Friends and the Concessions of Enemies, may necessitate such a Belief: a Faith which the Devils may have, ^b and doubtless have it. It is an *Acquisition* ^{b James ii:} *of our own*, and not a *Gift*. In like Manner, ^{19.} *sanctifying Grace* must not be confounded

(1) Πίστεις ἔχῃ ἢ γεωμετρικαῖς ἀνάγκαις, ἀλλ' ἢ ταῖς τῷ πνεύματι ἐνεργείαις ἐργινομένη. *Bas. in Psal'm cxv. p. 269.*

SER. IV.

with that *Pagan* Morality, which was the Result of excellent Endowments, teaching them to discern the Beauty or Convenience of social Duties ; or which public Utility recommended to their Practice, or a particular Temper of Mind or Body inclining them to perform many amiable Actions ; or the Motives of Fear, Vanity, Æmulation, and the like, inducing even virtuous Habits. So far as the Gentiles did *by Nature* the Things contained in the Law, their *Reasonings* ^c among one another condemning or approving such and such Facts, so far this Morality stands distinguished from Grace, as an Ability brought with us into the World, and no foreign or *adventitious* Gift. A Gift indeed we must acknowledge it to be, for what have we which we did not first receive ? Our very Being is the Gift of God ; and that we differ from one another by more excellent Endowments of Mind, this is questionless the Favour and Grace of God to us (2). Grace we acknowledge it, and the

* Λογισμοί.
Rom. ii.
15.

(2) Quum omnes in Adamo peccarint, ex æquo, non potest a naturâ sed a Gratiâ Dei tantum proficisci, ut unus sit altere præstantioris Ingenii. *Aug. contra Jul. lib. 4. c. 7.*

Pelagians for a long Time would acknowledge no other, and contended that this was the Grace so much talked of in the Gospels. But we must consider not only that it is a *Gift*; but

II. *Who* is the *Giver* of it, It is the Gift of the *Holy Ghost*. Indeed as God and Creator, He may be most truly said to be the Giver both of ourselves and of our Faculties; for the Persons of the Trinity, though they be distinguished inwardly with respect to one another, yet outwardly they are undivided, and concur all in every Act. Nevertheless, for our easier Conception, they are usually considered as particularly Authors of such outward Acts, as seem more immediately to flow from their personal Characters (3). The Father is the Fountain of Being; Creation therefore is more emi-

(3) Quia *sumus* ad Patrem propriè referri videtur, in quo sicut Apostolus dicit, vivimus, movemur, & sumus. Quod verò Rationis & Sapientiæ & Justitiæ capaces sumus, illi specialitèr qui est Ratio, & Sapientia, & Justitia, id est Filio, deputatur. Quod autem vocati regeneramur, innovati sanctificamur, per divina Eloquia Personæ Spiritus Sancti evidenter adscribitur. See *Bull's Def. Fid. Nic. Sess. 2. p. 228, 229, 230.* from *Huetius* in his *Origenianis*.

nently ascribed to him: the Son is the Logos or Wisdom of the Father; therefore Reason and the Endowments of the Mind are refer'd to him: The *Holy Ghost* proceeds from both, and is the Union of both; wherefore our new or spiritual Birth, and the Gifts attending it, by which we are born of God, and are united to the Father and the Son, are called more peculiarly the Gifts of the *Holy Ghost*. Wherefore 1st, As the *Holy Ghost* is *personally* distinct from the Father and the Son, so we are to distinguish *his* Gifts from the Gifts of *Both*. So that the *Pelagian* Grace, is not the Grace here intended, that being the Gift of the Father or the Son, and not peculiarly the Gift of the *Holy Ghost*. And if notwithstanding his inexplicable Union and Procession from the other two Persons in the Blessed Trinity, we are taught to consider *his* Gifts *apart*, we must be still more careful to distinguish them from such as flow from Causes quite alien to him. Such are

2^{dly} The Operations of the *unclean Spirit*, to which as the *Holy Ghost* he stands opposed. Yet these are sometimes mistaken;

as we find the *Jews*^d charging our Saviour when he cast out Devils by the Spirit of God, that he was empowered so to do by *Beelzebub the Prince of the Devils*. And on the contrary, the Works of this impure Fiend are sometimes mistaken for, or pretended to be Manifestations of the *Holy Ghost*, which is the more easily done, because he can^e *transform himself into an Angel of Light*,^{e 2 Cor. xi. 13, 14.} pretend Zeal, and quote Scripture upon Occasion^f. So that *These* are not always Marks of the *Holy Ghost*, but sometimes the Cover and Disguise of the evil Spirit. But his Characteristics are *Lying, Calumny, and Malice*; and by *These* we shall know him.

f Matth.¹
iv. 6, &c.

1. His first Character is, that *he is a Liar and the Father of it^g*, therefore before we *believe every Spirit*, every Teacher that pretends immediate Influences from God, we are cautioned *to try them*^h. If he openly opposes Christ, he stands at once detected, and farther Trial needs not; but if he pleads Commission from him, uses his Stile, and his Authority, examine whether he perverts the Scripture to recommend *false Doctrines*, and *false Precepts*. The Enemy which sows the

g Joh. viii.
44.

h 1 John
iv. 1.

SER. IV.
 3 Matth.
 xiii. 25, 39.

Tares, is the Devilⁱ: and this is usually done when we are careless, and off our Guard, while Men sleep; too much Security solicits Danger, and leaves us open to Assaults; we eat without Fear, and in spite of express Revelation, believe we *shall not surely die*. Let us therefore take heed of that delusive Assurance, which wraps us into Paradise here, and flatters us that we are the *born of God*, and *cannot sin*^k. St. Gregory chid a Lady who wrote to him for an Assurance of her Salvation, telling her that such Security would make her negligent, and thereby endanger that Salvation which it vainly pretended to ascertain. Much impure Heresy has spread by this Means; the spotless Purity of the *Gnostics*, incapable of Stain whatever Filthiness they plunged into (4), because they were

^k 1 John
 iii. 9.

(4) Spirituale (quod ipsi se esse volunt) eâ conditione esse, ut nullo profus modo interitum & corruptionem recipere queat, quibuscunque tandem in flagitiis sceleribusque versetur . . . quo etiam fit, ut eorum perfectissimi omnia ea quæ legis interdito prohibentur, sine ullo metu perpetrant. *Irenæus lib. 1. c. 1. of the Gnostics*. And the *Jovinians* taught, as St. *Austin* informs us, non posse peccare hominem, aut a Diabolo subverti, lavacro regenerationis plenâ fide accepto. The like Opinions were since adopted by the Anabaptists, Brownists, Familists, Antinomians, &c.—

spiritual :

spiritual: The like Impieties in many more modern Sects affirming themselves impeccable, and refusing, as needless, to pray that their Trespases may be forgiven, though Christ commanded it, are plain Proofs, whatever Pretences they make to the Influences and Possession of the *Holy Ghost* that they are of their Father the Devil, for in saying *they have no Sin, they deceive themselves, and the Truth is not in them*^l. So also with regard to *Precepts*, he is no less delusive than with regard to *Doctrines*; persuading to unnecessary Trials, and unbidden Severities: Provoking God by drawing, as it were, upon his Providence for unnecessary Supplies and Interpositions: throwing themselves without Call upon Dangers, needlessly, in confidence of God's miraculous Protection to such Favourites. If a Son of God, *then cast thyself down a Precipice, for it is written, He shall give his Angels charge over thee*^m. But we know from whom such Suggestions come, though Scripture be produced for the Warrant. In like Manner, he tempts to make as bold Demands on Grace, as on Providence, by aiming at too great Austerities, which

^l 1 John
i. 8.^m Matth.
iv. 6.

SER. IV.

which being unnecessary are not required ; and being not required, we are not promised Assistance sufficient to perform them ; by which Means they prove instead of Curbs to Vice, but Snares and Toils to Virtue. It is easy to learn what Hypocrisies and Impieties such Pretences have led many into among the Disciples of *Saturninus* in the Apostolic Age, the *Montanists* and *Marcionists* soon after, and the *Papists* since ; especially with regard to their Clergy. *Forbidding to marry and commanding to abstain from Meats, which God hath created to be received with Thanksgivingⁿ.*

* 1 Tim.
iv. 3.

These, however represented as the Dictates of the *Holy Ghost*, the really inspired Apostle tells us, proceed not from the Spirit of Truth, but of *Error* ; and are *Doctrines of Devils^o*. The true Distinction is, *the Holy Ghost* forbids the *Abuse*, and the *Devil* the *Use* of these Things.

• 1 Tim.
iv. 1.

2. His second Character is that of *Calumniator*, from whence he is called *Satan*, the *Adversary*, and *Accuser* : which he does, either by calumniating God to us ; as he did in his first Attempt on human Kind, by *representing* him an Enemy to our Happiness, and designing against it : we therefore

know (5) *whose* Revelations they are, which, contrary to Scripture, paint God a Respector of Persons, and decreeing by an arbitrary Will the eternal Destruction of some particular Men. Or else he calumniates Man to God; hales the Christian Brethren into Judgment, summons them before the Tribunal, and falsely accuses and misrepresents their Actions there. *Does Job fear God for nought?* ^{p Job i. 9.} was his old Suggestion to discredit Religion in the Gentile World. In like Manner he opposed the Service of God among the *Jews* by standing at *Joshua's right Hand before the Lord* to accuse or implead the Body of *Jews*, ^{q Zach. iii. 1.} and the Body of Christians are not less the Object of his malicious Calumnies; these he *accuses Day and Night before God*: ^{r Rev. xii. 10.} But good Spirits *bring not railing Accusations*. Or lastly he calumniates on Earth, as Christians in general, so particularly those by whose Means Christians were intended to be increased; endeavouring to render their Ministry ineffectual, by making them odious to those who should receive benefit from them. What abominable Impieties were injuriously cast upon the primi-

(5) Unde *Diabolus* protrudit in desperationem. Art. 17.

SER. IV.

tive Christians! Murders, Incests, Revellings, and promiscuous Lusts (6). Their Successors have met with the like Treatment through all Ages since from Heretics and Schismatics. But general Charges *not known* to be true; and particular ones *known* to be false; Misrepresentations, Aggravations, Æquivocations, and the like, cannot proceed from the Spirit of Love, which teaches us to ^s *hope all Things, believe all Things* on the favourable Side. Great Honour for Christ may be pretended: we know the *Kiss* and *Hail Master* ^t! were consistent with a Design, nay were the Means proposed to restrain and put an End to his Ministry upon Earth. And we know too from whom it proceeded; from *Judas*, after the Devil was entered into him. But *Accuser* is the Characteristic of *this Spirit*, and *Advocate* that of the *Holy Ghost*.

^s 1 Cor.
xiii. 7.

^t Matth.
xxvi. 49.

^a Joh. viii.
44.

3. His third Character is allied to This, *He was a Murderer from the Beginning* ^u. This Spirit persecuted the first Christians with great Variety of Torments, and continues to do so among some that call themselves Christi-

(6) As may be seen in the Apologies of the primitive Christians.

ans. To what Cruelties has a diabolical Inspiration hurried Men! teaching them to enjoy the Agonies of their fellow Creatures, and feast with Devils upon human Sacrifices. And then assume Merit, and challenge a Reward from Heaven, as having ^w *done God Service*; blasphemously ascribing their Malice to the Influences of the *Holy Spirit*. Influenced by *a Spirit* we allow them to be: But St. *John* tells us, that *the Spirit which moves us to slay our Brother, is the wicked One*^x. But

^w John
xvi. 2.

^x 1 John
iii. 12.

3dly, Grace as a Gift of the *Holy Ghost* is not only to be distinguished from the Suggestions of the *evil Spirit*, but also from the Workings of our *own Spirits*. Such as, a *vain Pride*, catching at Applause rather than Salvation, and the Praise of Men more than the Favour of God. This turns Pulpits into Oratories; and the Christian Course into an Olympic Game: Preachers become Rhetoricians, aiming at their own Glory rather than the Profit of their Hearers; and Christians, wishing more *to be seen of Men* than *to see God*, become *Hypocrites, Moralists, or Men of Honour*. But the preaching which is
under

SER. IV.

1 Cor. ii.
4, 13.

under the Conduct of the Spirit, applies not to the Ear, but addresses to the Heart; aims not to please by *enticing Words of Man's Wisdom*^y, fanning them with a Wind that blows from *Mars* his Hill, the Principle of human Policy; or that gathered in the Portico's of Philosophy, Lectures of mere Morality: But labours at convincing them by a *Demonstration of the Spirit and of Power*^y, opening the Oeconomy of Grace, where Prophecy ushers in the Gospel Revelation, and Miracles supported it when revealed. And in the *Christian Life*, *Grace is given to the Humble*, but *God resisteth the Proud*^z, who vainly lives by Comparison, and *thanks God that he is not as other Men are*^a.

^z James
iv. 6.

^a Luke
xviii. 11.

^b James
iv. 5.

^c 3 John 9.

^d Jude 16,
19.

Another Effect of *our Spirit* is *Envy*; for *the Spirit that is within us lusteth to Envy*^b, says St. James. From this Spirit it is, that the Younger disdain to submit themselves to the Elder; but *loving Pre-eminence prate against them with malicious Words*^c, are *Murmurers, Complainers, separating themselves*. St. Jude informs us, *these are sensual, having not the Spirit*^d. Their Leaders may preach Christ indeed, but while they preach him of

Contention,

Contention, they have not his Spirit; their Followers to distinguish themselves from the *One Fold* and *One Shepherd*, where they fear being unregarded in the Multitude, break into Factions, and list under new Names, as if Christ was divided; boasting one against another, I am of *Cephas*, I am of *Apollos*, I am of *Paul*^e. But *Paul* scorned to lend his Name to countenance such Divisions. They call it *Zeal*, and with great Propriety, St. *Paul*^f calls it so too: and assures them that such *Zeal* is a Proof of their being mere Men, not assisted with the Spirit of God.

^e 1 Cor. i. 12. iii. 4.

^f 1 Cor. iii. 3. Ἐτι γὰρ σαρκικός ἐστὶ ὅστις γὰρ ἐν ὑμῖν ζῆλος, καὶ ἐρις καὶ διχοστασίαι, ἔχουσιν σαρκικός ἐστὶ, καὶ κατὰ ἀνθρώπων περιπατεῖτε.

Other Workings of our own Spirit are *Avarice* and *Ambition*. In vain do we pretend to be inspired with a Love and Honour for that Deity which all *Asia* and the World worshippeth, if it proceed from no higher a Motive than a Concern, among Men of like Occupation, for *that Craft by which we have our Wealth*^g. We may build Temples, but if it be only *to make us a Name*^h; or if we are so peaceable, as to yield up Christ to the Multitude, against Conviction, only lest we should be represented as *no Friend to Cæsar*ⁱ; how strong soever the Gust may be,

^g Act. xix.

^h Genesis xi. 4.

ⁱ Joh. xix.

it

12.

SLR. IV.

k 1 Cor.
ii. 12.

it is our own Faults if we mistake it : The Vane that shews us the Direction and Tendency of it, points out to us, at the same Time, the Quarter from whence it blows; and manifests it to be the *Spirit of the World*^k, and not the Spirit which is of God.

But the *Holy Ghost* is not only, as *Holy*, distinguished from the Diabolical, or our own corrupt Spirit, but,

1 Matth.
xvi. 17.

4thly, As a *Spirit*, opposed to *Flesh* : and therefore his Revelations must not be confounded with *Those of Flesh and Blood*¹, nor mistaken for *Humour*, how strong soever the Operation may be from *Constitution*, or how ever heightned from *Distemper*, or external *natural Incentives*. In the former Instance, the Spring is so open, to a Man's self at least, if not to others, that it is scarce possible to be deceived, unless we will. But here, though the *Causes* are so contrary, yet people have always been more apt to be mispersuaded about the *Effects*. Before, different Effects lead us to discover different Spirits; but a Difficulty here rises, because the real Effects of Humour and Distempers are like some Circumstances that have frequently attended

divine

divine Communications: And as this has proved sometimes a *Mistake*, and sometimes an *Imposition*, productive of many mischievous Consequences in all Ages, it deserves a more careful Examination.

When God vouchsafed to speak to his Prophets, it was usually in *Dreams* or *Visions*; under which two Methods the *Jews* include all kinds of Prophecy (7). *Vision* (8) was a Trance and Ecstasy, in which the Senses were suspended, and the Vision wrought upon the Fancy; the *Dream* was looked

(7) *Maimonides*, part 2. c. 36. p. 293. speaking of *Numb.* xii. 6. *I the Lord will make myself known unto him in a Vision, and will speak unto him in a Dream*, says, In istis, Somno inquam & Visione, continentur omnes Prophetiæ Gradus. As indeed did the *Greeks* also; *Dicæarchus Peripateticus cætera Divinationis Genera sustulit, Somniorum & Furoris reliquit. Cic. de Divin. p. 8.*

(8) Nobilissima sua Operatio conficitur quando sensus quiescunt, & a suis functionibus sunt otiosi. Tum enim in illam (facultatem Imaginatricem) influit quædam Influentia pro ratione dispositionis subjecti; & illa Influentia causa est Somniorum verorum & Prophetiæ, quæ a se invicem differunt in multitudine & paucitate non verò specie. Deciduum Prophetiæ est Somnium, facultas enim imaginatrix eadem est tempore somni quæ tempore Prophetiæ nisi quod imperfecta adhuc, & complementum suum non adepta fit. *Maim. Mor's Nevoch. p. 293.* Instances of these Ecstasies we have in *Abraham, Gen. xv. 12. Eliphaz, Job iv. 13, 14. Daniel, c. x. 8.* and others.

upon as a less perfect Degree, in which the Senses were in some Measure, though not totally, suspended. The awful Posture of the Mind after such an Honour vouchsafed it, the strong Impression of the Vision upon it, and the Darkeness which accompanied the Revelation of Things future, and but partially shewn, naturally lead the Speaker to deliver himself, as with an extraordinary Commotion and Grandeur, so also with some Obscurity, arising from the very *Nature*, as well as the *remote Distance* of the Subject spoken of. When the Imagination was thus become, or believed to be the Throne of Prophecy, when Dreams and Trances were thought it's usual Assistants to subdue and quell the Interruption of the Senses, and when a vehement and rapturous Elocution was generally the Manner in which they disburdened themselves of their Prophecies; no wonder that those who had *over lively* Imaginations from *Nature* (9), or *over heated* by *Art*, soon grew

(9) In a Note on *Jamblichus*, p. 227, it is observed, *Mulieres citius imaginantur. In sacris literis paucæ Prophetides; apud exteros innumeræ,*

into Persons inspired ; Swoonings, Vapours, Histerics, Epilepsies and Absence of Mind, were looked upon as Signs of Divine Communication; and the Rhapsodies and Ravings of Men beside themselves, how unintelligible or inconsistent soever, were esteemed by many as the Revelations of Heaven. The Pagan Priests and Oracles appeared under the same Circumstances, whether from Distemper, Deceit, or Diabolical Possession is needless to enquire here ; but this introduced such Confusion of Judgment, as made it difficult to distinguish the *true* and *false* Prophets. Disease often passed for Inspiration, and a truly divine Commission was treated as Imposture. Thus was our Blessed Saviour welcomed by the *Jews*, when he warmly rebuked them for their Sins, and talked of another Fold which belonged to him, that he would suffer them to put him to Death, and then would raise himself again to Life. They looked upon such Discourse as the Ravings of a distempered Brain, crying out, *He bath a Devil and is mad*^{m.} ^m John x. 20. So also were the Apostles, and their little primitive Church represented. The Pathos

SER. IV.

and Energy with which they spake in other Tongues the wonderful Works of God, unfolding the great Mysteries of his Dispensation, (τὰ μεγάλα τῆ Θεῆ) were looked upon as unintelligible Jargon, and the Rants of Men in their Cups. *These Men*, said the Hearers, *are full of new Wine* ⁿ. From both these Narratives we may draw two useful Conclusions; first, that the external Shew and Apparatus of Prophecy might be counterfeited by evil Spirits, and imitated by Art or Nature. Our Saviour never tells his Objectors, though often twitted in the same Manner, that it was impossible or unlikely for Men possessed or distempered to behave in such a Manner. Neither did *St. Peter*, with the Eleven, vindicate themselves and few Associates, acting under the Influences of the *Holy Spirit*, as if even what they had done was quite beyond the Power of Charms and Potions (10). It was not said, what one

would

(10) The Objection of these Mockers had been most absurd, if no Facts had ever been pretended in support of it: And *St. Peter* could easily have refuted their Calumny, by observing the allowed Impossibility of it's being true, which yet we see he did not. The Notes upon *Jamblichus* quote from *Macrobius, lib. I. Saturn.* the following Passage; Aristoteles, qui Theologumena scripsit, apud Ligyreos in Thraciâ esse

ait

would think might very justly have been urged, Drunken Men can do nothing like

L 3

This:

ait adytum Libero consecratum ex quo redduntur Oracula, sed in hoc adyto vaticinari plurimo mero sumpto, uti apud Clarium, aquâ potâ effantur Oracula. And *Lævinus Lemnius*, a Physician, delivers it not only as his Opinion, but a Fact on his own Knowledge, that Wine and Fevers will make People speak a Language, which when well they cannot pronounce. Quos ego pronuncio non a Malo, infelloque Genio divexari, nec Dæmonis instinctu, impulsuve, sed vi Morbi, humorum, que ferociâ, quâ face subditâ mens hominis exardescit, & inflammatur. *De occult. nat. mirab. lib. ii. c. 2.* They who are willing to credit his Relation, will, I believe, be hardly prevailed upon to think the Cause by him assigned proportioned to the Effect; but will chuse to refer *This*, as well as the former Instances to Diabolical Possession, aided perhaps by the Humours being disordered and inflamed with Wine. However as *St. Peter's* Hearers were probably no Strangers to such like Reports, especially they who were Dwellers in *Pontus* and *Asia*, *Phrygia* and *Pamphylia*, who were in the Neighbourhood of *Thrace*, we find the Apostles did not chuse to rest their Defence on the Impossibility of *like* Effects from Men possessed and inebriated; but on the Unlikelihood of *Their* being *then* in that Condition, and on the Soundness, Recollectedness, and Sobriety of their Discourse; *Hear these Words*, let your Ears judge, ἐνωλίσασθε. Whereas the Enthusiasts, as *Jamblichus* acknowledges, *Sect. iii. c. 11. p. 7.* were beside themselves, and neither knew where they were, nor what they said. Circumstances under which the true Prophets never appeared *when they prophesied*, as *Chrysostom* distinguishes, Τῦτο γὰρ μάνθως ἴδεν τὸ ἐξηγηκεῖναι, τὸ ἀνάγκη, ὑπομένειν, τὸ ἀθεῖσθαι, τὸ ἔλκεσθαι, τὸ σύρκεσθαι ὥσπερ μαινόμενον. ὁ δὲ προφήτης οὐκ οὕτως, ἀλλὰ μετὰ προνοίας νηθείας, κὶ σωφρονέσεως καλαστάσεως, κὶ εἰδῶς ἃ φηέγγεσαι, φησὶν ἀταναία. In *1 Cor. xii. 1.* For whatever *Horror* or *Ecstasy* might invade the true Prophets while the Revelation was communicating

SER. IV.

This: But they denied the Supposition of Drunkenness, because it was not yet past nine in the Morning, and it was not lawful for any of them on that high Day of Pentecost to taste any thing till twelve. If it was contrary to their Law, of which the *Jews* were known to be most tenacious, for any *one* to *taste* of Liquor before *twelve*, how improbable must it be for *so many* to have *indulged* to Excess by *nine*? This was a fair Argument to *Them*, a just Defence of *Jews* to *Jews*; but it was attended with a still stronger Confutation of the Scoff, when *Peter* with the Eleven addressed themselves to the Mockers in a Language by them respectively understood, and with great Aptness and Perspicuity opened to them the Scriptures.

The second Conclusion which we may draw, is, that though there be Difficulty

cating to them, yet even then, as *Huetius* observes, *Maimonides* cum poneret undecim gradus Prophetiæ, singulis Prophetis integritatem mentis usumque servabat. *Dem. Ewang.* p. 1166. more especially when they delivered their Prophecy to others, when the Trance and Vision was over, *Etsi* divino correpti Spiritu effervescerent dicendo & præter solitum incalescerent, mente tamen constabant, nec quicquam præter intellectum proferebant. *Ibid.* p. 1167.

some-

sometimes in the Appearance, yet there are Rules by which we may distinguish them. But before we consider them, let us a little more open the Causes of this Difficulty.

The agreeable *Power* of Imagination we experience in the Works of Wit and Poetry (11); nay every uncommon Excellence in Heroism or Politics is referred to this Source, and is a Species of *natural* Enthusiasm, generally represented by the Ancients as *Divine* (12). If Incentives are administered to heat the Imagination, the Enthusiasm rises to more extravagant Degrees: Thus some owe their Inspirations to Wine (13), and others to Solitude; vast and wild Pro-

L 4

pects,

(11) Πάντες γὰρ οἷτε τῶν ἐπῶν ποιηταὶ οἱ ἀγαθοὶ οὐκ ἐκ τέχνης, ἀλλ' ἐνθεοὶ ὄντες, καὶ κατεχόμενοι πάσι ταῦτα τὰ καλὰ λέγουσι ποιήματα. . . . κοῦρον γὰρ χρῆμα ποιητῆς ἐστὶ, καὶ πλὴνον, καὶ ἐερόν. καὶ ἐ πρότερον οἷός τε ποιεῖν πρὶν ἂν ἐνθεὸς γένηται καὶ ἐκφραῖ, καὶ ὁ νῦν μηκέτι ἐν αὐτῷ ἐνῆ. ἕως δ' ἂν τελὶ ἔχη τὸ κῆῆμα, ἀδύνατος πᾶν ποιεῖν ἐστὶν ἄνθρωπος καὶ χρησμοδεῖν. *Plato in Ione. p. 533, 534.* and in several other Places. Et *Democritus* negat sine furore quemquam Poetam magnum esse posse. *Cic. de Divin. p. 97.*

(12) Ὅρθῶς ἂν καλοῖμεν θείας τε οὐς νῦν δὲ ἐλέγομεν χρησμοδῆς καὶ μάντις, καὶ τὰς ποιητικὰς ἀπαύτας, καὶ τὰς πολιτικὰς οὐχ ἥχιτα τούτων φαῖμεν ἂν θείας τε εἶναι καὶ ἐνθεσιαάζειν, ἐπίπνυς ὄλης καὶ κατεχομένους ἐκ τῆ θείᾳ, ὅταν καλορθῶσι λέγουσιν πολλά, καὶ μεγάλα πράγματα, μηδὲν εἰδότες ὧν λέγουσι. *Plato in Men. p. 99.*

(13) Quos acuit meri exhalatio, educens animæ instrumenta,

SER. IV.

spects, Woods, Rocks, and Oceans infuse an Horror and Wildness into the Soul, and dispose it to Rapture and Ecstasy (14). And if to this a vehement (15) Intention of Mind, or a (16) strong Obstinacy of Will be added, the Senses are in a great Measure locked up, and the Person absent from himself nor hears, nor sees, nor feels the Things that are about him. Where a prevalent Humour of Body determines and fixes the Attention perpetually on the same Object, a Phrensy or (17) Melancholy generally ensues, as we see
menta, spiritus ipsos, a partibus corporis materialibus. Scalig.
 Hence *Horace* his

Evoc! recenti mens trepidat metu :

Plenoque Bacchi pectore, turbidum

Lætatur. —

Lib. ii. Od. 19.

(14) Multos nemora, Sylvæque ; multos Amanes aut Maria commovent ; quorum furibunda mens videt ante multo, quæ sunt futura. *Cic. de Divin. p. 134.*

(15) Et ipse sum expertus in cruciatu dentium aut calculi multo leviozem reddi doloris sensum, si possis animum in aliquam cogitationem alienam intendere. *Erasm. Ep. ad Chil. 4. Cent. 5.*

(16) A Lacedæmonian Youth could suffer the Fox concealed under his Cloak to gnaw his Entrails, without crying, rather than discover it. And *Anaxarchus* while braying in a Mortar, could bid them *πίσσει, πίσσει Ἀναξάρχει θυλακον, ἔγὰρ πίσσεις τὸν Ἀναξάρχειον.*

(17) Ecstasies attend Melancholy, which may proceed either a vitio Corporis, aut vitio Animi solius, ut fit in iis qui ex nimia Devotione, Studio, aut Amore Melancholici evadunt. *Fycnus in Casaub. of Enthusiasin. p. 66.*

in the *sanguine* Lover, the *Hypocondriac* Devotee, the *Pblegmatic* Student, and the like: And such Melancholy, as Physicians inform us, is often attended with Trances, and total Abstraction of the Senses; and the unhappy Patients were thought to be divinely inspired (18).

St. *Paul's* miraculous Visions, in his Way to *Damascus* and afterwards, were probably looked upon by *Festus* as an Epilepsy, as his Preaching was taken for Lunacy, which made him cry out, *Paul, thou art beside thyself; much Learning doth make thee mad*^o. And *Ananias*, as good a Christian as he was, would probably have conceived the same, had not a particular Revelation directed him to receive this new Convert^p. Thus the Apostles looked upon the Report of the Women concerning their Vision of the two Men in shining Raiment, as the Effect of a distempered Brain, *their Words seemed to them as idle Tales*^q; for so we translate *λῆγος*, which the *Greek* Physicians call a Madness.

^o Acts xxvi. 24.

^p Acts ix. 10, 13, 14, 15.

^q Luk. xxiv. 11.

(18) Aristoteles quidem eos etiam qui valetudinis vitio fuerent, & Melancholici dicerentur, censebat habere aliquid in Animis præfagiens, atque divinum. *Cic. de Div. p. 99.*

What strange Effects then might proceed from an unlucky Concurrence of these several Causes together? A warm Fancy, a prædominant Humour, an extraordinary Intensity and Obstinacy, Incentives administered by a particular Course of Life, the Mind bewildered with the most astonishing Ideas in Nature, and the abstrusest Points in Speculation! No wonder that such should think themselves extraordinarily assisted; and that others of weak Judgments and little Experience should think so too. There is a Sympathy in Nature which makes us easily susceptible of Impressions from others; the Cries of Distress affect us, and we *feel* the Miseries that we *see*. To this, Oratory owes much of its Magic, and when it fascinates an Audience, it is not always a Proof of the *Power* of the *Speaker*, but often of the *Weakness* of the *Hearer*. The Generality of Men in all Places deserve the Character given of the *Athenians* by an old Orator, that they *heard* with their *Eyes*, and *saw* with their *Ears* (19). Gesture and Commotion passed for Argument, and pathetic Harangues for

(19) See Thucydides Hist. lib. iii.

Demonstration. It would be endless and irksom to trace the History of Enthusiasm through the several Ages of the World; it is a savage Pleasure to entertain ourselves with the Varieties of human Misery. But it may be useful to point at an Instance or two in the Christian Church, not to sport with, but to warn others of the Danger.

Towards the Close (20) of the fourth Century, when *Julian* had filled the Wildernesses and Mountains with Monks and Hermits by banishing the Christians out of his

(20) They rose something earlier, probably from *Hilarion*, the Disciple of *Anthony* the celebrated Monk of *Ægypt*: which *Hilarion* was the Founder of the Hermits in *Syria*, who were greatly increased from the Occasion here mentioned. *Messalianorum initium sub Valentiniano ponere videtur Theodoretus Hist. Eccl. lib. iv. c. 11. Sed quum eorundem meminerit S. Ephræm tam hic (in Hymnis contra Hæreses) quam in Testamento, palam fit eos circa annum 360 exortos fuisse. Certè S. Epiphanius hæres. 80. illos sub Constantio Mesopotamiano infecisse refert. Asseman. Bibl. Orient. Tom. i. p. 128. Hilarion died a few Years after Julian, aged 80; and began his Monastic Life at 16, in the Beginning of the 3d Century; he followed Anthony, who was a follower of Paul of Ægypt the first Hermit. Quem monte habitasse Sozomenus tradidit; nihil autem operis præter Preces facientem: Sustinuisse autem quasi pro dimenso suo exercitium, per dies singulos trecentas præcationes; quarum ut numerum observaret, in ore volverit totidem lapillos, quorum singulos ad præcationes singulas deposuerit. Lib. 6. c. 29.*

Cities, a Sect prevailed in *Syria*, called *Masfalians*, or *Praying Monks*: They comprised the Life of a Christian in two Duties only, to *pray* and to *sleep*. Original Corruption with them was not a Disease in Nature, but a real Possession of the Devil, to the expelling of which Baptism availed not, but receiving the *Holy Ghost* by Prayer. They taught that you might know precisely the Time when the evil Spirit left any one, by a visible Exit, and see the *Holy Ghost* enter in the Form of Fire that hurt not, and might have *sensible* Evidence of his Illapses. In order to attend more uninterruptedly to his Suggestions, they not only bid adieu to the World, but neglected the necessary Labours for the Support of Life, losing themselves in the Raptures of Prayer, and burying themselves in Sleep, for the Entertainment of Visions and Revelations. Thus renewed by the *Holy Ghost*, they taught that good Works could not but follow; no Passions could blind or divert them from what was right; they needed no religious Exercises to subdue, no Instruction to direct or regulate them; Gospel Truths and Gospel Rules

were

were unnecessary or abrogated there, where the Spirit of Truth resided, and by whose Motions they were guided in all their Actions, by whose Assistance they were enabled to prophesy, and enjoy the Presence of the ever-blessed Trinity, beholding them with their Eyes (21). We are commanded indeed to *pray without ceasing*^r, but if any one should adhere to the Precept so strictly, as to seclude himself from all Company or Employment, and waste himself in the Fervors of Devotion without Intermiſſion, till Nature oppressed and wearied sunk into Slumber, we need be but little surpris'd at the Wildness and Extravagance of his Dreams, or at the Strangeness of his Opinions after so fanciful a Course of Life. The same Apostle that prescribes to *pray without ceasing*, recommends his own Example of *labouring Night and Day*^f; and a good consistent Christian will endeavour to reconcile both, by neglecting neither. The Spirit of Prayer and Supplication is one of the valuable Gifts

^r 1 Theſſ. v. 17.

^f 1 Theſſ. ii. 9.

(21) See the Centur. Magdeburg. Cent. 4. c. 5. p. 387. where an Account is given of them from *Theodoret* and *Augustin*.

of the *Holy Ghost*; but *all* Prayer and Supplication is not so; for false Gods were prayed to, as well as the true: And our Saviour cautions us against Extravagance in them by using ^t *long Prayers, and making vain Repetitions*. We have many (22) Instances of Persons who have been ardent and enlarged in Prayer, and yet were destitute of all true Piety towards God, or Humanity towards Men. From the true Spirit of Prayer, proceed those Intercessions only which are according to the Will of God; decent Addresses which regard the Majesty of Heaven, and our own Unworthiness, and suited to our Wants and Situations.

^t Matth.
vi. 7.

(22) *John Basilides* or *Basilowitz*, great Duke of *Muscovy*, ob immanitates inauditas infamis, (says *Thuanus Hist. lib. lxxx. p. 225*, though he suspects some Historians had aggravated his Barbarities) was remarkable for his Fasting and Praying, and severe with his Soldiers and Courtiers, who did not follow his Example. The blasphemous *Caspar Schwenckfeld* was another Instance of a Wretch most ardent and enlarged in Prayer; and our own execrable *Hacket*, who pretended to have been anointed in Heaven by the Holy Ghost, and that he was Jesus Christ come to judge the Earth, fertur inconcipientis extempore precibus adeo excelluisse, ut Dei Spiritu eum totum ardere, & ab eo ipse regi linguam, isti duo crederent (his Disciples *Coppinger* and *Arkington*). Et adeo in sui rapuit admirationem, ut nihil eum precibus non posse crederent à Deo obtinere; proinde quidvis ab eo posse perfici.

Ecstatic

Ecstatic Raptures and Dreams of *Union* with God (farther than that mystical Union which all must enjoy with God and one another, who are baptised into, and partake of his One Spirit) are no Signs of being under the Influences of the *Holy Ghost*; Christians *may* have them, for they are *Mèn*; and for the same Reason Heathens may have them too. Fevers and Phrenfies are the common *Infirmities* of Human Nature, and not the peculiar Privileges of *Christians*. Thus we read of completative Christians: ‘ Who were ravished out of themselves, ‘ and translated into the Deity.’ — But I have not enough of their Humour, to do Justice to their Sentiments, nor is *my* Mind so enraptured as *theirs*, which they tell us, ‘ Miro & incognito modo a Deo rapitur, à ‘ Deo, & in Deo suscipitur, tota Deo plena fit, tota in Deum transfunditur, ita ut

(23) *Carolus Hortensius*, in his Comment on a Treatise of the Mystic Theology ascribed to *Dyonisius Areopag.* in which he acknowledges that the Author of that Tract was a Follower of the *Platonists*, and ventures so far as to say, Ego equidem dum Procli Philosophi Platonici in Theologiam Platonis axiomata animadverto, firmiter mihi persuadeo aut Dionysium Procli scripta legisse, aut Proclum libris Dionysii operam navasse. See *Casaubon on Enthusiasm*, p. 113.

‘ *Essentia*

SER. IV.

‘Essentia Dei ejus Effentia & Substantia
 ‘intimè et absque ullo modo creato unia-
 ‘tur (23).’ If we would have it construed
 with Exactness, we must apply to those
 who are able to preserve the Spirit of the
 Original by partaking of it. The *Familists*
 hit it off with great Conciseness, when they
 talk of their illuminated Elders being *godded*
with God. Such Notions were unknown in
 the Church till the sixth Century, and were
 then borrowed not from Scripture, but Pa-
 gan Theology. The *Platonists* were full of
 those Ecstasies, boasting of their being united
 to God, and (as they expressed it) of *joining*
their Center with the Center of the Universe (24).
 From them the less cautious Christians drew
 these Notions and Expressions, which were
 the *Extravagance of Paganism*, not the *So-
 briety of the Gospel*.

But I hasten to my second Conclusion,
 and observe from the above-mentioned In-
 stances, that there are Rules to be gathered
 from them, by which we may distinguish

(24) Τέλος ἀνίψ [Πλοσινω] καὶ σκοπὸς ἦν τὸ ἐνωθῆναι καὶ πελαῶσαι
 τῷ ἐπὶ πᾶσι Θεῷ, ἔτυχεν δὲ τελεῖταις πᾶ ὅτε συνήμην ἀνίψ τῷ
 σκοπῷ τῷτε——ᾧ δὲ καὶ ἐγὼ Πορφυρίου ἀπαξ λέγω πηλησεῶσαι καὶ
 ἐνωθῆναι. *Porphyr.* see *Cudworth*, p. 549.

betwixt true Inspiration and Illusion. We may observe, 1. That the Truth of any extraordinary Mission must rest on the Promise of former Prophecies. When any one challenges to be heard as coming from God extraordinarily, and it shall be objected to him, that his Ecstasies are the Effects of natural Means, that he is full of new Wine, or else intoxicated with his own Humour, and *drunken though not with Wine* ^u; if what he asserts be true, he can produce his Credentials. St. Peter and the Infant Church cry out, *This is that which was spoken by the Prophet Joel* ^w. 'Tis true Impostors are usually very full of Scripture, and can apply with great Volubility: St. Peter says, This is the very Thing foretold; and then produces the Prophecy, and proves the particular Completion of it at that time by the Marks and Signs, which were to ascertain the precise time of its being fulfilled.

^u Isa. li.
21.

^w Acts ii.
16.

2. The Claims of Prophets must be supported by Miracles; when our Saviour was called by some a Madman, or one possessed, others recurred to his Works as his proper Vouchers, *Can a Devil open the Eyes of the*

SRR. IV.

Blind^x? Upon which Fact they argued in the same Manner before, *How can a Sinner do such Miracles*^y?

^x Joh. x.
21.
^y Joh. ix.
16.

3. For our more Security, both must concur: The Claim must be drawn from former Prophecies, and their Interpretation of such Prophecies supported by Miracles. Thus our Saviour refers 'the Jews to their own Oracles, *Search the Scriptures, they are they which testify of me*^z. Nor satisfied with that alone, he says, *the same Works which I do, bear Witness of me*^a. So when John sent to know if Christ was HE, the Person foretold? he bids him compare the Prophecy and Completion. *Go and shew John again those Things which ye do hear and see; the Blind receive their Sight, and the Lamé walk, the Lepers are cleansed, and the Deaf hear, &c.*^b These were the Things foretold as the Marks of the Messias; these Things you hear and see performed by me. He approved himself to be the Prophet that should come, or was promised, by Appeals to Scripture, which particularly pointed him out, *and by Miracles, and Wonders and Signs done in the Midst of them*^c. So we find that

^z Joh. v.
39.

^a Joh. v.
36.

^b Matth.
xi. 4, 5.

^c Acts ii.
22.

his Disciples could not only say in their Vindication, *This is that which was spoken by the Prophet, but many Wonders^d and Signs^d also were done by the Apostles.* And both together were what St. Paul calls *the Demonstration of the Spirit and of Power* (25). ^d Acts ii. 43.

As this Demonstration of the Spirit and of Power, are the Scripture Marks of *ministering Grace* in Persons sent by an extraordinary Commission; so neither need we be deceived concerning *saving Grace* in ourselves. The carnal and the spiritual Man are too opposite to be mistaken. The Signs are open. *Adultery, Fornication, Uncleanness, Lasciviousness, Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies, Envyings, Murders, Drunkenness, Revellings, and such like^e*, are the Works of the Flesh; if we relish, and indulge ourselves in any of these Vices, we know we are not under the saving Influences of Grace. We may have received the *Holy Ghost* in his Ordinances, we may have complied with some of his Motions; but then we have resisted

(25) Τὰς περιφροήσεως, ἰκανὰς πιστοποιῆσαι τὸν ἐπισηχάνουσα εἰς τὰ περι Χριστῶ· Τεραστίαις δυνάμει, ὧν ἔχρη ἔτι σώζεσθαι. Orig. *contra Cels.* See Hammond on 1 Cor. ii. 4.

SER. IV.

others, and thereby obstructed his Conquest over our Corruption; and while this Obstinacy continues, the Fire which he kindled in us gradually burns down, and if we take no Care to renew it, will quite expire. It will indeed, like fading Lamps, break out in one strong Effort at the last, and raise our Bodies from the Grave, and (26) then quite desert the Soul for ever. But where his Motions are cherished, the Flame increases, consuming the Dross which remains, and lights up all the Soul with *Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance*^f. These are the Fruits, and declare the Tree. *Gregory of Nazianzum* describes the different States so as to give us a good Rule to judge of ourselves by: ‘ (27) Yesterday thou wert a Time-server; ‘ to-day

^f Gal. v.
22, 23.

(26) Βασίλειος τοῦ Μεγάλου ἐπισημαίνει τὸ πνεῦμα τὸ ἅγιον, τῇ ποιότητι τῶν ἐπισημασιῶν αὐτῶν. ἢ οἱ μὴ ἐπεργασάμενοι τῷ δεξιῷ, ἀφαιρεθήσονται ὁ εὐέλπιδος, εἰς ἐτέρας μὲν ἀποβήσονται τῆς χάριτος. ἢ κατὰ τινα τῶν εὐαγγελιστῶν, καὶ διχοπορηθήσονται πασιπῶς . . . ἀλλὰ διχοπορία, ἢ ἀπὸ τοῦ πνεύματος εἰς τὸ διηνεκὲς τῆς ψυχῆς ἀλλοτριώσεως. οὐκ μὲν γὰρ, εἰ καὶ μὴ ἀνακέραται τοῖς ἀναξίτοις, ἀλλ’ οὐκ παρῆναι δοκεῖ πῶς τοῖς ἀπαξ ἐσφραγισμένοις, τὴν ἐκ τῆς ἐπιστροφῆς σωθῆναι αὐτῶν ἀναμένων. Τότε δὲ ἐξῆλθε τῆς βεβηλωσάσης αὐτῆ τὴν χάριν ψυχῆς ἀπολήσεται.

(27) Χθὲς ὡς εἶπες τὴν τῶν καιρῶν, σήμερον τὴν τῷ Θεῷ γνώριστον. χθὲς τὸ δοκεῖν τις ἐτίμας, σήμερον τὸ εἶναι προτίμησον.
χθὲς

‘ to-day thou art not ashamed of thy Ma-
 ‘ ster Christ: Yesterday thou didst affect the
 ‘ Praise of Men, to-day thou settest more by
 ‘ an honest Life: Yesterday thou settest
 ‘ thyself up to be seen of Men, to-day thou
 ‘ choofest Retirement and divine Medita-
 ‘ tions.” Such a Change he tells us is a
 Proof of our spiritual Renovation. But if it
 be otherwise with us, and the following Day
 find us as bad as we were the Day before,
 we have no Part in it. If we are so happy
 as to find the above-mentioned Graces in our
 Souls, the Spirit thus manifested will *seal us*
to the Day of Redemption ^g, *quicken our mor-*
tal Bodies ^h, and reward our faithful use of
 his few Gifts here, with plentiful Effusions
 of GLORY hereafter (28).

χθὲς ἦσθα θαλαρικός, σήμερον φάνηθι θεωρήτικος . . . ἰὰν ἔτω
 διανοή . . . κὲ ἔτω ποιῆς, ἔσαι σοι ὁ οὐρανὸς καινός, κὲ ἡ γῆ και-
 νή. *Orat.* 43. p. 703.

(28) Τίς γὰρ ἔτως ἀνήκοος τῶν ἠτοιμασμένων παρὰ Θεοῦ ἀγα-
 θῶν τοῖς ἀξίοις, ὡς ἀγνοεῖν ὅτι κὲ τῶν δικαίων ὁ εἶφανος, ἡ τῆ
 πνεύματος ἐστὶ χάρις, δαψιλιετέρα τότε κὲ τελειότέρα παρεχομένη,
 κατὰ τὴν ἀναλογίαν τῶν ἀνδραγαθημάτων τῆς πνευματικῆς δόξης
 διανεμομένης ἐκάσῃ; ἐν γὰρ τοῖς λαμπρότησι τῶν ἁγίων, μοιαὶ
 πολλαὶ παρὰ τῶ πατρὶ, τῆτ' ἐστὶν, ἀξιομάτων διαφοραὶ. ὡς γὰρ
 αἰσὴρ ἀσέρος διαφέρει ἐν δόξῃ, ἔτω κὲ ἡ ἀνάστασις τῶν νεκρῶν. οἱ
 τοίνυν σφραγισθέντες τῷ πνεύματι τῷ ἁγίῳ εἰς ἡμέραν ἀπολύσε-
 ως, κὲ ἦν ἔλαβον ἀπαρχὴν τῆ ἁγίᾳ πνεύματος, ἀκέραιον κὲ ἀμεί-
 ωλον διασώσαντες, ἔτοί εἰσιν οἱ ἀκούσαντες, εὖ δὴλε ἀγαθὲ κὲ πιστῇ,
 ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καλασθήσω. *Basil de Sp. S. p.* 328.

^g Ephes.
 iv. 30. ^h
^h Rom.
 viii. 11.



S E R M O N V.

Why necessary to receive the HOLY
GHOST.

Preached *March 5, 1740.*



TITUS iii. 3, 4, 5, 6, 7.

For we ourselves also were sometimes foolish, disobedient, deceived, serving divers Lusts and Pleasures, living in Malice and Envy, hateful and hating one another.

But after that the Kindness and Love of God our Saviour toward Man appeared,

Not by Works of Righteousness, which we have done, but according to his Mercy he saved us, by the washing of Regeneration, and renewing of the HOLY GHOST ;

Which he shed on us abundantly, through Jesus Christ our Saviour :

That being justified by his Grace, we should be made Heirs according to the Hope of eternal Life.

SERM. V.

HAVING proved the Divinity and Personality of the *Holy Ghost* ; and answered

swered at large an Objection urged against the Novelty of this Doctrine; having also explained the Manner of receiving the *Holy Ghost*, shewing what his Gifts and Graces are, and how to distinguish them from Counterfeits; I proceed to

The *Third* Enquiry which I proposed to make, namely, into the Expediency of receiving the *Holy Ghost*? what is the End and Benefit thereof?

Of great Importance we should suspect it to be from *St. Paul's* making it his leading Question to the *Ephesian* Converts, *Have ye received the Holy Ghost since ye believed^a*? How great that Importance is, is very explicitly set forth in the Words before us. The Sum of it is SALVATION; according to his Mercy he SAVED us by the washing of Regeneration, and Renovation of or (1) by the *Holy Ghost*. The Parts which make up this Salvation are 1. An Exemption from Punishment by our Ac-

^a Acts
xix. 2.

(1) For some Copies, read *διὰ λαβῆς παλιγγενεσίας καὶ ἀνακαινώσεως διὰ πνεύματος ἁγίου* and so reads my old *Syriac*, though with a Mark upon the second *διὰ*, as if some Copies omitted it.

SERM. V.

quittal in Judgment, *being justified*; and
 2. A Promise of great Reward, *Eternal Life*.
 Both Acts of Mercy; for we of ourselves
 could not stand in that Judgment, being as
 he describes *foolish, disobedient, deceived, serv-*
ing divers Lusts and Pleasures, living in Malice
and Envy, hateful, and hating one another;
 wherefore our Justification is an Effect of
 great Love and Kindness, it proceeds *not from*
Works of Righteousness which we have done,
but we are justified by GRACE: Much less
 could we claim eternal Life, which follows
 only upon such Justification, and even then
 by Promise, not of Necessity; being thereby
 MADE *Heirs* not necessarily but *through HOPE*
of eternal Life. The whole is ascribed to
 the *Holy Ghost shed on us abundantly through*
Christ.

This Representation is built upon a Sup-
 position that we are all Sinners; the Truth
 of This we must be convinced of, before we
 can be sensible of our Want of Grace, or
 apply ourselves in earnest to the Means of
 receiving it.

We have seen the Character *St. Paul* gives
 of the Christians in his Time, that they were
 deep

deep immersed in their Sins when the Gospel found them. And suppose ye that those Galileans were Sinners above all the Galileans^b? or that the Greeks and Barbarians were less corrupt? The Gentiles are plainly implied in the Character when he says "Ἡμεν γὰρ καὶ ἡμεῖς. We ourselves also were sometimes foolish, disobedient, &c. even we as well as others. And in his Epistle to the Romans he gives a dreadful Description of the Heathen World, so bent to Sin, that they were abandoned to it, given up to vile Affections and a reprobate Mind^c. He tells us elsewhere, that ALL have sinned^d; all the World is guilty before God^e; Jew and Gentile are concluded under Sin^f. The Writers of the Old Testament give the same Account; There is none that doeth good, no NOT ONE^g; There is not a just Man that doeth good, and sinneth not^h. The Pagans give the same Account; St. Paul's Contemporary Seneca complains that every one has sinned more or less (2); that there is not a Man to be found who could

^b Luke xiii. 2.

^c Rom. i.

26. 28.

^d Rom.

iii. 23.

^e Rom.

iii. 19.

^f Rom.

iii. 9.

^g Pf. xiv. 3.

^h 1 Kings

viii. 46.

(2) Omnes mali sumus. de irâ, lib. 3. c. 20. & peccavimus omnes: alii gravia, alii leviora. de Clement. i. 8. Si puniendus est, cuicumque pravum maleficumque ingenium est, pœna neminem excipiet. de irâ, lib. ii. c. 31.

SERM. V.

acquit himself (3); that the Misfortune of human Nature is such, that there is a Necessity and Love of sinning (4); and he informs us, not only what Men were at that Time of Day, but that heretofore they had sinned, and would continue to do so as long as they lived (5). All History and Philosophy attest this Truth; all Laws, Precepts and Government suppose it. But the strongest unhappiest Proof of all, is, that every one of us knows it by Experience; and if we say that we have no Sin, we deceive ourselves, and the Truth is not in usⁱ. Was the Case otherwise, we should have no Occasion for, no Interest in a Saviour; the End of his coming was to save Sinners^k, they are the Object of his Mercy, and All Men are the Object of his Mercy, for the Grace of God to Salvation has appeared unto all Men^l; and the Gospel, the good Tidings of Peace and

ⁱ 1 John
i. 8.

^k 1 Tim.
i. 15.

^l Tit. ii. 11.

(3) *Nemo invenitur qui se possit absolvere. de irâ, lib. ii. c. 14.*

(4) *Inter cætera mortalitatis incommoda, & hæc est Caligomentium, nec tantum necessitas errandi, sed errorum Amor: de irâ, lib. ii. c. 9. Innocentiam inviti ac renitentes perdidimus. de Clem. i. 8.*

(5) *Non delinquimus tantum, sed usque ad extremum ævi delinquemus. Ibid.*

Salvation, is commanded to be preached in SERM. V.
all the World to every Creature^m.

^m Mark
xvi. 15.

The Fact therefore is too notorious to be denied by any sober Man; the greatest Difficulty has been to account for so universal a Pravity. If all Men sin, under all Circumstances and Dispensations, there seems to be some original Fault in our Constitution, some unconquerable Biass infused into it, which brings us under a Necessity; and this removes the Fault from our own Wills, and transfers it to the Author of our Nature. And indeed some original Fault we must be obliged to acknowledge, not only from the above Consideration, but also from the Complaint of the Psalmist, That *He was shapen or brought forth, in Iniquity, and in Sin did his Mother conceive him*ⁿ. And that of up-ⁿ Pf. li. 5. right *Job*, comparatively so at least; yet even He says, That no one was free from Corruption, no though his Life was but a Day long (6): Agreeable hereto we find the Philosophers lamenting an inborn im-

(6) Τίς γὰρ καθαρὸς ἔσται ἀπὸ ῥύπτου; ἀλλ' ἕθνη,
Ἐὰν κ' ἓν ἡμέρα ὁ βίος αὐτῶ ἐπὶ τῆς γῆς.

C. xiv. 4, 5. in the Greek.

planted Principle of Sin (7). Both *Jews* (8) and *Pagans* (9) used to offer Sacrifice, and

(7) Αἰτία [κακίας] ἐκ τῶν γενέσεων καὶ στοιχείων ἐπάγεται μᾶλλον ἢ ἐξ αἰμάτων. *Timæus Locrus, de mund. nat. p. 103. & Πάντων δὲ μέγιστον κακὸν ἀνθρώποις τοῖς πολλοῖς ἔμφυλον ἐν ταῖς ψυχαῖς ἔστιν. Plato. p. 731. De Legib. lib. 5. Κακὰ δέ γε πολλὰ πλείω ποιῶσιν ἢ ἀγαθὰ πάντες ἀνθρώποι, ἀρξάμενοι ἐκ παίδων, καὶ ἐξαμαρτάνουσιν ἀκούεις. Hipp. maj. p. 296.*

(8) *Lev. xii. 4. She shall not come into the Sanctuary, until the Days of her Purification be fulfilled:* Where the Text mentions only the Mother, but that the Child was also included we find from *Luke ii. 22. When the Days of THEIR Purification, according to the Law of Moses, were accomplished.* Our English reads indeed *her Purification*, as the Vulgate, and one or two Greek Copies, but the oldest, best, and most MSS. have καθαρισμὸς αὐτῶν, with which accords my ancient Syriac Version without any Note of a various Reading. And that the Custom of the Law had respect to the Infant is evident from the 27th Verse—*The Parents brought in the Child Jesus, to do FOR HIM after the Custom of the Law.* And St. *Augustin* commenting on this Law *Quæst. sup. Lev. lib. iii.* asks why the Mother was to offer a Sin-offering? Numquod peperisse peccatum est? An hic ostenditur illa propago ex Adam, unde Apostolus dicit, per unum hominem peccatum intravit in mundum, & per peccatum mors, & ita in omnes homines pertransiit? Et hic satis apparet quemadmodum dictum sit, ego in iniquitatibus conceptus sum, & in peccatis mater mea in utero me aluit. In like Manner speaks *Origen* in his Comment. in Epist. ad Roman. lib. 5.

(9) Thus we find in *Plautus* his *Truculentus, Act. ii. sc. 4.* the Strumpet *Phronesium* is very ready at the Pagan *Practice of Piety,*

Quin Dīs sacrificare hodie pro puero volo

Quinto die, quod fieri oportet.

with the Latins this Dies lustricus was the *eighth* Day for a Daughter, and the *ninth* for a Son. *Scalig. in loc.*

expiate

expiate the Mother and the Infant : and our Saviour informs us that the natural Birth itself excludes us from Heaven ; that what is so born is Flesh, which must be born again of the Spirit before it enters there°. Whence it appears that we are *born* Sinners, and Infants must be accounted such, otherwise they have no Claim to Salvation through Christ. But will not this make God, the Author of our Nature, the Author also of Sin? God forbid we should entertain so blasphemous a Suggestion, which Christians and Heathens have jointly agreed to reject! Though their Accounts of it otherwise have been not a little wild and perplex'd. However as a Knowledge of the Disease is necessary to shew the Aptness of the Remedy, I shall with all Humility enquire how this Corruption is propagated, and how cleansed by the Operations of the *Holy Ghost*.

° John
iii. 5.

In order hereto I find it will be convenient to take Notice of two very remarkable and different Accounts given of it in the third Century of Christianity.

The one was *Origen's*, who supposed the present Biass towards evil proceeded from ill Habits

SERM. V.

Habits contracted by the Soul in a pre-existing State, where they had been created from Eternity with an absolute Freedom of Will; but for their bad Elections were encrusted with gross terrestrial Bodies and turned down into this World both for their Punishment and their Cure. That they undergo several Changes and Degrees of Perfection and Misery. Those who had once been Angels, from an Abuse of Liberty were now become Men, and those who now are Men, by a right Use of their Liberty would become Angels again; and that the very Devils themselves should at length find a Revolution in their Favour (10). If we would know whence *Origen* drew his Opinions, we must find out his School; his Master *Ammonius* was a philosophical Christian, the Disciple therefore derived his Instructions from the Scriptures and Philosophy. And as we cannot find any Foundation in Scripture to build such Tenets upon, we must trace up to the other Source, and look for them among the Writings of his favourite *Plato*. There we read of Souls

(10) See *Du Pin's Bibliotheca Patrum*, in the Life of *Origen*, p. 111.

attending *Jupiter*; some of which by the Pravity of their Wills, which he calls their Charioteer, forsake the Contemplation of Truth, and thereby lose their Wings, or those spiritual Desires which lift them up to Heaven; for which they are thrust into suitable Bodies of Philosophers, Kings, Artists, Mechanics and Husbandmen; in which if they behave well, they obtain a better Transmigration; if ill, a worse; till purged through different States, at length their Wings grow again, *i. e.* their spiritual Desires revive, and they revert to their first Condition in Heaven (11). And this Doctrine of Transmigration, with many others, *Plato* received from *Pythagoras*.

The other Opinion which obtained much more in the same Century was propagated by that arch Heretic *Menes*: He taught two eternal Principles, one was Light the Author of Good, and this was God; the other was Darknes, the Author of Evil, and that was Matter; that every one of us receives a Soul from each of These, the one of which is a

(11) See *Plato's Phædrus Ed. Scrv. Tom. iii. p. 246, 247, 248, 249.*

Part of God, the other a Part of the evil Principle, which enters into our Constitution and makes a Part of it ; that this was an evil Substance, and the Cause of natural Corruption. And as Necessity is inseparable from Matter, from this evil Principle proceeded a Necessity of sinning ; and that all Things are done by Fate, according to the eternal Predestination of God with respect to these two contrary Principles (12). These, or such like Opinions were indeed espoused by elder Heretics in the Church, such as *Cerdon*, *Marcion*, and some others ; but *Manes* seems rather to have succeeded to them as a *Persian*, and Heir to the Doctrines and Books of his Master *Terebinthus*, deriving them from *Zoroaster* the Contemporary and probably the Acquaintance of *Pythagoras* (13). Contrary

as

(12) See History of Montanism, p. 281—283.

(13) *Manes* was a *Persian* or *Babylonian* as *Ephræm Syrus* calls him 14 *Hymn. adv. Hæres.* and Fate was the old *Chaldean* Doctrine as he informs us, 8 *Hymn.* *Ethnici cum Chaldæis conspirant, & libertate sua abutentes libertatem tollunt, aientes, malum Deum nostro arbitrio esse fortiolem, Fatumque voluntatem cogere, sibique subicere.* With these the *Indian* Brachmans agreed so far, that the same *Ephræm* calls this Heresy the *Error Indicus*. *Error quoque Indicus Manetem tenuit, qui duo pugnantiâ numina introduxit.*

as these Opinions look, it would be no great Difficulty so far to reconcile them as to shew, with no little Probability, that they both derived from the same Tradition, which was divided amongst them and corrupted. Notions of this evil Principle we meet with among all Nations, so widely scattered from one another, that they must have received it from some very ancient Doctrine: The *Jews*, the *Ægyptians*, the *Brachmans*, the *Chinese*, the *Peruvians* discover it; but these all suppose him to have been created, and the *Persians* in particular shew how they came by this Opinion, calling him expressly by the Name of *Satan*. These considering that Angel only after his Fall, and from a Tradition of the Temptation in Paradise, fancied Sin proceeded from the overpowerful Influences of an evil Principle; but the *Grecian* Philosophers caught the other Part of that Angel's History who fell from Heaven by an

Hymn. 3. And as *Assemani* observes, *compertum est, Brachmanas cum Manichæis in multis convenire. Biblioth. Orient. p. 122.* And yet these same Brachmans, as *Huetius* remarks, *præcipua omnia Pythagoricæ Philosophiæ capita, . . . pertinaciter ad hunc diem retinuerunt; potissimum verò doctrinam Metempsychoseos. Dem. Evang. p. 166.*

SERM. V.

Abuse of his Free-Will, whence they taught that the Will was free to Good or Evil, though both acknowledged that our Immerfion in Matter lays a Bias upon it to the laft.

The unhappy Encrease and Confequence of the *Manichæan* Doctrines in the End of the third Century, indulging Men in their Vices by throwing the Blame on an evil Nature and Neceffity of finning, made *Pelagius* in the Beginning of the 4th, a Man eminent for his Piety in the Christian (14) Church, endeavour to awaken Men from this indolent giving way to Vice, by magnifying the Powers of Nature and Free-Will, of which the *Manichees* had fpoken too unworthily; and taught a Freedom of Will in all Men to Good or Ill, without the Affiftance of Grace; though he acknowledged that the Flefh gives a *Propenfity* to Ill, and that therefore the divine Affiftance was defirable to facilitate our Choice of Virtue. This was agreeable to the *Platonic* Opinion before mentioned, a little new dressed and altered

(14) Vir Sanctus, & non parvo profectu Christianus. As *Auftin* himfelf admits. *lib. iii. de Peccat. meritis & remiff.*

by *Origen* and his Disciples (15). But it was contrary to Scripture which teaches us, that it is God, and not Nature, that worketh in us both to *Will* and to *Do*^p; that without Christ we can do nothing^q; and therefore exhorts us, not only to *watch* according to our own Powers, but also to *pray*^r for farther Help, that we *enter not into Temptation*. And as it is quite subversive of the Doctrine of Grace, was warmly opposed by St. *Augustin* before the Middle of that Century. His Abhorrence of *Pelagianism* might perhaps make him fly too far towards the other Extreme, to which when young he had been addicted; however some of his incautious Followers have certainly too much inclined to *Manichæism*. Some Dregs of which appear, not only in the *Fomes Peccati* of the

^p Phil. ii.

^q John
xv. 5.

^r Matth.
xxvi. 41.

(15) Of the Rise of Pelagianism thus writes *Jerom* in *Præf. lib. 4. in Hierem. hæresis Pythagoræ & Zenonis ἀπελευθερίας καὶ ἀναπαύσις* (that the Soul had Freedom of Will and Ability sufficient to arrive at a State of Impeccability.) quæ olim in *Origene*, & dudum in discipulis ejus *Grunnio*, *Evagrioque Pontico*, & *Joviniano* jugulata est, cœpit reviviscere. But it must be remarked, that *Origen* and his Disciples never denied original Corruption, which was in us a Bias to Evil; but maintained that we had by Nature Strength sufficient to arrive at an impeccable State.

SERM. V.

Mabometans, which locally descended to them from the Instructors of *Manes* who were *Saracens* (16); but also in the *corrupted Substance* which the *Zuinglians* made original Sin to be (17), and in the Transformation of our Natures into Devils (18); being half Devils and half Beasts, as if our Souls were Emanations of the bad Principle, imprisoned in Bodies which we have in common with the Brutes; in the Doctrine of a Necessity of sinning in Consequence of God's Predestination; and some others, which are originally *Manichæism* strained through (19) the less guarded Passages of St. *Augustin*.

I thought

(16) *Buddas* or *Terebinthus*, and *Scythianus*. Of the same Stamp is that Something as hard as Iron, as heavy as Lead, as rough as Earth, as dark as Soot, which happened to the pearly paradisaical Body of Adam. *Law's Answer to Dr. Trapp. p. 37.*

(17) See Council of *Trent. lib. 2.*

(18) *Hildersham in Pf. li. Sect. 60.* Adamus sibi ac posteris suis accepit Imaginem Satanæ, in eamque mutatus est. Hincque factum quod omnes naturâ quam maximè Diabolo similes simus.

(19) This was first done by *Florus*, who either misunderstood St. *Augustin*, or was himself misunderstood by the Monks of *Adrumetum*, so far as to be thought to have represented that Father as a Denier of Free-Will, and an Asserter of a fatal Necessity. Of which Mistake St. *Augustin* himself

I thought it convenient to take Notice of SERM. V.
 these two very different Accounts, and trace them up to their Originals, 1. That I might remove out of the Christian Church some strange Doctrines which we find taught in it, and restore them to their true Owners. 2. To observe that this universal Corruption is assented to by Men of all Complexions, remote from one another both in Sentiment and Situation as East is from the West; the Darknes of *Paganism* would not cover this Truth, and Heresy felt it in it's own Perverseness; no Air or Clime could heal the

himself takes Notice in a Letter to those Monks. Aut ipse [Florus] non intelligit Librum meum, aut fortè ipse non intelligitur, quando difficillimam Quætionem & paucis intelligibilem solvere atque enodare conatur. *Ep.* 46. Soon after, the Semi-pelagians of *France* were forward in charging him with Errors, which they pretended that his Writings established, and which Errors they condemned in *Lucidus* at the Synod of *Arles*. These Errors were afterwards espoused, and maintained as *Augustin's* by *Gottschalk* a busy Monk in the 9th Century. Who officiously scattered his Tares in *Germany* where he was born, and in *Dalmatia* and *Pannonia* by itinerant preaching there under Pretence of converting the Infidels. Which Tares have never since been weeded out, choaking the Schools with the Subtleties of the *Thomists*, distracting the Church of *Rome* with *Jansenism*, and infecting the Protestants with *Calvinism*: Some strong Fibres of which, by Means of the unhappy Exile of our Divines at *Geneva*, in the *Marian* Persecution, took deep Root in *England* in the Days of Queen *Elizabeth*.

Disease, fled Men to *China* or *Peru* the Wound went with them. So that we must deduce it from the same common Source that we derive our Natures from, which is, the first Parents of human Kind. A third Use which I would make of this View is, to be a Check upon our Judgments, that, since the Extremes of *Free Will* and *Necessary Evil* have introduced many Errors into the Christian Church, we be upon our Guard, lest the Authority of Names, and Veneration of Persons mislead us contrary to the Scriptures. Let not the unblameable Beginning of *Pelagius* his Life seduce us into a vain Confidence of our own Strength, that we can *do* without Christ, to the Overthrow of Grace; nor the Sanctity of that great Light and Champion of Christianity St. *Augustin* (20), who found Cause to retract many

(20) This Advice St. *Augustin* himself gives us in an Epistle to *Fortunatianus* Ep. cxi. p. 157. K. Neque enim quorum libet disputationes, quamvis Catholicorum, & laudatorum hominum velut Scripturas Canonicas habere debemus, ut nobis non liceat, salvâ honorificentâ quæ illis debetur hominibus aliquid in eorum scriptis improbare atque respuere, si fortè invenerimus quod aliter senserint quam veritas habet, divino adjutorio vel ab aliis intellecta, vel à nobis. Talis Ego sum in scriptis aliorum, tales volo esse intellectores meorum.

Things which his Zeal had droped, persuade us to leave off *working out* † our own Salvation, from misinterpreted Notions of God's Decrees, and irresistible Grace. I know no better Guide to conduct us through this intricate Question than that Father himself is: He tells us, the *true Christian* † So asserts † Free-Will as to impute the Origin of Sin, † both in Angels and Men, to an Abuse of † that, and not to a Nature essentially evil † of which we have no Account; this utterly destroys *Manichæism*: at the same † Time, that the Will, since captivated, cannot recover it's Liberty again but by the † Grace of God; which destroys the Heresy † of *Pelagius* (21).^{12.}

(21) Sic asserit [nempe Catholicus] liberum arbitrium, ut non ex naturâ nescio quâ semper malâ, quæ nulla est, sed ex ipso arbitrio cœpisse dicat & Angeli & hominis malum; quod evertit hæresin Manichæam: nec ideo tamen posse captivam voluntatem, nisi Dei gratiâ, respirare in salubrem libertatem; quod evertit hæresin Pelagianam. . . . Jacet inter illos humana creatura institutione bona, propagatione vitiata, bonis suis confitens optimum conditorem, malis suis quærens misericordissimum redemptorem, Manichæos habens bonorum suorum vituperatores, Pelagianos habens malorum suorum negatores, utrosque Persecutores. . . . Quisquis mente catholicâ ita inter utrumque sit cautus, ut sic declinet Manichæum, ne se inclinet in Pelagium, rursusque ita se sejungat à Pelagianis, ne conjungat Manichæis. *Contr. 2 Epist. Pelag. lib. iv. c. 3.*

SERM. V.

This is the true State of the Case according to the Scriptures: they will guard us against the two dangerous Extremes of an arrogant Merit to which we have no Claim; and the indolent Excuse of Fate and Necessity for which we have no Grounds. If we examine those sacred Records, they will inform us, that *God created Man in his own Image*^u; which *Solomon* explains, when he says, that God hath *made Man upright*^w; able to weigh Things with an equal Balance, which had no light End to kick at spiritual Good for want of Knowledge, nor necessarily weighed down to earthly Things from the Overpoize of Affections. An Attribute ascribed to God by the Prophet, *Thou upright, dost weigh the Path of the Just*^x. Whence the Book of *Wisdom* observes that; *God made Man the Image of his own Propriety* (22); and so long as no perverse Choice made

^u Gen. i.
^{27.}
^w Ecclef.
vii. 31.

^x Isaiah
xxvi. 7.

(22) Ὁ Θεὸς ἐκτίσεν τὸν ἄνθρωπον ἐπὶ ἀφθαρσία, καὶ εἰκόνα τῆς ἰδίας ἰδιότητός ἐποίησεν αὐτόν. *Wisd.* ii. 23. *Plato* in his *Phædrus* makes this the Property of the Gods, τὰ μὲν θεῶν ὁχήματα ἰσορροπίας εὐήθεια ἔστιν, ῥαδίως πορεύεται: τὰ δὲ ἄλλα πορεύονται μόγις. βεβήθει γὰρ ὁ τῆς κἀκῆς ἵππος μελέων, ἐπὶ γῆν ῥέπων τε καὶ βαρύνων, ἵν' μὴ καλῶς ἢ τετραμμένον ὑπὸ τῶν ἡνίοχων. ἔνθα δὴ πόνος τε καὶ ἀγὼν ἴσχυαί τε ψυχῆς προέκειται.

made him decline from this original Upright-
ness, he had great Variety of Enjoyments
prepared for him in Paradise, with Privilege
to eat of the Tree of Life, by which Means
he might live for ever. Thus Man was
created in Incorruption, and his Righteous-
ness, had he continued in it, would have
made him immortal. The *Knowledge* of
spiritual Good, without which the Will could
not have been free, or have Power to chooſe
it, was not eſſential, but ſupernaturally vouch-
ſafed by immediate Revelations from God,
and Communication with him : *Immortality*
was not neceſſary to his Nature, but the ad-
ditional Gift and Reward of his Creator, to
be acquired by the Uſe of Means.

We are afterwards informed that by the
Suggeſtions of the Serpent, which the Envy
of the Devil employed, (one of thoſe *Angels*

p. 247. And how near this, allowing for the rhetorical
Dreſs, or perhaps rather the hieroglyphic Dreſs, comes to
the Chriſtian Doctrin of the Fall, may be ſeen from *Tatian*.
Πτέρωσις γὰρ ἢ τῆς ψυχῆς τὸ πνεῦμα τὸ τέλειον, ὅπερ ἀπορῥί-
ψασα διὰ τὴν ἀμαρτίαν, ἔπιη ὡσπερ νεοσσός, καὶ χαμαιπίλης
ἐγένετο. μελαβάσα δὲ τῆς ἐρανίης συνουσίας, τῶν ἐλαττόνων μετ-
σίαν ἐπεπόθησεν. and two or three Pages before, γέγονε μὲν ἔν
συνδιαίτιον ἀρχῆθεν τὸ πνεῦμα τῆ ψυχῆ. τὸ δὲ πνεῦμα ταύτην
ἔπεσθαι μὴ βυλομένην αὐτῷ καὶ ἀλλόλοισιν. *Orat. contra Græc.*

SERM. V.
 y 2 Pet. ii.
 4. Jud. 6.

who sinned and kept not their first Estate y or Dignity, but deserted their own Habitation; Fragments of which Tradition we before observed among the Philosophers; through his Suggestions, I say, we are informed that) our first Parents were prevailed upon to make a wrong Election, choosing to indulge Appetite, and the Senses, rather than believe or regard the Commands and Information of Heaven, by one obstinate Act renouncing the divine Assistance, and defying the Mortality which God had threatned. The Soul, which before was enlightned by the perpetual Presence of God in it, after this voluntary departing from it was confounded in the Darknes of it's own natural Faculties: all the Knowledge he attained, was the comfortless Experience of a benighted Traveller; he knew his Sun was set, and that his own Eyes would no longer serve him to escape Precipices; they were indeed *open*, but discerned only the want of the divine Light and Protection: They could discover no Traces to lead him *where the Light dwelleth*^z, nor was it in his Power to *command the Morning*, and call forth the Day-star to rise

^z Job
 xxxviii.
 19. 12.

in his Heart again. Nor was this all his Misery; for the Conscioufness of his Guilt introduced disordered Passions into his Soul such as Shame, Fear, Remorfe, irregular Appetites, and Aversion from God. *They made themselves Aprons; they were afraid; and hid themselves*^a from the Presence of God. Thus his Freedom of Will was weakened towards spiritual Good, by the want of that supernatural Knowledge which made it a Poize against carnal Things; and at the same Time inclined to Evil by the Inlet and Torrent of irregular Passions (23). The Consequence of this Loss of Righteousness, was Loss of Happiness: Man thus disordered, and averse from God, could not but be miserable. His Maker therefore in *Justice* deprived him of those Blessings in Paradise which were the Entertainment of his Innocence, and not without a Mixture of *Pity*

^a Gen. iii.
7, 8, 10.

(23) Μὲν γὰρ τὸν θάνατον, καὶ πολλὰς παθῶν εἰσλθεὶς ἰσχυρῶς. διότι περὶ ἐδὲ σφόδρα κῆρον ἦν πρὸς τὸν ὑπὲρ τῆς ἀρετῆς δέξιμον. ἔτε γὰρ πνεῦμα παρῆν τὸ βοηθῆν, ἔτε βλάβη τὸ νεκρῶσαι δυνάμενον. ἀλλ' ὡσπερ τις ἵππου δυσήνευ, ἔτρεκε μὲν, διημάριαν δὲ πολυλάκις. *Chryf. ad Rom. c. 6. Hom. 11. Αἰσχρὰ δὲ κακίας, ἀδοναὶ καὶ λύπαι, ἐπιθυμίαι τε καὶ φόβοι, ἐξαμμέναι μὲν ἐκ σώματι, ἀνακεκραμέναι δὲ τῶν ψυχῶν. Timæus Locrus de Nat. Mundi, inter opera Platon. p. 102.*

SERM. V.

^b Gen. iii.
22.

too, excluded him from the Opportunity of reaching to the Tree of Life, lest he should eat and live for ever^b; and so immortalize a sinful and miserable Being (24). Thus was he left to his own blind Conduct, and the Sweat of his Brow for a Subsistence; subject to the Calamities of his own diseased Affections, and the tumultuous Behaviour of his Posterity born in the same Condition, till the Decays of Nature or wore or broke the Springs of Life, crumbling his Body into original Earth and dismissing the Soul polluted with many Habits of Sin, and forever deprived of it's Body, which was once designed it's Confort and Instrument of Happiness, to spend its future Existence in the Remorse of past Guilt, and a View of the Ruin wilfully brought upon itself and human Nature (25). The Departure of the Spirit of God from the Soul, was the Death of it (26). So *Adam died*

(24) "ἵνα μὴ ἀθάνατον ᾖ τὸ κακόν, καὶ γίνεσθαι φιλευθροπία ἢ τιμωρία. Greg. Nazianz. Orat. 38. p. 619.

(25) Οὐ λυπέσθαι μᾶλλον ἐτέρα κόλασις ἢ τὰς ἐξ ἐαυτῶν κακὰ πάσχουσας δι' αὐτὰς ὀρεῖν. Plutarch.

(26) Θάνατος κυρίως, εἰς ὃ χωρίζων τὴν ψυχὴν ἀπὸ τοῦ σώματος, ἀλλ' ὃ χωρίζων ψυχὴν ἀπὸ τοῦ Θεοῦ. Cyril. Alex. Orat. de Excessu Anima. p. 415. Ἐπὶ τῆς νοεῖας φύσεως ἢ τῆς πρὸς

died in the Day that he eat of the forbidden Tree. The Troubles and Afflictions, which necessarily attended his deserted State, were the first Scenes that opened upon him in this new Region of Death, the Beginnings of his Punishment ;

— Primis in faucibus Orci

Luctus & ultrices posuere Cubilia Curæ. *Virg.*

The Diffolution of the Body was but a single Arrow from the loaded Quiver of this King of Terrors, and the natural Consequence of being driven from the Tree of Life. The sorrowful Widowhood of the Soul, afterwards through Ages of hopeless End, all together make that eternal Death which *Dying* he was to die^c (27).

^c Gen. ii.
17.

τὸ θεῖον οικειώσεως ἀπόπλωσις, θάνατον ἔχει τὸ ὄνομα ὡσπερ γὰρ ἐπαύθη τῶν τῆς φύσεως ἐνεργημάτων ἢ σβέσις θάνατος κέκληται ἔτω καὶ ἐπὶ τῆς νοεῖας ἐσίας, ἢ πρὸς τὸ ἀγαθὸν ἀκινήσει θάνατός ἐστι, καὶ ζωῆς ἀναχώρησις. *Greg. Nyssēn. Orat. 8. contra Eunom. tom. 2. p. 641.* See more in *Suicer* voce Θάνατος, II. 1. 6.

(27) Emphasin harum vocum moriendo morieris sic explicat *August. de Civ. Dei c. 12.* Non tantum (intelligitur) primæ mortis pars prior, ubi Anima privatur Deo, nec tantum posterior, ubi corpus privatur Animâ, nec solùm ipsa tota prima ubi Anima & a Deo & a Corpore separata puni- tur ; sed quicquid mortis est, usque ad novissimam, quæ se- cunda dicitur, & quâ est nulla posterior.

Such

Such was *Adam's* Sin, and such his Punishment : The important Question follows ; How far are we concerned in either ?

Adam for *his* Sin was driven out of Paradise ; and it is certain that his Posterity were driven out with him : Labour and Weariness were appointed to him ; and we feel that the Curse descends to those sprung from him : He became subject to Diseases and Death, I mean that which respects the Dissolution of Soul and Body ; and Experience convinces us that he has left this unhappy Inheritance to his Children. And as all These were but the consequential Punishment of that spiritual Death which *Adam* died, in losing the divine Assistance and Support of God's *Holy Spirit* which he voluntarily renounced and forfeited ; so the like Appearances of Sickliness and Decay in us, are a manifest Proof, that where the Root is cut off from the Waters and receives no Nourishment, the Dew^d of Heaven will not rest upon the Branches to give them Life and Verdure. These were inflicted upon *him* as a Punishment of his Disobedience ; in which Punishment we are involved, without any personal

^d Job
xxix. 19.

Guilt of our own ; we therefore are sufferers on the Account of *Adam's* Sin, and are treated in the same Manner that he was, whose actual Guilt alone it was: Forsaken of God ; void of supernatural Knowledge ; Strangers to, and averse from spiritual Good ; and immersed in the Affections of a sensual Life (28). But

(28) This original Corruption has often been represented as a novel Doctrine, and yet this very Objection is above 13 hundred Years old. The *Pelagians* charged *Augustin* with feigning it ; St. *Augustin* recriminates, Non ego FINXI originale Peccatum, quod Catholica Fides credidit ANTIQVIVS. sed Tu, qui hoc negas, sine dubio es NOVUS HÆRETICUS. *de Nupt. & Concup. lib. ii. c. 12.* And *Petavius* countenances this Pelagian Charge against *Augustin*, when he affirms, Græci originalis ferè Criminis raram nec disertam mentionem scriptis suis attigerunt Princeps inter Latinos enodandi et accuratius explicandi mysterii illius fuit Augustinus. *Theol. Dog. Vol. 2. de Incarn. lib. 14. c. 2.* The latter Part is indeed true, because *Pelagius* was the first who denied original Sin, and therefore compelled his Antagonist to be longer and fuller in the Explication of it, than the preceding Writers had Occasion to be. But how greatly the *Pelagians* and *Petavius* are mistaken, St. *Augustin* shews, by referring *Julianus* to Writers, both of the Latin and Greek Church, who maintained the same Doctrine before him. He mentions *Irenæus*, *Cyprian*, *Reticus*, *Olympius*, *Hilary*, *Ambrose*, *Innocent*, *Gregory*, *Basil*, and *Chrysostom* ; and then closes the Account with *Jerom*, qui Græco & Latino, insuper & Hebræo eruditus eloquio, ex Occidentali ad Orientalem transiens ecclesiam, in locis sanctis, atque in literis sacris, usque ad decipitam vixit ætatem. Hic omnes qui ante illum ex utrâque parte orbis de doctrinâ Ecclesiasticâ scripse-

But there is a Passage in the third of *Genesis* which seems to represent the Consequences of eating of the forbidden Fruit more like the glorious Effects which the Serpent promised: *And the Lord God said, Behold, the Man is become as one of us, to know Good*

^c Gen. iii. *and Evil* ^c.

22.

Then was the Devil no Liar, and the throwing *Adam*, because thus improved, out of Paradise (as the following Words

scripserant, legit, nec aliam de hâc re tenuit promptisque sententiam. Qui cum exponeret Jonam Prophetam apertissimè dixit, quod & parvuli peccato offendentis Adam tenentur obnoxii. *Contra Julian. Pelag. lib. 1. c. 2. per totum.* Where the several Authorities are produced: to which the Reader may find many more of the *Greek Fathers* added by *Vossius* in his *Pelag. Controv. lib. 2. par. 1. Thef. 6.* Such are *Ignatius, Justin Martyr, Tatian, Origen, Methodius, the two Macarii, Athanasius, Cyril of Jerusalem, &c.* At the Head of which may be placed two still earlier, who were joint-Labourers with the Apostles, *Clement of Rome*, who says, our own Righteousness is not sufficient to justify us: *1. Ep. c. 32.* That we sin necessarily: *1. Ep. c. 2.* That the holiest Men were always sensible of their Infirmities; and *Job* humbly acknowledged his original Corruption. *1. Ep. c. 17.* That Christ saved us who were lost and undone, and had no Hope of Salvation but from him. *Ep. 2. c. 1.* And *Barnabas* καταβαίνομεν εἰς τὸ ὕδωρ γέμοντες ἀμαρτιῶν καὶ εὐπέ. c. 11. p. 70. & πρὸς τῷ ἡμᾶς πωρεῦσαι τῷ Θεῷ, ἢ ἡμῶν τὸ καλοικητήριον τῆς καρδίας φθαζέον καὶ ἀσθενές, . . . διὰ τὸ ποιεῖν ὅσα ἦν ἐναντία τῷ Θεῷ. . . λαβόντες τὴν ἀφεσιν τῶν ἀμαρτιῶν, καὶ ἐλπίσαντες ἐπὶ τῷ ὀνόματι τοῦ κυρίου, ἐγενόμεθα καινοὶ, πάλιν ἐξ ἀρχῆς κλιζόμενοι. c. 16. p. 97, 98.

found) casts a Reflection on the divine Philanthropy. To avoid this Sense of the Words, many of the Fathers, and I think the general Stream of Interpreters, suppose them a Sarcasm used by God, as a kind of Triumph over Man's Mistake and Misery. But a still less harsh Explication may be given, quite consistent with the Words, and more agreeable to the Tenor of Scripture.

Maimonides observes that the Tree is not said to be of the Knowledge of *True and False*, which are the Objects of the Understanding; but of *Good and Evil*, not *moral* but *natural*, Things pleasant and disagreeable to the sensual Appetites. While *Adam* continued innocent, and followed the Dictates of the divine Reason, such Objects made but transient and secondary Impressions upon him; but when he renounced that Guidance, and preferred sensual Delights and Entertainments, instead of spiritual Truths, the Mind was taken up with the Apprehension of sensible Objects, and given up to earthly and vile Affections (29). This, according

to

(29) The *Chinese* seem to have the same Opinion, if we may credit what the *Chevalier Ramsay* quotes as from the

SERM. V.

to that learned Jew, was the Knowledge of Good and Evil. But if so, How could God say, *Behold the Man is become like ONE of US?* What we translate *of Us*, may be singular in the original and is so rendered by *Onkelos, ex eo*. If therefore *Adam* אדם be taken collectively for human Kind, as it frequently is when ה is prefixed, as it is here, the Sense of the Passage will be this; Behold, all Mankind issuing from this Stock is as one, left to the Guidance of sensual Appetites; and therefore that they might not

Book *Likiyki*, in his Mythology of the Ancients. ‘All these Evils arose from Man’s despising the supreme Monarch of the Universe. He would needs dispute about Truth and Falseness, and these Disputes banished the eternal Reason. He then fixed his Looks on terrestrial Objects, and loved them to excess. Hence arose the Passions, and he became gradually transformed into the Objects he loved, and the *Cælestial Reason* abandoned him entirely. This was the original Source of all Crimes, which drew after them all manner of Evils sent by Heaven for the Punishment thereof.’ p. 131. So *Maimonides More Nevoc. par. 1. c. 2. p. 5*. Deficiente verò ipso, & ad vanas concupiscentias, sensuumque corporalium libidines inclinante, sicut dicitur, *Vidit igitur mulier, quod bona Arbor ad vascendum, quòdque desiderabilis oculis, punitus est meritò, quia abnegavit (h. e. rejecit & contempsit) apprehensionem illam intellectivam. Et quia peccavit contra præceptum illud, quod ratione intellectus ei datum erat, ideò in locum hujus successit apprehensio sensibilibus, sicque præcipitatus est in turpes & libidinosos affectus.*

immor-

immortalize a miserable Being, God excluded Him, and Them in Him, from the Privilege of eating of the Tree of Life. This represents God more like himself, mixing Mercy with Justice, and not triumphing over fallen Man : This represents us, as we find ourselves, carnal, earthly, animal, a kind of reasoning Brutes, entangled and entertained with sensible Objects, and subject to the Infirmities, Wants, Decays, and Miseries which our own Blindness and Perverseness, and that of others like ourselves expose us to, This leaves room (what many Moderns are so solicitous about) for a *Tully* to shine in the Knowledge of social Duties resulting from natural and civil Relations ; and for a *Newton's* Genius to exercise itself in Observations upon Nature as high as Telescopes can reach, or low as Microscopes descend. They may excel in Degrees of the Knowledge of such Good and Evil ; but if they have no Principles of farther Knowledge, what Furniture or Felicity will this be to them, when *All these Things shall be dissolved*^f, when Relations cease, and Nature

^f 2 Pet. iii. 11.

This Interpretation harmonizes with the Sacred Writings in other Places. St. Paul tells us, that *through the Offence of one, Judgment passed upon all Men to Condemnation*^g; that *by one Man's Disobedience many were made Sinners*^h; *through the Offence of one, many be dead*ⁱ, or that *IN Adam all die*^k.

^g Rom. v. 18. ^h Rom. v. 19. ⁱ Rom. 5. 15. ^k I Cor. xv. 22.

Wherefore we (who are but the Unfoldings and Continuation of *Adam*) are counted, or dealt with as Sinners on the Score of his actual Guilt, and evidently share in the Punishment which was inflicted on it. Thus *Adam's Sin* is imputed to us, or reckoned and placed to our Account (30), so far as to involve

(30) To *impute*, means not to make ANOTHER'S Sin formally and actually OURS, for that is a Physical Impossibility, but to place it to our Account: And the Word λογίζομαι corresponds to the Hebrew **אָשַׁן** which signifies to *count, number, weigh, value, &c.* The Priest shall reckon unto him **אָשַׁן** the Worth (or Number) of thy Estimation: — and all thy Estimation shall be according to the Shekel of the Sanctuary. Lev. xxvii. 23, 25. Whence in the Rabbinical Language **אָשַׁן** signifies Arithmetica; and then figuratively to weigh in the Mind, consider, think, &c. as *Pf.* lxxvi. 5. cxviii. 59. & passim. So λογίζομαι means primarily to *count* or *tell*: He was numbered with the Transgressors. Mark xv. 28. καὶ μετ' αὐτῶν ἐλογίσθη. 2. To *value*, The Temple of Diana be despised. Act. xix. 27. εἰς εἶδόν λογισθῆσαι, nothing valued. 3. To *place to account*, If he hath wronged thee, or oweth thee ought, put that on mine Account. Philem. 18. Τὸτο ἑμοὶ ἰλλό-

involve us in the Sentence passed upon him.

Thus *Infirmity was made permanent with the*

O 3

Malignity

γῆ. The Word indeed is not precisely the same, but related to the same Root, and synonymous; Comp. Rom. v. 13. iv. 8. Hence 4. To *impute* Sins, which are considered as Debts, *Matth. vi. 12. All Men forsook me, I pray God that it may not be laid to their Charge. 2 Tim. iv. 16. μὴ αὐτοῖς λογισθῆναι.* 5. To *weigh in the Mind.* They reasoned amongst themselves, *Mark xi. 31. i. e. they weighed Considerations on both Sides.* And Lastly, To *strike the Balance,* and see which Side preponderates, *We conclude a Man is justified by Faith. Rom. iii. 28.* Now there is no Physical Impossibility to place one Man's Debts to another Man's Account; neither is there always a moral Unfitness in so doing; for Heirs and Sureties, without any Injustice, are charged with the Debts of those they succeed or engaged for. And if *Adam's Debt* be charged, or his Sin imputed to his Heirs, even to the intire Loss of all the Benefits which, but for his Transgression and Forfeiture, they would have inherited from him, there is no *Wrong* done them. And by the same Power that he can thus *count Sin not to be what it is,* that is, can *remit it,* and not charge it to our Account, and *blessed is the Man to whom the Lord will not impute Sin. Rom. iv. 8.* A Blessing we have great Cause to rejoice in, since *God was in Christ reconciling the World to himself, not imputing μὴ λογιζόμενος their Trespasses, 2 Cor. v. 19.* By the same Power, I say, and in like Manner, he can *account Sin or any thing else to be what it is not.* Thus he can *impute Faith to Abraham for Righteousness,* i. e. he can *count Faith as a full Discharge of the Deeds of the Law,* which it really was not. *Rom. iv. 9.* And to every one who worketh not, but believeth on him that justifieth the Ungodly, his Faith can be counted for Righteousness. *Rom. iv. 5.* So again the *Uncircumcision, if it keep the Righteousness of the Law, shall be counted for Circumcision. Rom. ii. 26.* And the same St. Paul teaches us, that *by one Man's Disobedience many*

or

SERM. V.

¹ Efdr. iv.
22.^m Efdr.
iv. 7.
Clark's
xvii. Ser.
p. 303,
304.

*Malignity of the Root*¹. And because *Adam* transgressed, *Death* was appointed in him, and in his Generations, of whom came Nations, Tribes, People and Kindreds out of Number^m.

But a late celebrated Writer informs us, that 'to affirm that the first actual Sin of *Adam* was imputed to all Mankind as well as to him, is to affirm what the Scripture does not teach. And if to impute to *other Persons* the actual Sin of *one*, be to account it *theirs* as well as *his*, 'tis evident this is impossible with God, who cannot account *Sin*, or any thing else to be what it is not.' An Appetite to the Tree of Knowledge, and a Degree to be wise in Contempt of God's Word is the actual Guilt of many of *Adam's* Sons as well as of *Adam*. If God cannot account to *some Persons* the actual Sin of *another*, then can he not do what he has

or *οὐκ ἔσθ' ἡμῶν* were made or esteemed in Judgment as Sinners. Even those who had no actual Sin of their own, such as Infants: So that if the gravelling Question of *Julianus* to *Austin* should be asked again, Non peccat iste qui nascitur, non peccat ille qui genuit, non peccat ille qui condidit, per quas rimas, inter præfidia Innocentiæ peccatum fingis ingressum? We may answer in *Bellarmino's* Words *de amiff. grat. lib. v. c. 17.* Nobis communicatur per generationem eo modo, quo communicari potest id, quod tranfit; nimirum per Imputationem.

threatned,

threatned, *visit the Iniquities of the Fathers upon the Children*ⁿ; then could he not command, what we find recorded as his Command^o. That if any City prove Idolaters the Inhabitants should be destroyed utterly, and all that was therein. Fathers, Children, Grand-children, Great Grand-children, and the new-born Children (as *Maimonides* expounds it) were all killed for the Sin of their Parents. Then again on Christ was not *laid the Iniquity of us all*^p, we therefore must for ever bear our own actual Sins. And if it be impossible for God to account Sin to *be* what it *is not*, it is equally impossible with him to account it *not to be* what it *is*; wherefore the *Word of Reconciliation*^q must seem an idle Tale, since God cannot but impute our Trespases unto us. But if to account *as ours*, the actual Sin of *another*, be so to place it to our Account, as to involve *us* in the Punishment inflicted upon, or due to that *other*; then, as Christ *bore our Sins upon the Tree*^r; so to us may be imputed the Transgression of *Adam*. And this the Scripture *does* teach, when it informs us, that we are *made Sinners by his Disobedience*;

ⁿ Exod. xx. 5.

^o Deut. xiii. 14, 15.

^p If. liii. 6.

^q 2 Cor. v. 19.

^r 1 Pet. ii. 24.

SERM. V.

and that *all die in Him*. Truths which this Writer could not but acknowledge, which he does in the next Paragraph, where he tells us, that ‘the Consequences of thus introducing Sin into the World [by *Adam*] common with him and his Posterity are, Mortality, Exclusion out of Paradise, the Miseries of the present Life, and a greater Liableness, and stronger Temptation to Sin in their corrupt Affections.’ These he says are the natural and necessary Consequences of ‘*his* losing those free Gifts and Favours of God, which neither *We* nor *He* ever had any Claim of Right to enjoy.’ Yet as it is a Loss to us of free Gifts and Favours which we are deprived of only for *Adam’s* Guilt, it is plain that his Guilt is *so far* placed to our Account, and *imputed* to us in Punishment.

But we are not only *made* Sinners by Imputation, but *become such*, Secondly, in consequence of the Spirit of God receding from the Soul, whereby we lose that divine Image in which we were created, and are sunk in the Darkness and Ignorance of our own unassisted natural Faculties. *Adam* was absolutely free to Good as well as Evil

Evil, but lost the Principle of Free-will by his distorted and perverse Application of it; for the Heavenly Light withdrawn, left him and his Posterity incapable of loving Spiritual Good, of which they were ignorant, by their Estrangement from God, and the Want of his gracious Communications. *Having the Understanding darkened, being alienated from the Life of God, though the Ignorance that is in them, because of the Blindness of their Hearts*^f. Nor were they only thus negatively bad; but *thirdly*, positively so, by having their Affections determined to carnal Things from the perpetual Presence of those Things, and the Appearance of Good which they exhibited to the Senses, which work in them a Disinclination and Aversion to any Attempt that is made to draw them off from their beloved Engagements and Deceits. This is the *old Man*, our original human Nature, which the Apostle tells us is CORRUPT *through the deceitful Lusts*^t, κατὰ τὰς ἐπιθυμίας ἀπάτης, Appetites the Consequence of Error. This is the φρόνημα σαρκὸς the Disposition, Wisdom or Affection of the Flesh, which hangs a Biafs on the Will, and

^f Eph. iv. 18.

^t Eph. iv. 22.

SERM. V.

and is the Distortion and Depravation of it. This Concupiscence is the Principle of actual Sin in us, and as it would (if we are not assisted by the Grace of God) be infallibly the Parent of it, it has in itself the Nature of Sin, and casts us out of the Favour of God. *They that are in the Flesh CANNOT please God*^u, for its Affection is *Enmity against him*; it is not subject to the Law of God, neither indeed CAN be^w. And as thus by one Man Sin entered into the World, so

^u Rom. viii. 8.^w Rom. viii. 7.

II. Also *Death* by Sin; as an Alienation from God is a State of Sin, so a State of Sin is a State of Death (31); wherefore the Gentiles are described as DEAD *in Trespasses and Sins*^x. The Dissolution of Soul and Body follows as *the Wages of Sin*^y, through which the Body dies, which is the first Death, while the Soul in it's perpetual Exile shall suffer a *second Death*^z, burning in the Flames of unsatisfied Appetites which shall not be quenched, and suffering from the Conscioufness and

^x Eph. ii. 1.^y Rom. vi. 23.^z Rev. xx. 6.

(31) Ἐργαγε κὴ ἤκουσα τῶν σοφῶν, ὡς νῦν ἡμεῖς τεθναῖμεν. κὴ τὸ μὲν σῶμα ἔστιν ἡμῶν σῶμα. *Plato's Gorgias. p. 493.*

Wherefore *Pythagoras* used to place a Coffin in the Place of any of his Scholars who gave himself up to Vice. And *Euripides* asks, Τίς δ' αἶθεν εἰ τὸ ζῆν μὲν ἐστὶ καλλογενές;

Remorse

Remorse of past Guilt, which shall never die.

Such is our fatal Inheritance from *Adam*, affording abundant Occasion for the Divine Philanthropy, to which not our Merit, but our Misery recommends us, and the Salvation effected for us by the 'renewing of the *Holy Ghost*, is represented in the Scriptures as corresponding to every Part of our Ruin, as an Instance of Grace, and to which we had no Claim by Nature.

If our old Man be corrupt, through the Loss of the Divine Image and Similitude, by which our Understandings are *darkened*, and our Wills *perverted*, by this we are *renewed again in Knowledge after the Image of him who created us*^a, which is called our *new Man, created after God, in Righteousness and true Holiness*^b.

If the *φρόνημα σαρκός* or natural Concupiscence hangs a Weight on our Affections, and inclines them to Earth, the *φρόνημα πνεύματος* or spiritual Desires, is a Balance against the carnal Mind, and restores the Will to it's Freedom, which is the *glorious Liberty of the Sons of God*^c.

^a Col. iii. 10.

^b Eph. iv. 24.

^c Rom. viii. 5, 21.

SERM. V.

If the same natural Concupiscence leads us to the Commission of actual Sins, and creates an Enmity betwixt God and us^d; our Saviour takes upon himself the Sins of Those to whom he sends the Spirit of Adoption^e, to assure them of the Love^f, and ingraft them into the Family of God^g, and to seal them to the Day of Redemption^h.

^a Rom. viii. 7.

^e Rom. viii. 15, 32, 34.

^f Joh. iii. 16.

^g Joh. i. 12.

^h Eph. iv. 30.

Lastly, if this carnal Mind be a Principle of Death in us, of a spiritual, a temporal, and an eternal Death, the Spirit is in us a Principle of Life and Peaceⁱ. *Quickening* those who were *dead in their Sins by having forgiven them all Trespasses*^k. The Dissolution of Soul and Body is no more a Death but Sleep^l, a Rest from Labour^m, a returning home from Exileⁿ (32), a Passage to a blessed Immortality^o (33). *The Spirit which raised up Jesus from the Dead, shall also quicken our mortal Bodies*^p, and raise our corruptible in Incorruption^q, where our *Mortality shall be swallowed up of Life*^r. A Life more

ⁱ Rom. viii. 6.

^k Col. ii. 13.

^l 1 Cor. xv. 20.

^m Theff. iv. 13, 14.

ⁿ Rev. xiv. 13.

^o 2 Cor. v. 8.

^p Joh. v. 24.

^q Rom. viii. 11.

^r 1 Cor. xv. 42.

^s 2 Cor. v. 4.

(32) Εὐδοκῆμεν μᾶλλον ἐκδημῆσαι ἐκ τῆ σώματος, καὶ ἐδημῆσαι πρὸς τὸν κύριον.

(33) Μεταβέβηκεν ἐκ τῆ θανάτου εἰς τὴν ζωὴν. Whence *Hermas* in *Pastor. Vis.* 2. p. 10. Sic facite, ut sit Transitus vester cum sanctis Angelis.

lasting

lasting and more glorious than this which is measured and influenced by Suns and Moons, *for the Glory of God will lighten it, and the Lamb will be the Light thereof*^f; where we shall reign for ever and ever, and receive from the Spirit the Consummation of that Bliss of which he is here the Earnest.

^f Rev. xxi.

23.

As this Account of the Need and Necessity of receiving the *Holy Ghost* in his *enlightening, sanctifying* and *quickenings* Graces, is drawn from the Sacred Scriptures, so is it the genuine Doctrine of the Church of *England*, as may be seen not only in her Articles of Original Sin, Free-will, and Justification; but also in her first Rudiments laid down by Archbishop *Cranmer* and the rest of the Committee of Divines in their Treatise called a *Necessary Erudition for a Christian Man*. Where we are thus instructed: (34) ‘The State and Condition of Free-will was otherwise in our first Parents before they had sinned, than it was either in them or their Poste-

(34) In the Article of Free-will. This Book was first published in English by order of *Henry VIII*, 1543, and in Latin 1544. Approved of by the Lords Spiritual and Temporal and the Lower House of Parliament, and dedicated by the King to all his faithful Subjects.

SERM. V.

' rity after they had sinned ; for our first Pa-
 ' rents, *Adam* and *Eve*, until they wounded
 ' and overthrew themselves by Sin, had so
 ' in Possession the Power of Free-will by the
 ' most liberal Gift and Grace of God their
 ' Maker, that not only they might eschew
 ' all Manner of Sin, but also know God, and
 ' love him, and fulfil all things appertaining
 ' to their supreme Felicity. For they were
 ' created in a State of Righteousness, and af-
 ' ter the Image and Similitude of God, hav-
 ' ing Power of Free-will to obey or disobey.
 ' So that by Obedience they might live, and
 ' by Disobedience they should worthily de-
 ' serve to die. From this most happy State,
 ' our first Parents falling by Disobedience,
 ' most grievously hurt themselves and their
 ' Posterity : For besides many other Evils
 ' that came by that Transgression, the high
 ' Power of Man's Reason and Freedom of
 ' Will were wounded and corrupted ; and
 ' all Men thereby brought into such Blind-
 ' ness and Infirmary, that they cannot es-
 ' chew Sin, except they be illuminated, and
 ' made free, by an especial Grace, that is
 ' to say, by a supernatural Help, and work-

‘ ing of the *Holy Ghost*. Although there re-
‘ mains a certain Freedom of Will in those
‘ things which do pertain to the Desires and
‘ Works of this present Life, yet to perform
‘ spiritual and heavenly Things, Free-will
‘ of itself is insufficient. And therefore the
‘ Power of Man’s Free-will being thus
‘ wounded and decayed, hath need of a Phy-
‘ sician to heal it, and an Help to repair it,
‘ that it may receive Light and Strength,
‘ whereby it may see, and have Power to do
‘ those godly and spiritual Things, which
‘ before the Fall of *Adam*, it was able and
‘ might have done.

I should now proceed to consider the
Means of receiving these Graces; but before
I do so, it will be necessary to examine some
Doctrines, which, if true, will make those
Means so arbitrary, as to take away all En-
couragement and Invitation to seek after
them. This I propose to do (God willing)
the next Opportunity.



S E R M O N VI.

GRACE attainable by ALL.

Preached *April 2, 1741.*



TITUS iii. 4, 5, 6, 7.

*But after that the Kindness and Love of God
our Saviour toward Man appeared,*

*Not by Works of Righteousness, which we have
done, but according to his Mercy he saved
us, by the washing of Regeneration, and
renewing of the HOLY GHOST ;*

*Which he shed on us abundantly, through Jesus
Christ our Saviour :*

*That being justified by his Grace, we should be
made Heirs according to the Hope of eternal
Life.*

SER. VI

IN order to discover the End and Benefit of receiving the *Holy Ghost* in his Gifts and Graces (which was my third Enquiry)

I

I shewed

I shewed, in my last Discourse, the universal Depravity of human Nature since it's first Situation in *Eden*, through the Loss of the Assistance of God's Spirit; from whence it appeared how highly expedient and necessary it was, for every one sprung from *Adam* that those Graces should be again renewed. For whatever Perfection the Fondness and Vanity of our own Hearts may dream of, (and those very Imaginations prove the Truth, which they would deny, *viz.* our Blindness in spiritual Things, and our Vassalage to deceitful Lusts;) I say, be the Perfection of human Nature ever so great, yet, *not by Works of Righteousness which we have done, but according to his MERCY he saves us*: Our Justification, and Hopes of eternal Life are *free Gifts*, and not *due Rewards*; the Effects not of Generation, of any Strength or Endowments derived from thence, but of Regeneration, and Renovation by the *Holy Ghost* (1). Yet they are Gifts which he denies

to

(1) Οὐ ἐν δυνάμει ἀνθρώπου, ἢ ἐν σοφίᾳ ἀλλ' ἐν χάριτι τῷ Θεῷ εἶσιν ἡ σωτηρία. *Basil in Ps. xxxiii.* *Macarius* compares the Impotence of the natural Man without Grace, to a Bird with one Wing only: But *Greg. Nazianz.* more accurately allow-

SRR. VI.

to none; wherefore we are inexcusable if we obtain them not: *He stretches forth his Hands all Day long*^a to reach out his Mercy to us; but if we so hug our Vices that we will not put forth ours to take it, we justly provoke his Anger: *He stands at the Door and knocks* (2)^b; but if we will not bid our Vanities give place, and make room to admit him, he rejects not us, but we him. His Purpose to save is not restrained: The Kindness of God is described in the Text, not as a partial Favour in respect of Persons, but a *Philanthropy* (3), an universal Love to

^a Rom. x.
21.

^b Rev. iii.
20.

Mankind

ing Nature it's full Perfection, yet represents it as usefess without Grace, as Wings are without an Æther to bear them up.

Οὐδὲ γὰρ ἕρως ἐκλὸς ἴδες παλιόμενον ὄρνιν.

Οὐδὲ μὲν ὑδάτιος ἐκλὸς ἀλιόδρομος ἐπιπλοῦ δελφίς.

Ἵως εὐδὲ χρεισαῖο δίχα βροτὸς ἔχνος ἀείρει.

Τῷ μὴ μοὶ λίην μεγαλίξω, μηδ' ἐπὶ σεῖο

Κάριος ἔχειν τραπίδεσσι, κ' εἰ μάλα πάνσοφος εἴης.

As, Air with-held, nor Eagles wing their Way,

Nor, Seas withdrawn, the finny Dolphins play;

So impotent is Man, God's Grace deny'd:

Let human Wisdom learn to check her Pride!

(2) Stat enim ad ostium verbum Dei, & pulsat ostium animæ nostræ . . . Vult ergo semper introire: sed à nobis ne introeat Excluditur . . . Claudimus enim per hæc corporis vitia animæ nostræ aditum . . . Est verbum Dei Sol justitiæ, adfistens unicuique ut introeat: nec moratur Lucem suam apertis aditibus infundere. *Hilar.*

(3) Φιλάνθρωπος γὰρ ἂν ὁ Κύριος οὐ μίαν, οὐδὲ δευτέραν μόνην, ἀλλὰ πολλὰς τὰς εἰσόδους τῆς εἰς τὴν αἰώνιον ζωὴν ἀνέφετε θύρας

πρὸς

Mankind in general. From whence proceeds his Will that ALL MEN should be saved (4), and come to the Knowledge of his Truth^c. Christ came to save Sinners (5)^d, ^c 1 Tim. ii. 4. ^d 1 Tim. i. 15. and we have before proved both Jews and Gentiles, that they are all (6) under Sin^e. His ^e Rom. iii. Invitation is to all that labour and are heavy⁹ laden^f. He has propitiated for the Sins of the ^f Matth. ii. 28. whole (7)^g World. His Grace has been openly ^g 1 Joh. ii. 2. offered unto all (8) Men in the Gospel^h. The ^h Tit. ii. Graces of the Holy Ghost have not only been ⁱ 11.

πρὸς τὸ ΠΑΝΤΑΣ ἀπολαῦσαι τὸ ἔσθαι ἐπ' αὐτῷ, ταύτης ἀκωλύ-
τως. Cyril Hieros.

(4) Græci Interpretes Theophylactus & Occumenius, de omnibus planè intelligendum putant; atque iis etiam qui a salute excidunt. Petav. Dogm. Theolog. Tom. vi.

(5) Σωτὴρ γὰρ ἐστίν, ἐχὼ τῶν μὲν, τῶν δ' ἑ. Clem. Alex. Strom. 7.

(6) Εἰ ἔν πάντες ἡμαρτίαν, πῶς οἱ μὲν ἐσώθησαν, οἱ δὲ ἀπώλοντο; ὅτι μὴ πάντες προσελθεῖν ΗΒΟΥΛΗΘΗΣΑΝ. ὡς τό γε αὐτῆ μέ-
ρος διεσώθησαν ΑΠΑΝΤΕΣ, καὶ γὰρ ἐκλήθησαν ἀπάντες. Chrysof. Ep. ad Rom. Hom. 16.

(7) Ambrose says, PRO OMNIBUS in commune semel mortuum esse [Christum] . . . ut TOTIUS MUNDI maledicta deleret . . . Hostiam fuisse pro delictis, & totius mundi victimam, ut pacificaret omnia. Passim in Com. ad Ps. cxviii.

(8) Ἡ μὲν γὰρ χάρις εἰς πάντας ἐκπέχυται, ἐκ Ἰεραίων, ἐκ Ἑλληνα, ἔ Βάρβαρον, οὐ Σκῆθην, οὐκ ἐλεύθερον, ἔ δούλον, οὐκ ἄνδρα, οὐ γυναῖκα, οὐ πρεσβύτην, οὐ νέον ἀποστρεφόμενη ΠΑΝΤΑΣ δὲ ὁμοίως προσιεμένη καὶ μετὰ τῆς Ἰσῆς καλεῖσα τιμῆς. Chryf. in Joan. Hom. 8.

SER. VI.

ⁱ Matt.
xiii. 38.

held in his Hand ready to be cast into our Hearts, if we will, but he has sown them there. The World is the Fieldⁱ in which the Sower has sowed the good Seed, and if any Part bring not forth good Fruit, it is not for want of Seed, but because we suffer the Tares to grow up with it, and to choak it. God has said, nay sworn by that Life which he is desirous to impart to all, *As I live, saith the Lord God, I have no Pleasure in the Death of the Wicked, but that the Wicked turn from his Way and live. Turn ye, turn ye from your Ways, for why will ye die, O House of Israel*^k ! How earnest is he to be believed ! O Beatos nos, quorum causâ Deus jurat ! — O miserrimos, si nec juranti Deo credimus (9) !

^k Ezek.
xxxiii. 11.

And yet some such unhappy Wretches we find, who are for excluding themselves or others from God's Purpose of Salvation, which Purpose they say reaches not to *all*, but to *some certain Persons only*, particularly elect according to the Foreknowledge of God ; which partial Purpose according

(9) Tertull. de Pœnitentiâ. c. 4.

to Election standeth not of Works but of God that calleth; while others are reprobated, being ordained of old to Condemnation: Both the one and the other from the sole Will and Pleasure of God, without any Regard to the Good or Evil of the Persons; and that though many are called by the Gospel, yet few are chosen; the others indeed hear the Letter, but receive not the Spirit, as if the good Seed of the Word was not sown in their Hearts, but the Husk and Chaff only blown upon them. To these Scraps of Scripture ill applied, they add, as an *Argumentum ad hominem*, that the Church of *England* in her 17th Article maintains this Doctrine (10); and if any Dispute be made concerning the Sense of that Article, they remind us, that it was drawn out by the Disciples of *Bucer* and *Martyr*, who taught the same.

The Influence which the one or the other of these Doctrines must have on the Hopes and Lives of Christians, and the Encouragement or Discouragement to apply ourselves

(10) Postremò ad Confessionem nostram provoco, in quæ persuasum mihi est, eandem doctrinam non obscure traditam esse, quam ego hodiè tractavi, non modò quòd omnes illi Articuli a Discipulis Buceri & Martyris conditi sunt. Sed ex ipsis verbis &c. . . . *Whittacre Cygnea Cantio. p. 67.*

SER. VI.

to the Means of Grace which must follow from the Establishment of the Truth, demand great Care in our Enquiry on this Point. And the Attributes of God are so deeply interested in this Question, that it becomes us to be cautious when we assert, and decent when we reprehend.

When *Adam* had refused God's Grace and Protection, if God had then left him intirely to Nature, to continue himself by Propagation, and himself so continued in his Posterity, to the Wants and Diseases of a sensual Life, and after a few Years worn out in Misery to die, God's Justice (as far as I can see) as Creator and absolute Proprietor, had stood acquitted. Or if, out of the Mass of human Kind, he had been pleased to choose some certain Persons, and ordain them to Glory by Means of effectual Grace to them particularly vouchsafed, while he passed by the rest, and left them to the Ruin to which they were Heirs by Nature, such undeserved Goodness to some had certainly demanded their most grateful Services, while the Potters Power over the Clay, had, I think, suggested Reason sufficient to stop the Complaints of
Wrong

Wrong and Injustice in the others. But as this is not the Account which the Scriptures give of his Dealings with Mankind, wherein his Goodness is represented as universal as his other Attributes, and his Mercy is asserted to reach to *all his Works*¹, we should be unjust to that Mercy should we disown it; we should be unworthy *Stewards of the manifold Grace of God*^m, if we endeavoured to lessen and restrain it, to with-hold it from others and engross it to ourselves. Wo! unto us, if we are not ready to publish to every Creature the glad Tidings of Peace and Salvation! accursed are we if we preach another Gospelⁿ. And as we should be unjust to God in so doing, so also to the Souls for which Christ died, if we discouraged them from *being reconciled unto God*^o by persuading them that they were irrecoverably lost from an absolute Decree of Reprobation passed against them from all Eternity; or if we abated their Endeavours to *work out their own Salvation with Fear and Trembling*^p, by inspiring them with a confident Assurance that they shall certainly be saved by an absolute Predestination to Life. A destructive Doctrine, whereby, says this very 17th Article challenged in it's Favour,

¹ Ps. cxlv:
9.

^m 1 Pet.
iv. 10.

ⁿ Compare
1 Cor. ix.
16.
Mark xvi.
15.
Gal. i. 8.

^o 2 Cor.
v. 20.

^p Phil. ii.
12.

SER. VI.

‘ The Devil does thrust them either into
 ‘ Desperation, or into Wretchfulness of most
 ‘ unclean Living no less perilous than De-
 ‘ speration,’ the Cause of whose Peril, ac-
 cording to this Article, is, not an irrelative
 Decree of Predestination, but Despair or un-
 clean Living occasioned by the destructive
 Doctrine of such Decree. And if any, to
 whom the Gospel is preached, be under the
 Sentence of Reprobation which it was not
 at all in their Power to prevent, the Pro-
 mises of the Gospel made to them must be
 vain and illusory; an harsh and injurious
 Charge against God’s Veracity, which the
 same Article is diligent to avoid, by directing
 to ‘ receive God’s Promises in such wise as
 ‘ they be generally set forth to us in Holy
 ‘ Scripture. And that Will of God is to be
 ‘ followed, which is expressly declared unto
 ‘ us in his Word.’ This Article therefore
 sends us, where we wish to rest ourselves, to
 the Scriptures, to find there what his express
 Will is. St. *Paul* tells us most plainly, that
 it is, *that all Men should be saved*^q. Words
 cannot be more express (11). The Patrons
 of

§ 1 Tim.
 iii. 4.

(11) Some (who indeed follow St. *Augustine* in the Interpretation of this Passage, though he gave several, and among the

of partial Favour ask, *Who has resisted his Will*? If God *wills* all Men to be saved, why are any lost? Are we stronger than God? Or can we frustrate and disappoint his Intentions? To clear this Difficulty (if any can really think it one) we distinguish betwixt God's Will of Mercy, and his Will of Justice; I mean that rectoral Justice, by the Dispensation of which, as a wise and prudent Governor, he endeavours to determine free Agents to the Choice of their own Happiness; and not as a partial and vindictive Lord, catches at Occasions and Excuses for Punishment.

SER. VI.
 Rom. ix.
 19.

the rest, that which proves Universal Grace) some, I say, explain away this Text by changing the Subject, and substituting, instead of *all Men*, some only of all Nations and Conditions. But then we must change the Precept also, and pray for some only of all Nations and Conditions, for the Motive of the Exhortation goes no farther. Pray for those whom God wills the Salvation of. This would have been a poor Argument to persuade them to pray for Infidel Governours, who were Enemies to the Cross of Christ, which was the very thing he recommends. Besides, he proceeds to represent the Mediation of Christ and his Ransom as universal: Who gave himself a Ransom for *all*. But that too perhaps is only for *some of every sort*. The common Syriac and my old MS. both of them seem to have read, instead of $\alpha\rho\theta\ \pi\acute{\alpha}\nu\tau\omega\ \alpha\rho\theta\ \pi\acute{\alpha}\nu\tau\omega\ \alpha\nu\theta\epsilon\omega\tau\omicron\varsigma$. The Version may indeed be rather a Proof of a Syriac Idiom than a various Reading in the Original, however it proves their Sense of the Passage that the Ransom was for every Individual, and not for some only of every Kind.

SER. VI.

His Will of Mercy is antecedent (in the order of our Conceptions) and universal; his Will of Justice is consequent and particular: By the one he offers unmerited Mercy to all Mankind; by the latter he threatens deserved Punishment to the Despisers of his Grace. His Mercy wills the Conversion of every Sinner, while his Justice punishes the Sinner that will not be converted. He that is saved, is saved according to his Will; and he that perishes disappoints it not. But this Distinction of God's Will into antecedent and consequent is rejected by some as an human Device, and a Dream of *Damascenes* (12). Yet *Chrysoftom* taught the same long before (13), in his Comments on the *Ephesians*, in which Epistle those who were *predestinat-*

(12) *Damascenus magnus Theologiae Magister* distinctionem quandam adhibet, quam ipse finxit, non didicit, voluntatis antecedentis & consequentis. *Whittacre advers. Univers. gratiam.* p. 34. And again, p. 36. Hæc illa voluntas est Antecedens, Commentum *Damasceni*. With whom agrees *Piscator*, Voluntas illa antecedens Commentum *Cerebri humani* est. *ad Summam Pet. Baronis Notæ.* p. 18.

(13) Παύλαχθ̃ γὰρ εὐδοκία, τὸ θέλημά ἐστι τὸ προηγέμενον. ἐστὶ γὰρ καὶ ἄλλο θέλημα. οἷον θέλημα πρῶτον, τὸ μὴ ἀπολέσθαι ἡμαρτηκότας· θέλημα δεύτερον, τὸ γενομένως κακὸς ἀπολέσθαι. καὶ γὰρ δὴ ἀνάγκη αὐτὸς κολάζει, ἀλλὰ θέλημα. in *Epist. ad Eph. Hom.* 1.

ed unto the Adoption of Children, according to the good Pleasure of God's Will, are exhorted to walk worthy of their Vocation, and not be Partakers with the Children of Disobedience in those Vices, which incur the Wrath of God^s. Instead of this Distinction evidently drawn from Scripture, *Thomas Aquinas* and his Disciples frame another to elude the Text in *Timothy*, and tell us of a Will revealed and of another *bidden*, which is, many times at least, contrary to that revealed. The general Offers of Salvation to all, and Means of Grace, carry with them the Appearances and Signs of a Will that all Men should be saved, and therefore by a Figure are called his Will, though in Reality his Will is secret, and hidden from us, particularly decreeing to save some, and reprobate others. A Distinction applauded by *Calvin*, but I think discountenanced by *Bucer*, as it teaches us to look upon the Gospel Promises as deceitful and illusory, which he cautions against (14).

A Dif-

(14) Primum quod Deo debes est, ut credas te ab Eo esse prædestinatum; nam id nisi credas, facis eum tibi, cum Te ad salutem vocat per Evangelium, illudere. *Bucer ad Rom.* Consequently an inspective Decree of Reprobation against any

* Eph. i.
5. iv. 1.
v. 3, 4, 5,
6, 7.

SER. VI.

A Distinction rejected by our 17th Article, which directs us to follow (not this supposed hidden Will of God) but that which is expressly declared in his Word: A Distinction, which as it reflects the highest Dishonour upon God, so it renders his Revelation useless by taking away the Credit due to it. What avails *the Revelation of the righteous Judgment of God*^t, if, notwithstanding what he has declared, that he will *render to every Man according to his Deeds*, yet in Truth and Reality he will have no Regard at all to them. What Encouragement is there in the Promise of *eternal Life to Them who by patient Continuance in well-doing seek for Glory, and Honour, and Immortality*, if, notwithstanding such Declaration, God by his secret Will may have decreed, that they should perish! What Terror in the Threatnings of *Indignation and Wrath, Tribulation and Anguish upon those that are contentious and obey not the Truth, and upon every Soul of Man that doth Evil*, if, in spite of all our Evil,

^t Rom. ii.
5, 6, 7, 8,
9, 10.

any who are invited by the Gospel (whether that Decree be believed or not) makes such Invitation and the Promises attending it, illusive.

we stand as good a *Chance* for Salvation as others do, according to the good Pleasure of his Will! Lastly, and which I think discovers what has principally recommended this Distinction, as it tends to shut our Bibles, so it throws open a Door to Imposture and a Tyranny over the Consciences of Mankind. If the hidden be the true Will of God, and may be contrary to that revealed; these Favourites and Darlings of Heaven have a mighty Advantage; to them are revealed those Purposes which have lain hidden for Ages, and concealed from the Apostles and Evangelists (15). To them is given to peruse the Book of Life, and read the Names that are written there; they and their Friends are the *Elect*, the rest of the World are *Reprobates*. In vain we plead the general Act of Grace offered to All in the Gospel ^u; in vain we constantly attend upon all the Means of Grace there recommended: ^v Mark xvi. 15. In vain we rely on the Covenant of Baptism ^w: We fly in vain to the Altar for ^v Ibid. v. 16.

(15) Thus *Montanus* and *Marcion* rejected the Scriptures, because they, forsooth, knew more and better things than either Christ or his Apostles ever knew.

SAR. VI. Sanctuary^x: Our Alms and our Prayers are
^x Joh. vi. a Memorial of no Weight^y: An exact Mo-
⁵⁴ rality by keeping God's Commandments are
^y Act. x. no Proof of our being in Him, or He in us^z:
⁴ These all belong to his outward revealed
^z I Joh. Will, with which his hidden Purpose may
 iii. 24. probably bear no Correspondence. The Curse
 of preaching another Gospel^a may by this
^a Gal. i. Means roll away like a harmless Thunder ;
 9. the taking away from the Book of God,
 takes not away our Part in the Book of Life^b:
^b Rev. Though these, nay, and ' all the Sins that
 xxii. 19. ' ever were committed in the whole World
 ' were centered in one Soul, it would be no
 ' Bar to it's Salvation (16).' This Pretence to
 Knowledge *beyond*, and *contrary* to what God
 has revealed, was the ancient Herefy that
 cast us out of Paradise; and has set itself
 against the Gospel in all Ages since it's first
 Publication. The Gnostics kept the Key

(16) Extraordinary Opinions of late propagated by as extraordinary Methods, for which see *Whitfield's Journals* and *Commissary Cummins's* Preface to two Sermons. Which is avowing what was charged upon the old Prædestinarians, *Nec piè viventibus prodesse bonorum operum laborem asserabant, si ad mortem a Deo prædestinati fuerint; nec impiis obesse quòd improbè vivant, si a Deo prædestinati fuerint ad vitam.* *Sigebert Gemblacensis.*

of Knowledge, and *elected* themselves to the Favour of Heaven, in spite of the most abominable Immoralities which they it seems were innocently guilty of. *Montanus* and *Manes* of old, and almost all the Sectaries of later Years, have greedily embraced this Notion, as most subservient to carry on their Intrigues, Our own Church expressly disclaims it, as has been already observed, in that very Article challenged in it's Favour, as dictated by the Disciples of *Bucer* and *Martyr* : Yet with Regard to these two, it may be observed, that *Martyr* is reckoned by *Vossius* (p. 655. *Hist. Pelag.*) among those Moderns who espouse the other Distinction of *Damascene's*, of an antecedent and consequent Will; and that *Bucer* thought the Consequences of this hidden Will would reflect on God's Veracity has been already seen. However the Interpretation of that Article is not to be sought for from those Foreigners, so much as from the *Necessary Erudition for a Christian Man*, drawn up by a Committee of Divines five or six Years before They came into *England*, the Platform of our Reformation, which represents

the

SER. VI.

the Subject of Redemption to be ‘ Human Genus, primorum parentum scelere damnatum, & paradiso ejectum,’ and not some particular Elect only : It quotes this Text in *Timothy*, and tells us on the Authority of it, that if we perish, it is by *our wilful* Abuse of Grace, and that we perish by a just Sentence, if we choose to defile and vitiate that Nature which was at first created perfect, and then after the Fall restored again. But as to the curious and unsupported Conceits of Predestination, it wishes them to be laid aside, and to hear and follow that which the Scripture does plainly and simply teach : Which cannot be any hidden will of God contrary to it’s own Revelations.

The chief Strength which the Defenders of this Opinion have, is in the Succours which they draw from St. *Austin*. The Heat and Length of his Dispute with *Pelagius* led him to say many things which looked this way, and were by many so understood : His general Success against that Heretic gave his Writings a great and deserved Esteem in the Church ; but soon after, Learning fell asleep in the Western World ; and as her last Thoughts

Thoughts had been engaged on him, her Dreams during her long Slumber were full of nothing else but his Excellencies. When she awaked again, the Impressions in his Favour were too strong to be immediately worn off; and the Schoolmen, instead of examining, implicitly received his supposed Opinions, and busied themselves in finding out Subtleties to support them (17). But these Things ought to be observed, 1. That the rigid Calvinists go beyond St. *Austin*, even as they generally suppose him to have taught (18). 2. That had St. *Austin* be-
lieved,

(17) He framed (says *Dupin*) the Body of Divinity for all the Latin Fathers that came after him. The Councils have borrowed his Words to express their Decisions. *Peter Lombard*, in the 12th Century, going about to compose an Epitome of the whole Body of Divinity, did little else but collect Passages out of St. *Austin*. And though *Thomas Aquinas* and the Schoolmen followed another Method, yet, for the most Part, they have stuck to St. *Austin*'s Principles, whereupon they erected their Theological Opinions. Therefore as we have taken our Theology in great Measure from these Latin Fathers and the Schoolmen; and since St. *Austin* their Founder, 'often left the Notions of his Predecessors to follow a Path wholly new, whether in expounding the Scriptures, or in Opinions of Divinity,' I think it can never be sufficient to rest in the Authority of that Father, without a farther Search backward into the Doctrines of the preceding Centuries.

(18) For they allow him to be only in the Sublapsarian Scheme, which supposes that God foreseeing Man's

SER. VI.

lieved, as they suppose, his Doctrine would differ from the Fathers before him, and from the Eastern Churches through all Ages to this Day (19). 3. That if we will make

no

Fall, and consequent Ruin, decreed to create him, and out of the Mass to choose some certain Persons whom he would save, and pass by the rest. While the rigid Calvinists, such as *Beza*, *Piscator*, *Whittacre*, *Perkins*, &c. suppose the Decree supra lapsum, or before *Adam's* Fall, willing the Salvation of some only, and the Perdition of others, and decreeing *Adam's* Fall as the Means by which he would destroy those whom he intended to reprobate. These are therefore called Supralapsarians.

(19) As has been already seen from *Hilary*, *Cyril of Jerusalem*, *Theophylact*, *Oecumenius*, *Clemens of Alexandria*, *Chrysostom* and *Ambrose*, See Notes 2, 3, 4, 5, 6, 7, 8, of this Sermon; from whom many other Passages are collected by *Vossius* and *Petavius*, and the Suffrages of other Fathers before *Augustin*, are there produced, such as *Irenæus*, *Theophilus ad Antolyc.* *Origen*, *Athanasius*, *Macarius*, *Jerom*, and others, to whom I refer the Reader for farther Satisfaction if he needs it. *Voss. Hist. Pelag. contr. lib. vii. part 1.* and *Petavius Tom. 1. lib. ix. c. 3. Tom. 6. lib. xiii. cap. 1, 2.* But they who have not those Books will excuse me if I transcribe a Passage or two from them. *Vossius* observes that *Chrysostom*, *Theophylact*, and *Euthemius* accord with *Origen* in their Comments on *Matth. xxv.* who takes Notice, Ignem autem æternum non illis, quibus dicitur, Discedite à me, maledicti, paratum ostendit, sicut regnum justis, sed diabolo & angelis ejus. Quia, quantum ad se, homines non ad perditionem creavit, sed ad vitam & gaudium, peccantes verò conjungunt se Diabolo. *Traçt. 34. in Matth.* Agreeably hereto *Basil* in *Pf. xxix.* Τὴν μὲν ἐν ζωῆν ὁ Θεὸς τῶ ἰδίῳ θελήματι ἐκάσῳ χαρίζεται. Τὴν δὲ ὀργὴν αὐτὸς ἕκαστος ἑαυτῷ ἠθσαυρίζει ἐν ἡμέρᾳ ὀργῆς ἢ ἀποκαλύψεως ἢ δικαιοκρισίας τῷ Θεῷ. As likewise

Greg.

no Abatements for his Zeal, and Flourish of Expression, we shall often mistake his Meaning. When he wrote against Manichæism, his Warmth transported him into some unguarded Expressions in Favour of Pelagianism, which he afterwards retracted (20).

Q 2

And

Greg. Nazianz. εἰς ἐκεῖνο μὲν γὰρ [scil. iram] ὑφ' ἡμῶν βιάζεται, πρὸς δὲ τῷτο [scil. misericordiam] τὴν ὀργὴν ἔχει. *Orat.* 15. Which is *Tertullian's* Meaning of Deus de suo Optimus, de NOSTRO Justus. *de Resur. Carni.* *St. Ambrose* his Opinion of this Text in *Tim.* must not be omitted, because he was *Augustin's* Master. OMNIBUS bonus est Deus, qui vult omnes homines salvos fieri . . . Idè venit Dominus Jesus, ut salvum fieret quod perierat. Venit ERGO ut peccatum MUNDI tolleret, vulnera nostra curaret. Sed quia non omnes medicinam expetunt, sed plerique REFUGIUNT, ne medicamentis compungatur vis ulceris : idè VOLENTES curat, non adstringit invitos. *lib.* iii. *de interp. David.* To all which Authorities might have been added one earlier than any there mentioned, a Writer of the Apostolic Age, *Clement of Rome*, in a Work certainly HIS. Ατενίσωμεν εἰς τὸ αἷμα τῷ Χριστῷ, καὶ ἴδωμεν ὡς ἔστιν τίμιον τῷ Θεῷ αἷμα αὐτῷ, ὃ, διὰ τὴν ἡμετέραν σωτηρίαν ἐκχυθὲν, παντὶ τῷ κόσμῳ μελανοίας χάριν ἐπήνεγκεν. Ατενίσωμεν εἰς τὰς γενεὰς πάσας, καὶ καταμάθωμεν ὅτι ἐν γενεᾷ καὶ γενεᾷ μελανοίας τόπον ἔδωκεν ὁ δεσπότης τοῖς βελομένοις ἐπιτραφῆναι ἐπ' αὐτὸν. *Ep.* 1. *ad Corinth. cap.* vii.

(20) *Austin* had said, Quisquis recte vult vivere, tantam rem tantâ facilitate assequitur, ut nihil aliud, quam ipsum velle, sit habere, quod voluit. Which he thus retracts *lib.* i. *Retraet.* c. 9. Egimus contra Manichæos, voluntatem esse, quâ & peccatur, & rectè vivitur. Sed nisi gratiâ liberetur à servitute peccati, rectè vivi non potest. Again, he had said, Mutare voluntatem in melius, in nostrâ positum est potestate. Which he retracts in this Manner : Est in potestate hominis :

And in his Dispute with *Pelagius*, dropped others leaning to *Manichæism*, which required the Hand of *Prosper* to soften. His Opinion therefore probably lay in the Middle between both those Extremes, each of which some Passages in him seem to countenance. Lastly, as St. *Austin* gives several other Senses to this Passage in *Timothy*, so he also thinks it no Heterodoxy to interpret it of Grace universally offered to all, the voluntary Contemners of which Grace alone should (21)

hominis: sed ea nulla est, nisi a Deo datur. So he had said, Spiritualia diligere & justitia jubemur, & natura possumus. Which he is forced to cover thus: Gratia hoc agit, ut natura sanata possit, quod vitiata non potest, per eum qui venit quærere, & salvum facere, quod perierat. Another Retraction he has which seems to bring us home to his Opinion. He had urged against the *Manichees*.—qui Deo credunt, & ab amore visibilium rerum, & temporalium se ad ejus præcepta servanda convertunt, quod omnes possunt si velint: Which Opinion he explains afterwards in this Manner; Verum est enim omnino OMNES HOMINES hoc posse si velint: sed præparatur voluntas à Domino.

(21) Vult Deus omnes homines salvos fieri, & in agnitionem veritatis venire: non sic tamen, ut eis adimat liberum arbitrium, quo vel benè vel malè utentes justissimè judicentur. Quod cùm fit, infideles quidem contra voluntatem Dei faciunt, cum ejus Evangelio non credunt: nec ideò tamen eam vincunt, verùm seipfos fraudant magno & summo bono, malisque pœnalibus implicant, experturi in suppliciis potestatem, cujus in donis misericordiam contempserunt. *Aug. ad Marcell. de Spir. & lit. cap. 33.*

perish. And he who best knew his Meaning, sums up a Vindication of him, when he had been misunderstood or misinterpreted in this Matter, with this Sentence as St. *Austin's*, *his*, and the *true* Opinion. ' He who ' despises God's Will inviting him to Salvation, shall experience his Will to punish (22) ' him : ' which is the very same with the Distinction of God's Will into antecedent and consequent, which *Piscator* and *Whittacre* so much declaim against. Wherefore no Decrees of Reprobation lye against us to *necessitate* our Ruin, and if we perish, it is not because God *would not* have us *live*, but because we ourselves *will die*.

Are there then none *chosen in Christ before the Foundation of the World*^c? none called *according to the Purpose of Election*^d; no *Vessels of Mercy afore prepared unto Glory*^e, as the Scriptures teach? no Predestination to Life, which our Article asserts? Blessed be God for the full Assurance he has given us of our Interest in these Truths ! ' The Con-

(22) Quia voluntatem Dei spreverunt invitantem, voluntatem Dei sentient vindicantem. *Prosper Respons. ad Objeç. Vincentianas.*

‘fant and unspeakable Comfort to godly
 ‘Persons.’ But this gracious Dispensation
 in our Favour lays no *Necessity* upon us, it
enslaves not our Will, but *frees* it; enables
 it to covet and pursue our eternal Happiness,
 but does not forcibly restrain it from reject-
 ing so great Salvation. It is true God foresees
 our Determinations under the offers of Grace,
 and by willing us to Life, decrees the End,
 which yet is but the Consequence of our own
 Choice. *Whom he did foreknow, he also did*
predestinate^f both to Condemnation and to
 Glory. And in such Foreknowledge and
 corresponding Decree the Number of those
 that shall be saved and lost, is certain and
 unalterable; not by any Force upon necessary
 Agents, but by an unerring Foresight of the
 voluntary Actions of Free ones. Not that
 we have any Claim to, or Merit in our Sal-
 vation, it is wholly owing to God’s Mercy,
 and not to Works of Righteousness which
 we have done. For that God intended our
 Recovery, that he dispenses any Means of
 Grace to us, (with which we may, or may
 not comply) proceeds entirely from his unde-
 served Kindness. And as *sufficient Grace* is

^f Rom.
 viii. 29.

given to all without any Merit of theirs, so the *Abundance of Grace* bestowed on some, is not given as the Reward of, and in Proportion to their Deserts, but issues solely from the Councils of his good Pleasure. That some under *fewer* Means, as the Thief upon the Cross, are saved; and others under *more* are lost, as the Cities of *Chorazin* and *Bethsaida*, may depend on the Use we severally make of them; but that any were bestowed, was by us unmerited; and the *unlike* Proportions of Providence and Grace to *like* Subjects, are the Effects of a Purpose of Election, founded not on our *Works*, but the mere *Will of Him that called*^g.

^g Rom. ix.

^h 1.

These Titles therefore, *The Elect*, *The Chosen in Christ*, *They whom the Father gives to Christ*, *The Predestinated*, relate not to an absolute Decree of final Salvation; for the First, St. Peter exhorts to be *vigilant*, because *their Adversary the Devil as a roaring Lion walketh about seeking whom he may devour*^h.

And what if some of these *Elect* had not been vigilant? Would their Election without their own Vigilance have secured them against the Wiles of Satan? If it would, then Vigilance

^h 1 Pet. v. 8.

SERM. VI.

lance was needless ; if it would not, their being Elect gave them no Certainty of Salvation : Or if, because Elect, they could not but be vigilant, then St. *Peter's* Exhortation was impertinent. The Second, St. *Paul* warns to *avoid Fornication, Uncleaness and Covetousness*, because *no Whoremonger, Unclean Person, or Covetous Man hath any Inheritance in the Kingdom of Christ and of God*ⁱ : He therefore thought, that the *Chosen in Christ* might through their own Negligence fall into these Vices, and by so doing fail of Salvation. Among the Third, was *Judas*^k *the Son of Perdition* : Not every one therefore that is *Given to Christ* by the Father is sure of Heaven. And of the Number of the Predestinated St. *Paul* certainly thought himself one, and represents himself as such, *Having predestinated us unto the Adoption of Children by Jesus Christ to himself, according to the good Pleasure of his Will*^l. Yet assumes he no Assurance from thence, but was perpetually on his Guard, lest while he preached to others *he himself should be a Cast-away*^m. These Titles relate to those to whom (above others) more abundant Measures of Grace were

ⁱ Ephes. v. 5: 5.

^k Joh. xvii. 12.

^l Eph. i. 5.

^m 1 Cor. ix. 27.

were

were purposed to be vouchsafed before the Foundation of the World, when (*they being not yet born and having done neither good nor evil*) the Designation was *not of Works, but of him that calleth*ⁿ. Yet such Designationⁿ Rom. ix. 11. is not always without a Foreknowledge of some Fitness in the Persons so designed; for when God chose *Abraham*, he gives as a Reason of the Preference, *For I know him that he will command his Children and his Household after him, and they shall keep the Way of the Lord*^o. But, though in some Cases such^o Genesis xviii. 19. Fitness may be a *Motive* with God, yet it never has any *Demand* on his free Favours. God's Method in dispensing the Measures and Proportions of Grace is not to be traced out by us; it lies buried in *the Depths of the Riches of his Wisdom and Knowledge, whose Judgments are unsearchable, and his Ways past finding out*^p. They who are most highly^p Rom. xi. 33. favoured with them, must bear in Mind, that if they walk unworthily, they may lose them again. HERETOFORE to the *Israelites pertained the Adoption, and the Glory and the Covenants, and the giving of the Law, and the Service of God, and the Promises*^q; but NOW^q Rom. ix. 4. the

SERM. VI. the *Gentiles are the Election*, and *Salvation is*
r Rom. xi. 7, 11. *come unto them*^r. These were extraordinary
 Measures of Grace dispensed to each, but de-
 served by neither. With regard to the for-
 mer, the *Purpose of Election*, says *St. Paul*,
f Rom. ix. 11. *was not of Works*^f; and the latter, *who fol-*
lowed not after Righteousness, have attained to
t Rom. ix. 30. *Righteousness*^t. Yet, notwithstanding the E-
 lection of the Former, *because of Unbelief they*
u Rom. xi. 20. *were broken off*^u: An useful Lesson to us *not*
to be high-minded from the Consideration of
our Election, but to fear, lest we walk un-
worthy of it, for we stand not by Predesti-
nation but by Faith. And if God spared not
the natural Branches, but cast them off, not
arbitrarily, but for their own ill Conduct; let
v Rom. xi. 21. *us take Heed, lest he also spare not us*^v. *Be-*
hold therefore, and make a proper Use of the
x Rom. xi. 22. *Goodness and Severity of God!* ^x *On them which*
fell through an Abuse of Grace, Severity:
But towards thee, Goodness, in the undeserved
Abundance of Grace bestowed, which shall
not lose it's End in Glory if thou continue
in his Goodness by a dutiful Submission to his
Will, otherwise thou also shalt be cut off.
Wherefore having Gifts differing according to
the

the Grace that is given us^y, let us thankfully apply ourselves to make them effectual to the saving Ends for which they were designed, and not ungratefully reproach God, and destroy ourselves, by supposing, that his outward Call is without Meaning, and that his Grace was intended to be bestowed in vain.

^y Rom.
xii. 6.

But what shall we say of Those on whom the Light of the glorious Gospel shines not? Even for These Christ has long since provided, by his Commission and Command, 1. *To teach or discipline all Nations*^z; and 2. *To preach the Gospel to every Creature*^a. That so many are at present without this saving Knowledge may be accounted for from the following Reasons :

^z Matth.
xxviii. 19.

^a Mark
xvi. 15.

1. Large Tracts have been once enlightened, and for their Abuse of Mercy have had their Candlesticks removed since (23). These have

(23) With this the Church of *Ephesus* is threatned *Rev. ii. 5.* And if we may credit the Relations of some Writers, the Gospel has shone on a greater Part of the World than is commonly supposed, whatever their present Darkness may be : Thus *Peter Farris, Tom. 1. Theauri Rerum Indian. lib. 2. c. 17.* informs us, per universalem Indiam Orientalem primi Lusitani invenerint non solum manifesta indicia Christianitatis, sed etiam professione Christianos, Thomæos, Tempia, Anathemata, Laminas, & Tabulas æneas, quibus dicta

SERM. VI.

have no Cause of Complaint, *they have tasted the heavenly Gift, and have been Partakers of the Holy Ghost*: that they are now deserted, is because they or their Forefathers have fallen away; if they are now *rejected*, and *nigh unto Cursing*, it is for their having unprofitably received the *Rain and Dew* of God's Word which *fell often upon them*, and instead of bringing forth good Works, *Herbs meet for him by whom they were dressed*, they bore only *Thorns and Briers*^b.

^b Heb. vi.
4, 7, 8.

2. As some Countries have apostatized from the Faith once received, so others have not received it when it was offered (24). If the

Feet

& fata S. Thomæ aliorumque Martyrum fuerint inscripta. And *John of Laet*, Omnium gentium Americanarum religionem ostendit, quod & Dei Patris & Dei Filii, & resurrectionis mortuorum notitiam habuerint, antequam Lusitani eo pervenissent. And *Benzo* and *Lærius*, In utrâque Indiâ reperta esse quædam indicia, extincti apud Barbaros veri cultus Dei. . . . passim confessos esse Barbaros, quod ante multas Lunas, accesserint ad ipsorum regionem Majres, i. e. advenæ, qui idem de cultu Dei prædicassent, quod Hispani Gallique. Unde concludit *Lærius*; Dicta Apostolorum, de sono in omnem terram exeunte *Rom. x. 18*; allegato in hanc rem *Nicephoro*, qui *L. ii. cap. 41*. Matthæum Evangelistam apud Cannibales Ἀνθρωποφάγους Brasiliensibus conterminos, Evangelium prædicasse testetur. See *Hulfeman de Auxiliis Gratiæ*. p. 145.

(24) For this our Saviour mourns over *Jerusalem*, *How often would I have gathered thy Children together even as a Hen*

Feet of them who preach the Gospel of Peace^c SERM. VI.
 are not found among them, at least *the Dust*^c Rom. x.
has been shaken off those Feet against them as a
Testimony^d, that not the Grace of God in-^d Mark vi.
 viting them has been wanting, but fit Dispo-^{11.}
 sitions in themselves to receive it. *The Ser-*
vants have gone out by the Highways and Hedges
that the Chamber might be furnished with
Guests^e: But some are found without a *Wed-*^e Matth.
ding Garment, a Readiness to comply with xxiii. 9,
 Grace offered. If such are refused, it is their 10, 11.
 own Filthiness, and not want of Invitation,
 on which they must lay the Blame: If it
will be more tolerable for Sodom and Gomorra
in the Day of Judgment than for those Cities^f, f Matth.
 the reason is, not because God denied them xi. 20. and
sufficient Grace, but because he offered them Luke x.
 Abundance, and they refused to accept it. 11, 12.

Hen gathereth her Chickens under her Wings and YE WOULD
 NOT. *Behold, ye shall not see me henceforth.* Matth. xxiii.
 37—39. *So Paul testified to the Jews, that Jesus was Christ:*
But when they opposed themselves and blasphemed, he shook his
Raiment, and said unto them, Your Blood be upon your own
Heads, I am clean: from henceforth I will go unto the Gentiles.
Acts xviii. 5, 6. *Among the Americans, Benzo relates de*
Regulis Peruanis, Montano, & Colonchio eos nullâ unquam
persuasione adduci potuisse, ut saltem audirent de Deo.
 From *Hulfeman* p. 147.

SERM. VI.

3. Though the Gospel is commanded to be preached to every Creature, yet the Command was given to *Men* to preach it, and the Performance must in some Measure correspond with the Infirmities of the Instruments employed. The Work of the Ministry in any one Place, and the moving from Place to Place takes up Time; all cannot be done at once. But God has promised that all shall have Opportunity, *the End shall not come, till the Gospel of the Kingdom be preached in all the World for a Witness unto all Nations*^g. They whose Conversion is *delayed*, are not *forgotten*; though their being past by at present may be the Effect of God's Spirit or his Providence *forbidding us to preach in Asia*^h, or *not suffering us to go unto Bitbynia*; yet this is no Instance of his *Unkindness*, but his *Wisdom* in sending *Paul* and *Barnabas* where their Ministry will be most successful; to those who by a good Use of common or extra Evangelical Grace are better prepared to receive it; to the *Macedonians*, whose Readiness to receive the Gospel was signified in a Vision, by one of that Country praying *Come over into Macedonia, and help us*;ⁱ where

^g Matth. xxiv. 14.
Mark xiii. 10.

^h Acts xvi. 6, 7.

ⁱ Acts xvi. 9.

where *Lydia* was, who *worshipped God*^k according to the best Light she had; and to the *devout Greeks of Thessalonica*^l. So the Prayers and Alms of *Cornelius* recommended him to the Ministry of *St. Peter*^m. As for the Nations at present past by, we may reasonably presume that God waits for seasonable Opportunities to have Mercy upon them. If any particular Persons amongst those Nations live up to the Measures of General Grace vouchsafed, and yet are not blessed with the Gospel Revelation, this must be referred to the unsearchable Judgments of God; and their Case will fall in with that of the virtuous Heathens before the Incarnation of Christ.

Having now removed the Discouragements from applying ourselves to the Means of Grace under the Gospel, which must always accompany the Doctrine of partial Favour and Election, I might proceed in the fourth and last Place to consider what those Means are by which we may receive the *Holy Ghost*. Yet as there would arise a strong and melancholy Objection against the universal offer of Grace, if Mankind for above 4000 Years together from the Fall of *Adam*

SERM. VI.

^k Acts xvi.

I.

^l Acts xvii.

I. 4.

^m Acts x.

4. 5.

to the Ascension of Christ were totally deprived of all Means of receiving it; and again, as the Absence of the Graces of the *Holy Ghost* for so long a Tract of Time, might seem to favour the Objection against his Divinity mentioned under the first general Head, by drawing his Existence into Question before the Gospel Dispensation, and strengthen the Opinion of those who believe that the *Holy Ghost* was not (25) at all before

(25) *John* vii. 39. The HOLY GHOST was not yet *given*, because Jesus was not yet glorified: the Word *given* in Italics shews that it was wanting in the Original from whence our Version was made. *Grotius* supposes both that Word and *Holy* to have been originally wanting, and afterwards added to avoid the *Macedonian* Impiety which would seem to be established by the Authority of this Text when it read, ‘The Spirit was not yet.’ Both my old *Syriac* MSS. read, *ἐπὶ γὰρ ἦν πνεῦμα ἅγιον δεδόμενον*; though my oldest has a Mark upon *δεδόμενον* as omitted in some Copies, and a marginal Note to this Purpose, *ὅτι ἐκ ἐδόθη τὸ πνεῦμα ἅγιον πρὸ ἀναστάσεως*. Therefore *Given* was in the Text above 12 hundred Years ago. I do not mention this to ascertain the Genuineness of this Reading, for I know *Chrysofom* before this Time did not read *given*: But to shew the Antiquity of it; a literal Version made directly from the *Greek* in 506 has the Word. The *Greek* Original from which it was taken must be still older and near the Time of *Chrysofom* if not older; other *Greek* Copies at *Alexandria* did not read so. So that from *Chrysofom* on the one Hand, and the Original from which *Charkel* translated on the other, we have Instances of both Readings with, and without *given* in the same 5th Century.

Christ was glorified; I think myself obliged to meet these Difficulties, and, previous to my Enquiry into the Means of Grace under the Gospel, take a View of the Condition of Mankind in this respect before the Law, under the Law, and without the Law.

After the fatal Forfeiture of the Assistances of the Holy Spirit, which subjected human Kind to the Sentence of perpetual Death, which dying they were to die; the Promise of Recovery was universal: wherefore SHE, who, *being first in the Transgression*, had been the meritorious Cause of Ruin to all her Posterity, was by God honoured with the Name of *Eve*, in token of Life restored to all that should descend from her (26). So that, if *in Adam we all die*, through the Loss of the Spirit, the Life we obtain by *Eve* must be through the Recovery of the same Spirit. *Her Seed was the Prince of Life*ⁿ, and the bringing of him forth was to reflect a vital Influence as far back as to her, *she shall be saved* or included in the Salvation which was

ⁿ Acts iii

^{15.}

(26) See the very worthy and learned Dr. *Berriman*, in his *Boyle's Lectures*. Sermon IV. pag. 98. Vol. I.

SERM. VI. by that Child-bearing (27): Which Salvation consisted 'in the Ransom which he paid,' and 'in the Spirit which he gave.' With regard to the one he is called *the Lamb slain from the Foundation of the World*^o; but his Salvation would be incomplete, unless in the other Respect, he was even before *Abraham, the Resurrection and the Life*^p. Accordingly we find, that in the Period betwixt the Fall and the Flood, God's Intercourse with Man was renewed; the *Holy Ghost* was shed in Measures sufficient to recommend them to God's Acceptance, as is evident from the Case of *Abel*; and the Punishment dreaded by *Cain*, for his Abuse of Grace, was the future withdrawing the divine Communications, *from thy Face shall I be hid*^q, says he, and the Face of God means his supernatural Applications to us without the Intervention of human Messengers (28). In the same Interval,

(27) 1 *Tim.* ii. 15. See *Kidder's Demonstration*, Part 1. p. 24. with the Note added.

(28) Thus *Jacob saw God Face to Face*, *Gen.* xxxii. 30. and God who spake to the *Israelites* by *Moses*, spake to *Moses* himself *Face to Face*. *Exod.* xxxiii. 11. on which *Maimonides* observes, *More Nevoch.* part 1. cap. 37. *Auditio vocis, sine intermedio & interventu Angeli, cognominetur phrasi illâ de facie*

Interval, *Enoch* had such Abundance of Grace vouchsafed, as to be enabled to please God, and to be translated that he should not see Death^r. *Noah* also, under the same Dispensation, was found perfect, and became Heir of the Righteousness which is by Faith^r. It is true, the Generality walked after their own Will, but not for want of Grace, for the Spirit of God^t strove long, though in vain, with them.

^r Heb. xi. 5.

^r Ecclus. xliv. 17.
^r Heb. xi. 7.

^t Gen. vi. 3.

In the next Period, from the Flood to *Moses*, we see the Effects of the Covenant established with *Noah*, which must be the Covenant of Life before signified to *Eve*. In consequence of which, we meet with plain Instances of general Grace vouchsafed to all, and, where complied with, a more special and uncovenanted Grace bestowed to some. Thus God was in a peculiar and more eminent Manner the God of *Abraham*, opening to him the great Salvation, which Mankind should obtain by Means of his Posterity, preaching

facie ad faciem; but since we are informed by *St. Paul* that the Law was ordained or delivered by Angels, *Gal. iii. 19.* it seems necessary to take a greater Latitude in the Interpretation, restraining it however to supernatural Applications.

SERM. VI.

Gal.
iii. 8.Gen.
xvii. 7.Rom. iv.
11.Genesis
xx. 6.Malach.
i. 2, 3.

the Gospel unto him^u. The special spiritual Blessings (29) annex to the Covenant of Circumcision, by which he promised *to be a God to him, and to his Seed*^w, were the gracious Reward of *that Faith, which he had being yet uncircumcised*^x, of the Faith which he had by a just Use of that general Grace vouchsafed to all: An Example of which Grace we have in *Abimelech*, whom God restrained from sinning^y. And this Grace was not withdrawn or lessened from the rest of Mankind, when God in an especial Manner chose *Abraham, Isaac, and Jacob*; any farther than as the personal Iniquities of any chased the Spirit from them. For though *Jacob was loved*, and *Esau hated*^z, it was only

(29) Which terminated chiefly in *more lively* Hopes of that Pardon and Acceptance, which were generally promised to Mankind after the Fall as the Foundation of their Religion, for without some Hopes of Mercy there could have been no Religion at all. See *Use and Intent of Prophecy, Disc. iii.* A general Promise of Deliverance from the Evils introduced by *Adam's* Disobedience, was a just Ground of Trust and Confidence towards God; but clearer Degrees of Light with regard to the Method, Time, and Manner of accomplishing this Hope, were special Favours, due to none, but dispensed as the Goodness and Wisdom of God thought proper.

comparatively;

comparatively; for neither (30) *Luther*, nor *Oecolampadius* suppose, that *Eſau* was so cast from the Favour of God, as to be deserted by his Spirit, and fail of Salvation. And among his Posterity, we see manifest Tokens of the divine Intercourse in the Book of *Job*; They speak of a Spirit in Man, an Inspiration of the Almighty giving him Understanding^a; of Expostulations with the Heart in Thoughts from the Visions of the Night^b; of an Acquaintance with God^c, and of his Departure from us^d; of Wisdom above human Abilities, which is not to be found in the Land of the Living^e; which cannot be gotten for Gold, and which the Topaz of *Æthiopia* cannot equal^f, and that was, the Fear of the Lord, and to depart from Evil^g. Wisdom not in the natural Powers of Man, but a Degree of illuminating and sanctifying Grace.

^a Job xxxii. 8.
^b Job xxxiii. 14, 15, 16, 17.
^c Job xxii. 21, 22, 23.
^d Ibid. vers. 17.
^e Job xxviii. 13, 21.

^f Ibid. vers. 15, 19.
^g Ibid. vers. 28.

(30) Ideo (*Eſau*) venit ad funus, ut obedientiam & reverentiam suam erga Patrem declararet. Et est signum certum, rediisse eum in gratiam cum fratre, & se adjunxisse veræ Ecclesiæ, ut fieret particeps promissionis spiritualis, si non ex promissione, tamen ex Gratiâ. . . . Verisimile . . . *Eſau* tandem salvatum esse. *Luth. Comm. in Genes.* Non ausim ipsum *Eſau* propter hoc dictum dicere reprobum: quandoquidem hic per temporalia magis Spiritualia significantur. *Oecolamp. in Malach. 1.*

SERM. VI.

The Legal Oeconomy is indeed represented in the New Testament, as a State so without Grace, as to be opposed to it; *the Law*, says St. *John*, was given by *Moses*, but GRACE and Truth came by *Jesus Christ*^h. And St. *Paul* observes, that Christians are not under *the LAW*, but under GRACEⁱ; as if they, who were under the Law, were void of Grace. And Justification, and Salvation, the great Ends for which spiritual Gifts are bestowed, are constantly set forth as unattainable by the Law. But we have seen, in the preceding Ages, Characters of this blessed Spirit in general Grace dispensed to all. And did the Ordinances of the Law deprive the *Jews* of it? Then were they beggarly Elements indeed: Then, that *God shewed his Word unto Jacob*, his Statutes and Ordinances unto *Israel*, while he dealt not so with any other Nation, nor gave the Heathen Knowledge of his Laws^k, was no Instance of his Favour, but of his most severe Displeasure. We have seen the Blessing of *Abraham*, containing the Promise of the Spirit^l, in an especial Manner given to his Seed; and did the Law which was 430 Years after, disannul and make the

I

Promise

^h John i.
17.ⁱ Rom. vi.
14.^k Pf. cxlvii.
19, 20.^l Gal. iii.
14, 17.

Promise of none Effect? No certainly; though SERM. VI.
 it gave no additional Supply of Grace, yet }
 neither did it diminish it. There were sig-
 nal Illapses of the Spirit under that Oecono-
 my: for *Prophecy*, so frequent in those Days,
 was *not by the Will of Man, but holy Men of*
God spake as they were moved by the Holy
Ghost^m. A Degree of *Illumination* this was ^{m 2 Pet. i.}
 to them, though not so clear as the same ^{21.}
 Prophecies are to us; it was to them a *Light*
*shining in a dark Place*ⁿ, a faint Gleam strug- ^{n 2 Pet. i.}
 ling through the Night, in Comparison of ^{19.}
 that Day-star which rises upon us^o. Nor ^{o 1 Pet. i.}
 were they Strangers to the Gifts of a *sancti-* ^{10, 11, 12.}
fying Grace. How does the Royal Psalmist,
 after he had done Despite to that Spirit by
 the wilful Sins of Murder and Adultery, so-
 licit to have it restored again! To have his
Heart cleansed by a new Creation of it, and a
right Spirit renew'd within him! that God
 would give him the Comfort of his Help again,
 and *stablish him with that free Spirit*, that
 should deliver him from the Slavery of Sin!
 That God would not *cast him away from his*
Presence, nor take his Holy Spirit from him^p! ^{p Ps. li. 10.}

SERM. VI.

Whence we may be assured that there was Grace *under* the Law, although it was not given merely BY the Law. Those spiritual Blessings were not annext as Privileges peculiar to those legal Ordinances, but were dispensed in Consequence of the former Covenants ; *general Grace*, by virtue of a Covenant signified to *Eve*, and confirmed with *Noah* ; and *greater Degrees* of it to the *Israelites*, by virtue of the Covenant with faithful *Abraham*. *Wherefore then serveth the Law?* It was added because of *Transgression* ⁹, says the Apostle. The moral Law, which had been given long before the two Tables of Stone at Mount *Sinai*, had probably been almost forgot, or was greatly corrupted ; Therefore a Republication of it was made, that *by the Law* might be *the Knowledge of Sin* ^r ; with such peculiar and typical Rites superadded in the ceremonial Law, as might not only secure them from being confounded in the Idolatries of other Nations, and preserve the Oracles of Life unadulterated ; but also, that They who made the *Testimonies* recorded there *their Delight and their*

Coun-

⁹ Gal. iii.
19.

^r Rom. iii.
20.

Counsellors^s, might have their eyes (31) opened to see more into the wonderful Oeconomy of Redemption, themselves expecting, and preparing the *Gentiles* to receive the *Messias*, the SAVIOUR of the WORLD. *The Law was a Schoolmaster to bring them unto Christ*^t.

SERM. VI.

^s Pf. cxix.
24.

^t Gal. iii.
24.

Lastly, the rest of Mankind, who were *without the Law*, were comprehended in the Salvation offered to all the World in *Eve*; which was again confirmed to them in their common Parent *Noah*, and their Ancestors shared in the general Grace and divine Communications, which were the Privilege of the Times. But when they in general did Despite to this Grace, corrupting themselves farther by choosing to follow their own Imaginations, *changing the Glory of the incorrup-*

(31) ‘ The New Testament, indeed, as distinguished from the Old, is said to be a *better Covenant* or Testament, and *established upon better Promises*. But then the *Law* or the *Old Testament*, is taken only for the external *Letter*, in which the *Jews* were too apt to acquiesce; otherwise, if we take in the *Spirit* or mystical Design of it, it differs nothing from the Gospel itself, but only in the Manner and Circumstance of its Delivery: Christ has brought Life and Immortality to Light through the Gospel, which before was taught only by darker Hints, and typical Representations.’ Dr. Berriman’s *Boyle’s Lect. Vol. I. Sermon VI. p. 175.* See also *Vol. II. Sermon XVII. p. 126.*

tible

SERM. VI.

† Rom. i.
23, 25.

‡ Ibid.
vers. 28.

⁴ Ibid.
vers. 20.

* Acts xiv.

17.

⁵ Rom. i.
21.

⁶ Deuter.
xxx. 12,
13, 14.

tible God into an Image, and the Truth of God into a Lie †, though this justly provoked him to give the voluntary Contemners of his Grace over to a reprobate Mind ‡, yet did he not totally withdraw his Grace from the Gentiles, only changed the Method of Dispensation, that it might be more effectual to the Happiness of Mankind in general: Leaving Witnesses of himself among the Nations in his Works of Creation ⁴ and Providence *, and stirring them up by an inward Grace, from the Occasion of these Testimonies, to seek him further. In which Enquiries such as would follow no Guide but their own Conceits, became vain in their Imaginations, and their foolish Heart was darkned ⁵: While such as were conscious of their want of sufficient Light, and desirous of receiving Direction where ever it was to be found, saying, *Who shall go up for us into Heaven, and bring it unto us, that we may hear it, and do it?* or *who shall go over the Sea for us and bring it unto us, that we may hear it, and do it?* ⁶ To these God provided that the Word should not be far off, by the Patriarchs, the Law, and the Prophets, which were given for their

their Sakes, and not for the *Jews* only (32). Wherefore, when *Ægypt* was the Fountain of Science to the World, the Patriarchs were invited thither, that all who would might have been enlightened by the Beams which shone on *Goshen* (33). In the Alliance of *Solomon* and

(32) Οὐδὲ γὰρ διὰ Ἰεθαίως μόνως ὁ νόμος ἦν, ἐδὲ δι' αὐτοὺς μόνως οἱ προφῆται ἐπέμποντο, ἀλλὰ πρὸς Ἰεθαίως μὲν ἐπέμποντο, καὶ παρὰ Ἰεθαίων ἐδιώκοντο, πάσης δὲ τῆς οικουμένης ἦσαν διδασκάλιον ἱερὸν τῆς περὶ Θεῷ γνώσεως, καὶ τῆς κατὰ ψυχὴν πολιτείας. *Athanas. de Incarn. Verbi.*

(33) That *Ægypt* was a School to the rest of the World, appears from the celebrated Legislators deriving their Systems from thence. Λυκῆργον δὲ καὶ Σόλωνα, καὶ Πλάτωνα, πολλὰ τῶν ἐξ Αἰγύπτου νομίμων εἰς τὰς ἑαυτῶν καταστάσεις νομοθεσίας. *Diod. Sic. Lib. 1.* at the End of *Clemens of Alexandria, Paris Edit.* And that the *Ægyptians* received Information from the Patriarchs, is not only *easy to suppose*, 1. from the Sojourn of *Abraham* there, and the great Reputation he obtained for his Wisdom and his Piety, being δίκαιος ἀνὴρ καὶ μέγας καὶ τὰ οὐράνια ἔμπειρος, as *Berosus* writes; and whom *Eupolemus* describes εὐγενεία καὶ σοφία πάσης ὑπερβεβηκότα . . . ἐπὶ τε τὴν εὐσεβείαν ὀρμήσαντα εὐαρεσῆσαι τῷ Θεῷ. 2. From the Influence which *Joseph*, by his Situation, and public Benefits to that People, must have among them, the *Ægyptians* being remarkable for their grateful Sense of public Services, καθόλου δὲ φασὶ τὰς Αἰγυπτίους ὑπὲρ τὰς ἄλλας ἀνθρώπων εὐχαρίσως διακεῖσθαι πρὸς πᾶν εὐεργετῆν. *Diod. Sic. Lib. 1.* I say it is not only *easy to suppose* for these Reasons that the *Ægyptians* did learn from the Patriarchs, but there seems to be Authority sufficient to require our Belief of it, *Pf. cv. 22.* where we are told, that God sent *Joseph* into *Ægypt*, where the King appointed him παιδεῦσαι τὰς ἀρχοντας αὐτῷ ὡς ἐαυτὸν, καὶ τὰς πρεσβυτέρους αὐτῷ σοφίσειν. As the *LXXII* render it,

and *Hiram*, and by their Navigation (34) from *Æziongeber* to the Eastern Coasts, and from *Tyre* Westward through the *Mediterranean*, there were Means that *the Earth might be filled with the Knowledge of the Lord*, as far as *the Waters* which covered those Seas could carry it. And the several Captivities

it, *To instruct his Princes*, or lay them under the same religious Obligations (see *Numb. xxx. 3, 4.* for the Use of the Word *וְדָר*) as *he himself* was, and *teach his Senators Wisdom*.

(34) From hence not only *Hiram* learned to *Bless the Lord God of Israel that made Heaven and Earth*, 2 Chr. ii. 12. But *all the Earth sought to Solomon, to hear his Wisdom, which God had put in his Heart.* 1 King. x. 24. And from this Alliance it was probably, that the *Carthaginians*, who were a Colony of the *Tyrians*, and the *Romans* too, became acquainted with the divine Oracles. *Hannibal* when defeated plainly refers to one, in which his own Country was greatly concerned, *Agnosco Fatum Carthaginis.* *Livy Lib. 27. ad finem.* And that the *Romans* were no Strangers to the same Tradition appears from *Virgil*.

Progeniem sed enim Trojano a sanguine duci
Audierat, Tyrias olim quæ verteret Arces.

Hinc Populum latè regem, belloque superbum

Venturum Excidio Lybiæ. Sic volvere Parcas. *Æn. 1.*

In translating which, if we only name the Ancestors instead of the Descendants, the original Prophecy glares upon us;

From *Japhet's* Loins deriv'd, a Race she knew

Design'd the Strength of *Canaan* to subdue :

Wide-spread their Empire, destin'd to succeed,

And waste the Sons of *Cham* ; so Fate decreed.

Curst be *Canaan* or *Cham*, as some Copies read : *God shall ENLARGE Japhet ; and Canaan shall be his Servant.* *Gen. ix. 25, 27.*

and Dispersions of the *Jews* afterwards, chiefly in the most remarkable Places of Concourse, where Empire, Trade, or Learning fix'd their Seats (35), were merciful Opportunities offered to the *Gentiles* of receiving such Measures of Information as might inspire them with such Hopes as God thought proper for those Times, and be a sufficient Encouragement to love and obey Him. But a more distinct View of the Purposes to which Grace was effectual under the several Dispensations before Christ, and what the Disadvantages of those Dispensations were, compared with that of the Gospel, shall be considered (God willing) the next Opportunity, previous to the fourth and last Enquiry, *viz.* Into the Means of that Grace shed abundantly on us through Jesus Christ.

(35) Whence *Philo* observes, *Ἰουδαίως γὰρ χώρα μία διὰ πολυανθρωπίαν ἔχωρεῖ. ἧς αἰτίας ἕνεκα τὰς πλεῖστας καὶ εὐδαιμονοεστάτας τῶν ἐν Εὐρώπῃ καὶ Ἀσίᾳ καὶ τῆ νήσου καὶ ἡπειροῦ ἐκνέμοιται. εἰς Φλάκων. p. 667.*



S E R M O N VII.

The MEANS of GRACE.

Preached *May 7, 1741.*



TITUS iii. 4, 5, 6, 7.

*But after that the Kindness and Love of God
our Saviour toward Man appeared,
Not by Works of Righteousness, which we have
done, but according to his Mercy he saved
us, by the washing of Regeneration, and
renewing of the HOLY GHOST ;
Which he shed on us abundantly, through Jesus
Christ our Saviour :
That being justified by his Grace, we should be
made Heirs according to the Hope of eternal
Life.*

SER. VII.

HAVING shewn that the Occasion or
Want of Grace is as universal as hu-
man Nature ; and that God's Will and De-
fire

fire to save is represented as reaching to all Men, I endeavoured to answer some Objections drawn from the Doctrine of Election and Reprobation with regard to particular Persons to whom the Gospel is preached; and then with regard to whole Nations from whom that Light is at present withheld: I afterwards entered upon the Consideration of the strongest Argument against universal Grace, I mean the supposed Want of it for 4000 Years from the Fall of *Adam* to the Ascension of *Christ*; where having shewn, that there was Grace in various Measures dispensed under the several Dispensations *before* the Law, *under* the Law, and *without* the Law, I proposed to remark more distinctly to what Purposes the Grace then dispensed was effectual, and what the Disadvantages of those Dispensations were, compared with That of the Gospel; previous to my FOURTH and LAST Enquiry, *viz.* into the *Means* of that Grace shed *abundantly* on us through *Jesus Christ*.

Under each of those States there was, by Means of divine Communications either immediate or remote, Grace dispensed sufficient
for

SER. VII. for the attaining ‘ a Love of God ;’ ‘ a
 ‘ Knowledge of religious and social Duties ;’
 ‘ a withdrawing the affections from the
 ‘ World ;’ and ‘ a Faith in the Promises of
 ‘ good Things beyond this Life.’

1. A Love of God : Thus *Enoch* had a
 Testimony that *he pleased God*^a ; and *Noah*
was found perfect and righteous^b : *Job was*
upright, and feared God^c ; and *David's Soul*
panted after him, loving nothing in Compari-
son of him^d. The Gentile Philosophy would
 supply us with many Specimens of their ex-
 alted Notions on this Head (1), though the
 true Object of Worship was mistaken or un-
 known. The Prayers, Alms, and Fasts of
Cornelius^e ; and the many devout Worship-
 pers among the *Greeks*^f recorded in the New
 Testament, are more perfect Instances of this
 Love, even to the true God, the God of
Israel.

2. The Knowledge of religious and social
 Duties was revealed to the antediluvian World,

(1) Thus *Epicetetus* addresses himself to God, *Tracta me posthæc arbitrato tuo, ejusdem tecum sum animi: susque deque fero: nihil recuso quod tibi videbitur: quo volens ducito.*

by which they were *convinced of their un-* SER. VII.
godly Deeds, which they ungodly committed. 2 Jude 15.

These were handed down to the Postdiluvians by *Noah*, and were called *his* Precepts by his Sons, who carried with them into all the Regions of the new World the great Lines of Religion and Morality. This was the Law of the most High which *Abraham* kept; which restrained *Abimelech*; which made *Joseph* dread to sin against God; and taught upright *Job* to eschew Evil. But as this Law was corrupted or obliterated, and in Danger of being totally lost, God was pleased to republish it by *Moses*; while the broken Fragments of it only were left to the rest of the World, which the Legislators and Philosophers have industriously sought after, and wove among their own Systems of Law and Ethics. Their own *Reasonings* and Observations upon the Fitness and Beauty of those Rules, which made them approve them, and give a Sanction to them, where their divine Authority was unknown, and their proper Application and unfolding them in particular Cases, was what *St. Paul* calls the

SER. VII. *Work of the Law written in their Hearts*^h (2).

^h Rom.
ii. 15.

A third

(2) I suppose the Heathens to have formed their Morality from the scattered Precepts of Tradition, many of which derived from *Noah*, and were divine Commands. Accordingly *Aristotle*, one of the earliest Digesters of Ethics among the *Greeks*, informs us, that their Proverbs or Apophthegms were the Remains of the ancient philosophical Precepts. (See *Jenkins Reas. Vol. 1. p. 381.*) And his Master *Plato*, when he enters on his Treatise of Laws, refers their Original to divine Institution. Of the Beauty and Fitness of some of these Rules their own Experience and Observation convinced them; whence *Chrysippus* might truly say, *Secundum virtutem vivere, idem esse quod secundum experientiam eorum, quæ secundum naturam accidunt, vivere.* But these Rules, coming down to them without the Sanction of their divine Legislator, ceased to be a LAW to the Heathens, any farther than as their own Judgments and Consciences gave them a new Obligation; ἔτσι νόμον μὴ ἔχουσις, ἐαυτοῖς εἰσι νόμοι. Their own Hearts giving those Precepts the Force or Efficacy of a LAW; οἵτινες ἐνδείκνυται τὸ ἔργον τῷ νόμῳ (not τὰ τῷ νόμῳ by which he had before expressed the Precepts or Works of the LAW, but τὸ ἔργον τῷ νόμῳ, the Operation or Effect of a LAW) γραπτὸν ἐν ταῖς καρδίαις ἀσίων, their own private Judgment, and the general Sense of Mankind acting as Judges to condemn or acquit. συμμαρτυροῦσθαι αὐτῶν τῆς συνειδήσεως, καὶ μετὰ ἀλλήλων τῶν λογισμῶν καὶ ἠγορευθῆναι ἢ καὶ ἀπολογηθῆναι. Wherefore if they allowed in themselves what they disallowed in others, though they had no Sense of a divine Sanction or Obligation, yet they would be condemned by themselves. Yet many corrupt Maxims from Time to Time obtained, which also mix'd with the purer Morals, and swam down with them in the Stream of Tradition; and (though their Compliance with these might be in some Measure winked at in those Times of Ignorance, *Acts* xvii. 30. God condemning them only for those Things, for which they stood *self-condemned.*) These loose

A third Operation of the *Holy Ghost* in those Days was a power in Men to withdraw their Affection from the World. Thus *Moses chose rather to suffer Affliction with the People of God, than to enjoy the Pleasures of Sin for a Season; esteeming the Reproach of Christ greater Riches than the Treasures of Ægypt*ⁱ. *Nay the Time would fail, says the Author of the Epistle to the Hebrews, to tell of those before the coming of Christ who were stoned, were sawn asunder, were tempted, were slain with the Sword; who wandered about in Sheepskins and Goatskins, being destitute, afflicted, tormented; who were tortured, not accepting Deliverance that they might obtain a better Resurrection*^k. The Pagan Moralists are full of these Sentiments in their Writings, and not entirely destitute of Examples in their Practice (3). The

ⁱ Heb. xi, 25, 26.

^k Ibid. 32, 35, 36, 37.

loose traditional Rules would give a great Uncertainty to their Ethics, which we find their Philosophers complained of; but which could not have been the Case, had their Morality been the pure Dictates of right Reason, or of a Law written in their Hearts, which must have been always uniform and the same. Τα δὲ καλὰ καὶ τὰ δίκαια, περὶ ὧν ἡ πολιτικὴ σκοπεῖται, τοσαύτην ἔχει διαφορὰν καὶ πλάνην, ὥστε δοκεῖν νόμῳ μόνον εἶναι, φύσει δὲ μή. *Arist. Ethic. cap. 3. Ox. Edit.*

(3) Fortem animum & magnum duabus maxime rebus cerni putat Cicero, despicientiâ rerum humanarum & exter-

SER. VII.

The fourth Effect and Sign of the Spirit of God in those early Times was a Faith in the Promises of good Things beyond this Life. By this *Abel* offered a more acceptable Sacrifice than *Cain*; and *Noah* became Heir of the Righteousness which is by Faith: By this *Abraham* was justified, and thousands of his Descendants died in full Expectation of future good Things. Among the Gentiles, besides those whose Actions were in *some Degree* (4) influenced by the *Hopes* of Rewards and Happiness hereafter,

narum, & susceptione laborum ac periculorum. Crantor Platonicus dixerat, jam inde à veteri ævo existimasse magnos plerosque & sapientes viros, vitam hanc, mundum, & res humanas supplicium esse animæ. At Serapion, non dictis, sed factis summam ostendit rerum humanarum & terrenarum contemtionem; atque ita vixit, quasi non terræ incola, aut humanæ vitæ consors esset. See more in Huet. Alnet. Quæst. Lib. 3.

(4) Thus *Socrates* is represented by *Plato*, as looking beyond Death, εὐελπίς εἰμι εἶναι τι τοῖς τελευτήκοσι. κὴ ὥσπερ γε κὴ πάλλει λέγεται, πολὺ ἄμεινον τοῖς ἀγαθοῖς ἢ τοῖς κακοῖς. *Phæd.* p. 63. *Serran.* And *Xenophon* paints a noble Confidence in *Cyrus* as he was expiring, Παῖδες ἐμοί, κὴ πάντες οἱ παρόντες φίλοι, ἐμοὶ μὲν τῷ βίε τὸ τέλος ἤδη πάρεσιν. ὑμᾶς δὲ χρὴ, ὅταν τελευτήσω, ὥσπερ εὐδαίμων ἐμῷ κὴ λέγειν κὴ ποιεῖν πάντα Εγὼ κὴ ἄλλως φιλόανθρωπος ἐγενόμην, κὴ νῦν ἰδέως ἂν μοὶ δοκῶ κοινωῆσαι τῷ εὐεργετήσῃ ἀνθρώπους. *Cyri Inst.* *Hutchinsf. lib. 8. p. 648, 658.*

many we read of who renounced the World, gave in their Names as Worshippers of the God of *Israel* in Confidence of his Favour in another World, becoming therefore his Servants and Soldiers, enlisted as *St Luke* expresses it *τεταγμένοι*, or as we render it, *ordained to eternal Life*¹.

¹ Acts xiii.
48.

The principal Disadvantages of their State in Comparison of those under the Gospel, were, that when they knew and felt their Corruption, they were Strangers to the Cure of it: *St. Paul* breathes out the melancholy Sigh of Men in that State when he cries, *O wretched Man that I am! who shall deliver me from the Body of Death!* But the Christian gives Thanks to God for his Redemption through *Jesus Christ our Lord*^m. 'Tis true the others were acquainted with Rules to direct them, and believed that a Behaviour conformable thereto would make them like God and happy; but the more Light they had given them to discern their Duty, the more heinous and dangerous their Offences appeared, so that *the Commandment which was ordained to Life they found to be unto Death*ⁿ. But we know that *Christ has*

^m Rom.
vii. 24,
25.

ⁿ Rom.
vii. 10.

SER. VII.
 ° Gal. ii.
 13.

redeemed us from the Curse of the Law, being made a Curse for us^o; 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^p. They had indeed an indistinct Faith that God would be favourable to them in another World, but whether he would intirely pardon their Sins for which their Consciences reproached them, or in what Manner or Measure he would punish them, they knew nothing of. But now not only a total Remission of Sins is preached by the Word of Reconciliation, but *Life and Immortality is also brought to Light through the Goffel*^q.

^p Colof.
 ii. 14.

^q 2 Tim.
 i. 10.

With regard to their final Condition, it may be farther asked, whether the Grace vouchsafed before the Incarnation was sufficient to *save* those to whom it was given? If it was, what *more* can be obtained by Christians? If not, how does that deserve the Name of *Grace*, which served not to benefit, but perplex and disturb Mankind? And here not Charity only will lead us to hope, but Truth oblige us to believe, that the Ages before Christ came in the Flesh had

had Grace sufficient vouchsafed them by which they might be saved. For Christ who was sacrificed for us was *the Lamb slain before the Foundation of the World*^r, for *the Redemption of the Transgressions that were under the first Testament*^r. If no Grace or Favour was dispensed to them, but they all stand condemned in *Adam's* Sentence, there seems no Room left for another Tribunal, to judge those whose Consciences accuse or excuse them both *in the Law*, and *without the Law*, which yet, according to *St. Paul's Gospel* will be done *in the Day when God shall judge the Secrets of Men by Jesus Christ*^r. In which Judgment the *Ninevites* who repented at the Preaching of *Jonah*, i. e. under fewer Means of Grace, shall condemn the Obstinacy of such as would not repent under greater, after the coming of Christ. Nay, we have our Saviour's Word for it, that *Abraham, Isaac and Jacob shall sit down in the Kingdom of God*^u. Nor is this Salvation confined to *Jews* only, as an exclusive Privilege because God loved *Jacob*; for *Esau*, whom *he hated*, as has been before observed (5), is

SER. VII.

^r Rev. xiii. 8.^s Heb. ix. 15.^r Rom. ii. 12, 16.^u Matth. viii. 11.

(5) See SERM. VI.

SER. VII.

not supposed to be finally lost or reprobated. Among *his* Posterity, and *out* of the *Jewish* Church was holy *Job*, of whose Salvation I think neither Jew or Christian ever doubted, who allowed him any Existence. The Jewish Doctors granted a Place in the Life to come to their Profelytes of the Gate, the devout Gentiles (6), who observed the moral Law, not from a philosophical Opinion of it's Beauty and Fitness, but from a religious Sense of it's divine Obligation, and from a Love and Dread of the Sacred Imposer. Of this Number, among others, was *Candace's* Eunuch^v, and *Cornelius* the Centurion^w, and other *devout Greeks a great Multitude*^x. A due Use of their few Talents recommended them to the Trust of more from the preaching of the Gospel; but such as behav-

v Acts viii.

w Acts x.

x Acts
xvii. 4.

(6) Pii ex Gentibus Mundi, fors est in Futuro seculo. Quicumque susceperit in se septem Præcepta, atque monitus ea cautius observaverit, ipse est ex eis qui vocantur Pii ex Gentibus Mundi, atque ei fors est in seculo futuro. Eum verò intelligimus qui ea observaverit idèò quod præceperit Deus O. M. ut Legislator. Nam & per Mosè Magistrum nostrum nobis notum fecit, imperatam fuisse antiquitus Noachidis eorum observationem. Cæterùm si sponte solùm, seu ex suo potius arbitrato ea observaverit, nec pro Profelyto Domicilii nec pro aliquo ex Piiis ex Gentilibus Mundi habetur. *Selden de Jure Nat. lib. vii. from Maimonides.*

ed like them before Christ's Ministry, cannot be supposed totally out of the Reach of God's merciful Acceptance. Not but that there will doubtless be a great Difference betwixt them in their *Degrees* of Happiness; else there had been but little Use in the Ministry of *Philip* to the Eunuch, or of *St. Peter* to *Cornelius*, or of Christ and his Apostles to the true *Israelites* and devout *Greeks*. And if the fewer Allotments of Grace will abate the Number of Stripes ^y to those who transgress, we must with great Justice suppose, that they will also make an Abatement in Glory to those who have used them worthily. The five Talents of the Christians, well managed, procure for them the Presidency over five Cities; the two Talents of the Jews will enable them to obtain two Cities, though no more; and even the one Talent of the Gentiles, if it had not been buried in the Earth, but had been properly improved, would have recommended them to still farther Means of Grace, through an Acquaintance with the living Oracles deposited in the keeping of the Jews, which was

vouchsafed

^y Luk.
xii. 48.

SER. VII.

* Matth.
XXV. 14,
&c.* Heb.
viii. 5:

vouchsafed to some (7), by which Means they would also have received though not an equal Reward with those who were more favoured, yet a *proportionable* one^z. The Earthly *Jerusalem* is represented as a Type of *that which is above*; and the *Tabernacle* as the *Pattern of Heavenly Things*^a. In which View the Author of *Ep. Hebr.* observes many Particulars, which seem to cast Light upon this Point. There was the Court of the Gentiles, and others still nearer and nearer to the Divine Majesty for the Israelites and Priests; but neither of these had Permission to enter into the *Sanctum Sanctorum*: The *Holy Ghost* this signifying, *that the Way into*

(7) The Jewish Law was known both to the Romans and the Greeks: For the first, let *Varro* witness; who according to *St. Austin*, *Dicit Romanos Deos sine simulachro coluisse: Quod si adhuc, inquit, mansisset, castius dii observarentur: Cujus sententiæ suæ testem addibet inter cætera etiam gentem Judæam. de Civ. Dei. lib. iv. c. 31.* And for the Greeks, *Philemon* of *Syracuse*, in the Days of *Alexander M.*

Δεῖ γὰρ τὸν ἀνδρα χρησίμων καθίστασθαι,
 Μὴ παρθένος φθειρόντα, ἢ μοιχόμενον,
 κλέπτουσα, ἢ σφάλλοντα χρημάτων χάριν,
 τὰλλότρια βλέποντα, κἀπιθυμῶντα
 ἦτοι γυναικὸς πολυτελεῶς, ἢ δώματος,
 ἢ κήσεως, παιδὸς τε, παιδίσκης ἢ ἀπλῶς,
 ἰππων, βοῶν τὸ σύνολοι, ἢ κτηνῶν.

the Holiest of all was not yet made manifest, while as the first Tabernacle was yet standing, which was a figure for the time then present^b. But God has prepared some better Things for us: Wherefore we, Brethren, have Boldness to enter into the HOLIEST by the Blood of Jesus^c.

^b Heb. ix. 8, 9.

^c Heb. x. 19.

Nor was this all; for as the Happiness was less, so the Number of those who attained to it before the Gospel Dispensation, was probably much less than of those since the Incarnation. But this, not because sufficient Grace was denied, but because they resisted it, the Generality of the old World brought the Deluge upon it, however this is no Proof that the Spirit was not yet, for the Spirit strove to correct the Imaginations of their Hearts^d.

^d Gen. vi. 3, 5.

If a very inconsiderable Number of the Jews are sealed^e, St. Stephen gives us the Reason, not because there was no Grace under that Oeconomy, but because they were uncomplying with it, *stiff-necked and uncircumcised in Heart and Ears, they and their Fathers always resisting the Holy Ghost^f*. And with regard to the Gentiles, St. Paul tells us,

^e Rev. vii. 4.

^f Acts vii. 51.

that

SER. VII.

that when they knew God, they worshipped him not as God, neither were thankful: Wherefore even as they (8) LIKED NOT to retain God in their Knowledge, God gave them over to a reprobate Mind^s.

^s Rom. i.
28.

But though all these had Light sufficient to have led them to some Degrees of Happiness in another Life, and their voluntary Departure from it will justly subject them to Punishment; yet their Want of that Abundance which God undeservedly has afforded us, shall make it more tolerable even for Sodom and Gomorrha in the Day of Judgment, than

^h Heb. ii.
3.

for us, if we neglect such GREAT Salvation^h.
The Fear of greater Punishment to those

(8) This *not liking to retain God in their Knowledge*, but deifying their own Reason, (as *Epietct. Dissert. 1. c. 12. Quod ad rationem mentemque attinet, ô homo, nihilo deterior aut inferior ipsis Diis es. Magnitudo enim rationis neque diuturnitate, neque altitudine dijudicatur, sed solis decretis*) occasioned a most impotent Virtue in the Pagans, which had neither God's Love for it's Principle, nor his Glory for it's Aim, nor his Will for it's Direction. Whence in spite of all their Dignity of Sentiments, or Glitter of Expression, there would be a manifest Difference betwixt a Pagan Moralist and a good Christian; the first, more *vain* than *pious*, might observe of themselves, as they have done, *Nos Honeſta dicimus, Turpia verò facimus. Epietct.* The other, less solicitous to please Men than God, could observe with equal Truth, *Non loquimur magna sed vivimus. Cyprian de Bono Pœnit.*

who

who reject greater Grace, and the sure Confidence of more abundant Glory to those who have more abundant Grace vouchsafed them here, should make us earnest to obtain the largest Measures of it that we can, and diligent to improve what we do obtain. Which brings me

To the LAST General Head.

To enquire into the *Means* by which the *Holy Ghost* is dispensed, and shed abundantly upon us.

It is from the Giver only that we can know by what Means he will please to dispense his Gifts, and where he has appointed any, we may safely rely upon them, so as to expect Grace by the due use of them, but can have no sure Grounds to expect it from any other. For though God be not so tied to his own appointed Means (9), as to restrain himself from bestowing Grace by any other Method if he pleases, yet his Appointment lays a necessary Obligation (10) upon us

(9) For according to the Schools *Gratia Dei non est alligata sacramentis.*

(10) *Institutio Sacramentorum quantum ad Deum Authorem, Dispensationis est ; quantum verò ad hominem obedientem, Necessitatis.*

us to apply to it for such spiritual Aids as he has promised to give thereby. Yet, though we are to apply ourselves to such Means, and from them only can expect Grace, we must not look upon them otherwise than as Means (11), nor believe them to be, or themselves to give that Grace of which they are no more than the Channels (12). So that *to neglect the Means ap-*

cessitatis. *Quoniam in potestate Dei est præter ista hominem salvare, sed in potestate hominis non est sine istis ad salutem pervenire.* Hugo de Sacrament. lib. i. c. 5.

(11) *Sacramenta sunt signa & symbola visibilia rerum inter-
narum & invisibilium, per quæ, seu per Media, Deus virtute Spiritus sancti in nobis agit.* Confess. Belg. Art. 33. Item Bohem. Conf. c. 11.

(12) *In Sacramentis vasis specie virtus exprimitur Medicinæ. . . . Si ergo vasa sunt Spiritualis Gratiæ Sacramenta, non ex suo sanant, quia vasa ægrotum non curant, sed Medicina.* Hugo de Sacr. lib. i. c. 3, 4. However this is not to be understood grossly, as if the Divine Graces were concealed or wrapped up in the Sacraments, *Nullò modo dicendum est, quod Gratia continetur in ipsis Sacramentis essentialiter, tanquam Aqua in Vase, vel Medicina in Pyxide. Inò hoc intelligere erroneum est,* says Bonaventura. But he tells us it is so contained in them, as *Signatum in Signo: quod quidem habet ulteriorem rationem, quam rationem significandi: non tamen ESSENTIALITER continendi in se: sed quia ipsum, quod signat, continetur in Anima.* Which was Hugo's Meaning, as he explains himself; *Dum homini Bonum invisibile redditur, foris ei ejusdem significatio per species visibiles adhibetur: Ut foris excitetur, & intus reparatur.*

pointed by God, is either (13) Infidelity, in not believing them to be available for the End for which God has appointed them; or else, a (14) great Impiety, in contemning the Grace thereby to be vouchsafed. To apply ourselves to other Means than those appointed, is Enthusiasm (15), as it dreams of di-

(13) At least the Faith of such a one must be very imperfect, and unavailing, *Huic nulla proderit fides, qui, cum possit, non percipit Sacramentum.* Bern. And Tertullian says they are very wicked who rely on a Faith which denies the Necessity of an outward Sacrament, *Hic Scelestissimi illi provocant Quæstiones. Adeo dicunt Baptismus non est necessarius, quibus fides satis est.* de Bapt. And St. Austin, *Nec tamen ideo Sacramentum visibile contemnendum est: Nam contemptor ejus invisibiliter sanctificari nullo modo potest. Hinc est quod Cornelius, & qui cum eo erant, cum jam invisibiliter infuso Sancto Spiritu sanctificati apparerent, baptizati sunt tamen: Nec superflua judicata est visibilis sanctificatio, quam invisibilis jam præcesserat.* Quæst. Sup. Levit. lib. iii.

(14) *Sacramentorum vis inenarrabiliter valet plurimum & ideo Contempta Sacrilegos facit. Impie quippe contemnitur, sine qua non potest perfici Pietas.* Aug. contra Faust. Manic. lib. 19.

(15) ‘ The Solemnization of this [Heavenly Marriage] was not without certain mysterious Rites and Symbols, as the outward and visible Signs of that inward and spiritual Communion which they [the Montanist Enthusiasts] professed to have with this Spirit, and of the secret Favours and Graces said thereby to be conferred upon them; which did not only make the Solemnity of it look grave, and appear somewhat considerable; but did also tend greatly to heighten their working Imagination, and to dispose them for the Illapses of that Spirit, or Dæmon, in whom they believed, and who courted them to fall into his Embraces. *Hist. of Montanism.* p. 183.

vine Communications from the Impulse of our own Imaginations, without sufficient Warrant from the ordinary Revelation of Scripture, or an extraordinary one duly attested. Or to reverence even the appointed Means in such a Manner as to look upon them as if they were WHAT they convey, or that by their natural Efficacy they produced those Effects, of which by God's Will only they are the moral Instruments, is a superstitious Opinion, and idolatrous Veneration (16).

The great instituted Mean is the Gospel in general, as comprehending the divine Truths inspired by the *Holy Ghost*, and written by the sacred Penmen, together with those heavenly Lessons written in the sacred Character, God's own Hieroglyphics, those *Verba Visibilia*, as St. *Austin* calls them, the *Sacraments*, speaking to every Man in his own Tongue the wonderful Dispensations of

(16) *Fideles salutem ex istis Elementis non quærunt, etiam si in istis quærunt. Non enim ista tribuunt, quod per ista tribuitur.* Hugo de Sacr. lib. i. c. 3. Whence *Augustin* observes, *Ea demum est miserabilis Animæ Servitus, signa pro rebus accipere.* De Doct. Chr. lib. iii. cap. 5.

God. Of this Gospel, comprehending (17) as well the Sacraments as the written Word, are those Characters to be understood, that *it is the Power of God to Salvation to every one that believeth*ⁱ; *that it is an incorruptible Seed by which we are born again*^k.

ⁱ Rom. i.
16.
^k 1 Pet. i.
23.

But the spiritual Man, like the natural, is to be considered in three States; 1. His *Conception*, to which the written WORD does peculiarly conduce. 2. His *New Birth* or *Regeneration*, which is effected by BAPTISM. And 3. His *Growth* and *Nourishment*, which owes itself chiefly to the Divine Sustenance of the LORD'S SUPPER. Of which I shall treat in their Order.

1. The written WORD: The great End of which is, to procure us the Gift of Faith, for *Faith cometh by Hearing, and Hearing by the Word of God*^l. When Men had a full, though sorrowful Knowledge of Sin, and were sensible of the Infirmary and Misery of their Condition, that they had greatly offended, and had just Reason to

^l Rom. x:
17.

(17) Per verbum & Sacramenta, tanquam per Instrumenta, datur Spiritus Sanctus, qui fidem efficit, ubi & quando visum est Deo, in iis qui audiunt Evangelium. *August. Confess. Art. 5.*

SER. VII.

dread Punishment; (which were Lessons which God taught them in the Schools of the Law and of Philosophy, and Lessons which had been so fully learned by the Disciples under each, as was seen before (18), that both were convinced of their Need of farther Light and Assistance.) When this Fulness of Time was come, when the Jews longed for a Redeemer, the Prophet that should tell them all things, and fled to *Ænon* confessing their Sins, that they might escape the Wrath to come ^m, which they deserved and feared; when Philosophy had experienced its Inability to reform Mankind, and gave up the Cause of Virtue as hopeless and unattainable by their Systems, and despaired of Atonement from their Custom of Sacrifices, wishing for farther Information from Heaven (19); then Christ the Blessing ⁿ, and

^m Joh. iii.
23.
Matth. iii.
5, 6, 7.

ⁿ Gen.
xii. 3.

(18) Serm. v.

(19) 'The wisest and most sensible of the Philosophers, themselves have not been backward to complain, that they found the *Understandings* of Men so *dark and cloudy*, their *Will* so *biassed and inclined to Evil*, their *Passions* so *outrageous and rebelling against Reason*; that they looked upon the Rules and Laws of right Reason as very hardly practicable, and which they had very little Hopes of ever being able to persuade the World to submit to. In a Word, they confessed

' that

and the Desire^o of all Nations came, to make manifest the Mystery which had been hid from Ages and Generations, the Hope of Glory^p. When they found themselves strip'd of their Innocence, and half dead, and that the Priest and the Levite would afford them no Assistance, our Saviour came, like his own good Samaritan, to bind up their Wounds, and pour in Oil and Wine.

SER. VII.
 o Hag. ii.
 7.

p Coloss.
 i. 26, 27.

But as the Gospel succeeds into, so also it supplies the Place of the Law, whether as re-delivered to *Moses*, or gathered up by the Philosophers, and supercedes not their use by making it unlawful to seek for any Light there, it comes not *to destroy*^q, but *to fulfil*, or complete what was defective in them: It restores the spiritual Meaning of the Mo-
 saic Statutes, which the Jewish Interpreters had buried under their Glosses; and gives a Sanction and divine Authority to the moral

q Matth.
 v. 17.

‘ that human Nature was strangely *corrupted*; and they ac-
 ‘ knowledged this *Corruption* to be a Disease whereof they
 ‘ knew not the true Cause, and could not find out a sufficient
 ‘ Remedy.’ Dr. Clarke’s Evidence of Nat. and Rev. Relig.
 p. 125. and in some following Pages, he produces Testimo-
 nies from the Pagan Writers themselves, acknowledging this
 Insufficiency of Philosophy, and their want of supernatural
 Assistance. See *Pag.* 155, 157, 158.

SFR. VII.

Precepts, of which Philosophy had lost the Knowledge. So that the lowest of it's Praise is to surpass the highest Excellencies of any preceding Oeconomy, to be a finer System of Morality than any of the *Gentiles* could furnish out, and a clearer Exposition and Reading on the Jewish Law than any of their Rabbi's have been able to make. To those who hear it, it better answers the very End at which they aimed, and for which they were designed, Doctrine, Conviction, Correction and Instruction in Righteousness. It therefore more effectually conveys the Grace, in some Measure, attainable under former Dispensations, a Conviction of our Sins, and Compunction for them. It is *sharper than*

the two-edged ^r Instrument of the Priest with which he dissected the Sin-offering, piercing to the very inmost Recesses, and lays open our most hidden Blemishes and Defects; till *pricked to the Heart* from a Sense of Guilt, and of the Majesty offended by it, we cry out for Help, *Men and Brethren, what shall we do* ^r? But though the Word be the same Seed, and so equally good, yet cast into different Soils, it has very different Effects.

^r Heb. iv.
12.

^r Acts ii.
37.

Some,

Some, though their Vices flash in their Faces at hearing the Word, and conscious Guilt cuts them to the Heart, yet instead of humbling, they harden themselves and gnash ^t upon the Preacher with their Teeth: ^t A&T. vii. instead of bewailing, defend or excuse their Crimes: instead of fearing the Punishment, make light of the Threatning; and instead of reforming, add Sin unto Sin. Who, when they hear the Words of the Curse, yet bless themselves in their Heart, and say, I shall have Peace, though I walk after the Imagination of mine Heart to add Drunkenness to Thirst ^u. Others again, though brought to tremble when reasoned with of Righteousness, Temperance, and Judgment to come; yet, with Felix, divert the Thoughts for the present, under pretence of waiting for a more convenient Season ^w. If such are deprived of farther Grace they cannot charge God with Unkindness: His Holy Spirit has stood at their Doors, and knocked, and they refused to open unto him. But to those who have complied with this Grace, by acknowledging and grieving for their Offences, and flying to God for Help, the Word is an In-

^t A&T. vii. 54.

^u Deut. xix. 19.

^w A&T. xxiv. 25.

SER. VII.

strument of conveying more, by opening to them a clear and distinct Hope of Salvation.

And here begins the peculiar Use and Efficacy of the Gospel: The Thunders, and Lightnings, and Smoke of the Mountain ^x, which accompanied the Law, vanish away and are heard no more; the Terrors of the Divine Majesty soften into the Affections of *our Father* who is *in Heaven*^y. He is represented to us as *Love*^z itself, as willing to *be reconciled*^a, and *not impute our Trespases* unto us. That the guilty Mind may bear up against the uneasy Apprehensions of an angry God, from the repeated Declarations of his Kindness and Philanthropy^b. The Sufferings of the Son of God for our Sins^c, the Ransom of his Blood^d, and the Satisfaction thereby made for us^e, are perpetually inculcated, and in various Methods, to discharge the conscious Soul of it's Fears from the Divine Justice, that *all that Labour and are heavy laden may have rest*^f. The Fellowship and Abiding of the Holy Spirit with us^g, to adopt us into the Family of God^h, and unite us to himⁱ, who enables us to combat

bat

bat against Nature^k, and the Prince of this World; to sow the Seed and Principle of eternal Life in our Hearts^l; to triumph over Death^m, and seal us to the Day of Redemptionⁿ, are so frequently and affectionately promised, that the Sense of our own Weakness and Mortality need no longer discourage us from entertaining *the Hope of Glory laid up in Heaven for us, whereof we have heard in the Word of the Truth of the Gospel*^o. This Love of God, and Grace of our Lord Jesus Christ through his ^{Salvation from} Salvation applied to us, and the Fellowship of the *Holy Ghost*, are not the Objects of our Senses; and are proposed in the written Word only as in our Power to obtain; the natural Man therefore who will believe nothing but his outward Senses, can have no Evidence of their Truth, nor consequently entertain any Hope of the Promise; we may so engage and embarrass ourselves with Things present, as to neglect or reject the Revelation; or our Prejudices and Ignorance may so interpret it, as either to *disbelieve* the Mercy offered, or *despair* of it; offending against Stumbling-blocks of our own laying, or treating as Foolishness

SER. VII.

^k Rom. viii. 7, 9.
Eph. ii. 2, 8.

^l Rom. viii. 10.
^m Rom. viii. 11.

ⁿ Eph. iv. 30.

^o Col. i. 5.

SER. VII.

whatever Conclusions are drawn from Premises of which our Senses have no certain Testimony. But through the prolific Influences of the Holy Spirit accompanying the written Word, by which it becomes the good Seed sown, and without which it is but scattered Chaff, it may take Root in our Hearts, producing that FAITH which gives *Substance* to the Things hoped for, and *Evidence* to the Things not seen ^p. This Gift is conveyed to us by the Word; and where this Gift is, it becomes the Pledge, or rather Earnest of the farther Graces of the Holy Spirit, which the written Word is also designed the Instrument of deriving to us, and without which our Faith shall not save us; for *Faith, if it have not Works, is dead, being alone*^q; and this Gift is the Grace of REPENTANCE, *a turning from Satan unto God*^r.

^p Heb. xi.
1.

^q Jam. ii.
17.

^r Act. xxvi.
18.

^s 1 Joh.
iv. 19.

The Word, which gives us the Knowledge of God's Love to us, will also be a Means of shedding abroad in our Hearts 1. A *Love* towards him; *we shall love him, because he first loved us*^s; and this Love will be in us a Principle 2. of *Obedience*; encouraging

ing us thereto, from an Assurance of Pardon for our past Offences, the Promises of Aid and Assistance beyond the Power of our own Nature, and the gracious Acceptance of our sincere Endeavours, though they reach not to a perfect Service; *for this is the Love of God, that we keep his Commandments*^t. And ^t 1 Joh. v. this Love of God engages us 3. to a Love of ^{3.} our Brethren: not barely from civil Virtue, the Praise and Beauty of humane Actions, the Fitness and Benefit of Social Duties; but from the common Interest and Relation that we all bear to the same Creator, who *has made of one Blood all Nations*^u; the common Hope we all have in the same Redeemer, who *died for all*^v; and the Communion of the same Spirit, which unites us to one Head, and makes us one Body^w. 4. The same Word discovering to us the Glories of another Life, and the Hindrance which this World is in our Way to Heaven (this World, of whose Emptiness, Trouble, Vanity and Uncertainty long Experience had before convinced us) this influences our Affections, and draws them off from Earth, and *sets them on things above*^x.

^u Acts xvii. 26.

^v 2 Cor. v. 15.

^w Eph. ii. 18, 19, 20, 21, 22.

^c iv. 15, 16.

Col. ii. 19.

^x Rom. xii. 2.

Col. iii. 2.
 1 Joh. v.

SER. VII.

y 1 Cor.

iv. 15.

1 Pet. i. 3.

z 1 Pet. i.

23, 25.

These are the Beginnings and Rudiments of the new Man, the *Conceptions* of the Christian Life: Thus are we *begotten again through the Gospel*^y, which is *the incorruptible Seed that liveth and abideth for ever*^z. But all this is yet short of *Regeneration*; it is only a Preparation to the new Birth, which is the Effect of BAPTISM, when we are *born of Water, and of the Spirit*; and after which the same Graces do shoot forth, and unfold themselves into farther Degrees, and more perfect Measures. But this will be observed more at large hereafter.

At present it will be proper to consider, that though the Word be the Seed, from which these Graces germinate and take Root in the Heart, yet is it *but the Channel* by which the divine Graces are conveyed thither. It has not Power of itself to work in our Understandings a Faith in God, nor influence the Will to a Repentance from dead Works, without the Aid of the *Holy Ghost*. 'Tis true there are some historical Parts so properly attested, that the mere natural Man may find Reason to give his Assent to the Relation; but this is far from *Divine Faith*, which

which is totally exercis'd about good things not known, but hop'd for only; and in believing Truths future and out of Sight ^a, of which we can have no sensible Evidence. So again, some moral Precepts there deliver'd, may appear so suitable to the present State of Things, and our civil and natural Relations, that the carnal Man may see their Beauty and Convenience, and act agreeably thereto; but the *Christian Conversion* is the Work of God, as it flows from a Love of him, a Sense of Duty and Gratitude to him, to the *forsaking Fathers and Mothers, Houses and Lands*^b, to the *denying ourselves*^c, keeping under the Body^d, rejoicing in Afflictions^e, throwing up every present good and grateful Sensation for the Hope of what *neither Eye has seen, nor Ear heard, nor can the Heart of Man conceive*^f; Things which *the natural Man receiveth not, for they are Foolishness unto him, neither, though plainly propos'd in the written Word, can he know them, for they are spiritually discern'd*^g. Thus for Instance, when the Preacher opens his Mouth, we may either indulge Nature, by engaging ourselves in secular Thoughts, and wave the Informa-

^a Heb. xi. 1.

^b Matth. xix. 29.

^c Matth. xvi. 24.

^d 1 Cor.

ix. 27.

^e Act. v.

14.

Rom. v.

3.

Phil. i.

29.

Jam. i. 3.

^f 1 Cor.

ii. 9.

^g 1 Cor.

ii. 14.

SER. VII.

h Act.

xxiv. 25.

i Act.

xviii. 17.

1 Act. xvi.
14.m Joh. xx.
29.n Joh. iii.
12.

Information; a *Felix* dismisses *Paul* with a *Go thy way for this Time*^h; and a *Gallio* careth for none of these Thingsⁱ. Or we may, by

Grace, suspend this Worldliness for a While, permit our Hearts to be diverted to a new Care, and attend to the Things spoken¹. After

we have given Attendance, and have heard our Saviour or his Apostles instructing or directing us, we may, either by the Aids of Grace be of the Number of those *blessed*,

who though they have not seen yet believe^m;

being convinced upon *reasonable* Evidence that the Revelation is from God; and then by a divine Faith assenting to those Truths, which our natural Ideas are too short to reach; readily admitting, that if earthly Things are too great for our Comprehension, heavenly thingsⁿ must be more so:

Or, we may resist this Grace, and make natural Ideas the Standard by which we weigh spiritual Objects, Properties, or Relations, and so continue, or relapse into Infidelity. The Spirit that unites us to God, and adopts us into his Family may satisfy us of the Possibility of being born again; though the carnal man may reject as absurd, that a

Man

Man that is old, should enter a second time into his Mother's Womb^o. When we are told of a future Eternity, we may scoff at the Discovery, by giving way to our sensual Appetites, and choose to *eat and drink, because to-morrow we die*^p; mocking at the Doctrine of a Resurrection with such obvious Interrogations, *How are the Dead raised up? And with what Body do they come?* Others may receive the Grace of God so far, as to suspend their Contradiction, though not yet arrived at the Gift of Faith, and *desire to bear AGAIN of this Matter*^q. And some, through Illumination and Sanctification of the Spirit, are persuaded that *whosoever liveth and believeth in the Son of God shall never die*^r; assured from a Knowledge of the Scriptures and the Power of God^t, that *while we are present in the Body we are absent from the Lord, desirous that this Tabernacle may be dissolved*^u, despising the Gratifications of Sense, and the deceitful Arguments it proposes (which others make their Oracle and their Deity) *groaning earnestly for their spiritual Robes, that Christ would transform this vile Body, and fashion it like unto his glorious Body, according to that di-*
vine

SER. VII.

^o Joh. iii.

⁴.

^p 1 Cor. xv. 32, 35.

^q A&t. xvii. 32.

^r Joh. xi. 26, 27.

^t Matth. xxii. 29.

^u 2 Cor. v. 1—6.

SER. VII. *vine* though to us incomprehensible *Energy*,
 by which he is able even to subdue all Things
 to himself^u.

^u Phil. iii.
21.

In like Manner the *Precepts* contained in the written Word, require the Operation of the *Holy Ghost*, to give them Influence on the Will and Affections. Precepts which the carnal Man rejects as unnatural, and therefore unreasonable to his fleshly Wisdom; but towards which the *Spirit of Holiness*, if we will permit ourselves to be led by him, creates in us a new Appetite and Hunger, till it becomes *our very Meat to do the Will of God*.

^v Joh. iv.
34.

I might produce a great Variety of Instances, but I think enough has been said for my present Purpose, which is to shew, that when the bare Letter of the Scripture is proposed, to the mere unassisted natural Man, his Understanding is too weak to apprehend many of it's Truths, his Will and Affections too blind and engaged to approve and follow it's Directions. It may indeed give them human Evidence of historical Truths, and philosophical Arguments for social Virtue; but the Mystery of Godliness, and Evangelical Purity, is what we can never embrace, unless

the Spirit give Power to the Letter to work a divine Faith in us ; without which, *the Word preached profits not them that hear*^w. Our Images, *the Likeness of any thing that is in Heaven above, or in the Earth beneath, or in the Waters under the Earth*^x, can be no fit Representatives of God, when grossly understood : Our Line cannot measure *the deep Things of God*, neither can our Shekels justly estimate *an eternal Weight of Glory*. Such Points must indeed be Foolishness to the natural Man, *seeing, they see, but perceive not ; and bearing, they bear, but do not understand*^y. The Spirit teaches us to *discriminate*^z, and *reveals to Babes*, to Men of humble, teachable, unprejudiced Hearts, things that are *hid from the wise and prudent*^b.

But though the Word be only an Instrument, of itself insufficient to illuminate or sanctify the Hearer, for *Faith is the Gift of God*^b ; and he it is, *who worketh in us both to will and to do of his good Pleasure* ; yet it is the Instrument by God appointed for the Conveyance of the Beginnings and first Motions of these Graces in our Hearts ; and in
the

^w Heb. ii. 4.

^x Exod. xx. 4.

^y Mark iv. 12.

^z 1 Cor. ii. 15.

^a Matth. xi 25.

^b Eph. ii. 8.

^c Phil. ii.

13.

SER. VII. } the Hands of God an Instrument sufficient
 for the End designed. For *Faith cometh by*
^{d Rom. x.} *Hearing, and Hearing by the Word of God^d* ;
 17. where the written Word is meant, for the
 Apostle refers to the Prophets and the Go-
 spel. And St. *Peter* informs us, that the
^{e 1 Pet. i.} Gospel *preached^e* is the incorruptible Seed,
 23, 25. of which we are born again. We are not
 therefore to expect or apply ourselves to
 Dreams and Visions, to receive from thence
 Illapses of the Holy Spirit ; for whatever
 extraordinary Instances of this kind may hap-
 pen (God being not tied, as was before ob-
 served, to ordinary Means, though we are)
 yet these are not the common Privileges of
 the Gospel. *Joel's* Prophecy, that it should
come to pass in the last Days, that your young
Men shall see Visions, and your old Men shall
^{f Act. ii.} *dream Dreams^f* , was, (as St. *Peter* informs
 17. us) fulfilled on *that* Day of Pentecost, when
 about one hundred and twenty *Galileans* (on
 whom the *Jews* thought the Spirit of Pro-
 phesy never rested) Men and Women, young
 and old, saw the Appearance of fiery Tongues,
 and spoke as the Spirit gave them Utterance.
 The Apostle proceeds to shew the Accom-
 plishment

plishment of the Prophecy *then*, by Characters which are not applicable to *our* Days. The Blessing of *these* times, is, as he tells us, that *whosoever shall call upon the Name of the Lord shall be saved*^s. And when St. Paul preaches upon that Text^h, he informs us, that such Calling is an Effect of the Word, (not of Dreams and Visions) and that the Word is dispensed by the Preachers of the Gospel, divinely commissioned (and not by Angels or immediate Revelations). 'Tis hither our Saviour refers us; *They have Moses and the Prophets, let them hear them*ⁱ. And reprehends the fanciful Expectations of supernatural Evidence, by declaring that it would have no more Efficacy (if granted) than that ordinarily appointed Mean the written Word, *If they hear not Moses and the Prophets, neither will they be persuaded although one rose from the Dead*^k. And though the Angels may have their Charge over us, yet their Commission is not to *prevent*, but *forward* the Ministry of the Word. The Angel that was sent to *Cornelius* declared not the Gospel, nor dispensed the Spirit; but directs him only to *whom* he should go, to hear Words of HIM;

^s Act. ii.

^{21.}

^h Rom. x.

13, &c.

ⁱ Luk.

xvi. 29.

^k Luk.

xvi. 31.

SER. VII.

Acts x.
6, 22, 44.

and while PETER spake, the Holy Ghost fell on all them which HEARD the WORD¹.

The Word then being the Instrument by which God conveys the Beginnings and Principles of Faith and Christian Life to us, it is our Duty to attend to that for it, and not lay it aside, or discredit it as the Letter and Element only: Let us not say with *Hofius* the *Polish* Bishop, ‘ We have bid *adieu* to the
 ‘ Scriptures, having seen so many, not only
 ‘ different, but contrary Interpretations given
 ‘ of them; let us then rather hear God him-
 ‘ self speak, than apply ourselves and trust
 ‘ our Salvation to these jejune Elements:
 ‘ There is no need (as he proceeds) of being
 ‘ skilful in the Law and Scriptures, but of
 ‘ being taught by God; that Labour is ill
 ‘ employed (says he) that is bestowed on the
 ‘ Scriptures, for the Scripture is a Creature,
 ‘ and a poor kind of Element.’ Thus let
 Papists resolve the Truth of God into their
 Popes Infallibility; and let Enthusiasts, if
 they please, lick up their filthy Vomit, in
 favour of their private and extraordinary
 Communications; and let the modern Rea-
 soners and Disputers of this World shake
 Hands

Hands with their Allies, and join in Confederacy to set aside the written Word, by preferring their own Fancies and Prejudices to the plainest Revelation. But Christ commands us to *search the Scriptures*^m; and St. *Paul*, to *give Attendance to Reading*ⁿ; affirming that the Scriptures are *profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, that the Man of God may be perfect, thoroughly furnished unto all good Works*^o. If there have been different, and even contrary Interpretations of Scripture, let that warn us against the Ignorance and Obstinacy which have usually occasioned them. Let those who are to teach especially labour by a Skill in Languages, Grammar, Criticism, History and Antiquity, the Jewish in particular, to understand the plain and primary Sense of the Letter, though it be a poor jejune Element; for it is nevertheless the Element without which we shall never attain to that Knowledge, which is to make us *wise unto Salvation*. And when the Letter is obtained, let us learn to distinguish betwixt the spiritual Object and the material

^m Joh. v.
39.
ⁿ 1 Tim.
iv. 13.

^o 2 Tim.
iii. 16, 17.

SER. VII.

Type (20) which represents it; nor rigidly conclude from Symbols Points not drawn into Comparison in the Text, or supported by other Parts of the Revelation: Taking both the Thing signified, and the Extent of it's Analogy, not from one particular Representation of it, but view it in it's several Exhibitions, *comparing Spiritual Things with Spiritual*. This with the Grace of God assisting his own Appointment, will guard us against dangerous Errors, though not from Mistake in all Points. Neither will it help us to a *distinct* Knowledge in spiritual Concerns; for from the Disproportion betwixt our Faculties, and the true Objects we can see then but *as in a Glass, darkly, and know only in Part*: Conducting ourselves by that reflected Light, for *we walk*, not by Vision, *but by*

† 2 Cor. v. *Faith*^P.
J.

(20) Ad Tropicam intelligentiam Sermo referatur. Quando dico Tropicam, doceo, verum non esse quod dicitur, sed Allegoriæ nubilo figuratum. *Jerom* advers. *Ruffin*. Wherefore *Augustin* cautions, In principio cavendum est, ne figuratam locutionem ad literam accipias. Ad hoc enim pertinet, quod ait Apostolus, *litera occidit*. Cum enim figuratè dictum sic accipitur, tanquam propriè dictum sit, carnaliter sapitur: neque ulla mors animæ congruentius appellatur. *De Doctr. Christ. lib. iii. cap. 5.*

Without

Without the Word, we can bring forth no Fruit ; if we are not careful to prepare the Soil for it's Reception, it will be choaked and die away ; and even when the Soil is rightly prepared, the Improvement will not be always the same, but God shall cause it to bring forth at his good Pleasure, *in some thirty, in some sixty, in some an hundred Fold*^a.

^a Mark
iv. 8.





SERMON VIII.

The MEANS of GRACE.

Preached June 4, 1741.



TITUS iii. 5, 6, 7.

—By his Mercy he saved us, by the washing
of Regeneration, and renewing of the HLY
GHOST ;

*Which he shed on us abundantly, through Jesus
Christ our Lord :*

*That being justified by his Grace, we should be
made Heirs according to the Hope of eternal
Life.*

SER. VIII.

IN treating of the Means which God has
appointed for the Conveyance of the
Graces of the *Holy Ghost* distinct from that
which is called *common* or *extra-evangelical*,
I mentioned three Particulars. The written
WORD,

WORD, and the Sacraments of BAPTISM, and the LORD'S SUPPER: all which are implied in the General Term the GOSPEL. These THREE Particulars correspond to the three States of the *spiritual* Man, under which he is represented in Analogy to the *natural* Man. The first was his *Conception*, to which the written Word does peculiarly conduce: How far it is weak, and how far efficacious to this End, was shewn in the last Discourse. But (2) Conception only is not sufficient to the Christian Life, if *when the Children are come to the Birth, there be no Strength to bring forth* ^a. I proceed therefore to consider

^a Isaiah xxxvii. 3. lxvi. 9.

In the SECOND Place, the Christian *new Birth* or *Regeneration*, which is effected by BAPTISM, called in the Text the Laver or *washing of Regeneration, and renewing of the Holy Ghost*. The *Law* by which was the Knowledge of Sin, fills the Soul with the Horrors of Guilt, and the Dread of Punish-

(1) Fiunt in conversione inchoationes similes conceptionibus; non tamen solum concipi, sed & nasci opus est, ut ad vitam perveniatur æternam. *Aug. ad Simplician. lib. i. Quæst. 2da.*

SER. VIII.

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ment; it shews how vile we are, how offensive to the Holiness of God, how much we are exposed to his just Rensentment; the Compass of Nature contains no healing Medicine that can recover us, *though thou wash thee with Nitre, and take thee much Soap*^b, it will not cleanse thee: *The Blood of Bulls and of Goats cannot take away Sin*^c. Our old Man, loaded with Diseases and Infirmities, finds it's Foot-steps incline unto the Dead, but knows no *Medea's* Cauldron to restore it again, and give it it's long-lost Youth and Vigor; it despairs of rising with the Phoenix from it's own Ashes, renewed in Strength and fresh with Life. But our Saviour *brings Life and Immortality to Light through the Gospel*^d; he quiets our Fears of the Divine Vengeance by an Assurance of *Pardon*, which he has procured for us by his propitiating Blood, that *we may be justified by his Grace*; and of *new Powers* that shall be communicated to us, to restore our Nature, by the *Renewing of the Holy Ghost, which he will shed on us abundantly*; and that the same Spirit shall *adopt us* into the Family of God, *unite us to him, and make us Heirs of eter-*

^b Jer. ii.
22.

^c Heb. x.
4.

^d 2 Tim.
i. 13.

nal Life. These are the *Promises* of the Gospel, *the glad Tidings of Peace and Salvation*^e. The written Word, which contains these Promises, is *the incorruptible Seed* in which those Graces are folded up that are to produce the future Christian. The Preachers are they who are ordinarily appointed to cast the Seed into the Heart; wherefore St. Paul tells the *Corinthians*, that in *Christ Jesus he had begotten them through the Gospel*^f, and calls his Convert *Onesimus, his Son, whom he had begotten*^g, i. e. converted in Bonds at *Rome*. The Travail of the New Birth is not in him who is to be born, but (as the Scriptures^h and the Fathers (2) represent) in the Prayers and Groans of the Church, and the Labours of the Catechist. And when the Graces latent in the Word have unfolded themselves, and produced an hearty Sorrow for past Sins and a sincere Resolution of forsaking them for the future, by renouncing the Service of the World, the Flesh and the Devil, called *Repentance from dead Works*ⁱ; ^e If. lii. 7. Rom. x. 15. ^f 1 Cor. iv. 15. ^g Philem. 10. ^h Gal. iv. 19. ⁱ Heb. vi. 1.

(2) Διὰ τὸτο πώρρωθεν ἡ ἐκκλησία τὰς ἐαυτῆς Τροφίμους ὑψηλῶν κηρύγματι συγκαλεῖ, ἰν' ἕς πάλαι ΩΔΙΝΕΝ, ΑΠΟΚΥΨΗΗ τοῖς. Basil. Exhort. ad Baptist.

SER. VIII.

together with a full Assurance of God's Philanthropy and Reconcilableness to Sinners, of Atonement and Propitiation *through the sprinkling of the Blood of Jesus Christ*, and of the Assistances of the *Holy Spirit* in his

^k 1 Pet. i. 2. *Sanctification to future Obedience^k, and sealing us to an Inheritance incorruptible and undefiled, and that fadeth not away reserved in*

^l 1 Pet. i. 4. *Heaven for us^l. This prepares us for the New Birth, which is effected at our Baptism, the Washing of Regeneration. Repent and be baptized for the Remission of Sins^m: He that believeth and is baptized shall be*

ⁿ Act. ii. 38. *savedⁿ. The written Word shews the Malignity of the Disease, and the Method of Cure; but Baptism is the salutary Application of the Medicine.*

It's proper Effect is *in general*, Salvation (3); thus the Text informs us, *By Mercy he SAVES us, by the Washing of Regeneration and Renewing of the Holy Ghost*. And St. Peter speaking of Noah's Deliverance, says, *the like Figure whereunto even*

(3) Quare ergo super aquas ædificatur turris, audi: Quoniam vita vestra per aquam salva facta est, & fiet. *Hernæ Pastor. l. 1. p. 19.*

BAPTISM *does also now* SAVE us °. And our Saviour assures us, that it is necessary to this End, *except one is born again of Water and the Holy Ghost, he cannot see or enter into the Kingdom of God* ^p. The particular Graces conferred in Baptism, of which Salvation consists, are reckoned in the Text 1. *Regeneration*, and 2. *Renovation* (4).

SER. VIII.
 ° 1 Pet.
 iii. 21.

^p Joh. iii.
 3, 5.

1. REGENERATION; which contains several Benefits, such as, 1. The actual Grant, and not the Promise only of *Remission of Sins* (5); cleansing us from the Filth and absolving us from the Punishment due to them. *Ye are washed, ye are sanctified, ye are justified in the Name of the Lord Jesus, and by the Spirit of our God* ^q. Which was done at Baptism; wherefore *Ananias* exhorts *Paul*, *Arise and be BAPTIZED, and wash away thy Sins* ^r. This Pardon is at-

^q 1 Cor.
 vi. 11.

^r Act. xxii.
 16.

(4) Βάπτισμα ἀνακαινισμῶ, ἢ ἀναγεννήσεως αἰτία. *Greg. Nyss.* In *Severus* of Alexandria his Syrian Ritual, it is *Regenerationis Lavacrum; Sancti Spiritus Innovatio.* p. 77.

(5) Βάπτισμα τοίνυν ἐστὶν ἁμαρτιῶν κάθαρσις, ἄφρασις πλημμελημάτων. *Greg. Nyssen.* And in *Severus* his Ritual, the Waters are called, *Aquæ Expiationis, omnis Labis & Immundicie, tum Carnis tum Spiritus, Purgatrices. Noxarum Remissio.* p. 77.

SER. VIII.

tended 2, with a (6) Discharge and *Freedom from Bondage*, for *Christ died that through Death he might destroy him that had the Power of Death, that is the Devil. And deliver them who through Fear of Death, were all their Life-time subject to Bondage*^t. And so many of us as are baptized into *Jesus Christ*, are baptized into his *Death*: Therefore we are buried with him by *Baptism into Death*, that the *Body of Sin* might be destroyed, that henceforth we should not serve *Sin*^t. Thus we are delivered from the *Power of Darknes*^u, and have *Redemption through the Blood of Christ*, even the *Remission of Sins*^w. By his *Mercy he* ^{7.} *SAVED us, by the washing of Regeneration, THAT we might be JUSTIFIED by his Grace.* But *Regeneration* is not completed by *forgiving* only, but in *giving* also; and contains these farther *Graces*, 3. (7) *Adoption*,

^t Rom. vi. 3, 4, 6.
^u Col. i. 13.

^w Eph. i. 7.
Col. i. 14.

(6) With the same *Gregory* it is not only ἀφεσις εὐθυῶν, but also λύσις δεσμῶν. And with *Basil*, as well αἰχμαλώτοις λύτρον, as ὑφ' αἰχμαλώτων ἀφεσις. So in the *Ritual* above-mentioned. The *Aquæ purgatrices* are also *Vinculorum Solutio*.

(7) Βάπτισμα υιοθεσίας χάρισμα. *Basil tom. 1. Dignos nos effice ut accedamus ad gloriosa divinaque mysteria Adoptionis. Sever. Alex. p. 9. Prosper joins these three Effects together, De impiis justis, de captivis liberi, de filiis hominum sunt filii Dei.*

which

which is the Effect of Redemption, for God sent forth his Son, to redeem them that were under the Law, that we might receive the Adoption of Sons. And because ye are Sons, God hath sent forth the Spirit of his Son into your Hearts, crying, *Abba, Father*^x (8). This is most properly our REGENERATION, when we are born again of the Spirit, and become the Sons of God, being born, not of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of God^y. Wherefore the Catechumens (i. e. Persons preparing for Baptism, but not yet baptized) were not allowed to say the Lord's Prayer (9), till they had made

^x Gal. iv. 4, 5, 6.

^y Joh. i. 13.

(8) This was a Consequence and Mark of Freedom or Redemption among the Jews, in Allusion to whose Customs *Selden* supposes these Texts to have been written. Legitur in Gemara Babylon. *Nec Servi nec Ancillæ Compellationis Appellationisve illo Genere Pater, seu Abba N. aut Mater, seu Imma N. utuntur.* Libero autem homini fas erat, quempiam, sine frequenti adlocutione compellendo, sine inter loquendum aliis appellando, Patrem sibi ita adfiscere, ut adoptionem illam veluti sibi invitam ambiendo præpararet. Quæ ab adfiscito Patre filium etiam agnoscente, demum satis in successione firmabatur. *De succ. in Bon. Def. cap. 4.*

(9) Called therefore *Ευχὴ πιστῶν*. Of which thus testifies *Theodoret*, Ταύτην τὴν προσευχὴν ἢ τὰς ἀμυήτους, ἀλλὰ τὰς μυσαγωγωμένους διδάσκομεν. Οὐδεὶς γὰρ τῶν ἀμυήτων λέγειν Τολμᾷ, πάτερ ἡμῶν ὃ ἐν τοῖς οὐρανοῖς, μήπω δεξιόμενος τῆς υἱοθεσίας

SER. VIII.

made themselves *Sons* by Regeneration in the Waters of Baptism. This was the Privilege and Birthright of the Baptized, who *then* had a Right to say, 'Our Father who art in Heaven,' *when* they were born again to such a Father by Water and the *Holy Ghost*. 4. *Inheritance* (10), or a Title to eternal Life was the Privilege of this Adoption. *If Children, then Heirs; Heirs of God and joint Heirs with Christ*^a; *Heirs through Hope of eternal Life*, as the Text expresses it; *An Inheritance incorruptible, and undefiled, that fadeth not away, reserved in Heaven for us*^a; to see and enter which, it is necessarily required that we be so born again^b. And of this New Birth the Holy Spirit is the Witness and the Seal (11); *Ye were sealed with the Holy Spirit of Promise, which is the Earnest of our Inheritance*^c. But Rege-

^a Rom. viii. 17.

^a 1 Pet. i. 4.

^b Joh. iii. 3, 5.

^c Eph. i. 13, 14.

θεσίας τὸ χάρισμα. Ὁ δὲ τῆς τῆ βαπτίσματος τελευτήως δωρεῆς, ΠΑΤΕΡΑ καλεῖ τὸν Θεόν, ὡς εἰς τὸς υἱοὺς τελέσας τῆς χάριτος. Epit. Div. Decret. c. 38.

(10) Πρὸ δὲ βαπτίσματος ἕκ ἐστὶ πατρῶων λαθεῖν ἢ δέξασθαι κληρονομίαν. Chryf. de pœnit.

(11) Καθάπερ σφραγῖσαι σφραγῖς, ἔτω καὶ τοῖς πιστοῖς τὸ πνεῦμα ἐπιτίθειαι Ιουδαῖοι μὲν γὰρ εἶχον σφραγιδα τὴν περιτομὴν, ἡμεῖς δὲ τὸν ἀῤῥαβῶνα τῆ πνεύματος. Chryf. Hom. 3. in 2 Cor.

neration



neration only is not sufficient; if the *same Person* be born again of Water, he is still but *Flesh and Blood*, and that *cannot inherit the Kingdom of God*^d. Our Salvation will not be complete unless we are saved from *ourselves*, as well as from the Power of Satan. It is necessary therefore that we become *new Creatures*^e, and be renewed by the Spirit in our Minds (12).

^d 1 Cor. xv. 50.

^e 2 Cor. v. 17.

This is the second principal Grace mentioned in the Text, as conveyed in Baptism; the *washing of Regeneration and RENOVATION by the Holy Ghost*. This Grace, it is true, necessarily attends the former, for when we are born of the Spirit, we are then *changed*, and become other Persons, we are TRANSFORMED, by the renewing of our Minds^f, for what is born of the Spirit is Spirit^g. Yet other things are denoted by *Renovation*, than were by *Regeneration*. Such as, getting quit of the Rust and Corruption of our old Nature, putting off the old Man with his Deeds which is buried

^f Rom. xii. 2.
^g Joh. iii. 6.

(12) Eph. iv. 23. ἀναγεννησθαι δὲ τῷ πνεύματι τῆ νοῦς ὑμῶν.
On which *Cbryostom*, τῷ πνεύματι τῷ ἐν τῷ νῷ.

h Col. ii.

12.

i Col. iii.

10.

with Christ in Baptism (13), and assuming new Dispositions and Abilities, the beginning to restore us to our original Purity and Liberty, free from indelible Stain, or unconquerable Biass or Prejudice, *rising with Christ in Baptism through the Faith of the Operation of God^h, putting on the new Man which is renewed in Knowledge, after the Image of him that created himⁱ.* So that *Regeneration* is our being born again, and made Sons of God by our Adoption at Baptism, together with the Privileges which are thereby made over and sealed to us, ‘Par-
‘don of Sins, or Justification,’ ‘Redemp-
‘tion from the Tyranny of Sin and Sa-
‘tan,’ and a ‘Title to a glorious Inheritance.’ *Renovation* attends it, but is a still more secret and wondrous Work of the Divine Spirit, destroying our old Form, the Cha-

(13) Φώτισμα (i. e. Baptismus) σαρκὸς ἀπόθεσις. *Greg. Naz. Orat. 40.* And *Chrysoſtom* commenting on *John iii.* Ἡμῶν καθάπερ, ἐν τινὶ τάφῳ, τῷ ὕδατι καθαυόντων τὰς κεφαλὰς, ὁ παλαιὸς ἀνθρώπος θάπτειται, καὶ καὶ ἀδύς κάτω κρύπτειται ὅλος καθάπαξ. εἶτα ἀνανευόντων ἡμῶν, ὁ καινὸς ἀνέσει πάλιν. In like Manner *Vossius* distinguishes, *Quemadmodum verò ad REGENERATIONEM, pressius sumtam, pertinet Remissio peccatorum: ita ad RENOVATIONEM refertur Mortificatio Veteris, & Vivificatio Novi Hominis,* de Baptism. Disp. iv. Thef. 6.

rafter impressed upon the Soul by our corrupt Nature, and inducing a new one, restoring (14) it to it's original Image in the Likeness of God, giving new Light, new Desires, new Affections; *Regeneration* therefore, as it is more particularly used, is complete at once, and receives no Degrees; but *Renovation* is gradual (15). An entire new Form is indeed wrought at first, but so as to be daily capable of Improvement, of new Graces, of higher Perfection, and a still nearer Resemblance of the Divine Original which we are fashioned after. When baptised with Fire by the Operation of the Spirit, we are changed as the Iron, not in Essence, but in Quality; our dark inflexible Temper brightens in the Flame, and is made ready to bend to future Instruction, and to receive that Perfection which Art and Care shall afterwards produce. For *Renovation*, as it is ascribed to BAPTISM, which gives

(14) Τελείωσις ἢ ἀνάπλασις, ἢ πρὸς τὸν πρῶτον Ἀδὰμ ἐπά-
ραδος. Greg. Nazianz.

(15) Sacrosancto Lavacro INCHOATA Innovatio Novi
Hominis perficiendo perficitur in aliis citius, in aliis tardius.
Aug. de Morib. Eccl. Cath. cap. 36. And Bernard opposes
them thus; LAVARI quidem citò possumus; sed ad SANAN-
DUM multâ curatione opus est. Sermon. de cœnâ.

SER. VIII.

it it's first spiritual Dispositions and Capability of receiving the divine Image, so also is it represented as the Effect of the WORD (16) written in the Prophets and Apostles; which supplies suitable Arguments for the farther Improvement of the Understanding, and suitable Motives to influence the Will, being the *sincere Milk to Babes*^k, and *strong Meat to them that are of full Age*^l. Wherefore Baptism in which this Spirit is administered, which acting like Fire gives these new Qualities to the Soul, was usually called *Illumination* (17).

^k 1 Pet. ii.
2. 1 Cor.
iii. 2.
^l Heb. v.
14.

These are the Graces conveyed in Baptism; which yet are not indifferently bestowed, but discreetly dispensed upon Conditions. The Conditions have been already considered in the former Discourse as wrought in our Hearts by the Ministry of the Word; to the producing

(16) See Chryf. Hom. 3. de Lazaro; . . . ἡμεῖς διὰ τῶν [ἀποστολικῶν καὶ προφητικῶν βιβλίων] τὴν ψυχὴν τὴν ἡμετέραν χαλκεύομεν, καὶ διεσραμμένην διορθοῦμεν, καὶ παλαιωθεῖσαν ἀνακαινίζομεν. And Cl. Alex. Strom. 4. p. 534. mentions τὴν ἐκ τῆς Διαθήκης ἀνάκλισιν τε καὶ ἀνανέωσιν.

(17) Φωτισμα λέγεται τὸ βάπτισμα. Theophyl. in cap. viii. Marc. τὴν ἰσραὴν τῆς θεογενεσίας τελείην, ἐπειδὴν πρῶτα φωλὸς μελαδίδωσι, καὶ πασῶν ἐστιν ἀρχὴ τῶν θείων φωλαγωγῶν. ἐκ τῆ τελμμένη τὴν ἀληθῆ τῆ φωτίσματι ἐπωνυμίαν ὑμῶμεν. Dionys. ut vocatur Arcop. cap. 3. de Eccles. Hierarch.

I. An hearty Sorrow for Sin, and a sincere Resolution of forsaking it hereafter, called *Conversion* or *Repentance from dead Works*: At Baptism we are required to testify this Conversion by solemnly renouncing the Enemy of our Salvation the Devil with his great Instruments of Deceit, the Affections of the Flesh, and the Temptations of the World: and as solemnly giving in our Names to the Service of the true God, engaging *obediently, to keep God's holy Will and Commandments, and walk in the same all the Days of our Life.* Whence Baptism was called *the Sacrament of Conversion* (18), and is, according to St. Peter, the *Answer or Stipulation of a good Conscience*^{m.} So that, although he saves us *not by Works of Righteousness which we have done*, yet he requires that we engage ourselves to perform Works of Righteousness hereafter, before he will so far receive us into Favour as to regenerate and renew us by Baptism: which shews the Necessity of good Works, and that

^m I Pet. iii. 21.

(18) Cum respondetur parvulus credere, qui fidei nondum habet affectum; respondetur Fidem habere propter Fidei Sacramentum, & convertere se ad Deum propter Conversionis Sacramentum. *Aug. Ep. ad Bonif.*

SER. VIII.

the Performance of them is a *subsequent Condition* of that Justification which we obtain in Baptism. But we are not only to testify our *Conversion*, but

2dly, Ratify our *Faith* by an open Profession of our Belief of the great Oeconomy of our Salvation, in the Reconcilableness of *the Father*, the Satisfaction of *the Son*, and the Aids of *the Holy Ghost*; to be sought for and obtained in *the holy Catholic Church*; for these Ends and Purposes, *the Forgiveness of Sins*, and the Inheritance of *Eternal Life*. These are the Points invariably mentioned in all the ancient Creeds; afterwards more fully opened and explained, as the corrupt Interpretations of Heretics gave Occasion. Whence Baptism was also called the (19) *Sacrament of Faith*, and was supposed to be, on our Part (20), a sealing to the Truth of such

(19) Sacramentum Fidei Fides est. *Aug. Ep. ad Bonif. vide* (18). Πίστις μὲν γὰρ τελειοῦται διὰ βαπτίσματος. Βάπτισμα δὲ θεμελιούται διὰ τῆς πίστεως . . . καὶ προάγει μὲν ὁμολογία πρὸς τὴν σωτηρίαν εἰσάγουσα, ἑπακολουθεῖ δὲ τὸ βάπτισμα ἐπιφραγίζον ἡμῶν τὴν συγκατάθεσιν. *Basil. de Spiritu Sancto, cap. 12.*

(20) Si hæc ita esse credis, surge, & sequere me ad Dominicum & hujus Fidei Signaculum accipe. *Ruff. Aquil. Hist. Eccl. lib. 10. cap. 3.*

Articles :

Articles : And the Forgiveness of Sins being one of these Articles which we are required to seal to as the great End of Baptism, it follows, either that every one *in* the Church is capable of it; or if there are any Persons in the Church, who are reprobated from Eternity independent of their own Behaviour, such Persons, when admitted, are required by God to believe what is not true. This Stipulation (21) is essentially requisite not only in Adults, but also in the Sponsors for

(21) This Stipulation, comprehending both the renouncing the Enemies of our Salvation, and the giving in our Names to Christ, constantly accompanied Baptism, which was a turning from Satan unto God. We find mention made of it in the *Apostolical Constitutions* as they are called, and still earlier in *Ammonius* and *Tertullian* besides later Writers. *Ipsa Responsio ad celebrationem pertinet Sacramenti*, says St. *Augustin*, in the abovementioned Epistle to *Boniface*; nay he calls it *Sacramentorum Verba sine quibus Parvulus consecrari non potest*. To which primitive Use our own Church religiously adheres; yet when Necessity requires, she charitably judges, that the Faith of the Church consecrating them to Christ, in Obedience to his Commands, in the Form by him directed; (which Form is an *actual* dedicating to God, and an *implicit* Abjuration of all other Services,) will suffice, in Cases where imminent Danger of Death will not allow a more explicit Abrenunciation and Profession, for Infants who shall die before they are capable of actual Service. But if they recover, she requires that a full Stipulation be made for them, before they be admitted into the Congregation of Christ's Flock.

Infants: as it is the best Compensation for the Want of that actual Faith and Repentance, of which as Infants are incapable, so if there was no Method of conveying the Benefits and Privileges of them, they would be also incapable of Salvation. But till they can square their Wills to the true Meaning of their Engagements, Baptism by communicating that same Spirit, which is the Author of those Graces in the Susceptors, 'will
' avail to their Preservation against all con-
' trary Powers; so that if they depart this
' Life before the Use of Reason, they will
' by this Christian Remedy of the Sacra-
' ment itself (the Charity of the Church re-
' commending them) be made free from
' that Condemnation which by one Man
' entered into the World (22).' If they live, the Spirit like the Reason of their own Souls,

(22) Cum autem Homo sapere cœperit, non illud Sacramentum repetit, sed intelligit. . . . Hoc quamdiu non potest, valebit Sacramentum ad ejusdem Tutelam adversus contrarias potestates: Et tantum valebit, ut si ante rationis usum ex hâc vitâ migraverit, per ipsum Sacramentum, commendante Ecclesiæ charitate, ab illâ condemnatione quæ per unum hominem intravit in mundum Christiano adjutorio liberetur. Hoc qui non credit, & fieri non posse arbitratur, profecto Infidelis est. *Aug. Ibid.*

of which they are also unconscious, is in them as a Spark raked up, which will kindle as they grow in Years (23). Wherefore Infants being thus capable of the Spirit, which even the Adversaries of Infant-Baptism allow (24); and capable of Salvation, which our Saviour says is not attainable but by those who are born again of Water and the Spirit; we infer not the Lawfulness only, but the Expediency of baptizing Infants: and so the Church uniformly understood that Text in St. *John* till *Calvin* introduced a new Interpretation. And the Stipulation of a good Conscience being required, we charitably admit the Stipulation of Sponsors, agreeable to the Practice of the Jewish Baptism, at that

(23) See Aug. Epist. 57 ad Dardanum. Dicimus ergo in Baptizatis parvulis, quamvis id nesciant, habitare Spiritum Sanctum. Sic enim eum nesciunt quamvis sit in eis, quemadmodum nesciunt & mentem suam: cujus in eis ratio quâ uti nondum possunt, velut quædam scintilla sopita est, excitanda ætatis accessu.

(24) So says Mr. *Danvers* (Answ. to Appeal p. 9.) That they [Infants] are capable of Salvation by Christ's Purchase, and the Application of Christ's Blood and *Spirit* to them, who doubts it? I am sure I never affirmed the contrary. And Mr. *Tombs*, (Examen §. 10.) The Grace of God electing them, [Infants] putting them into Christ, uniting them to him by *his Spirit*. In *Wall* of Infant Baptism, part 2. c. 6. p. 358.

SER. VIII.

Time when our Saviour instituted his, without any Notice of an Abrogation or Disallowance of this Part, nor can we find any Interruption of this Practice in the Christian Church.

After the Christian's *Birth*, there is his *Manhood* also ; when he becomes fit for Service, when he is called upon to bear a Part in the Christian Warfare, and to *fight the good Fight of Faith*ⁿ, for which, greater Measures of Grace are necessary, to furnish and arm him with the *Weapons of his Warfare*^o (25). For this Purpose he is brought before the chief Officer in the Church militant appointed for the Dispensation of Spiritual Gifts, that he may there renew (26) and confirm those Engagements, which he

ⁿ 1 Tim. vi. 12.

^o 2 Cor. x. 4.

(25) The Holy Ghost which descends with his saving Presence on the Waters of Baptism, *there* gives us the Plenitude of Perfection to make us innocent ; but in Confirmation, he gives an Augmentation of Grace. . . . Regeneration by itself alone saves those who are presently received in Peace into a better World ; but Confirmation arms and prepares those who are reserved to fight the Battles and Combats of this World. *Euseb. Emiff.* or rather *Eucherius of Lyons* or *Hilary of Arles* about the Middle of the 5th Century. In *Bingham's Antiq.* Vol. IV. p. 475.

(26) Βεβαίωσις τῆς ἑομολογίας, καὶ συνθηκῶν. *Const. Apost. Lib.* iii. c. 17. *Lib.* vii. c. 22.

entered

entered into at his Baptism before a Subordinate, and perhaps not in his own Person; and receive, by solemn Prayer and Invocation, those large Effusions of the *Holy Ghost*, as shall give him the *Spirit of Ghostly Strength* to combat the Temptations with which the World now assaults him, and with which the Concupiscence of his Nature, not totally eradicated, prompts him to comply: *The Spirit of Wisdom* to escape the Fascination of his own Judgment now beginning to open and fall in love with it's own Charms, and all those *Manifold Gifts of Grace*, which will prove *mighty through God to the casting down Imaginations or carnal Reasonings*, and every *high Thing that exalteth itself against the Knowledge of God*, and *bringing into Captivity every Thought to the Obedience of Christ* ^{P.} The Episcopal laying on of Hands and Benediction thus perfects our Baptism; *establishes, roots, and confirms us in the Faith* in which we were before planted; *anoints us*, as *Prophets* (27) are presumed to have been after Baptism, when taken entirely under

P 2 Cor.
x. 5.

(27) See Hooper's Discourse concerning Lent. Part 2. c. 2. §. 2. and Part 2. c. 6. §. 5.

SER. VIII.

the Wings of the divine Majesty ; seals or enlists us, as the Soldiers Stigma (28), into God's Militia ; and gives the Spirit as an Earnest, that nothing shall be wanting on God's Part, which our Situations and Necessities require, where we are not wanting to ourselves ; knits us together in the Unity of the Spirit ; completes our Insertion (29) into the Church, and is a Pledge of our Union and Communion with it. Thus our Saviour was confirmed by a visible Descent of the *Holy Ghost* after his Baptism^a : The Apostles and Disciples on the Day of Pentecost^r ; the new converted Church at *that Time* baptized, received *afterwards* the plentiful Effusions of the Spirit by the Invocation of the Apostles^f : The Gentile Converts baptized by *Philip*, had the *Holy Ghost* poured out upon them by the laying on of Hands by *Peter and John*^t. And when *Paul* had laid

^a Matth. iii. 16.^r Acts ii. 4.^f Acts iv.

31.

^t Acts viii.

14, 15, 16.

(28) Στίγματα καλεῖσι τὰ ἐπὶ τῷ προσώπῳ ἢ ἄλλῃ τινὸς μέρῳ τῷ σώματι ἐπιγραφόμενα, οἷα τῶν τραυνομένων ἐν ταῖς χερσίν. *Æsius Medicus* in *Lips.* lib. 1. de Milit. Rom. dial. 9.

(29) Ambros. in Heb. vi. . . . per quam [manuum Impositionem] Spiritus Sanctus accipi posse creditur : Quod post Baptismum ad Confirmationem Unitatis in Ecclesiâ Christi a Pontificibus fieri solet.

his

his Hands on the *Ephesian* Disciples (whether *Jews* or *Gentiles*, who had been baptized, either immediately before by some Assistant (30) of *Paul*, or long before by *John the Baptist*;) the *Holy Ghost* came on them, and they spake with Tongues and prophesied^u, as the Occasions of the Times then required (31). The same Practice has been continued without any Evidence of Interruption in every Age of the Church by Episcopal Confirmation (32), giving to every

^u Acts xix.
6.

(30) For *Paul* himself baptized only *Crispus* and *Gaius*, and the Household of *Stephanas*. 1 Cor. i. 14, 16.

(31) *August.* Tract. 6. in 1 Joh. 3. Primis temporibus cadebat super credentes Spiritus Sanctus, & loquebantur linguis quas non didicerant, quomodo spiritus dabat eis pronunciare. Signa erant tempori opportuna. Nunquid modo quibus imponitur manus ad accipiendum Spiritum Sanctum, hoc expectatur ut linguis loquantur? — Si per hæc miracula modò testimonium præsentia Spiritus Sancti non sit: Unde cognoscit quisque accepisse se Spiritum Sanctum? Interroget Cor suum: Si diligit Fratrem, manet Spiritus Dei in illo.

(32) Though the anointing of Profelytes after Baptism might perhaps be in Use among the *Jews* in our Saviour's Time, and be alluded to by *St. Paul*, 2 Cor. i. 21. yet our Lord's Appointment of it can never be proved, which yet ought to be, before we can look upon it as a Sacrament, according to the Definition of a Sacrament in the Church of *Rome*. The Graces obtained by Confirmation are the Effects of Prayer, *Acts* iv. 31. uttered with that most ancient Ceremony of laying on of Hands, *Acts* viii. 17. and not as annexed by Promise to the visible Sign of anointing with Oil.

SER. VIII.

one an Earnest of such spiritual Supplies, as their own, or the Church's Exigencies should from Time to Time make necessary. Thus by these several Means the Christian is *first* CONCEIVED, *then* BORN, and *at length* comes to the *Unity of the Faith, and of the Knowledge of the Son of God, unto a* PERFECT

* Eph. iv. *Man*^w.

13.

But it is not sufficient that we are BORN, and arrive at MATURITY, it is farther necessary that the Christian Life be supported, and HEALTH maintained. The Sacrament therefore of the LORD'S SUPPER was ordained to answer the End of spiritual *Food*

* John vi. and *Medicine*^x.

55.

I. Of FOOD; ' If our Bodies, says Mr. Hooker (33), did not daily waste, Food to restore them were a Thing superfluous; and it may be that the Grace of Baptism would serve to eternal Life, were it not that our State of spiritual Being is daily so much hindered, and impaired after Baptism. While we are subject to Diminution, and capable of Augmentation in Grace this Sacrament is necessary.' *The Cup of Blessing*

(33) Eccles. Polity, Lib. 5. §. 67. pag. 306.

St.

St. Paul tells us, *is the Communion of the Blood of Christ, and the Bread that we break is the Communion of the Body of Christ*^x. And ^x 1 Cor. x. our Saviour himself assures us of what Efficacy and Use they are, when he tells us, that his Flesh is *Meat indeed*, and his Blood is *Drink indeed*^y. Whence *Tertullian* represents the End of receiving this Sacrament, ^y John vi. 55. to be, that the Soul may feast upon or be fatned with God (34); or as it may be expressed with more Delicacy in the Language of the *Psalmist*, it is a Means by which God *satisfieth the empty Soul, and filletb the hungry Soul with Goodness*^z. For the Bread, ^z Pf. cvii. says *Origen*, is by Prayer made the Body of ⁹ Christ, sacred itself, and sanctifying those who worthily receive it (35). While it retains a bodily Substance in outward Appearance, it's almighty Efficacy manifests the Presence of a divine Power in it (36). The

(34) Caro Corpore & Sanguine Christi vescitur, ut & Anima de Deo sagineatur. de Resurrect. Carnis.

(35) "Αξιως ἐσθίομεν σῶμα γενομένους διὰ τὴν εὐχὴν, ἅγιον τε, καὶ ἀγιάζον τὰς μετ' ὑγιᾶς προσθέσιως αὐτῷ χερμαίους: contr Cels. lib. 8.

(36) Immortalitatis Alimonia datur, a communibus cibis differens, corporalis substantiæ retinens specimen, sed virtutis Divinæ invincibili efficientia probans adesse Præsentiam. Cypr. de Cœnâ Domini.

Cravings of the Soul, which *hangers and thirsts after Righteousness* is nourished thereby; the languid, conscious (37) and afraid of human Infirmities, receives Strength and Vigor to pursue his Course, and go on to Perfection: The Weak and Weary, faint with struggling with Temptations, and ready to sink under them, are staid and comforted with this divine Refreshment: The Sorrowful, and Afflicted at this World's Misfortunes, have the Wings of their Affections trim'd and disengaged, to soar above carnal Thoughts, and leave their Cares behind them: All the Graces which we had before obtained, but through human Weakness since impaired, are here as our several Wants require, renewed, strengthened, or improved. Nor is it our FOOD only, but

2. Our MEDICINE also; this World is but a kind of Hospital whither we are sent for Cure; and when that is perfected, we are discharged: So that while we continue, we have some Degrees or Dregs of the Dif-

(37) Non Humilitatis mendacio, sed Pavore Fragilitatis humanæ, suam Conscientiam formidantis. *Hier. Dial. adv. Pel. Lib. iii. p. 543.*

ease remaining, and in perpetual Need of the great Physician of Souls. Our Saviour indeed bespeaks the Sinner in Baptism, as he did the impotent Man healed at *Bethesda*, *Behold thou art made whole, sin no more, lest a worse Thing come unto thee*^a. But when our Consciences accuse us of many subsequent Offences, from Surprize, daily Incur-sions, and even voluntary Sins, it must also suggest to us Fears, lest that, as we have broke the Covenant, we should also forfeit the Benefit of it, and thereby have incurr'd God's heavier Displeasure. Wherefore it is as necessary, I mean on Man's Part, for *His Satisfaction* (38), that the Assurance of Par-don should be repeated frequently for fresh Offences 39), and the Renewal of his own Engagements certified after Revolt in such a Manner as God will accept, as it was at first

^a John v. 14.

(38) *Epotato Sanguine Domini mœstum pectus & triste, quod prius peccatis argentibus premebatur, Divinæ Indulgentiæ lætitiâ resolvatur. Cypr. Ep. 63.*

(39) To those who never fell into such great Sins as required a public Penance, it was an Absolution from lesser Sins, which were called venial, and Sins of daily Incur-sion: And to Penitents who had lapsed, it was an Absolution from those greater Sins, for which they were sahn under Censure. *Bingb. Ant. Book XIX. c 1.*

SER. VIII.

before such Revolt and Forfeiture: so that it is of great Use to the Soul wounded with the Serpent's Bite, to have *a Sign of Salvation*, and to put them in Remembrance of the *Commandment of the Law*^b. That by *Shewing forth the Lord's Death till he come*^c, they might have in perpetual Remembrance his Body given for them^d, and his Blood shed for the Remission of Sins^e, and by partaking thereof by Faith, may apply the Benefit of the Remedy to himself; not by any *Charm* in the Bread and Wine: for what was said of the brazen Serpent, may be justly applied to this outward Symbol in the Lord's Supper, *He that turneth himself towards it, was not saved by the Thing that he saw, but by Thee that art the Saviour of All*^f.

^b Wisd.
xvi. 6.
^c 1 Cor.
xi. 26.

^d Luke
xxii. 19.
^e Matth.
xxvi. 28.

^f Wisd.
xvi. 7.

Yet lest the frequent Repetitions of Pardon should prove an Encouragement to Sin, the Church denied the Benefit of Eucharistical Absolution to Those whose Sins were *very grievous* in Kind, *continued in*, or *highly aggravated*: and even in Cases where the Charity of the Church admitted them, the Pardon was looked on as not so perfect, as that

that granted at Baptism (40): the one entirely renewed; the other healed indeed, but left a Weakness and a Scar behind, which required more Care for the future, and larger Effusions of Grace to strengthen and wear off. To these two Effects procured by Means of this Sacrament, I mean *strengthening* and *restoring* Grace,

A third is added, the Gift of IMMORTALITY; a *Promise* of it was given in the written Word; a *Title* to it was sealed in Baptism; but this still more *disposes* and prepares us for it, as a Preservative against the Corruption of Sin and Satan. It is one great Mean of participating of him, who *is Life* itself. I, says our Saviour, *am the Bread of Life, which came down from Heaven; if any Man eat of this Bread he shall live for ever*^e. *Who so eateth my* ^e John xi. 25. *Flesh and drinketh my Blood hath eternal Life,* and *I will raise him up at the last Day*^h. ^h John vi. 48, 51, 54. For it is impossible, says *Irenæus*, that our Bodies should continue in the Grave, which have been nourished by the Body and Blood

(40) See *Waterland's* Review of the Doctrine of the Eucharist, p. 351—354.

of Christ (41). This was by the Operation of the *Holy Ghost*, whom, in the ancient Liturgies, they invoked to descend on the Symbols, and make the Bread the Body of Christ, and the Wine the Blood of Christ. Yet they held that what was eaten was indeed Bread (42), though the Virtue in that Bread was to Vivification; and while the Cup invited to taste, the Spirit that accompanied it led to Immortality (43).

But what are Food and Medicine to him that cannot breathe? *Inspiration* and *Expiration* are continued *Signs* and *Means* of Life. The true Christian therefore must *open his Mouth, and draw in the Spirit*ⁱ. The *Holy Ghost* first inspires us with the *Spirit of Supplications*^k, which when received, we must

† Pf. cxix.
131.

* Zach.
xii. 10.

(41) Quomodo carnem negant capacem esse donationis Dei, qui est vita æterna, quæ sanguine & corpore Christi nutritur, & membrum ejus?—Nostra Corpora ex eâ [Eucharistiâ] nutrita, & reposita in terram, & resoluta in ea, resurgent in suo tempore, Verbo Dei Resurrectionem eis donante. *Lib. 5. adv. Hæres. c. 2.*

(42) Βρᾶσις μὲν ὁ ἀεὶ, ἡ δὲ δύναμις ἐν αὐτῷ εἰς ζωογόνησιν. *Epiphani.*

(43) Τὸ μὲν εἰς πίσιον [Johnson corrects it εἰς πόσιον] ἐνωχθεῖ τὸ κρεῖμα· τὸ δὲ εἰς ἀφθαρσίαν ὁδηγεῖ τὸ πνεῦμα! . . . τῆτι εἰς πίσιον τὸ αἷμα τῆ Ἰησοῦ, τῆς κυριακῆς μετὰ λαβεῖν ἀφθαρσίας. *Clem. Alex. Pæd. lib. ii. c. 2.*

breathe out again in Prayers for continual Supplies of Grace, which being according to the Direction of the Spirit and the Will of God^l, ^{l Rom. viii. 26,} will be a most effectual Means of obtaining ^{27.} them; *For if Ye being evil know how to give good Gifts unto your Children; how much more shall your heavenly Father give the Holy Spirit to them that ask him^m?* This is an Exercise ^{m Luke xi. 13.} without which the Christian cannot live at all; He must *pray without ceasingⁿ, Continueⁿ in Prayer^o, Men ought always to pray, and not to faint^p;* Never remit that devout Frame and Disposition of Soul, which is always open to receive the divine Influences, and comply with it's Motions; expecting from our Heavenly Father every good Thing we want, directing all our Actions in Obedience to his Will, and to his Glory. This, according to *Origen*, is *to pray without ceasing*, for a good Life is the Christian's great and continual Prayer (44). In which we must never wilfully omit the daily stated Opportunities of what is more properly and strictly called

(44) Οὕτω γὰρ μόνως τὸ, ἀδιαλείπτως προσεύχεσθε, ἐκδέξασθαι δυνάμεθα, ὡς δύνασιν ὄν, εἰρημένον, εἰ πάντα τὸν βίον τῷ αἰγίᾳ μίαν συναπλομένην μεγάλην εἴποιμεν εὐχὴν. ἥς εὐχῆς μέρῳ ἐστὶ καὶ ἡ συνήθως ὀνομαζομένη εὐχή. Orig. περὶ εὐχῆς, §. 31.

Praying: Nay if unavoidably interrupted, we may express our earnest Desires in short and quick Ejaculations, which are the Pantings of the Soul after God: and even in Cases where the Sense of Danger almost overcomes us, and the proper Means of Escape and Deliverance are so hidden, that we know not what to pray for, the Soul has still this Relief, it may send forth it's Groans unuttered, and the Spirit will be present to help our Infirmities and make effectual Intercession to Him *who searcheth the Heart, and knoweth the Mind of the Spirit* ⁹. But we must not confine ourselves to our Closets in private Prayer; we must walk abroad, and seek those publick Places where this Spirit breathes more freely, or descends in more abundance: And this is the Sanctuary or Place of public

Worship. There rested the Cloud ^r, as it were in Token of a plentiful Effusion: He *visits* every Place, there is no going from this Spirit; but his *Shekinah*, his *Dwelling*, and *resting Place* ^r is here. The *Jews* have a Saying (45) that wheresoever two or three

⁹ Rom. viii. 27.

^r Exod. xl.

³⁴
¹ Kings viii. 10.

⁵ Psalm cxxxii. 15.

(45) A Saying of the Son of *Halaptha* in *Pirke Avoth*. c. 3. mentioned in the Works of *J. Gregory* of Christ Church, p. 140.

are sitting together, and conferring together about the Law, there the *Shekinah* will be with them. Which our Saviour has confirmed, with regard to Prayer, saying, *If two of you shall agree on Earth as touching any Thing that they shall ask, it shall be done for them of my Father which is in Heaven. For where two or three are gathered together in my Name, there am I* (by his Spirit) *in the midst of them* ^t. How great a Lover of Agreement and Harmony this uniting Spirit is, what an Enemy to dividing and separating, we may learn from his making the Congregation the Seat where he delights to dwell: His most extraordinary Effusion was, when the whole Christian Church was met together on the Day of Pentecost, when *the Disciples were all with one Accord in one Place* ^u. He accompanies the Sacrament of Water, to *baptize us into one Body* ^w. He blesses the Sacramental Bread, *that we being many may by partaking of it be one Loaf and one Body* ^x. This Love of Unity was as evident under the *Mosaic* ¹⁷ Dispensation; all were to meet once a Year at *Jerusalem*; and when their Dispersion prevented this, they are represented as *dry Bones*

^t Matth. xviii. 19, 20.

^u Acts ii. 1.

^w 1 Cor. xii. 13.

^x 1 Cor. x.

¹⁷.

SER. VIII.

⁷ Ezek.
XXXVII. 1,
7, 10.

scattered in the Valley ^⁷. It is promised indeed that they shall be restored again to Life, which was the Promise of sending the *Holy Ghost* in the Days of the *Messiah*, under the Gospel Dispensation: but in order to this, the Emblem relates, that the Bones were to come together first, Bone to his Bone, before the Breath would come into them and make them live.

I do not mention ORDERS, not only because, like *Confirmation*, it is but a more solemn Kind of Prayer and Invocation, and so might pass under that Head; but because it is not properly the Means of deriving *sanctifying Grace* (46) to the Receiver, which Confirmation is; it's peculiar End being to convey the Gift of *Office and Ability*; and which has fallen in my Way to be treated of already.

The Providence of God in his Judgments, his Trials, and his Mercies are also sometimes considered as Means of Grace; but perhaps they might more properly be called

(46) A Sacrament is a sensible Thing, which by divine Institution has a Power, not only of signifying, but of causing *Holiness* and *Righteousness*. *Rom. Catech.*

Seasons and Occasions, kindly dispensed by God for the Exercise and Unfolding those Graces which had been before administered by other Means. However if *Means*, they are such as God has entirely reserved in his own Hands, and are not in the Power of the Church to dispense. Wherefore they are not reckoned among the Means of *Gospel*, but of *Extra-Evangelical* Grace, common to every Man as well without as within the Church, and which it is no Part of our Duty, as Christians, to seek after, but to be careful to make a proper Use of, when it shall please God to visit us with them.

I have now attended the Christian from the Womb to his Consummation; viewed the Principles and Rudiments of Grace, and watched them as they gradually expanded into more and more perfect Degrees of HOLINESS, preparing the Receiver for an *eternal Weight of GLORY*^z. Operations so superior to Nature, so remote from our Apprehensions, that as few are rash enough to pretend to explain, so neither are there very many found who care to attend even to what is revealed concerning them. But the happy

^z 2 Cor. iv. 17.

SER. VIII.

^a 2 Cor. v.^{17.}^b Eph. ii.

5, 6.

^c Gal. v.

22.

^d Tit. iii. 7.^e Eph. i.

14.

^f Rom.

viii. 13.

^g Col. ii.

13.

^h Rom. v.

15.

ⁱ 1 John

iv. 12, 13.

^k Rom.

xii. 2.

^l Col. iii.

1, 2.

Subject in whom they are wrought, knows them to be the Work of God : He experiences that there is a new Creation^a, and a Resurrection from the Dead^b, Effects disproportioned to the visible Means employed ; whence he has a lively Sense and Demonstration within him of those several Points, which have been laid down as the general Heads of Discourse in this Lecture.—He knows many great and invaluable *Advantages* in the present *Fruits of the Spirit*^c, besides the *Hope*^d, nay more, the *Earnest*^e of an Heavenly Inheritance.—He has a Certainty that he has *received the Holy Ghost* ; and that the same Blessed Spirit dwells within him, by the Motions and Continuance of his Graces^f, in a full Assurance of Pardon^g, in an unfeigned Love of God^h, and of his Brotherⁱ, in new Desires, new Affections, new Dispositions which transform his Mind^k, and alienate him from this World^l, lifting it upwards to that which is above. These mighty Works within him are so many Proofs of the *Divinity* of the *Power* by whom they are wrought and not *justify* only, but *require* Worship from him to the divine Author. It

is certainly our Duty to look up to the Hand from which we receive such Benefits, and begin our grateful and devout Acknowledgments as St. Paul does, by mentioning first the immediate Giver (47), *There are Diversities of Gifts, but the same Spirit* ^m. Let us ^m beseech him (48) that he would continue, ^m and make his Abode with us, beautify our Souls with every Virtue, enlighten them with every Grace, cleanse them from all Filthiness, and Corruption, and strengthen them to Immortality ! Yet let us not rest here, since the same Spirit teaches us for whose Sake, and by whose Purchase, and according to whose Will, as the Oeconomy of Salvation requires, these Gifts and Graces are administered. *There are Diversities of Administrations but the same Lord.* And as *through Him, by the Spirit,*

(47) Οὐ μὴν ἐπειδὴν πρῶτον ἐβλαῦθα τῷ πνεύματι· ὁ ἀπόστολος ἐπεμνήσθη, καὶ δεύτερον τῷ υἱῷ, καὶ τρίτον τῷ Θεῷ καὶ πατρὶ, ἥδη χρητὴ καθόλου νομίζων ἀνεστράφθαι τὴν τάξιν. ἀπὸ γὰρ τῆς ἡμετέρας σχέσεως τὴν ἀρχὴν ἔλαβεν. ἐπειδὴν ὑποδεχόμενοι τὰ δῶρα, πρῶτον ἐβλυγχάνομεν τῷ διανέμονι. εἶτα ἐνοῶμεν τὸν ἀποστείλαντα. εἶτα ἀνάγομεν τὴν ἐνθύμησιν ἐπὶ τὴν πηγὴν καὶ αἰτίαν τῶν ἀγαθῶν. *Basil de Spiritu Sancto c. 16.*

(48) Extract of an Invocation to the Holy Ghost from *Cyprian*. *Adesto Sancto Spiritus, & paraclesim tuam expectantibus illabere cœlitus: &c.*

SER. VIII.

Eph. ii.

18.

James i.

17.

we have Access to the Fatherⁿ, from whom originally comes every good and perfect Gift^o, all divine Power and Efficacy, There are Diversities of Operations but it is the same God, that worketh all in all: Therefore with a due Sense of this great Honour and Privilege, as Sons of God, let us address ourselves to him for Pardon, and Admission to our heavenly Inheritance, O God the Father of Heaven, have Mercy upon us miserable Sinners! But as we have no Deserts of our own, no Works of Righteousness to claim his Favour by, and are entitled only through the Sufferings and Satisfaction of CHRIST, let us beseech HIM to intercede for us, and plead his Merits with the Father, O God the Son, Redeemer of the World, have Mercy upon us miserable Sinners! And since the Benefits of his Merits are applied, and our Pardon sealed, and ourselves enabled to render an acceptable Service only by the Operations and Assistances of the Holy Spirit, let us implore his Aid also, O God the Holy Ghost proceeding from the Father and the Son, have Mercy upon us miserable Sinners! Yet remembering that, how various soever the Oeconomy may be, Salvation

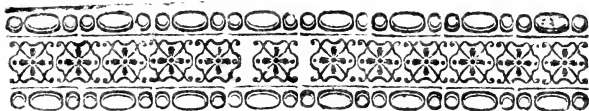
tion

tion is the one sole undivided End and Work of all, therefore to them as the one sole undivided Cause of all, let us address our earnest Prayers and Invocations as to the Great Power to whom we have consecrated ourselves and Services, *O Holy Blessed and Glorious Trinity, three Persons and one God, have Mercy upon us miserable Sinners!* And to this Holy, Blessed and Glorious Trinity, for the Means of Grace by them vouchsafed to us, and for the Hopes of Glory hereafter, be ascribed, as is most due, all Honour, Majesty, and Dominion, all Praise and Adoration both now and forever. *Amen.*

F I N I S.



I N D E X.



I N D E X.

Of Persons, Councils, Heretics, Books, &c.

In Five Tables.

TABLE I. Before the vulgar Æra of Christ.

TABLE II. Before the *Nicene* Council, or A. D. 325.

TABLE III. Before the *Pelagian* Controversy, or A. D. 407.

TABLE IV. Before the Reformation, or A. D. 1521.

TABLE V. Since the Reformation.

T A B L E I.

Before the vulgar Æra of Christ.

	Years.
A <i>Naxarchus</i> , flourished before Christ	336
<i>Aristotle</i> , born 385, died	322
<i>Aristoxenus</i> , Disciple of <i>Aristotle</i> flourished about	318
<i>Berosus</i> , presented his History to <i>Antiochus Soter</i>	269
<i>Chrysippus</i> , born 281, died	208
<i>Cicero</i> , born 107, died	43
<i>Crantor</i> , flourished about	250
<i>Cyrus</i> , died	529
<i>Dardanus</i> , reigned	1480
<i>Democritus</i> , born 470, died	361
<i>Diodorus Siculus</i> flourished	60
<i>Ennius</i> , born 239, died	169
<i>Eupolemus</i> wrote his History about	235
<i>Euripides</i> , born 481, died	406
<i>Halaptha</i> (Son of;) a Saying of his in <i>Pirke Abboth</i> , a Part of the <i>Misna</i> (see <i>Talmud</i>) and contains Sentences of the ancient <i>Jews</i> from <i>Moses</i> to R. <i>Jebuda</i> who lived A. D. 150.	
<i>Hanibal</i> ,	

I N D E X.

	Years.
<i>Hannibal</i> , born 246, <i>Asdrubal's</i> Defeat on which he said <i>Agnosco Fatum Carthaginis</i> 206, poisoned himself	182
<i>Hermippus</i> after the Death of <i>Demetrius Phalareus</i>	283
<i>Herodotus</i> wrote his History	456
<i>Homer</i> died	912
<i>Horace</i> , born 65, died	8
.	
<i>Livy</i> , born	59
for his Death see TABLE II.	
<i>Lycurgus</i> , born 926, began to travel	894
.	
<i>Parmenides</i> , flourished	504
<i>Philemon</i> , flourished about	330
<i>Philo</i> , born about	30
and wrote his Theological Pieces about the Time of our Saviour's Birth.	
<i>Plato</i> , born 429, died	348
<i>Plautus</i> , died	184
<i>Pythagoras</i> , Disciple of <i>Zoroaster</i> according to <i>Prideaux</i> , born 586, died	506
.	
<i>Sanchoniatho</i> , flourished	1198
<i>Socrates</i> , born 469, died	399
<i>Solon</i> , born 638, died	559
.	
<i>Tarquinius Priscus</i> , King of <i>Rome</i> in 616, died	578
<i>Thoyth</i> not later than <i>Peleg</i>	2247
<i>Thucydides</i> , flourished	428
<i>Timæus Locrus</i> Contemporary with <i>Plato</i> , or earlier than him.	
.	
<i>Varro</i> , born 117, died	28
<i>Virgil</i> , born 68, died	17
.	
<i>Xenophon</i> , born 449, died	359
.	
<i>Zeno</i> , born 344, died	264
<i>Zoroaster</i> , flourished	520

T A B L E II.

Before the *Nicene* Council, or A. D. 325.

	A. D.
<i>Ammonius</i> , flourished about	228
<i>Antiochian</i> Synod I. convened to reclaim <i>Paul</i> of <i>Samosata</i> , who promised to renounce his Opinion	264
but not keeping his Word,	
<i>Antiochian</i> Synod II. deposed him	270
<i>Anthony</i>	

INDEX.

	A. D.
<i>Anthony</i> the Monk, born 250, died _____	358
<i>Apostolical Constitutions</i> , uncertain whether in the 3d or 4th Century.	_____
<i>Athanasius</i> wrote his <i>Treatise de Incarnatione</i> before the <i>Nicene Council</i> . See TABLE III.	
<i>Athenagoras</i> wrote his <i>Apology</i> about _____	178
<i>Artemon</i> troubled the Church about _____	210
<i>Barnabas</i> . See <i>Acts</i> xiii. 2.	
<i>Buddas</i> or <i>Terebinthus</i> , Disciple of <i>Scythianus</i> , and Master of <i>Manes</i> about _____	250
<i>Celsus</i> , lived _____	150
<i>Cerdon</i> , lived _____	150
<i>Clemens Alexandrinus</i> , died _____	220
<i>Clemens Romanus</i> . See <i>Phil.</i> iv. 3.	
<i>Cyprian</i> Bishop of <i>Carthage</i> 248, martyred _____	258
<i>Diogenes Laertius</i> , flourished about _____	147
<i>Dionysius Areopag.</i> See <i>Acts</i> xvii. 34. but for the Works ascribed to him see TABLE IV.	
<i>Dionysius Alexandr.</i> Disciple of <i>Origen</i> , Bishop of <i>Alexandria</i> 247, died _____	264
<i>Egyptian Synod</i> about _____	233
<i>Epictetus</i> , under <i>Hadrian</i> about _____	127
<i>Eusebius</i> , Bishop of <i>Cæsarea</i> in _____ wrote his <i>Præparat. Evang.</i> before the <i>Nicene Council</i> . See TABLE III.	314
<i>Gamaliel</i> II or <i>Japhnensis</i> presided c ^r . _____	81
<i>Gnostics</i> , Followers of <i>Simon Magus</i> _____	68
<i>Gregory Thaumaturgus</i> , Bishop of <i>Neocæsaria</i> c ^r . 240, died _____	265
<i>Hermas</i> . See <i>Rom.</i> vi. 14.	
<i>Hilarion</i> began his monastic Life at 15 Years of Age _____ died 366.	301
<i>Hippolytus</i> , flourished _____	230
<i>Jamblicus</i> , lived about _____	321
<i>Ignatius</i> , Bishop of <i>Antioch</i> 70, martyred _____	109
<i>Josephus</i> , born 37, and was alive in _____ wrote his <i>Jewish War</i> _____ and his <i>Antiquities</i> _____	100 75 93
<i>Irenæus</i> , born about 97, lived to _____	189
<i>Justin Martyr</i> wrote his first <i>Apology</i> _____ and was put to Death _____	150 166

Lactantius,

I N D E X.

	A. D.
<i>Lactantius</i> , flourished	320
<i>Laertius</i> . See <i>Diogenes</i> .	
<i>Livy</i> , see TABLE I. died	18
<i>Lucian</i> the Scoffer, not later than	170
<i>Lucian</i> a Christian Father, martyred	310
<i>Manes</i> , Disciple of <i>Buddas</i> , lived	276
<i>Marcion</i> , Disciple of <i>Cerdon</i> , lived	170
<i>Methodius</i> , died	302
<i>Minutius Felix</i> , flourished about	220
<i>Montanus</i> , Disciple of <i>Tatian</i> , his Heresy placed about	170
<i>Novatian</i> , wrote about	253
<i>Numenius</i> , in the 2d Century.	
<i>Onkelos</i> composed his <i>Targum</i> after the Year 70, and died	108
<i>Origen</i> , born 185, died	252
<i>Pamphilus</i> , martyred	307
<i>Paul</i> of <i>Egypt</i> , born about	240
See TABLE III.	
<i>Paul</i> of <i>Samosata</i> , admonished in the First <i>Antiochian</i> Council	264
condemned in the Second	270
<i>Pausanias</i> , lived	133
<i>Plotinus</i> , lived	260
<i>Porphyry</i> , lived	271
<i>Reticius</i> , flourished	313
<i>Sabellius</i> , published his Errors	260
<i>Saturninus</i> , lived	140
<i>Scythianus</i> , towards the Beginning of the 3d Century.	
<i>Seneca</i> , died	66
<i>Strabo</i> , died	24
<i>Talmud Hierosolym.</i> wrote by <i>Rab. Jochanan</i> betwixt	
230 and	300
<i>Talmud Babyl</i> Oral Traditions collected by <i>R. Jehuda</i> in	
150, which are called the <i>Misna</i> : Commentaries on these,	
called the <i>Gemara</i> , by <i>Rab. Assè</i> were finished, and the	
whole received as a Rule of <i>Judaism</i> in 500.	
<i>Tatian Juslin's</i> Scholar, wrote his Piece <i>contra Gentes</i> about	168
<i>Terebinthus</i> . See <i>Buddas</i> .	
<i>Theophilus</i> , Bishop of <i>Antioch</i>	170
died 182; but <i>Dodwell</i> says the <i>Theophilus</i> who wrote to	
<i>Autolychus</i> was not the Bishop of <i>Antioch</i> , and lived after 203	
<i>Tertullian</i> flourished from 194 till	216
3	became

INDEX.

became a <i>Mountainist</i> about	— —	A. D. 207
<i>Valentinus</i> , a Heretic under <i>Antoninus Pius</i> ,		150

TABLE III.

Before the *Pelagian* Heresy, or A. D. 407.

Alexandrian Council	— —	362
<i>Ambrose</i> , born 340, died	— —	396
<i>Anthony</i> , see TABLE II. died	— —	358
<i>Arius</i> , condemned in the <i>Nicene</i> Council, died		336
<i>Athanasius</i> , Bishop of <i>Alexandria</i>	— —	326
See TABLE II. He died	— —	371
<i>Augustin</i> , born 354, Bishop of <i>Hippo</i>	— —	395
His Treatises against the <i>Manichees</i> , and many against the <i>Donatists</i> , were written before he engaged in the <i>Pelagian</i> Controversy. See TABLE IV.		
<i>Basil</i> , born 328, died	— —	377
<i>Constantine</i> , Emperor 306, sole Emperor 323, died		337
<i>Constantinopolitan</i> Council I, consisted of three Assemblies in three successive Years 381, 382, and 383, called the II ^d general Council.		
<i>Chrysoptom</i> , Bishop of <i>Constantinople</i>	[— —	398
He died	— —	407
<i>Cyril of Jerusalem</i> died	— —	386
<i>Didymus</i> , born 299, died	— —	394
<i>Ephræm Syrus</i> , died some time before <i>August</i> in		378
<i>Epiphanius</i> , died very old in	— —	403
<i>Evagrius Ponticus</i> , died	— —	406
<i>Eusebius Cæs.</i> See TABLE II; wrote his Ecclesiastical History, and Oration on <i>Constantine</i> after the <i>Nicene</i> Council, died		
	— —	338
<i>Eusebius Emisenus</i> , died	— —	359
<i>Georgius the Arian</i>	— —	359
<i>Gregory of Nazianzum</i> , born 318, and died		389
<i>Gregory Nyssen</i> , born 339, and died soon after		394
<i>Hilarion</i> the Hermit, died 80 Years old,		366
See TABLE II,		
<i>Hilary of Poitiers</i> , died	— —	367

I N D E X.

	A. D.
<i>Jerome</i> , see TABLE IV. born _____	345
<i>Innocent I</i> , Bishop of <i>Rome</i> _____	402
See TABLE IV.	
<i>Jovinianus</i> , Founder of the <i>Jovinians</i> _____	364
<i>Julian</i> the Apostate, born 301, was Emperor in 361, and died _____	363
<i>Macarius</i> Bp. of <i>Jerusalem</i> , assisted at the Council of <i>Nice</i>	325
<i>Macarius</i> of <i>Aegypt</i> died _____	390
<i>Macedonius</i> Bishop of <i>Constantinople</i> _____	342
condemned in the 2d general Council _____	383
<i>Macrobius</i> , one of <i>Theodosius</i> his Chamberlains, died about	390
<i>Marcellus</i> of <i>Ancyra</i> assisted at the Council of <i>Nice</i> , and lived till after _____	336
<i>Masalians</i> Enthusiasts about _____	361
<i>Nicene</i> Council _____	325
<i>Olympius</i> (Bishop) present at the Council of <i>Toledo</i>	405
<i>Paul</i> of <i>Egypt</i> , see TABLE II, died _____	347
<i>Ruffinus</i> , after living 25 Years in the East returned to <i>Rome</i>	397
He was <i>Pelagius</i> his Master, and died 410.	
<i>Talmud</i> . See TABLE II.	
<i>Theodore</i> t, born _____	386
See TABLE IV.	

T A B L E I V.

Before the Reformation, or A. D. 1521. When the Church of *Rome* renounced Communion with *Luther*.

<i>Albo</i> (<i>Joseph</i>) lived in _____	1425
<i>Aquinas</i> (<i>Thomas</i>) born 1224, died _____	1274
<i>Arles</i> (Council of) _____	475
<i>Augustin</i> , see TABLE III, died _____	430
<i>Bar Hebraeus</i> or <i>Gregory Abulpharagius</i> born _____	1228
Electd Maphriau _____	1264
Died _____	1286
<i>Barnard</i> , born 1091, died _____	1153
<i>Bechaja</i> Rabbi wrote _____	1291
<i>Bonaventura</i> , born 1221, Cardinal, and died in _____	1274
<i>Chertel</i> or <i>Thomas Heracleensis</i> , so called from the Place of his	his

I N D E X.

	A. D.
his Nativity, he was Bishop of <i>Germanicia</i> , a Suffragan to the Metropolitan Church of <i>Hierapolis</i> ; banished and died at <i>Samofata</i> some time after	518 533
See <i>Syriac</i> New Testament in this Table.	
<i>Constantinopolitan</i> Council II, or the Vth general Council in	541
<i>Cyril</i> , Bishop of <i>Alexandria</i> 412, died	444
<i>Damascene</i> a Monk, died	750
<i>Dionysus Areop.</i> Works ascribed to him were wrote after the 4th Century, and before the Middle of the Sixth.	
<i>Dionysus</i> I, Author of the Chronicle, wrote	775
<i>Dionysus</i> III, was Patriarch in 933, died	953
<i>Eucherius</i> , flourished 430, died	454
<i>Euthymius</i> , in the beginning of the 12th Century.	
<i>Ficinus (Marfilius)</i> born	1453
<i>Florus</i> , visited the Monks of <i>Adrumetum</i> about	426
<i>Gottschalk</i> , condemned in a Council at <i>Mentz</i>	848
<i>Hierocles</i> , lived about	420
There were others of this Name, one of which rendered himself remarkable for his bloody Hatred to the Christians, and for raising the <i>Dioclesian</i> Persecution against them; was wrote against by <i>Eusebius</i> and <i>Lactantius</i> .	
<i>Hillary</i> (of <i>Arles</i>) Bishop 429, died	454
<i>Hugo de Victore</i> , born 1102, died	1142
<i>Jacobus Sarugensis</i> , born	452
was Bishop of <i>Sarug</i> 519, died	521
<i>Jerome</i> , see TABLE III, died	420
<i>Julianus</i> , began to write against St. <i>Augustin</i> about	418
<i>Karnitol (Joseph de)</i>	1500
<i>Lombard (Peter)</i> Bishop of <i>Paris</i>	1150
died	1164
<i>Lucidus</i> , recanted	475
<i>Maimonides</i> , born 1131, died	1208
<i>Muruthas</i> , presided in the Council of <i>Seleucia</i>	413
R. <i>Menachim de Rakanati</i> , lived	1290
<i>Oecumenius</i> , wrote about	1070
<i>Pelagius</i> , his Heresy dated from the Council of <i>Carthage</i>	407

I N D E X.

	A. D.
before that, he kept under the Disguise of a Catholic.	
<i>Plutarch (the Athenian)</i> lived about _____	465
<i>Proclus</i> , lived about _____	500
<i>Prosper</i> , died _____	456
<i>R. Saadiab</i> , Hagoon in the 10th Century.	
<i>R. Salomo</i> , flourished c ^r . _____	1103
<i>R. Shem Tobb</i> , flourished c ^r . _____	1200
<i>Seleucia</i> (Council of) see <i>Maruthas</i> , held in _____	413
<i>Severus</i> , Patriarch of <i>Alexandria</i> as <i>Guido Fabricius</i> by Mistake calls him, he was Patriarch of <i>Antioch</i> _____	512
fled in the 6th Year after he was Patriarch, and died _____	542
<i>Sigebert</i> (of <i>Gemblours</i>) died _____	1113
<i>Socrates</i> , his History is from 309 to _____	440
<i>Sozomen</i> , his History is of the same Time as <i>Socrates's</i> , he died about _____	450
<i>Syriac</i> Version of the New Testament, made in the Days of <i>Xenajas</i> by <i>Charkel</i> _____	506
copied and collated at <i>Alexandria</i> _____	616
<i>Theodoret</i> , see TABLE III. died _____	457
<i>Theophylact</i> , about _____	1066
<i>Xenajas</i> or <i>Philoxenus</i> , Bishop of <i>Hierapolis</i> _____	485
banished 518, and died _____	522
<i>Zohar</i> , a Cabalistic Commentary on the Law; supposed by the <i>Jews</i> older than the <i>Talmud</i> , but by some learned Men conjectured to be the Work of <i>R. Peretz</i> c ^r . _____	1240

T A B L E V.

Since the Reformation.

N. B. The Books referred to are generally of the first Edition.

<i>Allix</i> , his <i>Judgment of the ancient Jewish Church against the Unitarians.</i> _____	1699
<i>Anabaptists</i> ; some irregular Shoots of the Reformation, rose in <i>Saxony</i> _____	1522
by Means of <i>Storke</i> , <i>Muncer</i> , <i>John of Leyden</i> , <i>Knipperdoling</i> &c. suppress'd in <i>Germany</i> _____	1536
from whence they escap'd into <i>England</i> .	
<i>Antinomians</i> ; their Founder was <i>John Agricola</i> of <i>Isleben</i> the Place where <i>Luther</i> was born: appeared _____	1535
<i>Affemani</i> (<i>Joseph Simon</i>) his <i>Bibliotheca Orientalis</i> Tom. I. _____	1719
Tom. II. _____	1721
<i>Augustin</i> or <i>Ausburg</i> Confession _____	1530
<i>Baltus</i> ,	

I N D E X.

	A. D.
<i>Baltus</i> , his <i>Defence des SS. Peres accusez de Platonisme.</i>	1711
<i>Basildes</i> or <i>Baslowitz</i> , Duke of <i>Moscovy</i> , died	1584
<i>Belgic</i> Confession published 1566, confirmed	1579
<i>Bellarmino</i> , born 1542, died _____	1621
<i>Benzo</i> (<i>Hier.</i>) or <i>Bezonus</i> , his <i>Historia repertæ primum Indiæ Occidentalis, &c.</i>	1594
<i>Berriman</i> (<i>Dr. William</i>) his <i>Boyle's Lectures</i>	1733
<i>Beza</i> (<i>Theodore</i>) born 1519, succeeded <i>Calvin</i> in 1563, and died _____	1603
<i>Bingham</i> (<i>Joseph</i>) his <i>Origines Ecclesiasticæ</i>	{ Vol. I. 1708
	{ Vol. II. 1709
	{ Vol. III. 1711
	{ Vol. IV. 1715
<i>Bochart</i> (<i>Samuel</i>) his <i>Geographia Sacra,</i>	1646
<i>Bohemian</i> Confession _____	1573
<i>Brownists</i> , a Sect rose about _____	1584
so called from <i>Robert Brown</i> Schoolmaster of <i>St. Olaves.</i>	
<i>Bucer</i> , born 1491, came into <i>England</i> _____	1549
made then Professor of Divinity in <i>Cambridge</i> , and died	1551
<i>Bull</i> (<i>Bishop</i>) his <i>Defensio Fidei Nicenæ,</i>	1635
<i>Bullinger</i> , born 1504, died _____	1575
<i>Casaubon</i> (<i>Meric</i>) his <i>Treatise concerning Enthusiasm</i>	1655
<i>Clarke</i> (<i>Dr. Sam.</i>) <i>Serm. on Eccles. vii. 29.</i>	1723
<i>Boyle's Lecture,</i> _____	1705
<i>Cranmer</i> (<i>Archbishop</i>) born 1489, one of the Compilers of <i>The Bishop's Book</i> published _____	1537
which afterwards came out enlarged, and in another Form, much being added about Free-Will and good Works, under the Title of <i>A necessary Doctrine and Erudition of any Christian Man</i> , published in English _____	1543
and with this Title, <i>Pia & Catholica Christiani Hominis Institutio</i> , in Latin _____	1544
<i>Crellius</i> (<i>John</i>) born 1590, settled at <i>Racovia</i> 1612, his <i>Tractatus de Spiritu Sancto</i> , published by itself	1650
had been before printed in part in his Book <i>de uno Deo Patre.</i>	
<i>Cudworth</i> (<i>Dr. Ralph</i>) his <i>True Intellectual System</i>	1678
<i>Cumberland</i> (<i>Bishop</i>) born _____	1632
his <i>Sanchoniatbo</i> , published after his Death	1720
<i>Origines Gentium</i> _____	1724
<i>Du Pinn</i> (<i>Ludovicus Ellies</i>) his <i>Nouvelle Bibliothecque des Auteurs Ecclesiastiques</i> , published 1683, and _____	1689
<i>Erasmus</i> , born 1466, died _____	1536

I N D E X.

	A. D.
<i>Familists</i> , their Founder was <i>David George</i> of <i>Delft</i> , who died _____	1556
their Poison was spread by <i>H. Nicolas</i> of <i>Amsterdam</i> , and introduced into <i>England</i> by <i>Christophor Viret</i> a Joiner in <i>Southwark</i> about _____	1570
<i>Fyenus</i> , Professor of Physic at <i>Lowain</i> , born in 1566, died in 1631	
<i>Gregory</i> (<i>John</i>) of <i>Christ Church</i> born 1607, and died _____	1646
<i>Grotius</i> (<i>Hugo</i>) <i>De veritate Religionis Christianæ</i> , _____	1639
<i>Annotationes in Libros Evangeliorum</i> , _____	1641
He died _____	1645
<i>Hacket</i> , a feditious Enthusiast, executed _____	1591
<i>Hammond</i> (<i>Dr. Henry</i>) died _____	1659
<i>Paraphrase and Annotations on the New Testament</i> . _____	1653
<i>Herfentius</i> (<i>Carol.</i>) _____	1626
<i>Hilderfham</i> (<i>Arthur</i>) died _____	1631
<i>Hosker</i> (<i>Richard</i>) born _____	1555
published his 5th Book of <i>Ecclesiastical Polity</i> by itself _____	1597
and died _____	1600
<i>Hooper</i> , Bishop of <i>Bath</i> and <i>Wells</i> ; his <i>Discourse concerning Lent</i> , _____	1695
<i>Hofius</i> , Bishop of <i>Warmia</i> , born at <i>Cracow</i> 1504, died _____	1579
<i>Huetius</i> (<i>Pet. Dan.</i>) his <i>Demonstratio Evangelica</i> , _____	1679
<i>Aletane Quæfiones</i> _____	1692
<i>Hulfemannus</i> (<i>Johannes</i>) his <i>de Auxiliis Gratiæ</i> _____	1706
<i>Jarric</i> (<i>Peter</i>) his <i>Theſaurus Rerum Indicarum</i> _____	1615
<i>Jenkin</i> (<i>Dr. Robert</i>) his <i>Reasonableneſs and Certainty of the Chriſtian Religion</i> , _____	1715
<i>Kidder</i> , Bishop of <i>Bath</i> and <i>Wells</i> 1691, killed in his Bed by the Fall of ſome Chimneys _____	1703
<i>Demonſtration of the Meſſias</i> , with Additions _____	1726
<i>Laet</i> (<i>John de</i>) <i>Notæ ad Diſſertationem Grotii de Origine Gentium Americanarum</i> , _____	1643
<i>Reſpon. ad Diſſertationem ſecundam</i> _____	1644
<i>Larø's Serious and earneſt Answer to Dr. Trap</i> , _____	1740
<i>Le Clerc's Bibliothéque Univerſelle ab anno 1686 ad annum</i> , _____	1693
<i>Lerius</i> (<i>John</i>) his <i>Hiſtoria Incolarum Braſiliæ</i> , _____	1590
<i>Lewinus Lemnius</i> , born _____	1505
<i>De occultis naturæ miraculis</i> , _____	1559
<i>Luther</i> (<i>Martin</i>) born 1483, began the Reformation in 1517, was forſook and excommunicated by the Church of <i>Rome</i> 1521; died _____	1546

INDEX.

	A. D.
<i>Magdeburgenses Centuriat.</i> —————	1562
<i>Marnixius (Philip)</i> wrote in ——— about the Time of Gerard Vossius his Birth. ———	1578
<i>Martyr (Peter)</i> born 1500, came into England and made Professor of Divinity in Oxford —————	1549
and died —————	1562
<i>Mede</i> , born 1586, Discourse on <i>Zach. iv. 10.</i> ———	1630
he died —————	1638
<i>Menasseh Ben Israel</i> , born 1604, died ———	1657
<i>Montanism (History of)</i> published ———	1709
<i>Oecolampadius</i> , born 1482, died ———	1531
<i>Paul (Venetus)</i> his <i>Historia del Concilio Tridentino,</i> ———	1619
<i>Pearson (Bishop)</i> born 1612, his <i>Exposition of the Creed</i> ———	1659
Bishop of <i>Chester</i> 1672, died ———	1686
<i>Perkins (William)</i> his Works ———	1603
<i>Petavius (Dionys.)</i> born 1584, his <i>Dogmata Theologica</i> ———	1644
he died ———	1652
<i>Piscator (John)</i> there were two German Divines of this Name, the younger of which is referred to, who was of <i>Herborn</i> in the Earldom of <i>Nassaw</i> , wrote much from the Year 1595 till he died ———	1625
<i>Ramsay (Andrew, Chevalier)</i> <i>Les Voyages de Cyrus</i> ———	1727
<i>Renaudotius, de Liturg. Orient.</i> ———	1716
<i>Roman Catechism</i> ———	1566
<i>Scaliger (Jul. Cæs.)</i> born 1484, died ———	1558
<i>Schindler's Lexicon Pentaglotton</i> published after his Death ———	1612
<i>Selden (John)</i> born 1584, died ———	1654
<i>De Successione in Bona Def.</i> ———	1630
<i>De Jure Naturali & Gentium</i> ———	1640
<i>Sherlock (Bishop)</i> ; <i>The Use and Intent of Prophecy,</i> ———	1725
<i>Socinus (Faustus)</i> born 1539, died ———	1604
<i>Schwenckfeldt</i> , an Enthusiast 1542, died ———	1561
<i>Sykes (Dr. Arthur Ashley)</i> ; <i>The Principles and Connexion of Natural and revealed Religion</i> ———	1740
<i>Thuanus (James Augustus)</i> born ———	1553
wrote a History of his Time from 1543 to 1608, died ———	1617
<i>Trent (Council of)</i> began 1545, ended ———	1563
<i>Unitarians (History of)</i> ———	1691
<i>Vossius (Gerard John)</i> born 1577. ———	
<i>Historiæ de Contravers. Pelag.</i> ———	1618
<i>De Origine Idololat.</i> ———	1641
De	

INDEX.

	A. D.
f <i>Vossius De Baptismo</i> _____	1648
<i>Wall (William) his Infant Baptism</i> _____	1705
<i>Waterland (Dr. Daniel) Review of the Doctrine of the Eu- charist.</i> _____	1737
<i>Whittacre (William) his Prælectio in 1 Tim. ii. 4.</i> _____	1594
his <i>Cyanea Cantio</i> _____	1595
<i>Widmanstadius (Job Albertus) published the First Syriac New Testament</i> _____	1555
<i>Witsius (Herman) Exercitationes in Symbolum Apost.</i> _____	1681
<i>. . . . in Orat. Dominic.</i> _____	1689

Zuinglius (Ulric) born 1484, began to preach for the Reformation 1519 at *Zurich*, where the Reformation was settled 1525, killed in Battle against the *Papist Cantons* 1531

The Reader is desired to correct the following Mistakes with a Pen.

- | | |
|---|---|
| <p>PAGE 6. Line 13. read <i>Subtlety</i>.
 P. 13. at Ref. k. r. <i>Gen. i. 5</i>.
 P. 25. at Ref. y. r. <i>Heb. ix. 8</i>.
 P. 38. l. 2. r. <i>accipiet</i>.
 P. 80. l. 2. r. <i>Philadelphus</i>.
 P. 112. in the Notes l. 2. for ψ r. ψ.
 P. 122. in the Note for ψ r. ψ.
 P. 127. in the Notes l. ult. add <i>Au-
gustin</i>.
 P. 142. l. 5. r. <i>Principles</i>.
 P. 145 is wrong numbered for 144.
 <i>Ibid.</i> l. 16. r. <i>Instances</i>.
 From p. 155 to p. 170, the whole Sheet is false numbered being set ten too high.</p> | <p>P. 157. l. 2. r. <i>Epilepsies</i>.
 P. 165. in the Notes l. 10. r. <i>Meso-
potamiam</i>.
 P. 169. for <i>completative</i> r. <i>contempla-
tive</i>.
 <i>Ibid.</i> in the Note for <i>Hortensius</i> r. <i>Hersentius</i>.
 P. 170. Note l. 1. for $\alpha\tau\omega$ r. $\alpha\psi\omega$.
 P. 201. 4th line from the bottom r. <i>επιθυμίας</i>.
 P. 212. l. 13. after <i>your</i> add <i>Evil</i>.
 P. 215. l. 8. r. <i>Stewards</i>.
 P. 279. l. 12. for <i>Salvation</i> read <i>Satisfaction</i>.</p> |
|---|---|



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