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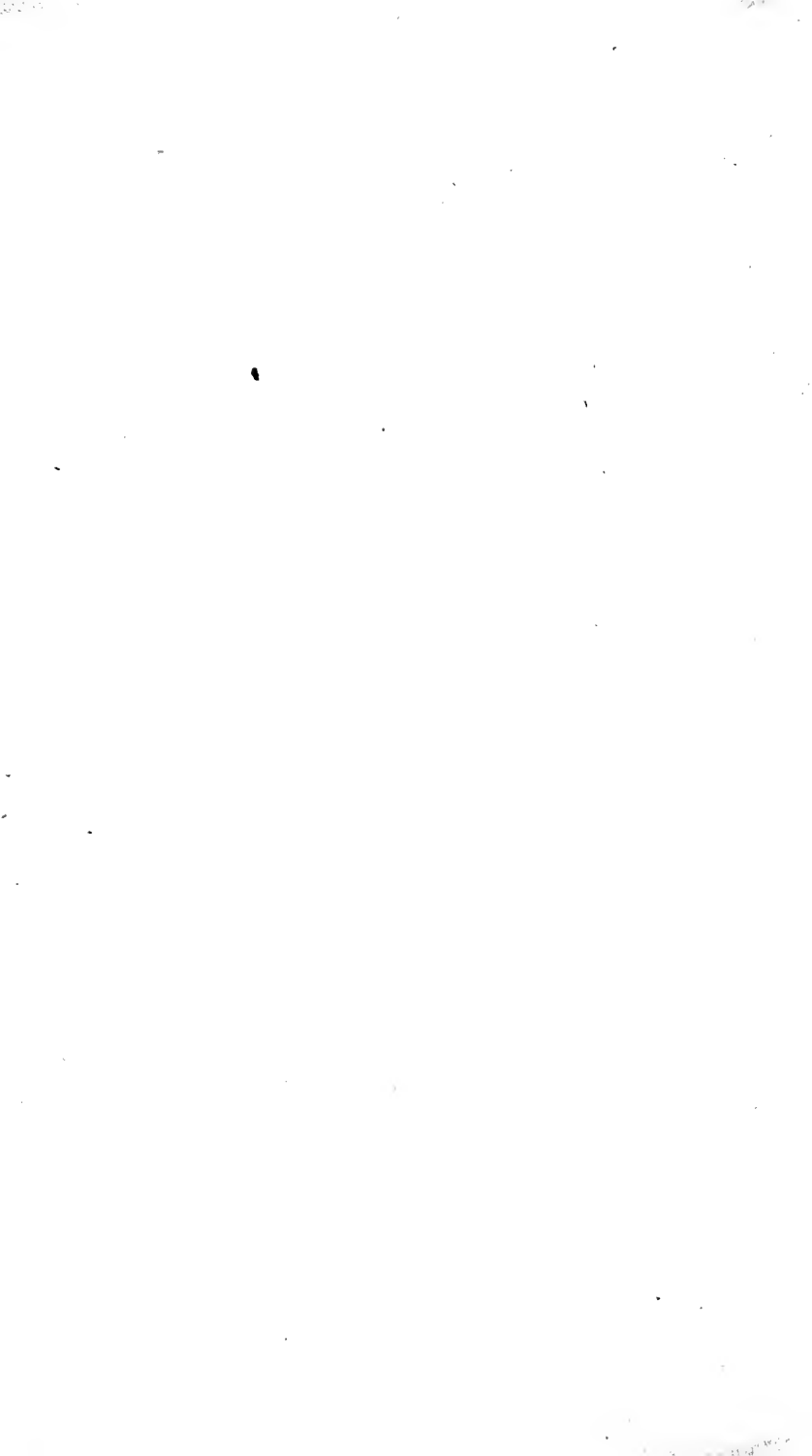
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THE
O E C O N O M Y
OF THE
COVENANTS,
BETWEEN
GOD AND MAN.

COMPREHENDING

A Complete Body of Divinity.

BY HERMAN WITSIUS, D. D.

Late Professor of Divinity in the Universities of Franeker, Utrecht,
and Leyden ; and also Regent of the Divinity-College of
the States of Holland and West Friesland.

TO WHICH IS PREFIXED,

THE LIFE OF THE AUTHOR.

A New Translation from the Original Latin.

IN THREE VOLUMES.

VOLUME I.

NEW-YORK:

PRINTED BY GEORGE FORMAN, No. 64, WATER-STREET,
FOR LEE & STOKES, No. 25, MAIDEN LANE.

1798.



PREFACE TO THE EDINBURGH EDITION,
BY THE TRANSLATOR.

THE following celebrated work of the great WITSIUS, originally wrote in elegant Latin, was first published when the author was Professor of Divinity at Franequer. It passed through two editions before the year 1693, when he republished it with very considerable additions and improvements, and prefixed a dedication to King William III. the glorious deliverer of the British nation from all the horrors of popery and slavery, and a pacific address to the Reverend the professors of divinity and ministers of the gospel in the United Provinces. The book was eagerly read and highly valued by all, who had a true taste for the excellent gospel-truths it contains and illustrates. A translation of it into English was first published, in three large volumes Octavo, at London, in 1763; and, though indifferently executed, yet met with great encouragement. A demand being made for the work in this country, freed from the many gross typographical blunders and other errors with which the London copy abounded, the Editor has been prevailed upon to review the whole translation; has carefully compared every sentence with the original, corrected many mistakes, supplied a variety of omissions, and endeavoured to give the author's true sense. In making the translation, the several editions have been consulted, particularly the third, and one printed at Herborn in 1712, four years after the author's death. And though the Editor dare not say, the work is free from faults, yet he flatters himself the Public will overlook all inaccuracies, and favorably receive a book, honestly intended and plainly calculated for general utility.

As this excellent Body of Divinity was for near a century only known to persons skilled in the learned languages, to the very great loss of those who had not received a liberal education; and as every attempt for spreading the knowledge of gospel-truths, particularly those relating to the covenants of works and grace, which enter so deeply into the Mediatorial scheme, merits the public atten-

tion; so the Editor hopes, that his countrymen will give suitable encouragement to a work, eminently calculated for explaining the scriptural doctrines concerning the fall of man, and the method of his recovery by the obedience, satisfaction, and grace of the Lord Jesus Christ. And he begs, that ministers and other gentlemen who have read this work, and know the value thereof, will recommend it unto others, who have not enjoyed that advantage, as a book very proper to be read not only by the clergy and students of divinity, but by all sorts of persons with pleasure and profit.

The following recommendations were prefixed to the former English translation of this work.

“The famous HERMAN WUTSIUS, Professor of Divinity at Leyden, in Holland, and the author of a treatise entitled, *The Oeconomy of the Covenants between God and Man*, and various other learned and theological tracts, was a writer, not only eminent for his great talents, and particularly solid judgment, rich imagination, and elegance of composition; but for a deep, powerful, and evangelical spirituality and favour of godliness: and we most heartily concur in the recommendation of his works to serious Christians of all denominations, and especially to ministers, and candidates for that sacred office.

JOHN GILL, D. D.

JOHN WALKER, L. L. D.

THOMAS HALL,

JOHN BRINE,

WILLIAM KING,

THOMAS GIBBONS, M. A.”

And the late excellent Mr. Hervey, in his *Theron and Aspasio*, vol. iii. p. 90. of his works, Edinburgh edition, 1769, having mentioned a work of this author, adds, “*The Oeconomy of the Covenants*, written by the same hand, is a Body of Divinity, in its method so well digested; in its doctrines so truly evangelical; and (what is not very usual with our systematic writers) in its language so refined and elegant; in its manner so affectionate and animating; that I would recommend it to every student in Divinity [and to every Christian.] I would not scruple to *risk all my reputation* upon the merits of this performance: and I cannot but lament it, as one of my greatest losses, that I was *no sooner* acquainted with this most excellent author; all whose works have such a dexterity of composition, and such a favour of holiness, that I know not any comparison more proper to represent their true character, than *the golden pot which had manna*; and was outwardly *bright* with burnished gold, inwardly *rich* with heavenly food.”

AMERICAN RECOMMENDATION.

THE *Author of the ECONOMY OF THE COVENANTS* was a Professor of Divinity in Holland, very eminent for his piety, and justly celebrated for a writer of great talents, accurate judgment, and refined taste. Among his works, which are all in high estimation with the learned of every denomination, there are none more interesting and universally admired than this upon the Covenants. Great erudition, solid argument, and accurate criticism, are here happily employed in establishing the truth and vindicating the peculiar doctrines of the Gospel. No book that has been published since the reformation of the Church is more worthy the attention and study of candidates for the ministry; and every pious reader, who wishes to have his faith confirmed, and religious affections raised, will here be fully gratified. Those who can peruse it in the original Latin, will discover a beauty and sublimity of style, which the translator has not been able to reach; the version however is abundantly accurate to convey the ideas, and is not destitute of sufficient neatness to please a candid reader.

As it has long been our wish that an American Edition of this invaluable work might appear, we comply without the least hesitation with the request of the Editor, to express our sentiments respecting the book, and earnestly recommend it to all those who have a relish for sound doctrine and a taste for elegant literature.—While the press is daily teeming with the frivolous productions of romance, or the more pernicious effusions of infidelity, we have no doubt there are still many to be found who prefer edification to amusement, and truth to error, and therefore hope the proposals will meet with immediate and suitable encouragement.

J. H. LIVINGSTON, SAM. MILLER,
(Signed) WM. LINN, JOHN M'KNIGHT,
JOHN M. MASON, G. A. KUYPERS,
JOHN N. ABEEL, BENJ. FOSTER,
JOHN RODGERS, PHILIP MILLEDOLER.

We the Ministers of the Gospel, in Philadelphia, heartily concur with our Brethren of New-York, in the foregoing recommendation.

J. HENRY CH. HELMUTH, WM. ROGERS,
ASHBEL GREEN, WM. HENDEL,
WM. MARSHALL, THOMAS USTICK.
ROBERT ANNAN,

TO THE FRIENDS OF PURE CHRISTIANITY,
OF EVERY DENOMINATION.

THE FOLLOWING WORK
OF THE
GREAT DOCTOR WITSIUS,
A W O R K

CONSPICUOUS FOR
ELEGANCE OF STYLE,
PURITY OF DOCTRINE,
SOLIDITY OF JUDGMENT,
STRENGTH OF REASONING,
CANDOUR OF SENTIMENT,
WARMTH OF ADDRESS,
A N D
FERVOUR OF PIETY ;

CALCULATED
TO PROMOTE GENUINE CHRISTIANITY,
INSTRUCT THE IGNORANT,
RECLAIM THE ERRONEOUS,
ESTABLISH THE ORTHODOX,
A N D
VINDICATE GOSPEL-TRUTH
AGAINST ALL ADVERSARIES WHATEVER,
IS MOST RESPECTFULLY DEDICATED

B Y
THE EDITOR.

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T H E
L I F E
O F T H E
A U T H O R.

EXTRACTED FROM DR. MARCK'S FUNERAL ORATION ON HIM.

HERMAN WITS (or, as he is commonly called *Witfius*) was descended from reputable parents. His father, *Nicholaus Wits*, was a gentleman universally esteemed by his fellow citizens at *Enkhuysen*, to whom he endeared himself by his fidelity, modesty, justice, benevolence, and unaffected piety in every character he sustained, either in the church or in the city; for in the former he was first a deacon, and afterwards a ruling elder, and treasurer in the latter. His mother was *Johanna*, a gentlewoman of great piety and prudence, the daughter of *Herman Gerhard*; who, after many dangers and distresses, obtained a calm and secure settle-

ment in the church at *Enkhuyfen*; where he preached the gospel, for upwards of thirty years, with great reputation; and such was the affection he bore to his church, that he rejected the most profitable offers that were made to him.

The parents of our *WITSIUS*, having vowed to devote a child to the ministry, did, upon the birth of this son, call him after his grandfather, praying that in *Herman* the grandson, might be revived the spirit of the grandfather; and that, endued with equal, if not superior talents, he might imitate his example.

HERMAN WITSIUS was born on the 12th of February, 1636, at *Enkhuyfen*, a town of *West Friesland*; one of the first that threw off the *Spanish* yoke, asserted their own liberty, and once enlightened with the truths of the gospel, retained the purity of worship ever after, and, in the very worst times of *Arminianism*, continued, above many, stedfast in the faith. And though it was a place noted for trade and navigation, yet it produced men famous in every branch of literature. So that *Witfius*, even in his native place, had illustrious patterns to copy after.

The care which these pious parents took of young *Witfius* during his tender infancy, was not intermitted as he began to grow; for, being still mindful of their vow, they brought him up in a very pious manner, instructing him in the principles and precepts of religion and Christian piety. In his sixth year they sent him to the public school of the town, to learn the rudiments of the *Latin* tongue: from which, after spending three years, and being advanced to the highest form there, his uncle by the mother, *Peter Gerhard*, took him under his own private and domestic tuition; a person well skilled in *Latin, Greek, Hebrew, and philosophy*. But his principal study had been *Divinity*. This man, then disen-

gaged from all public business, and being as fond of his nephew as if he had been his own son, taught him with that assiduity, that, before he was fifteen, he made no small proficiency in the *Latin, Greek, and Hebrew*, and acquired such knowledge in logic and other parts of philosophy, that, when he was afterwards removed to the university, he could study without a master. At the same time he learned the ethic compendiums of *Wallæus* and *Burgerfdicius*, with so much care, as to be able to repeat most of the sentences, very frequent in *Burgerfdicius*, from the ancients, whether *Greek* or *Latin*. He also perused his elements of physics, and dipped a little into metaphysical subtilities; and committed to memory most of the theological definitions and distinctions from *Wendelin*. As his uncle was a man of exemplary piety, and was wont to apply almost to every common occurrence of life, some striking passages of both testaments, which he often repeated, either in Hebrew or Greek, while rising, dressing, walking, studying, or otherwise employed; so, by his example and admonitions, he stirred up his nephew to the same practice. Whence it was, that at those tender years he had rendered familiar to himself many entire passages of the Hebrew and Greek Testament, which he was far from forgetting when more advanced in life.

Being thus formed by a private education, in 1651, and the sixteenth year of his age, it was resolved to send him to some university. *Utrecht* was pitched upon, being furnished with men very eminent in every branch of literature, with a considerable concourse of students, and an extraordinary strictness of discipline. What principally recommended it, were the famous divines, *Gisbert Voetius*, *Charles Maaisius*, and *John Hoornbeeckius*, all of them great names, and ornaments in their day. Being therefore received into that university, he

was, for metaphysics, put under the direction of *Paul Voetius*, then professor of philosophy; and being, moreover, much taken with the study of the Oriental languages, he closely attended on the celebrated *John Leusden*, who taught those languages with incredible dexterity; and under him he construed almost the whole Hebrew text, as also the commentaries of *Solomon Iarchi*, *Aben Ezra*, and *Kimchi* on *Hosea*, and the *Chaldee* paraphrase of *Jonathan* on *Isaiah*, and of *Onkelos* on a part of the *Pentateuch*. Moreover, under the same master, he just touched on the mysteries of the *Masora*, and the barbarous diction of the *Talmud*; namely, the parts published by *John Cocceius*, under the title of *Sanhedrin* and *Maccoth*, and by *Constantine Lempereur*, under that of *Babha Bathra*: under the same master he learned the elements of the *Syriac* and *Arabic* languages; which last, however, he afterwards less cultivated than the others. What proficiency he made in the *Hebrew*, appeared from a public specimen he gave, at the instigation of *Leusden*, of a well-written *Hebrew* oration about the *Messias* of the *Jews* and *Christians*, in 1654. But though almost quite swallowed up in those studies, he by no means neglected the study of divinity, to which he knew all the others were only subservient; but in that sublime science he diligently used, as masters, the greatest men, and best seen in the sacred scriptures, whose most laudable memory no lapse of time shall ever be able to obliterate; namely, *Gisbert Voetius*, *John Hoornbeeckius*, *Gaulterus Bruinius*, and *Andrew Essenius*. By whose instructions, together with his own extraordinary application, and true piety towards God, what proficiency he made, the reader may easily judge for himself. However, he had a mind to see *Groningen*, to have the benefit of hearing the famous *Samuel Marcius*: whither he went in 1654, after the

summer-vacation; chiefly applying to divinity: under whose direction he made exercises in *French*, by which he gave so much satisfaction to this great man, that, notwithstanding his many avocations, he deigned to correct and purge those declamations of *Witsius* from their solecisms and other improprieties, before they were recited in the college. Having thus spent a year at *Groningen*, and obtained an honorable testimonial from the *theological faculty*, he next turned his thoughts to *Leyden*. But the plague then raging there, he resolved to return to *Utrecht*, in order to build farther on the foundation he had there so happily laid: and, therefore, he not only carefully heard the professors in divinity at this time, as before, both in public and private, but cultivated a peculiar familiarity with the Very Reverend *Justus van den Bogaerdt*, whose piety, prudence, and admirable endowments he had such a value for, that he imagined, perhaps from youthful inexperience, no preacher equal to him. From his sermons, conversation, and example, he learned the deeper mysteries of the kingdom of God, and of mystical and spiritual Christianity. From him he understood how great the difference is between any superficial knowledge, which scholastic exercises, books learnedly written, and a close application, may procure to minds quite destitute of sanctification; and that heavenly wisdom, which is acquired by meditation, prayer, love, familiar converse with God, and by the very relish and experience of spiritual things; which proceeding from the Spirit of God, internally illuminating, convincing, persuading, and sealing, gloriously transforms the whole man into the most holy image of Christ. In a word, he owned, that by means of this holy person he was introduced by the Lord Jesus to his most secret recesses, while, before, he too much and too fondly pleased himself in tarrying in the porch; and there, at

length, learned, disclaiming all vain presumption of science, humbly to sit down at the feet of the heavenly Master, and receive the kingdom of heaven as a little child. But that it may not be thought, he so applied to the forming of his mind to piety, as to neglect for the future all academical studies, the *theses* he wrote on the *Sacred Trinity*, against the *Jews*, from their own writings, may, and ought to be, a proof to the contrary; and which he published in the month of October 1655, to be disputed under the moderation of the famous *Leusden*; which, though warmly attacked by the most experienced academicians, yet the moderator thought the respondent acquitted himself so well, as to supersede his interposition on any account: and when, according to custom, he returned solemn thanks to the moderator for his trouble, this last very politely and truly made answer, He had stood in no need of his help.

The time now seemed to require, that our *Witfus*, very famous at two universities, should be employed in the public service of the church, and first, as usual, give specimens of his proficiency. Therefore, in the month of May 1656, he presented himself at *Enkhuysen* to a preparatory examination, as it is called, together with his then fellow-student, *John Lastdragerus*, with whom he had a familiarity from his youth, and whom he afterwards had for his most intimate colleague and faithful fellow-labourer, first in the church of *Leovaarden*, and then at *Utrecht*. And upon this occasion he was not only admitted to preach publicly, which he did with uncommon applause, but gave so general satisfaction, that there was scarce a country-church in *North Holland*, where he then resided, which, wanting a minister, did not put his name in the number of the three candidates, from which the election is usually made. And, at the instigation of the Reverend *John James le Bois*, minist-

ter of the *French* church at *Utrecht*, he ventured, upon leave given, to preach publicly to the *French* church at *Dort*, in their language. And from that time he often preached in *French*, both at *Utrecht* and *Amsterdam*; as also sometimes in the course of his ministry at *Leovaarden*. But because he imagined, there was still something wanting to the elegance of his language, he proposed very soon to take a tour to France, and pay his respects to the great men there, and at the same time have the pleasure of hearing them, and improving in their language.

But providence disposed otherwise; for the following year, 1657, and the twenty-first of his age, being lawfully called by the church of *West Wouden*, he was ordained there on the 8th of July. This village lies almost in the mid-way between *Enkhuysen* and *Horn*, and is united with the parish of *Bienne Wijfent*. And here, for four years and upwards, he laboured with the greatest alacrity of a youthful mind; and with no less benefit: for, by frequent catechising, and with the greatest prudence suiting himself to the catechumens, both boys and girls, they, who before were grossly ignorant, could not only give proper answers on the principal heads of our religion, but prove their assertions by suitable texts of scripture, and repeat a whole sermon distinctly, when examined on it, to the joy as well as shame of their parents and older people. The reputation of so faithful and dextrous a pastor being thus widely spread, the church of *Wormer*, in the same tract of *North Holland*, sufficiently numerous and celebrated, but then too much distracted by intestine commotions, imagined they could not pitch upon a fitter guide to allay their hearts, and form their minds. This call *Witfius* not only accepted, passing to that charge in October 1661, but spent there four years and a half, doing every thing in his power to

promote Christian unanimity and the common salvation ; and as he saw the extensive fruits of his labours among them, so he was universally beloved. Wherefore he could not bear to remove from them to the people of *Slejs* in *Flinders*, who offered him great encouragement to preach : but the people of *Goeſe* in *Zcaland* ſucceeded in their call, and he repaired to them about Whitſuntide 1666, and was ſo acceptable to all by his doctrine, manners, and diligence, as to live there in the moſt agreeable peace and concord with his learned, pious, and vigilant colleagues, two of whom he revered as his fathers ; and the third, who was younger, he loved as his brother. He was much delighted with this ſettlement, and often wiſhed to grow old in this peaceful retreat. But the people of *Leovaarden*, in *Weſt Frieſland* interrupted theſe thoughts ; who, in November 1667, called him, with a remarkable affection, to that celebrated metropolis of his native country, that he might prove a ſhining light, not only in the church, court, and ſenate of that place, but to all the people of *Frieſland*, who flock'd thither from all parts to the aſſembly of the ſtates ; but the people of *Goeſe*, doing all they could to hinder his removal, it was April 1668 before he went to *Leovaarden*. And it is ſcarcely to be expreſſed, with what vigilance, fidelity, and prudence he conducted himſelf ; even at a time of ſuch difficulty, when the enemy, having made ſuch incurſions into *Holland*, and made themſelves maſters of moſt of its towns, and ſtruck a panic into all, when a man of ſuch ſpirit and reſolution was abſolutely neceſſary. Nor do I know of any before or ſince, whoſe labours were more ſucceſſful, and who was more acceptable to the church, the nobility, and the court. And therefore he was for ſome time tutor to *Henry Caſimir*, the Moſt Serene Prince of *Naffau*, hereditary governor of *Frieſland*, too untimely ſnatched

away by death ; and with remarkable success he instructed, in the doctrines of religion, his Most Illustrious sister *Amelia*, a very religious princess, afterwards married to the Duke of *Saxe-Eisenach* ; and he presided at the profession of faith, which both princes publicly made, to the great edification of the church, in the presence of the Princess-mother, *Albertina of Orange*.

It is not, therefore, to be wondered, that when, through the injury of the most calamitous times, and the decease both of the venerable and aged *Christian Schotanus*, and of *John Melchior Steinbergius*, scarce installed in the professorship, the theological interests of the university of *Franequer* seemed to be fallen to decay ; and the extraordinary and truly-academical endowments of our *Witfius* were perfectly well known in *Friesland*, by an experience of seven whole years ; that, I say, he was appointed to the ordinary profession of divinity, in the year 1675, in the academy of his native country, thus happily to be restored. Which opportunity also the church of *Franequer* prudently laid hold on, being then without a second minister, very cheerfully to commit to him, now appointed professor, that sacred charge. Having, therefore, accepted both these calls, he came to *Franequer* ; and, after being declared Doctor of Divinity in the academical assembly, by the divine his colleague, he was, on the 15th of April, installed professor of the same ; after delivering a solemn oration, with the greatest applause of a concourse of people from all parts ; in which he excellently expressed the character of a genuine divine : and as such he soon after demeaned himself, together with the venerable and aged *Nicolaus Arnoldus*, his most intimate colleague.

In the pulpit *Witfius* addressed himself with so much gravity, elegance, piety, solidity, and usefulness, that

the general inattention of the people was removed, and religious impressions were made both on great and small. The academical chair also gained a warmth from his sacred fire, to which, from the different and most distant parts of *Europe*, the youth, intended for the ministry, resorted in great numbers. And not to be wanting in his duty, or disappoint the intention of those who called him, in any particular, he no sooner entered the university, than, notwithstanding his many daily public and private labours, in both his offices, he set himself to write, and in a very little time published, besides *Select Academical Disputations*, mostly tending to establish the peace of the church, and a smaller dissertation, two works pretty large and learned, which went through several editions, and were spread over *Europe*; being every where read with universal approbation. And besides, there was nothing of extraordinary importance to be transacted, even with the schismatic followers of *Labadie*, who had then fixed their principal residence in *West Friesland*, which both the nobility and the overseers of the church did not think proper should be dispatched by this man.

About this time Mr. *J. Marck*, on his return from his studies at *Leyden*, commenced his acquaintance with *Witsius*, who recommended him as pastor to the church of *Midlumem*, between *Franeguer* and *Harlingen*; and afterwards procured him the degree of Doctor in Divinity; and, by his interest with his Serene Highness and others, Dr. *Marck* was appointed third ordinary professor of divinity, in 1676.

But the justly-renowned character of our *Witsius* was such, that others, envying the happiness of the people of *Friesland*, wanted to have the benefit of his labours themselves. This was first attempted by the overseers of the university of *Groningen*, who to procure a worthy

Successor to the deceased *James Altingius*, as well in the theological and philological chairs, as in the university-church, about the close of the year 1679, sent to *Francquer* a reverend person, to offer the most honorable terms, in order to prevail on *Witfius*. But that attempt proved unsuccessful. For, communicating the affair to his Serene Highness the Prince, and the other overseers of the university, they protested his services were most acceptable to them, and he excused himself in a handsome manner to the people of *Groningen*. But those of *Utrecht* very soon followed the example of *Groningen*, in the beginning of the year 1680; when, upon the decease of the celebrated *Burman*, they judged it necessary to have a great man, to add to the reputation of their university, and to maintain the ancient piety of their church; and being well assured, that none was fitter for all those purposes than *Witfius*, who was formerly one of their own students, they therefore dispatched a splendid deputation to *Francquer*, to entreat him to come and be an ornament in their university, and church, to which he consented with little difficulty, notwithstanding the opposition made by those of *Friesland*, who were loath to part with one who had been so useful among them; for his obligations to the university of *Utrecht* were such, that he thought he could not shew his gratitude more, than by accepting of their invitation. Accordingly, after a most honorable dismission from the afflicted *Frielanders*, he came to *Utrecht*, and was admitted into the ministry of that church, on the 25th of April, and, four days after, into the professorship of the university, after delivering a most elegant oration on the excellence of evangelical truth, which fully answered universal expectation. And it can scarce be expressed, how happily he lived in credit, and laboured above full eighteen years of his most valuable life, with these celebrated men, *Pe-*

ter *Maeſtricht*, *Melchior Leydeckerus*, and *Hermannus*, then *Halenius*, after the example of the doctors, his predecessors, whom he always had in the highest veneration. In the ministry he had several colleagues, men of learning, piety, peace, and zeal for God; among whom were his ancient colleagues in the church of *Leovaarden*, *Peter Eindhovius*, and *John Laſtdragerus*. In the university, besides the forementioned divines, he had not only his own *John Leusden*, an excellent philologist, but *Gerard de Vries*, and *John Luitsius*, famous philosophers, who, for the benefit of the church, prepared the youth intended for the ministry. Before his pulpit he had a Christian magistracy, and the whole body of the people, who admired and experienced the power of his elocution, their minds being variously affected with religious impressions. Before his academical and private chair, he had not only a large circle of promising youths from all parts of the world, who admired his most learned, solid, prudent, and eloquent dissertations; but doctors themselves daily resorted in great numbers to learn of him. And therefore he declined no labour, by which, even at the expence of many restless nights, he might be of service to the university and church. Nor did he think it sufficient, by sermons, lectures, conferences, and disputations, to produce his useful and various stock of learning, but he exposed his treasures to the whole world, present and to come, in many public and excellent writings to last for ever, and never to decay, but with the utter extinction of solid learning and true piety itself. And to the commendation of the people of *Utrecht* be it spoken, that, not only in ecclesiastical assemblies, they always acknowledged his abilities and prudence, seasonably calling him to the highest dignities in synods; but even the nobility, both by deeds and words, testified, that his endowments were perfectly well known

to, and highly esteemed by them. And therefore they honored him twice with the badges of the highest office in their university, in 1686 and in 1697. And we must by no means omit, that when, in 1685, a most splendid embassy of the whole United Provinces was decreed to be sent to JAMES King of Great Britain, afterwards unhappily drawn aside and ruined by the deceitful arts of the French and Romish party; which embassy was executed by the most illustrious *Wassenaar*, Lord of *Duvenvorden*, and the ordinary ambassador, his Excellency *Citters*, with the Most Noble and Illustrious *Weed*, Lord of *Dykveld*; that, I say, this last easily persuaded his colleagues of legation to employ none but *Witsius* for their chaplain; a divine, whom, to the honor of the *Dutch* churches, they might present in person to the *English* nation, without any apprehension either of offence or contempt. Nor was *Witsius* himself against the resolution of these illustrious personages; for he went cheerfully, though indisposed in body; and, on his return in a few months after, owned, that having conversed with the Archbishop of Canterbury, the Bishop of London, and with many other divines, both Episcopal and Dissenters in discipline, he observed not a few things, which made an increase to his stock of learning, and by which he was better qualified to act prudently on all future occasions. And the English from that time owned, that being thus better acquainted with *Witsius*, he ever after justly deserved their regard and applause.

The reputation of *Witsius*, thus spread all over the world, made the most illustrious overseers of the university of *Leyden*, with the burgomasters, resolve to give a call to this great man, in 1698; in order to make up the loss which was apprehended from the decease of the great *Spanhemius*, which seemed to be drawing near. And this resolution was approved of by our gracious Stadt-

holder, WILLIAM III. King of *Great Britain*, of immortal memory, from that constant piety he entertained towards God, and that equal fidelity and prudence he exercised towards our church and university. Nor was there the least delay either in determining or executing that call to the professorship of divinity, or in his accepting thereof. For though the people of *Utrecht* could have wished otherwise, yet our *Witfus* had several weighty reasons why he thought it his duty to comply with the *Leyden* invitation; judging it was entirely for the interest of the church, equally as for his own, that, hereafter exempted from the labours of the pulpit, he might, with the greater freedom, devote the rest of his aged life to the benefit of the university; but especially, as he was made acquainted with his Majesty's pleasure, by the illustrious Pensioner *Heinsius*. And when his Majesty admitted him into his royal presence, he signified the satisfaction he had with his accepting the call to the chair of *Leyden*. He entered on his office the 16th of October, after delivering a very grave and elegant oration, in which he gave the character of the *Modest Divine*. And with what fidelity he discharged this office for the space of ten years: with what assiduity he laboured; with what wisdom and prudence he taught; with what elegance he spoke; with what alacrity he discoursed in disputations; with what piety he lived; with what sweetness of temper he demeaned himself; with what gracefulness he continued to write; with what lustre he adorned the university; are things so well known to all, as may supersede any particular enlargement.

But he had scarce passed a year at *Leyden*, when the High and Mighty States of *Holland* and *West Friesland* did, on the recommendation of the overseers of the university, in the room of *Mark Effius*, the piously-deceased inspector of their theological college, in which inge-

nious youths of the republic are reared for the service of the church, commit the superintendancy thereof to our *Witfius*, as the mildest tutor they could employ for their pupils; without detriment to all the honor and dignity of his professorship, which he enjoyed in conjunction with the celebrated *Anthony Hulsius*. When he was installed in this new office, the illustrious president of the supreme court of *Holland*, and overseer of the university, *Hubert Roosenboomius* Lord of *Sgrevelfrecht* did, in a most elegant *Latin* discourse, in the name of all the nobility, not only set forth the praises of the new inspector, but also exhorted all the members of that college to a due veneration for him, and to shew him all other becoming marks of respect. *Witfius* accepted, but with reluctance, this new province; for had he not judged a submission to the will of the states, and his laying himself out for the service of the church, to be his duty, he would not have complied with it. However, he executed this great charge with the greatest fidelity and care, for the advantage of, and with an affection for his pupils, equally with that of his professorship in the university; till, in the year 1707, on the 8th. of February, on account of his advanced age, and growing infirmities, he, with great modesty, in the assembly of the overseers and burgomasters, notwithstanding all their remonstrances and entreaties to the contrary, both in public and private, and all the great emoluments arising therefrom to himself, resigned this other office; being at the same time also discharged, at his own desire, from the public exercises of his professorship in the university; for executing which in the old manner his strength of body was scarce any longer sufficient: the vigour of his mind continued still unaltered; but, as he often declared, he had much rather desist from the work, than flag in it.

And it is not to be thought, that *Wilfius* would have been equal to so many and great labours, and the church and university have enjoyed so many and so great benefits by him, had he not found at home the most powerful cordials and supports ; particularly in the choicest and most beloved of wives, *Alotta van Borkhorn*, the daughter of *Wessel van Borkhorn*, a citizen and merchant of good character, at *Utrecht*, and a worthy elder of the church, and of *Martina van Yfen* ; whom he married in the middle of the summer of 1660, after three years spent in the sacred ministry. She was eminent for meekness, and every civil and religious virtue ; she loved and honored her husband, in a manner above the common ; with whom he lived in the greatest harmony and complacency, about four and twenty years, in *North Holland*, *Zealand*, *Friesland*, and at *Utrecht* ; at length, in the year 1684, after many great and long infirmities of body, she was taken from him by a truly-Christian death. He was no less happy in his offspring, especially in three surviving daughters, *Martina*, *Joanna*, and *Petronella*, who were endued with every accomplishment that can adorn the sex, but especially in their duty and affection to their father, which they shewed not only before, but more especially after the death of their mother.

From what has been said, may sufficiently appear, the admirable endowments and virtues of this man. How great was the force of his genius, in apprehending, investigating, and illustrating, even the most abstruse subjects ; the accuracy of his judgment, in distinguishing, determining, and arranging them ; the tenacity of his memory, in retaining and recollecting them ; what readiness of the most charming eloquence, in explaining, inculcating, and urging them home ; were well known to those who ever saw or heard him. Nor was his gracefulness in a Latin style, as is most apparent from all he

wrote and said, less than his readiness in the Dutch ; in which, discoursing from the pulpit, with a peculiar decency of gesture and voice, he ravished the minds of the faithful to a holy assent, and unbelievers and the vicious themselves he filled with astonishment, shame, and terror. And as none will be found, from reading his funeral discourse, to have with more dignity commended the deceased *Q. Mary*, so his many sacred poems must have affected a mind so learned and so pious. There was no branch of learning, necessary to adorn a divine, in which he did not greatly excel. He so increased his knowledge of philosophy, when at the university, that none of the quirks or sophisms of infidels could ensnare him, nor any artifice induce him to make shipwreck of the faith, or embrace or encourage any of the errors of the times. He was master of the whole compass of sacred philology, *Greek* and *Hebrew* : he was well acquainted with the elegancies of profane literature, *Latin*, *Greek*, and *Oriental* ; skilfully borrowing from thence whatever might serve to explain, in a becoming manner, the sacred scriptures ; prudently avoiding every extreme. He was perfectly well skilled in history, both ancient and modern, ecclesiastical and civil, Jewish and Christian, domestic and foreign : and from it he always selected, with the greatest care, what might principally be of present use. He thoroughly learned divinity in all its branches, being as expert in the confirmation and vindication of doctrines, and in shewing their connection, as in confuting errors, discovering their origin, and distinguishing their importance. Above all, he was in love with, revered, and commended the holy scriptures ; as that from which alone true wisdom is to be derived ; and which, by long practice, he had rendered so very familiar to himself, as not only to have the original words,

upon all occasions, very readily at command, but to be able directly, without hesitation, to explain the most difficult. Nor did he, in this case, rest on any man's authority; most rightly judging such a conduct to be inconsistent with the divine glory of the Christian faith, declaring and demeaning himself the most obsequious disciple of the Holy Spirit alone. Hence he had neither a disdain for old, and an itch for new things; nor an aversion to new, and a mad and indolent fondness for old things. He would neither be constrained by others, nor constrain any one himself; being taught neither to follow, nor to form a party. That golden saying pleased him much: *Unanimity in things necessary; liberty in things not necessary; and in all things, prudence and charity*; which he professed was his common creed. Nor can we have the least doubt of his zeal for the *faith once delivered to the saints*, and for true piety towards God, which he expressed in his writings, when at *Leovaarden* and *Franequer*, against some dangerous opinions, then starting up both in divinity and philosophy: of which also he gave a proof at *Utrecht* and *Leyden*, when publicly testifying in writing, that he could not bear the authority of reason to be so extolled above scripture, as that this last should be entirely subject to its command, or be overturned by ludicrous interpretations. His zeal, in his latter days, was greatly inflamed, when he observed all ecclesiastical discipline against those who would overthrow the Christian faith, and even right reason itself, publicly trampled upon under the most idle pretences, and every thing almost given up to a depraved reason, to the subverting the foundations of Christianity; while some indeed mourned in secret, but were forced to be silent; and therefore he declared his joy at his approaching dissolution, on account of the evils he foresaw were hanging over the church; and of-

ten called on those who should survive, to tremble when the adversary was triumphing over the doctrines of salvation, and all true piety, to the destruction both of church and state; and that by men, whom it least became, and who still artfully dissembled a regard for religion, and for ecclesiastical and civil constitutions; unless God, in his wonderful providence, averted the calamity, and more powerfully stirred up the zeal of our superiors, against *Atheism*, *Pelagianism*, and the seeds of both. I don't speak of those smaller differences, observable for some time past, in the method of ranging theological matters, in some modes of expression. All are well apprized with what equity and moderation *Witfius* ever treated these differences in opinion; and if ever any was inclined to unanimity and concord with real brethren, he was the man, who never did any thing to interrupt it; but every thing either to establish or restore it, and to remove all seeds of dissension. This is what that genuine christianity he had imbibed, prompted him to; and what the singular meekness of his temper inspired; by which he was ready to give way to the rashly-angry, and either made no answer to injurious railers, or repaid them even with those ample encomiums, which, in other respects, they might deserve. Thus lived our venerable *Witfius*, giving uneasiness to none, but the greatest pleasure to all, with whom he had any connection, and was not easily exceeded by any in offices of humanity and brotherly love. There was at the same time in him a certain wonderful conjunction of religious and civil prudence, consummated and confirmed by long experience, with an unfeigned candour. Neither was any equal to him for diligence in the duties of his office, being always most ready to do every thing, by which he could be serviceable to the flocks and pupils under his care, for the benefit of the church. He did not with-

draw from them in old age itself, nor during his indisposition indulge himself too much. His modesty was quite singular, by which he not only always behaved with that deep concern in treating the holy scriptures and its mysteries ; but also, by which he scarce ever pleased himself in the things he most happily wrote and said : and when his best friends justly commended his performances, he even suspected their sincerity. Nor could any under adversities be more content with his lot, even publicly declaring at *Utrecht*, that he would not exchange his place in the university and church, either with the royal or imperial dignity. And to omit other virtues, or rather in the compass of one to comprize all ; he was not in appearance, but in reality, *a true divine*, ever discovering his heavenly wisdom by a sincere piety towards God and his Saviour. For he was constant in the public acts of worship, unwearied in the domestic exercises of piety, giving, in this, an example for the imitation of others in the fear of the Lord, incessantly taken up in heavenly meditation, and continued instant in prayer, both stated and ejaculatory ; and shone in them, when under the dictates and impulses of the Holy Spirit. In fine, his chief care was, by avoiding evil and doing good, to demean himself both towards God and man, as became one who had obtained redemption through Christ, and, by divine grace, the hope of a blessed eternity in heaven ; which he constantly panted after, with the utmost contempt for the things in the world.

His writings are numerous, learned, and useful. In 1660, almost at his entrance on the ministry, he published his *Judæus Christianizans*, on the principles of faith, and on the Holy Trinity. When at *Wormer*, he put out in Low Dutch, 1665, *The Practice of Christianity*, with the spiritual characters of the unregenerate, with respect to what is commendable in them ; and of

the regenerate, as to what is blameable and wants correction. At *Leovaarden*, he gave also in Low Dutch, *The Lord's controversy with his vineyard*, and, at the same time, briskly defended it against opponents. Of his *Franeker* labours, we have, besides smaller works, afterwards comprised in larger volumes, his *Oeconomia fœderum Dei cum hominibus*, translated into Low Dutch by *Harlingius*; and his *Exercitationes sacræ in symbolum apostolorum*, translated also into Low Dutch, by *Costerus*. At *Utrecht*, came out his *Exercitationes sacræ in orationem Dominicam*; his *Egyptiaca* and *Decaphylon* with a dissertation on the *Legio fulminatrix Christianorum*, and the first volume of his *Miscellanea Sacra*, and a good deal of the second; besides some smaller works also. And at *Leyden*, he published at last the second volume of his *Miscellanea Sacra* complete: and at this last place he set on foot what he calls his *Meletemata Leydensia*, to be occasionally enlarged with a number of select dissertations. Indeed, all these writings are justly in great repute, their style being polite, the subjects useful, and the whole replenished with various branches of learning, and a beautiful strain of piety, all which may deservedly commend them to the latest posterity.

He had been often, formerly, afflicted with racking and painful diseases; whence, sometimes, arose the greater apprehension of a far earlier departure by death. And nothing, under divine providence, but his vigour of mind, joined to his piety, could have preserved him so long to the world; and that with so perfect an use of his senses, that, not long before his death, he could read, without hesitation, the smallest Greek characters by moon-light, which none besides himself could do. But, with his advanced years, he sometimes had cruel fits of the gout, and stone in the kidneys; and once in the chair, in the midst of a lecture, a slight touch of an

apoplexy. These disorders were, indeed, mitigated by the skill of the famous Dr. *Frederic Deckers*; but now and then, by slight attacks, threatened a return: for his wavering and languishing state of health, indicating the past disorders not to be entirely extirpated, gave apprehensions of a future fatal distemper; which was occasioned by the sudden attack of a fever on the evening of the 18th of October. This fever, though very soon removed, left his body exceeding weak, and his mind in a state of lethargy, an indication that his head was affected. The good man himself, considering these symptoms, with great constancy and calmness of mind, told the physician, and his other friends then present, that they could not fail to prove mortal. Nor did the slightness of the disease make any change in his opinion as to its fatal issue, while he foresaw, that the consequences of an advanced age, and of the greatest weakness, could admit of no other event. Nor indeed without cause: for his senses were gradually weakened by repeated slumbers; however, about his last hour he sensibly signified to Dr. *Marck* who attended him, his blessed hope, and his heavenly desires, as he had frequently done before; and then about noon, on the 22d of October 1708, he sweetly departed this life, in the 73d year of his age, and entered into the joy of his Lord.

PACIFIC ADDRESS

The very Reverend, renowned, and celebrated Professors of Divinity in the universities of the United Provinces, and Pastors of the Reformed Churches, the zealous Defenders of the Faith once delivered to the Saints.

OUR lot is cast in those days, in which the world is almost weary, and the church certainly groans under the weight of books. With the latter it was never better, than when wrapping herself up in the pure simplicity of faith and love, and without any itch for disputing, she depended on the word of the Lord alone, and drew the pure and undefiled truth from those writings only, which both made David *wiser than all his teachers*, and are able to *make the man of God perfect, thoroughly furnished to every good work*. But it is now-a-days extremely difficult to write so as to please. For so great is every where the fruitfulness of true learning or the vain imagination of science, so obstinate the attachment to once-received hypothesis, so brisk the study of particular parts, and so malevolent the judgment passed on other mens works, which even affect the minds of good men reluctantly,

that whoever imagines by his writing to satisfy either those delicate persons, or those addicted to more than one side in the orthodox faith, seems both to attribute too much to his own capacity, and to be ignorant of the disposition of the times. Since the former of these cannot be charged upon me by reason of the slenderness of my abilities; and the latter cannot at all be hid from a person who has been conversant in the world; it seems to be very proper for me to assign the reasons of my again appearing in public, and to shew the purpose and design of the work which I now offer to the churches of my native country.

And to whom should I render these reasons, rather than to you, *Reverend and Learned Gentlemen*, who are interested in these matters, who are the most proper of all to judge of them, and to whom, next to God and my own conscience, I chiefly desire to approve my studies. Above all I sincerely declare, that it was not an incurable itch of writing, a raging thirst after vain-glory, a cankered or envious disposition of mind, a detestable desire of widening the wounds already made in the churches, the odious pleasure of blackening any one's character, exposing right sentiments, or misrepresenting any one's opinion, nor, lastly, an infamous desire to sow, increase, or continue strifes, which have occasioned my writing at this time. For, as I disclaim all these reasons, so the whole design of this work, though but slightly glanced at, will acquit me from these charges.

To see however the minds of the godly disturbed by the inconsiderate assertions of some, and their uncommon interpretations of the scriptures, or the suspicions of others, not at all times dictated by charity, perhaps not by prudence, gave me indeed the greatest concern. And forasmuch as the doctrine of the covenant of grace, in which the manner of the reconciliation of sinners to

God is shewn, and the manifold dispensation of that covenant, have been the unhappy object of contention in the Netherlands; so that whatever points are now the subject of dispute (if you except the new method of interpreting the prophecies, and the opinions of the modern philosophy, which have been introduced with a bad design into divinity) may and ought to be referred to this; I have thought this subject in the first place challenged my attention. But this I have undertaken to treat in such a manner, that both the truth which hath been handed down to and believed in the churches, might be preserved in entire safety, and in defending it nothing might be said favouring of pride or severity, or against the laws of charity. This reason induces me not to dwell upon bare disputations, which are generally unprofitable, and, if not seasoned with a certain degree of acrimony or salt, are quite destitute of every elegance and embellishment.

I have chosen to enter on this subject from its very beginning; and have endeavoured, as far as I could, to explain it methodically and clearly, every where throwing light on the obscurer passages of scripture, anxiously searching the import of the phrases used by the Holy Spirit, and referring the whole to the practice of faith and godliness, and to the glory of God in Christ, that my exposition might be more useful and instructive. As nothing was more profitable and delightful to me than this study, so nothing more forcibly and certainly convinces the minds of men, than a clear and sober demonstration of the truth to the conscience; which, proceeding by pleasant steps, beginning with plain and acknowledged truths, and connecting its assertions in a continued chain, gradually leads to the more abstruse points, and forces an assent to them, not less strongly than to those which

command our suffrage at the first view ; in the mean while by its secret efficacy gliding into the inmost parts of the soul, and fixing it with a certain astonishment on the contemplation of the admirable perfections of God.

It was necessary, however, sometimes to oppose different opinions, as the subject led me ; either the public adversaries of the reformed churches, chiefly the Socinians and Remonstrants, who, by their daring comments, have defiled the doctrines of God's covenants ; or some of our brethren, who have taken it into their heads to form hypotheses different from those that have been received, and lay them as the foundation of almost all divinity. Malice itself cannot, I imagine, deny, that I have every where treated them with candour and modesty. I have stated the controversy justly, have fixed upon no man any opinion which he ought not to acknowledge for his own ; and have used such arguments as had before satisfied my own conscience. And if these were not solid and convincing of themselves, I could not think any strength could be added to them by the fervor and vehemence of the disputer. Above all I thought cautious procedure necessary, in the examination of the opinions of my brethren. To this business I never applied myself with an intention to search after any inaccurate word, harsh phrase, or crude expression, on which to exercise a critical talent. Let those be so employed, whom Gregory Nazianzen styled *the flatterers of names* ; but I thought I would be more usefully occupied, in examining how far all the orthodox agree, and how the more improper modes of expression might be softened by others more accurate ; and there at last fixing, where there is a real diversity of sentiments ; and those, I dare promise myself, will be found fewer, and of less importance, provided alienation of mind be out of the question. Yet I cannot pass over some uncouth expressions,

foreign interpretations, and contradictory positions. In certain places I detect the danger attending some of them, but without disparagement of the teacher, and without a malignant disposition. For I confess I agree with those, who believe that the doctrine of the covenants has long since been delivered in the churches on so sure a foundation, as to stand in no need of new hypotheses; in which I could not find that solidity or utility, which could warrant an endeavour to support them as points of theology.

That observation concerning the threefold dispensation of the covenant of grace, is not of such importance; the *first* under the promise, wherein mere grace and liberty prevailed, without the yoke, or the burden of an accusing law; the *second* under the law, when the Old Testament commenced, subjecting the faithful to the dominion of angels, and the fear of death all their lives, and last of all to the curse and execration, mean time not allowing to the fathers true and permanent blessings; the *third* under the gospel, when the godly began to be set at liberty from the dominion of angels, from the fear of temporal death, and the curse, which an exact observance of the ceremonial law carried with it, and at last enjoyed true and lasting blessings, the circumcision of the heart, the writing of the law in the mind, the full and true remission of sins, the Spirit of adoption, and such like things: this observation, I say, is not of such importance as to be insisted on in so many academical lectures, so many pulpit discourses, and in such a number of books published as well in Latin as our native tongues, as though the whole substance of theological learning consisted in it. For I have shewn in the following work, that these doctrines, however they be explained, are horrible to be mentioned, that they are

founded on corrupt interpretations, and cannot be defended without wresting the scriptures.

But I esteem to be no less dangerous the opinions of a man otherwise very learned, who denies that a covenant of works was made with Adam; and will scarce allow that under the name of death, with which he was threatened in case he sinned, a corporal death is to be comprehended; and denies that spiritual and heavenly bliss, such as we now obtain through Christ, was promised to Adam on condition of perfect obedience; and, by a musty distinction, dividing the sufferings of Christ into warlike and judiciary, affirms that the latter only, or, as they sometimes soften the expression, chiefly, were satisfactory, excluding thence the sorrows he endured in the garden, and the condemnatory sentence he received both in the Jewish council, and from the Roman governor, the stripes with which his body was wounded, his being nailed to the cursed cross, and last of all his death itself. On these points I have spoke my mind freely and candidly, as becomes *a defender of sound doctrine, and an opposer of novel opinions*; with which honorable character the sixth œcumenical council, which met at Constantinople, honored the Emperor Constantine IV. and which ought not to be foreign to men of our order.

I have also now and then made remarks on some things of less moment, which yet did not seem either to have a solid scriptural interpretation, or are less accurately conceived of. Nor has this enquiry been without profit. Amphilochius is commended by Basil on this account, because he thought, that *no word which is any way used concerning God, should be passed over without a careful inquiry into its meaning*. But I have done this without rancour or malice; *not to reprove the authors, but that the studious readers might be benefited, by having their*

errors pointed out ; as I remember Polybius somewhere expresses himself. And I hope it will not be taken ill by the learned and ingenious, to whom I willingly grant the same liberty I take, if (to use nearly the same words in which Augustinè declared his dissent from Cyprian) while I cannot reach their reputation, acknowledge my writings to be inferior to many of theirs, love their genius, am delighted with their sayings, and admire their virtues ; yet I cannot receive that in which they are otherwise minded, with that liberty to which the Lord hath called us. Especially when they see that I have willingly adopted, and with no small praise recommended to the reader, what things have been ingeniously invented by them, what they have happily found out by searching into the original languages, have learnedly recovered from the relics of hitherto unknown antiquity, have judiciously confirmed, or clearly explained.

They will also find, that wherever I thought they spoke truth, though unjustly defamed by others, I have sometimes cordially defended them, and have wiped off the stamp of absurdity and novelty fixed upon them ; and this so frequently and solicitously, that without doubt some will think I have gone to excess in these matters. Yet I cannot bring my mind to repent of this ingenuous dealing. For how could any one have done otherwise, who not being attached to any faction, not enslaved to human authority, not pleasing his own or others passions, is a votary to truth alone, and regards not what any person says, but what is said ? He who loves the peace of Jerusalem, had rather see controversies determined than multiplied ; and will with pleasure learn, that several things are harmless, or even useful, which by others are invidiously dragged into the subject of litigation.

All judicious men are justly displeas'd with that petulance of wit which prevails at this day, rashly aiming to overturn wise and agreeable inventions by dogmatical attacks, anon insolently breaking out into a bold, and often ludicrous interpretation of secret prophecies, ridiculously haling into the roll of prophecies, what contains nothing but the precepts of our common faith and holiness : by which means the respectable public and our sacred functions are not a little discredited. Nor is it indeed matter of wonder, if the warmer zeal of some has painted this wantonness as it deserves, or perhaps in too strong colours. But yet a medium is to be observed in all things : and I do not approve the endeavours of some, who, whilst they treat of our differences, enumerate not only some decades, but even centuries of controversies, sometimes with cruel eloquence expressing their rage at some innocent points. Whether this method of disputing greatly conduces to the promoting of saving knowledge, and the edification of souls, I will not now say : but this I know, that by this means a pleasure is done to the enemies of the church, who will secretly rejoice in their bosom, that there are not fewer, and, if they may be judged of by the heat of the combatants, not less unimportant disputes among us, than among them. And this not very secretly neither ; for they do not, nor will ever cease to cast this reproach upon us ; which, O grief ! may be much easier said than refuted.

O how much better and dutiful would it be to use all our pains and concern to lessen, make up, and, if possible, put an end to all controversies ! To this, Reverend and learned Gentlemen, apply all your counsels and studies. This all the godly who mourn for the breaches in Joseph ; this the churches which are committed to your care ; this JESUS himself, the King

of truth and peace, require and expect from you ; this they beg, they obtest, they beseech you for. *If therefore there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, fulfil ye the joy of all saints, fulfil ye the joy of our Lord Jesus himself, that ye may be like minded, having the same love. being of one accord, of one mind.* There have been enough of quarrels, slanders, and suspicions ; enough of contentions among brethren, which, I engage for it, will afford no just cause of triumph ; enough of intestine divisions, by which we destroy one another ; and more than enough of passion. Let party-zeal, a thirst after pre-eminence, and schismatical distinctions, be for ever henceforth banished from among us. Let all litigious, satirical, and virulent writings be blotted out ; whose design is only to revive the fires of consuming questions. If we write any thing relating to those questions, let us lay aside all passions, as hindrances to us in our inquiries, and restraints on the judges. Let us fight with arguments, not with railings, bearing in mind this saying of Aristophanes, *It does not become men to rail at poets as bread-sellers.* How much less does it become divines ? Let not the pure stream of divinity, to be fetched from the sole fountain of sacred learning, be defiled with any of the impure waters of either the ancient or modern philosophy. Let us abstain from harsh and unusual expressions, from crude and rash assertions ; from whence arise *envy, strife, railings, evil surmising.* Let the instruments of both covenants be indeed diligently handled by all, but with a degree of sacred fear and trembling. Let none please himself with new glosses and commentaries, because he supposes them to be modern and unknown to his predecessors. Let him who thinks he has found out something preferable to and more solid

than received opinions, offer it to the public with modesty, without vilifying his brethren ; without asserting or determining rashly, submitting his thoughts to the censure of the learned, and the judgment of the church ; not immediately forcing them on the common people to the distraction of their minds, nor hastily offering them to uncautious youth, who are improper judges of such weighty matters. And let none reject, on account of its novelty solely, what is agreeable to the meaning of the words, to scripture-phrases, to the analogy of faith, or to the relation the text bears to others. Cajetan, who is commended by our Chamier, has not badly expressed himself on this head. *If at any time a new sense agreeable to the text offers itself, though different from the current of divines, let the reader shew himself an impartial judge.* And in another place he says, *Let none abhor a new sense of sacred writ, because it differs from that of the ancient doctors ; for God hath not confined the expounding of the sacred scriptures to the glosses of the ancient teachers.* Let the depths of prophecy be also diligently searched into ; but reverently, without wresting the words of God, without violating that inclosure by which God has debarred poor mortals from the sight of his secrets, which are seldom explained any otherwise than by the event ; lest he who searches into the majesty, should be overwhelmed by the glory.

Let no one, by the authority of any man's name, bind the free consciences of the faithful ; but, as Clemens Romanus once said, *Let the meaning of truth be taken from the scriptures themselves :* by these alone let it stand or fall in religious matters : by these let all controversies be settled : *Let the sacred and undefiled gospel of Christ our God be laid as the foundation,* as was wont to be done in the godly councils of the ancients: Nevertheless, let not any one stubbornly on this pretence

withhold his assent to such forms, which are taken from the word of God, are agreeable to the scriptures, are the bonds of church union, the tests of orthodoxy, bars against heresies, and the limits of wanton wits; as if they were the relics of the Babylonish tower, by which, through a human device, not to be approved of, men were obliged to think and speak alike in religion.

Let no man appoint a guide for himself out of the modern divines, all whose dictates he is to receive and defend as heavenly oracles; in whom is risen up *a teacher and light of the world*, as the ancients celebrated Basil, and in comparison of whose stature all others appear as little children and dwarfs, as if they were nothing but pigmies void of understanding; when he himself perhaps protests, that he would not be reckoned the author of any thing new in divinity, and so the head of a sect. On the other hand, let no one despise such a man, as if nothing true or good, and useful to the understanding of the scriptures, could proceed from him: for God gives to no person a pious disposition, to meditate on the scriptures day and night, without opening to him the treasures of his pure wisdom.

Let us extol the blessings of our heavenly Father in whomsoever we find them; congratulate the church for them; and convert them each of us to our own advantage. Let no one who expounds the orthodox sentiments of his mind generally in eloquent language, be reckoned criminal on account of an improper word, or harsh expression, which might fall from one handling another subject: for poison does not lie hid in syllables; nor does truth consist in sound, but in the intention; nor godliness in the tinkling of brass, but in the meaning of the things signified. Yet let us all endeavour to express ourselves as accurately as possible; and by no

means defend what has been imprudently said either by our friends or ourselves, lest we take it ill to be reprehended by others ; but rather, through the persuasion of ingenuity, the order of truth, the importunity of charity, and the applause of all good men, let us pass by, cancel, or correct any mistakes ; which great men, both in old times, and in our days, have done, to their very great honor. Let the severe brand of heresy be suddenly stamped upon none, on account of what is supposed to follow from his words, while he does not admit the consequence, but detests it. Let mens solid learning, their peaceable disposition, and a careful discharge of their duty without noise and disturbance, procure them much more favor, than the inconsiderate heat of boiling zeal, and the efforts of a headstrong temper, as Homer says, and a mind eager for the combat, which, however the cause of God may be a pretext of, are aimed at only for our own glory and advantage.

Let some liberty also be given to learned men in explaining passages of scripture, in the choice of arguments in defence of the common truth, in the use of phrases and terms, in resolving questions commonly called problematic (for, amidst the present darkness of mens minds, it is not to be expected, that all men should in all things speak and think alike ;) but let this liberty be confined within the bounds of modesty, prudence, and love ; lest it should degenerate into petulant licentiousness, and turn our Zion into a Babel.

These, *Reverend and Respected Brethren*, are my earnest wishes and counsels, which I recommend to your prudence, faith, and piety ; as I do yourselves and your sacred labours, to the grace of the great God and our Saviour Jesus Christ, who can make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight ; and at last, after you have

happily fought the good fight of faith, can bless you with an everlasting crown of glory This was long since, and is now, the most earnest wish of,

Reverend and Respected Brethren,

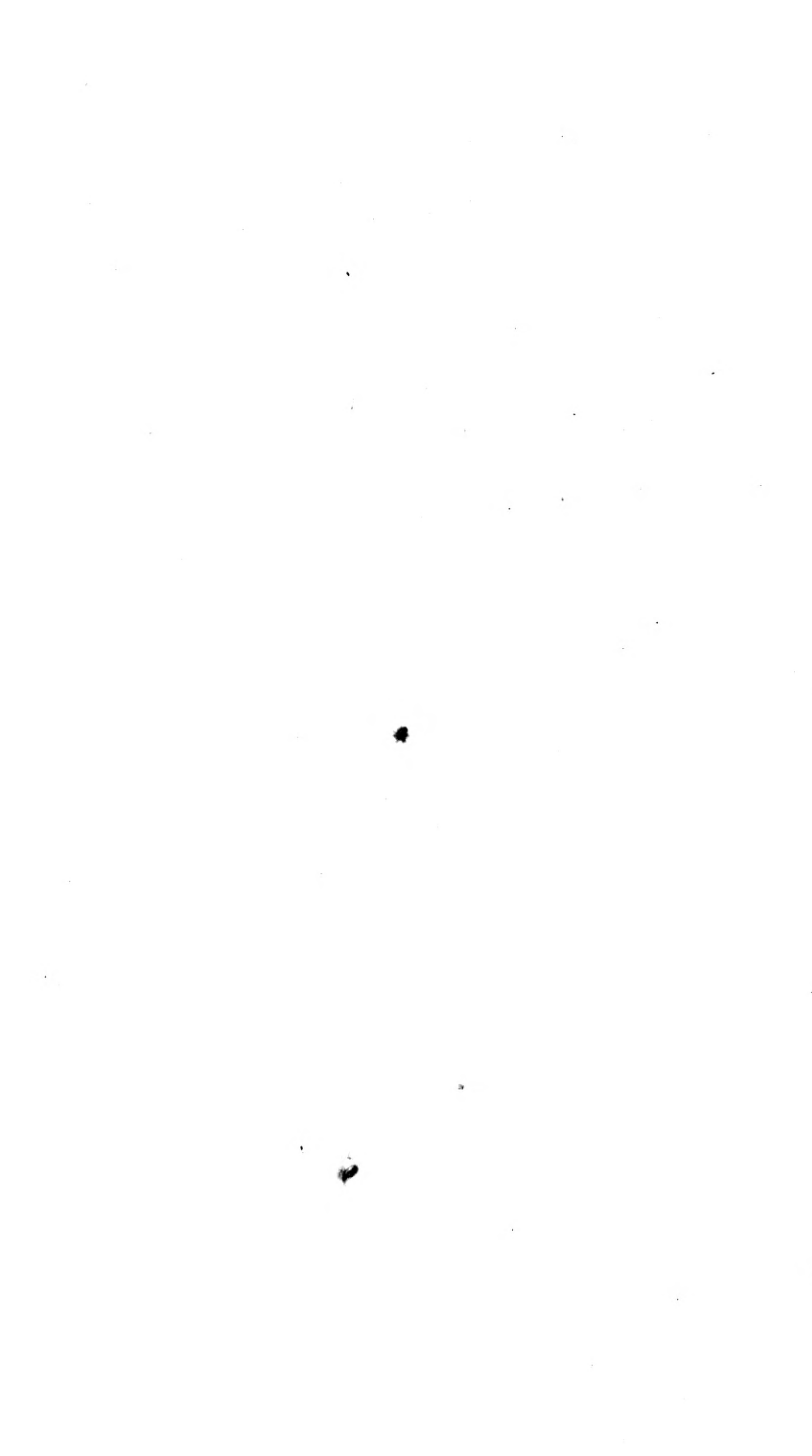
Your Fellow-labourer, and

Servant in the Lord,

Herman Witfius.

UTRECHT, Oct. 20,

1693.



THE
O E C O N O M Y
OF THE
D I V I N E C O V E N A N T S.

B O O K I.

C H A P T E R I.

Of the Divine Covenants in general.

WHOWER intends to discourse on the subject of the *divine covenants*, by which eternal salvation is adjudged to man, on certain conditions worthy of God and the rational creature, ought principally to endeavour, that he may treat these heavenly oracles in a sacred and pure manner; and, neither through rashness nor passion, intermingle any thing, which he is not firmly persuaded is contained in those records, which exhibit the copies of these covenants to us. For if Zaleucus prescribed it as a condition to the contentious interpreters of his laws, “That both parties should explain the meaning of the lawgiver, in the assembly of the thousand men, with halters hanging about the necks of each; and that whatever party should appear to wrest the sense of the law to the detriment thereof, should, in the presence of the thousand, end their lives by a halter;” as Poybius, a very

grave author, relates :* If the Jews and Samaritans in Egypt, disputing about their temple, were obliged to plead their cause before the king and his courtiers, on this condition only, that “the advocates of whatever party that were foiled, should be punished with death,” as Josephus relates ;† he must certainly be in greater danger, and liable to forer destruction, who shall, by a rash wresting, pervert the sacred mysteries of the divine covenants ; while our Lord openly declares, that *who-soever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven.*‡ It is not therefore without a kind of sacred awe that I begin this work ; praying God, that, laying aside every prejudice, I may shew myself a tractable disciple of the holy writings, and may, with modesty, impart to my brethren, what I think I have learned from them : if happily this my poor performance may serve to lessen disputes, and clear up the truth ; than which nothing should be deemed by us of greater importance.

II. Because it is by words, especially the words of those languages, in which God has been pleased to reveal his sacred mysteries to men, that we can, with success, arrive at the knowledge of things ; it will be worth while, more accurately to inquire into the import both of the Hebrew word *BERITH*, and the Greek *DIATHEKE*, which the Holy Spirit makes use of on this subject. And first, we are to give the etymology, and then the different significations of the Hebrew word. With respect to the former, the learned are not agreed. There are some who derive it from the root *BARA*, which in *Piel* signifies to *cut down* ; because, as we shall presently observe, covenants used to be solemnly ratified by cutting animals asunder. It may also be derived from

* Lib. xii. c. 7. † Antiq. l. xiii. c. 6. ‡ Matth. vi. 19.

the same root in a very different signification. For as BARA properly signifies to *create*, so metaphorically to *ordain* or (DIATITHESTHAI) to *dispose*. Whence it happened, that the Hellenist Jews used TO KTIZEIN in the same signification. Certainly in this sense Peter* calls EXOUSIA, *power* appointed by men, and for human purposes, ANTHROPINE KTISIS, *the ordinance of man*. Which too the famous Grotius appears to have learnedly observed on the title of the New Testament. Others had rather derive it from BARAH AS SHEBITH from SHABAH, signifying, among other things, to *choose*. And in covenants, especially of friendship, there is a choice of persons, between whom, of things about which, and of conditions upon which, a covenant is entered into. Nor is this improperly observed.

III. But BERITH is used in the holy scriptures in different significations; sometimes *improperly*, and sometimes *properly*. *Improperly*, it denotes the following things. 1. An immutable ordinance about any thing. In this sense God mentions *his covenant of the day, and of the night*; † that is, that fixed ordinance about the uninterrupted vicissitude of day and night, which ‡ is called CHOOK, that is, *statute limited or fixed*, to which nothing ought to be added, or taken from it. In this sense is included the notion of a *testament*, or of a last and irrevocable will. Thus God said, § *I have given thee, and thy sons and thy daughters with thee*, LECHAK NGOOLAM BERITH MELACH NGOOLAM HIV, *by a statute for ever; it is a covenant of salt for ever*. This observation is of use for the more fully understanding the nature of the covenant of grace, which the apostle proposes under the similitude of a testament, the execution of which depends upon the death of the testator. || To

* 1 Pet. ii. 13. † Jer. xxxiii. 20. ‡ Chap. xxxi. 36.

§ Num. xviii. 19. || Heb. ix. 15, 16, 17.

which notion both the Hebrew BERITH, and the Greek, DIATHEKE, may lead us. 2. A sure and stable *promise*, though it be not mutual: HINNEH ANOCHI CORETH BERITH. *Behold, I make a covenant; before all thy people I will do marvels.* This is my covenant with them; my Spirit shall not depart from them.†* 3. It signifies also a *precept*; and to cut a covenant is to give a *precept*: *I made a covenant with your fathers—saying, At the end of seven years let ye go every man his brother.‡* Hence it appears in what sense the *decalogue* is called *God's covenant*. But properly, it signifies a *mutual agreement between parties with respect to something*. Such a covenant took place between Abraham and Mamre, with Eschol and Eber, who are called BANGALE BERITH, ABRAM, *confederates with Abraham.§* Such also was that between Isaac and Abimelech; || between Jonathan and David.¶ And of this kind likewise is that of which we are now to treat, between God and man.

IV. No less equivocal is the DIATHEKE of the Greeks; which, both singularly and plurally, very often denotes a *testament*; as Budæus** shews from Isocrates, Æschines, Demosthenes, and others. In this sense, we hinted, it was used by the apostle.†† Sometimes also it denotes a *law*, which is a rule of life. For the Orphici and Pythagoreans styled the rules of living prescribed to their pupils, DIATHEKAI, according to Grotius. It also frequently signifies an *engagement and agreement*; wherefore Hesychius explains it by SUNOMOSIA, *confederacy*. There is none of these significations that will not be of use in the progress of the work.

V. To make a covenant the Hebrews call BERITH BEROth, *to strike a covenant*; in the same manner as the

* Exod. xxxiv. 10. † If. lix. 21. ‡ Jer. xxxiv. 13. 14.
§ Gen. xiv. 13. || Gen. xxvi. 28, 29. ¶ : Sam. xviii. 2. ** In
comment. Ing. Græc. †† Heb. ix. 15.

Greeks and Latins, *ferire, icere, percutere fœdus*. Which doubtless took its rise from the ancient ceremony of slaying animals, by which covenants were ratified. Of this rite we observe very ancient traces;* whether this was then first commanded by God, or borrowed from the custom of nations. Emphatical is what Polybius† relates of the Cynæthenses, EPI TON SPHAGION TOUS ORKOUS KAI TAS PISTEIS EDIDOSAN ALLELOIS, *Over the slaughtered victims they took a solemn oath, and plighted faith to each other*. Which phrase is plainly similar to what God uses, ‡ CORETHE BERITHI NGALE DSABACH, *those that have made a covenant with me by sacrifice*. They also used to *pass in the middle* between the divided parts of the victim cut asunder.§ Whoever wants to know more about this rite, may consult Grotius on Matth. xxvi. 28. Bochart in his Hierozoicon, book ii. chap. xxxiii. p. 325, and Owen's Theologum. book iii. chap. 1. It was likewise a custom, that agreements and contracts were ratified, by adhibiting solemn *feasts*. Examples of this are obvious in scripture. Thus it is said, that Isaac, having made a covenant with Abimelech, made a great feast, and eat with them.|| In like manner acted his son Jacob, after having made a covenant with Laban.¶ There is mention of a like federal feast, 2 Sam. iii. 20. where a relation is given of the feast which David made for Abner and his attendants, who came to make a covenant with him in the name of the people. That it was also customary among the Heathens, the most learned Stuckius shews.**

VI. Nor were these rites without their significancy. The *cutting* the animals *asunder* denoted, that in the

* Gen. xv. 9, 10. † Lib. iv. p. (mihi) 398. ‡ Psal. l. 5. § Jer. xxxiv. 18. || Gen. xxvi. 30. ¶ Gen. xxxi. 54. ** In Antiq. Convival. l. i. c. 40.

same manner the perjured and covenant-breaker should be cut asunder, by the vengeance of God. To this purpose is what God says,* *I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof—I will give them into the hand of their enemies;—and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth.* Compare 1 Sam. xi. 7. An ancient form of these execrations is extant in Livy.† “The Roman people do not first fail in these conditions: if they should, through public resolution or base deceit, do thou, O Jupiter, on that day, thus strike the Roman people, as I do now this hog; and strike so much the heavier, as thou art stronger and more powerful.” When the convenanters passed thro’ the *parts cut asunder*, it was intimated, that they were united by the closest bond of religion and an oath, and now formed one body, as Vatablus‡ has remarked. *Federal feasts* were tokens of a sincere and lasting friendship.

VII. But when God. in the solemnities of his covenants with men, thought proper to use these or the like rites, the significancy was much more august. They who made covenant with God by sacrifice, not only subjected themselves to punishment, if, impiously revolting from God, they slighted his covenant; but God likewise intimated to them, that all the stability of the covenant of grace was founded on the sacrifice of Christ, and that the body and soul of Christ were one day to be pulled asunder. *All the promises of God in him are yea, and in him Amen.*§ His blood is the blood of the *New Testament*,|| in a far more excellent manner, than that with which Moses sprinkled both the altar and the co-

* Jer. xxxiv. 18. 19, 20. † Lib. i. ‡ Ad Gen. xv. 10.

§ 2 Cor. i. 20. || Matth. xxvi. 28.

venanted people.* Those sacred banquets, with which the covenanted were entertained before the face of the Lord, especially that which the Lord Jesus hath instituted under the New Testament, do most effectually seal that intimate communion and fellowship that is between Christ and believers.

VIII. There are very learned men, who from this rite would draw the explication of that phrase, which we have Num. xviii. 19, and 2 Chron. xiii. 5. of a *covenant of salt*, that is, of a covenant of friendship, and that stable and perpetual. “Which seems to be so denominated, because salt was usually made use of in sacrifices, to denote that the covenant was made sure upon observing the customary rites in making it,” says the celebrated Rivet.† Unless we would rather suppose, that a regard is here had to the firm consistence of salt, by which it resists putrefaction and corruption, and in a manner tends to eternity. For that reason, Lot’s wife is thought to have been turned into a pillar of salt; not so much, as Augustine remarks, *to be as a seasoning to us*, but to stand as a lasting and perpetual monument of the divine judgment. For all salt is not subject to melting. Pliny tells us, that the Arabs build some walls and houses with blocks of salt, and cement them with water.

IX. Having premised these things in general about the terms, let us now enquire into the thing itself, and the nature of the covenant of God with man: which I thus define. *A covenant of God with man is an agreement between God and man, about the method of obtaining consummate happiness, with the addition of a threatening of eternal destruction, with which the despiser of the happiness offered in that way is to be punished.*

* Exod. xxiv. 3. † In Gen. exercit. 136.

X. The covenant on God's part comprises three things in the whole. 1. *A promise* of consummate happiness in eternal life. 2. *A designation and prescription of the condition*, on the performance of which, man acquires a right to the promise. 3. *A penal sanction* against those who do not stand by the prescribed condition. All these things regard the whole man, or *HOLOKLEKOS*, according to Paul's phrase, as consisting of soul and body. To each part God promises happiness, of each he requires sanctification, and to each he threatens destruction. And he makes this covenant, to the end that God may appear glorious in the whole man.

XI. To enter into such a covenant with a rational creature, formed after his own image, is entirely becoming God, and worthy of him. For it was impossible, but God should propose himself to the intelligent creature as a *pattern* of holiness, in conformity to which he ought to form himself and all his actions, carefully preserving, and always rendering active that original righteousness, with which, from his very origin, he was presented by God. God cannot but bind man to love, worship, and seek him, as the chief good. And it cannot be conceived, how God requiring man to love and seek him, should refuse to be found by man loving, seeking, and esteeming him as the chief good, and as such longing, hungering, and thirsting for him alone. Who can conceive it to be worthy of God, to say to man, I am willing that you seek me alone; but on condition you never find me? I am willing to be earnestly longed for by thee above all things, with hungering and thirsting after me, but on condition you never be satisfied with me? Nor does the justice of God less require, that man rejecting the happiness, offered on the most equitable terms, should be punished with the privation of it, and besides incur the severest indignation of the despised De-

ity. Whence it appears, that, from the very consideration of the divine perfections, it may be fairly deduced, that he has prescribed a certain *law* to man, and that as *the condition of enjoying happiness*; which consists in the fruition of God, enforced with the *threatening of a curse* against the rebel. In which we have just now said, that the whole of the covenant consists. But of each of these there will be fuller room to discourse hereafter.

XII. Hitherto we have considered the covenant of God, as that of one party. It becomes the covenant of two parties, when man consents thereto, *embracing the good* promised by God, *engaging to an exact observance of the condition* required, and, upon the *violation* thereof, voluntarily owning himself obnoxious to the threatened *curse*. This the scripture calls, *LENGABRECHA BIBE-RITH JEHOVAH, to enter into covenant with the Lord* ;* *to enter into a curse and an oath.*† In this curse (Paul‡ calls it *HOMOLOGIA, professed subjection*) conscience presents itself a witness, that God's stipulation is just, and that this method of coming to the enjoyment of God highly becomes God, and that there is no other way of obtaining the promise. Whence the evils which God threatens to the transgressors of the covenant, are called *the curses of the covenant*,§ to which the person covenanting voluntarily subjected himself. The effect of this curse on the man, who stands not to the covenant, is called *the vengeance of the covenant*.|| We have a form of stipulation or acceptance, Psal. xxvii. 8. *For thee, i. e. in thy place or stead, my heart saith, Seek ye my face ; thy face, Lord, will I seek.* Where the voluntary stipulation of the believing heart answers to the stipulation made, in the name of God, by conscience his minister.

* Deut. xxix. 12. † Neh. x. 29. ‡ 2 Cor. ix. 13.

§ Deut. xxix. 20. || Lev. xxvi. 25.

XIII. Man, upon the propofal of this covenant, could not, without guilt, refufe this aftipulation. 1. In virtue of the law, which univerfally binds him, humbly to embrace every thing propofed by God ; to whom it is of the effence of the rational creature to be fubject in every refpect. 2. On account of the high excellency of God, whose province it is to difpofe of his own benefits, and fix the condition of enjoying them, with fupreme authority : and at the fame time to enjoin man, to flrive for the poffeffion of the blessings offered, on the condition prefcribed. Whence this covenant, as taking place between parties very unequal, affumes the nature of thofe engagements, which the Greeks called PROSTAGMATA, OR, SUNTHEKAI EK TON EPITAGMATON, *injunctions, or covenants from commands* ; of which Grotius fpeaks.* Hence it is that Paul tranflates the words of Mofes, *Behold the blood of the covenant, which the Lord hath made with you*, thus,† TOUTO TO HAIMA TES DIATHEKES, HES ENETEILATO PROS HUMAS HO THEOS. *This is the blood of the teftament, which God hath enjoined unto you.*‡ It is not left arbitrary to man, to accept or reject, at his pleafure, God's covenant. Man is commanded to embrace it, breathing after the promifes, in the way pointed out by the covenant. Not to defire the *promifes*, is to refufe the *goodnefs* of God ; to reject the *precepts*, is to deny the *fovereignty* and *holinefs* of God. Not to fubmit to the *fanction*, is to deny the *juftice* of God. Therefore the apofle fays of God's covenant, that ΝΕΝΟΜΟΤΗΕΤΑΙ, it is *reduced to the form of a law*,§ by which man is obliged to an acceptance. 3. It follows from that love, which man naturally owes to himfelf, and by which he is carried to the chief good ; for enjoying of

* De jure bellis et pacis, cap. xv. § 6. † Exod. xxiv. 8.

‡ Heb. ix. 20. § Heb. viii. 6.

which there remains no method besides the condition prescribed by God. 4. The very conscience of man dictates, that this covenant is in all its parts highly equitable. For what can be conceived even by thought more reasonable, than that man, esteeming God as his chief good, should seek to be delighted in him, and rejoice at the offer of that good? that he should readily receive the law, which is a transcript or copy of the divine holiness, as the rule of his nature and actions? in fine, that he should submit his guilty head to the most just vengeance of the Deity, if he should happen to make light of this promise, and violate the law? From which it follows, that man was not at liberty to reject God's covenant.

XIV. God by this covenant acquires no new right over man: which, if we rightly consider the matter, neither is nor can be founded on any benefit of God, or misdemeanor of man, as Arminius argues: nor in any thing without God; the principal or alone foundation of it being the sovereign majesty of the most high God. Because God is the *bleſſed*, and most sufficient for all felicity, therefore he is also the *only Potentate*, as Paul joins these two together.* Nor can God's power and right over the creatures, be derived from or increased by any thing extrinsic to God. This ought to be deemed unworthy of God's sovereignty and independence: of which we shall soon treat more fully. Only God, in this covenant, shews what right he has over man. But man, accepting the covenant, and performing the condition, by these performances acquire some right to demand of God the promise. For God has, by his promises, generously made himself a debtor to man. Or, to speak in a manner more becoming God, he has been

* 1 Tim. vi. 15.

pleased to make his performing his promises, a debt due to himself, to his goodness, justice, and veracity. And to man in covenant, and continuing stedfast therein, he has granted the right of expecting and requiring, that God should satisfy his goodness, justice, and truth, by the performance of his promises. And thus man consenting to the covenant, *makes God say, that he will be a God to him.** That is, liberty is given to him to glory in God, as his God, and to expect from God, that he will become to man in covenant with him, what he is to himself, a spring of consummate happiness.

XV. We find two covenants of God with man in scripture: *the covenant of works*, otherwise called *the covenant of nature*, or *the legal*; and *the covenant of grace*. So the apostle teaches us to distinguish, Rom. iii. 27, where he mentions *the law of works*, and *the law of faith*: by *the law of works* understanding that doctrine, which points out the way, in which, by means of works, salvation is obtained; and by *the law of faith*, that doctrine which shews the way, in which, by means of faith, salvation is obtained. The form of the covenant of works is, *The man which doth those things, shall live by them.†* That of the covenant of grace is, *Whosoever believeth in him, shall not be ashamed.‡* These covenants agree in this; 1. That, in both, *the contracting parties are the same*, God and man. 2. In both, *the same promise* of eternal life, consisting in the immediate fruition of God. 3. The *condition* of both is the *same*, perfect obedience to the law prescribed. For it is not worthy of God to admit man to a blessed communion with him, but in the way of untainted holiness. 4. In both is *the same end*, the glory of the most undefiled holiness of God. But they differ in the following respects. 1. The *character*

* Deut. xxvi. 17. † Rom. x. 5. ‡ Ibid. ver. 11.

or relation of God and man in *the covenant of works*, is different from that in *the covenant of grace*. In the former God acts as *the supreme lawgiver*, and *the chief good*, rejoicing to communicate his happiness to his *innocent creature*. In the latter, as *infinitely merciful*, adjudging life to the elect sinner agreeably to his wisdom and justice. 2. In the covenant of works there was *no mediator*. The covenant of grace has *a mediator, Christ*. 3. In the covenant of works, the *condition* of perfect obedience was required, *to be performed by man himself in covenant*. In the covenant of grace, the same condition is proposed, *as to be performed or already performed by a Mediator*. And in this substitution of the person consists the principal and essential difference of the covenants. 4. In the covenant of works, man is considered as *working*, and the reward as to be given *of debt*; and consequently man's *glorying* is not excluded, by which as a faithful servant he may glory upon the right discharge of his duty, and demand the reward promised to his work. In the covenant of grace, the man in covenant, ungodly in himself, is considered as *believing*; eternal life being given to man, as the merit of the Mediator, *out of free grace*, which excludes all boasting; except that by which the believing sinner glories in God, as a merciful Saviour. 5. In the covenant of works, something is required of man, *as a condition*, which being performed entitles him to the reward. The covenant of grace, with respect to us, consists of the pure promises of God, in which the Mediator, the life to be obtained by him, the faith by which we may be made partakers of him, and of the benefits purchased by him, and perseverance in that faith, in a word, the whole of salvation, with all things necessary to it, are absolutely promised. 6. The *special end* of the cove-

nant of works, was the manifestation of the *holiness*, *goodness*, and *justice* of God, shining forth in the most perfect *law*, in the most liberal *promise*, and in the *re-compense* of reward to be given to those who heartily seek him. The *special end* of the covenant of grace, is *the praise of the glory of his grace*,* and the revelation of his unfathomable and *manifold wisdom*: which perfections of God shine forth with a splendid lustre in the gift of a Mediator, by whom complete salvation is brought to the sinner, without tarnishing the honor of the holiness, justice, and truth of God. To this may be added a demonstration of the divine *all-sufficiency*, by which not only man, but, what is more surprizing, even a sinner, may be, and is actually brought to God. All these things will be more fully and clearly explained in what follows.

* Eph. i. 6.

C H A P. II.

Of the contracting parties in the covenant of works.

WE begin with the consideration of *the covenant of works*; which is otherwise called *of the law*, and *of nature*, because it is prescribed by *the law*, requires *works* as the condition, and is founded upon and coeval with *nature*. This covenant is, *An agreement between God and Adam, formed after the image of God, as the head and chief of all mankind, by which God promised eternal life and happiness to him, if he yielded the most perfect obedience to all his commands; subjoining a threatening of death if he transgressed in the least point; and Adam*

accepted this condition. To this purpose are these two sentences, afterwards inculcated on the repetition of the law, Lev. xviii. 5. and Deut. xxvii. 26.

II. That these things may be the better understood, these four things are to be explained. 1. *The contracting parties.* 2. *The condition prescribed in the covenant.* 3. *The promises.* 4. *The threatening.*

III. *The contracting parties here are God and Adam.* God, as *Sovereign and supreme Lord*, prescribing with absolute power what he judges equitable; as *good himself*, or *the chief good*, promising communion with himself, in which man's principal happiness lies, to him being obedient, and *doing what is well pleasing to him*: as *self-righteous*, or *sovereignly just*, threatening death to the rebel. *Adam sustained a twofold relation.* 1. *As man.* 2. *As the head and representative of mankind.* In the former relation he was a rational creature, *under the law to God*, upright, created after the image of God, and furnished with sufficient powers to fulfil all righteousness. All these things are presupposed in man, to render him a fit object for God to enter into covenant with.

IV. Man therefore just dropt from the hands of his Creator, had a soul illuminated with rays of divine light, and adorned with the brightest wisdom; whereby he was not only perfectly master of the nature of created things, but delighted himself in the contemplation of the supreme and uncreated truth, having the eyes of his understanding continually directed to the perfections of his God; from the consideration of which he gathered, by the most discreet reasoning, what was just and equitable, what worthy of God and of himself. To this was added the purest *holiness of will*, acquiescing in God as the supreme truth, revering him as the most dread majesty, loving him as the chief and only good, and, for the sake

of him, holding dear whatever his mind divinely taught dictated to him to be acceptable, like to, and expressive of his perfections, in fine, whatever contributed to the acquiring an intimate and immediate union with him; delighting in the fellowship of his God, which was now allowed him; panting after further communion, raising himself thereto by the creatures, as so many steps; and finally, celebrating the most unspotted holiness of God as the most perfect transcript of him, according to which he was to strive with his utmost might to frame himself and his actions as exactly as possible. This is, as Elihu emphatically expressed it, *to delight himself with God, or to will with God.** This was attended with a most regular temperature of the whole *body*, all whose members, as instruments of righteousness, presented themselves ready and alert at the intimation of his holy will. For it did not become the Deity to form a rational creature for any other purpose than his own glory. This no rational creature, but what is wise and holy, could either perceive or celebrate, as shining in the other works of God. If it was destitute of this light, and deprived of this endowment, what could it have proved but the reproach of its creator, and most unfit to answer the end of his creation? All these particulars the wisest of kings has expressed with the most striking simplicity, *Lo, this only have I found, that God has made man upright.*†

V. What I have just said of the wisdom of the first man, ought, I think, to be extended so far, as that, in the state of innocence, the mystery of the *Trinity* was not unknown to him. For it is, above all things, necessary for the perfection of the human understanding, to be well acquainted with what it ought to know and believe, concerning its God. And it may be justly doubt-

* Job xxxiv. 9. † Eccl. vii. 29.

ed, whether he does not worship a God entirely unknown, nay, whether he at all worships the true God, who does not know and worship him, as subsisting in three persons. He who represents God to himself in any other light, represents not God to himself, but a phantom and idol of his own brain. Epiphanius* seems to have had this argument in view, when he thus wrote of Adam : “ He was no idolater ; for he knew God the Father, and the Son, and Holy Spirit. And he was a prophet, and knew that the Father said to the Son, Let us make man.”

VI. These words furnish a new argument. For since God, in the work of creation, manifested himself three, *the Father made the world by the Son ; † the Holy Spirit* cherished the waters by brooding upon them ; and so the whole Trinity, by mutual consultation, addressed themselves to the creation of man ; it is not credible that the Trinity was entirely unknown to the first man ; unless we can suppose him ignorant of his Creator, who verily was both the Son and the Holy Spirit. It cannot certainly be without design, that the scripture, when speaking of man’s Creator, so often uses the plural number, as Is. liv. 5. *KI BONGALAICH NGOSAICH*, which literally signifies, *thy husbands thy makers*. Psal. cxlix. 2. *ISMACH ISRAEL BENGOSAV*, *Let Israel rejoice in his Makers*. Nay, he requires man to attend to this, and engrave it on his mind, Eccl. xii. 1. *UDSEHOR ÆTH BORÆCHÁ*, *Remember thy Creators*. It is criminal when man neglects it, and says not, *AJEH ÆLOAH NGOSAI*, *Where is God my Makers ?* Job xxxv. 10. Which phrases, unless they be referred to a Trinity of persons, might appear to be dangerous. But it is absurd to suppose Adam ignorant concerning his Creator, of that which God does not suffer his posterity to be ignorant

* In Panario, p. 9. † Heb. i. 2.

of at this time ; and this the rather, that God created man for this end, to be the herald of his being and perfections in the new world. But it undoubtedly tends to the glory of God, that he should particularly celebrate, not only the perfections of God, but also how they display themselves in the distinct persons of the Deity, and in the manner and order of their operation. Excellently to this purpose speaks Basil of Seleucia :* “ You take particular notice of this expression, *Let us make man*. Again, this word used plurally hints at the persons of the Godhead, and presents a Trinity to our knowledge. *The knowledge of it therefore is coeval with the creation*. Nor should it seem strange, that afterwards it should be taught ; since it is one of those things, of which mention was made in the very first creation.”

VII. I confess, Adam could not, from the sole contemplation of nature, discover this mystery without revelation. But this I am fully persuaded of, that God revealed some things to man, which nature did not dictate of herself. For whence did he know the command about the tree of knowledge, and whence the meaning of the tree of life, but by God's declaring it to him ? whence the knowledge of such a creation of his wife, as to pronounce her flesh of his flesh, and bone of his bone, but from divine revelation ? Seeing then God hath revealed to man many things, and those indeed not of such importance, why should we believe that he' concealed from him that very thing, the knowledge of which was eminently conducive to the perfection of man, and the honor of God ? Therefore a learned man did not think rightly, who insists, that the knowledge of the Trinity exceeded the happiness of Adam's state, which was merely natural. For it was not so merely natural, as if Adam knew nothing but

* Scim. ii.

what the consideration of nature only could suggest. The contrary we have just shewn. And it must be deemed to have been natural to that state, that man being upright, and enjoying familiar converse with his God, should learn from his own mouth what might render him fitter to celebrate his praises. The very learned Zanchius* observes, that most of the fathers were of that opinion, that Adam, being such and so great a friend of God before his fall, several times saw God in a bodily appearance, and heard him speak. He adds, But this was “always the Son of God.” And a little after, “Christ therefore is that Jehovah, who took Adam and placed him in paradise, and spoke to him.” Thus the ancients believed, that the Son of God did then also reveal himself to Adam, and conversed with him.

VIII. And this saying appears a little too bold: “That the œconomy subsisting between the Three persons, is so principally employed in procuring the salvation of the human race, that the knowledge thereof could not belong to the state of innocence, in which there was no place for salvation or redemption.” For Moses declares the œconomy of the divine persons at the very creation. And the gospel, while it explains that admirable œconomy, as taken up in procuring the salvation of mankind, at the same time raises our thoughts to that œconomy, which was manifested in the first creation of the world. If now it is profitable and pleasant for us to think, that the Son of God our Saviour is *the beginning of the creation of God,† by whom were created thrones and dominions, things visible and invisible, that he might have the pre-eminence in all things,‡* chief as well in the works of nature as grace; and that the Holy Spirit, now fitting up a new world of grace in our hearts,

* De creat. hom. l. i. c. 1. § 12.

† Rev. iii. 14.

‡ Col. i. 16. 18.

did at first brood on the waters, and made them pregnant with so many noble creatures ; and thus to ascend to the consideration of the same œconomy in the works of creation and nature, which is now revealed to us in the work of salvation and grace : who then can refuse that upright Adam had the same knowledge of God in three persons, though he might be ignorant what each person, in his order, was to perform in saving sinners ? Add to this, that though, in that state of Adam, there was no room for *redemption*, yet there was for *salvation*, and *eternal life* : the symbol of which was the tree of life, which even then bore the image of the Son of God. See Rev. ii. 7. For *in him was life*, John i. 4. ; which symbol had been in vain, if the meaning thereof had been unknown to Adam.

IX. In this rectitude of man principally consists that *image of God*, which the scripture so often recommends ; and which Paul expressly places in *knowledge*,* in *righteousness and true holiness*.† In which places he so describes the image of God, which is renewed in us by the Spirit of grace, as at the same time to hint, that it is the same with that after which man was originally created. And there cannot be different images of God. For as God cannot but be wise and holy, and, as such, be a pattern to the rational creature ; it follows, that a creature wise and holy is the expression of God in these his qualities. And it is quite impossible, but God must own his own likeness to consist in this rectitude of the whole man ; or acknowledge a foolish and perverse creature to be like him : which would be an open denial of his perfections. It has been prettily observed by a very learned man, that *HOSIOTES TES ALETHEIAS*, *true holiness*, is not only opposed to *TE HUPOKRISEI*, *hypocrisy* or

* Col. iii. 10. † Eph. iv. 24.

disimulation, or to TE TUPIKE KATHAROTETI, *typical purity*, but that it denotes a *holy study of truth*, proceeding from the love of God. For HOSIOS, to which answers the Hebrew CHAMUD, signifies in scripture *one studious in and after good*. This HOSIOTES TES ALTHEIAS, *true holiness*, denotes such a desire of pleasing God, as is agreeable to the truth known of and in him, and loved for himself.

X. But I see no reason why the same learned person should have DIKAIOSUNE, *righteousness*, mentioned by Paul,* to be a privilege peculiar to the covenant of grace, which we obtain in Christ, and which Adam had not; meaning by *righteousness* a title to eternal life; which, 'tis owned, Adam was without, as the course of his probation was not yet finished. In opposition to this assertion, I offer the following things to consideration. 1. There is no necessity for understanding by *righteousness* a right to eternal life. For that term often denotes a virtue, and a fixed resolution of giving every one his due; as Eph. v. 9. where the apostle, treating of sanctification, writes, *The fruit of the Spirit is in all goodness, and righteousness, and truth*. The learned person himself observed this, who elsewhere† speaks thus: “Righteousness is, first, the rectitude of actions, whether of the soul or of the members; and their agreement with sound reason; namely, that they may easily avoid condemnation or blame, and obtain praise. So Tit. iii. 5. *Works of righteousness*. And hence the denomination of just or righteous, denotes a blameless or praise-worthy person.” Since the same word signifies elsewhere such a rectitude, why not here too? especially since it is indisputable that such righteousness be-

* Eph. iv. 24.

† In Gen. v. § 9.

longed to the image of God in Adam. 2. It ought not to be urged, that *righteousness* here is joined with *holiness*, and therefore so to be distinguished from it, as that the *latter* should denote an inherent good quality, and the *former* a right to life. For it may be answered, 1st, That it is no unusual thing with the Holy Spirit, to express the same thing by different words. “It is to be observed,” says Urfinus,* “that righteousness and holiness in us were the same thing before the fall, namely, an inherent conformity to God and the law.” Nor does the celebrated Cocceius himself refuse this :† But T Z E D E K righteousness, if you consider the law of works signifies, in the largest sense, every thing that is honest, every thing that is true, every thing that is holy.” 2^{dly}, If we should suppose that *righteousness* ought to be distinguished from *holiness*, it does not follow that it ought to be distinguished in this manner. For there are to be found testimonies of this kind, in which no such distinction can take place ; as Luke i. 74, 75.—*Serve him in holiness and righteousness before him* : and 1 Thess. ii. 10. *Ye are witnesses and God also, how holily, and justly, and unblameably we behaved ourselves among you that believe.* Add 1 Kings iii. 6.—*He walked before thee in truth, and in righteousness, and in uprightness of heart.* Where righteousness, though added to holiness, can signify nothing but a virtue of the soul, and the exercise of it. 3. If we would absolutely distinguish these two things, it may be done many ways. * (1.) So as to refer *holiness* to God, *righteousness* to men. Thus Philo, concerning Abraham, says, “Holiness is considered as towards God ; righteousness as towards men.” And the Emperor Marc Antonine † says of Socrates, “He was in human things righteous, in divine, holy.” (2.) Or

* In quest. 18. catech. † In Psal. xv. § 11. ‡ Lib. vii. § 66

so as to say, that universal virtue is denoted by both words ; (for even *righteousness* is said of the worship of God, Luke i. 75, and *holiness* is referred to men : Maximus Tyrius* says of the same Socrates, “ Pious towards God, holy towards men,”) but in a different respect ; so as *holiness* may denote virtue, as it is the love and expression of the divine purity, as Plato explains *holiness* by the *love of God* : *Righteousness* indeed may signify the same virtue, as it is a conformity to the prescribed rule, and an obedience to the commands of God. *Whether it be ΔΙΚΑΙΟΝ, right (or righteous) to hearken unto God.*† (3.) Urfin speaks a little differently.‡ “ *Righteousness* and *holiness* may, in the text of Paul and the catechism, be taken for the same, or be distinguished ; as *righteousness* may be understood of internal and external actions agreeing with the right judgment of the mind, and with the law of God, and *holiness* of the qualities.” So that there is nothing to constrain us to explain *righteousness* here of a right to life : nay, there are many things to persuade us to the contrary. For,

1. The image of God, even that which is renewed in us by regeneration, consists in absolute qualities inherent in the soul, which are as so many resemblances of the perfections of God : but a right to life is a *mere relation*.
2. The image of God consists in something which is produced in man himself, either by the first or the new creation. The right to life rests wholly on the righteousness and merits of Christ, which are entirely without us ; *Not having my own righteousness.*§
3. The apostle, in the place before us, is not treating of *justification*, where this right should have been mentioned ; but of *sanctification*, and the rule thereof, where it was needless to speak of that right.
4. They who urge this

* Differt. xxvi.
 § Phil. iii. 9.

† Acts iv. 19.

‡ Ad. quæst. 6. catech.

new explication of righteousness, both seem without any just cause to contradict the catechism, quest. 6. and less stoutly to oppose the Socinians, who maintain that the image of God, after which we are regenerated in Christ, is not the same with that after which Adam was created. And yet these learned men equally with us detest this error. These considerations make us judge it safer to explain righteousness, so as to make it a part of the image of God, after which Adam was formed.

XI. But if we take in the whole extent of the image of God, we will say it is made up of these three parts. 1. *Antecedently*, that it consists in the spiritual and immortal nature of the soul, and in the faculties of understanding and will. 2. *Formally* and principally, in the endowments of the soul, righteousness and holiness. 3. *Consequentially*, in the immortality of the whole man, and his dominion over the creatures. The first of these was, as one elegantly expresses it, as a precious table, on which the image of God might be drawn and formed: the second, that very image itself, and resemblance of the divinity: the third, the lustre of that image widely spreading its glory, and as rays, which not only adorned the soul, but the whole man, and his body, and rendered him the lord and head of the world, and at the same time immortal, as being the friend and companion of the eternal God.

XII. The chief strokes of this image Plato saw, or certainly heard of, who defines happiness to be *HOMOIOSIS TO THEO*, *the resemblance of God*: and this resemblance he places in piety, justice, and prudence: and what is this but the twofold primary virtue, godliness and righteousness, tempered and governed by prudence? His words are excellent, and deserve to be here transcribed. *Tende thneten phusin, kai tonde ton topon, to kakon parapoiei ex anankes, dio kai peirosthai chre*

enthende ekeifi pheugein hoti tachista : phuge de homiofif theo, kata to dunaton. Homiofif de dikaion kai hoefi n meta phronefeos genefthai. “ This mortal nature, and this inferior place of abode, are neceffarily fubject to and encompassed with evil. We are therefore to endeavour with the utmoft expedition to efcape from it : this flight is an affimilation to God as far as may be ; and this affimilation is juftice and piety, accompanied with prudence.”*

XIII. God gave to man the charge of this his image, as the moft excellent deposit of heaven, and, if kept pure and inviolate, the earneft of a greater good ; whom for that end he furnifhed with fufficient powers from his very formation, fo as to ftand in no need of further habitual grace. It was only requifite, that God, by the continual influence of his providence, fhould preferve thofe powers, and excite them to all and each of their acts. For in no ftate can a creature be, or conceived to be working any thing independently of the Creator. This alfo takes place in the angels themfelves, though they be now confirmed in holinefs and happinefs.

XIV. And thus, indeed, Adam was in covenant with God, as a *man*, created after the image of God, and furnifhed with fufficient abilities to preferve that image. There is another relation, in which he was confidered as the *head and representative of mankind*, both *federal* and *natural*. So that God faid to Adam, as once to the Ifraelites, *Neither with you only do I make this covenant and this oath, but alfo with thofe that are not here with us this day.*† The whole hiftory of the firft man evinces, that he was not looked upon as an individual perfon, but that the whole human nature was confidered in him. For it was not faid to our firft parents only,

* Vid. Lipfi manuductionem ad Stoicam philofophiam, l. ii. differt. 12.

† Deut. xxix. 14, 15.

Increase and multiply; by virtue of which word, the propagation of the human race is still continued: nor is it true of Adam only, *It is not good that man should be alone*: nor does that conjugal law concern him alone, *Therefore shall a man leave his father and his mother, and these two shall be one flesh*; which Christ still urges:* nor did the penalty, which God threatened to Adam in case of sin, affect him alone. *Dying thou shalt die*; but *death passed upon all men*, as the apostle observes.† All which loudly proclaim, that Adam was here considered as the *head* of mankind.

XV. To the same purpose is that beautiful opposition of *the first and second Adam*, which Paul pursues at large, Rom. v. 15. & seq. For as the second Adam does in the covenant of grace sustain the person of all the elect, so far as they are accounted to have themselves done and suffered, what he did and suffered in their name and stead; so likewise the first Adam sustained the person of all that were to spring from his stock.

XVI. That God was righteous in this constitution, is not to be disputed. For it does not become us to question the right of God, or to inquire too curiously into it, much less to measure it by the standard of any right established amongst us despicable mortals, when the fact is evident. We are previously to judge of God, *Thou art righteous in what thou speakest, and pure in thy judgment*.‡ Truly he is unacquainted with the majesty of the Supreme Being, and with his unspotted holiness, which in every thing is most consistent with itself, who presumes to scan his actions, and call his equity to account. A freedom which no earthly father would bear in a son, no king in a subject, nor master in a servant. And do we, mean worms of the earth, take upon us to use such freedom

* Matth. xix. 5.

† Rom. v. 12.

‡ Psal. li. 6.

with the Judge of the whole universe ! As often as our murmuring flesh dares to bawl out, *The ways of the Lord are not equal* ; so often let us oppose to it, *Are not thy ways unequal ?**

XVII. Nevertheless it is usual with us, that we more calmly acquiesce in the determinations of God, when we understand the reasons of them. Let us therefore see, whether here also we cannot demonstrate the equity of the divine right. What if we should consider the matter thus ? If Adam had, in his own and our name, stood to the conditions of the covenant ; if, having finished the course of his probation, he had been confirmed in happiness, and we his posterity in him ; if, fully satisfied with the delights of animal life, we had, together with him, been translated to the joys of heaven ; no body would have complained, that he was included in the head of mankind : every one would have commended both the wisdom and goodness of God : not the least suspicion of injustice would have arisen in any one, on account of God's putting the first man into a state of probation in the room of all, and not every individual for himself. How shall that which in this event would have been deemed just, be unjust on a contrary event ? For the justice or injustice of actions is not to be judged of by the event.

XVIII. Besides, who is there of mankind that can bring himself to believe, that he, placed in the same circumstances with Adam, would have better consulted his own interest ? Adam was not without wisdom, holiness, a desire after true happiness, an aversion to the miseries denounced by God against the transgressor, nor, in fine, without any of those things, by which one might confidently expect to be on his guard against sin ; and yet he

* Ezek. xviii. 25.

suffered himself to be inveigled in the snare by the craft of a flattering seducer. And dost thou, most iniquitous censurer of the ways of the Lord, boast thou wouldst have better used thy free-will? Nay, on the contrary, all thy actions cry aloud, that thou approvest, that thou art highly pleased with, and always takest example from that deed of thy first parent, about which thou unjustly complainest. For when thou transgressedst the commands of God, when thou settest less by the will of the Supreme Being than by thy lusts, when thou preferrest earthly to heavenly things, present to future; when, by thine own choice, thou seekest after happiness, but not that which is true; and, instead of taking the right way, goest into by-paths; is not that the very same, as if thou didst so often eat of the forbidden fruit? Why then dost thou blame God for taking a compendious way, including all in one; well knowing, that the case of each in particular, when put to the test, would have been the same?

C H A P. III.

Of the Law, or Condition of the Covenant of Works.

HITHERTO we have treated of *the contracting parties*. Let us now take a view of the *condition* prescribed in the covenant. Where, first, we are to consider *the law of the covenant*, then the *observance* of that law. The law of the covenant is twofold. 1. *The law of nature*, implanted in Adam at his creation. 2. *The symbolical law*, concerning the tree of knowledge of good and evil.

II. *The law of nature, is the rule of good and evil, inscribed by God on man's conscience, even at his creation, and therefore binding upon him by divine authority. That*

there was such a law connate with, and as it were implanted in man, appears from the relics, which, like the ruins of some noble building, still remain in all men; namely, from those common notions, by which the Heathens themselves distinguish right from wrong, and by which *they are a law to themselves, which shew the work of the law written in their hearts, their conscience bearing witness.** From which we gather, that all these things were complete in man, when newly formed after the image of God.

III. Whatever the conscience of man dictates to be virtuous or otherwise, it does so in the name of God, whose vicegerent it is in man, and the depositary of his commands. This, if I mistake not, is David's meaning,† *To thee, that is, for thee, in thy stead, my heart says, or my conscience.* This conscience therefore was called a *God* by the Heathens: as in this Iambic. BROTOIS HAPASIN HE SUNEIDESIS THEOS. *In all men conscience is a God.* Plato, in Philebus,‡ calls *reason a God dwelling in us.* And hence it is, that we are not to think that the supreme rule in the law of nature is its agreement or disagreement with the rational nature; but that it is the divine wisdom manifested to, or the notion of good and evil engraved by God on the conscience. The Author of the book *de mundo*‡ finely says, “God is to us a law, tending on all sides to a just equilibrium, admitting no correction, nor any variation.” With this Cicero agrees,§ “The true and leading law, which is proper both to command and to forbid, is the right reason of the Supreme Being.”

IV. That author does not express himself very accurately, who said, “We here call the law the knowledge

* Rom. ii. 14, 15. † Psal. xxvii. 8. ‡ Cap. xi. § De legibus, l. ii.

of right and wrong, binding to do what is right, and to avoid what is wrong." For the law is not properly knowledge, but the object of knowledge. We say this law was naturally known to man; but it would be absurd to say, that knowledge is naturally known. Knowledge is our act, and is indeed to be squared by the rule of the law. The law is a rule prescribed by God, the director of all our actions.

V. Another is farther from accuracy, who thus determines: "Before the fall there was properly no law. For then the love of God prevailed, which requires no law. There" (as the same author elsewhere explains himself) "was a state of friendship and love, such as is the natural state of a son with respect to a parent, which nature loves. But when that love is violated, then a precept is superadded; and that love, which before was voluntary (which best agrees with its nature, for that can scarce be called love, unless voluntary) falls under a precept, and passes into a law, to be enforced then with commination and coercion; which rigour of coercion properly constitutes a law."

VI. But this way of reasoning does not seem to be the effect of thought and attention. For, 1. it is not the rigour of coercion that properly constitutes a law, but the obligatory virtue of what is enjoined, proceeding both from the power of the lawgiver, and from the equity of the thing commanded; which is here founded on the holiness of the divine nature, so far as imitable by man. The apostle James* commends *the perfect law of liberty*. 2. Nor is it absurd to say, that the natural state of a son with respect to a parent is regulated by laws. Surely Plato† says, that "the first mortals followed the customs and laws of their fathers," quoting

* Chap. i. 25. † De legibus, l. iii.

with praise that sentence of Homer, THEMISTEUEI DE HEKASTOS PAIDON, *Every one makes laws for his children.* 3. Nor is it repugnant to do a thing by nature, and at the same time *by a law.* Philo the Jew,* explaining that hackneyed saying of the philosophers, says, that “to live agreeably to nature,” is done, “when the mind follows God, remembering his precepts.” Chrysippus in like manner, commended by Laertius,† says, “That person lives agreeably to nature, who does nothing prohibited by the common law, which is right reason.” In a sublimer style almost than one could well expect from a Heathen, is what Hierocles‡ says, “To obey right reason and God, is the same thing. For the rational nature being illuminated, readily embraces what the divine law prescribes. A soul which is conformed to God, never differs from the will of God; but being attentive to the divinity and brightness, with which it is enlightened, does what it does.” 4. Nor can it be affirmed, that after the breach of love, or, which is the same thing, after the entrance of sin, the law was then superadded; seeing sin itself is ANOMIA, the transgression of the law. 5. Nor is love rendered less voluntary by the precept. For the law enjoins love every way perfect, and therefore as voluntary as possible, not extorted by the servile fear of the threatening.§ Nor does he solve the matter, when he says, that what is called love *scarce* deserves that name, unless it be voluntary: he ought to say, it is *by no means* charity, unless voluntary. For love is the most delightful union of our will with the thing beloved; which cannot be so much as conceived, without the plainest contradiction, to be any other than voluntary. If therefore, by the superadded law, love is rendered involuntary and forced, the whole

* De migrat. † Lib. vii. in Zenone. ‡ Ad aurea camera Pythagoræ. § 1 John iv. 18.

nature of love is made void, and a divine law set up, which destroys love. 6. In fine, the law of nature itself was not without a threatening, and that of eternal death. I shall conclude this subject in the most accurate words of Chrysoftom.* “When God formed man at first, he gave him a natural law. And what then is this natural law? He rectified our conscience, and made us have the knowledge of good and evil, without any other teaching than our own.”

VII. We must, moreover, observe, that this natural law is the same in substance with that expressed in the decalogue, being, what the apostle calls, *the commandment which is unto life*; † that is, that law, by the performance of which, life could formerly be obtained. And surely the decalogue contains such precepts, *which if a man do, he shall live in them.* ‡ But those precepts are undoubtedly the law proposed to Adam, upon which the covenant of works was built. Add to this, what the apostle says, that that law, which still continues to be the rule of our actions, and whose *righteousness* ought to be fulfilled in us, was made *weak through the flesh*, that is, through sin, and that it was become impossible for it to bring us to life. § The same law therefore was in force before the entrance of sin, and, if duly observed, had the power of giving life. Besides, God, in the second creation, inscribes the same law on the heart, which in the first creation he had engraved on the mind. For what is regeneration, but the restitution of the same image of God, after which man was at first formed? In short, the law of nature could be nothing but a precept of conformity to God, and of perfect love; which is the same in the decalogue.

* Ex homilia xii. † Rom. vii. 10. ‡ Lev. xviii. § Rom. viii. 3, 4.

VIII. This law is deduced by infallible consequence from the very *nature of God and man* : which, I thus explain and prove. I presuppose, as a self-evident truth, and clear from the very meaning of the words, that the great God has a sovereign and uncontrollable power and dominion over all his creatures. This authority is founded primarily and radically, not on creation, nor on any contract entered into with the creature, nor on the sin of the creature, as some less solidly maintain ; but on the majesty, supremacy, sovereignty, and eminence of God, which are his essential attributes, and would have been in God, though no creatures had actually existed, though they are now conceived by us with a certain respect to creatures, at least possible. From this majesty of the divine nature, the prophet Jeremiah infers the duty of the creature. *For as much as there is none like unto thee, O Lord, thou art great, and thy name is great in might. Who would not fear thee, O King of nations ? for to thee doth it appertain.** For if God is *the first, the supreme, the supereminent*, it necessarily follows, that all creatures do in every respect depend on that *first, supreme, and supereminent* God, for *existence, power, and operation*. This is of the essence of creatures, which, if not entirely dependent, can by no means be conceived without the most evident contradiction. But the more degrees of being there are in any creature, the more degrees of dependence on the supreme Being are to be assigned to it. In the rational creature, besides a *metaphysical* and *physical* entity, which it has in common with all the other creatures ; there is a certain more perfect degree of entity, namely, *rationality*. As, therefore, in quality of a *being*, it depends on God, *as the Supreme Being* ; so also, as *rational*, it depends on God as the *supreme reason*,

* Jer. x. 2, 7.

which it is bound to express, and be conformable to. And as God, as long as he wills any creature to exist, necessarily wills it to be dependent on his *real providence*; (otherwise he would renounce his own supremacy, by transferring it to the creature;) so likewise, if he wills any rational creature to exist, he necessarily wills it to be dependent on his *moral providence*; otherwise he would deny himself to be the supreme reason, to whose pattern and idea every dependent reason ought to conform. And thus a rational creature would be to itself, the prime reason, that is, really God; which is an evident contradiction.

IX. In vain therefore do frantic enthusiasts insist, that the utmost pitch of holiness consists in being without law; thereby wresting the saying of the apostle, *that the law is not made for a righteous man, but for the lawless and disobedient*.* For certainly that passage does not destroy our assertion, by which we have evinced, that the human nature cannot be without the divine law; but highly confirms it. For since the ungodly are here described as *lawless*, who would fain live as without law, and *disobedient*, who will not be in subjection; it follows, that the acknowledging the divine law, and the subjection of the understanding and will to it, is the character of the righteous and godly. In the law of God, since the entrance of sin, two things are to be considered. 1. The *rule and direction to obedience*. 2. The *power of bridling and restraining* by terror and fear; and lastly, of *justly condemning*. When therefore the apostle teaches, that the law was not made for a righteous man, he does not understand it of the primary and principal work of the law, which is essential to it, but of that other accidental work, which was added to it on account of

* 1 Tim. i. 9.

and since the entrance of sin, and from which the righteous are freed by Christ.

X. Nor does that follow only from the nature of God and man, that some law is to be prescribed by God to man in common, but also such a law as may be not only the rule and guide of human actions, but of human nature itself considered as rational. For since God himself is in his nature infinitely holy, and manifests this his holiness in all his works, it hence follows, that to man, who ought to be conformed to the likeness of the divine holiness, there should be prescribed a law, requiring not only the righteousness of his *works*, but the holiness of his nature itself; so that the righteousness of his works is no other than the expression of his inward righteousness. Indeed the apostle calls that piety and holiness, which he recommends, and which undoubtedly the law enjoins, *the image of God*.* Now, an image should resemble its original. Seeing therefore God is holy in his nature, on that very account it follows, that men ought to be so too.

XI. A certain author has therefore said with more subtilty than truth, “That the law obliges the person only to active righteousness, but not the nature itself to intrinsic rectitude:” and consequently, “that original righteousness is approved indeed, but not commanded by the law: and on the contrary also, that original unrighteousness is condemned, but not forbidden by the law of nature.” For the law approves nothing which it did not command; condemns nothing which it did not forbid. The law is *TORAH* the doctrine of right and wrong. What it teaches to be evil, that it forbids; what to be good, it commands. And therefore it is justly called *the law of nature*, not only because it can be known by

* Eph. iv. 24. Col. iii. 10.

nature as a teacher, but also because it is *the rule of nature itself*.

XII. In fine, we are to observe concerning this law of nature, that at least its principal and most universal precepts are founded, not in the *mere arbitrary good-will and pleasure of God*, but in his unspotted divine nature. For if it is necessary, that God should therefore prescribe a law to man, because he is the original holiness; it is no less necessary, that he should prescribe a law, which shall be the copy of that original. So that the difference between good and evil, ought to be derived, not from any positive law, and arbitrary constitution of the divine will, but from the most holy nature of God itself. Which I thus prove.

XIII. Let us take the summary of *the first table*: *Thou shalt love the Lord thy God with all thy heart, &c.* Should this command be said to be founded in the arbitrary good pleasure of the divine will, and not in the very nature of God, it may with equal propriety be said, that God might absolve us from the necessity of loving himself. That this is a thing impossible, appears hence: It is natural to God to be the chief good. It is included in the idea of a God, that he is the very best. It is natural to the chief good, that he cannot without blame but love what is proposed worthy of the highest love. Whoever, therefore, shall affirm, that the necessity of loving God flows not from the very nature of God, advances the following contradiction: God is in his nature the chief good, and yet in his nature is not supremely amiable. Or this other: God is worthy of the highest love; and yet it is possible, that he who does not love him, does nothing unworthy of God. These things involve a most palpable contradiction.

XIV. But to proceed: If the command to love God is founded, not in his nature, but in his arbitrary good

pleasure, he might have enjoined the hatred of himself. For, in things in their own nature indifferent, he who has the right of commanding, has also that of forbidding, and of requiring the contrary. Now, this assertion, that God can command the hatred of himself, besides being horrible to the ear, labours under a manifest contradiction. Which will clearly appear to every body, from a proper explication of the terms. God the chief good, supremely amiable, are terms equivalent; at least, the last is an explication of the preceding. To hate any thing, is not to esteem it as the chief good, nay not so much as good, and therefore so far from loving it, to be averse from it. Would it not therefore be a manifest contradiction, to suppose the most excellent God thus speaking to his creature: I am really the chief good, but I would not have you esteem me good: I indeed am worthy of the highest love, but I would have you judge me worthy of your hatred? He that does not see a contradiction here, must be blind.

XV. Moreover, I would ask those, if there are any that are otherwise minded, whether it is not naturally good, even antecedently to any free determination of the divine will, to obey God, when he commands any thing. If they own this, we have gained our point. If not, I ask further, whence then the obligation to obey? They cannot answer, from the command. For the question is, What binds me to obey that command? Here we must necessarily come to that sovereign majesty and authority of God, to whom it is criminal in nature to refuse obedience. Again, if it is not naturally good to obey God, it follows, that God can command, that no body obey him. A proposition not only inconsiderate, but full of contradiction. For to command, is to bind one to obedience. To say, Obey not, is to

dissolve the bond of obligation. Therefore these are plain contradictions, I command, and, Do not obey me.

XVI. What we have proved concerning *the love* of God, which is the summary of the *first table* of the law, namely, that it is naturally good, might be also proved from the summary of the *second table*, i. e. the love of our neighbour. For he who loves God, cannot but love his image, in which he views characters of the Deity clearly expressed, and not a small degree of the *brightness of his glory*. Again, whoever loves God, will, by virtue of that love, seriously wish, desire, study, and, as much as in him lies, be careful, that his neighbour, as well as himself, be under God, in God, and for God, and that all he has be preserved for his glory. Again, he who loves God, will make it his business, that God may appear every way admirable and glorious; and as he appears such most eminently in the sanctification and happiness of men,* he will vigorously exert himself, that his neighbour may be advanced to holiness and happiness. Finally, he who sincerely loves God, never thinks he loves and glorifies his God enough: he discovers so much excellency in him, he sees his name so illustrious, and so exalted above all praise, that he earnestly desires to have all men, nay all creatures, join him in loving and celebrating the infinite perfections of God. Now, this is the most sincere and pure love of our neighbour, to seek that God may be glorified in him, and he himself be for the glory of God. Hence it appears, that the love of our neighbour is inseparably connected with the love of God. If therefore it flows from the nature of God, to enjoin us the love of himself, as we have just proved; it will likewise flow from the nature of God, to enjoin us the love of our neighbour.

* 2 Thess. i. 10.

XVII. To conclude, if we conceive all holiness to be founded on the arbitrary will of God, this greatest of all absurdities will follow, that God our lawgiver can, by commanding the contrary, without any regeneration or renovation of the inward man, make of the wicked and disobedient, for whom the law is made to condemnation, persons holy and righteous! A shocking position.

XVIII. Seeing these things are so, it is astonishing, that a certain learned person should approve of this assertion, namely, "On the will of God not only things themselves depend, but also every mode of a thing, the truth, order, law, goodness; and no goodness of the object can move it, or put a stop to it." It is indeed certain, that no bounds or rules can be set to the will of God, by any thing out of God himself: for that is repugnant to his sovereign pre-eminence. Yet something may and ought to be conceived, flowing from God himself and his intrinsic perfections, which hinders the act of the divine will; and this is not therefore good, because God wills it; but God wills it, because it is good; for instance, the love of God as the chief good. And they consider things awkwardly, who make the holiness of God to consist only in the exact conformity of his actions with his will. "Which will" (say they) "is the rule of all holiness," and so of the divine. On the contrary, as the natural holiness of God ought to be conceived as prior to his will, so it is rather the rule of the will, than to be regulated by it. For this holiness of God is the most shining purity of the divine perfections, according to which, agreeably to the most perfect reason, he always wills and acts. By this opinion, which we are now confuting, every distinction between what are called moral and positive precepts is destroyed; and Archelaus's ancient paradox revived, namely, "The

distinction of good and evil is not from nature, but from the law ;” which has been adopted by Aristippus, and Theodorus surnamed *the Atheist*. “Than which opinion,” says Cocceius,* “none can be devised more pernicious, and none more effectual for undermining all religion, striking at the very root of the divine justice and the necessity of a Saviour, and cutting out the vitals of piety.”

XIX. And thus we have proved these three things concerning the law of nature, on which the covenant of works is founded, namely : 1. That it flows from the nature of God and man, that he prescribe some law to man. 2. And such a law, as may be the rule and standard, not only of our actions, but also of our nature. 3. That the most universal precepts thereof are at least founded on the nature of God. Let us now consider the other, the *symbolical law*.

XX. This law is to be found in Gen. ii. 16, 17. *And the Lord God commanded the man, saying, Of every tree of the garden thou mayst freely eat ; but of the tree of the knowledge of good and evil, thou shalt not eat of it : for in the day that thou eatest thereof, thou shalt surely die.* Concerning this tree, three things are chiefly to be taken notice of. 1. That it is not quite certain, whether it was a single tree ; since a whole species of trees might be forbidden to man. We shall afterwards repeat this remark, when we treat of the tree of life. 2. There seems to be a twofold reason for this appellation. (1.) In respect of *God*, who, by that tree, would try and know, whether man would continue good, by persevering in obedience, or swerve to evil by disobedience. In which sense God is said to have tried Hezekiah, *that he might know all that was in his heart.*† (2.) In respect

* Summa. theol. cap. xxiv. § 6. † 2 Chron. xxxii. 31.

of *man*, because, if from love to God he obeyed this law of probation, he was to attain to the fruition of that beatific good, which is never perfectly known, but by the enjoyment: on the contrary, if disobedient, he was to know by sad experience, into what an abyss of evils he had plunged himself.

XXI. 3. We are to consider the tendency of such a divine precept. Man was thereby taught, (1.) That God is Lord of all things; and that it is unlawful for man even to desire an apple but with his leave. In all things therefore, from the greatest to the least, the mouth of the Lord is to be consulted, as to what he would or would not have done by us in relation to these things. (2.) That man's true happiness is placed in God alone, and that nothing is to be desired, but with submission to, and in order to use it for him. So that it is **HE** only, on whose account all other things appear good and desirable to man. (3.) That man should cheerfully be satisfied without even the most delightful and desirable things, if God so command; and should think, that there is much more good in obedience to the divine precept, than in the enjoyment of the most delightful thing in the world. (4.) That man was not yet arrived at the utmost pitch of happiness, but was to expect a still greater good, after his course of obedience was finished. This was hinted by the prohibition of the most delightful tree, whose fruit was, if any other, greatly to be desired; and this argued some degree of imperfection in that state, in which man was forbid the eating and use of some good. Compare what is to be said, chap. vi. § 19.

XXII. Thus far of *the laws of the covenant*, both that of nature, and of this symbolical and probatory one. It now follows, that, according to what we proposed, 1. we treat of the *observation* of those laws. Now, *a most perfect obedience* to all the commands of God is requir-

ed, according to that rule, *Which if a man do, he shall live in them.** And since life was likewise promised upon obedience to the symbolical law about the tree of knowledge, which doubtless was a positive institution; so (to remark by the way) it appears, that, by this representation, those precepts which are called moral, cannot be so distinguished from positive, as if to the former alone this elogium were competent *Which if a man do, he shall live in them,* and not to the latter.

XXIII. This obedience does, in the first place, suppose the most exact preservation of that *original* and primitive *holiness* in which man was created. For, as we have already said, God, by his law, does above all things require the integrity and rectitude of nature to be cherished and preserved, as man's principal duty, flowing from the benefit he has received. Secondly, From that *good principle, good actions and works* ought to be produced: *Charity out of a pure heart, and of a good conscience.†* Thirdly, There ought to be a certain ready alacrity to perform all that God shall be pleased to reveal to man, as the *good pleasure and appointment* of his will; so as to all he may say, *Speak, Lord, thy servant heareth.*

XXIV. A threefold *perfection* is required. 1. Of *parts*, as well in respect of the *subject*, so as the whole man, in soul and body, and all the faculties of both, employ himself in the service of God‡ (for man is then TAM, *perfect*, when the outward man corresponds with the inward; the actions with the thoughts, the tongue and hands with the heart§;) as with respect to the *object*, so that all and each of the precepts be observed, without any sin of commission or omission.|| 2. Of *degrees*, which in the value of obedience excludes all ΕΠΙΕΙΚΕΙΑΝ, pardon and connivance, but strictly urges obedience

* Lev. xviii. 5. † 1 Tim. i. 5. ‡ 1 Theff. v. 23. § Psal. xvii. 3, 4. & xxxvii. 30, 31. || Gal. iii. 10. Jam. ii. 10.

with all the heart, with all the soul, and with all the mind ; with all our might.† Thou hast commanded us to keep thy precepts diligently.‡ 3. Of perseverance, without cutting or carving upon that obedience which God rigorously requires ;§ pronouncing, that all his righteousness that he hath done shall not be remembered, when the righteous turneth away from his righteousness, which was fulfilled in Adam ; emphatical is that expression, Cursed is he that confirmeth not [does not stand to, does not constantly observe] all the words of this law to do them.||*

XXV. Such a perfect observance of the laws of the covenant, quite to the period which God had fixed for probation, would have given man a right to the reward. Not from any intrinsic proportion of the work to the reward, as the grosser Papists proudly boast ; but from God's engagement and acceptance, which was nowise unbecoming him to enter into. Nor had man, before the consummating of that obedience, even in the state of innocence, a right to life. He was only in the state of acquiring a right ; which would at length be actually acquired, when he could say, I have stood to the conditions of the covenant, I have perfectly and constantly done what was commanded, now I claim and expect, that thou my God wilt crown me with the promised happiness.

XXVI. How absurdly again do the Papists assert, that Adam, as he came from the hands of his Creator, as the adopted son of God, had a right to supernatural happiness, as to his paternal inheritance, " which," according to Bellarmine,¶ " is due to the adopted son of God, in right of adoption, previous to all good works." But this is truly a preposterous way of reasoning. For

* Matth. xxii. 37. † Deut. vi. 5. ‡ Psal. cxix. 4. § Ezek. xviii. 24. || Deut. xxvii. 26. ¶ De Justificat. l. v. c. 27.

the right of adoption belongs to the covenant of grace in Christ Jesus : *The adoption of children is by Jesus Christ.** Besides, if this opinion were valid, good works could not be required as a condition for acquiring a right to eternal life ; but only serve to prevent the forfeiture of the right of a son : by which means the whole design of the covenant of works, and all the righteousness which is by the law, are destroyed. In fine, what is more absurd, than the trifling manner in which these sophisters talk of the grace of adoption, as giving Adam a right to enter upon an heavenly inheritance, in a legal covenant ; when, on the other hand, they wickedly contend for the merit of works, under a covenant of grace ? Where only that assertion is to be affirmed and applied, The inheritance is due to an adopted son of God, in right of adoption, previous to all good works.

* Eph. i. 5.

C H A P. IV.

Of the Promises of the Covenant of Works.

LET what has been said suffice as to the *condition* of this covenant. We may now inquire into the *PROMISES* of it. Here, first, the Socinians come under our notice, who obstinately deny all promises. For thus Volkelius* says, “ Scarce, if at all, was any general promise made to the men of that age ; but rather threatenings and terrors were then set before them. For we do not see God promising to Adam, upon his abstaining from the fruit of that tree, any reward of obedience ;

* De vera religione, 1. ii. 7. 8.

but threatening destruction, if he did not obey.* Of this assertion he assigns the following reason. “ Moreover, the reason why God at that time would be obeyed, without almost proposing any general reward, seems to be this ; because, at the very beginning of the world, he would shew to all, that he owed nothing to any, but was himself the most absolute Lord of all.”

II. To this I oppose the following things. 1. Man’s natural conscience itself teaches him, that God desires not to be worshipped in vain, nor that obedience to his commands will go unrewarded and for nought. The Heathens were also apprized of this. Let us hear Epicurus. He, in Arrian,† speaks thus “ If there are no gods, how is it the end of man to obey the gods ? But if there are, and they be yet regardless of every thing, how will the matter be mended ? But if they both are, and take care of human affairs, but men have no recompense to expect from them, nor I neither, will not the matter be still worse ?” Let us add Seneca.‡ “ God does not want servants. Why so ? He ministers himself to mankind ; being every where present and at hand. He will never make a right progress, who does not conceive of God as he ought ; dealing all things, bestowing his benefits freely. Why are the gods so beneficent ? It is owing to their nature.—The first article of the worship of the gods is, to believe that they are ; then to render them the honor of their majesty, and of their goodness, without which there is no majesty : to know, that they preside over the world, govern all things by their power, take special care of mankind, without neglecting individuals.” In like manner, among the articles of the Jewish faith, it is established, as a thing naturally known,

* Gen. ii. 17. † Dissert. l. i. c. 12. ‡ Epist. 95.

that there are “rewards as well as punishments with God;” according to that common saying, “God defrauds no creature of its reward.” The worship of God presupposes the belief of this: *For he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him.**

III. 2. Moreover, this faith is not merely a certain persuasion of the mind, arising from reasoning and the consideration of the goodness of God; but to render it a genuine faith, it must rest on the word and promise of God. *Faith cometh by hearing, and hearing by the word of God.†*

3. This was the intent of the tree of life, which the Socinians themselves‡ allow to have been a “kind of symbol, though obscure, of eternal life.” Now, that symbol proposed to Adam, would have been of no use, unless he had understood it, and considered it as a seal of the promise made by God. It would have been a mere farce, to have prohibited man from access to, and eating of this tree after the fall, unless thereby God had shewn him, that he had forfeited the thing promised, and consequently was become unworthy of the use of that symbol and sacrament. 4. If no promise was made, they lived without hope. For the hope which maketh not ashamed, is founded on the promises. Now, this is the character of the woful calamity of those who are *without God in the world, that they have no hope.§* 5. God represents to Cain a thing known long before, even by nature, much more by paternal instruction: *If thou doest well, shalt thou not be accepted?||* But did this maxim begin to be true, and to be known after the fall? 6. The very threatening infers a promise. The language of which at least is, that he was to be deprived of that happiness, which otherwise he would have continued to

* Heb. xi. 6. † Rom. x. 17. ‡ In compend. Socinian. cap.

ii. § 5.

§ Eph. ii. 15.

|| Gen. iv. 7

enjoy. So that from thence we may most certainly conclude, that man had no reason to be afraid of losing that happiness, as long as he kept himself from sin. 7. By this assertion of our adversaries, according to their own hypotheses, all the religion of the first man is destroyed. Seeing, as our author writes at the beginning of this chapter, “the promise of rewards proposed to well-doing, is closely interwoven with religion.” 8. The reason he assigns for this assertion, is foolish and to no purpose. For after so many and such liberal promises of eternal life, which God hath given us in Christ, is it now less evident, that God is indebted to none, and that he is the most absolute Lord of all things? Does the Supreme Being, by his gracious promises, derogate any thing from his most absolute dominion? Ought it not to be known in every age, that God owes nothing to any? How comes it then, that God did not always forbear promising.

IV. Let this therefore be a settled point, that this covenant was not established without promises. Let us now inquire *what sort* of promises God made to Adam. We believe that God promised to Adam *eternal life*, that is, *the most perfect fruition of himself*, to endure for ever, after having run the course of his obedience. We are induced to this belief by these arguments.

V. 1. The apostle teaches, that God, by his Son sent in the flesh, did what the law could not do, *in that it was weak through the flesh*.* Now, it is certain, that Christ hath procured for his own people a right to eternal life, to be enjoyed in heaven in its due time. This the apostle declares the law cannot now do, not of itself, or because it has no such promises, but because it is *weak through the flesh*. If sin therefore had not inter-

* Rom. viii. 3.

vened, the law would have brought men to that eternal life, which Christ promises and freely gives to his people. This appears to me a conclusive argument.

VI. 2. 'Tis beyond dispute among all, that Paul, in his epistles to the Romans and Galatians, where he treats of justification, does, under that name, comprehend the adjudging to eternal life. He is every where proving, that a sinner cannot be justified, that is, lay claim to eternal life, by the works of the law ; but never by this argument, that the law had no promises of eternal life, but because man is by the law brought to the acknowledgment of sin, and the confession of deserved damnation.* On this point he insists with great labour, though otherwise he might have very easily cut short the whole dispute ; by saying, that a title to eternal life was to be sought for by faith in Christ ; that in vain ye rest on any law, tho' ye keep it ever so perfectly, in regard it has no promises of eternal life annexed to it. On the contrary, the apostle teaches, that the *commandment*, considered in itself, *was ordained to life* ; † that is, was such, as, by the observance thereof, life might have once been obtained : which if the law could still bestow on the sinner, *verily righteousness should be by the law* ; ‡ that is, the right to that same happiness, which now comes from faith in Christ. For the dispute was concerning ΚΛΕΡΟΝΟΜΙΑ, the inheritance of eternal life, which was to be entered upon ; whether now by means of the law, or by the promise of the gospel.§ And he owns, it would be by the means of the law, could the law ΖΟΟΠΟΙΗΣΑΙ, *make alive*. And this could be done by that law, *which was ordained to life*.|| But when could it do so ? In the state of innocence, before it was *made weak by the flesh*. If Adam therefore had persevered in obedience,

* Rom. iii. 19, 20. † Rom. vii. 10. ‡ Gal. iii. 21. § Ver. 18.

|| Rom. vii. 10.

the law would have brought him to that same inheritance, which now in Christ is allotted, not to him that worketh, but to him that believeth. And this argument, if I mistake not, is plain to any intelligent and attentive person.

VII. 3. We are above all to observe, how the apostle distinguishes the righteousness which is of the law, from the evangelical. Of the former he thus speaks :* *Moses describeth the righteousness which is of the law, That the man which doth those things shall live by them.* Of the second he writes after this manner :† *The just shall live by faith.* On both sides, the promise of life is the same, and proposed in the very same words. For the apostle does not by the least expression hint, that one kind of life is promised by the gospel, another by the law. Which, if it were true, should for once at least have been hinted ; as the doing this would have ended the whole dispute. For in vain would any seek for eternal life by the law, if never promised in it. But the apostle places the whole difference, not in the thing promised, but in the condition of obtaining the promise ; while he says,‡ *But that no man is justified by the law in the sight of God, it is evident ; for, The just shall live by faith. And the law is not of faith : but, The man that doth them, shall live in them.* That very life therefore was promised by the law to the man that worketh, which he now receives by faith in Christ. But to what man thus working was it promised ? to the sinner only ? Was it not to man in innocency ? Was it not then, when it might truly be said, If you continue to do well, you shall be heir of that life upon that condition ? Which could be said to none but to upright Adam. Was it not then, when the promise was actually made ? For af-

* Rom. x. 5. † Rom. i. 17. ‡ Gal. iii. 12.

ter the entrance of sin, there is not so much a promise, as a denunciation of wrath, and an intimation of a curse, proposing that as the condition of obtaining life, which is now absolutely impossible. I therefore conclude, that to Adam, in the covenant of works, was promised the same eternal life, to be obtained by the righteousness which is of the law, of which believers are made partakers through Christ. But let none object, that all these arguments are fetched, not from the history of man in innocence, but from Paul's reasoning. For it is no matter whence arguments are taken, if they contain a demonstration to the conscience, which I think is here evident. Undoubtedly Adam knew many more things than are contained in that very short account given of him by Moses. Nor does it appear to be without a mystery, that Moses more sparingly delivers most of the particulars of that covenant, and only sprinkles with a little light the shadow as of a flying image, to denote that it was to vanish.

VIII. 4. I will add another argument. It was entirely agreeable, that by covenant God should promise Adam something greater and better, to be obtained after finishing his course of obedience, than what he was already possessed of. For what kind of covenant would it have been, to adjudge no reward to his obedience, and his carefully standing to the conditions of the covenant, but a continuation of those blessings which he actually enjoyed already, and which it was not becoming God to refuse to man, whom he had created? Now, Adam enjoyed, in paradise, whatever could be devised for natural and animal happiness, as they call it. A greater therefore, and a more exalted felicity awaited him; in the fruition of which he would most plainly see, that *in keeping the divine commands there is great reward.** Let

* Psal. xix. 11.

none object here to me the angels, to whom, he may pretend, nothing was promised by God, but the continuance of that happy state in which they were created. We are here to keep to the apostle's advice, *not to intrude into those things we have not seen.** Who shall declare unto us those things which are not revealed concerning the angels? Nay, if we may form probable conjectures, it appears to me very likely, that some superior degree of happiness was conferred upon the angels, after they were truly confirmed, and something more excellent than that in which they were at first created: as the joy of the angels received a considerable addition, when they beheld the divine perfections shining forth in the illustrious work of redemption; and, at the consummation of all things, the happiness of all the elect, both angels and men, will be complete; when Christ's whole body shall appear glorious, and God be glorified and admired in all his saints.

IX. It still remains doubtful, whether the life promised to Adam upon his perseverance, was to be enjoyed in *paradise*, or in *heaven*. The latter of these appears the more probable. 1. Because paradise is in scripture represented as a type of heaven, and heaven itself is called paradise,† by that exchange of names, which is very common between a sacrament and the thing signified thereby. But by what probability shall it be thought, that the reason of a sacrament should be added to paradise, after man's ejection from it? 2. It is fit, that man, when translated to the most consummate happiness, should reside there, where God does most brightly display the rays of his glorious majesty; which doubtless he does in heaven, where he has his throne.‡ 3. As the earthly paradise was furnished with all the delights

* Col. ii. 18. † Luke xiii. 43. ‡ Is. lxvi. 1.

and pleasures belonging to this animal life, for which there is no occasion in that most perfect and immediate fruition of God, all that entertainment being utterly excluded thence; heaven ought to be deemed a much more suitable habitation for glorified man, than the earthly paradise. We would not, however, deny, that happiness is not suspended on place; and that there is scarce any thing to demonstrate this to be found in the sacred writings. Therefore we ought not to contend with great vehemency of spirit about this question.

X. This point is therefore established: God promised to Adam eternal life. Here it may and uses to be asked, whence this promise flows, whether from the mere good pleasure of the divine will, so that God would have acted nowise unworthy of himself, had he made no such promise to man; or whether God's making covenant with man in this manner, was from the divine nature, and from what was suitable to it? Here indeed I think modesty is requisite. I shall therefore propose what I imagine I know or may reasonably think concerning my God, with fear and trembling. Grant me, O God, to speak in a holy manner, and becoming thy majesty.

XI. And first, I lay this down as an acknowledged truth, That God owes nothing to his creature. By no claim, by no law, is he bound to reward it. For all that the creature is, it owes it wholly to God; both because he created it, and also because he is fixed in the highest and infinite excellency. Now, where there is so great a disparity, there is no common standard of right, on account of which he who is superior in dignity is liable to give a reward.*

XII. I approve, on this subject, of Durandus's reasoning, which Bellarmine was not able to overturn.

* Rom. xi. 35, 36.

“ What we are, and what we have, whether good acts, or good habits, or practices, are all from the divine bounty toward us, freely giving and preserving them. And because none, after having given freely, is obliged to give more, but rather the receiver is more obliged to the giver ; therefore, from good habits, and good acts or practices, given us by God, he is not bound, by any act of justice, to give us any more, so as, if he should not give, to be unjust, but rather we are obliged to God.”

XIII. Whatever then is promised to the creature by God, ought all to be ascribed to the boundless *goodness* of God. Excellently speaks Augustine.* “ God became our debtor, not by receiving any thing, but by promising what he pleased. For of his own bounty he vouchsafed to make himself a debtor.” Now, since this goodness is natural to God, no less than holiness and justice ; and it is equally becoming God to act, agreeably to his holiness, with a holy and innocent creature, as agreeably to his justice, with a sinful creature ; so, from this consideration of the divine goodness, I imagine the following things may be very plainly inferred.

XIV. 1. That it is unbecoming the *goodness*, nay I would almost dare to add, and the *justice* of God, to *adjudge an innocent creature to hell torments*. Which paradox, not only some of the schoolmen, but, I am sorry to say, a great divine of our own, with a few followers, scrupled not to maintain. Far be it from us to circumscribe by any limits the extensive power of God over his creatures, by the bounds of a right prescribed to man, or by the fallacious reasonings of our narrow understanding. But be it also far from us to ascribe

* Ser. 16.

any thing to him, which is unbecoming his immense goodness and untainted justice. Elihu with great propriety joined these together. *With God is terrible majesty. Touching the Almighty, we cannot find him out : he is excellent in power, and in judgment, and in plenty of justice ; he will not afflict.** Truly, if God could thus torment an innocent creature, he would shew he was not pleased with the holiness of the creature ; as whom he would not only debar from communion with himself, but also give up to be torn in pieces by his enemies. When he destroys the wicked, he makes it plainly appear, that he is not delighted with wickedness, nay, in scripture-phraze *hates* it.† Should he therefore in the same manner torment the pious, he would testify by this, that he did not delight in piety, but rather hated it. Which none without blasphemy can conceive of God. And what else, pray, are the infernal pains ? Are they not a privation of divine love ? a sense of divine hatred ? the worm of conscience ? despair of recovering God's favor ? How is it possible, without a manifest contradiction, to conceive this ever to be the case of an innocent creature ? I confess it struck me with horror, when I observed the most subtil Twiss, in order to defend this paradox, chuse rather to maintain, it were better to be eternally miserable, and endure the torments of hell, than not to exist at all ; and when he objected to himself the authority of our Saviour, plainly affirming of Judas, *It had been good for that man, if he had not been born,‡* that he did not blush to answer, that “ many things are said in scripture in a figurative and hyperbolical manner, nay a great many things accommodated to the sense of the vulgar, and even to human judgment, though erroneous ;” which he applies to this

* Job xxxvii. 22, 23. † Psal. v. 5. ‡ Matth. xxvi. 24.

sentence of our Saviour.* To what length is not even the most prudent hurried, when he gives too much way to his own speculations? I think Sophocles formed a sounder judgment than the very acute Twiss, when he said, "Better not to be, than to live miserable." And Æschylus, in *Ixion*, "I think it had been better for that man who suffers intolerable pains never to have been born, than to have existed." Bernard speaks excellently to the same purpose.† "It is not to be doubted, but it will be much worse with those who will be in such a state [of misery] than with those who will have no existence." For, as he says,‡ "the soul placed in that state, loses its happiness, without losing its being: whereby it is always constrained to suffer death without dying, failure without failing, and an end without a period."

XV. 2. God also cannot, from this his goodness, refuse to communicate himself, and give the enjoyment of himself, to an innocent and holy creature, or to love and favor it in the most tender manner, while it has a being and is such according to its condition. For a holy creature is the image of God himself. Now, God loves himself in the most ardent manner, as being the chief good; which he would not be, if he did not love himself above all. The consequence therefore is, he must also love his own image, in which he has expressed to the life himself, and, what is most amiable in him, his own holiness. With what shew of decency could he command the other creatures to love such as are holy, if he himself did not judge them amiable? Or if he judged them so, how is it possible he should not love them himself?

XVI. Further, God does not love in vain. It is the character of a lover, to wish well to, and, where ability

* *De elect.* p. 2. l. 1. § 4. p. 178, 179. † *Ad Eugen. de consider.* l. 5. ‡ *In Cant. ser.* 35.

is not wanting to his will, to do good to the object of his love. Now, in the good-will of God consists both the soul's life and welfare. And as nothing can hinder his actually doing good to those to whom he wishes well; it follows, that a holy creature, which he necessarily loves from the goodness of his nature, must also enjoy the fruits of that divine love.

XVII. Besides, it is the nature of love, to seek union and communion with the person beloved. He does not love in reality, who desires not to communicate himself to the object of his affection. Now, every one communicates himself just as he is. God, therefore, being undoubtedly happy, makes the creature, which he loves, and honors with communion with himself, a partaker of his happiness. I say, he makes the creature happy, in proportion to the state in which he would have it to be. All these things follow from that love, which, we have shewn, God does, in consequence of his infinite goodness, necessarily bear to the creature which is innocent and holy.

XVIII. The same thing may be demonstrated in another manner, and, if I mistake not, incontestably, as follows: The sum of the divine commandments is this: Love me above all things: that is, esteem me as thy only chief good: hunger and thirst after me: in me alone place the whole of thy happiness: seek me above all things; and nothing besides me, but in so far as it has a relation to me. Now, how can it be conceived, that God should thus speak to the soul, and the soul should religiously attend to and diligently perform this, and yet never enjoy God? Is it becoming the most holy and thrice excellent God, to say to his holy creature (such as we now suppose it) Look upon me as thy chief good; but know, I neither am, nor ever shall be, such to thee. Long after me, but on condition, thou never

obtain thy desire. Hunger and thirst after me ; but only to be for ever disappointed, and never satisfied. Seek me above all things ; but seek me in vain, who am never to be found ? He does not know God, who imagines, that such things are worthy of him.

XIX. Finally, if it cannot be inferred from the very nature of the divine goodness, that God should give himself to be enjoyed by a holy creature, in proportion to its state ; it is possible, notwithstanding the goodness of God, that the more holy a creature is, the more miserable it may be. Which I prove thus : The more holy any one is, he loves God with the greater intenseness of all his powers. The more he loves, the more he longs, hungers, and thirsts after him. The more intense the hunger and thirst, the more intolerable the pain, unless he finds wherewith to be satisfied. If therefore this thirst be great to the highest degree, the want of what is so ardently desired, will cause an incredible pain. Whence is inferred, that God cannot, consistently with his goodness, refuse to grant to his holy creature the communion of himself. Unless we yield this, it will follow, that, notwithstanding the goodness of God, it is possible for the highest degree of holiness to become the highest pitch of misery to the creature.

XX. But let it be again inculcated here (of which we gave a hint in § 8.) that this communion of God, of which we are speaking, which the goodness of the Supreme Being requires to be bestowed on a holy creature, is not all the promise of the covenant ; which is at length to be given upon fulfilling the condition. For that is not to be reckoned among the promises of the covenant, which God gives his creature now, before he has performed the conditions of the covenant. Another and a far greater thing he promises, after the constancy of his obedience is tried, to which the creature acquires some

right, not simply because it is holy (for such it came out of the hands of its Creator) but because it has now added constancy to holiness, being sufficiently tried to the satisfaction of its Lord. The promises therefore of the covenant contain greater things than this communion and fruition of God, of whatsoever kind it be, which Adam already enjoyed, while still in a state of trial. A farther degree of happiness, consisting in the full and immediate enjoyment of God, and in a merely spiritual state, to last for ever, was proposed to him, which the scripture usually sets forth under the title of eternal life.

XXI. And this is the proper question, Whether the promise of eternal life, to be entered upon by all after running the course of obedience, flows from the natural goodness of God, or whether it is of free and liberal good pleasure? In which question indeed I know not, whether it is not safest to stop, till, coming to see God face to face, we may attain a fuller knowledge of all his perfections, and more clearly discern what is worthy of them. For, on the one hand, it appears to me hard to affirm, and somewhat too bold, for any one obstinately to insist, that it would have been unbecoming God and his perfections, to covenant with man in this manner; namely, If thou keepest my commands, I will embrace thee with my favor and most endearing love; I will not only save thee from all trouble, but also bless thee with an accumulation of every benefit, and with the communion of myself; till, having honestly discharged thy part, and being enriched with an ample enough reward, I will at length say, Now return to that nothing out of which thou wast created; and my will is, that this my last command be no less cheerfully obeyed than the others, lest, by this last act of disobedience, thou shouldst forfeit all the praise of thy former obedience. Has the creature any cause to complain of such a stipulation? Nay, why

should he not rejoice in it, since it is far better to have existed for some ages, and to have been holy and happy, than never to have existed at all ?

XXII. On the other hand, I can scarce satisfy myself in removing some difficulties. For since (as we before proved) God does, through his natural goodness, most ardently love a holy creature, as the lively image of himself, how can he prevail on this his goodness to destroy that image, and undo his own work ? *Is it good unto thee, that thou shouldst despise the work of thine hands,* which deserves no such treatment ?* If it is good, and for the glory of God, to have made a creature to glorify himself ; will it be good, and for the glory of God, to annihilate a creature that glorifies him ? and thus in fact to say, Thou shalt not any more glorify me for ever ? Besides, as God himself has created the most intense desire of eternity in the soul, and at the same time has commanded it to be carried out towards himself, as its eternal good ; is it becoming God to frustrate such a desire, commanded and excited by himself ? Moreover we have said, that it is a contradiction, for any to suppose God addressing himself to a holy soul in the following words : Hunger after me, but on condition you do not enjoy me. Yet in the moment we conceive the holy creature just sinking into annihilation, it would, in consequence of that divine command, hunger and thirst after God, without any hope of enjoying him again for ever. Unless one would chuse to affirm, that God at length will say to that soul, Long not for me any more, but acquiesce in this demonstration of my supreme dominion, by which I order thee to return to nothing. But I confess I cannot comprehend, how it is possible, that a holy creature is not bound to consider God as its supreme good, and consequently pant after the enjoyment of him.

* Job x. 3.

XXIII. O Lord JEHOVAH, how little is it that we poor mortals know of thy supreme Deity, and thy incomprehensible perfections ! How little do our thoughts of thee correspond to the immensity of thy essence, of thy perfections, and of thy sovereignty over the creatures ! What mortal can take upon him to circumscribe within his own limits, where thou dost not lead the way ! This we know, Lord, that thou art indebted to none, and that there is none who can say to thee, What dost thou, and why dost thou so ? that thou art also holy, and infinitely good, and therefore a lover and rewarder of holiness. May the consciousness of our ignorance in other things kindle in our hearts an ineffable desire of that beatific vision, by which, knowing as we are known, we may, in the abyss of thy infinity, behold those things, which we cannot now reach by any thought.

C H A P. V.

Of the Penal Sanction of the Covenant of Works.

IT remains, that we consider *the penal sanction*, expressed by the Lord in these words : *For in the day that thou eateth thereof (the tree of knowledge of good and evil) thou shalt surely die.**

II. Several things are here to be distinctly noted. 1. That all that God here threatens, is the consequence and punishment of sin, to be inflicted on none but the rebellious and disobedient : and therefore Socinus and his followers most absurdly make the death mentioned in the threatening, a consequence not so much of sin, as

* Gen. ii. 17.

of nature. The words of God are plain to any man's conscience, which derive death from the eating of the forbidden tree. 2. That the sin here expressed, is a violation not of the natural, but of the symbolical law, given to man for the trial of his most perfect obedience. From whence nevertheless he could most easily gather, that if the transgression of a precept, whose universal goodness depends only on the good pleasure of God, was thus to be punished, what punishment does not the transgression of that law, which is a transcript of the most holy nature of God, deserve? 3. That it is altogether agreeable to God's authority and most righteous will, that there be a certain connection between the sin and the punishment, pointed out by these words. This also is indicated by the ingemination, *Dying thou shalt die*; that is, thou shalt verily, surely, most certainly die. So that it is not possible for the sinner to escape death, unless perhaps a proper sponsor (of which this is not the place) should undergo it in his stead. 4. That the words of the threatening are general, and that therefore by the term *death* ought here to be understood, whatever the scripture any where signifies by that name. For who will dare take upon him to limit the extent of the divine threatening, by a certain prerogative of his own? Nay, the words are not only general, but ingeminated too, that we may well know they are to be taken in their full emphasis or signification. 5. That they are spoken to Adam, in such a manner as to be verified in his posterity also: a certain evidence, that Adam sustained the person of all his posterity. 6. That on the very day the sin should be committed, this evil would befall man. Justice required this, and the event has verified it. For, in the very moment that man sinned, he became *liable* to death, and immediately, after finishing his sin, felt the

beginnings both of corporal and spiritual death. These things are expressed with far greater simplicity than in the fictions of the Jewish doctors, according to the account of Ben Jacchi,* who speaks thus: "A thousand years are as one time, and one day, in the sight of the holy and blessed God, as it is said,† *For a thousand years are in thy sight but as yesterday.* And our doctors of blessed memory have said, that Gen. ii. 17. *For in the day that thou eatest thereof, thou shalt surely die,* is to be understood of the day of the holy and blessed; and that therefore the first man did not complete his day (did not arrive at his thousandth year;) for that of that day he wanted seventy years." But this is far fetched, and favours of rabbinical ingenuity.

III. It will be far more useful, a little more accurately to examine, what is here meant by the word *death*. And first, it is most obvious, that by that term is denoted that corrupt disposition of the body, by which the soul is constrained to a separation from it, now unfit for its residence. By this separation, the good things of the body, which are unhappily doted on, the fruits of sin, and the sinner's ill-grounded hope, are snatched away at once. God intimates this,‡ *Till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.* That is, thy body, which was formed out of the earth, shall return to its principles, and be reduced to earth again, into which, by its nature, it is resolvable, as being taken out of the earth. And the reason why it is actually to be resolved into earth, is, because it really is what God said, *Thou art dust*, now corrupted with earthly desires, a slave to a body prone to sin, and taken from dust. In this sense Abraham confesses himself to be *dust and ashes*,§ that is

* I Dan. vii. 25. † Psal. xc. 4. ‡ Gen. iii. 19. § Gen. xviii. 27.

a sinner and a mortal. And David says,* *He knoweth* JITZRENU *our frame* (called, Gen. viii. 21. JÆTZÆR HARANG an evil frame, which passage Kimchi properly directs to be compared with this) *he remembereth that we are dust*, that is, attached to the ground, and viciously addicted to the good things of the earth. From this consideration the prophet amplifies the mercy of God, in exercising it towards sinners, in whom he finds nothing to deserve his love. And by *dust* is clearly signified, the body of sin, Is. lxxv. 25. where it is said of the serpent, the devil, now overcome by the kingdom of the Messiah, *Dust shall be his food*; he shall only have the pleasure to destroy the body, and men of carnal dispositions. When therefore God, after the entrance of sin, and on account of sin, condemned Adam to the death of the body, it is not to be doubted, but he also comprised this death in the commination. Unless we would venture to affirm, that God has inflicted greater punishments on the sinner, than he threatened before the commission of sin.

IV. There is nothing so surprising but what a luxuriant fancy can devise. There is a certain learned man, who, from the words of Moses above explained, can extract an extraordinary promise, and even clearer, and more pregnant with consolation, than the prophecy concerning the seed of the woman. He thinks here is pointed out the period and boundary of toils; that the meaning is, *till thou shalt return to this land*, to paradise, the state of happy souls, from which LEKACHTA, *thou wast carried captive*. For thus SOLOMON LEKUCHEM LEMUTH, *captivated to death*, and Jeremiah LAKECHU, *thy children carried into captivity*. And he thinks, that the opinion of the Jews concerning the ga-

* Psal. ciii. 14.

thering the souls of the pious into paradise, has no other passage or foundation to support it. But this is the shameful folly of a wanton imagination. We take pleasure in what is sound and sober, and yields satisfaction to the conscience. But to return to our subject.

V. It is no wise strange, that the Socinians, whose practice it is to wrest the scriptures, should contradict this truth, and deny the death of the body to be the punishment of sin. Their other perverse hypotheses require this. For, by denying this, they imagine, they can more easily answer our arguments, for original sin taken from the death of infants, and for the satisfaction of the Lord Christ from his own death. And as they impiously deny the true Godhead of Christ, they extol this as the most excellent sign of his fictitious divinity, that he was the first preacher, author, and bestower of immortality. Their blasphemies have been largely and solidly refuted by others. But I am sorry, that any learned person of our own should deny, that by the death denounced, Gen. ii. 17, the death of the body ought to be understood; and who thinks he grants a great deal, when he thus writes: "From which passage, if any insist they can prove a manifold kind of death, eternal, spiritual, and corporal, and other afflictions, I can easily suffer them to fight with their weapons against the enemies, provided they can extort from them what they want." These are none of the best expressions. Why do we without necessity grant so much to our adversaries? What praise is it for us, to weaken those arguments which have been happily made use of in defence of the truth? This learned person owns, that death is the punishment of sin, and that it may be evidently proved from the sentence pronounced upon Adam, Gen. iii. 19. What reason is there then not to believe, that the same death was proposed to man in the preceding threatening?

Are not the words general, and ingeminated on account of their emphasis? Is not the death of the body expressly set forth by the very same phrase, 1 Kings, ii. 37, where Solomon tells Shimei, MOTH HAMUTH, *Thou shalt die the death*? Is not the very sound of the words such, as a man cannot but have this death of the body come into his mind, unless, being entangled with prejudices, he should refuse to understand here by death, what every one else does, when death is spoke of? Is it not also highly becoming the divine goodness and justice, to inflict nothing by a condemnatory sentence on a sinner, which was not previously threatened against sin; lest haply man should plead in excuse, that he did not know that God would so highly resent, and so severely punish sin? And seeing this learned person would have eternal death here meant, does not that include the death of the body? Is the former ever inflicted on man, without the latter, by raising him from that death, that the whole man, soul and body, may be eternally miserable? Why are thus suspicions entertained; of which, O grief, ! we have but too many? I could wish we could all cautiously speak, *with fear and trembling*! The learned gentleman will not, it is hoped, take it amiss, if I here suggest to him the very prudent advice of the very learned Cocceius, which in a like case he inculcates, on Gen. iii. § 190. "Those of our party," says he "want we should employ stronger arguments against the Jews. And certainly that admonition is good; namely, when we have to do with infidels, we are to make use of cogent arguments, lest we become the derision of infidels, and confirm them in error. But as to the inculcating of that rule, it is neither safe nor prudent, easily and frequently to oppose it to the arguments of ecclesiastics. For if thereby we refute them, *N. B.* we then go over to the side of the adversaries, and we arm them, and teach them

to cavil. But if we do not refute them, but only inculcate that admonition, an injury is certainly done both to the disputant and the hearer, and we seem to alledge our own opinion as an argument. Let every one therefore argue with the utmost solidity : if any manifestly abuses scripture, let him be corrected in a brotherly manner, upon pointing out his fault : for the rest, let the arguments of believers be thoroughly tried, and not hissed off the stage."

VI. Secondly, by death is here understood, all that lasting and hard labour, that great sorrow, all the tedious miseries of this life, by which life ceases to be life, and which are the cruel harbingers of certain death. To these things man is condemned, Gen. iii. 16, 17, 18, 19. The whole of which sentence is founded on the antecedent threatening. Such miseries Pharaoh himself called by the name of *death*.* And David† calls his pain and anguish, *CHÆBLE MAVETH, the bands (sorrows) of death*; by which death comes to bind and fasten men, that he may thrust them into his dark dungeon. Thus also Paul, *In deaths often ; ‡ We are always delivered unto death ; § Death worketh in us. ||* As life is not barely to live, but to be happy ; so death is not to depart this life in a moment, but to languish in a long expectation, dread, and foresight of certain death, without knowing the period of life foreordained by God. Finely to this purpose says Picus Mirandula.¶ “ For we begin, should you haply not know it, to die then, when we begin first to live ; and death runs parallel with life : and we then first cease to die, when we are set free from this mortal body by the death of the flesh.”

VII. Thirdly, death signifies *spiritual* death, or the separation of the soul from God. Elegantly has Isidorus

* Exod. x. 17. † Psal. cxvi. 3. ‡ 2 Cor xi. 23. § 2 Cor iv. 11. || 2 Cor. iv. 12. ¶ De ente et uno.

Pelusiota defined it: *The death of the immortal soul is the departure of the Holy Spirit from it.* This is what the Apostle calls, *being alienated from the life of God,** which illuminates, sanctifies, and exhilarates the soul. For the life of the soul consists in wisdom, and in pure love, having the rejoicing of a good conscience. The death of the soul consists in folly, and through concupiscence to depart from God, and to be tormented with the rackings of an evil conscience. Hence the Apostle says, *We are dead in trespasses and sins.†*

VIII. I would incline to explain this death more fully; not indeed in my own words, but in those of another, than which I despaired to find any more emphatical. There is motion in a living body; and there is also in a dead body. But a living body is moved by vegetation, while it is nourished, has the use of its senses, is delighted, and acts with pleasure. Whereas a dead body is moved by putrefaction to a state of dissolution, and to the production of loathsome vermin. Thus in a soul spiritually alive there is motion, while it is maintained, fed, and pampered with divine delights, while it takes pleasure in God and true wisdom, while, by the strength of its love, it is carried to, and fixed on that which can sustain the soul, and give it repose. But a dead soul has no feeling; that is, does not understand truth, loves not righteousness, wallows and is tired out in the sink of concupiscence, teems with the worms of impure and abominable thoughts, reasonings, and affections. Men therefore alienated from that spiritual life, which consists in the light of wisdom, and the activity of love, which delights in its own happiness, and that present, are no better than living carcases; *dead whilst living:‡* and hence, in scripture, are said to be spiritually dead.

* Eph. iv. 18.

† Eph. ii. 1.

‡ 1 Tim. v. 6.

IX. The word *NABAL*, in Greek, *APHRON*, which the scripture applies to such, is both emphatical and of a very fertile signification. For it denotes, *a fool*, corrupted in soul and body, void of that spiritual wisdom, the beginning of which is the fear of the Lord. *Nabal is his name, and folly is with him*, is Abigail's character of her husband.* Thus *NABAL* is opposed to *CHACAM*, *wise, O foolish people and unwise.*† 2. It also denotes a *wicked person*; *The foolish people have blasphemed thy name.*‡ 3. And lastly, it signifies *one in a dead and withered state*; the root *NABEL* denoting *to wither and die away.*§ *The flower fadeth.* *NEBELAH*, is *a dead body*; *Thy dead men shall live.*|| All which conjointly denote a man devoid of the wisdom of God, overwhelmed with sin, and destitute of the life of God; in a word, faded and breeding worms, like a dead body. In all which things spiritual death consists.

X. This *spiritual death* is so sin, and the natural consequence of the first sin, that it is at the same time threatened as the punishment of sin. For in so far as it renders a man vile, entirely unfit for those works, which alone are worthy of him, like the brute creatures, nay like the devil himself, unlike God, *the only blessed*, and consequently highly miserable, it must be the highest punishment of sin.

XI. Fourthly and lastly, *Eternal death* is also here intended. The preludes of which, in this life, are the terrors and anguish of an evil conscience, the abandoning of the soul, deprived of all divine consolation, and the sense of the divine wrath, under which it is miserably pressed down. There will ensue upon this the translocation of the soul to a place of torments;¶ where shall be the hiding of God's face, the want of his glorious pre-

* 1 Sam. xxv. 25. † Deut. xxxii. 6. ‡ Ps. lxxiv. 18.

§ Is. xl. 7. || Is. xxvi. 10. ¶ Luke xv. 23—25.

fence, and a most intense feeling of the wrath of God, to last for ever, together with horrible despair.* At last will succeed, after the end of the world, the resurrection of the body to eternal punishment.†

XII. And here again, the divinity of the Socinians, whom the Remonstrants rival, thwarts the truth; maintaining,‡ “that by these words, *Thou shalt surely die*, or by any others elsewhere, Adam was not threatened with eternal death, in the sense of the Evangelists (or Protestants) so as to comprise the eternal death of body and soul, together with the punishment of sense; but directly corporal death only, or a separation of soul and body; which all the evils disposing to death do precede; and upon which, at length, the eternal punishment of loss, that is, the privation of the vision of God, or of grace and glory, will ensue.” Another of that class, who examined in French the doctrine of Amyrald and Testard, violently contends, that in the law there is no mention of the sense of infernal pains, but that it is peculiar to the gospel, and threatened at last against the profane despisers thereof.§ Though elsewhere he adds those “who stifle the light of reason, or hold the truth in unrighteousness, the more freely to fulfil the lusts of the flesh.” As to others, he thinks that a “middle state is to be assigned them, into which they may be received, different from the kingdom of heaven, and the damnation of hell-fire: such as, perhaps, that they are for ever to remain in the dust, to which they are to be reduced, and from thence never to arise.”||

XIII. These things are the rankest poison. For either they tend to this, that they would have the soul of a sinner to be cut off, destroyed, and annihilated; like

* Rev. xiv. 11. † Acts xxiv. 15. ‡ Ap. p. 57. § P. 59 & 114. || Curcellæus, dissert. de necess. cognit. Christian. § 5.

some of the Jews, and Maimonides himself, as quoted by Abarbanel, who place eternal death in this, *that the soul shall be cut off, shall perish, and not survive* ;* from which leaven of the Epicureans and Sadducees the Socinians profess themselves not averse : or else they assert what is the most absurd, repugnant, and tends to weaken the whole authority of the scripture. For it can by no means be conceived, that the soul of man should continue in a state of existence, excluded from the beatific vision of God, deprived of the sense of his grace and glory, and not be most grievously tortured with the loss of this chief good ; and this the rather, when conscience upbraids the soul, which, through its own folly, was the cause of all this misery, and torments it with the most dire despair of ever obtaining any happiness. And seeing God does not exclude man from the vision of his face, where is fulness of joy, without the justest displeasure, a holy indignation, and an ardent zeal against sin and the sinner ; the privation of this supreme happiness, proceeding from the wrath of God, cannot but be joined with a sense of the divine wrath and malediction. These things follow from the very nature of the soul, and deserve a fuller illustration.

XIV. The soul of man was formed for God, as the supreme truth, *truth itself*, to be contemplated in his mind, and to be sought after with all his soul and affection, as the supreme good, *goodness itself* ; and it then truly lives, when it delights in the contemplation of that truth, and in the fruition of that goodness. But when, by the just sentence of a despised Deity, it is excluded from that most pleasant contemplation of truth, and most delightful fruition of goodness, it must own itself to be dead. And as it is delightful to enjoy a good extreme-

* In Mal. iv.

ly desirable and desired, so it must be as afflicting and painful to be disappointed of it. But since the soul, which is a spiritual substance, endued with understanding and will, cannot be without the active exercise of these faculties, especially when let loose from the fetters of the body; it must necessarily feel itself miserable, by the privation of the chief good; and, being conscious of its misery, must most bitterly bewail the want of that good, which it was formed to long after. To suppose a soul having neither understanding nor will, is to suppose a soul not to be a soul: just as if one should suppose a body without quantity and extension. Again, to suppose a soul sensible of its misery, and not grieved because of it, is contrary to the nature both of the soul and of misery. It is then a fixed point, that the punishment of loss in a human soul without the punishment of sense, is a senseless and self-destroying fiction.

XV. Further, as the soul cannot be ignorant that God is infinitely good, and that it is the nature of goodness to be communicative; it thence certainly gathers, that something exceedingly contrary to God must be found in itself, which he has the most dreadful detestation of, and on account of which that infinitely-good One can have no communion with his creature: and consequently that that non-communion is a most evident sign and sad effect of the divine displeasure, depriving man of the fruition of that good, by which alone he could be rendered happy. And thus in this punishment of loss there is an exquisite sense of the wrath of God: with which no torments of the body by material fire can be compared.

XVI. Besides, seeing the soul is conscious to itself, that by its sins it is the cause of this misery, it becomes enraged against itself, accuses, abhors, tears itself, acts the part of a tormentor against itself, and under this lash.

more severely smarts, than any criminal under the hands of the most unrelenting executioner. Add to this, that all hope of a happy restitution being cut off, and being racked with horrid despair, it is condemned to be eternally miserable. All these things are so closely connected, as to make themselves manifest to every conscience, upon a diligent attention.

XVII. The same things the scripture expressly teaches, when it speaks of *eternal punishment*,* and *torments*,† of *the worm that dieth not*, and *the fire that is not quenched*,‡ and the like; which expressions are too strong, to be understood of the punishment of loss only, without that of sense.

XVIII. And it is absurd to say, that this punishment is threatened only against the despisers of the gospel, seeing Paul testifies, that Christ will come, *in flaming fire, taking vengeance, not only on them that obey not the gospel, but on them that know not God.*§ Compare 1 Thess. iv. 5. *The Gentiles which know not God.* Such, namely, who would not know God even from the works of creation, and *did not like to retain God in their knowledge.*|| Such as whom the very power of truth obliged Curcellæus to say,¶ *These are altogether inexcusable before God; and it therefore does not appear wonderful, if hereafter he should consign them to the punishment of eternal fire.* And surely our adversaries will not say, that the gospel was preached to those of Sodom and Gomorrah, and to the neighbouring cities. Of them however Jude writes,** that *they are set forth for an example, suffering the vengeance of eternal fire.* Which words are not to be so interpreted, as to be restricted to that fire, wherewith those cities were burnt, but to be extended to the flames of hell, with which the lewd inha-

* Matth. xxv. 46. † Luke xvi. 23, 28. ‡ Mark ix. 44. § 2 Thess. i. 8. || Rom. i. 28. ¶ Loco citato. ** Ver. 7.

bitants of those cities are at this very day tormented. Those things are to be distinguished, which the very nature of the thing teaches to be distinct. We are to understand, their *giving themselves over to fornication, and going after strange flesh*, of the inhabitants, and not of the towns. It is true of both, that they were burnt with fire: which, with respect to *the towns*, may in *some measure* be said to be *eternal*, they being so consumed, as that they never shall or can be restored. But it is *truly eternal*, with respect to the inhabitants, who, by that vengeance of God, were not annihilated; but at the time when the apostle wrote, having been cast headlong into everlasting pain and torment, suffered the punishment of that fire. For the portion of *whoremongers is in the lake which burneth with fire and brimstone.** So these cities are an emblem or type of eternal fire; but their wicked inhabitants *suffer the vengeance of eternal fire*, and so both are for DEIGMA, an *example* (Peter says, HUPODEIGMA, an *ensample†*) by which we are reminded, what whoremongers are to expect.

XIX. To this purpose also Christ expressly declares, that all those who shall be placed on his left hand, and not declared heirs of eternal life, shall, by a righteous sentence, be condemned to *everlasting fire, which is prepared for the devil and his angels;‡* which fire is explained to be KOLASIN AIONION, *everlasting punishment.§* We cannot approve what Curcellæus|| has written; that in * Matthew is not described a judgment in every respect universal, of all who ever had existed, but only of those who made a profession of the Christian religion; some of whom behaved becoming the gospel, others not." These are expressions not of the best stamp. For shall not that judgment be universal, which our

* Rev. xiii. 8. † 2 Pet. ii. 6. ‡ Matth. xxv. 41. § Ver. 45.

|| In the said dissertation, p. 1.

Lord extends to *all nations*?* to *all the tribes of the earth*?† in which *every eye shall see Christ the Judge*?‡ in which, according to Paul,§ *he will judge the world*? in which both *sea, and death, and hell will deliver up their dead* to be judged?|| in which shall be accomplished the prediction, which God solemnly confirmed by oath, saying, *Every knee shall bow to me, and every tongue shall confess to God*?¶ in which even *the men of Nineveh and the queen of the South shall rise to condemn the wicked Jews*?** and their portion of torment be assigned to those of Tyre, and Sidon, and Sodom?†† in which shall be inflicted on that *servant, who knew not his master's will, and did commit things worthy of stripes*, his due measure of stripes?‡‡ in which, in fine, *they who sinned without law, shall perish without law*?§§ To restrict all these things to those to whom the gospel has been preached, is for a man to make sport with scripture. But God will not be sported with.

XX. If Curcellæus should perhaps reply, that he denies not an universal judgment to come, but that it is not described in Matth. xxv. nor in those passages, in which the men to be judged are divided into two classes, as John v. 28, 29. 2 Theff. i. 6, &c. I answer, 1. That the scripture makes no mention but of one judgment, to be held on the last day; nor are we any where taught, that a different tribunal is to be erected for those, to whom the gospel was not preached, and for those to whom it was. Paul preached of *the judgment to come*,||| in the singular number; and in like manner, of *eternal judgment*.¶¶ 2. The passages alledged have the marks of universality affixed to them. For it is said, John v.

* Matth. xxv. 32. † Matth. xxiv. 30. ‡ Rev. i. 7. § Acts xvii. 31. || Rev. xx. 13. ¶ Rom. xiv. 11. ** Matth. xii. 41, 42. †† Matth. xi. 22, 24. ‡‡ Luke xii. 48. §§ Rom. ii. 12. ||| Acts xxiv. 25. ¶¶ Heb. vi. 2.

28. ALL *that are in the graves shall hear the voice of the Son of man*; and, ver. 29. this universality is not to be divided into those, who either by faith received the gospel preached to them, or perversely rejected it; but into those *who have done good or evil*, without mentioning the gospel in the least. And, 2 Theff. i. 6, &c. the punishment of eternal destruction will be inflicted, by the sentence of the Judge, not only on those *who were disobedient to the gospel*, but also on those *who knew not God*, viz. “God the Creator, to the knowledge and worship of whom nature alone might have led men, unless they had extinguished its light through their wickedness,” as Curcellæus himself explains it. 3. Nor is it any thing singular to distribute the persons to be judged into two classes, but common in every judgment concerning the whole human race: of which there are but two dissimilar bodies, either of those to be acquitted, or those to be condemned. The scripture knows nothing of an intermediate state.

XXI. The only thing specious adduced by Curcellæus, is this, that Christ cannot upbraid those who knew nothing of his will, thus, *I was an hungry*, &c. But we answer, 1. That what Christ here speaks, does not comprize the whole process of the judgment, but only mentions this by way of example. For who doubts, that more things are to be considered in this judgment, even with respect to those to whom the gospel was preached, than barely those effects of charity towards the godly when in distress? 2. The scripture declares, that *all the actions* of all persons shall be tried in this judgment;* even *words*,† both the *idle*‡ and *hard*;§ nay, even *the secrets of the heart*.|| 3. It is not our bu-

* Eccl. xii. 14. 2 Cor. v. 10. Rom. ii. 5, 6, &c. † Matth. xii. 37. ‡ Ver. 36. § Jude. ver. 14, 15. || Rom. ii. 15, 16. 1 Cor. iv. 5.

finess to determine with what the Judge may justly upbraid the damned. It is plain, he will upbraid them with those things at least, which they shall hear with the most dreadful amazement. And seeing all those to be damned have discovered many evidences of an unrelenting, unmerciful, and unbeneficent disposition; who of us shall dare to forbid Christ to interpret this their conduct, as if they would have shewn himself no kind of compassion, had he come among them in person? 4. and lastly, Granting that Christ may not upbraid all the wicked with this, yet it does not follow from thence, that they will not come into this judgment; because there are many other things, on account of which they shall be condemned, which, the scripture elsewhere teaches, are to be tried in this judgment, though in this summary Christ makes no mention of them. There is nothing to oblige us to believe, that every thing relative to this judgment, is to be learned from this passage alone. Other testimonies of scripture are to be consulted, which treat on the same subject.

XXII. It remains, that we inquire, whence this penal sanction is to be derived; whether from the sole and mere good pleasure of the divine will, or from the natural and immutable justice of God, which it would have been unbecoming to have ordered otherwise. I will not now repeat what the antagonists of the Socinians have fully and happily illustrated concerning vindictive justice, as a property essential to God, and the necessity of its exercise in case of sin. First, I shall only propose some arguments, by which I think this general proposition may be most evidently demonstrated, that it has a foundation in God's very nature and immutable right, not to let sin go unpunished; and then more specially inquire into the eternity of punishment.

XXIII. And first, Let us consider the infinite *majesty* of God, and his supreme *excellence* above all things; which is so illustrious, that it obliges rational creatures, capable of knowing it, to obey and serve him, as we proved, chap. ii. § 8. So that as often as they act contrary in the least to this obedience, they directly make themselves guilty of high treason against the divine majesty, and consequently, for neglect of obedience, are bound over to a vicarious punishment. For “the sinner,” as Thomas [Aquinas] justly said, “as much as in him lies, destroys God and his attributes,” fighting that majesty of God, to which it is necessary that all things be subject, from the consideration both of God and the creatures. Now, it is altogether impossible, that God should not love, in the tenderest manner, himself, his majesty, and his glory. And he cannot but resent any injury done to what he thus loves. And therefore he calls himself, *EL KANNA*, a *jealous God*, and declares that this is his name.* But *KINAH* denotes *resentment for the dearest thing*: and hence *jealousy* and *great fury* are joined together.† But he is chiefly jealous for his *name*, that is, that he be made known to men as he is, *And will be jealous for my holy name.*‡ In which name even this is contained, *And will by no means clear the guilty.*§

XXIV. We may otherwise too argue from the majesty of God, and in this manner. It is altogether *impossible*, that God *should deny himself.*|| That is, he cannot dissemble his own perfections, or do any thing to make him appear to be what he is not, or that he is not possessed of properties truly divine: and that because he is himself the archetype and exemplar of the intelli-

* Exod. xxxiv. 14. † Zech. viii. 2. ‡ Ezek. xxxix. 25.

§ Exod. xxxiv. 7. || 2 Tim. ii. 13.

gent creature, whose province it is to shew to the creature, in his works, his nature, dignity, prerogative, and excellence. He would therefore deny himself if he should conceal his majesty, much more if he should suffer man to slight it, which is done by every sin. For the sinner behaves so in his presence, as if there were no God, to whom he owed obedience; nay, as if he himself was God, who could dispose of himself, his faculties, and other things in which he sins, at his own pleasure, and without any control, saying, *Who is Lord over me?** Which is truly to fly in the face of the majesty of the Supreme Being. But how can God suffer this to pass unpunished? Unless we can suppose he can bear one to be equal to himself, which would be an open denial of his supremacy, majesty, and excellency. But he then appears glorious to sinners, when he punishes the despisers of his Deity. Thus,† he swears, that *all the earth shall be filled with the glory of God*; namely, by destroying, in the wilderness, those who did not believe, after they had seen the glory of God and his signs. The *glory of God*, in this passage, signifies the manifestation of his jealousy against those who despised him, when he does not suffer himself *to be mocked*. Therefore, as he cannot but seek his own glory, so he cannot suffer him who profanes his majesty to go unpunished.

XXV. Secondly, This may be made no less evidently to appear from the *holiness* of God, and that in more ways than one.

XXVI. 1. God's holiness requires this, that he cannot admit a sinner to union and communion with himself, without satisfaction to his justice. For TIS METCHIE, *what fellowship [participation] hath righteousness with unrighteousness?‡* He that touches what is un-

* Psal. xii. 5. † Numb. xiv. 20. ‡ 2 Cor. vi. 14.

clean, can have no communion with God.* Him whom God unites to himself, *he causeth to cleave to him as a girdle*, that he may be unto him *for a name, and for a praise, and for a glory.*† But if he should thus as it were gird the sinner to himself, without a previous satisfaction, by which the guilt of sin is removed, holiness itself would as it were be girded to, clothed and attended with sin : which is a plain contradiction. It is true indeed, that God offered all these things to sinful Israel ; but that was done by virtue of the covenant of grace, which supposes a due satisfaction. Nor are we to imagine, that this union, which God describes in such magnificent language, was the lot of any others, in its full emphasis and spiritual import, but of those who were eternally in covenant. Compare Deut. xxvi. 19. If you object, that it is really unbecoming the holiness of God, to favor the sinner with a communion of friendship, while he continues such ; but that nothing hinders him, out of his goodness, to take away sin, and in this manner to admit to his fellowship him who was before a sinner : I answer, that, without a satisfaction, it is not consistent with the holiness of God, to prevent the sinner with that greatest effect of his love, by which he may be sanctified. For if the beginning of such a communion of God with the sinner be not unbecoming his holiness, why do all allow it as to the progress thereof ? It is plain, it is not suitable to the holiness of God to cultivate a friendship with the sinner, so long as he continues such. But before he be sanctified, he is nothing but a sinner, nay sin itself. Nor can a greater instance of friendship be given to man, than that by which he is sanctified. Therefore it is not consistent with the holiness of God, without any satisfaction, to prevent with so

* Ver. 17. † Jer. xiii. 11.

great a favor the sinner, who is most worthy of all his hatred. If you still insist, that it is inconsistent with the holiness of God to love the sinner with a love of complacency, without a satisfaction, but that nothing hinders him from loving him with a love of benevolence, which may transform him, as to render him a fit object of the love of complacency : I answer, that this is spoken at random : for those effects of the love of benevolence by which we are regenerated, are proposed to us in scripture, as consequences of the engagement and satisfaction of Christ, and of our reconciliation with God.* Faith, without which it is impossible to please God, is freely bestowed on the elect, *thro' the righteousness of God, and our Saviour Jesus Christ.*† Whatsoever way you interpret this, it appears at least, that the gift of faith is founded on Christ and his satisfaction. If therefore the satisfaction of Christ was previously requisite, to the sinner's being blessed with those effects of the love of benevolence ; it is rashly asserted, that it was becoming the holiness of God to bestow them on the sinner without a satisfaction. Moreover, God cannot but punish those to whom he cannot grant union with himself ; because the greatest punishment consists in the want of this union. This is that death, with which the law threatens the sinner, as we have already made appear.

XXVII. 2. The holiness of God is so unspotted, that *he cannot behold evil, and look on iniquity,*‡ that is, bear it in his sight. He cannot therefore *lift up the light of his countenance upon him,*§ in which the salvation of men consists. Now, the privation of salvation is the highest punishment. When David refused to admit his son Absalom to his sight, though almost reconciled to him, this appeared to Absalom more intolerable than

* Tit. iii. 4, 5. 1 Cor. vi. 11. 1 Pet. i. 3. † 2 Pet. i. 1.

‡ Hab. i. 14. § Psal. iv. 7.

any death.* So that in a nature sensible of its unhappiness, a punishment of sense cannot but accompany a punishment of loss.

XXVIII. 3. From the holiness of God flows a deadly hatred of sin. It is as much the nature of holiness to *hate iniquity*, as to *love righteousness*.† Sin is an *abomination to his soul*,‡ that is, to his very essence, and essential holiness; and not *sin* only, but also the *sinner*. *All that do such things, and all that do unrighteously, are an abomination to the Lord thy God*.§ Him therefore whom he cannot bless with a participation of his favor, he separates from himself, and from his chosen people, and inflicts upon him that punishment, which is the effect of his hatred. According to Solomon's reasoning, *Every one that is proud in heart, is an abomination to the Lord*.|| What then? *He shall not be esteemed guiltless: he shall not be unpunished*. David reasons in the same manner, *Thou art not a God that hast pleasure in wickedness*.¶ *Thou hatest sin, and the sinner too, because of it: Thou hatest all the workers of iniquity*. What is the fruit of this hatred? *Exceeding bitter: Thou shalt destroy them that speak leasing*. Thus from the holiness of God arises a hatred of sin and the sinner; and from hatred, punishment.

XXIX. 4. Without doubt it is diametrically opposite to the holiness of God, that he should become like unto the sinner. For since his image consists in perfect holiness, it is a contradiction, that his likeness should consist in sin. ° But if God should be unwilling to punish sin, he would then become like unto the sinner. This he himself teaches us: ** when he would tell the sinner, *Thou thoughtest that I would not punish thy sin*, he thus expresses it; *Thou thoughtest that I was altogether*

* 2 Sam. xiv. 32. † Psal. xlv. 8. ‡ Prov. vi. 16. § Deut. xxv. 16. || Prov. xvi. 5. ¶ Psal. v. 4, 5, 6. ** Psal. l. 21.

er like thyself. But, says he, I will shew the contrary. And how? *I will reprove thee*, or punish thee. And so by that fact I will shew, that I am not like unto thee. Whence I conclude, that to be unwilling to punish sin, is being very like the sinner. On the contrary, to punish sin, in its proper time, is to shew himself most unlike the sinner. Therefore, unless God reproves the sinner, he will be like to him, and deny himself. For, since God is a pattern to man, and man was made in order that God may be glorified in him; and all things which God hath made, have a tendency to this, that man may from them know what a God he is: if God should by no method shew, that sin deprives man of communion with God and of his kingdom; nay, should he make the sinner eternally happy, to be accounted unworthy of which is the greatest punishment, God would certainly in that case testify, that he is not worthy to be loved, desired, and glorified, and that sin is not an object unworthy of man's delight. As far as it is impossible then, that God should be altogether like the sinner, so far it is impossible, that he should let sin go unpunished.

XXX. 5. Hence it is that God says, he is sanctified, when he requires punishment, Lev. x. 3. On which place, Crellius himself* makes this annotation: "Which some learned men explain," (and he himself agrees with them) "I shall appear holy," that is, "shall inflict punishment on them." The same thing he owns in the same chapter, "that neither the holiness, nor the majesty of God can in any respect bear to have his commands violated with impunity." Such is the power of truth, that it even breaks forth from the most refractory hearts. And the sense of this word is very evident, Ezek.

* De vera relig. lib. i. c. 28.

xxxviii. 16. where the punishment of God is foretold in these words: *That the Heathen may know me, when I shall be sanctified in thee, viz. by thy punishment, before their eyes*: more clearly still, *If. v. 16. God that is holy, shall be sanctified in righteousness*, by inflicting on sinners the punishments threatened in the foregoing verses, and by not pardoning the elect, unless on account of the righteousness of Christ, in whose sufferings and death he displayed his most unspotted holiness, and his hatred of sin, before the whole world, nay, even before hell itself. It is therefore as necessary, that God should take punishment on sin, as that he should be holy, lest he should seem to give up with his holiness. I shall conclude in the words of Joshua,* *He is an holy God. What then? He is a jealous God. And what does he infer thence? He will not forgive your transgressions, nor your sins.* Thus from his holiness flows his jealousy; from his jealousy, his vengeance.

XXXI. Thirdly, This may also be inferred from that attribute of God, which is usually called *vindictive justice*. That it is the property of this to punish sin, the scripture tells us in a hundred places; and heretics impudently cavil, when they assert it to be the work, not so much of divine justice, as of wrath and passion. They unadvisedly disjoin what the apostle has conjoined, who speaks of *the day of wrath, and of the righteous judgment of God.*† And what is God's wrath other than that ready disposition of the divine mind to do that which his hatred of sin, justice toward the sinner, and his character as the supreme Judge, do require? I omit a thousand other considerations, which are every where obvious. I shall rather shew, where the hinge of the matter turns. 1. That this perfection is as natural to

* Chap. xxiv. 19.

† Rom. ii. 5.

God, as infinity, holiness, omnipotence. 2. That, in virtue of it, God cannot suffer sin to go unpunished.

XXXII. The former of these I thus prove. That this must be ascribed, not to the indifferent will of God, but to the nature and essence of God, under the opposite of which it is a contradiction to conceive of him. But it is contradictory to conceive of God under the opposite of just, that is as unjust.* But it is not contradictory, if I conceive of God under the contraries of those things, which depend on the mere good pleasure of his will. For instance, it proceeded from the free will and pleasure of God, that he formerly chose Israel for his peculiar people. If therefore I conceive of God, as one who never was the God of Israel, I shall doubtless have formed a false conception, but nothing that, by an evident contradiction, destroys the nature of God. For he might have been God, and yet not the God of Israel; but, if he had so pleased, the God of the Egyptians or Chaldeans. But whoever says, that God is, and at the same time says that he is unjust, speaks contradictory things. For the first conception of the Deity is, that he is perfectly and infinitely good. Justice belongs to this goodness, giving to every one his due, by a suitable compensation, especially in him, who, as he is the Lord of rational creatures, so he cannot but be their judge. Whoever therefore says, that any is unjust, or not just, denies such to be God, of whom he thus speaks.

XXXIII. The latter I make out thus. Whatever is the righteous judgment of God, that the justice of God requires should be done: it is necessary, that God do himself justice; who, properly speaking, owes nothing to any one, but to himself. As that is *the judgment* (righteousness) *of the law*,† which the law demands,

* Job. xxxiv. 10. † Rom. viii. 4.

and which without justice cannot be denied the law ; the judgment of God is what the law requires, and cannot be denied him, unless he would be unjust to himself. But it is *the judgment of God, that they which do evil, are worthy of death.** Therefore there is a connection between sin and the desert of death, not only in virtue of the will, but also of the justice of God. Moreover, as *the judgment of God is always according to truth,†* he must pronounce the person who is worthy of death, worthy of it, and unworthy of life, consequently condemn him, unless a satisfaction intervene. To act otherwise, would be unworthy the just God. The apostle intimates this,‡ declaring, that *God hath set forth Christ to be a propitiation through faith in his blood, to declare his righteousness, that he might be just, and the justifier of him which believeth in Jesus.* By which words he shews, if God should justify the ungodly, and admit him to happiness without the atonement of the blood of Christ, he would not be just, at least his justice would not be displayed.

XXXIV. Memorable especially is that which God says in Jeremiah,§ *Shall I not visit for these things ? saith the Lord : shall not my soul be avenged on such a nation as this ?* The meaning is, shall I be Jehovah, and shall I not deny myself, if I bear with those things in my people ? Nay, if there be any such a nation, shall I not punish it ? It is impossible I should do this, and that in virtue of *my soul*, that is of my very essential holiness and Deity. Should I have a divine *soul*, that is, a divine *nature*, and just, and not be avenged of sin ? For *the soul* of God denotes *the most holy nature* of God, or, which is the same, *the essential holiness* of God. As

* Rom. i. 32.

† Rom. ii. 2.

‡ Rom. iii. 25, 26.

§ Chap. ix. 9. 29.

appears from comparing Amos iv. 2. with Amos vi. 8. In the former it is said, *The Lord hath sworn by his holiness*: in the latter, *The Lord hath sworn BENAPHSHO by (his soul) himself.*

XXXV. Crellius therefore trifles,* when he ridiculously says, that to punish is God's foreign and strange work; as if to shew mercy was God's proper work, but to exact punishment, his strange work. To that end wresting Is. xxviii. 21. *that he may do his work*, which he translates, *his strange work: that he may work his work, foreign (or strange) is his work to him.* We frankly own, that, by that foreign and strange work, we ought to understand his vengeance against the rebellious Jews. But it is said to be strange and foreign, in a quite different sense from what this perverter of scripture would have it. It was *strange and foreign*, because altogether uncommon and extraordinary. For it was to be *a great tribulation, such as had not been since the beginning of the world to that time*, Math. xxiv. 21. Likewise, it might appear strange to any one, that God should do such a thing to a people in covenant with him, and loaded with so many benefits, examples equal to which he had not exhibited even among his enemies, who were strangers to his covenants, and with which could hardly be compared, what he had done in mount Perazim against the Philistines,† and in the valley of Gibeon.‡ And also, because such an extraordinary punishment from God (as strange and unusual things are wont to excite great emotions) would fill any with astonishment, so as they would be obliged to take notice of the hand of God in it. The miseries of the Jews struck Titus himself with horror; and, on viewing the walls and towers of Jerusalem, he confessed, that without

* De vera relig. l. i. c. 23. † 2 Sam. v. 21. ‡ Is. x. 10.

God, such a city could never have been taken. 'Tis very remarkable what Philostratus relates in the life of Apollonius Tyanæus.* When the neighbouring nations came according to custom, to offer crowns to Titus, to adorn himself with, for his conquest of the Jews: he said, "That he deserved no such honor; that he did not atchieve those things, but only WAS THE INSTRUMENT OF GOD, WHO WAS THEN DISPLAYING HIS WRATH." In like manner also, because it was strange and foreign to the Israelites; who, that the Romans might not come to destroy their city, brought upon themselves the guilt of that wickedness against the Lord Jesus, which was the cause of so great a destruction to them. It was therefore strange and foreign, not to God (for the text says no such thing) but in itself and to men. Or if we would say, that it was altogether strange and foreign to God; it must be meant, because God delights not in the destruction of his creatures, as such, but (to speak after the manner of men) is rather inclined to acts of goodness and mercy. But this is so far from being of service to the heretic, that, on the contrary it furnishes us with a new and solid argument: which I thus form.

XXXVI. Fourthly, It is certain, that penal evil, as such, is not in itself desirable, even to God, because it is connected with the destruction of his own work. *Is it good unto thee, that thou shouldst oppress; that thou shouldst despise the work of thine hands?*† Nay, God confirms by an inviolable oath, that *he has no pleasure in the death of the wicked.*‡ It must then be something else which renders it desirable, and so much so, that God declares, that *he exults in it, and derives great consolation from it, as being that alone which can, as it*

* Lib. v. c. 14. † Job x. 3. ‡ Ezek. x. iii. 11.

were, be sufficient to mitigate his grief, and appease his indignation, occasioned by sin. Nothing can be imagined stronger than the scripture-phrases on this subject, some of which I shall exhibit. *It is IN MY DESIRE, that I should chastise them.* That REFRESHES HIMSELF by desolation (strengtheneth the spoiled) against the strong.† The Lord will rejoice over you to destroy you.‡ I will ease me of my adversaries, and avenge me of my enemies.§* God, you see, desires to punish sinners. When he pours out desolation upon them, he refreshes himself; nor slightly only, but he both rejoices and exults; and that with such a joy, as may be proper for mitigating the pain, caused by sin, and consequently of yielding consolation to God. What is it which makes that evil of the creature so desirable to the Creator? What other, but that, by inflicting punishment, he preserves inviolable the glory of his supremacy, holiness, and justice, which sin would wholly obscure? For all the usefulness of punishment (as Crellius himself speaks) “must needs regard God.” But we can conceive here no advantage redounding to God, unless his rejoicing in the declaration of his glory, shining forth in that judgment, the justice of which the holy angels acknowledge with applause,|| and even the damned themselves, though unwilling and gnashing their teeth, are constrained to confess. It is indeed impossible, that God should set light by this his most excellent glory, of which he is so jealous. Since then it is necessary, that God should prefer the destruction of his depraved creature to that of his own glory, it is as necessary, that he should punish the wicked creature. God indeed loves his creatures, but he does, as he ought, much more himself. He would act inconsistent with that love of

* Hof. x. 10. † Amos v. 9. ‡ Deut. xxviii. 36. § II. i. 27.

|| Rev. xi. 17. and Rev. xvi. 5, 6.

himself, if he should not recover his glory, which his sinful creature has, by horrible sacrilege, robbed him of, by inflicting punishment upon it.

XXXVII. Fifthly and lastly, We shall use arguments *ad hominem*. Socinus owns,* “that not to pardon the impenitent, is certainly right, and agreeable to THE DIVINE NATURE, and consequently to rectitude and equity.” Crellius, in like manner, says,† “that it is unworthy of God to suffer the crimes of the obstinate to escape unpunished.” Let us a little examine these concessions. They say, it is “unworthy of God, not to punish the obstinate :” nay, “it is due to the nature of God,” not to pardon them. Why, pray ? Is it because they are stubborn and obstinate ? But obstinacy is not punished on its own account, because there is a good and laudable obstinacy, or constancy. It is therefore only punished, because of the evil that is in it. Wherefore it is necessary, that sin be punished on its own account, and obstinacy only because of the sinfulness of it. And if it be necessary to punish sin on its own account, therefore, where-ever it is to be met with, it must necessarily be punished. Add to this, that all men, after having once sinned, obstinately persevere in sin, unless they are brought to repentance by the preventing grace of God. But how can they obtain this without a previous satisfaction, if it be a debt which the divine nature owes to itself, not to grant them pardon ?

XXXVIII. We likewise readily admit what Crellius advances in the very same chapter : “By the same claim of right that we owe obedience to God, by the same also we become liable to punishment for neglect of obedience and service : for punishment succeeds, as it were, in the place of the duty omitted, and, if possible, ought to atone for it.” But doubtless, by a claim of

* De servato, p. i. c. 1. † De vera relig. lib. i. c. 23.

natural right, obedience is due to God ; and it would be repugnant to the divine perfections, for God not to require it of a rational nature. I speak without reserve : A God who cannot demand obedience from his rational creature, is not God. And the very same thing, according to Crellius's very just hypothesis, is to be affirmed of punishment. I am well aware, that Crellius founds both claims, as well to obedience as to punishment, on the dominion of God as Lord ; though this ought rather to be founded on the natural majesty and supremacy of God, which is the foundation of this sovereign dominion. But he is forced to confess, that this sovereign dominion is so natural to God, that he cannot renounce it ; nay indeed, that "without it, it is scarce intelligible, how he can be God ; since it is on account of that very authority, and the power from which it flows, he is said to be God." It therefore stands firm, that the penal sanction of the covenant is founded in the super-eminent, most holy, and most just nature of God, and not in the mere good pleasure of the free divine will only.

XXXIX. Moreover, it might be here inquired, whether the eternity of punishment ought to be derived from this natural right of God ; or, which is the same thing, whether a punishment, justly equivalent to every sin, ought necessarily to be eternal, according to God's natural right ; so that to maintain the contrary, would be unworthy of God, and consequently impossible. A difficult question this, and the rather, because to determine concerning this absolute right of God, in special cases, seems to be above human reach. *God is greater than man ; he giveth not an account of his matters.** Let us, however, try, whether, from the consideration of

* Job xxxiii. 12, 13.

the divine perfections, we may not gather, what may in this case be worthy of God.

XL. I now presuppose, that there is in sin committed against the infinite majesty of God, a malignity *in its measure* infinite, and therefore a demerit of punishment *in its measure* infinite also. I say, that there is in sin a malignity only *in its measure* infinite. For it cannot be called infinite in an *absolute* sense. If you consider the entity of the act in itself, an act infinitely intense cannot be elicited by a finite creature: if the irregularity, and the privation of moral good adhering to the act, it is a privation of a finite rectitude, such as can be competent to a creature: if, in fine, you consider the whole complex, namely, sin, in the concrete, as they speak; neither in that case is its malignity absolutely infinite. For all vicious acts are not equal, but there is a great disparity among them; which could not be unequal, if they were infinite. However, the malignity of sin is *in its measure* infinite: 1. *Objectively*, because it is committed against an infinite good. 2. *Extensively*, in respect of duration, because the blot or stain of sin endures for ever, unless it be purged away by the blood of Christ. And therefore there is in him a desert of punishment, not absolutely infinite, as to intenseness of torments. (1.) Because such a punishment is absolutely impossible; for a finite creature is not capable of infinite torments. (2.) Because it would follow, that God could never satisfy his justice, by inflicting condign punishment on the wicked, seeing they are incapable of this punishment. Now, it is then absurd to say, that any punishment is of right due to sin, which God could never inflict. (3.) Because it would follow, that an equal punishment was due to all sins, or that all in fact were to be punished alike: which is an absurdity, and against Math. xi. 22, 24. The reason

of this consequence is, because there neither is, nor can be any disparity between infinites. Nevertheless there is in sin a desert of punishment *in its measure* infinite; namely, in the same manner that the malignity of it is infinite. That is, 1. *Objectively*, so as to deprive man of the enjoyment of the infinite good, which is God. 2. *Extensively*, so that the punishment shall last for ever. And thus I consider this desert of eternal punishment so far only as to conclude, that God does nothing contrary to equity and justice, when he punishes the sins of men with eternal torments both of soul and body. Which the event shews, as I have made appear above, § 17.

XLI. But I know not, if it can be determined, whether this eternity ought necessarily to consist in the punishment *of sense*, or whether the justice of God may be satisfied by the eternal punishment *of loss*, in the annihilation of the sinful creature. This, I apprehend, may be said with sufficient probability and sobriety: If God shall be pleased to continue in existence for ever, the sinful creature, it is necessary (without a satisfaction) that he for ever inflict punishment on him, not only the punishment of loss, but likewise that of sense. The reason is, because not only the guilt of sin always remains; but also the stain with which sin, once committed, infects the soul, and which can never be purged out but by the blood of Christ. But it is impossible, as we proved, § 22, 23, 24. that God should admit man stained with sin, to communion with himself: and it cannot be, that a rational creature, excluded the enjoyment of the divine favor, should not feel this indignation of God with the deepest anguish. Conscience most severely lashes the wretches for having squandered away the chief good. Which with no small care we have also shewn, § 13. and the following sections.

XLII. But whether it be necessary, that God should preserve for ever the sinful creature in a state of existence, I own I am ignorant. May it not, in its measure, be reckoned an infinite punishment, if God should please to doom man, who was by nature a candidate for eternity, to total annihilation, from whence he should never be suffered to return to life? I know, God has now determined otherwise, and that with the highest justice. But it is queried, whether, agreeably to his justice, he might not have settled it in this manner: If thou O man, sinnest, I will frustrate thy desire of eternal happiness, and of a blessed eternity, and, on the contrary, give thee up to eternal annihilation? Here at least let us stop.

C H A P. VI.

Of the Sacraments of the Covenant of Works.

IT hath pleased the blessed and almighty God, in every dispensation of his covenants, to confirm, by some sacred *symbols*, the certainty of his promises, and, at the same time, to remind man, in covenant with him, of his duty: to which symbols ecclesiastical practice has long since given the name of *Sacraments*. This was certainly appointed with an excellent design, by the all-wise God. For, 1. What God has made known concerning his covenant, is, by this means, proposed to man's more accurate consideration: since he has not only once and again been instructed in the will of God by a heavenly oracle, but frequently, and almost daily, beholds with his eyes those things, which, by heaven,

are granted him as pledges of the greatest blessings. What believers see with their eyes, usually sink deeper into the soul, and leave clearer impressions of themselves, than those only which they hear with their ears. Elegantly to this purpose says Herodotus,* *Men usually give less credit to the ears than to the eyes.* 2. These symbols also tend to confirm our faith. For though nothing can be thought of that deserves more credit than the word of God; yet where God adds signs and seals to his infallible promises, he gives a twofold foundation to our faith. Thus *he more abundantly shews unto the heirs of promise the immutability of his counsel: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation.*† 3. By means of this institution, a holy man does, by the sight, touch, and taste of the sacred symbols, attain to some sense of eternal blessings, and accustoms himself, under the symbols, to a contemplation and foretaste of these things, to the plenary and immediate fruition of which he will, one time or other, be admitted without any outward signs. 4. The man has in these something continually to remind him of his duty: and as, from time to time, they present to his thoughts, and give him a prelibation of his Creator, so at the same time they refresh his memory with those very strong obligations, by which he is bound to his covenant-God. And thus they are both a bridle to restrain him from sin, and a spur to quicken him cheerfully to run that holy race, which he has happily entered upon.

II. God also granted to man such symbols under the covenant of works; concerning which we are now to speak, that nothing may be wanting in this treatise: and, if I mistake not, there were four in all, which I reckon

* Lib. i. † Heb. vi. 17, 18.

up in this order. 1. PARADISE. 2. THE TREE OF LIFE. 3. THE TREE OF KNOWLEDGE OF GOOD AND EVIL. 4. THE SABBATH. In speaking of each of these, I shall distinctly shew, First, What good they signified and sealed to man, with respect to God. Secondly, What duty and obligation they reminded him of.

III. But I think it previously necessary to observe, that it is altogether foreign to this treatise, and out of its place, to propose such significations either of paradise, or of the tree of life, or of the Sabbath, as relate to the gospel, the grace of Christ, and to glory as freely given to the elect by the Mediator and Spirit of grace. Here I observe, that men otherwise great have stumbled, who, when explaining the nature of those sacraments, too uncautiously blend things belonging to a quite different covenant. Nothing is here to be brought in, which does not belong to the covenant of works, the promises of that covenant, and the duties of man under the same: all which are most distinct from the covenant of grace. Here we are to say nothing of Christ, nothing of justifying faith in him, nothing of our ceasing from our own works as impure, nor any thing of that *rest* after the miseries of this life. All these belong to another covenant. I do not indeed refuse, that the unsearchable wisdom of God did appoint and order these symbols in such a manner, that the remembrance of them, after the fall, might be able to instruct man in many things relating to the covenant of grace, and its Mediator. Thus, according to Paul, we observe in the first Adam, a type of the second; in Eve curiously formed out of Adam's rib while asleep, a type of the church, as it were, taken from Christ in virtue of his death; and in the first marriage a great mystery, which regards Christ and the church. These things, however, were neither

known to nor thought of by Adam in the state of nature; nor are they to be mentioned in a discourse on the sacraments of the covenant of works. Having premised these things, let us now inquire into each particular with all the care possible, beginning with paradise.

IV. It is far from our design, elaborately to inquire into the situation and topography of *paradise*. Let it suffice to observe, that it was a garden, and a most agreeable inclosure, planted by God himself, toward the east, in Eden, a most fertile region, and abounding in all kinds of delights, as very learned men think, near Haran, the mart of Arabia, at the conflux of the Euphrates and Tigris, not far from Mesopotamia. Which was watered with four rivers, washing, by many windings and meanders, the most fertile orchard. When man was formed from the earth without paradise, he was introduced by God as a new guest into this place, with design that he might afterwards give an account of his stewardship and care. Here he wanted nothing that could contribute to the proper pleasures of this life, God frequently revealing himself to man, and familiarly admitting him to the sweetest fellowship with himself. Moses also mentions the gold and the precious stones of that country, as of the best kind, and in the greatest plenty. What now was the meaning and mystical signification of all these things?

V. First, In general, the pleasantness of this place, every moment setting before man the most profuse bounty of the Deity, and exhibiting the same to the enjoyment of all his senses, assured him, that he was to expect another residence far more noble and grand; where he should not, as now, enjoy his God through and in the creatures, but immediately delight in his Creator, to his being fully satisfied with his likeness. For, if God now conferred upon him such things while on his

journey, and before the course of his appointed trial was finished; what might he not, nay what ought he not to promise himself from that immense munificence, after having acted his part well, with the boldness of asking his most ample recompense, he had acquired the right of approaching his rewarder? Was not the Lord, amidst this abundance, that lacked nothing pertaining to this animal life, frequently addressing him, How shall I one day place thee among my sons, if thou constantly continuest obedient to my voice? If there is so much sweetness in these created rivulets of my goodness, in which now thou swimmest with so much pleasure; what will there not be in myself, the unexhausted fountain, and the most plentiful spring? Ascend, O man, by the scale of the creatures, to Me the Creator, and, from a foretaste of these first-fruits, conclude, what I have prepared for thee against that time, when I myself shall be *thy exceeding great reward*. And certainly, unless we suppose Adam to have been stupid, and devoid of all divine light, he could not but have such thoughts.

VI. The scripture declares, that by paradise is signified the seat of perfect bliss, when it calls heaven, the habitation of the blessed, by the name of *paradise*.* A manner of expression commonly used by the Holy Ghost, by which the names of the sign, and the thing signified, of the type and antitype, are mutually exchanged. The Jews themselves saw this, with whom it is usual to call the place of absolutely perfect happiness, *NGEDÆN* and *GAN NGEDÆN*, *Eden* and *the garden of Eden*; and no wish was more frequent among them, than this, *Let his rest*, that is, the place of his rest, *be Eden*. There is also a most suitable analogy between paradise and heaven, which we are now more expressly and particularly to shew.

* Luke xxiii. 43. 2 Cor. xii. 4.

VII. 1. Paradise was a garden planted by God himself, to be the residence of man formed after the divine image. Heaven is a place made and prepared by the same God for the eternal abode of man, after he has added constancy to his other virtues, and so has in himself the full image of God, where his holiness shall be unchangeable. As therefore it was incumbent on man to acknowledge the hand and most munificent bounty of his God in this terrestrial habitation; so he was still far more evidently to experience the same in the celestial abode of his heavenly Father. 2. Paradise exceedingly surpassed all the other parts of the earth, in respect to the pleasantness of it; for it was planted in Eden, a place of all kinds of delight. Whence the most pleasant countries in the world are said to be *as the garden of God*.* And Ezekiel, prophesying of the future extraordinary plenty of the earth, says, that the earth, which before that was lying waste, should be as *the garden of Eden*.† And what is grander than that promise of Isaiah, *For the Lord shall comfort Zion; he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody* ‡ From which words it is clear, that nothing was wanting in paradise, in its primitive state, to give the completest pleasure to man. But much less will any thing be wanting in heaven to the most absolutely perfect happiness. The pleasures of which will far more exceed those of this terrestrial garden, than heaven itself, exceeds the earth in its height. For paradise had those things, which discovered its imperfection, such as those that belonged to this animal life, all which will be wholly excluded heaven, where *is fulness of joys*, SOBANG

* Gen. xiii. 10.

† Chap. xxxvi. 35.

‡ Chap. li. 3.

SOMACHOTH.* 3. In paradise flowed the most limpid streams, watering and fertilizing the garden, where-ever it was necessary. In heaven there is a *pure river of water of life, clear as crystal, proceeding out of the throne of God.*† By which circumlocution are signified the gifts of the Holy Spirit, a few drops of which are indeed granted here, but with which the blessed will be intoxicated to a perfect joy. - 4. Moses also mentions gold, bdellium, and the onyx-stone, which were found in that region.‡ In heaven there will be spiritual treasures, with which no gold, no topaz, nor any of the precious stones of the whole earth, can any wise be compared. 5. In paradise there were trees, both beautiful and useful. In heaven there are precious things, both pleasant to the sight, and excellent for use. Above all, there were the two trees, of knowledge and of life. But in the heavenly kingdom, there is true and perfect knowledge, and that life which is really and emphatically so. 6. Man being first created in the earth, was translated into paradise, as the better residence. For, if I mistake not, the words of Moses intimate this, *And there he put the man whom he had formed.*§ Compare Gen. iii. 23, where, after his sin, he is said to be *sent forth from the garden of Eden, to till the ground, from whence he was taken.* In like manner also, man was in due time to be translated from that natural and animal state, in which he was created, to another altogether supernatural and heavenly: of which this desirable translation from earth to paradise reminded him; which Zanchius also observed on Gen. ii. 15. as also Musculus. 7. Had not man been innocent, he would have had no place in paradise. This garden did not bear him when once tainted with sin. *So nothing that defileth can enter into heaven.*|| That is, the

* Psal. xvi. 11. † Rev. xxii. 1. ‡ Gen. ii. 11, 12. § Gen. ii. 8. || Rev. xxi. 27.

*habitation of God's holiness and glory.** 8. In paradise man enjoyed the familiar fellowship of his God : and in this sense paradise might also be styled *the garden of God*, as God dwelt there, delighting himself in the work of his hands, and especially in man himself ; to whom as it was a pleasure to man to be thus near and familiar, so it was a delight to God. But in heaven the habitation of his majesty, God will be always present with man, and give himself, in the most familiar manner possible, to be seen and enjoyed by him.

VIII. As paradise was suited to set forth all these things to man, so, in like manner, the use of this pledge reminded him of several duties. And first, he hence learned, that he ought not to seek for his good and felicity in any thing upon earth, which, when appearing even most perfect, discovers its own imperfections ; such as this animal life in paradise, that was to be recruited continually with meat, drink, and a succession of sleeping and waking. By which means he was taught to aspire after a greater happiness, namely, the immediate fruition of his God ; in the seeking after which happiness, the principal holiness of a traveller consists. For you love God above all things, if you ardently pant after an intimate union with him.

IX. Secondly, Since this paradise was given to man to be cultivated and kept, the Lord thereby reminded him, that he took no pleasure in a lazy idleness, but in an active industry. His will was, that man should employ his labour and care upon the garden, that he might have something to do, and in which he might continually experience the goodness and providence of his Creator. He did not chuse, that angels themselves should be idle, whom he made ministering spirits. And so he

* Is. lxiv. 15.

assigned to man the care of cultivating and keeping paradise, that he might have something to employ himself in the works of God; just as a king's son has some office assigned him, lest he should become indolent by an excess of pleasures, honor, and riches. Thus he became obliged to be conformed to his God by the purest actions, and to be employed about the very work of God's hands, till he should come to enjoy an eternal sabbath with himself.

X. Thirdly, This also had a further respect to himself. For, 1. As paradise was the pledge of heaven, so the careful keeping of it reminded him to have heaven continually in his mind and thoughts. 2. The labour and culture of paradise taught him, that only *he that labours*, and does that which is acceptable to God, can get to the heavenly habitation. 3. He was also instructed to keep his soul for God, as a most pleasant garden, cultivated like the paradise of God, and shew forth those trees of virtues, which God planted, as producing the most excellent fruits, that is, works proceeding from good habits: that so the Lord might come into this his garden, *and eat his pleasant fruits.** 4. It pointed out to him, that he should, above all things, solicitously keep his soul, that garden of God, lest any wild beasts of depraved passions should break in, to lay every thing therein waste. And when God said to him, *Keep this my garden*, may he not at the same time be supposed to say, *Keep thy heart with all diligence*, or above all keeping? † 5. The keeping of paradise imposed an anxious solicitude upon him, not to do any thing against God, lest, as a bad gardener being thrust out of the garden, he should in that discern a melancholy symbol of his own

* Cant. iv. 16. † Prov. iv. 23.

exclusion from heaven. We then conclude, that man, being with joy and exultation admitted into paradise, was bound, and was willing to be bound, to perform all these things to God, and so upon entering into paradise, bound himself, as by a sacrament, to these duties.

. XI. Now follows the consideration of the TREE OF LIFE: but whether a *single tree*, or an *entire species of trees*, is a question among the learned. Some think that the former, which is indeed the common opinion, is founded on no probable reason; and suppose it more suitable to the goodness of God, that such a beautiful and useful tree should be in the view of his favorite, in as many parts of the inclosure as possible. They also alledge the divine benediction,* by which God conferred on all trees the virtue of multiplying themselves. But they chiefly insist on Rev. xxii. 2. where John pitches the tree of life on each side of the river, which they compare with Ezek. xlvi. 12. Others, on the contrary, do not think it probable, that it was an entire species: First, because the universal particle, *ΚΟΛ* *all*, is not added as before, when Moses would express many things of the same species, or many species themselves. Next, because it is said to have been placed in the middle of the garden, so as to have the other trees surrounding it in order. To the passages alledged from the Apocalypse and Ezekiel, they answer, that John speaks only in the singular number both in that place, and Rev. ii. 7. and that one tree could properly be said to stand *in the midst of the street*, and on both sides of the river, because the river run through the midst of the street, and because that single tree extended its roots and branches to each side, so that there was no defect on either side. They likewise conclude from its being a

* Gen. i. 11, 12.

type, that it must be a single one ; because Christ is one. But Ezekiel saw many on the bank of the river, representing the church militant ; because though one Christ quickens the church, yet it is by several means he now communicates life to the elect. These are the arguments on both sides. If any should desire our judgment, we are of opinion, that the arguments of neither side have the force of a demonstration ; but, from the consideration of its being a type, we rather incline to the more common opinion.

XII. Whether this tree was endued with a singular virtue above others, so as to restore with equal perfection the moisture consumed by the excessive heat, perfectly to cure the disorders of the body, who can certainly tell ? who can obstinately deny ? To ascribe to it a medical virtue against diseases, does not appear suitable to the state of innocent man. For diseases and sickly infirmities are only the effects of sin. But nothing is more ridiculous, than that paradoxical and altogether untheological assertion of Socinus, that Adam, by the benefit of that food, would have prolonged his life to a much longer period than God chose he should, had he not been deprived of the opportunity of reaching forth his hand to that tree. As if God when he expelled man out of paradise, and said, *Lest he put forth his hand, and take also of the tree of life, and live for ever,** was apprehensive, that man, upon tasting again of that tree, should live for ever, notwithstanding his will and threatening ; which is downright blasphemy. For, by these words, God only intended to restrain the vain thoughts of man, now become such a fool, as to imagine that, by the use of that tree, he could repair the loss he had sustained by sin ; or, as if the bare use of

* Gen. iii. 22.

the sacrament, or the *opus operatum*, as it is called, could be of any advantage, without the thing signified. And, by driving man from that outward sign of immortality, he cut him off from all hopes of salvation by that covenant, of which that tree was a symbol. However, there must be some great reason, why that tree obtained this designation : which we will now inquire into.

XIII. The tree of life signified the Son of God, not indeed as he is Christ and Mediator (that consideration being peculiar to another covenant) but in as much as he is the life of man in every condition, and the fountain of all happiness. O how well was it spoken by one, who said, that it became God from the first to represent by an outward sign, that person whom he loves, and for whose glory he has made and does make all things ; nay, *to whom he sheweth all things that he doth, that he may also do likewise,** as the author of life to man ; that man, even then, might acknowledge him as such ; and afterwards, when he was to be manifested as his Saviour and Physician, Adam and his posterity might bring him to remembrance, as exhibited by a symbol at the very beginning ! As in fact it has happened, that they who believe Moses, the prophets, and the gospel, avow, that in the beginning there was no life but in him, for whose glory to be displayed in the work of salvation, the earth was also made. Wherefore Christ is called *the Tree of Life.*† What indeed he now is by his merit and efficacy as Mediator, he would have always been as the Son of God, of the same substance with his Father. For as by him man was created, and obtained an animal life, so, in like manner, he would have been transformed by him and blessed with a heavenly life. Nor could he have been the life of the sinner, as Mediator, unless he

* John v. 19.

† Rev. xxii. 2.

had likewise been the life of man in his holy state as God; having life in himself, and being life itself.

XIV. The fruit of this tree, charming all the senses with its unparalleled beauty, signified the pleasures of divine love, with which happy man was one day to be fully regaled, and which never cloy, but, with their sweet variety, do always quicken the appetite. In this sense, wisdom is said to be *a tree of life to them that lay hold of her*.* Because the study and practice of true wisdom fills the soul with an ineffable pleasure.

XV. Moreover, it was man's duty, 1. Attentively to consider this tree, *as pleasant to the eyes*,† and to contemplate therein the perfections of the Son of God, whose brightest vision was one day to complete his happiness. 2. By the use and enjoyment of this tree, to testify his communion with the Son of God, and acknowledge him as the author of the life he longed for; which, though innocent, he was to seek after, not in himself, but in God, as a liberal rewarder. 3. He himself, in imitation of the Son of God, and as in communion with him, ought to be as a tree of life to his wife and posterity, by giving them holy advice and example, as a plant of the garden of God, a partaker of the divine life, and as ministering to the life of his neighbour. *The fruit of the righteous is a tree of life.*‡

XVI. Besides the tree of life, Moses speaks of another tree, deriving its name from THE KNOWLEDGE OF GOOD AND EVIL, concerning whose name and use we began to speak, chap. iii. § 20, 21. That it was designed for man's probation, is undoubted: but whether it was also a symbol of the covenant, is disputed. I freely own, I see no reason why this should be denied. For all the requisites to constitute a symbol of a cove-

* Prov. iii. 18.

† Gen. iii. 6.

‡ Prov. xi. 30.

nant here concur. We have an external and visible sign, instituted by God : we have the thing signified, together with a beautiful analogy : we have, in fine, a memorial of man's duty : all which fully constitute the nature of a sacred symbol, or sacrament.

XVII. The *external sign* was a certain tree *in the midst of the garden, good for food, pleasant to the eyes, and to be desired to make one wise.** The use of this sign was twofold. 1. That it might be attentively viewed and considered by man, while he carefully meditates on the mystical signification of this tree. For that end it was so beautiful and so desirable to the view, and placed in the midst of the garden, where man most frequently resorted. 2. That, from a religious obedience, he should abstain from eating of it, thereby acknowledging God's absolute dominion over him, and his expectation of another world, in which he should be forbid nothing truly desirable.

XVIII. The *thing signified* was in like manner twofold, the *sealing* both of the *promise* and the *threatening* of the covenant. For its being called *the tree of knowledge of good*, intimated, that man, if from a principle of love he obeyed this probationary precept, should come to the knowledge, sense, and fruition of that good which is truly and excellently so, and the full knowledge of which is only obtainable by sense and enjoyment. On the other hand, when called *the tree of the knowledge of evil*, thereby is signified, that man, if found disobedient, should be doomed to the greatest calamity, the exceeding evil and wretchedness of which he should at last know by experience. And even they who, in other respects, would not have this tree called a symbol of the divine covenant, do confess this.

* Gen. iii. 3. 6.

XIX. There was here a very plain memorial of duty. For this tree taught, 1. That man was sincerely to contemplate and desire the chief good; but not to endeavour after it, unless in the manner and way prescribed by heaven; nor here to give into his own reasonings, how plausible soever they might appear. 2. That man's happiness was not to be placed in things pleasing to the senses of the body; and that there is another and a quite different beatifying good, which can satiate the soul, and is of itself sufficient to the consummation of happiness. 3. That God was the most absolute Lord of man, whose sole will, expressed by his law, should be the supreme rule and directory of all the appetites of the soul, and of all the motions of the body. 4. That there is no attaining to a life of true happiness, but by perfect obedience. 5. That even man in innocence was to behave with a certain religious awe, when conversing with his God, lest he should fall into sin. To these add what we have already observed, chap. iii. § 21.

XX. That very accurate and great divine Hieronymus Zanchius, after giving a history of these trees, expresses their mystical signification in these words: "Moreover, these two trees in the midst of paradise, and near each other, were very evident types of the law and gospel, or of Christ. The law declares what is good, and what is evil: Christ is the true and eternal life. Both were in the midst of paradise, because the law and Christ, in the midst of the church, are always to be proposed to the sons of Adam. One near the other, because the law leads to Christ."* I cannot fully express, what reverent thoughts I have of this great divine, whose commentaries I exceedingly prefer to those newfangled comments, with which the minds of

* De creat. hom. lib. i. c. 1. §

students are at this day distracted and led astray. Nevertheless, these expressions seem to be more ingenious, than solid and judicious. For, under the covenant of works, Adam neither had, nor was it necessary he should have, any sacraments which respected Christ, the gospel, and grace. This, however, may be said in excuse of these and the like things, which often occur even in the most learned authors, that though these things were not proposed at first to man in innocence, in order to represent to him the grace of Christ, yet they were so wisely ordered by God, that man, by reflecting upon them, could, after the fall, discover in them some dark resemblance of those things, which God afterwards, by a new promise, was pleased to reveal.

XXI. Other learned men have not thought proper to reckon the tree of knowledge among the symbols and seals of the covenant of works; being chiefly swayed to this opinion by the following reasons. 1. Because all sacraments are given for use; but man was forbid the use of this tree. 2. Because sacraments are signs of a blessing, which they seal to those who use them in a proper way; but this tree sealed no blessing to any who should use it, but rather brought a curse upon that use. These considerations, however, are not of that weight that we should therefore depart from the more received opinion. And it is easy to answer both these arguments, not only from the truth of the thing itself, but also from the very hypothesis of these learned men.

XXII. It is indeed true, that all sacraments were given for use; but it is also certain, that the external use of all sacraments is not after one and the same manner. All are not granted to the mouth and palate. There are sacraments, whose use consists in the contemplation of the sign, and meditation on the thing signified. Some learned writers maintain, that the rainbow

was not a symbol only of the œcumenical or general covenant with the whole earth, but also of the covenant of grace in Christ; and they think, that the colours of the rainbow, the red, the fiery, and the green, denote, that, by blood, holiness and mercy are united. But we can conceive no other sacramental use of the rainbow, besides the contemplation of it. In like manner, they place the brazen serpent among the sacraments of the Old Testament, whose use consisted only in the beholding of it. Nay, they are of opinion concerning the tree of life itself, that it was not promiscuously to be used by man, since *to him alone that overcometh, it is given to eat of the tree of life.** “Whence,” say they, “it does not appear that Adam touched it before the fall: nay, the contrary is rather evident.” And yet they say, that it was the first and most ancient representation of the Son of God, and of the life to be possessed through him. Nothing then hinders the tree of knowledge from being also called a symbol of the covenant, though proposed only to be looked at by man, though he was never to eat of it.

XXIII. I go a step farther, and say, that there is no absurdity, should such a sacrament be appointed, whose use should consist in a religious abstinence. Nor should those learned men, if consistent with themselves, be averse to this opinion. “The deluge,” say they, “from which Noah was preserved, must needs be reckoned among the types.” Now, the use of the waters, in respect to Noah, consisted in this, that they were neither to touch him and his, to their hurt; nor force themselves into the ark, in which he was shut up: as the waters of the *Red sea* likewise signified the same thing,

* Rev. ii. 7.

in the same manner, to Israel. Nay, what may seem justly strange, these learned men say, that the first sacrament of the covenant of grace was, “the ejection of Adam out of paradise, and the barring up his access to the tree of life :” or, as one is pleased to express himself, The first sacrament was the tree of life, which, though at first it regarded the covenant of works, and exclusion from it was the punishment of fallen man : nevertheless, that very exclusion was, at the same time, a sign of the grace and goodness of God.” I would beg of those very learned men, to explain to me in what the sacramental use of the tree of life was to have consisted under the covenant of grace, after man was expelled paradise, and that tree was no longer to be in his view. There is here no other use but a mystical abstinence and deprivation. And thus, we imagine, we have fully answered the first argument.

XXIV. Let us now consider the second : and we say, it is not inconsistent with the nature of sacraments, to seal death and condemnation, to those who unduly and irregularly use them. For since the covenant of God with man is ratified, not only by the promises, but also by certain threatenings belonging to it, and sacraments are the seals of the whole covenant, it seals also threatenings to the profane abusers of them. When a man partakes of the sacraments, he comes under an oath and curse, and makes himself liable to punishment, if he deals treacherously. To say nothing of the sacraments of the covenant of works, the very sacraments of the covenant of grace, are *the favour of death unto death* to hypocrites and profane persons, who, in the bread and wine of the eucharist, *eat and drink damnation to themselves*.* But it is not true, that the tree of

* 1 Cor. xi. 27, 29.

knowledge sealed only death ; for it also sealed life and happiness. It was the tree of knowledge, not only of *evil*, but of *good*. This, these learned men themselves acknowledge, while they write, *that had Adam obeyed, he would, upon his trial, have come to the knowledge and sense of his good, to which he was called, and had a natural desire after ; even eternal life and consummate happiness.* Whence we conclude, that, notwithstanding these reasonings, we may justly reckon the tree of knowledge among the sacraments of the covenant of works.

C H A P. VII.

Of the First Sabbath.

WE said, that the first sabbath was the fourth sacrament of the covenant of works. In order to treat somewhat more fully on this, it will not be improper to make it the subject of a whole chapter. Moses gives us the history of it in these words : *And on the seventh day God ended his work which he had made : and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it ; because that in it he had rested from all his work which God created and made.** The more fully to understand these words, and from them to answer our design, we shall distinctly discuss these *three* things. 1. Inquire, whether what is here said about *sanctifying and blessing the seventh day*, ought to be applied to that *first* day, which immediately followed upon the six days of the creation, and which was the first that shone on the works of God

* Gen. ii. 2, 3.

when completed ; or, whether it be necessary to have recourse to an anticipation, by which we may look upon those things as spoken of the day, on which, many ages after, the manna was given in the wilderness. 2. We shall explain the nature of that first sabbath. 3. And lastly, point out in what respect it was a sacrament.

II. It is too well known to be mentioned, that the first of these points has been matter of great dispute among divines, without coming to any determination to this day ; nor do I chuse to unravel what they have said. I shall only observe, that perhaps the parties might easily agree, did we know, what we are to understand by *sanctifying and blessing* the seventh day, mentioned by Moses : and which we shall presently consider. But if we suppose in general, that God *rested* on the seventh day from his work, that is, not only *desisted* from creating new species of creatures, but *acquiesced* and *took complacency* in the work which he had now finished, especially in man, who was formed after his image, and furnished with those faculties, by which he was enabled to acknowledge and celebrate the perfections of God shining forth in his works ; and that he set this his *resting* before man as a pattern, by which he should be taught to acquiesce in nothing but in God, for whom he was created ; please himself in nothing but in glorifying God, which is the end of his creation : moreover, that he *sanctified* this day, of which we are speaking, by commanding it to be employed by man for that sacred work, adding a *promise*, that all that time thus employed by man, should be highly *blessed* to him : if, I say, we thus in general suppose, as all these things are evidently truth, there is good hope, that all equitable judges will allow, that we adhere to the simplicity of the letter, and interpret this history of Moses, as the narrative of a

thing done at that time, which the holy prophet was then describing.

III. I am glad to find the celebrated Cocceius assent to this. His words are these :* “ Some imagine, that this verse (namely 3.) is put by way of anticipation.— But it is not probable, that Moses, in recording this blessing and sanctification, did by any means speak concerning the original sabbath, but only concerning the Jewish sabbath. This is plainly doing violence to the text, if one day be understood, which God blessed and sanctified, and another, on which he rested from his work.” And the very eloquent Burman, though inclining to an anticipation, yet owns, that “ the words of Moses may be understood of that perpetual sabbath, the seventh day after the creation, which first saw the works of God perfected, and most auspiciously shone on the world, whence it is said to be peculiarly blessed by God, and afterwards to be celebrated and sanctified by man, for all ages to come.”† See the same author, *de œconomia fœderum Dei*, § 208, 209. We shall say no more on this, as we could rather wish to see the orthodox agreeing among themselves, than contending with one another. And indeed this must be acknowledged, if we would properly explain, in what manner this Sabbath was a sacrament of the covenant of works.

IV. The best Hebrew authors, on whose authority those of the opposite opinion are wont to build, agree with us in this dispute. For in the Talmud they inquire, why man was created on the *evening of the sabbath* ; and of the three reasons they give, this is the last ; “ that he might immediately enter on performing the command.” The famous Ludovicus de Dieu, mentioning these words, on Gen. i. 27. adds, by way of

* In Gen. ii. § 6. † Synop. theol. lib. ii. c. 5. § 11.

explication; "For since the sabbath immediately succeeded the creation of man, he immediately entered on the command of sanctifying the sabbath." Baal Hatturim, after various interpretations of this passage, also subjoins this other; "In the hour, that he created the world, he blessed the sabbath and the world." Jarchi also mentions this opinion, though himself was otherwise minded; "What would the world have been without rest? On the coming of the sabbath came rest, and thus at length the work was finished and completed." By which he intimates, that the institution of the sabbath was joined to the completing of the works of God. There are also some Jews, who will have Psal. xcii. whose title is, a *Psalm, or song, for the sabbath-day*, to have been composed by Adam. For thus the Chaldee paraphrases; "A hymn and song, which the first man said of the sabbath." And R. Levi,* "The first man spoke this psalm, and from his time it was buried in oblivion, but Moses came and renewed it." Now I bring these testimonies to shew, that they speak too confidently, who assert, that it is running counter to the unanimous opinion of the Jews, for any to insist, that the precept of the sabbath was enjoined on the first man. Whoever wants more to this purpose, may consult *Selden de jure naturæ, &c. lib. iii. c. 13.*

V. These things being supposed, we are further to inquire, in what *the nature of the first sabbath* did consist. Here, again, the learned run into very different opinions. I now take it to be my province, to lay down such propositions, to which, it is to be hoped, that the orthodox, who are lovers of truth, will without difficulty give their assent.

VI. We are to distinguish, first, between *the rest of God*, and *the rest of man*, which God enjoined to him,

* In Bereschit Rabba, sect. 22. at the end.

and recommended by his own example : in which manner also Paul distinguishes, *He also hath ceased from his own works, as God did from his.**

VII. The *rest* of God consisted, not only in his *seeing* from the work of any new creation, but also in *that sweet satisfaction and delight* he had in the demonstration of his own attributes and perfections, which were gloriously displayed in the work he had now finished, after he had added a lustre to this inferior world, by bestowing upon it a most excellent inhabitant, who was to be a careful spectator, and the herald and proclaimer of the perfections of his Creator, and in whom God himself beheld ΟΥ ΜΙΚΡΟΝ ΤΗΣ ΔΟΞΗΣ ΑΥΤΟΥ ΑΠΑΥΓΑΣΜΑ, *no small effulgence of his own glory.* Wherefore it is said, † *And on the seventh day he rested, and was refreshed ;* not as if he was fatigued, but as rejoicing in his work so happily completed, and in which he beheld what was worthy of his labour.

VIII. God having rested on the seventh day, *sanctified* it, as well by *example*, as by *precept.* By *example*, in as much as he brought man, whom he had newly formed, to the contemplation of his works, and revealed to him both himself and his perfections, that he might love, thank, praise, and glorify him. And indeed, because God rested on the seventh day from all other works, and was only intent upon this, we may conclude, that he sanctified it in an extraordinary manner. He likewise sanctified it by *precept*, enjoining man to employ it in glorifying his Creator. “To sanctify,” (as Martyr, whom several commend, says well) “is to set apart something for the worship of God, as it is also taken here.” And it was very justly observed by Calvin, “that it was the will of God, that his own exam-

* Heb. iv. 10.

† Exod. xxxi. 17.

ple should be a perpetual rule to us." Rabbenu Nissim, quoted by Abarbanel,* is of the same opinion: "And this is the sanctification of the Sabbath, that, on that day, the soul of man be employed on nothing profane, but wholly on things sacred."

IX. God's *bleſſing* the seventh day, may be also taken in a twofold sense: *First*, for his declaring it to be *bleſſed* and happy, as that in which he had peculiar pleasure and joy, observing all his works in such order, as to be not only to himself, but to angels as well as men, a most beautiful scene, displaying the glory of his perfections. That is what David says,† *The glory of the Lord shall endure for ever, the Lord shall rejoice in his works.* Thus God himself rejoiced on that day, and consequently blessed it. For as to *curse a day*, is to abhor and detest it, as unfortunate and unhappy, as afflictive and miserable;‡ so, by the rule of contraries, *to bless a day*, is to rejoice in it, as delightful and prosperous. And indeed, what day more joyful and more happy than that which saw the works of God perfected, and yet not stained by any sin either of angels, or, as is probable, of men? There has been none like it since that time, certainly not since the entrance of sin. *Secondly*, It was also a part of the *bleſſing* of this day, that God adjudged to man, religiously imitating the pattern of his own rest, the most ample blessings, and indeed, in that very rest, the earnest of a most happy rest in heaven; of which more fully presently. Elegantly said the ancient Hebrew doctors; "That the blessing and sanctifying of the sabbath redound to the observers thereof, that they may be blessed and holy themselves."

X. The *rest*, here *enjoined* and recommended to man, comprizes chiefly these things: *in general*, that he should

* On the explication of the law, fol. 21. col. 3. † Psal. civ. 13.

‡ Job ii. 14. Jer. xx. 14.

abstain from every sin, thro' the whole course of his life, as giving nothing but uneasiness, both to himself and his God. As the Lord complains,* *Thou hast been weary of me, O Israel*; and,† *thou hast wearied me with thine iniquities*. By sinning, we dreadfully transgress against the rest of God, who cannot delight in a sinner; of whom and his work he says,‡ *They are a burthen to me, I am weary to bear them*. But more especially, it is likewise man's duty, that as he is the concluding part of the works of God, and the last of all the creatures that came out of the hands of his Creator, not so to harass and fatigue himself about the creatures, as to seek his happiness and good in them; but rather, by a holy elevation of mind, ascend to the Creator himself, and acquiesce in nothing short of the enjoyment of his unbounded goodness, of the imitation of the purest holiness, and of the expectation of the fullest rest and intimate union with his God. This indeed is the true and spiritual rest, always to be meditated upon, sought after, and observed by man.

XI. Moreover, as man, even in the state of innocence, was to perform solemn acts of piety, together with his consort and children, to whom he was to be their mouth in prayer, thanksgiving, and praises; it was necessary, that, at that time, laying aside all other occupations, and all cares about what related to the support of natural life, and ordering those about him to rest, he might, without any hindrance from the body, religiously apply himself to this one thing. This, I hope, none of my brethren will refuse. At least the celebrated Cocceius readily allows it. Whose words are these.§ “It is right in itself, and a part of the image of God, that

* Is. xliiii. 22.

† Ver. 24.

‡ Is. i. 14.

§ Sum. theol.

c. xxi. § 10.

man should, as often as possible, employ himself in the worship of God (that is laying aside the things pertaining to the body and its conveniencies, be wholly taken up in those duties which become a soul delighting in God, glorifying him, and celebrating his praise;) and that he should do so too in the public assembly, for the common joy and edification of all."

XII. After man had sinned, the remembrance of God's resting, and sanctifying the seventh day, ought to rouse him from his sloveness and dullness, in the worship of God, in order to spend every seventh day therein, laying aside, for a while, all other employments. But it will be better to explain this in Calvin's words: "God therefore first rested, and then he blessed that rest, that it might be ever afterwards holy among men; or he set apart each seventh day for rest, that his own example might be a standing rule." Martyr speaks to the same purpose: "Hence men are put in mind, that if the church enjoins them to set apart a certain day in the week for the worship of God, this is not altogether a human device, nor belongs only to the law of Moses, but likewise had its rise from hence, and is an imitation of God." All this is also approved of by Cocceius, whose excellent words we will subjoin from the place just quoted, § 12. "The consequence of these things in the sinner is—that, if encompassed with the infirmities of the flesh, and exposed to the troubles of life, he may at least each seventh day recollect himself, and give himself up to far preferable thoughts, and then cheerfully, on account of that part of the worship of God, that cannot be performed without disengaging from business, abstain from the work of his hands, and from seeking, preparing, and gathering the fruits of the earth." And as this celebrated expositor approves of this, I know not, why he should disapprove the elegant obser-

vation of Chrysoſtom;* That “hence, as by certain preludes, God hath enigmatically taught us to conſecrate, and ſet apart for ſpiritual employment, each ſeventh day in the week.” If we all agree, as I hope we may, in theſe poſitions, which ſeem not unhappily to explain the nature of the firſt ſabbath; I truly reckon, that a great deal is done, and a way paved to compoſe thoſe unhappy diſputes about the ſabbath of the decalogue, which, for ſome years paſt, have made ſuch noiſe in the Belgic univerſities and churches.

XIII. Having thus explained *the nature* of the firſt ſabbath, we proceed to inquire into its ſpiritual and *myſtical ſignification*; from whence it will be eaſy to conclude, that we have not improperly called it a *ſacrament*; or, which is the ſame, a ſacred ſign or ſeal (for why ſhould we wrangle about a word not ſcriptural, when we agree about the thing?) of the promiſes of ſalvation made by God to Adam. We have Paul’s authority to aſſert, that the ſabbath had ſome myſtical meaning, and reſpected an eternal and happy reſt.† And this is juſtly ſuppoſed by the apoſtle, as a thing well known to the Hebrews, and which is a corner-ſtone or fundamental point with their doctōrs. It was a common proverb, quoted by Buxtorf,‡ “The ſabbath was not given but to be a type of the life to come.” To the ſame purpoſe is that which we have in Zohar:§ “What is the ſabbath-day? A type of the land of the living, which is the world to come, the world of ſouls, the world of conſolations.” Theſe things, indeed, are not improper to be ſaid in general; but you will not readily find any where the analogy between the ſabbath and eternal reſt ſpecially aſſigned. Can it be thought improper, if, diſtinguiſhing between *the reſt of God, the reſt of*

* Not. at Heb. iv. § 13. † Heb. iv. 4. 10. ‡ L. Florilegio Hebræo. § In Gen. ioh. v. chap. v.

man, and the *seventh day*, on which both rested, we should distinctly propose the mystical meaning of each ?

XIV. *The rest of God* from the work of *the creation*, was a type of a far more glorious rest of God from the work of *the glorification* of the whole universe. When God had created the first world, so as to be a commodious habitation for man, during his probation, and an illustrious theatre of the perfections of the Creator ; he took pleasure in this his work, and rested with delight. For he had bestowed upon it all the perfections which were requisite to complete that state. But he had resolved, one day, to produce a far more perfect universe, and, by dissolving the elements by fire, to raise a new heaven and a new earth, as it were, out of the ashes of the old : which new world, being blessed with the immutability of its happiness, was to be a far more magnificent habitation for his glorified creatures, and in which, as in the last display of his perfections, he was for ever to rest with the greatest complacency. And besides, as God, according to his infinite wisdom, so very wisely connects all his actions, that the preceding have a certain respect to the following ; in like manner, since that rest of God after the creation was less complete than that other, when God shall have concluded the whole, and which is to be followed by no other labour or toil ; it is proper to consider that first rest of God, as a type, and a kind of prelude of that other, which is more perfect. In fine, because it tends to man's greatest happiness, that the whole universe be thus glorified, and himself in the universe, that God may altogether rest in him, as having now obtained his last degree of perfection, he is said *to enter into the rest of God.**

* Heb. iv. 10.

XV. This *rest of God* was, after the creation, immediately succeeded by *the rest of man*. For when he had formed man on the sixth day, without paradise (as possibly may be gathered from the simplicity of Moses's narrative) he brought him into paradise on the seventh, JEHOVAH ELOHIM ÆTH HAADAM VAJANNICHEHU BEGAN NGEDÆN, and put him, or, as others think the words may be translated, *he made him rest in the garden of Eden*.* Was not this a most delightful symbol, or sign, to Adam, that, after having finished his course of labour on this earth, he should be translated from the earth, into a place far more pleasant than paradise, and to a rest far more delightful than that which he enjoyed therein? And when, at certain times, ceasing from tilling the ground in paradise, he gave himself wholly up to the religious worship of God, with a soul delighting in God; was not this a certain earnest and a prelibation to him of that time, in which, exempted from all care about this animal life, he should immediately delight himself in the intimate communion of God, being joined with the choirs of angels, and doing the work of angels?

XVI. May not this rest both of God and man, falling upon *the seventh day*, after the six working ones, properly denote, that the *rest* of the glory of God is then to be expected, after the week of this world is elapsed? and that man is not to enter into rest, till he has finished his course of probation, and God, upon strictly examining it by the rule of his law, finds it complete, and in every respect perfect? And are we to reject the learned observation of Peter Martyr; that "this seventh day is said to have neither morning nor evening, because this is a perpetual rest to those who are truly the sons of God?"

* Gen. ii. 15.

* XVII. It is indeed true, that, upon Adam's sin, and violation of the covenant of works, the whole face of things was changed : but all these things [we have been speaking of] were such, as might have been signified and sealed by this sabbath to Adam, even in the state of innocence ; and why might it not really have been so ? For the apostle expressly declares, that *God's resting from his works, from the foundation of the world,** had a mystical signification. This being supposed, it is our business to find out the agreement between the sign and the thing signified ; for the greater analogy we observe between them, we shall the more clearly and with joy discover the infinite wisdom and goodness of God, various ways manifesting themselves. It cannot but tend to the praise of the divine Architect, if we can observe many excellent resemblances between the picture given us by himself, and the copy. Indeed, I deny not, that Paul, when discoursing of the sabbath, leads us to that rest, which is purchased for believers by the sufferings of Christ. But it cannot thence be inferred, that, after the entrance of sin, God's sabbath borrowed all its mystical signification from the covenant of grace. For, as to the substance of the thing, the glorious rest promised by the covenant of works, and now to be obtained by the covenant of grace, is one and the same, consisting in a blessed acquiescence or rest of the soul in God. As this was sealed to man in innocence by the sabbath, under the covenant of works ; so likewise it is sealed by the sabbath under the covenant of grace, though under another relation, and under other circumstances. For God, having perfect knowledge, that man would not continue in the first covenant, had, from all eternity, decreed to set on foot a quite different order of things,

* Heb. iv. 3.

and bring his elect, by a new covenant of grace, to the most peaceful rest. Accordingly, he settled, in his unsearchable wisdom, whatever preceded the fall, in such a manner, that man, viewing them after the fall with the enlightened eyes of faith, might discover still greater mysteries in them, which regarded Christ, and the glory to be obtained by him. But we are not to speak of these things here. Whoever desires a learned explication of those mysteries, may consult Mestresat's sermons, on the fourth chapter of the epistle to the Hebrews.

XVIII. This sabbath also put man in mind of various duties to be performed by him, which having pointed out above, § 10, 11. I think needless to repeat now. And thus we have executed what we promised concerning the sacraments of the covenant of works.

XIX. Here now I might conclude, did not a very learned man come in my way; whose thoughts on the first sabbath, being widely different from the commonly-received notions, I intend, with his permission, calmly to examine. He therefore maintains, that Adam, on the very day of his creation, being seduced by the devil had involved himself and the whole world in the most wretched bondage of corruption: but that God, on the seventh day, restored all things, thus corrupted by the devil and by man, by his gracious promise of the Messiah: upon this restoration he rested in that very day: and that rest, upon the reparation of the world, being peculiar to the seventh day, may be the foundation of the sabbath. Doubtless, *on the sixth day the heavens and the earth were finished, and all the host of them.** And God beholding the works of his creation so perfect, pleasantly rested in them. This was the rest of the sixth day. But on the same day Satan corrupted all: for up-

* Gen. ii. 1.

on losing heaven, of whose host he was one, and which he greatly diminished, by associating many other angels to himself, and so far rendered that habitation a desert; and on earth, by means of a calumnious lie, he rendered man, the prince of the terrestrial host, a subject to himself, a rebel to God, and destitute of life. This was the corruption of the earth. And thus heaven and earth so beautifully finished by God on the sixth day, were on the same basely defiled by Satan and by man. This occasioned God, to be engaged in a new work on the seventh day, even to restore what had been thus defiled and corrupted, and to complete them anew. Which he did on the seventh day, when the Mediator, God-man, was revealed by the gospel, whom, in the promise, he appointed to triumph over Satan the corrupter of all, and so to restore all things; both of the earth, where he began the restoration, by delivering the elect of mankind from the bondage of corruption; and of heaven, by bringing the same chosen people into the heavenly habitation, in order to its being again re-peopled with that colony of new inhabitants: In this manner he will complete the restoration. Which completion Moses intimates,* *And on the seventh day God ended his work which he had made.* This finishing of the restoration, signified† by the word *LANGASOTH, made,* is very distinct from the finishing of the creation, mentioned ver. 1. When God had done all this, upon giving his Son to men for a Mediator and Redeemer, he himself rested in this his last work, as this is *the man of his delight.*‡ And this rest was the only foundation for instituting the sabbath. This institution consists of a two-fold act: the first is of *bleffing,* by which God bleffed that very day, by a most distinguishing privilege, to be the day devoted

* Gen.ii. 2. † Ver. 3. ‡ If. xlii. 1.

to the Messiah, who was revealed in it by the gospel. For this is the honor of the sabbath, that it is *the delight, on account of the holy of the Lord being glorified.** The other act is that of *sanctification*, by which he set it apart for a sign and memorial of that benefit, because, through and for *the holy of the Lord being glorified*, he chuses to sanctify the elect. This is the sum of that opinion. Let us now consider, whether it be solid, and can be proved by scripture.

XX. The whole foundation of this opinion is, that Adam fell on the very day in which he was created : which the scripture no where says. I know there are some of the Jewish doctors, who with boldness, as is their way, assert this ; and, as if they were perfectly acquainted with what God was about every hour, declare, that man was created the third hour of the day, fell the eleventh, and was expelled paradise the twelfth. But this rashness is to be treated with indignation. The learned person deems it his glory to be wise from the scriptures alone, and justly : for thus it becomes a divine. But what scripture determines any thing about the day of the first sin ? We have here scarce any more than bare conjectures, which at best are but a very sandy foundation, on which it does not appear to be the part of a wise architect to build so grand an edifice.

XXI. Nay, there are many things, which rather incline us to think, that man's sin happened not on the sixth day. For after God had, on that day, created the beasts ; after he had formed Adam of the dust of the earth ; after he had prescribed him the law concerning the tree of knowledge of good and evil ; after he had presented to him the beasts in paradise, that, upon in-

* If. lviii. 13.

quiring into the nature of each (which also he performed with great accuracy, as the great Bochart has very learnedly shewn*) he might call each by their proper names; after Adam had found, that there was not among them any help-meet for him, for the purposes and convenience of marriage; and after God had cast Adam into a deep sleep, then at last Eve was formed from Adam's rib. All these things are not of a nature to be performed, like the other works of the preceding days, in the shortest space of time possible, and, as it were, in a moment; but they succeeded one another in distinct periods, and, during these, several things must have been done by Adam himself. Nay, there are divines of no small note, who insist, that all these things were not done in one day; and others postpone the creation of Eve to one of the days of the following week. But we do not now engage in these disputes. After all these things, the world was yet innocent, and free from all guilt, at least on the part of man. And God, contemplating his works, and concluding his day, approved of all as very good and beautiful. He had yet no new labour for restoring the fallen world, which would have been nowise inferior to the work of the creation. But what probability is there, that, in those very few hours which remained, if yet a single hour remained, Adam should have parted from Eve, who had been just created, exposed most his beloved consort to an insidious serpent, and that both of them, just from the hands of the Creator, should so suddenly have given ear to the deceiver? Unless one is prepossessed in favor of the contrary opinion, what reason could he have, notwithstanding so many probabilities to the contrary, prematurely thus to hurry on Adam's sin? Since therefore the whole of this foun-

* Hierozoic. lib. i. c. 9.

dation is so very weak, what solid superstructure can we imagine it is capable of ?

XXII. Let us now take a nearer view of the superstructure itself, and examine, whether its construction be sufficiently firm and compact. The very learned person imagines he sees a new *labour* on the seventh day, and a new *rest* succeeding that labour, which is the foundation of the sabbath. The *labour* was a *promise of the Messiah*, by which the world, miserably polluted with sin, was to be restored. Of this labour Moses treats, *And on the seventh day God ended his work which he had made.** The *rest* was the satisfaction and delight he had in that promise, and in the Messiah promised. But let us oppose the following considerations to this sentiment.

1. If God, on the seventh day, performed the immense work of recovering the world from the fall; a work, which if not greater, yet certainly is not less than the creation of the world out of nothing, and he was again to rest, when he had finished it; certainly then, the seventh day was as much a day of work to God, and no more a sabbath, or day of rest, than any of the preceding days. For God having finished the work of each day, rested for a while, and delighted in it.
2. Moses, in the second verse, makes use of the same word, by which he had expressed the finishing of the world in the first. But *the finishing* in the first verse, as the learned person himself owns, relates to the finishing of the creation; what necessity then can there be for giving such different senses to one and the same word, in the same context, when there is not the least mark of distinction?
3. Hitherto Moses has not given the least imaginable hint of the fall of our first parents; is it then probable, that he would so abruptly mention the restitution of the world

* Hierozole. chap. ii. 5.

from the fall ; and that in the very same words, which he had just used, and was afterwards to use for explaining the first creation? What can oblige, or who can suffer us to confound the neatness of Moses's method, and the perspicuity of his words, by this feigned irregularity and ambiguity? 4. It may be doubted, whether we can properly say, that, by the promise of the Messiah, all things were perfected and finished ; since God, if we follow the thread of Moses's narrative, did, after this promise, punish the world with a deserved curse ; and the apostle still says of the world, that *the creature was made subject to vanity, and groans under the bondage of corruption.** It is indeed true, that the promise of the Messiah, which could not be frustrated, was the foundation of the comfort of the fathers ; but the scripture nowhere declares, that, by this promise, as immediately made after the fall, all things were finished : nay, even this promise pointed out that person, who, after many ages, and by various acts, not of one and the same office, was to effect the true consummation.

XXIII. Our learned author urges the following reasons, why those two finishings are not to be looked upon as the same. 1. It would be a *tautology*, if not an *inexcusable battology*, or idle repetition, in such a compendious narrative ; and either the first verse, or the beginning of the second, would be superfluous. 2. The finishing or ending, ver. 2. is annexed to *the seventh day*, by a double article, in the same manner as *the rest* is. *And on the very seventh day God ended his work which he had made ; and he rested on the very seventh day from all his work which he had made.* So that, if the former verb *VAJCAL* be rendered by the preterpluperfect, *and he had ended*, the latter *VAJISHEBOTH* must be render-

* Rom. vii. 20, 21.

ed to too, *and he had rested*; but this is incongruous. Nay, since on the other days we reject the preterpluperfect sense, lest the works of the following day should be referred to those of the preceding; contrary to historical truth; it ought not then here to be admitted on the seventh day. 3. When the third verse shews the cause of this rest, it speaks of distinct finishings, the latter of which is that of the seventh day, *And God blessed the seventh day, and sanctified it, because that in it he had rested from all his work, which God BARA created and made.* By two verbs he describes two actions; BARA denotes *to create*, and NGASAH, *to adorn, to polish*. These words are frequently of the same import, yet, when joined together, they are to be distinguished; as is owned not only by Christian, but by Jewish interpreters. (Thus it is, Is. xliii. 7, where another word is added, JETZAR, *to form*; and as to all the three, BARA certainly signifies, *the creation of the soul*, but JATZAR, *the formation of the body*, and NGASAH, *reformation by grace*.) But these two actions are so described, that MANGASÆH, *making*, immediately precedes *resting*, and was the work of the seventh day; but BERIAH, *creation*, the work of the six preceding days. 4. To the same purpose is the recapitulation of ver. 4. which repeats and confirms the distinction just now mentioned: *These are the generations of the heavens and of the earth, when they were created; in the day that the Lord God made the earth and the heavens.* Thus he recites the generations both of the first six days, in which the heavens and the earth, with their respective hells, were created, and of the beginning of that one day, namely, the seventh, which is that of operation, in which he made and polished, inverting the order; first the earth, then the heavens. Thus far our very learned author.

XXIV. But we cannot assent to these things, and therefore we answer each in order. To *the first*, I would earnestly entreat our brother, both to think and speak more reverently of the style of the Holy Ghost, nor charge those simple and artless repetitions of one and the same thing, even in a concise narrative, with an inexcusable tautology, if not a battology, or vain and useless repetition. It does not become us, the humble disciples of the divine Spirit, to criticise on the most learned language, and the most pure style of our adorable Master. It is very frequent, in the sacred writings, more than once to repeat the same thing, in almost the same words, at no great distance asunder. This very second chapter of Genesis, of which we now treat, gives us various examples of this. The reason of the sanctification of the seventh day, namely, the rest of God upon that day, is proposed in nearly the same words, in the second and third verses. This learned person himself calls the fourth verse a recapitulation of what was just said. And what is the whole of the second chapter, but a fuller explication of the formation of man, which indeed we have plainly, but more briefly, related in the first chapter? Shall we therefore say, that a part of the first chapter, or the whole of the second, is in a great measure superfluous? Or shall we dare to charge God with tautologies, if not with inexcusable battologies? Is it not more becoming to tremble with awe at his words, and rather return him thanks, that, on account of the dulness of our apprehension, he has vouchsafed to propose, two or three times, the same truths, either in the same or in a variety of words, having all the same meaning? For my own part, I would act in this manner, without any doubt of acting as becomes.

XXV. To *the second* I would answer: 1. The words of Moses may be taken in this sense, namely, that God

finished the work of the sixth day, and consequently of all the six days, in the very moment in which the seventh began. Thus the ancient Hebrews, and after them, Rabbi Salomo, explain this manner of speaking; as thereby to intimate, that God, in the very moment in which he entered on the sabbath, finished his work: for God alone knows the moments and least parts of time in another manner than men do. 2. Nor is it an improper observation of Aben Ezra, “that the finishing of the work is not the work itself,” but only means the ceasing from work, and that the text explains itself thus; *And he finished*, that is, *and he rested*; having finished his work, he worked no longer. 3. But we need not insist on this. Drusius speaks to excellent purpose on this place: “The preterperfect Hebrew may be as well rendered by the preterpluperfect as otherwise. It is really so: the Hebrews have only one preterperfect, which they use for every kind of past time: and therefore, according to the connection, it may be rendered sometimes by the preterperfect, and at other times by the preterpluperfect.” Let it therefore be rendered here by the preterpluperfect, *And he had finished*, as the Dutch translation has also done, and all the difficulty will disappear. Our learned author may insist, that if this be granted, then the following *VAJISHEBOTH* must be also rendered by the preterpluperfect. But it does not follow: for we are to consider the nature of the subject and the different circumstances. The learned person insists, that the word *finishing* is used in a different sense in the first, from what it is in the second verse; and shall we not be allowed to interpret a preterperfect, which, by the genius of the language, is indeterminate, sometimes by the preterperfect, and at other times by the preterpluperfect, as the subject shall require? And if elsewhere we justly reject the preterpluperfect sense, it is

not because the genius of the Hebrew tongue does not admit of it, but because, as the learned person himself observes, such an interpretation is contrary to the truth of the history. Which not being the case here, such a reason cannot be urged. I will only add, if Moses wanted to say, what we imagined he has said, *et consummaverat Deus die septimo, &c. et cessavit, &c.* and *on the seventh day God had finished, &c. and rested, &c.* could he possibly have expressed in other words, or more aptly, according to the genius of the language, this sense? Was the learned person himself to render into Hebrew, word for word, these Latin words, he would certainly have rendered them in the same sense and mood, as Moses has done.

XXVI. To the third reason, I reply: 1. The word NGASAH is very general, and signifies, *to do a thing any how, well or ill.* It is said, of penal or physical evil, Amos iv. 13. NGOSEH SHACHAR NGEPAH, *Who maketh the morning darkness;* and Ezek. xxxv. 6. LEDAM ÆNGÆSCHA, *I will prepare (make) thee unto blood.* And of moral evil, Mic. ii. 1. *When the morning is light, they practise it;* JANGASUHA. We shall give more instances presently. Hence it appears, that the learned person too much restricts the meaning of this word, when he explains it by the words, *to adorn or polish;* especially, if he would precisely confine it to the *reformation by grace.* 2. The same word NGASAH is often expressive of the six days work; as Gen. i. 31. *And God saw ÆTH CAL ASHER NGASAH, all that he had made;* and Exod. xx. 11. *In six days the Lord NGASAH made heaven and earth:* likewise Ezek. xlvi. 1. SHESHÆTH JEMEI HAMMANGASÆH *the six working days are opposed to the sabbath.* Neither does the learned person deny, that the words BARA and NGASAH are often equivalent. And why not here also? Is there

any necessity, or probable reason, for taking MANGASÆH for the work of the seventh day, and BERIAH for the work of the six preceding days? 3. I think he goes a little too far, when he asserts, that both Christian and Jewish interpreters admit, that these words, when joined together, have distinct significations. Truly, for my own part, of the several interpreters, both Jewish and Christians, whom I have consulted, I never found one, who distinguishes the meaning of these words, as this learned author has done. See Fagius on Gen. i. 1. Menasseh ben Israel, de creat. probl. 4. Cocceius, disput. select. p. 70. § 72. Let us, in this case, hear the very learned de Dieu, who thus comments on this passage. "It appears to be an usual Hebraism, whereby the infinitive, LANGASOTH, added to a verb, including a like action, is generally redundant: such as Judg. xiii. 19. And acting, he acted wonderously, that is, *he acted wonderously*. 1 Kings xiv. 9. And doing, thou hast done evil, that is, *Thou hast done evil*. 2 Kings xxi. 6. And working, he multiplied wickedness, that is simply, *he multiplied wickedness*, or, *he wrought much wickedness*. 2 Chron. xx. 35. He doing, did wickedly; *doing* is redundant. Psal. cxxvi. 2. The Lord doing, has done great things for them; *doing* is again redundant. Eccl. ii. 11. On the labour that doing, I had laboured, that is simply, *I had laboured*. Which last passage is entirely parallel with this in Genesis; for whether you say, NGAMAL LANGASOTH, he doing, laboured, or BARA LANGASOTH, he making, created, you say the same thing: unless that BARA signifies to produce something new, without any precedent or pattern, and which had no existence before; therefore, he making, created, is no other than, *he made something new*." These things neither could, nor ought to be unknown to this learned

person, considering his great skill in Hebrew learning.

4. He ought not to have made such a distinction, barely and without any proof, between the words *BARA JATZAR* and *NGASAH*, which are used by *Isaiah*, *xliii. 7.* as if the first intends *the creation* of the soul; the second *the formation* of the body; and the third, *the reformation* by grace: there not being the least foundation for it in scripture. For, 1. *BARA* sometimes signifies *reformation by grace*, as *Psal. li. 10.* *BERA LI create in me a clean heart.* 2. *JATZAR* is sometimes applied to the soul, *Zech. xii. 1.* and *VEJOTZER RUACH ADAM BEKIRCO*, *formeth the spirit of man within him*: and *Psal. xxxiii. 15.* *HAJOTZER JACHAD LIBBAM*, and *fashioneth their hearts alike*; sometimes too it denotes *formation by grace*; as *Is. xliii. 21.* *This people JATZARTI have I formed for myself, they shall shew forth my praise.* 3. *NGASAH* is more than once used for the first formation of man; as *Gen. i. 26.* *NANGASEH Let us make man*: and *Gen. ii. 18.* *ÆNGESEH I will make him an help-meet for him*; *Jer. xxxviii. 16.* *ASHER NGASAH that made us this soul*, says king *Zedekiah* to *Jeremiah*, without having any thoughts of a reformation by grace. Since therefore all these words are so promiscuously used in scripture, ought we not to look upon him, who distinguishes them in such a magisterial manner, as one who gives too much scope to his own fancy? And what if one should invert the order of our author, and positively assert, that *BARA* here denotes *reformation by grace*, as *Psal. li. 10.* *JATZAR the production of the soul*, as *Zech. xii. 1.* and *NGASAH*, *the formation of the body*, as *Gen. ii. 8.* what reply could the learned person make? But these are weak arguments. It is more natural to take these words in *Isaiah*, as meant of the new creation and reformation by grace. And this accumulation or multiplying of words is very proper to denote

the exceeding greatness of the power of God, and his effectual working in the sanctification of the elect. There is a parallel place, Eph. ii. 10. *For we are his.* Heb. MANGASÆH (*workmanship*) Heb. NIBRAIM, *created in Christ Jesus unto good works, which God JATZAR, hath before ordained, that we should walk in them :* as Is. xxii. 11. VEJOTZRAH MERACHOK *fashioned it long ago, which properly PROETOIMASE he hath before ordained.* From all this it appears, that this passage in Isaiah can be of no service to our learned author. 5. But if we must distinguish between TO BARA and TO NGASAH, nothing, I think, is more to the purpose than the interpretation of Ben Nachman. “He rested from all his works, which BARA, he created, by producing something out of nothing, LANGASOTH, to make of it all the works mentioned in the six days: and lo! he says, he rested from *creating* and from *working*; *from creating*, as having created in the first day, and *from working*, as having completed his working in the remaining days.”

XXVII. The fourth reason coincides with the foregoing, only that it is still more cabalistical. 1. ’Tis a strange interpretation to say, that by TOLEDOTH, *the generations of heaven and earth*, we are to understand not only their first creation, but their restoration by the promise of the Messiah. For it is quite foreign to the subject to tell us, that, by the sin of the angels, a state of corruption was introduced into the heaven of heavens, and thereby the throne of the divine majesty was basely defiled; for though, by the angelical apostasy, corruption had been introduced into heaven, yet by their ejection, whereby they were hurled into hell, the heavens were purged from that corruption. Nor was there any new heaven made by the promise of the Messiah, that was given on the sixth day: for that promise made no alteration there, but only foretold, that, after many years,

some elect souls were to be received into that holy and blessed habitation. 2. As to the order, in which the earth is put before the heavens ; 'tis well known, that the scripture does not always relate things in the same order. Nor from the mere order of the narrative, which is an arbitrary thing, can any arguments be formed. However, Junius's observation is not to be rejected. " Earth and heaven are mentioned in an inverted order, because the formation of the earth preceded that of the heavens : for the earth was perfected on the third day of the creation ; heaven on the fourth." 3. 'Tis doing manifest violence to the text, if we understand the formation of the earth and heavens, of their reformation by grace, in virtue of the promise of the Messiah, made on the seventh day ; because Moses treats of that formation of earth and heaven, which was prior to that of plants and herbs ; as appears from the connection of ver. 3. with ver. 4. For thus the words run : *These are the generations of the heavens and of the earth, when they were created ; in the day that the Lord God made the earth and the heavens, and every plant of the field, before it was in the earth, and every herb of the field, &c.* Or, as the learned de Dieu shews, they may otherwise be very properly rendered ; *In the day that the Lord made the heavens and the earth, there was yet no plant of the field created, &c.* So that this formation of the earth and the heavens was prior to man's own creation, much more to the fall, and to the restitution from the fall. And this verse wholly overturns the distinction which this learned person has invented.

XXVIII. And thus we have shewn that the words of Moses neither mention nor intimate any work by which God restored all things from the fall on the seventh day. Neither is there to be found therein any *rest* from that work of restoration, which is the foundation of the rest

of the sabbath. For, 1. It is irrational to suppose, that when God promised the Messiah, he then rested from the work of the gracious reformation of the universe; because that promise was a prophecy of the sufferings, conflicts, and at last of the death of Christ, by which that reformation was to be brought about and accomplished. 2. How can it be said, that God rested, immediately after having made that promise, from all his work, when directly upon it he pronounced and executed sentence upon Adam, Eve, and the earth, that was cursed for their crime, and expelled them paradise? Which work (to speak after the manner of men, compare Is. xxviii. 21.) was truly a greater labour to God than the very creation of the world. And thus, instead of a sabbath, which Moses describes, this day is made one of the most laborious to God. 3. The sabbath-day, after the publication of the first gospel-promise, was doubtless sacred to the Messiah, and to be celebrated to his honor by the saints, with a holy exultation of soul. Nor shall I be much against the learned person, should he chuse to translate Is. lviii. 13. that the sabbath may be called *a delight, on account of the holy of the Lord being glorified*: but it cannot, with any probability, be inferred from this, that the promise of the Messiah was the foundation of the first sabbath; since the sabbath, as well as other things, did not acquire that relation till after the fall. 4. The scripture in express terms declares, that the rest of God from the work of the first creation, which was completed in six days, was the foundation of the sabbath. *In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath-day, and hallowed it.** Which being plain, it sufficiently, if I mistake not, appears, that it is much safer to go in the

* Exod. xx. 11.

old and beaten path, which is the king's highway, than in that other new-trodden and rough one, which the learned person, whose opinion we have been examining, has chosen to tread in. And so much for this subject.

C H A P. VIII.

Of the Violation of the Covenant of Works on the part of Man.

AS the scripture does not declare, how long this covenant, thus ratified and confirmed, continued unbroken, we are satisfied to remain in the dark. And we would have a holy dread of presuming rashly to fix the limits of a time, which is really uncertain. It is however evident, that man, wickedly presuming to eat the fruit of the forbidden tree, incurred the guilt of violating the covenant. Nor ought that to be deemed a small sin (as the apostle* calls it *the offence, disobedience and transgression*) because it may seem to have been committed about a thing of no great importance. For the meaner the thing is, from which God commanded to abstain, and for which man despised the promise of the covenant, makes his transgression of it the more heinous; as may be illustrated by the profaneness of Esau, which was so much the greater, as the mess was of so little value, for which he sold *his birth-right*.† In that sin, as divines generally observe, there was, as it were, a kind of complication of many crimes. But it is our chief purpose, to shew, that this was the viola-

* Rom. v.

† Heb. xii. 16.

tion of the whole covenant. For not only that tree, as we proved above, was a sacrament of the covenant, the abuse of which ought to be looked upon as a violence done to the whole ; not only the precept concerning that tree, which was the trial of universal obedience ; but likewise the covenant in its whole constitution, was violated by that transgression. *The law* of the covenant was trampled upon, when man, as if he had been his own lord and master in all things, did, in defiance of his Lord, lay hold on what was not his property, and throw off the yoke of obedience, that was due to God. *The promises* of the covenant were set less by than a transitory gust of pleasure, and the empty promises of the seducer. And that dreadful death, which the author of the covenant threatened the transgressor with, was not considered and thought of in all its dreadful effects, but he presumed to act in opposition to it. And thus *Adam transgressed the covenant.**

II. Though Eve had the first hand in this crime, yet it is usually in scripture ascribed to Adam : *By one man sin entered into the world*, according to Paul, Rom. v. 12. whom, ver. 14. he declares to be Adam. For Adam was the head of the covenant, with whom, even before the creation of Eve, God seems to have transacted. Adam was the root of all mankind, and even of Eve herself, who was formed out of one of his ribs. Neither is it customary to deduce a genealogy from a woman. Nor was the covenant judged to be entirely broke, till Adam also added his own crime to that of his wife's. Then it was that the Creator, first acting in the character of a Judge, summoned to his bar the inconsiderate pair, already condemned by their own conscience. But we are not to think that this inheri-

* Heb. vi. 7.

tance of sin was so derived from our father Adam, as to excuse our mother Eve from that guilt. For as by marriage they were made one flesh, so far they may be considered as one man. Nay, Adam is not considered as the head and root of mankind, but in conjunction with his wife. To this purpose is what Malachi* says, that God, *seeking a godly seed, made one ; one pair ; two into one flesh.*

III. He who seduced man to this apostasy, was doubtless a wicked spirit, who, tormented with the horrors of his guilty conscience, envied man his happiness in God, and God the pleasure he had in man, seeking wretched consolation in a partaker of his misery. The more easily to insinuate himself into man's favor, by his insinuating discourse, he concealed himself in the serpent, the most subtle of all animals, and at that time not less acceptable to man, than the rest of the obsequious creatures. The great Du Moulin† conjectures, this serpent was of a conspicuous form, with fiery eyes, decked with gold, and marked with shining spots, and such as to draw the eyes of Eve to it : and that he had, before that time, more than once insinuated himself, by his soothing sounds, into Eve's favor ; in order, that, having preconceived a good opinion of him, she might be brought the more readily to yield to him. In fine, he was such, that what Moses says of the subtilty of the serpent, must be applied to him only, and not to the whole species. To this conjecture it is also added, that Eve perhaps, such was her simplicity, did not know, whether God had bestowed the use of speech on any other animals, besides man. Laurentius Kamires,‡ (quoted by Bochart,§ goes a step farther, and feigns, that Eve was wont to play with the serpent, and adorn

* Hof. ii. 15. † Disput. 3. de angelis, § 44. ‡ In his Pen-
tecontarch. c. 1. § Hierozoic. lib. 1. c. 4. p. 30.

her bosom, neck, and arms, with it : and hence, at this day, the ornaments for those parts have the resemblance of serpents, and are called *OPeIS*, *serpents*, by the Greeks.

IV. But all this is apocryphal. We are not so far to please ourselves, as to advance such romantic things, without scripture-authority. Whether this was the first, or the only apparition of the serpent, as having the use of speech, I shall neither boldly affirm, nor obstinately deny. But what things are told, as probable, of some extraordinary serpent so curiously spotted and set off, and now made familiar to Eve, by an intercourse repeated several times, are the pleasing amusements of a curious mind. The subtilty of serpents is every where so well known, that among many nations they are proposed as the distinguishing character and hieroglyphic of prudence. Bochart* has collected many things relating to this, from several authors. To this purpose is what our Saviour says, Matth. x. 16. *Be ye wise as serpents*. 'Tis also injurious and reproachful to our mother Eve, to represent her so weak, and at so small a remove from the brutal creation, as not to be able to distinguish between a brute and a man, and to be ignorant, that the use of speech was the peculiar privilege of rational creatures. Such stupid ignorance is inconsistent with the happy state of our first parents, and with the image of God, which shone so illustriously also in Eve. We are rather to believe, that the devil assumed this organ, the more easily to recommend himself to man, as a prudent spirit ; especially since this looked like a miracle, or a prodigy at least, that the serpent should speak with human voice. Here was some degree

* In Hierozoic. l. i. c. 4.

of probability, that some spirit lay concealed in this animal, and that too extraordinarily sent by God, who should instruct man more fully about the will of God, and whose words this very miracle, as it were, seemed to confirm. For that serpents have a tongue unadapted to utter articulate sounds, is the observation of Aristotle.* See Voffius, *de idol. lib. iv. c. 55.*

V. As this temptation of the devil is somewhat like to all his following ones, we judge it not improbable, that Satan exerted all his cunning, and transformed himself, as he usually does, into an angel of light, to address himself to Eve, as an extraordinary teacher of some important truth, not yet fully understood. Therefore he does not pretend openly to contradict *the command* of God; but, *first*, proposes it as a doubt, whether Adam understood well the meaning of the divine prohibition; whether he faithfully related it to Eve; whether she herself too did not mistake the sense of it; and whether at least that command, taken literally, was not so improbable, as to render it necessary to think of a more mysterious meaning. And thus he teaches to raise *reasonings and murmurings* against the words of God, which are the destruction of faith.

VI. Next, he undermines the threatening annexed to the command, *Ye shall not surely die*, says he: God never meant by death, what you in your simplicity are apt to suspect. Could death be supposed to hang on so pleasant and agreeable a tree? Or do you imagine God so envious, as to forbid you, who are his familiars and friends, to eat the fruit of so delicious a tree, under the penalty of a dreadful death? This is inconsistent with his infinite goodness, which you so largely experience, and with the beauty of this specious tree, and the come-

* De part. anim. lib. ii. c. 17.

liness of its fruit. There must therefore be another meaning of this expression, which you do not understand. And thus he instilled that heresy into the unwary woman, the first heard of in the world, that there is a sin which does not deserve death, or, which is the same thing, that there is *a venial sin*. The false prophet, the attendant on Antichrist, *who hath horns like a lamb, and speaketh as a dragon*, Rev. xiii. 11. does, at this very day, maintain this capital heresy in the church of Rome; and nothing is still more usual with Satan, than, by hope of impunity, to persuade men to sin.

VII. He adds the promise of a greater happiness: *Your eyes shall be opened, and ye shall be as gods, knowing good and evil*. He presupposes, what in itself was true and harmless, that man had a desire after some more perfect happiness; which he made to consist in his being made like to God; which John affirms to be, as it were, the principal mark of salvation, that *we shall be like God*, 1 John iii. 2. He says further, that this likeness was to be joined with the opening of their eyes, and a greater measure of knowledge. Nor is this unlike the doctrines of the scripture, which affirm, that *we shall see God*, and that, *as he is*; and *shall know him, even as we ourselves are known*. And thus far indeed it might appear, that Satan spoke not amiss, blending many truths, and those approving themselves to the conscience, with his own lies, the more easily to deceive under the appearance of a true teacher. But herein the fraud lies concealed: 1. That he teaches them, not to wait for God's appointed time, but by an unadvised precipitancy lay hold on the promised felicity. Man cannot indeed too much love and desire perfection, if he does it by *preparation and earnest expectation*; preparing himself in holy patience, and subjection to his will of the will of God, desiring not to anticipate, even for a moment, the good pleasure

of God. 2. That he points out a false way, as if the eating of that tree was either a natural, or, more probably, a moral mean, to attain the promised bliss; and as if God had appointed this as a necessary requisite, without which there was no possibility of coming to a more intimate communion with God, and a more perfect degree of wisdom; nor, in fine, of obtaining that state, in which, knowing equally good and evil, they would be no longer in danger of any degree of deception. And it is most likely, that to this purpose he perverted the meaning of the name of the tree. But all these were mere delusions.

VIII. At last this disguised teacher appeals to the knowledge of God himself: *God doth know*. Most interpreters, both Jewish and Christian, ancient and modern, interpret these words, as if Satan would charge God with open malignity and envy, in forbidding this tree, lest he should be obliged to admit man into a partnership in his glory. And indeed there is no blasphemy so horrid, that Satan is ashamed of. But we are here to consider, whether such a shocking blasphemy, so crudely proposed, should not have rather struck horror into man, who had not yet entertained any bad thoughts of God, than recommended itself by any appearance of probability. For why? Is it credible, that a man not deprived of his senses could be persuaded, that the acquisition of wisdom and a likeness to God depended on a tree; so that he should obtain both these by eating of it, whether God would or not? And then, that God, whom man must know to be infinitely great and good, was liable to the passion of envy; a plain indication of malignity and weakness: in fine, that there was such a virtue in that tree, that on tasting it, God could not deprive man of life. For all these particulars were to be believed by him, who can imagine, that, out of envy,

God had forbid him the use of that tree. It does not seem to be consistent with the subtilty of Satan, to judge it adviseable to propose to man things so absurd, and so repugnant to common notions, and the innate knowledge, which he must have had of God. Is it not more proper, to take that expression for a form of an oath? As Paul himself says, 2 Cor. xi. 11. *God knoweth*, so as the perjured impostor appealed to God, as witness of what he advanced.

IX. There are who think that Adam was not deceived, namely, to believe as true what the serpent had persuaded the woman to; but rather fell out of love to his wife, whose mind he was unwilling to grieve: and therefore, though he was conscious of a divine command, and not exposed to the wiles of Satan; yet, that he might not abandon her in this condition, tasted the fruit she offered; probably believing, that this instance of his affection for the spouse, whom God had given him, if in any measure faulty, might be easily excused. To this they refer the apostle's words, 1 Tim. ii. 14. *For Adam was not deceived, but the woman being deceived was in the transgression.* But this carries us off from the simplicity of the divine oracles. The design of the apostle is plainly to shew that the woman ought not to exercise any dominion over her husband, for two reasons, which he urges. 1. Because Adam was first created, as the head; and then Eve, as a help-meet for him. 2. Because the woman shewed, she was more easily deceived; as who, being deceived first, was the cause of deceiving her husband: who was likewise deceived like her, though not first, but by her means. For nothing is more frequent in the sacred writings, than that a thing may seem to be *absolutely* denied, which ought to be understood only, as denied in a restrictive sense. John vi. 27. and Phil. ii. 4, are instances of

this. Nor can it be conceived, how Adam, believing, that what he did was forbidden by God, and that, if he did it, he should forfeit the promised happiness, nay, incur most certain death (for all this he must know and believe, if he still remained uncorrupted by the wiles of Satan) would have made himself a partner in the crime, only to please his wife. Certainly, if he believed, that the transgression of the divine command, the contempt of the promised felicity, and his rash exposing of himself to the danger of eternal death, could be excused only by his affection for his wife, he no less shamefully erred, nor was less deceived, if not more, than his consort herself. Nor can it be concluded, from his answer to God, in which he throws the blame, not on the serpent's deceit, but on the woman, whom God had given him, that the man fell into this sin, not so much by an error in the understanding, as giving way to his affection. For this subverts the whole order of the faculties of the soul; since every error in the affection supposes some error in the understanding. This was doubtless an error, and indeed one of the greatest, to believe, that a higher regard was to be paid to his affection for his wife, than to the divine command. It was a considerable error, to think, that it was an instance of love, to become an accomplice in sin: because it is the duty of love, to convince the sinner, and, as far as may be, restore him to the favor of God; which certainly Adam would have done, had he been entirely without error. In whatever light therefore you view this point, you must be obliged to own, that he was deceived. This only Adam, by his apology, seems to have intended, that his beloved consort had, by her insinuations, which she had learned from the serpent, persuaded him also; and that he was not the first in that sin, nor readily suspected any error or deception by her, who was given him as an help by God.

X. It cannot be doubted, but that providence was concerned about this fall of our first parents. It is certain, that it was foreknown from eternity: which none can deny, but he who by a sacrilegious audacity goes about to rob God of his omniscience. Nay, as God, by his eternal decree, laid the plan of the whole œconomy of our salvation, and the preconceived succession of the most important things presupposes the sin of man, it could not therefore happen unforeseen by God. And this is the more evident, because, according to Peter, *Christ was foreordained before the foundation of the world*, and that as the lamb, whose blood was to be shed.* Which invincible argument Socinus knew not how to elude, otherwise than by this ridiculous assertion, “That after men had sinned, Christ indeed came to abolish their sins; but that he would have come notwithstanding, tho’ they had never sinned.” But this idle assertion, besides being unscriptural, nay antiscritural, is not apposite to this place. For the order of Peter’s words does not admit any other interpretation than of Christ’s being foreknown, as a lamb to be slain, and to shed his blood, to be the price of our redemption. And he likewise speakst† of this *determinate counsel and foreknowledge of God*, according to which Christ was delivered into the hands of wicked men. Since therefore Christ was foreknown from eternity, as one to be slain for the sins of men, man’s sin was also necessarily foreknown.

XI. And if it was *foreknown*, it was also predetermined: as Peter, in the place just quoted, joins together *the determinate counsel and foreknowledge of God*. Nor can prescience of future things be conceived in God, but in connection with his decree concerning their futurity.

* 1 Pet. i. 19, 20. † Acts ii. 23.

XII. From all this may be inferred, by a plain consequence, that it could not otherwise happen, but that man should fall on account of the infallibility of the divine prescience, and of that necessity which they call a necessity of *consequence*. For it is inconsistent with the divine perfection, that any decree of God should be rendered void, or that the event should not be answerable to it. 'Tis the prerogative of JEHOVAH to say, *My counsel shall stand.** His *counsels of old are faithfulness and truth.*† God himself has ratified the stability of his purposes by an oath, the more certainly to declare *the immutability of his counsel.*‡ *The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand.*§

XIII. The infallibility of the event, as to man's sin, may be proved by another argument; if we only attend to that subordination, by which all creatures depend on God in their operations. For it is not possible, that God should, by his almighty concurrence, influence any creature to act, and yet that creature suspend its acting. In like manner it is impossible, that while God does not influence to the moral goodness of that natural action, the creature should, without that influx, perform that action morally good. This follows from the nature of God and the creature; as he cannot ineffectually influence his creatures to act, so they cannot but act, when under his influence. These things being supposed, as they are evident to any person of attention, it is impossible, that man can abstain from reasoning, willing, and eating, where God influences to these acts by his almighty concurrence. Nor is it any more possible, that man can reason, will, and eat in a holy manner, if God, by his almighty concurrence, does not influence

* Is. xlvi. 10. † Is. xxv. 1. ‡ Heb. vi. 17. § Is. xiv. 24.

the holiness of the action. Supposing therefore, that God had afforded his influence to the natural act of reasoning, willing, eating, as he actually did, but not to the moral goodness of those acts, as he did not; it could not otherwise be, but that man should act at that time, and perform his action wrong. All this holds true, not only with respect to this first sin of man, but with respect to all other sins. As these things are matters of evident truth, I see not why we may not boldly maintain them, especially as they tend to the glory of God, and to demonstrate his super-eminence, and the absolute dependence of the creatures upon him, as much in their operations, as in their existence. Should those of the contrary Pelagian sentiments pervert these truths, they will do so at their peril. Nor ought we so much to regard that, as on their account to conceal the truth.

XIV. However, it will not be amiss to insist a little longer on this subject; that all the apparent harshness of this doctrine may be entirely removed by an evident demonstration of the truth; which we think we shall be able to effect, by beginning with the more evident truths, in one continued chain of arguments, flowing from each other, in such a manner, as to gain the assent even of the most obstinate.

XV. And, first, I think it will be readily granted, that there is but one first cause; that all other causes so depend upon that first one, both in existing and acting, as without it to be able neither to exist nor to act. Paul inculcated this upon the Athenians; * *In him we live, and move, and have our being.* Nor, indeed, can the most powerful monarch in the world, such as the Assyrian was in the time of Isaiah, any more move without

* Acts xvii. 28.

God, than *the axe without him that heweth therewith, or the saw without him that shaketh it.**

XVI. Reason, in this, concurs with scripture. For if there was any cause besides God, which could act independently of him, it would follow, that there were more first principles than one ; as Thomas Aquinas reasons well.† Whose reasoning, as it is both solid, and very much to the purpose, we shall not scruple to give in his own words. “ It is,” says he, “ essential to the first principle, that it can act without the assistance and influence of a prior agent ; so that if the human will could produce any action, of which God was not the author, the human will would have the nature of a first principle.”

XVII. Though they endeavour to solve this, by saying, that, notwithstanding the will be of itself capable of producing an action, without the influence of a prior agent, yet it has not its being from itself, but from another ; whereas the nature of a first principle is to be self-existent. But it seems inconsistent to say, that what has not its being of itself, can yet act of itself ; for what is not of itself, cannot continue of itself. For all the power of acting arises from the essence, and the operation from the power. Consequently, what has its essence from another, must also have its power and operation from that other. And besides, though this reply denies that it is *simply the first* ; yet we cannot but see, that it is *the first agent*, if its acting cannot be referred to some prior agent, as the cause. Thus far Thomas Aquinas.

XVIII. Nor does God only concur with the actions of second causes, when they act, but also influences the causes themselves to act. Because the beginning of actions depends, if not more, at least not less on God,

* If. x. 15. † In second. sentent. distinct. 37. quæst 2. art. 2.

than their progress. This opinion is not unhappily expressed in the Roman catechism, published by the decree of the council of Trent, at the command of Pope Pius V.* to this purpose: "But God not only, by his providence, preserves and governs all things that exist; but he likewise, by a secret energy, so influences those that move and act, to motion and action, that though he hinders not the efficiency of second causes, yet he prevents or goes before it; seeing his most secret power extends to each in particular; and, as the wise man testifies, reaches powerfully from one end to the other, and disposes all things sweetly. Wherefore it was said by the apostle, when declaring to the Athenians the God whom they ignorantly worshipped: *He is not far from every one of us; for in him we live, and move, and have our being.*"

XIX. Moreover, as a second cause cannot act, unless acted upon, and previously moved to act, by the preventing and predetermining influence of the first cause; so, in like manner, that influence of the first cause is so efficacious, as that, supposing it, the second cause cannot but act. For it is unworthy of God to imagine any concurrence of his to be so indifferent, as at last only to be determined by the co-operation of second causes: *as if the rod should shake him who lifts it up; or as if the staff should lift up what is not wood;*† for so the words properly run. And the meaning is, that it is highly absurd to ascribe to an instrument of wood, the raising and managing of what is not of such vile matter as wood, but of a more excellent nature, namely spirit. By this allegory is intimated the absurdity of that opinion, which makes God to be determined in his actions by the creature.

* Part. 1. de primo symboli articulo, num. 22. † If. x. 15.

XX. Didacus Alvarez* makes use of the following argument against this ; namely, The manner of concurring by a will of itself indifferent to produce this or the other effect, or its opposite, is very imperfect ; because, in its efficacy, it depends on the concurrence of a second cause ; and every dependence imports, in the thing which depends, some imperfection and inferiority, in respect of him on whom it depends ; and therefore such a manner of concurrence cannot be ascribed to God, or agree with his will, which is an infinite and most perfect cause.

XXI. And then this insolvable difficulty likewise remains : If the second cause determines the concurrence of God in itself indifferent, in that act of determination it will be independent of God, and so become the first cause. And if in one action it can work independently of God, why not in a second ? If in the beginning of the action, why not also in the progress ? Since the transition from non-acting to acting, is greater than the continuing an action once begun.

XXII. As these things are universally true, they obtain also in those free actions of rational creatures, in which there is a moral evil inherent : namely, that creatures may be determined to those actions by the efficacious influence of God, *so far as they are actions*, according to their *physical entity*. Elegantly to this purpose speaks Thomas Aquinas, in the place just quoted. Since the act of sin is a kind of being, not only as negations and privations are said to be beings ; but also as things, which in general exist, are beings, because even these actions in general are ranked in that order, it would follow, that if the actions of sin, as actions, are not from God, there would be some being which had not its essence from God : and thus God would not be the uni-

* De auxiliis divinæ gratiæ, lib. iii. disp. 21. p. 163.

verfal cause of all beings. Which is contrary to the perfection of the first being.

XXIII. Neither does God only excite and predetermine the will of men to vicious actions, so far as they are actions; but he likewise so excites it, that it is not possible, but, thus acted upon, it shall act. For if, upon supposition of that divine influx, it was possible for the created will not to act, these two absurdities would follow. 1. That the human will could baffle the providence of God, and either give to, or take from the divine influx all its efficacy. 2. That there could be some act in the creature, of such weight as to resist the divine influence, and be independent of God. For I do not imagine, they will say, that God concurs to the production of that action, whereby his influx is resisted. But we have already refuted any concurrence as in itself indifferent, to be determined by the free will of the creatures.

XXIV. Further, the free will of man excited to actions, cannot, according to its physical essence, give them a moral and spiritual goodness, without the divine providence influencing and concurring to that goodness. This is evident from what has been before said. For as moral goodness is a superior and more perfect degree of entity than a physical entity alone, and man in the physical entity of his actions depends on God; it is necessary, he should much more depend on God, in producing the moral goodness of his actions; so that the glory thereof ought to be rendered to God, as the first cause.

XXV. If all these truths, thus demonstrated, be joined and linked together, they produce that conclusion, which we laid down § 13. For if all creatures depend on God in acting; if he not only concurs with them when they act, but also excites them to act; if that excitation be so powerful, as that, upon supposing it, the

effect cannot but follow ; if God with that same efficacy influences vicious actions, so far as they are physical ; if the creature cannot give its actions their due moral goodness without God ; it infallibly follows, that Adam, God moving him to understand, will, and eat, could not but understand, will and eat ; and God not giving goodness to those actions, man could not understand and will in a right manner. Which was to be proved.

XXVI. Yet it does not hence follow, that man was obliged to what was simply impossible. For it is only a consequential and eventual infallibility and necessity, which we have established. God bestowed those powers on man, by which he could have overcome the temptation. Yet that faculty was such as became a creature ; which since it was sufficient in its kind, yet could not proceed to action, without presupposing the divine concurrence. Who shall deny, that man has a locomotive faculty, so sufficient in its kind, that he requires no more ? But will any affirm, that it can happen, that man, by that locomotive faculty, can actually move independently of God, as the first cause, without discovering his ignorance both of the supremacy of God, and the subordination of man ? In like manner, we affirm, that God granted man such sufficient abilities to fulfil all righteousness, that he had no need of any further habitual grace, as it is called ; yet so that all this ability was given him in such a manner, that he should act only dependently of the Creator and his influence, as we hinted, chap. ii. § 13.

XXVII. Much less should it be said, that man, by the above-mentioned acts of divine providence, was forced to sin. For he sinned with judgment and will ; to which faculties, liberty, as it is opposed to compulsion, is so peculiar, nay essential, that there can be neither judgment nor will, unless they be free. And when

we affirm, that God foreordained and infalliably foreknew, that man would sin freely, the sinner could not but sin freely ; unless we would have the event not answer to the preordination and prescience of God. And so far is the decree of God from diminishing the liberty of man in his acting, that, on the contrary, this liberty has not a more solid foundation than that infallible decree of God.

XXVIII. To make God the author of sin, is such dreadful blasphemy, that the thought cannot, without horror, be entertained by any Christian. It is true indeed, that God created man mutably good, infalliably foresaw his sin, foreordained the permission of that sin, really gave man sufficient powers to avoid it, but which could not act without his influx ; and meanwhile influenced his faculties to natural actions, without influencing the moral goodness of those actions. We learn all those things from the event. But it is no less true, that God neither is, nor in any respect can be, the author of sin. And though it be difficult, nay impossible for us, to reconcile these truths with each other ; yet we ought not to deny what is manifest, on account of that which is hard to be understood. We will religiously profess both truths, because they are truths, and worthy of God ; nor can the one overturn the other ; though, in this our state of blindness and ignorance of God, we cannot thoroughly see the amicable harmony between them. This is not the alone, nor single difficulty, whose solution the sober divine will ever reserve for the world to come.

XXIX. This is certain, that, by this permission of sin, God had an opportunity of displaying his manifold perfections. There is a fine passage to this purpose in Clemens,* which with pleasure we here insert. 'Tis the

* Strom. lib. i.

greatest work of divine providence, not to suffer the evil arising from a voluntary apostasy, to remain unuseful, or in every respect to become noxious. For it is peculiar to divine wisdom and power, not only to do good (that being to speak so, as much the nature of God, as it is the nature of fire to warm, or of light to shine) but much more, to make the evil, devised by others, to answer a good and valuable end, and manage those things which appear to be evil, to the greatest advantage.

XXX. It remains now lastly, to consider, how, as Adam, in this covenant, stood as the head of mankind; upon his fall, all his posterity may be deemed to have fallen with him, and broken the covenant of God. The Apostle expressly asserts this.* *By one man sin entered into the world, and death by sin; and so death passed upon all men, for that in whom all have sinned,* EPH HO PANTES HEMARTON.

XXXI. To make the apostle's meaning more plain, we must observe these things. 1. It is very clear, to any not bewitched with prejudice, that when the apostle affirms, that all *have sinned*, he speaks of an act of sinning, or of an actual sin; the very term, *to sin*, denoting an action. 'Tis one thing to sin, another to be sinful, if I may so speak. 2. When he affirms *all* to have sinned; he, under that universality, likewise includes those who have no actual, proper, and personal sin, and who, as he himself says, *have not sinned after the similitude of Adam's transgression.*† Consequently these are also guilty of some actual sin, as appears from their death; which not being their own proper and personal sin, must be the sin of Adam, imputed to them by the just judgment of God. 3. By these words, EPH HO

* Rom. v. 12.

† Ver. 14.

PANTES HEMARTON, *for that all have sinned*, he gives the reason of that assertion, which he had before laid down, that, by the sin of one man, death passed upon all. This, says he, ought not to astonish us, for all have sinned. If this should be understood of some personal sin of each, either actual or habitual, the reasoning would not have been just, and worthy of the apostle, but mere trifling. For his argument would be thus, that, by the one sin of one, all were become guilty of death, because each in particular had, besides that one and first sin, his own personal sin : which is inconsequential. 4. The scope of the apostle is to illustrate the doctrine of justification, which he had before treated of. The substance of which consists in this, that Christ, in virtue of the covenant of grace, accomplished all righteousness for his chosen covenant-people, so that the obedience of Christ is placed to their charge, and they, on account thereof, are no less absolved from the guilt and dominion of sin, than if they themselves had done and suffered, in their own person, all that Christ did and suffered for them. He declares, that, in this respect, Adam was the type of Christ, namely, as answering to him. It is therefore necessary, that the sin of Adam, in virtue of the covenant of works, be so laid to the charge of his posterity, who were comprized with him in the same covenant, that, on account of the demerit of his sin, they are born destitute of original righteousness, and obnoxious to every kind of death, as much as if they themselves, in their own persons, had done what Adam did. Unless we suppose this to be Paul's doctrine, his words are nothing but mere empty sound.

XXXII. The last words of this verse, *EPH HO PANTES HEMARTON*, are differently explained by divines, because the Greek phraseology admits of various

significations. The principal explanations are three. 1. Some render them, *in so far*, or, *because all have sinned*. For it is allowed, that ΕΦΗ ΗΟ frequently admits this sense; and thus it seems to be taken,* ΕΦΗ ΗΟ ΟΥ ΤΗΕΛΟΜΕΝ ΕΚΔΥΣΑΣΘΑΙ, *not for that we would be unclothed*; as if written, as Frobenius prints it, ΕΠΕΙΔΕ, though Beza here greatly differs. 2. Others observe, it may be explained, *with whom*, i. e. *who sinning, all have sinned*. For ΕΠΙ in a similar construction denotes a time in which something was done. Thus we say in Greek, ΕΠ ΕΜΟΙ ΜΕΙΡΑΚΙΟ ΤΟΥΤΟ ΓΕΓΟΝΕ, *when I was a boy, this happened*; and ΕΠΙ ΚΥΝΙ, *in the dog-days*; and the apostle,† ΕΠΙ ΤΕ ΠΡΟΤΕ ΔΙΑΤΗΚΕ, *under the first testament*. And then the meaning would be, that, upon Adam's sinning, all are judged to have sinned. 3. Augustine, and most of the orthodox have explained it, *in whom*. Which Erasmus in vain opposes, saying, that ΕΠΙ when signifying *upon*, or, *in*, is joined to the genitive case; as ΕΠ ΟΙΚΟΥ, ΚΑΙ ΕΠΙ ΤΕΣ ΧΟΡΑΣ; also when denoting *time*, as ΕΠΙ ΚΑΙΣΑΡΟΣ ΟΥΤΑΒΙΟΥ. In all this he is strangely mistaken. For, not to say any thing now of *time*, it is certain, that ΕΠΙ when joined to the dative, denotes *in*: as Matth. xiv. 8. ΕΠΙ ΠΙΝΑΚΙ, *in a charger*; and in this very context of Paul, ver. 14. ΕΠΙ ΤΟ ΗΜΟΙΟΜΑΤΙ, *in the similitude*. And which is more, ΤΟ ΕΦΗ ΗΟ, cannot sometimes be otherwise explained, than by, *in which* or *in whom*; as Matth. ii. 4. ΕΦΗ ΗΟ ΗΟ ΠΑΡΑΛΥΤΙΚΟΣ ΚΑΤΕΚΕΙΤΟ, *wherein the sick of the palsy lay*; and Luke v. 25. ΑΡΑΣ ΕΦΗ ΗΟ ΚΑΤΕΚΕΙΤΟ, *took up that whereon he lay*. Nor is it taken in this light, in the sacred writings only, but he might learn from Budæus,‡ that Aristotle used this phraseology in the same sense,

* 2 Cor. v. 4. † Heb. ix. 15. ‡ In cem. ling. Græc. p. 506.

EPH HO MEN HE THELEIA, EPI THATERO DE HO ARREN EPOAZEI, *On the one the female, on the other the male broods.* However, we reckon none of those explanations to be impertinent, as they are all almost to the same purpose: yet we give the preference to the last, because most emphatical, and very applicable to the apostle's scope. It is a bad way of interpreting scripture, to represent it as declaring what is the least thing intended. For the words are to be taken in their full import, where there is nothing in the context to hinder it.

XXXIII. Grotius really prevaricates, when he thus comments on the passage before us. It is a common metonymy in the Hebrew, to use the word *sin*, instead of *punishment*; and *to sin*, instead of *to undergo punishment*; whence extending this figure, they are said, by a metalepsis, CHATA *to sin*, who suffer any *evil*, even though they are innocent, as Gen. xxxi. 36. and Job vi. 24; where CHATA is rendered by DUSPRAGEIN, *to be unhappy*. EPH HO, here denotes *through whom*, as EPI with the dative is taken, Luke v. 5. Acts iii. 36. 1. Cor. viii. 11. Heb. ix. 17. Chrysostom on this place says, "On his fall, they who did not eat of the tree, are from him all become mortal." Thus far Grotius.

XXXIV. This illustrious person seems to have wrote without attention, as the whole is very impertinent. 1. Though we allow, that *sin* does sometimes metonymically denote the *punishment* of *sin*; yet we deny it to be usual in scripture, that he who undergoes punishment, even while innocent, may be said to *sin*. Grotius says, it is frequent; but he neither does nor can prove it by any one example; which is certainly bold and rash. Crellius, confuting his book on the satisfaction of Christ, brings in the saying of Bathsheba to David: * *I and my*

* 1 Kings i. 21.

son Solomon shall be counted offenders; that is, says he, we shall be treated as offenders, or be ruined. But a *fin-ner*, or even *fin*, and *to fin*, are different things. The former is said of Christ,* but not the latter, on any account. Moreover, to be a *finner* does not signify, in the passage alledged, to undergo punishment, without any regard to a fault or demerit, but to be guilty of aiming at the kingdom, and of high treason, and as such to be punished. The testimonies advanced by Grotius are so foreign, that they seem not to have been examined by that great man. For neither in the Hebrew do we find *CHATA*, *to fin*, nor in the Greek version, *DUS-PRAGEIN*; nor do the circumstances admit, that what is there said of *fin*, or *mistake*, can be explained of punishment. It is necessary therefore to suppose, that either Grotius had something else in his view, or that here is a typographical error. 2. Though we should grant, which yet we do not in the least, that *to fin* sometimes denotes to undergo punishment; yet it cannot signify this here; because the apostle in this place immediately distinguishes between death as the punishment, and *fin* as the meritorious cause, *death by fin*. And by this interpretation of Grotius, the apostle's discourse, which we have already shewn is solid, would be an insipid tautology. For where is the sense to say, *So death passed upon all, through whom all die?* 3. Grotius discovers but little judgment in his attempt to prove, that *EPH HO* signifies *through whom*: certainly, Luke v. 5. *EPI TO REMATI SOU*, does not signify *through thy word*, but *at thy word*, or, as Beza translates, *at thy command*. And Heb. ix. 17. *EPI NFKROIS* does not signify *through the dead*, but *when dead*, and rather denotes a circumstance of time. Acts iii. 16. is alledged with a

* 2 Cor. v. 21.

little more judgment; and 1 Cor. viii. 11. not improperly. But it might be insisted, that *EP EMOI ESTI* signifies, *it is owing to me*, so that the meaning shall be, *to whom it was owing that all sinned*. Which interpretation is not altogether to be rejected. Thus the scholiast, *EPH HO ADAM, DI HON*. And if there was nothing else couched under this, I would easily grant Grotius this explanation of that phraseology. 4. It cannot be explained consistently with divine justice, how without a crime death should have passed upon Adam's posterity. Prosper reasoned solidly and elegantly against Collator.* "Unless perhaps it can be said, that the punishment, and not the guilt passed on the posterity of Adam; but to say this, is in every respect false. For it is too impious to judge so of the justice of God; as if he would, contrary to his own law, condemn the innocent with the guilty. The guilt therefore is evident, where the punishment is so; and a partaking in punishment shews a partaking in guilt; that human misery is not the appointment of the Creator, but the retribution of the Judge." If therefore through Adam all are obnoxious to punishment, all too must have sinned in Adam. 5. Chrysostom also is here improperly brought in, as if from Adam he derived only the punishment of death, without partaking in the guilt. For the homily, from which the words are quoted, begins thus: "When the Jew shall say, How is the world saved by the obedience of one, namely Christ? you may reply, How was the world condemned by one disobedient Adam?" Where it is to be observed, (1.) That he supposes the miseries of mankind to proceed from God, as a Judge, who cannot justly condemn, but for sin. (2.) That he compares the condemnation of the world by Adam's disobedience,

* 2 Cor. v. 20.

with its salvation by Christ's obedience. But this last is imputed to believers, and deemed to be theirs. And therefore Adam's sin is in like manner imputed to all. As also Gregory of Nazianzen, quoted by Voffius,* said, that Adam's guilt was his. "Alas! my weakness!" says he, "for I derive my weakness from the first parent."

XXXV. But we only understand this of Adam's first sin. We nowise agree with those, who absurdly tell us, that Adam's other sins were also imputed to us: for Paul, when treating on this subject, Rom. v. every where mentions *transgression*, in the singular number; nay expressly, ver. 18. *one transgression*, by which guilt passed upon all. And the reason is manifest. For Adam ceased to be a federal head, when the covenant was once broken; and whatever sin he was afterwards guilty of, was his own personal sin, and not chargeable on his posterity; unless in so far as God is sometimes pleased to visit the sins of the fathers on the children. In which Adam has now nothing peculiar above other men. So much for the violation of the covenant by man.

* Hist. Pelag. lib. ii. part. 2. p. 163.

C H A P. IX.

Of the Abrogation of the Covenant of Works on the part of God.

HAVING discoursed at sufficient length concerning the violation of the covenant of works by sin; let us now consider whether, and how far, it is made void, or *abrogated by God himself.*

II. And in the first place, we are very certain, that there are many things in this covenant of immutable and eternal truth; which we reckon up in this order. 1. The precepts of the covenant, excepting that probatory one, oblige all and every one to a perfect performance of duty, in what state soever they are. 2. Eternal life, promised by the covenant, can be obtained upon no other condition, than that of perfect, and in every respect complete obedience. 3. No act of disobedience escapes the vengeance of God, and death is always the punishment of sin. But these maxims do not exclude a surety, who may come under engagements in man's stead, to undergo the penalty, and perform the condition. But of this it is not yet time to speak. We shall now discourse of each of them in order.

III. It is indeed a most destructive heresy to maintain, that man, sinful and obnoxious to punishment, is not bound to obedience. For, by no misconduct of man, can God forfeit his right and supremacy. Now, this right and supremacy of God requires, that man, and even every creature, be subject in all respects to God, as far as possible. Moreover, the rational creature, such as sinful man is, and does continue to be, can be subject not only to the natural, but also to the moral, providence of God; nor only to his vindictive justice, but also to his legislative authority; and as he can, so he ought to be subject to him, as to the obligation of obedience: since every possible subjection is essential to the creature.

IV. If the sinner, who deserves punishment, was not subject to the law, he could no longer sin; and therefore by one sin he would set himself free from the danger of further sinning. For where no law is binding, there is no transgression, no sin, which John defines to

be ANOMIA, *the transgression of the law.** But nothing can be imagined more absurd, than that man, by sin, has acquired an impeccability, or an incapacity of sinning.

V. Moreover, according to this hypothesis, all sinners would be equal, and an equal degree of punishment remain for every one : which is contrary both to sound reason and scripture, where the inequality of sins and punishment is so often inculcated.

VI. There is a plain passage, Gal. v. 3. which confirms, that, even by the promulgation of the new gospel-covenant, the breakers of the covenant, who are without Christ, are not set free from that obligation of the law, which demands perfect obedience, but continue *debtors to do the whole law.*

VII. Nay, even in a human court, *the penal compact is deemed an additional compact, adding to the principal convention,* and consequently not abrogating, but accumulating the former obligation. Much less, at the bar of God, can the obligation to punishment, arising from the violation of the covenant, abrogate the primary and principal obligation of the law, whereby the covenant was ratified.

VIII. Arminius therefore† very basely refuses, that God, when man once fell from the state of innocence, and became obnoxious to punishment, even of right required obedience of man : as if God had forfeited his right by man's disobedience. He makes use of these arguments. 1. Because when man is in a state of sin, he is not in covenant with God : therefore there is no contract between God and man, by which he can require obedience : for by what reward, what punishment, can he give sanction to the law, since man, for the disobedience already committed, has forfeited the reward, and is become obnoxious to punishment? 2. As God

* 1 John iii. 4. † In epist. præstantium virorum, p. 173.

has, because of sin, deprived man of ability and power to fulfil the law, so, by this very thing, he has signified that he will no longer require man to fulfil it, unless he restore his ability; nay, he cannot in justice do it. If any shall say, could therefore the creature be exempted from the right or authority of the Creator, so as no longer to be bound to obey him? He answers, Yes indeed, if the creature be accursed, and the Creator reckon it unworthy to require obedience from it: for it is the highest punishment, so to conclude the sinful creature under sin, as not to require any more obedience from him; that being an evidence of irreconcilable anger; namely in that state. 3. The law itself, which is to be performed, is such as it would be unbecoming it should be performed by a sinner who is out of the favor of God. He is commanded to have God for his God, to love, honor, and adore him, to put his trust in him, to use his name with reverence, &c. Is it probable, that such an obedience is required of him, who is under the curse of God? Thus far Arminius, whose arguments deserve to be carefully examined.

IX. We begin with the first. Arminius supposes a great many things in this argument, which we cannot admit, such as: that all the obligation of man arises from the covenant; that the law does not oblige, but in so far as it is enforced by rewards and punishments, that God cannot threaten a greater punishment, after man is once become obnoxious to the penalty: all which if we deny, as we do deny them, nay if we prove them to be false, as we hope to do, there will not remain the least appearance of force in this argument. The obligation of man to obedience is not founded first and principally on a covenant, but in the supereminent sovereignty, majesty, and holiness of God; and every rational creature,

because he is such, is wholly bound to be subject to his sovereignty, adore his majesty, and form himself according to the example of his holiness. God would not be the absolute sovereign, if any rational creature existed, which was not bound to take the rule of its actions from him, and therefore, in regulating its actions, was not subject to God. God would not be the supreme majesty, if there was any rational creature, who was not bound to acknowledge, worship, adore, and be subject to him in every respect. God would not be perfect holiness, if any rational creature existed, which was not bound to acknowledge that holiness, as most worthy of its imitation. As God is such a being, he cannot but require to be esteemed to be so. The creature cannot acknowledge him in this manner, without owning its obligation, at the same time to obey him, who is the first, the most high, and most holy God. Which we have already explained and proved more fully, chap. iii. sect. 8. Moreover, it is not true, that the law is not binding, but because of the sanction of rewards and punishments. The principal obligation of the law arises from the authority of the lawgiver, to which is joined the perfect equity of all his commands. Though God had enforced his law neither by rewards nor punishments, we had been no less bound to obedience: self-love, whereby we are led to obtain the reward, and avoid the penalty, should be the only motive to stir us up to obey God: the reverence of the Supreme Being, and the love of holiness, are to hold the chief place here. In fine, it is also false, that no further punishment will be inflicted, after that man, having once broken the covenant, is become obnoxious to the penalty: for there are degrees in condemnation. And if that was true, it would not take off the obligation to obedience. It would not be lawful for a robber, condemned to be

burnt alive, or broken on the wheel, or to the most cruel death that man can devise, to commit, in the mean time, a new capital crime. For, as we have said, the obligation arises neither primarily nor chiefly from the penal sanction, but from the authority of the lawgiver.

X. To the second, I answer, 1. Man himself is not only the meritorious, but also the physical cause of his own impotence, which he brought upon himself by his misconduct; as if an insolent and naughty servant should put out the candle, by which he ought to carry on his master's business; or, by drinking to excess, willingly render himself unfit for the service of his master. In this case, that master, does by no means, fall from his right of requiring every piece of service properly due to him, and of punishing that naughty servant for non-performance. 2. Though God, as a just judge, had taken away from man ability to fulfil the law, yet, on that account, he both will, and in point of right can, require the performance of it by man. He can do this very justly; because no wickedness of man, justly punished by God, can diminish God's authority over him; otherwise it would be in man's power, at his own pleasure, either to extend or limit the authority of God; which is contrary to the immutable perfection and blessedness of God. He also does require this for wise reasons; of which this is one, that sinful man may, by that means, be convinced of his irreparable misery, upon finding such things justly required of him, which he has rendered himself incapable to perform. And since he is as unwilling as unable to obey God, he is the more inexcusable, the more clearly the duty of the law is inculcated upon him. 3. 'Tis absurd to say, that it is the greatest punishment that God inflicts on man, not to require obedience from the rebellious creature. It is indeed true, that the creature ought to reckon it a part of

its happiness, that the glory of obeying is left to it. And it is the punishment of the creature, if, by the just judgment of God, it is condemned, never to perform what is incumbent upon it, and may be acceptable to God. But it is another thing to say, that God will not require obedience from it. If God requires not obedience, the creature owes none. If it owes none, it does not act amiss by disobeying; and if it does not act amiss by disobeying, that cannot be in the place of the highest punishment for it. And thus Arminius himself cuts down his own vines (destroys his own argument.) He would have spoke rightly, had he said, that it is instead of the highest punishment to the creature, to be condemned, by the just judgment of God, not to perform that obedience, which God, consistently with his justice and holiness, requires of it. 4. Should we deal more closely with a bold disputant, we might say, that there is a contradiction in the adjunct, when he supposes God addressing the creature thus, I will not have thee to perform any obedience to me. For he that talks of obedience, presupposes not only some authority, by which he can require it, but also a command, which requires obedience, and which must be obeyed. Whoever, by his authority, gives such a command, requires that obedience be yielded to it. If he give another command, the sum of which is, I will not have you to obey me, he contradicts himself; nay, contradicts the nature of the command, which consists in an obligation to obedience. 5. 'Tis the highest absurdity imaginable, that a creature shall, by its sin, obtain exemption from the authority of the Creator, and be no longer bound to obey him. If this is true, the first of all deceivers spoke truth, that men, by eating the forbidden fruit, would become as God. Whoever is exempted from the authority of the Creator, is under the authority of

none, is at his own disposal; in fine, is God. For to be at one's own disposal, is to be God. Ah! how ridiculous is this!

XI. The third argument is no less weak. For, 1. The sum of the law is, to love God with all the heart, mind, and strength, and our neighbour as ourselves. As this is reasonable in itself, so it cannot but be proposed as such by God to man; since conscience itself, even that of the most abandoned, will bear witness with God to the reasonableness of this. What? Is it not certain, that God is the chief good; consequently the most amiable? Can he be unwilling, that any should acknowledge him as the chief good, that is, what he really is, and what he cannot but be? Is he not the supreme majesty? Can he be unwilling to be honored as such, with the most submissive reverence? 2. Arminius urges, that the law also commands us to trust in God. It does so, say I; for what can be more right, what more becoming, than that man, even a sinner, should be bound to believe the testimony of God; should give him this glory, namely, that he alone both can and will justify the ungodly; that he should seek him even when angry; hunger and thirst after his righteousness; and willingly endeavour to be for his glory; namely, that God may be glorified and admired in him by his justification and glorification by free grace; and that he should neither neglect the salvation, which God has most surely revealed, and neither despise nor reject the Saviour? This is to trust in God: and will any pious person ever doubt of the probability, nay even of the most infallible certainty of this, that man under the curse of God till now, is not obliged to this? 3. He will still urge, that when he speaks of trusting in God, he means thereby that full assurance of mind, whereby one holds God to be his God; that at least this is also enjoined by the law. We

are to consider this more distinctly. When the law enjoins us to take God for our God, if it is to be understood in this sense, viz. to take him for our Creator, Preserver, Lawgiver, and Supreme Lord, it enjoins this absolutely and without distinction upon all men. But if we understand it thus, to take him for our saving good, this is enjoined upon none, but in that method which the revealed will of God prescribes. And this is the way either that man can obtain the salvation of God by a most perfect personal obedience, which was proposed to Adam in innocence, and is now impossible for the sinner: or that sinful man be converted, and united by faith to Christ; then examine himself, whether he be in the faith and in Christ; which being discovered, he may then indeed glory and exult in God his saving good: which way is now proposed in the gospel. But the law enjoins us to embrace every truth by faith, which God either has revealed, or shall reveal, and so to walk as it is agreeable to that truth. But the law has nowhere enjoined the impenitent sinner, to look upon God as the God of his salvation. Nay, the law, as it was given to Adam himself, enjoined him to believe the contrary. And thus I imagine I have fully dispatched the quaint subtleties of Arminius; that it is of immutable right, that man, even under sin and guilt, is still under obligation to obey the law.

XII. We must proceed a step further, and shew, that man, even after the breach of the covenant, continues bound not only to obedience, but to a *perfect* performance of duty. Paul said of those who are without the covenant of grace, that *they are debtors to do the whole law*.* Nor can it be otherwise. For the law of the covenant, as to the natural precepts, is immutable, be-

* Gal. v. 3.

ing the transcript of the image of God, which is no less immutable than God himself. For if the image, which had the nearest resemblance, is changed, and yet continues still to resemble its archetype, or original, the archetype itself must also necessarily be changed. But the law of the covenant did undoubtedly require perfect obedience.

XIII. Moreover, if we imagine any abatement and relaxation of the law after sin, we are to conceive, that God addressed sinful man after this manner: "I formerly commanded thee to esteem me as the supreme truth, thy chief good, and thy sovereign Lord, and consequently to assent, with the fullest assurance of faith, to all my precepts, to love me with all thy soul, and all thy powers, and esteem nothing preferable to that which is acceptable to me, to employ thy all in my service, at all times and in all things to be at my command and beck, and never venture on any thing, that is not agreeable to my will. But now, since thou hast once presumed to shew thyself disobedient, I am satisfied, that, for the future, thou esteem me indeed to be the truth, but not that which cannot deceive; to be thy good, but not the chief; to be thy Lord, but not the supreme: and I allow thee to doubt of some of my testimonies, to love other things besides and above me; to place thy happiness in other things than my favor; in fine, so to depend on me in some things, that in other things thou mayst act at thy own discretion." If all these be absurd and unworthy of God, as they certainly are; 'tis also absurd and unworthy of God, to abate and relax any thing of his law. But if these general propositions are of immutable truth; that as God is the chief good, he is at all times and by all persons to be beloved with the whole heart; as he is the supreme Lord, none can ever, under any pretence, act lawfully but accord-

ing to his command ; now the most perfect performance of every duty, must be the manifest consequence of all this.

XIV. Again, to perform duty perfectly, as every one will allow, is better than to do it in a slight manner. For all the goodness of duty consists in its agreement with the rule and directory of it. There must therefore be a certain rule, enjoining that perfection, which is a greater degree of goodness. If such a rule has been prescribed by God, it must certainly bind men to conform themselves to it.

XV. The conscience of man, attending to himself, cannot but assent to these things. For elucidating this point, I shall subjoin two excellent passages, one from Epictetus, the other from the Emperor Julian. The former speaks thus.* “ Having found a rule, let us keep it inviolably, and not extend so much as a finger beyond it.” The latter thus, *Orat.* i. “ There is an ancient law given by him, who first taught mankind philosophy, and which runs thus : that all who have an eye to virtue and to honesty, ought, in their words and actions, in society, and in all the affairs of this life, both small and great, to have a regard to honesty.” The law therefore of the old covenant still continues, binding all mankind, without exception, to a perfect performance of duty.

XVI. The *second* thing, which we said, sect. 2. was immutable in the covenant of works, was this ; that eternal life was not obtainable on any other condition, but that of perfect obedience : which is hence invincibly proved ; because, by virtue of this general rule, it was necessary for Christ *to be made under the law,*† and *fulfil all righteousness,* and that for this end, *that the righte-*

* Dissert. lib. ii. c. 11.

† Gal. iv. 4.

*ousness of the law might be fulfilled.** But if this righteousness had not been sacred and inviolable, Christ would have been under no necessity to submit to the covenant of the law, in order to merit eternal life for his people. This therefore is evident, that there ought to be a merit of perfect obedience, on which a right to eternal life may be founded. Nor is it material, whether that perfect obedience be performed by man himself, or by his surety.

XVII. The *third* thing which we affirmed as an unchangeable truth, regards the penal sanction; for the immutable and indispensable justice of which we insisted above by so many arguments, chap. v. sect. 18. & seq. so that there is no occasion to add any thing further.

XVIII. Since then these three things, the law, the promise, and the threatening, constitute the entire nature of the covenant, as proposed by God, if these stand on a firm footing, it seems to follow, that man has indeed, on his part, broken the covenant, but that no abrogation of the covenant is made on the part of God. But, on duly weighing the matter, we must acknowledge some abrogation even on the part of God. This may be evidently inferred from the substitution of the new covenant of grace. For thus the apostle has taught us to reason.† *In that he saith, A new covenant, he hath made the first old.* For though the abrogation of the old does not necessarily infer the substitution of a new; yet the substitution of a new does certainly import the abrogation of the old. It is indeed true, that the apostle, in that place, does not speak precisely of the covenant of works, but of the old œconomy of the covenant of grace, which he says is abrogated. Yet we pro-

* Rom. viii. 4. † Heb. viii. 13.

perly build on his reasoning, which we both may and ought to apply also to this subject: namely, that every substitution of a new covenant supposes the abrogation of an old one.

XIX. That abrogation on the part of God consists in this, that God has declared, that no man can, by virtue of this covenant, have friendship with him, or obtain eternal life; so that he has pronounced all to have forfeited the promise of the covenant, and the hope of enjoying that promise according to that covenant. This is what the apostle says, *that there is not now a law, which can give life, so that righteousness should be by the law.** To this purpose is *what the law cannot do*, which he inculcates.†

XX. And thus indeed that covenant is so abrogated, that it can on no account be renewed. For if we should imagine God saying to man, “If, for the future, thou canst perfectly keep my law, thou shalt thereby acquire a right to eternal life,” he would not by such words renew this very covenant of works. For sin is now presupposed to exist, which is contrary to that perfection of obedience, which the covenant of works requires. God would therefore transact here with man on a different condition, whereby, forgiving the former sin, he would prescribe a condition of an obedience less perfect than that which he stipulated by the covenant of works; which, excluding all sin, even knew nothing of forgiveness of sin. Nay, such a transaction would be so far from a renewal of the covenant of works, that it would rather manifestly destroy it. For the penal sanction makes a part of that covenant whereby God threatened the sinner with death, which if he should forgive him

* Gal. iii. 21.

† Rom. viii. 3.

without a due satisfaction, he would act contrary to the covenant, and his own truth.

XXI. The law then remains as the rule of our duty ; but is abrogated so far as to have no federal respect ; nor can it occupy the place of a condition, by the performance of which man may acquire a right to the reward. In this sense the apostle says, *We are not under the law,** namely, as prescribing the condition of life. There is indeed still an indissoluble connection between perfect righteousness and eternal life, so that *the last* cannot be obtained without *the first*. But after man, falling from righteousness, had lost hope of the reward, God was at liberty either to punish the sinner according to his demerit, or give him a surety to fulfil all righteousness in his stead.

XXII. There are learned men, who, besides this abolition of the covenant of works, which regards the possibility of giving life and justification, enumerate four other degrees of abolition in this order. 1. *As to condemnation*, by *Christ* being proposed in the promise, and apprehended by faith. 2. *As to terror*, or the power of the fear of death and bondage, by *the promulgation of the new covenant*, after the expiation of sin : which being once accomplished, they who are redeemed, are under the law of the Redeemer. So that the same law, abolished in the Redeemer as the law of sin, becomes the law of the Saviour, and adjudges righteousness to those who are his. 3. *As to the war* or struggle with sin, by *the death of the body*. 4. *As to all the effects* of it, by *the resurrection* from the dead.

XXIII. But let us give our reasons, why we have hitherto doubted, whether these things are with sufficient accuracy conceived and digested. 1. All the par-

particulars here mentioned belong to the covenant of grace. Now, the covenant of grace does not abrogate, but supposes the abrogation of the covenant of works; because there could be no place for this, without the abrogation of the other, in the sense now mentioned. 2. The covenant of grace is not the abolition, but rather the confirmation of the covenant of works, in so far as the Mediator has fulfilled all the conditions of that covenant, so that all believers may be justified and saved according to the covenant of works, to which satisfaction was made by the Mediator. This is the apostle's meaning: *Do we then make void the law through faith? God forbid: yea, we establish the law.** And again, *That the righteousness of the law might be fulfilled in us.†* “Which signifies,” (as the learned person, whose opinion we are now examining, comments on this place) “that what the law accounts for righteousness is fully bestowed on us; and consequently, that what merits the reward of the law, becomes perfectly ours.” 3. The very law of the covenant, which formerly gave up the human sinner to sin, when his condition is once changed by union with Christ the Surety, does now, without any abolition, abrogation, or any other change whatever, absolve the man from the guilt and dominion of sin, and bestow on him that sanctification and glorification, which are gradually to be brought to that perfection, which he shall obtain at the resurrection of the dead; as being constrained to bear witness to the justification of the covenant of grace. This is what the learned person not improperly says, in the words we have just quoted: “So that the same law, abolished in the Redeemer as the law of sin, becomes the law of the Saviour, and bestows righteousness on those who are his;” which he has at

* Rom. iii. 31. † Rom. viii. 4.

large and learnedly explained on Rom. viii. 2. In a word, the same law, which was to man in innocence a commandment to life, and is to man in sin the law of sin, giving him up to the dominion and guilt of sin, becomes again in the Redeemer the law of the Spirit of life, testifying that satisfaction was made to it by the Redeemer, and bestowing on man, who by faith is become one with the Redeemer, all the fruits of righteousness for justification, sanctification, and glorification. All the change is in the state of the man, none in the law of the covenant, according to which man, in whatever state he is, is judged. Which things seem not to have escaped the observation of the learned person himself; when he speaks to this purpose.* “Nevertheless when we say this, we mean, that this fourfold *abolition and removal of the covenant concerning works to be done, which is connected with our own happiness, is founded on the same law: not that this could be done by virtue of the law in itself alone, but that the intervention of a Surety and Redeemer made it at last possible to the law.*” I allow, that what he calls the abolition of the covenant concerning works, is founded in the law of works: but I leave it to the reader’s consideration, whether it is not a strange way of talking, to say, that “the abolition and removal of the law is founded on the law itself, and that the intervention of a Surety and Redeemer made it at last possible to the law;” namely, that itself should effect its own abolition and removal? From all which I conclude, that it will be more proper to treat of these things, when we speak of *the fruits and effects of the covenant of grace*, than when considering *the abolition of the covenant of works*; which is on no account abolished, but in so far as it is become impossible for man to attain to life by his own proper works.

* Summa theol. c. 31, § 1.

T H E
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C H A P. I.

Introduction to treating on the Covenant of Grace.

THE covenant of works being thus broken by the sin of man, and abrogated by the just judgment of God, wretched man was cast headlong into the deepest gulf of ruin, whence he could not escape. While, listening to the solicitation of the devil, and giving way to his own reasonings, he, in a most violent manner, *withdrew* himself from God, and would be *at his own disposal*, throwing off his rightful subordination to God (like the prodigal son*) he *sold* and enslaved himself to *the devil*. All these were acts of the highest injustice. For man had no right thus to *dispose of himself*; nor *the devil* to accept of what was *the Lord's*. Yet God considering, that, by this rash and unjust action, man was justly punished, did, by his righteous judgment, *ratify* all this for man's

* Luke xv. 12.

further punishment, gave man up to *himself*, as the most wretched and foolish of masters ; and to *sin*, as a cruel tyrant, which would continually force him to every abominable practice. *And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient.** He also gave them up unto vile affections,† that so they might receive in themselves that recompense which was meet.‡ In fine, he delivered them up as slaves to the devil, to be taken captive by him at his pleasure.§ And all this according to that most equitable law ; *Of whom a man is overcome, of the same he is brought in bondage.||*

II. Add to this too, that man, after he ceased to be in covenant with God, became *without God, and without hope in the world.¶* For it was impossible for man to devise any method becoming God, whereby, consistently with *divine truth, justice, and holiness*, he could be reconciled with God, and return again to his favor. The law of sin was also just, by which man was enslaved to sin, to the dominion and condemnation of it, and given up to the devil as his tormentor. In which sense, he is said to be not only *the captive of the devil, of the strong man*, mentioned Matth. xii. 29. but also *the captive of the lawful.*** For he had *the power of death ;††* and that by the law ;‡‡ *the strength of sin is the law.* Nor could man contrive a method, whereby sin, which condemned, and that by the most equitable law, might itself be justly condemned by God.

III. But it pleased God, according to the riches of his unsearchable wisdom, to lay this breach of the legal covenant as a foundation for his stupendous works ; by

* Rom. i. 28. † Ver. 26. ‡ Ver. 27. § 2 Tim. ii. 26.
 ¶ 2 Pet. ii. 19. ¶ Eph. ii. 12. ** Is. xlix. 24. †† Heb. ii. 14.
 ‡‡ 1 Cor. xv. 56.

setting up a new *covenant of grace*, in which he might much more clearly display the inestimable treasures of his all-sufficiency, than if all things had succeeded well with man according to the first covenant: thus discovering, what seemed incredible, and to surpass comprehension, that the *true, just, and holy* God could, without at all diminishing, nay rather much more illustriously displaying his adorable perfections, become *the God and salvation of the sinner*: finding out that admirable mixture of his strictest vindictive justice with his most condescending mercy, so that the one should detract nothing from the other. For so illustrious an exercise of which perfections there could have been no place under the covenant of works.

IV. If therefore any thing ought to be accounted worthy of our most attentive consideration, certainly it is the covenant of grace, of which we now attempt to treat. Here the way is pointed out to a paradise far preferable to the earthly, and to a more certain and stable felicity than that from which Adam fell. Here a new hope shines upon ruined mortals, which ought to be the more acceptable, the more unexpected it comes. Here conditions are offered, to which eternal salvation is annexed; conditions, not to be performed again by us, which might throw the mind into despondency; but by him, who would not part with his life, before he had truly said, *It is finished*. Here with the brightest splendour shine forth the wonderful perfections of our GOD, his wisdom, power, truth, justice, holiness, goodness, philanthropy, or good-will to man, mercy, and what tongue can rehearse them all? never before displayed on a more august theatre, to the admiration of all who behold them. Whoever therefore loves his own salvation, whoever desires to delight himself in the contemp-

lation of the divine perfections, must come hither, and deeply engage in holy meditations on the covenant of grace: which I think may not improperly be thus defined.

V. *The covenant of grace is an agreement, between God and the elect sinner; God declaring his free good-will concerning eternal salvation, and every thing relative thereto, freely to be given to those in covenant, by and for the sake of the Mediator Christ; and man consenting to that good-will by a sincere faith.*

C H A P. II.

Of the Compact between God the Father and the Son.

THAT the nature of *the covenant of grace* may be the more thoroughly understood, two things are above all to be distinctly considered. 1. *The compact* which intervenes between *God the Father*, and *Christ the Mediator*. 2. *That testamentary disposition*, by which *God bestows*, by an immutable covenant, *eternal salvation*, and every thing relative thereto, upon *the elect*. The former agreement is between *God and the Mediator*; the latter between *God and the elect*. This last presupposes the first, and is founded upon it.

II. When I speak of the compact between *the Father and the Son*, I thereby understand *the will of the Father*, giving *the Son*, to be the *Head and Redeemer* of the elect; and *the will of the Son* presenting himself as a *Sponsor* or *Surety* for them; in all which the nature of a compact and agreement consists. The scripture represents *the Father*, in the œconomy of our salvation, as *demanding the obedience of the Son* even unto death,

and for it promising him that name, which is above every name, even that he should be the head of the elect in glory : but *the Son*, as *presenting himself* to do the will of the Father, *acquiescing* in that promise, and in fine, requiring *the kingdom and glory promised* to him. When we have clearly demonstrated all these particulars from Scripture, it cannot on any pretence be denied, that there is a compact between the Father and the Son, which is the foundation of our salvation. But let us proceed distinctly. 1. By producing such places of scripture, as speak in general indeed, but yet expressly, of this compact. 2. By more fully unfolding the particulars, which complete or constitute this compact. 3. By invincibly proving the same from the nature of the sacraments, which Christ also made use of.

III. Christ himself speaks of this compact in express words.* KAGO DIATITHEMAI HUMIN, KATHOS DIETITHETO MOI HO PATER MOU BASILEIAN, *And I engage by covenant unto you a kingdom, as my Father hath engaged by covenant unto me.* In which words the Lord Jesus says, that by virtue of some covenant or disposition, he obtains a kingdom, as we also obtain it by virtue of the same.

IV. And Heb. vii. 22. where he is said to be KREITTONOS DIATHEKES ENGUOS, *a surety of a better covenant or testament.* But he is called the Surety of a testament, not principally on this account, because he engages *to us for God* and his promises, or because he engages *for us that we shall obey* ; as Moses intervened as a surety between *God and the Israelites.*† For by how much Christ was greater than Moses, in so much he was also a Surety in a more excellent manner. His suretiship consists in this, that *he took upon himself to*

* Luke xxii. 29.

† Exod. xix. 3.—8.

perform that condition, without which, consistently with the justice of God, the grace and promises of God could not reach unto us ; and which being performed, they were infallibly to come to the children of the covenant. Unless then we would make void the suretyship of Christ, and gratify the Socinians, the very worst perverters of scripture, it is necessary we conceive of some covenant, the conditions of which Christ took upon himself ; engaging in our name with the Father, to perform them for us ; and which having performed, he might engage to us for the Father, concerning grace and glory to be bestowed upon us.

V. Moreover,* Paul mentions a certain DIATHEKEN, *covenant*, or *testament*, that was confirmed before of God in Christ. Where the contracting parties are, on one side God, on the other Christ ; and the agreement between both is ratified. But lest any should think, that Christ is here only considered as the executioner of the testament bequeathed to us by God, the apostle twice repeats, that *Christ was not promised to us*, or that *salvation was not promised to us through Christ*, though that be also true ; but that *the promises were made to Christ himself*.† That Christ was that seed, HO APENGELTAI, to which he had promised, or to which the promise was made ; namely, concerning the inheritance of the world, and the kingdom of grace and glory. It is evident therefore, that the word DIATHEKE does here denote some covenant or testament, by which something is promised by God to Christ. Nor do I see what can be objected to this, unless by Christ any one should understand the head, together with the mystical body, which with Christ is that one seed, to which the promises are made. This indeed we shall very readily admit, if it

* Gal. iii. 17. † Ver. 16.

also be admitted, that Christ, who is the head, and eminently the seed of Abraham, be on no account excluded from these promises, especially as the promises made to his mystical body, ought to be considered as made also to himself; since he himself too *hath received gifts for [in] men.**

VI. Nor ought those places to be omitted, in which explicit mention is made of *the suretyship* of Christ; as Psal. cxix. 122. *Be surety for thy servant for good;* that is, as surety receive him *into* thy protection, that it may be well with him. In like manner, Is. xxxviii. 14. *I am oppressed, undertake for me;* be to me a surety and patron. And that none but Christ alone could thus undertake, God himself says, Jer. xxx. 21. *Who is this NGARAB AIN LIBBO that engaged [in] his heart,* or quieted his heart by his suretyship, or *sweetened his heart* by a voluntary and fiducial engagement, or, in fine, *pledged his very heart*, giving his soul as both the matter and price of suretyship (for all these things are comprised in the emphasis of the Hebrew language) *to approach unto me*, that he may expiate sin? These words also point out what that suretyship or undertaking was, which David and Hezekiah sought for; namely, a declaration of will to approach unto God, in order to procure the expiation of sins.

VII. In fine, we may refer to this point, what is to be found, Zech. vi. 13. *The counsel of peace shall be between them both;* namely, between the *man*, whose name is *the Branch*, and Jehovah: for no other pair occur here. It will not be foreign to our purpose, to throw some light on this place by a short analysis and paraphrase. In this and the preceding verse, there is a remarkable prophecy concerning the Messiah, whose *per-*

* Psal. lxxviii. 19.

son, offices, and glory, the prophet truly describes in a short, but lively manner, subjoining at last *the cause* of all these; why the Messiah shewed himself as such a person, executed such offices, and obtained such a glory; namely, that *counsel*, which was between *him* and the *Father*, the fruit of which, with respect to us, is *peace*. Of *the person* of the Messiah he says, that he is *ISH*, the *man*, that is, *true man*; compare Hof. ii. 15. and indeed, *the most eminent among men*; not *ADAM* or *ANISH*, which words denote *wretched man*, but *ISH JEMINÆCHIA* *the man of the right hand of God*.* Because Christ is not here considered as in the abasement of his misery, but in the excellence of his glory. His name is the *Branch*, because sprung from God,† a new root of a new offspring, or of the sons of God according to promise and regeneration, the second Adam. And indeed a *branch*, which *shall blossom from under himself*. *Aben Ezra*, *MILU*, *from himself*, which shall not be produced or propagated by any sowing, or planting of man's hand, but shall spring from a *virgin*, by the peculiar power of the Deity. His *office* is *to build the temple of the Lord*, that is, the church of the elect, *which is the house of God*,‡ which Christ *KATESKEUASE*, *framed*,§ and built;|| laying the foundation in his cross, and giving his blood for cementing it. But because in the same breath it is twice said, *He shall build the temple of the Lord*, it may suggest to our minds, whether, besides the building of the church, which is *the mystical body* of Christ, the resurrection of Christ's own *natural body* may not be intended, which is called *the building of the temple*.¶ This being done, *he will receive majesty*, a name above every name, and *sit on the throne of God*, to execute his kingly and priestly office in glory. *For a*

* Psal. lxxx. 17. † If. iv. 2. Zech. vi. 12. ‡ 1 Tim. iii. 15.
 § Heb. iii. 4. || Matth. xvi. 18. ¶ John ii. 19, 21.

king to sit on a throne, is nothing strange, but *for a priest*, very much so; being contrary to the custom of the ancient priests in the Old Testament, who *stood* daily, often offering the same sacrifices; because their labour was ineffectual to remove the guilt of sin.* But Christ having once offered up the one sacrifice of himself, and by it obtained eternal redemption, *sat down* for ever at the right hand of the Father, never to rise to offer a second time.† He now does what his session gives him a right to do, to make intercession for his people; ‡ as was ingeniously observed by James Altingius.§ But whence do all these things proceed, and what is the origin of such important matters? *The counsel of peace*, which is between *the man whose name is the Branch*, and between Jehovah, whose temple he shall build, and on whose throne he shall sit.|| And what else can this *counsel* be, but *the mutual will of the Father and the Son*, which, we said, is the nature of the covenant? It is called a *counsel*, both on account of the free and liberal good pleasure of both, and of the display of the greatest wisdom manifested therein. And a *counsel of peace*; not between God and Christ, between whom there was no enmity; but of peace to be procured to sinful man with God, and to sinners with themselves.

VIII. Two things here may seem to be objected to, which we are briefly to answer. 1. That by those *two* we are not to understand *the Father and the Son*, but the Jews and the Gentiles. 2. That here it is not the *counsel*, which is *the original and cause* of all these things, and which ought to have been expressed in *the preterperfect* or *present tense*; but the *counsel*, which is *the fruit* of Christ's intercession, of which the prophet speaks in *the future tense*. To the *first* I answer, That this exposition

* Heb. x. 11. † Heb. i. 3. and ix. 12, 14. ‡ Rom. viii. 34.

§ Hept. iii. dissert. 6. § 49. || Rev. iii. 21

is asserted, but not proved. There is no distinct mention made of Jews and Gentiles in the preceding verses of this chapter. And it is not lawful for us to cram any thing into the text. What others alledge concerning a priest and king, or the office of priest and king, or about the Jews of Jerusalem and Babylon, is quite forced. “Our explication,” says the very learned de Dieu, who here is of the same opinion with us, “appears simple and plain.” Neither is it new, since Jerome tells us, that this verse was understood of the Father and the Son. To the *second* I reply, That there is nothing that can oblige us to assent to it; since the words, by our analysis and explanation, yield a very just and profitable sense; and this covenant could not be expressed by a more significant term, than that of a mutual counsel between the Father and the Son. What is added with respect to the difference of tenses, seems to be of small moment: for that the tenses in Hebrew are often put one for the other, and the *future* for the *present*, none can be ignorant of, but they who are indifferently skilled in that language. See Psal. xvii. 3. TZERAPHTA-NI BAL TIMIZA, *Thou hast tried me, and thou dost, or didst find nothing; literally, thou shalt find.* Such changes of tenses often occur in the same psalm. Besides, something is then said to be done in scripture, when it is declared to be solemnly done; of which instances are to be met with every where. See acts ii. 36. We will therefore properly explain the words thus, *The counsel of peace is between both.* Or if you entirely insist on the *future tense*, the meaning will be this: At the exaltation of Christ, and the peace advanced by him from heaven, there will be a manifest execution of this counsel. But there is no occasion to come to this. For if we interpret this counsel, of that agreement, which subsisted between the Father and Christ, God-man, when, assum-

ing human nature, he began to do the office of Surety; the prophet might and ought to speak of it in the future tense. And he does so in an elegant order, ascending from the effects to the cause, in this manner: Christ, God-man, shall build the spiritual temple of the Lord; for a glorious reward of which office he shall receive majesty, and shall sit on the throne of the Lord. Nor ought this to seem strange: for Christ, clothing himself with human flesh, will, by a certain compact on which our peace rests, promise to the Father, that he will do so; and the Father, on the other hand, will promise him, that he will thus reward that service. In this manner every thing runs smoothly. See what shall be said more largely, chap. iii. § 2.—4.

IX. It is also a proof of this, that Christ, often in the psalms and elsewhere, calls God the Father *his God*; see among other places, Psal. xxii. 3. and xlv. 8. II. xlix. 4. 5. and John xx. 17. Which is the form or manner of the covenant. In this sense Jacob promised, that *the Lord should be his God*;* that is, that he would so frame his whole life, as became one in covenant with God. The Israclites also, when they solemnly renewed the covenant, Jos. xxiv. 18. said, *We will serve the Lord, for he is our God*. In like manner God promises in the covenant, that he will be *the God of his covenant-people*; that is, display the riches of his all-sufficiency for their salvation. † *This is my covenant that I will make with the house of Israel, I will be their God*. Deut. xxvi. 17. *Thou hast vouched the Lord* (thou hast made the Lord say) *this day to be (that he will be) thy God*. The very meaning of the word [which we render God] implies this: for ELOAH, derived from

* Gen. xxviii. 21. † Jer. xxxi. 33.

ALAH, *he swore or adjured*, denotes him, whose prerogative it is to bind us, by oath, to love and faithful obedience to him, and to whom we ought, by oath, to give all obedience; and who on his part engages that he will be all-sufficient to his faithful servants for salvation. He therefore who professes Eloah to be his God, does at the same time, by virtue of the covenant of God, call himself *the servant of God*; for NGÆBÆD, *servant*, is the correlate of ELOAH, OR, ELOHIM: as Psalms, LXXXVI. 2. HOSHANG NGABDECHIA ATTAH ÆLOHAI, *Preserve thy servant, O thou my God*. And in this manner *the Father* calls *Christ*, in many places, *his servant*, If. xlix. 5, 6. Besides, such a one professes, that he entirely depends on the promise and testimony of that covenant: in which things the whole nature and design of the covenant consists. Since therefore *Christ* calls God the Father *his God*, and, on the other hand, *the Father* calls *Christ* *his servant*, both of them do, by that name, indicate a compact concerning obedience and reward.

X. But let us now proceed more particularly, and discuss all *the parts* of this covenant, that it may not only appear that there subsists some covenant between *Christ* and the Father, but what that covenant is, and of what nature. *The contracting parties* are, on the one hand, *the Father*, whom *Christ* calls *my Lord*;* on the other, *the Son*, whom the Father calls *his servant*.† *The law of the covenant* is proposed by *the Father*;‡ *This commandment have I received of my Father*; and,§ *The Father which sent me, he gave me a commandment*. To that law a promise is added by the Father;|| *When thou shalt make his soul an offering for sin (when his soul shall make itself an offering for sin) he shall see his seed,*

* Psal. xvi. 2. † If. liii. 11. ‡ John x. 18. § John xii. 49.
|| If. liii. 10.—12.

&c. and,* *It is a light thing, that thou shouldst be my servant, to raise up the tribes of Jacob, &c. On performing that law, the Son acquires a right to ask the reward; † Ask of me, and I shall give thee the Heathen for thine inheritance, and the uttermost parts of the earth for thy possession.* Thus far the proposal of the covenant on the part of the Father; the acceptance on the part of the Son consists in this; that he willingly submitted himself to the law of the covenant; ‡ *Mine ear hast thou (bored) opened; that is, thou hast engaged me as a willing servant to thyself, having agreed about the reward. Then said I, Lo! I come, I delight to do thy will; yea, thy law is within my heart.* See also John xiv. 31. Nor did the Son only take this upon himself, but actually performed it, being made of a woman, made under the law. § *I have kept my Father's commandments, and abide in his love: and John viii. 29. I do always those things that please him.* Nor did he part with his life, till he had truly said, TETELESTAI, *It is finished.* || In the course of this obedience, the Son comforted himself in the faithfulness of the Father, to accomplish his promises; *I said, Surely my judgment (reward) is with the Lord, and (the recompense of) my work with my God.* ¶ And when he drew near the end of his course, he claimed, with great confidence of mind, the reward promised him; ** *I have glorified thee on earth: I have finished the work, which thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.* What, pray, can be supposed wanting to complete the form of a covenant, which we have not here?

XI. In fine, all these things may be confirmed from this, that Christ likewise made use of the sacraments;

* If. xlx. 6.—8. † Pfal. ii. 8. ‡ Pfal. xl. 7.—9. § Gal. iv. 4. John xv. 10. || John xix. 30. ¶ If. xlix. 4. ** John xvii. 4. 5.

not only as to *the matter* of these institutions, as they were commands divinely enjoined, the observance of which had a respect to virtue ; but as to *the form*, as they were *signs and seals of the covenant* ; *God the Father*, by the use of them, sealing to *the Son the federal promise concerning justification from sins*, not his proper and personal sins, either of commission or omission (for such he had none*) but from those, which, by a voluntary engagement, he took upon himself as his own, and from which, as *Surety he was justified in the spirit*,† and also concerning *life eternal*, to be bestowed on him and his ; and *God the Son*, in the use of them, acknowledging himself a debtor to fulfil all righteousness : as these things have been learnedly observed and explained by these celebrated gentlemen Voetius‡ and Essenius.§ But let us illustrate this by an example. In *the baptism of Christ*, there was an evident sealing of the covenant on both sides. Christ declared, that it was his province to fulfil all righteousness. To that he bound himself by baptism ; telling John upon his refusing to baptize him, *Suffer it to be so now ; for thus it becometh us to fulfil all righteousness.*|| *The Father* declared, that he accepted the suretiship ; *In thee I am well pleased ;*¶ and put him in mind of the inheritance, *Thou art my Son*. And all these things he sealed by the symbol of the Holy Ghost descending upon him.

XII. As these things are evident, and contain a demonstration of the truth to the conscience, I would not have Pf. xvi. 2. strained to this purpose : *Thou hast said unto the Lord, Thou art my Lord* TOBATHI BAL NGALECHA, *my goodness (is not upon thee) extendeth not to*

* 2 Cor. v. 21. 1 Pet. ii. 16. † 1 Tim. iii. 16. ‡ Disput. de fide Christi. ejusque sacramentorum usu, disput. ii. p. 160. § De subjectione Christi. ad legem divinam, c. 10. § 11. || Mat. iii. 16. ¶ Luke iii. 22.

thee : as if in these words there was an address of God the Father to the Son, to this purpose : I require nothing more of thee, as a satisfaction to me, in order to display my grace. For thus a learned author paraphrases these words. *Thou had said to the Lord, &c.* Thou Son of man, hast acknowledged, that Jehovah is the Lord, and, as a servant, hast engaged obedience to him. Thou, by loving and obeying even unto death (to which thou offerest thyself) hast declared me to be Lord, and honored me with a perfect obedience. As to any advantage to be obtained, *my goodnefs*, that is, my grace, and the benefits depending thereon, *extendeth not to thee*, [is not upon thee ;] that is, *thou art*, ΤΕΤΕΛΕΙΟΜΕΝΟΣ, an absolute and perfect Saviour. What was laid upon thee, or what thou wast bound by suretyship to perform, that my goodnefs might extend to mankind, that thou hast performed. I accept of it. Thus ΝΑΙ generally denotes something due, both among the Hebrews, and in the sacred writings.

XIII. But I think, these things are strained, and do not run with proper smoothness. For, 1. There is nothing which obliges us to imagine, unless we incline to do so, that there is contained in these words *an address of God the Father to the Son* ; since the whole of this psalm has not the least appearance of a dialogue, but only represents a single person, speaking in one continued discourse, whom Piscator, by weighty arguments, proves to be the Lord Jesus. The learned person himself speaks thus : “ This discourse may certainly be ascribed to the Son, as addressing himself.” And therefore I say, it is certainly possible, that this discourse cannot contain the approbation of the Father acquiescing in the obedience of the Son. For if the Son addresses his own soul, which said to Jehovah, *Thou art my Lord, - and my goodnefs extendeth not to* [is not upon]

thee ; doubtless the Son said this to the Father, and not the Father to the Son. 2. I own, that these words, which the Son says to the Father, or the Father to the Son, are so emphatical, that they cannot, in their full signification, be supposed to be spoken by either of them to the other, on account of the *peculiar excellence* which is in the Son.* But I question, whether any can be easily persuaded, that the approbation of the most perfect obedience of the Son, and the acquiescence of the Father therein, are expressed in such slender terms, *Thou hast said, Thou art my Lord.* I appeal to any, who teaches [understands] the good knowledge of the Lord, as it is said of the Levites,† whether those words of scripture be such, as “that no one can devise any thing more proper to illustrate that sense,” which the very learned person elsewhere requires, before he acquiesces in the meaning assigned.‡ 3. It is very true, that *NGAL* sometimes, among the Hebrews, signifies something due. The very learned de Dieu§ has long ago observed this, from the writings of the Hebrews, and also of the Arabs. But that signification does not seem proper to this place. For *Christ was neither indebted to God for his goodness, or grace, and the blessings depending upon it ; nor did he properly owe the grace of God to believers.* But, by virtue of a compact, *he owed obedience to God ; which being performed, God owed to Christ, and to them who are Christ’s, the reward promised by the compact, which is given to Christ as a due debt.* The signification of *being due* might be insisted upon, had it been said, *My law, or satisfaction to my justice, or something to that purpose, is no more upon thee [no longer extendeth to thee.]* But we must fetch a strange compass to make these words, *My goodness extendeth not to [is not upon] thee,*

* Heb. i. 4. † 2 Chron. xxx. 22. ‡ Sum. theol. c. iii. § 30.

§ In Gen. xvi. 5.

to signify, *Thou art no longer indebted to my goodness*; and again, that the meaning of them should be, “Thou hast done every thing, to which thou wast bound, that my goodness might be extended to men.” And I verily doubt, whether it could ever come into any one’s mind, that “such an explication is the fullest, the most simple, and most suited to the connection; in fine, that it is such, that none who compares it with the words of scripture, can devise a more happy manner of expressing the thing; and that therein an inexpressible degree of light, truth, and wisdom, may be discovered.” For these are laws of interpretation, which the very learned person himself has laid down.*

XIV. 4. Another sense may be fairly brought from the words of the psalm, which has nothing either harsh or strained, and contains what is becoming the wisdom of God, in this manner: The Lord Jesus, being deeply engaged in holy meditations, addresses his soul, that is, himself; and declares, that, while in his meditation, he said to JEHOVAH the Father, *Thou art the Lord*, all-sufficient to and by thyself for all happiness. Wherefore by this whole work of my mediation, and consequently by all my obedience, no accession of new or greater happiness is made to thee, nor canst thou be enriched by my satisfaction. *My goodness extendeth not to thee*: thou receivest no benefit thereby. All the fruit of my satisfaction redounds to thy pious and chosen people. See Job xxii. 2. & xxv. 7. The comment of Ben Nachman on the former place is elegant, agreeing very much with the phraseology in our text. “He declares, that no addition of good is made to God, when any good is done.” All these words contain a salutary truth, instructing us concerning *the all-sufficiency of God*,

* Sum. theol. c. vi. § 38.

to whom no new good can accrue from any quarter, and concerning *the fruit of Christ's satisfaction*, as redounding to the godly; and are most adapted to the words and analogy of the whole psalm. For NGAL many times in scripture signifies the same as ÆL, *to*. I shall produce a place or two, which occurred to me, when meditating on these things in reading the scriptures. What Micah says,* VENA HARU NGALAV NGAMMIM *and people shall flow unto it*; this Isaiah expresses as follows,† VENA HARU ELAV CAL HAGGOIM, *and all nations shall flow unto it*. Where ÆL and NGAL are taken in the same signification. In like manner,‡ *wrote letters* NGAL ÆP HRAIM, that is, to the Ephraimites. 'Tis still more to the purpose, what we have 1 Sam. i. 10. VATTITH-PALLEL NGAL JEHOVAH, *prayed unto the Lord*; and Psal. xviii. 41. *They cried, NGAL JEHOVAH, unto the Lord, but he answered them not*. Sometimes it signifies the same thing, as TZAD *up to, or quite to*; as 2 Chron. xxxii. 5. VAJANGAL NGAL HAMIGHDALOTH, *and raised (the wall) up to the towers*: not that it is credible, the wall exceeded the towers in height. Jer. iv. 18. NAGHANG NGAL LIBBECH, *it reacheth unto thine heart*. You may add other instances from Glassius.§ As therefore the use of this particle is very extensive, we have no reason to restrain its signification to *owing* or *being due*, which seems less adapted to this place.

XV. I speak not these things, with a view to detract any thing from the due praises of the very learned interpreter, to whom I even profess myself greatly indebted; but because nothing is dearer to me, than to search out the true meaning of the Spirit of God speaking in the scriptures. While I am wholly intent upon this, I cannot avoid sometimes examining the opinions of others;

* Sum. theol. c. iv. 1. † Chap. ii. 2. ‡ 2 Chron. xxx. 1.
§ Phil. fact. p. 773:

even of those for whom I have the greatest veneration. Faith is none of those things, which may be imposed by any human authority: neither is any injury done even to the greatest of men, when we declare our dissent in a modest manner. Whether we have done so here or not, must be left to the determination of the impartial reader; who may also judge, whether, by these observations, I deserved so furious a shower of blustering language, as the very famous person Dr. John van der Waeyen has been pleased to pour down upon me in *Summa theol. Christ, lib. i. c. 4. § 267. & seq.* He very much complains, that I called that explication of the celebrated Cocceius *harsh* and *forced*, and that the words of the psalm *were wrested to that meaning*. This, I own, I had formerly wrote, out of my simplicity; nor did I imagine, there was either reproach or injury contained in these words. But there is no force of argument in the tartness of language. That not the least appearance of that may remain, I now alter it, and instead of *wrested*, say, *harsh, not running so smoothly*. The rest I cancel, I freely forgive the ill language of my reprover, as becomes a Christian. It does not belong to him, but to our common Lord, to pass a judgment on my intention. As to the subject itself, I beseech the reader, to compare my reasonings with his; and if he thinks, that mine are solidly confuted, I am not against his differing, in every respect, from me. It appears otherwise to me: and the simple explication of the words, which I maintain, with the generality of expositors, began the more to please me, the more I saw my reprover stand in need, of such a compass of words, and so far-fetched and intricate subtleties. I have no inclination minutely to consider the rest. Each one has his own temper, his own way of writing: which if I cannot commend, I en-

deavour to to bear with. But I return from this unwilling digression.

XVI. As the doctrine of *the compact between the Father and the Son* is so often and so expressly delivered in scripture, that it is unjustly traduced as a new and late invention. Though I find few among the more ancient, who have professedly handled this subject; yet I see some of the greatest divines have sometimes made mention of this compact. I say nothing now of Arminius, who does not carelessly discourse of this compact, in his oration for the degree of Doctor; from which the very accurate Amesius produces and commends some things. Amesius himself charges a certain distinction of the Remonstrants with this absurdity, that “it denies, that the covenant entered into with Christ (*He shall see his seed, and the pleasure of the Lord shall prosper in his hand*) had been ratified.” Gomarus, treating of the baptism of Christ,* says, that it was the “sign and seal of the covenant between God and Christ; namely, that God would be his God, and the bestower of salvation; but he himself was bound to perform obedience from a principle of perpetual gratitude.” In like manner, on the circumcision of Christ,† he says, that it was “a sign and seal of the covenant with God: which covenant consisted in this; partly that God was the God of Christ, according to the general promise, made also to him, Gen. xvii. 7. as to the seed of Abraham, Gal. iii. 16. and according to the singular character given of him, Psal. xlv. 7. Heb. i. 9. partly, that Christ was bound to obey the will of God, John vi. 38. Matth. v. 17.” See his *Disp. de merito Christi*, § 1. The very learned Cloppenburg‡ not only mentions this subject, but fully and accurately handles it. The very famous Voeti-

* In Matth. iii. 13. † In Luke ii. 21. ‡ *Disput. iii. de fœdere Dei.*

us* says, "He (Christ) was subject for us to a special law of paying our debt by a condign punishment, as our Mediator and Surety, according to the tenor of the covenant entered into with the Father." Essenius, formerly his scholar, and afterwards his colleague,† says, "The federal sealing of the divine promise did also really take place in Christ, according to Is. liii. 10. 11." Dr. Owen handles this very subject at large, on Heb. tom. ii. exercit. iv. p. 49. Nor was this doctrine unknown to the Popish doctors. Tirinus on Is. liii. 11. thus comments, that the prophet there explains "the compact agreed on between the Father and Christ," by which, on account of the sufferings and death of Christ, redemption, justification, and glorification are decreed to be the rewards of all those who faithfully adhere to Christ. Whence it appears, that these sentiments concerning *the compact between the Father and Son*, are not to be stigmatized with the brand of *singularity*.

* Disput. t. ii. p. 266. † De subjectione Christi ad legem, c. x. § 2.

C H A P. III.

The Nature of the Compact between the Father and the Son, more fully explained.

AS the compact between the Father and the Son is the foundation of the whole of our salvation, it will not be improper to stop here a little, and, in our further meditation, enquire, 1. From whence *the beginning* of this compact ought to be taken, and in *what periods* of time it was *completed*. 2. What *the law of the covenant* contains, *how far*, and *to what it binds the Son*. 3. Whether the Son could *not have engaged* in this compact,

or have *withdrawn himself from it*, and had no more to do with it. 4. What and how great a *reward* was promised to the Son, to be obtained in virtue of the compact.

II. I consider *three periods*, as it were, of this compact. Its *commencement* is to be sought in *the eternal counsel* of the adorable *Trinity*: in which *the Son of God* was constituted by *the Father*, with the approbation of *the Holy Spirit*, the Saviour of mankind; on this condition, that, in the fulness of time, he should be made of a woman, and made under the law; which *the Son* undertook to perform. Peter has a view to this, when he says,* that *Christ was foreordained before the foundation of the world*. To this purpose is also, what the Supreme Wisdom testifies concerning itself,† *I was set up [anointed] from everlasting*; that is, by my own, and the will of my Father, which is one and the same, I was appointed to the performance of the mediatorial office in time. Paul likewise declares, that *we were chosen in Christ before the foundation of the world*.‡ Consequently, *Christ himself was constituted from everlasting, the Head* of those that were to be saved, and *they were given unto him*,§ for whom he was to merit salvation, and in whom he was to be glorified and admired. From this constitution, the Son from everlasting bore a peculiar relation to those that were to be saved. Hence the book of life is by a special appropriation ascribed to *the Lamb*,|| as containing a description of the peculiar people assigned to *the Lamb* from all eternity. Hence also it was, that God, in his amazing wisdom, so ordered many things in man's state of innocence, that the attentive remembrance of them after the fall, and the comparing them with those things which were afterwards re-

* 1 Pet. i. 20. † Prov. viii. 23. ‡ Eph. i. 4. § John xvii. 6.

|| Rev. xiii. 8.

vealed, might have reminded man of this divine counsel; as we have shewn, above, book i. chap. vi. § 3.

III. The *second period* of this covenant I place in that *intercession* of Christ, by which, immediately upon the fall of man, he offered himself to God, now offended by sin, actually to perform those things, to which he had engaged himself from eternity; saying, Thou hast given them to me, I will make satisfaction for them: and so making way for the word of grace to be declared to, and the covenant of grace to be made with them. Thus Christ *was actually constituted Mediator*, and *declared* as such immediately after the fall; and *having undertaken the suretyship*, he began to *act* many things belonging to the offices of a Mediator. As a *Prophet*, and the interpreter of the divine will, he even then, by his Spirit, revealed those things which relate to the salvation of the elect, and by his ministers published them.* Nay, he himself sometimes appeared in the character of an *Angel*, instructing his people in the counsel of God. As a *King*, he gathered his church, and formed to himself a people, in whom he might reign by his word and Spirit. For it was *the Son of God*, who said to Israel, Exod. xix. 6. *Ye shall be unto me a kingdom of priests*, and who, with more than *royal pomp*, published his law on mount *Sinai*,† and whom *Isaiah* saw sitting as *king upon a throne*.‡ As a *Priest*, he took upon himself the sins of the elect, *to be expiated by the sacrifice* of his body, which was to be fitted for him in the fulness of time. In virtue of this, as being a faithful *Surety*, he likewise *interceded* for the elect, by declaring his will, that they might be taken into favour, saying, *Deliver them from going down to the pit, I have found LUTRON, a ransom*.§ For what *angel* could speak thus, but *the Angel*

* Is. xlvi. 15. 1 Pet. i. 11. and iii. 19. † Acts vii. 38.

‡ Chap. vi. compared with John xii. 41. § Job xxxiii. 24.

of the covenant? who even then was called *an angel*, before his coming in the flesh, because he was accomplishing what depended upon that future mission. He is *one of a thousand*, the Captain of the host of angels, that guards each believer, *the chiefest of* [the standard-bearer above] *ten thousand*.* In like manner, the archangel Michael (and who is this but the Lord Jesus Christ?) is called ACHAD HASSARIM HARISHONIM, *one of the chief princes*,† that is, the unparalleled among the chiefs, because he is HASAR HAGGADOL, *that great prince*.‡ It is he who declares to man his righteousness, both the righteousness of God and of man. It is he who is CIPHER the propitiation, whom God hath set forth as HILASTERION, a propitiation.§ See also Zech. i. 12, 13.

IV. The *third period* of this compact is that, when, on his *assuming human nature*, he suffered *his ears to be bored*;|| that is, engaged himself as a voluntary servant to God, from love to his Lord the Father, and to his spouse the church, and his spiritual children (for the ears of such voluntary servants were bored;¶ GENOMENOS HUPO NOMON, *was made under the law*,** *submitting himself to the law*: which he solemnly testified by his *circumcision*, on the eighth day after his birth, whereby he made himself a debtor to do the whole law.††

V. The law proposed to the Mediator, may be considered in a twofold view: 1. As the *directory of his nature and office*. 2. As the *condition of the covenant*. The Mediator himself may be considered these three ways. 1. As God. 2. As Man. 3. As Mediator God-man. We are distinctly to compare these things together.

* Cant. v. 10. † Dan. x. 13. ‡ Dan. xii. 1. § Rom. iii. 25. || Compare Psal. xl. 7. with Heb. x. 5. ¶ Exod. xxi. 5, 6. ** Gal. iv. 4. †† Gal. iii. 3.

VI. *The Son*, as precisely God, neither was, nor could be *subject* to any law, to any superior : that being contrary to the nature of the Godhead, which we now suppose the Son to have in common with the Father, *who thought it no robbery TO EINAI ISA THEO, to be equal with God.* No subjection, nothing but the highest supereminence is competent to the Deity, nor can it otherwise be conceived. In this respect he is *King of kings, and Lord of lords.** The Emperors Gratian, Valentine, and Theodosius, said long ago, that “ he is a true Christian, who believes, that the Deity of the Father, Son, and Holy Ghost, is one in equal power ; that UNDER THE SAME MAJESTY THERE IS ONE DEITY ; and he who teaches the contrary, is a heretic.”†

VII. Nor is it any objection against this, that the Son, from *eternity, undertook* for men, and thereby came under a certain peculiar relation to those that were to be saved. For that engagement, as it was nothing but the most glorious act of the divine will of the Son, doing what none but God could do, implies therefore no manner of subjection : it only imports, that there should be a time, when that divine person, on assuming flesh, would appear in the form of a servant. And by undertaking to perform this obedience, in the human nature, in its proper time, *the Son, as God, did no more subject himself to the Father, than the Father subjected himself to the Son, to the owing that reward of debt, which he promised him a right to claim.* All these things are to be conceived of in a manner becoming God.

VIII. Nor ought it to be urged, that *the Son, even before his incarnation, was called MALACH the Angel.‡* For that signifies no inferiority of the Son, before the time appointed for his incarnation ; but only a form re-

* 1 Tim. vi. 15.

† Cod. lib. 1. tit. 1.

‡ Gen. xviii. 16.

Exod. xxiii. 20.

sembling the appearances of angels, prefiguring his future mission into the world.

IX. As *man*, he was doubtless subject to the *moral* law, as it is the *rule* both of *the nature* and *actions* of man. For it is a contradiction, as we proved before, to suppose a rational creature, such as is the human nature of Christ, to be without law. And in this manner he was really bound by the law : 1. To preserve *the holiness implanted into his nature* from his first conception, *unspotted*. 2. To express it in the most perfect manner, in *his life* and all his *actions*, with all his heart, all his soul, and all his strength. 3. *Constantly to persevere* therein, without yielding to any temptations, to *the end* of his course.

X. And as Christ was not only a *man*, and a common inhabitant of the world, but also an *Israelite*, that is, a *member of the church of the Old Testament*, and a *citizen of the commonwealth of Israel* ; he was also subject to the ceremonial and political laws, which were then still in force, according to the divine institution. By virtue of these laws, Christ made use of *the sacraments of the Old Testament*, observed *the festivals*, repaired to *the temple*, and behaved as an obedient *subject* under a lawful *magistracy*. He initiated himself by *circumcision* to the obedience of the *ceremonial* law : declared his obedience to *the political* laws by paying tribute.*

XI. It may be objected, that as to ceremonial observances, Christ declared himself *greater than the temple*,† and *Lord of the sabbath* ;‡ as to the political, that *being the Son of God*, he was exempted from paying tribute.§ But this may be solved from the different relations which Christ sustained. Certainly as *God*, and *the Son of*

* Matth. xvii. 24, 25. † Matth. xii. 6. ‡ Yer. 8. § Matth. xvii. 26, 27.

God, he was *Lord of the law, the Lawgiver* himself, who, on account of his divine nature, had authority to dispense with precepts of a mutable and positive institution: and if, when he became man, he had insisted on his being *the Son of God*, and for that reason had acted as equal to God, in that respect neither the officers of the temple, nor the questors of the Emperor could have demanded any thing of him as an inferior. But Christ did not think proper to insist on this his right; but rather to behave as *a servant of rulers*.*

XII. But further, as *Mediator and Surety*, he is under the law in another manner, and that two ways. 1. As *injoining the condition* of perfect obedience, upon which he and his, were to partake of happiness. 2. As *binding* to the penalty due to the sins of the elect, which he had taken upon himself.

XIII. As to the former: Had the Son of God been pleased to appear in our nature, but not in the quality of *a Surety*, he would necessarily have been a holy person, and conformed to the law of God, prescribed to the human nature. For every man, as such, is bound to be subject to God, in all righteousness and holiness, which is exactly described in the divine law. But by the *personal covenant-engagement* of the Mediator, to that absolute subjection of nature, which is eternally to continue without end, there is added another obligation to subjection, limited to a certain period of time, which the apostle† calls *the days of his flesh*; during which, Christ, obeying the law, was not in the state of possessing, but meriting happiness; considering this law, not only as *a rule of life*, but also as *prescribing the condition* of acquiring happiness. For, if we seclude the

* If. xlix. 7. † Heb. v. 7.

procuring of our salvation, nothing hindered him from the possession of glory and happiness, from the very beginning of his conception. As he was the Son, he was actually heir of all things. But it was owing to his voluntary covenant-engagement, that *though he was rich,** and might have acted as equal to God, from the very beginning of his assuming humanity, *yet for our sakes he became poor.* That this subjection to the law, as *enjoining the condition of happiness,* is to be distinguished from that other absolute subjection to it, as *the rule of holiness,* appears hence, that Christ has now laid aside the first, while this last continues, and will continue to eternity.

XIV. The usefulness of this distinction is considerable, in order to the solving that *problem, how the active obedience of Christ,* so called, though not so properly, *may be imputed to us, seeing as man he owed it for himself.* For, besides that on *our* account he was *made man,* it was not barely from his being man, that he was under the necessity of meriting eternal life by the legal covenant: nay, and considered as God-man, abstracted from his suretyship-engagement, he might have exempted himself from all indigence, and all necessity of meriting; and consequently might have gloriously exercised all power in heaven and in earth, in and by the human nature, from the *first* moment of his incarnation: for this flows from the union of the humanity with the person of the Son of God. But his subjecting himself to the law, as prescribing the condition of happiness, is wholly from his voluntary covenant-engagement, undertaken on our account; which, by every right or just title, may and ought to be imputed to us. The very ingenious and judicious divine, Francis Gomarus, seems to have had

* 2 Cor. viii. 9.

this in his view, when he thus comments on Phil. ii. 9. "For our sake, he also veiled his glory for a time, which he might justly have enjoyed, and submitted to the cursed death of the cross; which, if we consider his merit and power, he might have declined."

XV. Besides, the Son of God was, in virtue of the compact, *subject to the curse of the law, being made a curse for us.** For as the law likewise exacted *punishment* from the transgressor, and Christ bound himself, by his engagement to fulfil the whole law; it was necessary, that *he should come in the likeness of sinful flesh, to condemn sin in the flesh.*† Which likeness of sinful flesh consists in this, that Christ being, from his very birth, obnoxious to various miseries, both of soul and body, at last he concluded the course of his painful life by that death, in which the most striking signs of every kind of curse appeared: for it was just that the sinner should thus live and die. Now Christ, considered simply as a *righteous person*, might have been exempted from these miseries, and from such a death. But after he had once, by a *voluntary engagement*, submitted himself to the law for us, he became bound to satisfy also this sanction of the law, which threatened death to sinners. As all these things arise from the mediatorial *covenant*, they belong to Christ as *Mediator*.

XVI. But since in Christ, as *Mediator*, there is an union of the *divine* and *human* natures, this difficulty remains to be discussed, whether *both* natures were in some measure subject to the law. Nothing forbids us to affirm this of *the human*, as we have already so often shewn; but it seems, from what we have confirmed, § 6. it must be denied with respect to *the divine*. But as the human nature does not, without the divine, complete the

* Gal. iii. 16.

† Rom. viii. 3.

person of the Mediator, the Mediator, as such, does not seem to have undertaken subjection to the law, without bringing his divine nature likewise to share therein.

XVII. In order to remove this difficulty, we are accurately to distinguish between *both natures* considered *separately*, and the *person of God-man*, consisting of *both natures united*. It was proper, that both natures should act suitably to themselves and their distinct properties. *The divine nature*, as characterized in the Son, since it could not *truly and really be subject*, did *not*, by virtue of the covenant, *exert* or *display* all its majesty, in the assumed form of a servant; nor hinder that nature, to which it was united by the hypostatical union, from being truly subject to the law, both as to the condition of the reward, and as to the penal sanction; which indeed was neither a real *renunciation*, nor *degradation* of the divine superiority, but only a certain *æconomical veiling* of it for a time.

XVIII. *The human nature* was *really and properly* subject to the law: nay, from *the hypostatical union* there was superadded a certain *peculiar obligation* upon the human nature of Christ, considered in *relation to the suretiship* to be undertaken for us as his brethren. For as men are bound to love God in such a manner as above all things to seek his glory, which shines most illustriously in the justification and sanctification of the sinner; and so to love their neighbour, as to desire to deliver their brother from sin and misery, even at their own peril, if possible: but no mere man can effect this; yet the man Christ, who is likewise true God, and therefore is able, by his obedience and suffering, to promote this glory of God, and the salvation of his brethren, was by that very thing obliged to undertake and undergo all those things, in which he might shew forth this most in-

tenfe love of God and his neighbour. Since he only of all men could do this, he only of all was bound to do it. What others were obliged to will *conditionally*, as we obferve a fpark of this love in Mofes,* and in Paul,† was incumbent on the man Chrift *absolutely*; becaufe, being *God-man*, he could *absolutely* perform it.

XIX. We commonly afcribe to *the perfon God-man*, the relation of an inferior to a fuperior, by a conftitution, or appointment; fo that, both by doing and fuffering, thofe things might be accomplifhed, according to the condition of each nature, which were requifite to our falvation: fo that the very obedience and fufferings themfelves, are not only to be appropriated to the human nature, but to be confidered as truly performed and fuffered by the God-man. If this was not the cafe, they would not be of infinite value and dignity, nor fufficient for our redemption. Hence, *he who is in the form of God*, is faid to *have made himfelf of no reputation* [emptied himfelf] *and become obedient unto death; ‡* and *to be the Lord of glory who was crucified. §*

XX. It is ufual here to inquire, *whether Chrift, as Mediator, is inferior to the Father and fubordinate to him?* But this controverfy, it feems, may be eafily fettled among the orthodox. If the Mediator be confidered in *the ftate of humiliation*, and the form of a fervant, he is certainly inferior to the Father, and fubordinate to him. It was not of his human nature only, but of himfelf in that ftate, that he himfelf faid, || *The Father is greater than I.* Nay, the very *mediatorial office* in itfelf, may be reckoned to import a certain *æconomical inferiority* or fubordination; as being to be laid down, when all things fhall be perfectly finifhed, and *God himfelf fhall become all in all.* Yet fo that this un-

* Exod. xxx. 32. † Rom. ix. 3. ‡ Phil. ii. 6, 7, 8.

§ 1 Cor. ii. 8. || John xiv. 28.

dertaking and mediation, and the bringing of fallen man to God, to grace and glory, is not so much beneath the excellency of the Deity, but we, without the least hesitation, affirm, that this glory of mediation is incommunicable to any creature. It is the glory of JEHOVAH to be the righteousness of Israel. This glory he gives to none who is not God. To be Mediator does not merely denote a servant of God, but the great God and Saviour; who, as the first and principal cause of saving grace, equal to the Father, works, by his own power, our reconciliation with God, by means of the subjection and obedience of his human nature, without which the co-equal Son could neither perform his service, nor obey the Father.

XXI. The third thing we promised to inquire into, was this: *Could the Son refuse to undertake, or withdraw himself from this compact?* To which question we are again to answer distinctly. 1. If the Son be considered as God, the whole of this covenant was of his own most free will and pleasure. There neither was, nor could be any necessity, to bind the Son of God, as such to this covenant. Here is nothing but mere *good pleasure, philanthropy* unmerited, and altogether liberal, pure, and unmixed grace. 2. If he be considered as *man*, he indeed entered into this engagement freely and spontaneously, without being constrained; yet he could not, without sin, from which he is at the greatest distance, withdraw from this agreement. Which we prove in the following manner.

XXII. 1. The human nature of Christ, as we have often said, could not be without law. The law under which it naturally is, is *the royal law of love*. Which does not indeed *formally*, as it was made for man in innocence, but yet *eminently* contain this precept, which

John inculcates,* *That one lay down his life for the brethren.* I say, the law of love, as given to man in innocence, contains not this precept *formally*; because death is inconsistent with such a state, and perfect obedience, which is all summed up in love, frees man from all necessity of dying, according to the promise, *He who doth those things, shall live in them.* And therefore we have shewn, that if Christ be considered *in himself as a holy person*, without respect to the decree of God, and his own engagement for his miserable brethren, he was, by virtue of his perfect holiness, under no necessity of dying and suffering. But the law of love does, supposing the requisite circumstances, *eminently* contain the command of dying for our brethren. For it enjoins us to *love God above all, and our neighbour as ourselves.* And he who *loves God above all*, does not only delight in God his Creator, Benefactor, Lord, and Example; not only studies to do every thing agreeable to him, but endeavours to direct and to promote all things that are God's to his glory. And as he ought to esteem *the glory of God* dear above *his own advantages*, he also ought to be ready to undergo every thing, by which the glory of God may be most illustrated. And supposing such a one to have brethren in distress, from which he can deliver them by his death, so that God shall, in an eminent manner, appear glorious in them; *the love of our brethren*, together with the love of God, enjoins him not to decline dying for them; especially, if he himself, becoming a conqueror over death, shall thereby obtain a most distinguishing reward at last. Since therefore Christ, as man, could not but be under the law of love; and a holy man, as doubtless it became him to be, cannot be conceived as destitute of love, much less as having a contra-

* 1 ep. iii. 16.

ry disposition ; it follows, that he could not, in such circumstances, withdraw himself from his agreement to satisfy for men ; because the law of love *eminently* contains such an obligation.

XXIII. 2. The Son of God had from eternity engaged to satisfy this compact, by assuming human nature, and obeying in it, as we shewed above, § 2. If the human nature, personally united to him, could have withdrawn itself from, and renounced the compact, it was possible that the Son of God himself might have violated his plighted faith. For, in that case, Christ would not have been either the true and faithful God, who cannot lie, or not be God omnipotent, as who being willing from eternity to take that province upon himself, could not, in time, induce the human nature to execute that, for which it was assumed at first. Nor do I see what reply can be made to this argument, unless one shall venture to say, that it is contrary to the nature of liberty, that the will should be thus bent by a superior cause : and that, in such a case, the human nature, declining to stand to that compact, would be deprived of the honor of the hypostatical union, and another be assumed in its stead. But besides that this overthrows the inseparability of the hypostatical union, admitted on both sides, the same difficulty recurs with respect to the nature newly assumed ; because equal liberty is to be ascribed to it.

XXIV. 3. God had, by an eternal and irrevocable decree, appointed, *promised*, and *confirmed by oath*, the inheritance of all blessings in Christ.* But supposing Christ could have withdrawn himself from the compact, then *the decree* of God might be rendered *void*, his *promise be deceitful*, and his *oath falsified*, and conse-

* Heb. vi. 13.—18. Luke i. 73.

quently the whole counsel of God concerning the œconomy of our salvation, so often inculcated in the prophetic writings, become of no effect : which is indeed blasphemy to imagine. There is no occasion to suggest, as one has done, that God could, without the payment of any price, have remitted the debt of sin, and among some thousand methods have found out another way of saving mankind, seeing this method had failed of its end. For as this is very much more than we can readily yield to, so it is nothing to the purpose. For God did not only, in general, appoint, promise, and swear to give salvation to his elect ; but salvation to be obtained by Christ and his obedience ; which decree, promise, and oath, could be accomplished no other way. Not to say, how unworthy it is of God, to be obliged to make new decrees, after the former had not reached the desired issue. Which is the very bane of the Remonstrant divinity. X

XXV. 4. Let us suppose, that the human nature of Christ, to speak plainly, could have withdrawn itself from this compact ; yet *it could not* do it at least *without* a horrible *sin*, after the preordination of God, the eternal will of the Son, and the promise and oath had been discovered to him. Nay, it had been a more dreadful sin than that of the first Adam, for him obstinately to oppose all these considerations, and prefer his own private advantage to the glory of God and salvation of the elect. And by this means we should be reduced, by this hypothesis, we are now contending against, to the shocking blasphemies of some schoolmen, who affirm, that “ Christ could have sinned, and consequently have been damned.” These are the depths of Satan, which all Christians ought to pronounce accursed.

XXVI. Hence we see what we are to think of the divinity of the Remonstrants on this head, who, in chap. xvii. p. 187. *b.* of their *apology* or remonstrance, say, that “the obedience of Christ was of a different nature from ours; but agreeing in this, that it was altogether free. Christ obeyed the will of his Father, not as we obey the law of God under the threatening of eternal death, in case of disobedience: God forbid; but as an ambassador is said to obey his soverign, or a beloved son his father, when his soverign or father confers on either an honorable office to be executed by them, adding the promise of some extraordinary reward, if they will freely and on their account undertake it. Whoever obeys in this manner, that is, willingly takes that office upon himself, he, indeed, properly and freely obeys; not that he would properly sin, did he not undertake it; or when undertaken, lay it down again, with the goodwill of the father; much less that he would deserve eternal punishment, if he did not undertake it, or excuse himself from undertaking or bearing the burden thereof; as it is most certain, that when we disobey God and his law, we deserve punishment. But no such threatening of punishment was made to Christ; but he could either not undertake it, or when he undertook it, resign his charge, and so not enjoy or forfeit the promised reward.”

XXVII. In this discourse there are as many faults, as sentences. We will now remark these principal ones.

1. The leading error of the Remonstrants, from whence their other errors flow, is this, that the liberty of the will consists in *indifference*, so as one may, or may not obey; whereas it is to be placed in *the free good pleasure of the mind*. Unless one would affirm either of these things, that either the holy angels, and the spirits of just men made perfect, nay, Christ himself exalted, could

not do the will of God, or not do it freely. 2. They distinguish not *the person* of the Son of God, and *the grace*, by which he humbled himself to undertake obedience in the human nature to be assumed, from *the human nature* itself, and *obedience* of Christ, now in his state of *humiliation*. The grace of the Son of God was so free, that he could not be against this humiliation, or emptying of himself, that he might come under an obligation to obedience. There is no reason, but the most free good pleasure of the divine will, why this future humiliation was decreed by the adorable Trinity, and consequently by the Son himself. Yet, supposing this free decree, the human nature assumed by *the Logos* for this purpose, could not decline, or draw back from the office assigned to Christ, and now undertaken by the *Logos* himself, without sin and disobedience. 3. They do not consider, that *the human nature* of Christ was bound by *an indispensable necessity*, to the holiness of the image of God: since they compare the whole of Christ's obedience with *the undertaking of some office*, which a sovereign confers on his ambassador, or a father on his son. For as an ambassador, in the quality of a subject, and a son, as such; are bound by *the law of nature* itself, to perform to a sovereign and a father, an obedience distinct from that, which arises from their *willingly undertaking this honorary office*: so in like manner the human nature of Christ was, and still continues to be, bound to perform obedience to God, in order to maintain this conformity with the holiness of God; which obligation is distinct from his undertaking the mediatorial office. 4. They falsely place *the essential difference* between *the obedience of Christ* and *ours* in this, that we obey *under the threatening of eternal death*: but Christ not so. For that threatening does not properly belong to obedience, which really ought not to be ex-

torted from us by the fear of punishment, but to proceed freely from a reverence to the divine command, and a love to holiness. Our obedience will be no less obedience in heaven, when the threatening of eternal death shall no longer have any place. Add, that the same law, which is proposed to us, was also the rule of the life and actions of Christ. But that law had the sanction of eternal death, which it was incumbent on Christ to believe to be just and right; tending to inform the conscience of God's hatred to sin, and to inflame it likewise with a hatred of sin and unrighteousness. And thus far, after Christ had humbled himself for us, he obeyed the law even under the threatening, and acknowledged the same to be just; and that very threatening of the law produced in Christ a sense of the wrath of God, when he suffered for us. 5. They absurdly pretend, that Christ could, *with the Father's consent, decline the office committed to him, or resign it, after he had undertaken it*: as if one should say, that a son could have the consent of a virtuous father, to make him a liar and guilty of perjury. For God the Father had promised, and solemnly confirmed by oath, that he would procure our salvation by the Son. 6. It is no less absurd, that they perceive no inconvenience flowing from the non-acceptance, or from the resignation of that office, but this one, that, in that case, Christ *would not enjoy, or would forfeit the promised reward*; since the very salvation of all the elect, and, which is the greatest of all, the whole of the glory of God, would thence fall to the ground. I would also fain know, what reward Christ would, according to that hypothesis, have forfeited; whether the honor of the hypostatical union, or eternal salvation itself, and the communion of the divine love and glory; or whether that sublime glory, in which he is now eminently placed above the rest of the creatures:

also, whether it is not blasphemy to say, that either the hypostatical union is dissolved, or that any nature hypostatically united to the Son of God, can have no share in eternal salvation; or, if in a state of happiness, he has not *a more excellent name* than the rest of the creatures: in like manner, whether the loss of so great a happiness can, in an intelligent nature, be without an eternal sensation of the most bitter anguish: in fine, whether it is not much better, and more worthy of God and his Christ, to believe, that Christ could not but undertake the office laid upon him by the Father, and never withdraw from it, than run headlong into such absurdities.

XXVIII. We shall briefly dispatch the fourth thing remaining; namely, *the reward which the Son was to obtain, in virtue of this compact*, by inquiring, *first, what reward was promised the Son: and then, what re- lation his obedience had to this reward.*

XXIX. The reward promised to the Son, is *the highest degree of glory*:* *Father, glorify thy Son, that thy Son also may glorify thee.* Now, this glory may be considered distinctly with respect to *the humanity*, to *the Deity*, and to *the whole person*. In the humanity, I observe these *three* degrees of glory. 1. That, together with the elect, *his fellows*,† and *co-heirs*,‡ it is blessed in the perfect fruition of God. 2. That it is exalted above all creatures, on account of the dignity of the hypostatical union. 3. That the glory of the Godhead shines forth therein, with a more illustrious resplendence, than in the days of the flesh: so that the man Christ cannot be seen, but he must appear to be the glorious Son of God, and his glory be, as *the glory of the only begotten of the Father.*§

* John xvii. 1. † Psal. xlv. 7. ‡ Rom. viii. 17. § John i. 14.

XXX. *The Deity* of the Son could properly acquire no new increase of glory, as it could not properly be humbled. For as *the humiliation* of Christ, with respect to his Godhead, consisted in this, that under the human form of a servant, which he assumed, he covered the brightness of his glory as with a veil: so *the glorification of the Deity* consists in this, that all the magnificence of the glorious majesty of God beautifully discovers itself, and becomes more conspicuous. And this is what Christ prayed for.* *And now, O Father, glorify thou me with thine own self, with the glory which I had with thee, before the world was.*

XXXI. *The whole person of the Mediator* obtains this reward. 1. That God hath HUPERU^UPSOSE, over raised, highly exalted him; and given him a name, which is above every name.† *Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.*‡ 2. That the whole church is given him as his peculiar possession,§ and he himself is given as head over all things to the church,|| and all power is given him in heaven and in earth,¶ that he may govern all things, for the benefit of the church. 3. That, on account of the most intimate union of the church, as his mystical body, with himself, he receives all those gifts, which on the account of his merit are bestowed on the elect. For the church united to Christ, the body together with the head, is called Christ.** And thus literally run the words, Psal. lxxviii. 18. LAKACHTA MATTANOTH BAADAM, *Thou hast received gifts in men*, as the Septuagint also renders them, ELABES DOMATA EN ANTHROPOIS. Instead of which the apostle, Eph. iv. 8. not translating literally, but giving the sense of the

* John xvii. 5. † Phil. ii. 9. ‡ Eph. i. 21. § Psal. ii. 8. If. liii. 10. || Eph. i. 22. ¶ Matth. xxvii. 18. ** 1 Cor. xii. 12.

words, says, EDOKE DOMATA TOIS ANTHROPOIS, *he gave gifts to men.* For as Christ is supposed to receive them, when they were given to his members, so he gives his members what he received of the Father. *Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear.**

XXXII. *The obedience of Christ bears to these blessings, not only the relation of antecedent to consequent, but of merit to reward: so that the obedience of Christ is the cause and the condition now fulfilled, by virtue of which he has a right to the reward.* This several express passages of scripture declare. *Thou lovest righteousness, and hatest wickedness,†* (in these words the obedience of Christ is described) NGAL KEN *therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.* These words contain the reward, intimating the most joyful entrance of Christ into the kingdom of his glorious delight. The relation of obedience to the reward is set forth by the word, *therefore*, which denotes the cause, and not a mere antecedent. In like manner,‡ LACHEN, *therefore will I divide him a portion with the great, and he shall divide the spoil with the strong,* TACHATH ASHER *because he hath poured out his soul unto death.* Where the relative particles, ASHER TACHATH, and LACHEN, expressly indicate that commutative justice, whereby the reward due bears a reciprocal relation to the obedience performed. *He became obedient unto death, even the death of the cross: DIO KAI HO THEOS AUTON UPERUPSOSE, wherefore God also hath highly exalted him.§* ANTI TES PROKEIMENES AUTO CHARAS HUPEMEINE STAURON, *who, for the*

* Acts ii. 33. † Psal. xlv. 7. ‡ Is. liii. 12. § Phil. i. 8, 9.

joy that was set before him, endured the cross.* Where there is an exprefs interchange of obedience and reward.

XXXIII. And the thing fpeaks for itfelf. For as this covenant between the Father and the Son is, *When thou fhalt make his foul* [if the foul of the Son fhall devote himfelf] *an offering for fin, he fhall fee his feed*, If. liii. 10. upon performing the condition, the Son acquired a right to the reward, and fo has a *merit by compact*. Nay, as this obedience is not that of a mere man, but of Chrift God-man, an infinite perfon, it is alfo of an infinite value, confequently bears the jufteft proportion to the greateft correfponding glory; and thus far it is a *merit of condignity*, as it is called; fuch as falls to no mere creature.

XXXIV. The paffages of fcripture, which represent the humiliation of Chrift, as *the antecedent* to the fubfequent glory, are not contrary to this doctrine. For every caufe is an antecedent, though every antecedent is not a caufe. And the merit of Chrift *for himfelf* is fo far from being prejudicial to his merit *for us*, that, on the contrary, they are infeparably conjoined. For if he merited *for himfelf*, in order to be the head of the elect in glory, and to receive gifts for them, he certainly, at the fame time, merited *for the elect*, in order to their being glorified, and enriched with gifts, becoming the myftical body of Chrift. Neither by this doctrine is the excellency of the love of Chrift towards us diminished, though in his ftate of humiliation he had likewife an eye to his own exaltation. For he might have been glorious as to himfelf, without going to it by this way of death, and the pains of hell. Befides, he looked upon his own glory, as the beginning and caufe of ours, and whole fruit was all to redound to us. And

* Heb. xii. 2.

it was the highest pitch of love, that he would not be glorious without us. Nor should the word CHARIZES-THAI, *given*, which the apostle uses, Phil. ii. 9. be urged too closely, as if the rewards there mentioned were of mere grace, freely given to Christ, without any regard to his obedience, as the cause of his right or title to them. For Paul there expressly asserts, that they were given to Christ on account of his obedience. Nor does that term always denote mere grace. Hesychius, that very excellent master of Greek, explains it by DRANTA KECHARISMENA, *to do what is acceptable*. But those things also are called acceptable, which are due: the Greeks say, THEOIS KECHARISMENA POIEIN, *to do what is acceptable to the gods*. Whence the same thing, which here, in respect to Christ, is called UPH-ENGULLATHI, *the price of his labour, the reward of his work*, adjudged to him by the just judgment of God. *For my judgment is with the Lord, and the reward of my work with my God*. So that the plain meaning of this passage in Paul is this; because Christ submitted himself to the Father by so free or voluntary an obedience, the Father therefore also hath done acceptable things in him, by giving him a name above every name.

C H A P. IV.

Of the Person of the Surety.

HAVING, not without some degree of care, explained the nature of the covenant between the Father and the Son, it is fit we treat a little more distinctly of *the Surety* himself, concerning whom these are the prin-

cipal particulars ; and *first*, let us consider *the PERSON of the SURETY*, and what is requisite to constitute such : and then that *SATISFACTION*, which he undertook to make by his suretiship ; the *TRUTH, NECESSITY, EFFECTS, and EXTENT* of which we shall distinctly deduce from the sacred writings.

II. These *four things* are required, as necessary to *the PERSON of a SURETY*, that he might be capable to engage for us. 1. That he be *true man*, consisting of a human soul and body. 2. That he be a *righteous and holy man*, without any spot of sin. 3. That he be *true and eternal GOD*. 4. That he be all this in the *unity of person*. Of each severally and in order.

III. That our Surety ought to be *true man*, is what Paul declares more than once.* *EPREPE, it became him, it behoved him, it was becoming God, that he who sanctifieth, and they who are sanctified, be all of one, of one human seed, so that they might call each other brethren. In all things it behoved him to be made like unto his brethren, in order to be their Goel or Kinsman-Redeemer : for verily he took not on him the nature of angels, but he took on him the seed of Abraham [did not take upon him to deliver angels, but to deliver the seed of Abraham.]*

IV. This assumption does not seem to me to denote the assuming human nature into personal union, but the assuming of the elect in order to their deliverance. For, 1. The casual conjunction *for* indicates, that the Apostle uses this middle term to prove, what he had said, ver. 14. about the partaking of flesh and blood, and which, ver. 17. he deduces by the illative particle *wherefore*. But the middle term must be distinguished from the conclusion : and so there is no tautology in the apostle's ve-

* Heb. ii. 10, 11, 16, 17.

ry just inference. 2. Since the assumption of the human nature was long before the apostle wrote those things, he would not speak of it in the present tense, as he does here, but in the preterite, as he did ver. 14. 3. As it would be an uncouth expression to say, The Son of God assumed or took man, if we suppose he only meant, that the Son of God assumed human nature ; and in like manner this other expression would appear harsh, The Son of God did not assume angels, to denote that he did not assume the nature of angels. 4. In the scripture-style *EPILAMBANESTHAI* signifies to deliver, by laying hold of one ; thus Matth. xiv. 31. *And immediately Jesus stretched forth his hand, and EPELABETO AUTOU, caught him :* and this signification is most apposite to the context. For, in the preceding verse, the apostle had said, that Christ *delivered them, who through fear of death were all their life-time subject to bondage,* alluding, it seems, to the bondage of *Egypt*. But God is represented to us in scripture, as, with a stretched-out hand, laying hold on and bringing his people out of *Egypt* ; *In the day that I took them by the hand to bring them out of the land of Egypt.** Which the apostle thus expresses in Greek, *EPILABOMENOU TES CHEIROS AUTON, EXAGAGEIN AUTOUS EK GES AIGYPTOU,* *in the day when I took them by the hand, to lead them out of the land of Egypt :* where we have the same word *EPILAMBANESTHAI*. And in profane authors, it denotes *to claim* something as one's property, and say, according to Virgil, *These are minè.* Thus Plato,† *NOTI AN TIS KEKTEMENOS E KAI MEDEIS EPILABETAI,* "if one is in possession of any thing, and none claims it as his own." To this answers the Hebrew *GAAL*. These things make me, with many very learn-

* Jer. xxxi. 32.

† xii. de legibus.

ed men, think, that these words of the apostle, whose genuine sense we have been enquiring into, rather contain an argument for the incarnation of Christ, than assert the incarnation itself.

V. Moreover, it may be proved by invincible arguments, that it was necessary our Surety should be man. Let us pause a little here, and see, whether we may not possibly search this truth to the bottom. The legal covenant, entered into with the first man, is founded on the very nature of God; at least with respect to the commands of the covenant, and the threatenings annexed to them: so that it would be a contradiction, if these precepts of the law of nature should not be proposed to man, or if man, after the violation of them, should be saved without a satisfaction; which I now presuppose, as having proved it before, and shall further confirm it in the sequel. I therefore proceed: This satisfaction can be nothing else, but the performing the same precepts, and the undergoing the same penalty, with which God had threatened the sinner. Because from our hypothesis it appears, that it is unworthy of God to grant life to man, but on condition of his obeying those precepts; nor possible for the truth and justice of God to be satisfied, unless the punishment, which the sinner deserved, should be inflicted. I add, No creature but man can perform those precepts, which were given to man. This appears, 1. Because the law, which is suitable to the nature of man, requires, that he love God with all his soul, and serve him with his whole body; seeing both are God's. None can do this but he who consists of soul and body, that is, man. 2. The same law requires the love of our neighbour; now, none is our neighbour but man, who is of the same blood with us. To this purpose is that emphatical saying of God

to Israel, *Hide not thyself from thine own flesh.** And thus our Surety ought to cherish us, as one does his own flesh; and consequently we ought to be *of his flesh and of his bones.†* 3. It requires also, that we lay down our lives for our brethren, which, we have shewn above, was eminently contained in the royal law of love. None but man again can do this. For who else is our brother?‡ or who besides could lay down his life for us? No other creature but man could undergo the same sufferings, as hunger, thirst, weariness, death. It became God to threaten sinning man with these things; that even the body, which was the instrument of sin, might also undergo its share of the punishment. And after the threatening, the truth of God could not but inflict these things, either on the sinner, or the Surety. The dignity of the sufferer might indeed sufficiently compensate for the duration of the punishment. But the truth of God admits of no commutation of the species of punishment. Wherefore our Surety was *partaker of flesh and blood, that, through death, he might destroy him that had the power of death.§* All these things put together, incontestably prove, that our Surety ought to be man, that he might satisfy the law for us.

VI. This is what the apostle means, when he joins these two together by an inseparable connection, *made of a woman, and made under the law.∥* For he intimates, that the principal and immediate scope and end of Christ's incarnation was, that, in the human nature, he might be subject to the law, to which it is under obligation: and so that God, according to the same right, might renew with him the same covenant, which he had before entered into with the first man; which he could

* If. lviii. 7. † Eph. v. 30. ‡ Heb. ii. 11. § Heb. ii. 14.
∥ Gal. iv. 4.

not have done with any other nature whatever, without a contradiction.

VII. There is this further consideration: Our Surety ought to have such a nature, in order to our being united to him in one body. For it is necessary, that the satisfaction of one be as it were the satisfaction of all, and the Spirit who fits for a holy and a happy life, should flow from him, as the head, to us as his members; and so that he become *the Saviour of the body*.* The scripture frequently calls this mystical union *a marriage*. Now, it is the inviolable law of marriage, that the persons married be of the same nature: *These two shall be one flesh*.† In which words Paul hath taught us, that the mystery of the spiritual marriage of the church with Christ lies concealed.‡

VIII. We observed, that the *second* condition required in the Surety was, that he be *a righteous and holy man; in all things like unto his brethren, yet without sin*.§ This holiness consisted in this, that, from the first moment of his conception, he should be free from any guilt and stain of sin of his own; and on the contrary, be furnished with the original rectitude of the image of God: that, moreover, through the whole course of his life, he should keep himself from all sin, and perfectly fulfil all righteousness: and in fine, that he should constantly persevere in that purity to the end, without yielding to any temptation.

IX. And this also is clear from what has been already said. For seeing our Surety ought to save us, according to the first treaty of the covenant, whereby perfect holiness was required of man, it also behoved him to be perfectly holy. And as the gate of heaven was shut by sin, it could not be opened again but by holiness. This

* Eph. v. 23. † Gen. ii. 24. ‡ Eph. v. 31, 32. § Heb. iv. 15.

the apostle urges, *For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.** Now, that obedience excludes all sin. And how, pray, could a sinner satisfy for others, who cannot satisfy for himself, when by one sin he forfeits his own soul? *For who is this* (from among sinful men) *that can engage his heart to approach unto me? saith the Lord.†* Or who can be our Priest, familiarly to approach for us to God, and offer an acceptable sacrifice and prevalent intercession to him, but one who is himself pure from every sin? *Such a high priest became us, who is holy, harmless, undefiled, separate from sinners.‡* He then can offer himself, as a lamb *without blemish and without spot,§* whose offering may be to God *for a sweet-smelling savour.||* For none other, who cannot offer himself to God *without spot, can purge the conscience from dead works.¶* This was formerly signified by the legal purity of the high priest, without which it was such a crime for any to intermeddle in holy things, that he was to be punished by death; and by the purity of the beasts, which were to be without any blemish. And seeing it is well known, that *God heareth not sinners,*** whose *prayers are an abomination to him;††* who else can be the general Intercessor and Advocate of all with the Father, but he who is eminently *righteous?‡‡* In fine, how could he, who is himself impure, *sanctify* the church, and *present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish?§§* There cannot be more in the effect, than there is in the cause. Since all these things ought to be done by the Surety, it appears necessary, that he be a holy man.

* Rom. v. 19. † Jer. xxx. 21. ‡ Heb. vii. 26. § 1 Pet. i. 19.
 ¶ Eph. v. 2. ¶ Heb. ix. 14. ** John ix. 31. †† Prov. xxviii. 9.
 ‡‡ 1 John ii. 1. §§ Eph. v. 26, 27.

X. But here the adorable wisdom of our God shines forth: Our Surety ought not only to be man, but also taken from among men, *the Son of man*. For if his human nature was created out of nothing, or out of the earth, he would certainly be true man, yet not our kinsman; not our brother. In order to this, therefore, it became him, like other *children to be a partaker of flesh and blood,** and to be *born of a woman.†* But it seemed inconsistent with the unspotted holiness of the Surety, that he should be descended of the posterity of Adam, who are all infected with hereditary pollution from him: for *who can bring a clean thing out of an unclean?‡* Here let us adore the unfathomable wisdom of God. He would have a Surety to be born of a woman, but of her as a virgin. For this, if nothing else was intended, was at least an evidence of these two things: 1. That the Surety was not from Adam's covenant, as not being born according to the law of nature, and consequently not under the imputation of Adam's sin. 2. Nay, that he could not be so much as considered as existing in Adam, when Adam sinned. Seeing he was not born in virtue of that word, whereby God blessed marriage before the fall, *Increase and multiply*; but in virtue of the promise concerning the seed of the woman, which followed on the fall. And thus he was created a new Adam, in opposition to the first. *For the Lord hath created a new thing in the earth, NEKEBA TESOBEB GABER, a woman shall compass a man.§* We are, it seems, to take this in the utmost signification the words can admit of. That a woman, who is only such, and hath nothing of a woman but the sex, *should compass*, not by embrace, but by conception. (For such a compassing is meant, as is the work of God alone, and not the vo-

* Heb. ii. 14. † Gal. iv. 4. ‡ Job xiv. 4. § Jer. xxxi. 22.

luntary operation of man.) *A male*; denoting the more excellent sex: as Rev. xii. 5. *And she brought forth a male child.* This then is a new thing, and a creation altogether divine. On this depend the blessing of the earth, and the satiating the weary soul, which are promised in the following verses.

XI. It may here be inquired, whether the miraculous nativity from a virgin does, of itself, secure to the human nature of Christ immunity from sin, and this ought to be fetched from the nature of the thing; or whether, indeed, it has only a respect to a symbol appointed by God? I shall here present the reader, for his more accurate meditation, with the words of two great men, who conceive differently of this matter. There is a learned man who speaks thus: "That miraculous nativity from the virgin, really bears no other relation to the holiness of the conception and nativity of Christ, but that of *a symbol appointed by God*, whereby he was separated from sinners: nor could that miracle of itself alone, namely, the impregnation of the virgin's womb, secure in the least an exemption to the flesh of Christ from the inheritance of sin: for the origin of sin is not derived from the male sex alone, or male seed; nor did the apostle, Rom. v. so understand one man Adam, as to exclude Eve: which is here the leading error of some."* The other of these learned men reasons in this manner: "He could be born of the virgin without any pollution: because what is in the body of a sinner, as it is God's creature, is no otherwise under curse and pollution, but in so far as it is a part of the sinner, when he is to be punished, or is the instrument of sin, or the means of the ordinary propagation of nature, as

* Cloppenburg. exercit. de sanctificata origine carnis Christi.

that something should be born resembling what generates. There might therefore be something in the virgin's body, that was not under a curse; as the sweats, and other evacuations from the human body, are not under curse or guilt, nor a means of transferring guilt; but are parts of matter created by God, and are no longer any part of man."* Perhaps, the same learned person has elsewhere expressed himself more clearly, as follows: "He who was born not of father and mother, but of a virgin was not under guilt and condemnation. For he only received from his mother, what was prepared by God; that thence the Son of God might take to himself the materials for building a temple. For though what belongs to the sinner is, on account of the sinner, to whom it belongs, under the same condemnation with the sinner himself; yet that which is so contained in the substance of the sinner, as that it cannot be a part of his substance, but prepared by God for an extraordinary generation, is not under condemnation solely, because the Redeemer and redeemed partake of flesh in common. And therefore it is rightly said to be *sanctified*, that is, *preserved from the common condemnation of the sons of Adam*. For the word *sanctified*, cannot in that case signify *purified*, or delivered from impurity; as it signifies, when applied to the other sons of Adam."† Which of these two opinions is the more simple and more solid, we leave to the judgment of the prudent reader to determine. The words of both seemed however to me worthy of being inserted here.

XII. Thirdly, it is further required in our Surety, that he be *true and eternal God*. *I will help thee, saith the Lord, VEGOALECH KEDOSH ISRAEL, and thy redeemer, the holy one of Israel.*‡ *I, even I am Lord, and*

* Cocceii sum. theolog. c. 58. 11. † Cap. 34. 12. ‡ Is. xli. 14.

*there is no Saviour besides me.** Salvation is not such a work, that it can be in truth said, *The Lord hath done all this.†* It is peculiar to the true Saviour to say of himself, what *Isaiah* prophesied, † אֶחָ בָּהוֹוָה לִי אִמָּר טְזֵדָקוֹת וַאֲנֹכִים נְגָדָו יֵאבֹו *Surely in the Lord (he said to me, or concerning me, namely, the Father, who beareth witness of Christ, John viii. 18.) are righteousness and strength; even to him shall men come.* And the reasons are evident.

XIII. None but God can restore us to true liberty. If we conceive, that any creature could redeem and deliver us, we should become the peculiar property of that creature. For he who sets us free, makes a purchase of us for his property and possession.§ But it is a manifest contradiction, to be freed and to be free, and yet at the same time be the property and servant of any creature. True liberty consists in subjection to God alone; so that all things are ours, and we belong to God, and Christ himself.|| Adam, before the fall, was under no dominion but that of God. If, by our deliverance from the fall, we were put under the dominion of any creature, that would not be a deliverance, but a change of servitude. Therefore our Lord says, *If the Son shall make you free, ye shall be free indeed.¶*

XIV. None too but God can give us eternal life; which consists in the most intimate union with God; nay, in having God for our inheritance, possession, and treasure, and even *our portion for ever.*** But what creature can possibly bestow God upon any? None but God himself can give God. Hence these two are joined, *the true God and eternal life.††*

* If. xliii. 11. † Deut. xxxii. 27. ‡ Chap. xlv. 24. § 1 Cor. vi. 19, 20. || 1 Cor. iii. 22, 23. ¶ John viii. 36. ** Psal. lxxiii. 26. †† 1 John v. 20.

XV. None but God can give us EXOUSIAN, *power or right to become the sons of God* ;* which however belongs to the office of Surety. For who but God will give us the Spirit, by whom we become the Sons of God by regeneration, so that *of him the whole PATRIA, family in heaven and earth, may be named* ?† Who but God will give us these great and precious promises, by which we might be partakers of the divine nature ?‡ Who else but God himself, who alone is Lord of heaven, will bequeath to us by testament the heavenly inheritance ? And who but God will give us that Spirit, who is so the Spirit of the Father, as to be also the Spirit of the Son, *by whom we may cry Abba, Father*,§ and who beareth witness with our spirit concerning the future inheritance ?||

XVI. In fine, for man to glory in any one as his Saviour, and give him the honor of the new creation, or resign himself to his pleasure, and become his property, and say to him, Thou art Lord of my soul ; is an honor to which no mere creature can have the least claim. *In Jehovah shall all the seed of Israel be justified, and shall glory.*¶ *My spirit hath rejoiced in God my Saviour,* Luke i. 47. Whom we acknowledge to be our Saviour, we must likewise acknowledge to be our Judge, our Lawgiver, and our King.** A holy soul can only thus rejoice in God ; *The Lord reigneth, let the earth rejoice, let the multitude of isles be glad.*††

XVII. It appears then, that none, but he who is true God, could possibly be Surety ; but whether was it absolutely necessary, that he should be the Son of God, and the second person in the Trinity ? Here we cannot commend the rashness of the schoolmen, who too boldly measure the things of God by the standard of

* John i. 12. † Eph. iii. 15. ‡ 2 Pet. i. 4. § Gal. iv. 6.
 ¶ Rom. viii. 16, 17. ¶¶ II. xiv. 25. ** II. xxxiii. 22. †† Psal. xcvi. 1.

their own understanding. No better reason can be assigned for the *Son's* undertaking the suretiship, than the holy good pleasure of the adorable Trinity. But when it is revealed to us, it is our duty to observe and proclaim the wisdom and goodness of God in this constitution.

XVIII. Did not God most wisely order, that he who created man, should restore, and as it were create him anew? and that he, who is the personal Word of God, which called light out of darkness, and by which all things were made,* should be the *publisher of the word of the gospel*, whereby God shines in the hearts of the elect, and new creatures, not yet existing, are effectually called, and by that call brought, as it were, into being? Further, as the second person alone is the Son, and our salvation consists in adoption, was it not proper, that the Son of God should become the Son of man, that, having obtained a right of adoption by him, we might be made his brethren and co-heirs? Add to this, that the Son alone is called *the image of the Father*,† and by way of eminence, *the beloved of the Father*.‡ Seeing man therefore had by sin shamefully defaced the image of God, which he received in the first creation; and thereby most justly exposed himself to the hatred of God; was it not worthy of God to restore that image by his own essential image, in the human nature he had assumed; in order, by that means, to open a way for our return to the favor and love of the Father? In fine, could the philanthropy and love of the Father be more illustriously displayed to us, than in giving his only begotten Son to us, and for us, that in him we might behold the Father's glory? The Lord Jesus himself leads us to this.§

* John. i. 3. † Col. i. 15. Heb. i. 3. ‡ Matth. iii. 17. Col. i. 13. § John iii. 16.

XIX. The last condition requisite in the Surety is, that he should be *God-man*; *God and man, at the same time, in unity of person*: *one Mediator between God and men*.* For as it was necessary, he should be *man*, and also *God*, and *one Surety*; it was necessary, he should be both these in unity of person; *God manifested in the flesh*; † *The word made flesh*; ‡ *Of the seed of David according to the flesh*, in such a manner, as at the same time to be *the Son of God with power*.§ Which may be further made appear in this manner.

XX. Had he been God only, he could neither have been subject, nor have obeyed, nor suffered: if mere man, his obedience, subjection, and suffering, would not have been of sufficient value for the redemption of the elect. Nay, a mere creature is so bound to fulfil all righteousness for itself, that its righteousness cannot be imputed and imparted to others: and if a man, perfectly indeed holy, but yet a mere man, should according to the law of love, offer himself to death for his brother, he himself would doubtless obtain a reward by his righteousness; but could merit for a guilty person either nothing, or, if any thing, exemption from punishment at most. And therefore it behoved our Surety to be man, that he might be capable to submit, obey, and suffer; and at the same time God, that the subjection, obedience, and suffering of this person God-man, might, on account of his infinite dignity, be imputed to others, and be sufficient for saving all, to whom it is imputed.

XXI. Moreover, a mere creature could not bear the load of divine wrath, so as to remove it, and rise again, when he had done. *Who knoweth the power of thine anger; even according to thy fear, so is thy wrath*:|| see Neh. i. 6. It was therefore necessary for our Surety to

* 1 Tim. ii. 5. † 1 Tim. iii. 16. ‡ John i. 14. § Rom. i. 3, 4.

|| Psal. xc. 11.

be more than man, that, by the infinite power of his Godhead, he might support the assumed human nature, and so be able to bear the fierceness of divine wrath, and conquer every kind of death.

XXII. I shall not conceal what is objected to this argument; namely, that God could have so supported the human nature, though not personally united to himself, by his divine power, as to have rendered it capable to endure and conquer all manner of sorrows. I for my part dare not refuse this. But yet that would not be sufficient in the present case. Because, by that hypothesis, it would be God himself, by the Surety, who would have vanquished his enemies. But it is necessary, that our Surety should do this by his own power, that *his own arm should bring salvation unto him*;* and therefore be *the mighty one of Jacob*,† *the mighty God*,‡ *himself stronger than the strong man*;§ *having life in himself*,|| and *having power to take his life again*.¶ To which is required *the exceeding greatness of his power*,** and so should be declared to be *the Son of God with power*.††

XXIII. These are the tremendous mysteries of our religion, which were kept secret since the world began, but are now made manifest, and, by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith.†† From hence the divinity of the Christian religion appears with evidence. What penetration of men or angels was capable of devising things so mysterious, so sublime, and so far surpassing the capacity of all created beings? How adorable do the wisdom, justice, holiness, truth, goodness, and philanthropy of God, display them-

* If. lxiii. 5. † If. lx. 16. ‡ If. ix. 6. § Luke xi. 21, 22.

|| John v. 26. ¶ John x. 18. ** Eph. i. 19, 20. †† Rom. i. 4.

†† Rom. xvi. 25, 26.

selves in contriving, giving, and perfecting this mean of our salvation? How calmly does conscience, overwhelmed with the burden of its sins, acquiesce in such a Surety, and in such a suretiship; here at length observing a method of our reconciliation, both worthy of God, and safe for man? Who, on contemplating these things in the light of the Spirit, would not break out into the praises of the most holy, the most righteous, the most true, the most gracious, and the most high God? O! the depth of the wisdom and knowledge of God! O the mysteries *which angels desire to look into!* Glory to the Father who raised up, accepted, and gave us such a Surety! Glory to the Son, who clothing himself in human flesh, so willingly, so patiently, and so constantly, performed such an engagement for us. Glory to the Holy Spirit, the revealer, the witness, and the earnest, of so great happiness for us. All hail! O! Christ Jesus, true and eternal God, and true and holy man, both in one, who retainest the properties of both natures in the unity of thy person. Thee we acknowledge, thee we worship, to thee we betake ourselves, at thy feet we fall down, from thy hand alone we look for salvation. Thou art the only Saviour. We desire to be thy peculiar property, we are so by thy grace, and shall remain such for ever. Let the whole world of thine elect, with us, know, acknowledge, and adore thee, and thus at length be saved by thee. This is the sum of our faith, of our hope, and of all our wishes. Amen.

C H A P. V.

Of the Suretiship and Satisfaction of Christ.

HAVING thus spoken of the *person* of the Surety, so far as the nature of our design requires, now is the

time and place, to treat a little more accurately of *the satisfaction* itself, which by his suretyship he undertook to give. For he is called *the Surety of the covenant or testament* ;* not only, nor principally, because he engaged *to us* in the name of God, to fulfil the promises contained in that testament, if we obeyed his commands, as Curcellæus, treading in the footsteps of his master Socinus artfully pretends ; but because he engaged *to God for us*, to perform all those conditions in our stead, upon which we were to receive the testamentary inheritance. Hezekiah desired the saving fruit of this suretyship, when he prayed, *Is. xxxviii. 14. I am oppressed, NGAREBENI, undertake for me.* And God himself, when he gives to his Son all the glory of his suretyship, expresses himself thus :† *For who is this that NGARAB engaged his heart to approach unto me ? saith the Lord.* That is, What mortal, nay, what creature dares engage, to perform all those things, which are incumbent on the priest, who shall have a right to approach to me for himself and his people ? Our Surety therefore thus engaged to God for us. To what purpose is such a Surety, who should only engage to us in the name of God ? If Christ be a mere man, such as they represent him, could his engagement give us a greater assurance of the truth of the divine promises, than if we heard them immediately from the mouth of God himself ? Was it not previously necessary, that God, who cannot lie, should first of all engage to us, that the man Christ would be true in all his sayings, before we could with sure confidence rely upon them ? Is it not much better and more safe, to rely upon the oath of the infallible God, by which he has abundantly confirmed to the heirs of promise, the immuta-

* Heb. vii. 22.

† Jer. xxx. 21.

*bility of his counsel,** than on the declaration of a mere man, let him be ever so true and faithful? And what peculiar excellency would Christ have had above others in this case, to be dignified with the honor of being the alone Surety, had he only, by the publication of a saving doctrine, which he confirmed by his martyrdom, assured us of the certainty of the promises of grace: seeing the other prophets and apostles of Christ did the very same, not scrupling to undergo the most cruel deaths, in order to seal with their blood the truth of God's promises, which they had declared? What can vilify Christ, or make void his suretiship, if this does not?

II. Christ therefore is called our Surety, because he *engaged to God to make satisfaction for us.* Which satisfaction again is not to be understood in the Socinian sense, as if it only consisted in this; that Christ most perfectly fulfilled *the will* of God, and fully executed every thing God enjoined him, on account of our salvation, and so in the fullest manner satisfied God, and that for us, that is, *on our account*, for our highest and eternal *good*: as Crellius, when making the greatest concessions, would fain put us off with these fair words. But it consists in this, that Christ, in *our room* and stead, did, both by doing and suffering, satisfy *divine justice*, both the *legislatory*, the *retributive*, and *vindictive*, in the most perfect manner fulfilling all the righteousness of the law, which the law otherwise required of us, in order to immunity from punishment, and to our having a right to eternal life. If Christ did this, as we are immediately to shew he did, nothing hinders, why we may not affirm, that he satisfied for us in the fullest sense of the word. For to what purpose is it superciliously to reject a term so commodious, because not to be met

* Heb. vi. 17.

with on this subject in scripture, if we can prove the thing signified by it?

III. We find his engaging to make this satisfaction, Psal. xl. 6, 7, 8. expressed by Christ to God in these words: *Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt-offering and sin-offering hast thou not required. Then said I, Lo! I come: in the volume of thy book it is written of me: I delight to do thy will, O my God: yea, thy law is within my bowels [or heart.]* Where observe, 1. The compact between the Lord Christ and the Father, by virtue of which Christ calls the Father *his God*. 2. That Christ freely, and of his own accord, entered into this compact with the Father; since he compares himself to a servant, whose ears were bored, in order that he might voluntarily serve his beloved Lord. 3. That, by virtue of this compact, Christ presented himself to do the acceptable RATZON will of his God. 4. That that will was expressed by a law, which Christ has within his bowels, which he loves from his soul, and is to keep with all his heart. 5. That that law requires, not only perfect righteousness, in order to obtain a right to eternal life, but also the bearing of the punishment due to the sinner. Because all this was signified by the sacrifices, gifts, burnt-offerings, and sin-offerings of the law. For when the sinner offered to God beasts or corn, which were given to himself for food, and was careful to have them consumed by fire, as it were in his own room, he thereby confessed, that, on account of his sins, he deserved the most dreadful destruction, and even the eternal flames of hell. 6. That these external ceremonies of sacrifice could never, without a respect to the-thing signified, please God, nor *purge the conscience from dead works*: therefore Christ offered himself, in order to accomplish that will

of God, by which we are sanctified,* both by fulfilling all the righteousness prescribed by the law, and by undergoing the guilt of our sins, that he might atone for them as an expiatory sacrifice. All these things are contained in the suretiship of Christ described by David.

IV. Christ could, without any injury, undertake such a suretiship; 1. Because he was the Lord of his own life, which, on account of his power over it, he could engage to lay down for others; *I have power to lay it down.*† 2. Because he was able to perform what he undertook, by enduring condign punishment, by fulfilling all righteousness, and, in both, performing an obedience of such value, because he is God-man in one person, as to be more than equivalent to the obedience of all the elect. 3. Because, by that means, he gave an instance of an extraordinary and incomprehensible degree of love, both to the glory of God, and the salvation of men. 4. Nor has his human nature any reason to complain, because a creature could have no greater glory, than to be hypostatically united with a divine person, and be subservient to him for accomplishing the greatest work, which the whole choir of elect angels will, with astonishment, celebrate through eternity; especially, seeing it was assured, that after its sufferings, which were indeed the greatest that could be, yet of a short duration, that which was *made a little lower than the angels*, should obtain a name above every name.

V. It was also worthy of God the Father, both to procure and accept of this suretiship of his Son; because, in the execution of it, there is a manifestation of *the truth* of God, exactly fulfilling every thing he had promised in his law to justice, and had threatened against sin; and of *the goodness* of God, reconciling to himself

* Heb. x. 10.

† John x. 18.

sinful and wretched man, on giving and admitting a proper Mediator ; and of *the justice* of God, not clearing the guilty, without a sufficient satisfaction ; nay, accepting a far more excellent satisfaction, than could ever be given by man himself, because of the more excellent obedience of Christ, and his more meritorious sufferings ;* and of *the holiness* of God, not admitting man unto a blessed communion with himself, unless justified by the blood, and sanctified by the Spirit of Christ ; in fine, of *the all-sufficiency* of God, who, as what seemed almost a thing incredible, is, by this means, become, without any diminution to any of his perfections, the God and salvation of the sinner. Hence it is, that the Lord Jesus, in the execution of his undertaking, professes, he manifested the *name*, that is, the perfections of God,† particularly those which we have just now mentioned. *I have not hid thy righteousness within my heart ; I have declared thy faithfulness and thy salvation : I have not concealed thy loving-kindness and thy truth from the great congregation.*‡ Since then nothing can be thought more worthy of God, than the manifesting, in the most illustrious manner, the glory of the divine perfections, and these perfections shine forth no where with greater lustre, than in the satisfaction of Christ, it was altogether worthy of God to procure and admit his undertaking such a satisfaction.

VI. Nor, by the admission of such suretyship, is there any abrogation of, or derogation to, the divine law ; as little any contradiction of, or substitution of another ; but only a favorable construction put upon it ; because the law, as it stood, but only taken in a favorable sense, was most fully satisfied by the Redeemer, who was in the closest union with us, when he paid the due ransom.

* Rom. iii. 25.

† John xvii. 6.

‡ Psal. xi. 10.

Whence the apostle said,* *the righteousness of the law* was fulfilled by Christ. We shall not improperly conceive of the whole, in the following manner: The law declares, that there is no admision for any to eternal life, but on the account of a perfect and absolutely-complete righteousness; also, that every sinner shall undergo the penalty of death, the dominion of which is eternal. However, it is a doubtful matter, and not explained by the law, whether that perfect righteousness must necessarily be performed by the very person to be saved, or whether a surety may be admitted, to perform it in his room. Again, it is doubtful, whether it was necessary the sinner should, in his own person, suffer the deserved punishment, or whether he could truly undergo it in the person of a sponfor. In fine it is a matter of doubt, whether he, who was to undergo the penalty, ought to do so to an infinite degree, with respect to duration; or whether he could undergo it, if that dominion of death could be abolished, by the sufficient dignity and worth of the person who should undergo it, and so death be swallowed up in victory. Strict justice would, as the words seem to import at first view, demand the former: but the favorable construction, which, according to Aristotle,† “is an amendment of the law, where it is deficient, on account of its universality,” admits of the latter, where it can be obtained; as really was, and is, the case with Christ and Christians. Thus therefore, that in which the law seemed to be defective from its universality, comes to be corrected; not as to the intention of God the Lawgiver, which is altogether invariable, and always most perfect; but as to the express form of the words: almost in the same manner, as if a father should be admitted to pay an equivalent fine

* Rom. viii. 4.

† Ethic. lib. v. c. 10.

for his son, and instead of silver, make payment in gold. This would be a favorable interpretation of the law.

VII. Nor was it unjust, for Christ to be punished for us: seeing Socinus himself and Crellius own, that it was not unjust, that the most grievous torments, nay, death itself, might be inflicted on Christ, though most innocent; which also appears from the event. For God, in right of his dominion, could lay all those afflictions on Christ; especially with the effectual consent of the Lord Jesus himself, who had power over his own life. The whole difficulty lies in *the formality* of the punishment. But as Christ, by the most free good pleasure of his own will, took upon himself our transgressions, and the trespasses we had committed against the divine majesty, and offered himself as a Surety for them; God, as the supreme Governor, could justly exact punishment of Christ in our room, and actually did so. And thus MUSAR SHELOMENU, *the chastisement of our peace*, that *exemplary punishment* inflicted on Christ, in which God, as by the brightest example, shews his implacable hatred to sin, but which brings pardon and peace unto us, was upon him.* For that is here MUSAR *the exemplary punishment*, in which God's wrath against sin is discovered, well adapted to deter others from it. Thus Jer. xxx. 14. MUSAR ACHDSARI *the punishment of a cruel one*; and Prov. vii. 22. MUSAR ÆVIL *the exemplary punishment of a fool*; and Ezek. v. 15. *It shall be a reproach, and a taunt, an instruction, MUSAR [an example] and an astonishment.*

VIII. But we certainly take too much upon us, when we presume to examine the equity of the divine government by the standard of our reason: when the

* If. liii. 5.

fact is plain, we are always to vindicate God against the sophistry of our foolish reasonings. That man is certainly the author of a monstrous, horrible, and detestable heresy, and discovers a profane arrogance, who, like Socinus, is not ashamed to write as follows: "As for my part, indeed, though such a thing should be found not once, but frequently, in the sacred records, I would not, on that account, believe it to be so." But modesty should teach us rather to say; "That truly for my part, though my reason, which I know is blind and foolish, and apt to be clamorous against God, should a thousand times gainsay it, I would not therefore presume to call in question, what I find but once in the sacred records; nor, by seeking some other interpretation, would I force on the words of scripture, any meaning more consonant to my reason." When therefore we shall have proved from holy writ, that the Lord Christ has made satisfaction to the justice of God, we ought not to be thought to have proved that there is any injustice in it: according to the maxim, which nature itself dictates, that all the ways of God are righteousness and truth.

IX. No Christian questions, that Christ fulfilled all righteousness. The multitude of the Jews testified concerning him, *He hath done all things well.** He declared this truly, as he did every thing else, concerning himself: *I do always those things that please him.*† Hence he boldly appealed to his enemies, *Which of you convinceth me of sin?*‡ nay, even to his Father himself, *O God, thou knowest my foolishness, and my sins are not hid from thee.*§ For I suppose, this psalm contains a prayer of the Lord Christ, as appears from several parts of it being often quoted in the New Testament: And

* Mark vii. 37. † John viii. 29. ‡ Ver. 46. § Psal. lxi. 5.

these words, I think, contain a protestation of the Lord Jesus to his Father, of his own innocence; of which Theodorus in Catena, has given no improper paraphrase: "Whether I have been guilty of any fault against them, thou thyself knowest; and art my witness, I have done nothing." But I think the meaning may be more fully expressed thus: "It is true, my God, I have taken guilt upon me, and am made a curse: but thou knowest all my sins even to the slightest offence, for which I suffer; that in all there is not the least fault of mine, by which I have violated thy law, so as to *restore what I have taken.*" The truth of this protestation the Father attests, when he calls Christ his *righteous servant*,* and *justified him in the Spirit*,† declaring, that, as man, he was innocent of every crime falsely laid to his charge; on the contrary, that he honored his Father by his perfect obedience; and that as Mediator, he diligently executed the office assigned him, so that he was deficient in nothing.

X. 'Tis allowed, that the most holy obedience of Christ was for our good: because therein we have, 1. A confirmation of his heavenly doctrine; the works of his most perfect holiness, no less than his miracles which he performed, being a demonstration that he was a preacher of divine truth, sent down from heaven. 2. A living law and most perfect pattern of holiness, worthy both of God and of the children of God; of which we had an exact delineation in the written law, but which shining forth in its lively visage and native light in Christ and his actions, is fitted to stir up every man who beholds it with a spiritual eye, to the love of it. Mankind wanted this, even to discern the unspotted image of the

* If. liii. 17. † 1 Tim. iii. 16.

divine holiness in any of their brethren ; which at length they obtained in Christ, who *left us an example, that we should follow his steps.** 3. A pointing out of the way to heaven ; Christ teaching us not only by his words, but his actions, that *without holiness no man shall see the Lord.†*

XI. But we must proceed a step further, and affirm, that the obedience of Christ was accomplished by him *in our room*, in order thereby to obtain for us a right to eternal life. The law, which God will have secured inviolable, admits none to glory, but on condition of perfect obedience. This none was ever possessed of but Christ, who bestows it freely on his own people. This is what the apostle declares, *But the free gift of Jesus Christ is of many offences* ΕΙΣ ΔΙΚΑΙΟΜΑ, *for the ground of righteousness [unto justification :‡]* that is, though we want those works, for which the reward may be due ; nay, though, for so many sins, we may have deserved an eternal curse : nevertheless, there is something, which is sufficient, not only for abolishing many offences, but likewise to be the meritorious cause of righteousness ; namely, the obedience of one man ; and it becomes ours by gratuitous gift. More clearly still, ver. 19. *For as by one man's disobedience many were made [constituted] sinners, so by the obedience of one shall many be made [constituted] righteous.* The former one man was Adam, the root and federal head of all mankind. By his disobedience, the whole multitude of men belonging to him, was involved in the guilt of the curse : and as he sustained the person of all, what he did amiss, is accounted as done by all. *The other is the one man* Christ, who neither sinned in and with Adam, nor on whom the dominion of sin and death passed, and who

* 1 Pet. ii. 21.

† Heb. xii. 14.

‡ Rom. v. 16.

is worthy to be both Lord and Head, a second Adam, and the origin and source of the inheritance to be devolved on his brethren. He is possessed of an *obedience*, even to the whole law of God, which enjoined him to have a perfect love for the glory of his Father, and for the salvation of his brethren. By that obedience, the *collective body* of those who belong to him, are *constituted righteous*; that is, are judged to have a right to eternal life, no less than if every one had performed that obedience in his own person.

XII. Nor ought it to appear strange, that that obedience of Christ is sufficient to acquire to them a right to eternal life; even though it became him *as man*, to yield obedience *for himself*. For we are here to consider *the dignity of the person* obeying; who being in an in such a manner, as at the same time to be the eternal and infinite God, is much more excellent than all the elect taken together; and therefore his obedience is deservedly esteemed of such value, that it may be imputed to all, for obtaining a right to a blessed immortality. And, although the divinity, in the abstract, did not obey; yet he, who did, is God; and thus the divinity of the person contributes very much to the dignity of the obedience. It is true indeed, that, *as man*, he owed obedience *for himself*; but since he became man on our account, he also performed that obedience in our room. Moreover, as man, he was not necessarily under the law, as *prescribing the condition of happiness*; because, if we set aside the consideration of the suretyship undertaken for us, he would have enjoyed all manner of happiness, from the first moment of his incarnation, on account of the union of the humanity with the Godhead, as we have more fully shewn, chap. iii. sect. 13, 14.

XIII. It would likewise be false to infer from this, that if Christ performed obedience for us, we ourselves

are under no necessity of obeying; because no demand can be made on the principal debtor, for what the Surety has performed in his room. For our obedience may be considered, either as it is *the duty* of the rational creature, with respect to his sovereign Lord; or as it is a *condition* of acquiring a right to eternal life. In the latter respect Christ accomplished it for us, and therefore, under that relation, it neither is, nor can be required of us, as if, for want of perfect obedience, we could be excluded from eternal life. But in the former respect, we by all means owe obedience, the obligation of which is rather increased than diminished by this instance of Christ's love. For what more proper, than by this to shew our gratitude, and declare not so much by words as actions, that we acknowledge him for our Lord, who has purchased us for himself as his peculiar people? In fine, that as adopted sons we decline no obedience to our heavenly Father, whom his natural Son and of the same substance with himself, so cheerfully obeyed.

XIV. But besides, Christ satisfied *the vindictive justice* of God, not only *for our good*, but also *in our room*, by enduring those most dreadful sufferings, both in soul and body, which we had deserved, and from which he, by undergoing them, did so deliver us, that they could not, with the wrath and curse of God, as the proper punishment of our sin, be inflicted on us. If there is any point in our divinity accurately proved, and solidly defended against the exceptions of the Socinians, by illustrious persons in the church, it is certainly this; which I chuse not to repeat, desiring the reader to fetch the arguments from a Grotius, a Junius, a Turretine, a Hoornbeek, an Essenius, and the like renowned heroes; which will baffle all the efforts of the adversaries, properly to answer.

C H A P. VI.

What Sufferings of Christ are satisfactory.

BUT it is really to be lamented, that, in these our days, a new question should be started among the orthodox, namely, which of the sufferings of Christ ought to be deemed satisfactory in our room? There is one in particular, who seems to acknowledge none of the sufferings of Christ to be satisfactory for us, but those which he underwent during the three hours of the solar darkness, while he was upon the cross, and before he expired; excluding from the number of satisfactory sufferings, those agonies which he endured in the garden, the night in which he was apprehended, and that blood which he shed before, and when he was crucified, and after he expired on the cross. He had not, says he, commenced his satisfactory actions, when he had, by a word, levelled his enemies with the ground, cured Malchus, and promised paradise to the thief: no expiation was yet made when an angel came to strengthen him. Nay, he affirms, that Christ did not suffer corporal death as our Surety, and in our room, and that consequently it belongs not to the satisfaction, which he made to the justice of God, if indeed he then fully satisfied God when he died. But in case Christ should seem to have suffered all these things in vain, the learned person concludes, that they were done, in order to satisfy the veracity of God, which had foretold that thus it *should* be, and to fulfil the types by which they were prefigured in the Old Testament. Distinguishing, moreover, between *convincing* and *compensating* punishments, between *warlike* sufferings and *judiciary*; he calls those compensating and judiciary, which Christ endured dur-

ing the three hours of darkness; the others only convincing and warlike sufferings, having this tendency, that Christ might learn to become a merciful High Priest.

II. But it will be worth while to trace the hypothesis of this very learned person from the foundation; which he has done himself very accurately, in a letter to a friend, published after the first and second editions of my work.* For he maintains, 1. That when God threatened man, if he sinned, with death, he meant that death, which our first parents incurred on the very day they sinned, and which Christ the Surety underwent in the room and stead of some, and which the damned themselves, who are without a surety, shall suffer and be forced to undergo for themselves. Now, that is *the death of the whole man*; because the subject of it is man, made up of soul and body united; and it consists not only in the privation of the sense of God's favor, and of communion with him, and of a joyful delight in the enjoyment of him; but is also attended with all the torture and racking pain, which the wrath of God and his omnipotence can inflict. 2. Our first parents underwent that death immediately upon their sin: for in the cool of the same day in which they sinned, when drawing towards the evening, they heard the voice of the Lord continually walking in the garden. It was not that articulate voice, which Adam was before accustomed to hear, and was afterwards pleased with its sound; but such as was heard at Sinai, Exod. xix. 16, 17. and described Psal. xxix. & lxxvii. 18, 19. The voice of thunder and lightening, a token of God's wrath and power, which the guilty creature could neither bear nor avoid, which made Adam and Eve hide themselves in the thickest of the trees of the garden, just as the damn-

* Jac. Alting. epist. ad Joh. Rudol. Wetst. oper. tom. ult. p. 393.

ed will desire to do, Rev. vi. 15. 3. While our first parents endured this threatened death, satisfaction was made to the veracity of God, but not to his justice, demanding a plenary and sufficient compensation. But, on account of the mediatorial covenant between the Father and Son, there intervened the long-suffering of God, or a deferring of his wrath, which removed that death from men, and deferred it to the day of wrath and the last judgment. 4. Christ the Surety, in the fulness of time, underwent this same death of the whole man, in soul and body united, while, hanging on the cross, he was forsaken of God, and, at the same time, had the sensation of his most dreadful wrath, who, while demanding payment of him, was pleased to bruise him: a bruising not inflicted by men, but immediately by God, who punished him with affliction and imprisonment, which will be the punishment of the damned; as it was of Christ, who is said to be *UMENGUNNE* and *MENCOTZÆR* *afflicted* and *in prison*, If. liii. 4, 8. 5. Men were not able to behold this dreadful part of his punishment: a most thick and outward darkness concealing Christ from every eye. His whole man suffered this death, till divine justice was satisfied; and it sufficiently appeared to have been satisfied, when God removed the darkness, that the creature, who had before acted as an enemy against him, on whom God was taking vengeance, might again refresh him; and when he likewise comforted him with a sense of his paternal love, so that he could now call God his Father, and commend his spirit into his hands, &c. 6. Moreover, he felt and properly bore this death on the cross, when he cried out, *My God! why hast thou forsaken me?* He dreaded this death in the garden, as he saw it coming upon him, which is therefore called the *antepassion*; and he was delivered from it, when he said, *It is finished.* 7. The

Mediator Christ was bound, by his covenant-engagement, to this death alone, and neither to spiritual death, which supposes a want of rectitude, nor to corporal death; who when he was made known in the first gospel-promise, Gen. iii. 15. no mention was yet made of corporal death, till ver. 19. He therefore could not be bound to that by any vicarious title. The apostle tells us, what his corporal death was, Heb. x. 20. When the blood of the sacrifice was shed for sin, atonement was made: but in order to present it to God, the priest carried the blood, which procured the atonement, into the holy of holies; and the vail, which denoted separation by sin, was made to give way. In like manner also, when Christ completed his death, or endured the whole load of anguish and wrath, having obtained eternal redemption, which he testified by his saying, *It is finished*, he was to carry his blood, or soul, into the heavenly sanctuary. The vail standing in the way was his human nature, which, upon taking upon him the sins of the elect, kept him at a distance from God; but after satisfaction made, that vail was rent asunder, by the separation of soul and body, and conveyed his spirit, by an open way, to the presence of God. And thus *the corporal death* of Christ belongs not to the *meritorious*, (which may be done by the alone death of man, not separated with respect to his essential parts) but to the *representing satisfaction*. Thus far this learned person. And who can deny, but these things are ingeniously devised, and learnedly connected? But whether they are as solid, as they are uncommon, I imagine I may, with the consent of the lovers of truth, modestly inquire.

III. I remember to have learned, in the communion of the reformed church, to the following effect: 1. That the death wherewith God threatened man for sin,

comprises in its whole extent all that misery, which, by the justest displeasure of God, has followed upon sin, and to which the sinner man is obnoxious all his life, and whose principal part consists in the want of the favor of God, and in the keenest sense of the divine curse, to be chiefly inflicted, when it shall so please God. 2. That Christ, by the interposition of his engagements for the elect, took upon himself all that curse, which man was liable to on account of sin; whence it was, that, in order to the payment of the debt he engaged for, he led a life, in the assumed human nature, subject to many vicissitudes of misery, just like the life of a human sinner. 3. That, as God uses much forbearance with respect to sinners, and moderates the bitterness of life with some sweetness of patience, till the day of vengeance, and of the retribution of his righteous judgment, when the whole weight of the curse of God shall light upon the condemned sinner; so also Christ, when in the form of a servant, had not always such a sense of the painful effects of the sins that were laid upon him, but that he sometimes rejoiced in an eminent mixture of favor; till the hour and power of darkness came, when, being called to the bar, he had every thing dreadful to undergo. 4. That as that death, which consists in the separation of soul and body, is inflicted on the sinner man, as the sad effect of the wrath of God; so in like manner Christ underwent the same death, that, in this respect also, making satisfaction to divine justice, he might remove all the curse of that death from the elect. 5. In fine, that as all those miseries, taken together, are what sin deserves; so Christ, who by his engagement, took upon himself all the debt of the elect, did, by all these miseries, to which he was subject all his life, satisfy divine justice; so that taken all together, they constitute the

ransom which was due for our sins. This, if I mistake not, is the common opinion of our divines, which our catechism has also expressed, quest. 37. namely, that all the sufferings which Christ endured both in soul and body, through the whole course of his life, from its commencement to the most dreadful death of the cross, constitute his one and perfect satisfaction; though it be certain, that those were the most grievous sufferings, with which he encountered on the last night and day; and that those which he bore in his body, were far exceeded by those that oppressed his soul: Just as the whole of Christ's most holy obedience is imputed to us for righteousness, though he gave an eminent demonstration of it, when he was obedient to his Father *to the death, even the death of the cross*; which consisted in a voluntary submission of soul, rather than in a motion of the members of the body, directed by his holy soul. Which we prove from scripture in this manner.

IV. 1. When the scripture speaks of the satisfaction of Christ, it ascribes it to the sufferings of Christ in general; as Is. liii. 4. *Surely he hath borne our griefs, and carried our sorrows*; that is, he hath suffered all the pains and sorrows due to us for sin: and that not only for our good, but in our stead. For, ver. 5. *he was wounded for our transgressions, he was bruised for our iniquities*; so that these sins were the meritorious cause of the griefs and anguish of Christ; because the Lord HIPHGINGA BO made them to light or rush upon him, ver. 6. and for these he was afflicted, ver. 7. when the iniquity of us all NIGGAS was exacted by God, as Judge and Avenger. But that affliction even then lay upon him, and our iniquity was exacted of him, when he was brought as a lamb to the slaughter, and as a sheep before her shearers, was dumb: which certainly happened before the three hours of darkness, ver. 7. He therefore

gives too great scope to his fancy, who restrains the things which are affirmed of the afflictions, griefs, and anguish of Christ in general, to the three hours sufferings.

V. Add what the Apostle writes, Heb. ii. 10. *It became him, to make the captain of their salvation perfect (to consecrate) through sufferings.* So that those sufferings, which Christ endured (and who shall pretend to except any, the apostle speaking in such general terms?) were requisite, in order to Christ's being a perfect Saviour to us, and a sacrifice consecrated and acceptable to God: for this the *PELEIOSIS* or *perfecting* of Christ signifies; the performing of all those things, to which he bound himself by his suretyship, and especially of those required to the full accomplishment of his sacerdotal expiation. And the apostle generally applies the sufferings of Christ to this perfecting or consecrating. Whence Chrysostom concludes well: "Wherefore the sufferings are the perfecting and the cause of salvation." Nay, the sacred writer had here in view all those sufferings, *by which he learned obedience; for being made perfect by them, he became the author of eternal salvation unto all them that obey him.** But he learned obedience not only by his three hours suffering, but in general by all his suffering; from which he learned and experienced the full extent of that obedience, to which he voluntarily submitted: nay, indeed he principally learned obedience from his foregoing sufferings, by which, as by certain principles, he was trained up to undergo those that were extremely painful. And thus the cause of our salvation is ascribed to all the sufferings which Christ endured in the days of his flesh.

* Heb. v. 8, 9.

VI. In like manner speaks Peter,* *Christ* ΕΡΑΤΗΝ ΗΥΕΡ ΗΥΕΡ ΗΥΕΡ, *suffered for us*. To *suffer* here denotes to be in affliction; for all those sufferings are here intended, in which Christ has left us an example of patience. These sufferings he affirms to be *for us*, that is, undergone as well in *our stead*, as for *our good*. For this is ordinarily the signification of the word ΗΥΕΡ: as in *Euripides* in *Alceste*, ΜΕ ΤΗΝΕΣΧ' ΗΥΕΡ ΤΟΥ Δ' ΑΝΔΡΟΣ, ΟΥ Δ' ΕΓΟ ΠΡΟ ΣΟΥ, "Die not for this man, as little shall I for thee;" which is to be understood in no other sense, but that of substitution; as the subject of the tragedy, exhibiting the wife dying in the room of her husband, plainly shews. In the same manner, Demosthenes in *Corona*, says, ΕΡΟΤΕΣΟΝ ΤΟΥΤΟΥΣ, ΜΑΛΛΟΝ ΔΕ ΕΓΟ ΤΟΥΤΗ' ΗΥΕΡ ΣΟΥ ΠΟΙΕΣΟ, "Ask these, or rather I shall do it for you." And that this is the true meaning of Peter, we conclude hence, that in chap. iii. 18. he says, Christ suffered *for sins*; namely, that he might be *the propitiation for our sins*, 1 John iv. 10. But the sufferings which Christ underwent in our room, I imagine may be said to be satisfactory.

VII. In fine, as *the likeness of sinful flesh*, consisting in the sorrowful and contemptible condition of Christ, runs parallel with the whole course of his life, and he took it upon him *for sin*; so that God did therefore *condemn sin*, and declare it had no manner of right over believers, either to condemn them, or reign over them; † it is manifest, that the scripture ascribes the satisfaction of Christ to the whole of his humiliation; consequently they don't take the scriptures for their guide, who confine it to the sufferings only of those three hours.

* 1 Pet. ii. 21.

† Rom. viii. 3.

VIII. 2. The scripture so expressly declares, that Christ's death, even his corporal death, is to be esteemed a part of his satisfaction, that it is astonishing how any one can deny it. Thus Is. liii. 10. *When thou shalt make his soul* (when his soul shall make itself) *ASHAM an offering for sin*; which Christ himself* calls, *to give his life a ransom for many*; and he says,† *I lay down my life for the sheep*. Now *to give his life*, is to die a corporal death, which the resurrection puts an end to. For thus Christ explains it,‡ *I lay down my life, that I may take it again*. And John says,§ when describing the corporal death of Christ, *he gave up the ghost*. The argument will still be stronger, if we consider, that here is a manifest allusion to that typical satisfaction, which was effected by shedding the blood of the victim, so separated from the body as to be accompanied with death. But the blood is given for the life. Therefore a true satisfaction was made by the separation of the soul from the body of Christ, in order to keep up the resemblance between the type and the antitype.

IX. Add what Paul writes, Heb. x. 20. that *Christ hath consecrated for us a new and living way to the heavenly sanctuary, through the veil, that is to say, his flesh*. The flesh of Christ was doubtless the veil, which hindered our access. For while it still continued entire, it was an indication that sin was not yet abolished, nor the curse removed. It was therefore necessary, that the veil, that is, the flesh, of Christ, should be rent; which was done, when the spirit quitted the flesh: for then the body ceased to be a system of organs, and became a heap of dusty particles, soon to return to dust, unless its resurrection should be hastened. And thus a new way was consecrated for us, that is, complete liberty

* Matth. xx. 28. † John x. 15. ‡ Ver. 17. § Chap. xix. 30.

purchased, and full right to the heavenly sanctuary. Which was signified and sealed by that rending of the veil in the temple, which happened at the very instant of Christ's death.* Hence the body of Christ is said to be *broken for us*.† It is not improperly observed by the learned person, that, upon shedding the blood of the sacrifice, expiation was made, which was afterwards to be presented to God by bringing the blood into the holy of holies. But I wish he would consider, what I have just hinted, that the separation of the soul of Christ from the body answered to the shedding of the blood, which is the rending of the veil, and breaking of the body; as the bringing the soul into heaven, to present to God the satisfaction made by death, answers to the introduction of the blood into the holy of holies.

X. And what is more evident than that passage of Peter,‡ that *Christ hath suffered once for sins, being put to death in the flesh*, that is, in the body? where the death of the body is set forth as a part of those sufferings, which Christ endured for sins. Add Col. i. 21, 22. *He hath reconciled you in the body of his flesh through death*. Rom. v. 10. *We were reconciled to God by the death of his Son*. Heb. ix. 15. *That by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance*. And what death does Paul here mean? Doubtless that which must intervene for the confirmation of the testament, ver. 16, 17. which certainly is the death of the body: *Who is he that condemneth? It is Christ that died*.§ To explain all this in such a manner, as by death not to understand what in every language the death of a man signifies, namely, the separation of soul and body, is harsh and unreasonable.

* Matth. xxvii. 51. † 1 Cor. xi. 24. ‡ 1 Pet. iii. 18.

§ Rom. viii. 34.

XI. 3. Besides, both Isaiah* and Peter† affirm, that our healing is, in a more special manner, owing to the stripes of Christ, as a part of his sufferings, while they say, *By [with] his stripes we are healed.* For by that cruel scourging, whereby the whole body of the Lord Jesus was so mangled, as in a manner to become one continued stripe, together with his other sufferings, he merited, that we should be delivered from the buffetings of Satan, and the strokes of divine vengeance. And further, when we contemplate the sufferings of Christ, and, among them, that cruel scourging, whereby the Lord Jesus was made a spectacle to men and angels, we then understand, what the holiness of God is, what is due to God, in order to the remission of sins, what the sinner must undergo, if he would make satisfaction to God and to his holiness, what a dreadful thing sin is, and how much, in fine, we are indebted to Christ, for enduring so much for us. And this healing from sin is ours, if we dread the wrath of God, are in love with his holiness, and make returns of love to Christ. And thus it appears, though we say we are healed by the stripes of Christ, as by an example; yet there is in the scourging of Christ, *a demonstration of the justice of God*, that we may know it; and, by knowing it with due affection, be restored to the likeness of God. In these stripes there is *MUSAR SHELOMENU, an exemplary punishment bringing peace to us*: as we lately shewed, to be the import of that word.

XII. 4. Nothing can appear more absurd than to exclude from the satisfactory sufferings of Christ, by way of eminence, that sorrow of his soul, that great trouble and heaviness, that horror and amazement, that exceeding great sorrow, even unto death, those clots of

* Is. liii. 5.

† 1 Pet. ii. 24.

bloody sweat, those prayers and supplications, with tears and strong cries, the result of these agonies, all which the Holy Ghost so circumstantially describes. This great trouble and agony did not arise only from the sympathy of the soul with the body, nor from the mere horror of impending death : it was something else, that afflicted the soul of Christ ; namely, his bearing the sins, not of one man, but of all the elect : he beheld the awful tribunal of God, before which he was presently to be sifted, in order to pay what he took not away : he saw the Judge himself armed with his incomprehensible vengeance, the law brandishing all the thunders of its curses, the devil and all the powers of darkness, with all the gates of hell, just ready to pour in upon him ; in a word, he saw justice itself inexorable and most rigid, to which he was bound to make full satisfaction even to the last farthing : he saw the face of his dearest Father not now smiling with a single ray of favor, nay rather burning with the terrible heat of all wrath against the sins of mankind, which he had undertaken to atone for. And whithersoever he turned, not the least glimpse of relief appeared for him, either in heaven or on earth, till with resolution and constancy he had acquitted himself in the combat. These, these are the things, which, not without reason, struck Christ with terror and amazement, and forced from him groans, sighs, and tears. And if all these things were not expiatory and satisfactory for our sins, what reason shall we assign, why the other sufferings of Christ in the three hours of darkness, should be accounted satisfactory ?

XIII. He certainly thinks too meanly of them, who affirms, that those horrors, and this anguish, were, in comparison of the more grievous tortures which Christ endured on the cross itself, to be deemed only an *ante-passion*, or a kind of prelibation or foretaste. But nei-

ther do the scriptures, which represent these things with such a flow of words, nor our expositors on Heb. v. 7. speak in this manner, though one of them perverts their words to that purpose. And it would be difficult to point out, what the soul of Christ endured on the cross itself, which could so vastly exceed these horrors. Then he complained of sorrow, now he was not silent; there he bore the curse due to us, now he almost sunk under it; there he complained of being forsaken of his Father, now he almost fainted away on taking the most bitter cup of wrath: nay, greater signs of consternation could scarce be observed on the cross, than what appeared here. We shall presently reply to what we read about the comforting angel. It must indeed have been an exceeding great distress, at the first onset of which, resolution and constancy itself began to *be amazed, in heaviness, and exceeding sorrowful even unto death*; that made him offer prayers and supplications, with strong cries and tears, to him who could preserve him from death; that made him struggle with so much agony, as rendered the appearance of a comforting angel necessary, and made the sweat trickle down his body, like clots of blood falling to the ground. This discovered such a commotion of the spirits and blood, as we scarce, if ever, meet with a similar instance in history. Let us therefore beware, that we take not upon us, with too much confidence, to determine, what sufferings of Christ, and in what degree; some were more grievous than others. Let us rather set on each their due price, and acknowledge the satisfactory value of them all. This is far more suitable to the glory of Christ, and to the sincerity of our faith.

XIV. 5. And lastly, Christ endured all those sufferings, either *as a Surety*, or in some other respect. If as

a Surety, we gain our purpose ; for he engaged to satisfy divine justice, not only for our good, but in our room, by undergoing the punishment of our sins, the guilt of which he had voluntarily taken upon himself. This is a fundamental point among the orthodox : nor will the learned person, whose opinion we have taken in pieces, deny it. If we lay aside a suretiship, Christ can be no otherwise considered than as innocent and perfectly holy. But it does not seem to be very consistent with the justice of God, that an innocent person, as such, should be punished, and that to the shedding of his blood, to cruel and inexpressible agony of soul, in a word, to death itself. Or, should God, at any time, be pleased to expose an innocent creature to such dreadful tortures, in order to shew his incontestible authority over all ; it is not likely, he would chuse to give such a proof of that supreme authority in the person of his only beloved Son, who fully acknowledges the right or authority of the Father. And then, of what use were those sufferings of Christ, if they were not undergone in our room ? Was it in order to confirm his doctrine ? or to give a pattern of patience, and shew us the way, by which thro' straits and difficulties, we might reach to things noble and divine ? Or was it that, being made a merciful High Priest, he might readily afford assistance to the tempted ? Or was it to fulfil the truth of the prophecies, and answer the signification of the types ? But there is none of these particulars which, the blasphemous Socinus, with his followers will not easily admit. And if we here stop short, we shall allow no greater value to these sufferings of Christ, than these worst perverters of our religion, and of the hope and consolation of believers, have done.

XV. But the very learned person takes a far different course, whose observations, which lately came to my hand on account of their late publication, deserve a par-

ticular hearing. Seeing the sinner man, says he, was, according to what God had threatened, become liable unto death, till he had satisfied divine justice,* and was brought into that condition by the devil, who had conquered man, and thereby was become his lord,† under whose dominion and captivity man afterwards lived; in order to deliver, and perfectly restore him, it was necessary, because he could do neither of these things himself, both that another *should undergo* and conquer *for him the death which he deserved*, and that another *should rescue him from the power of the devil*, who was rescued from him by violence and military prowess. The former requires a *Surety*, who, taking guilt upon himself in man's name, should willingly and patiently undergo the just penalty at the hands of the most righteous Judge, to his full satisfaction. The latter calls for a *Redeemer or Avenger*, who, by a just claim, may rescue slaves out of the hands of an unjust tyrant (such as he who, by fraud and violence, acquires a dominion) and, by opposition and resistance, injures the innocent. To both these purposes God appointed his own Son, whom, by an eternal covenant, he chose to the mediatorial office; and revealed in his word, that he should be *the valiant conqueror* of the serpent, and *the deliverer* of some men,‡ also, a *vicarious Surety*, and afterwards a *sacrifice*, which was pointed out by clothing our first parents with skins.§ The sufferings of Christ therefore are of two sorts: One *judicial*, which he endured as *Surety*, justly on the part of God, for the debts of others, which he had undertaken to pay, and which being done, a reconciliation is the consequence: the other, *warlike*, which he endured as *Deliverer* [or Redeemer] unjustly brought on him by his enemies, Satan and his instru-

* Gen. ii. 17. † 2 Pet. ii. 19. ‡ Gen. iii. 15. § Ver. 21.

ments, because he will bring to salvation those whom he redeemed by his ransom. Both these kinds of sufferings belong to *the perfecting* of Christ.

XVI. In this discourse of the very learned person, every thing favours of learning, much also is genuine and solid ; which I heartily approve. For it is certain, that Christ is not only our Surety, but also our Deliverer ; what merits our consideration in this question is only this, whether, when Christ, by his *judicial* sufferings as *Surety*, fully satisfied divine justice, other sufferings are also requisite, by which, as *Redeemer*, he might overcome Satan, and bring the redeemed to heaven by his ransom. To me the matter appears in this light : As all the sufferings of men arise from the demerit of their sins, no matter whether immediately inflicted by God, or by means of Satan and his instruments ;* so, in like manner, all the sufferings of Christ arose from the demerit of our sins ; for which when he had satisfied divine justice, he merited for his own deliverance, not only from the wrath of God, but also from the tyranny of the devil ; from which that he may deliver his redeemed ones, there is no occasion for sufferings of another kind, but only for his power and authority. It is sufficient for this, that he is *the mighty God*,† *the mighty one of Jacob*,‡ *stronger than the strong man*.§ I own Christ had to struggle with the devil, which he could not do without sufferings : but even this very thing was owing to the demerit of our sins. For when God by a just sentence delivered up to the tyranny of Satan, man who had suffered himself to be overcome by the devil ; it was necessary that Christ, as man's Surety, should be exposed to the harassment of the devil, that, in that respect also, he might satisfy divine justice : nor

* Jer. ii. 15, 16, 17.

† Is. ix. 6.

‡ Is. lx. 16.

§ Luke xi. 21, 22.

could the devil or his instruments ever have had any power to give vexation to Christ, if he had not, being loaded with the guilt of our crimes, been exposed by God the most righteous Judge to injuries from them.* But we are to speak more at large of this presently.

XVII. And thus we are now come to the examination of those distinctions, by which the learned person explains and maintains his cause: namely, he distinguishes between *compensating* and *convincing punishments*, between *judicial* and *warlike sufferings*. The meaning of these distinctions, if I rightly take them, is this. *Compensating punishment* is that, whereby satisfaction is made to divine justice, of which Rom. ii. 5, 6, 8, 9. and called *the wrath to come*. Matth. iii. 7. 1 Theff. i. 10. *Convincing punishment* is that, which is only inflicted, in order thereby to convince man of his sin, yet so that, by undergoing it, no satisfaction is made to divine justice, nor any guilt removed, but it still remains to be further avenged. Such punishments the scripture calls *UBETHOCCHOOTH HEMA convictions of wrath* [*furious rebukes.*†] Of these it is said,‡ *OCK-ICHACHA, I will convince* [*reprove*] *thee, and set them in order before thine eyes.* *Judiciary sufferings* are those which are inflicted by God, as a severe impartial judge, for a compensation to his justice, in which there is wrath; and thus they are the same with *compensating punishments*. *Warlike sufferings* are those, to which Christ was exposed, when conflicting with the devil, who persecuted him immediately upon his birth by means of Herod, afterwards tempted him in the wilderness, and many ways reviled and maltreated him by the enraged ministers of his malice, according to what God says,§ *I will put enmity, &c.* In these, with respect to Christ,

* Acts ii. 23. † Ezek. v. 15. ‡ Psal. l. 21. § Gen. iii. 15.

there was no wrath of God ; but it rather tended to grace and glory, as when one suffers for righteousness sake.*

XVIII. To this we reply as follows : There can be no doubt, but a distinction is to be made between the fore calamities, whereby God brings his elect and believers to the knowledge and sense of their sins, which spring from love, and are called *fatherly chastisements* ; † and the heavy calamities, which are inflicted on the wicked, who are under the wrath and curse of God. But of these punishments of the wicked, to suppose some only convincing, and others compensating, is neither authorized by scripture, nor countenanced by reason.

XIX. The scripture, indeed, makes mention of *the wrath to come*, which, doubtless, is compensating ; but it also frequently speaks of a present wrath and curse ; Psal. lvi. 8. & lix. 25. compare 2 Theff. ii. 16. John iii. 36. *The wrath of God abideth on him*. Wherefore unregenerate sinners are called ‡ ΤΕΚΝΑ ΟΡΓΕΣ, *children of wrath*, not only because they are liable to the wrath to come, but also on account of the wrath and curse of God actually hanging over them, while they are not translated into the kingdom of the Son of his love. *For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men.* § Which wrath of God against the wicked, being very different from that, with which he is said to be angry against the sins of his own children, no reason can be assigned, why it may not be deemed compensating, since it is the beginning of the eternal curse, from which it differs not in essence, but in degree.

* 1 Pet. iv. 14. † Heb. xii. 6. ‡ Eph. ii. 3. § Rom. i. 18.

XX. Add, that this present wrath is *a judiciary punishment*, inflicted by the righteous sentence of God on the wicked. The obstinate unbeliever ΕΔΕΚΕΚΡΙΤΑΙ, *is condemned already*,* God taking punishment on the wicked in this life, *executes SHEPHATIM BEAPH UBICHEMA judgments in anger, and in fury.*† As in Egypt, he executed SHEPHATIM GEDOLIM *great judgments.*‡ That all may know, ΕΛΟΗΙΜ ΣΗΟΠΗΤΙΜ ΒΑΑΡΕΤΖ, *that he is a God that JUDGEETH in the earth.*§ But why may not a judiciary punishment be also deemed compensating?

XXI. And then those punishments of the wicked, which the scripture calls ΤΗΟCCHOΤΗ, *rebukes*, are sometimes so described, that they must be compensating. For what else is a compensating punishment, but the vengeance which an offended God takes on those that despise him, in order to manifest his hatred against them? Now, all this is contained in those convincing rebukes, which the Lord denounces against the Philistines: *And I will execute great VENGEANCE upon them with FURIOUS REBUKES* [rebukes of great anger;] *and they shall know that I am the Lord, when I shall lay my vengeance upon them.*||

XXII. Convincing or rebuking punishments are also no less compensating. Who shall deny that it is a compensating punishment, when God consumes the wicked in his fury? For that in the highest degree convinces them of their guilt. *Consume them in wrath, consume them, that they may not be; and let them know that God ruleth in Jacob, unto the ends of the earth.*¶ And surely nothing can convince the wicked more of the hainousness of their sins, than a punishment heightened to the greatest degree, and in which there is a most evident

* John iii. 18. † Ezek. v. 15. ‡ Exod. vi. 6. & vii. 4.

§ Psal. lviii. 11. || Ezek. xxv. 17. ¶ Psal. lix. 13.

demonstration of the wrath of God, such as a compensating punishment is. Justly therefore we reject that distinction, which has not any foundation in scripture, and whose parts are contrary to the rules of sound logic.

XXIII. Moreover, though we should admit that distinction, how is it applicable to the sufferings of Christ? Here, I own, I do not fully understand the learned author's meaning. To what purpose is this distinction of convincing and compensating punishments? Is it, that as the punishments which the wicked endure in this life, are only convincing; and a compensating punishment will at length be inflicted, in the day of wrath and judgment; so also the sufferings, which Christ underwent during the whole time of his life, answer to those convincing punishments, and the three hours sufferings to the compensating punishment? But what necessity exacted convincing punishments of Christ, seeing he both perfectly owned, and voluntarily confessed, the guilt of those sins he had taken upon him, and most willingly performed every thing by which he might expiate that guilt? Was it perhaps with this view, that, from a sight of the sufferings of Christ, believers might be convinced of their sins? But that cannot be done more effectually, than when they consider them as punishments due to their sins, and so as a satisfaction for them. As therefore no punishments of Christ can be said to be merely convincing, it remains, that all of them are compensating or satisfactory; which is what we contend for.

XXIV. The distinction between *judiciary* and *war-like sufferings* is no less impertinent. For Christ incurred no sufferings but by the sentence of God the Judge. When Christ *was afflicted, the iniquity of us all* NIGGAS *was exacted.** But that was the exacting of the Judge. When Satan, with his infernal powers, assaulted Christ,

then was *the power of darknes*.* A determinate sentence was granted by God to the prince of darknes to harass Christ. And Christ girding himself for that conflict, had in view that sentence, or *commandment* of God, as he himself speaks.†

XXV. What else is that very word of God, from which the original of the warlike sufferings is derived, than the sentence of God the Judge, against the serpent, who was to be destroyed by Christ, and against Christ as to his human nature, in which he trod the earth, who was to be harassed and slain by the serpent? I would fain know, if what is foretold concerning the bruising of his heel, does not also comprise those sufferings of Christ; which are judiciary. If not, the first gospel-promise does not explain the method of obtaining salvation by the satisfaction of a Mediator: and we are ordered to believe, that the words signify less than they can, or it is proper that they should, if, as they suppose, they contain an enigmatical summary of things to be believed. But if, as is certainly right, we allow, that the satisfactory sufferings of Christ are comprehended in these words, that new distinction is very improperly built upon them.

XXVI. Let us dwell a little longer on this meditation. Whatever power the devil has to harass wicked men, before he drag them to eternal death, he has it by the righteous sentence of God the Judge, which Peter has expressed.‡ The elect themselves, as sinners, were also subject to that power; and, on that account, are said to be not only *the prey of the mighty*, but likewise *of the lawful one*,§ he having a right over them by the sentence of the supreme Judge. Jesus the Surety came

* Luke xxii. 53. † John xiv. 31. ‡ 2 Pet. ii. 19. § Is. xlix. 24.

in their room, who therefore, in virtue of the same sentence, became subject to the buffetings of Satan. And by this means all the sufferings inflicted on him by the devil, were in the most proper sense judiciary.

XXVII. Nor is it any objection to this truth, that those conflicts with Satan proved glorious to Christ, as having endured them, because of the justice, and for advancing the glory of God. For all Christ's sufferings, even those which, according to this new hypothesis, we shall call judiciary, if the cause and event be considered, were highly glorious to him. He never more gloriously displayed his love to God and man, he never undertook a more excellent work, which the whole choir of angels beheld with greater applause, and God the Father himself was never more pleased with it, than when, hanging on the cross, he resolutely struggled with the horrors of eternal death. But if that be considered as an evil, which is contrary to nature, earnestly bent upon its own advantage; certainly, in these harrassings of Satan, there was the wrath of God against sin, which Christ had taken upon himself.

XXVIII. What too should hinder those sufferings, which, according to this hypothesis, are judiciary, to be called warlike? For who will deny, that Christ, when hanging on the cross, was, as it were, wrestling with the infernal powers, and the horrors of eternal death? Indeed, Paul testifies, that Christ had then *made openly a skew of principalities and powers, triumphing over them on the cross.** But who can refuse, that there was first a conflict before such a noble triumph and victory? From all these things we conclude, that the distinction of punishments into convicting and compensating, and of sufferings into warlike and judiciary, is unscriptural, antiscritptural, and irrational.

* Col. ii. 15.

XXIX. Let us now come to the arguments of the opposite side, as far as we have had access to know them. Some of them are general against all the sufferings of Christ, and others more special against some parts of his sufferings. The general ones are partly taken from scripture, partly from the apostles creed, and partly from the catechism.

XXX. From scripture they thus argue: 1. That *the sin of the whole earth shall be removed in one day*, according to Zech. iii. 9. And Paul several times affirms, that *the one offering* of Christ, *once made on the cross*, was that expiatory sacrifice, by which all the elect are perfected;* and therefore the preceding sufferings of Christ were not satisfactory. 2. Further, that Christ, from the beginning of his life, was neither a priest, who could offer an expiatory sacrifice, nor a sacrifice which could be offered. Not a priest, because he could not lawfully be one before the thirtieth year of his age: not a sacrifice, as a lamb could not be such before the seventh day. But the truth of the types ought to appear in Christ. 3. Add, that Christ thro' the whole of his life, except for a few hours, was in the favor of God; *increased in favor with God*;† was acknowledged to be the beloved Son of God;‡ was glorified in the mount;§ *rejoiced in spirit*.|| But at the time in which he was in the favor of God, and rejoiced, he did not bear the wrath of God.

XXXI. From the *Creed* it is observed, that professing our faith concerning the satisfactory sufferings of Christ, we do not barely say, that he suffered, but that *he suffered under Pontius Pilate*; words never to be disjoined, to teach us, that only those sufferings were satisfactory, which he endured under Pilate.

* Heb. ix. 28. & x. 10, 12, 14. † Luke ii. 52. ‡ Matth. iii. 17. § Matth. xvii. 2. || Luke x. 21.

XXXII. From the [Heidelberg] catechism are quoted questions 31, 67, 70, 75, 80. where the impetration of our salvation is referred to the one offering of Christ, once made on the cross. But as to what is alleged to the contrary from quest. 37. where it is said, that “for THE WHOLE TIME OF HIS LIFE which he lived upon earth, especially at the end thereof, he sustained the wrath of God against the sin of all mankind, both in body and soul;” they answer, that to sustain the wrath of God there, cannot signify, to feel the wrath of God, but to be bound to endure it. They illustrate and prove this explication by quest. 84. where it is declared, concerning unbelievers and hypocrites, that “the wrath of God and eternal damnation do lie on them so long as they go on in their sins:” which cannot be understood of a compensating punishment unless we would suppose, that the wicked, by suffering on earth, make satisfaction to divine justice, which is absurd. It therefore follows, that we explain this of their being obnoxious to divine wrath and eternal damnation. As, in the same sense, our Lord declares, *He that believeth not the Son, the wrath of God abideth on him*,* that is, he is obnoxious to wrath.

XXXIII. To these arguments we humbly reply as follows. To the *first* we say, that all Christ’s sufferings together, ought to be deemed one full accomplishment of the sacerdotal office, which our Lord undertook, in order to expiate our sins; which at last was fully completed, when Christ, dying on the cross, offered himself to the Father for a sweet-smelling savour: then the utmost farthing was paid: which being done, God declared, he was satisfied to the full, and on that day he blotted out the sins of the whole earth, and expunged

* John iii. 36.

them from his book. From whence it cannot be inferred, that the preceding sufferings of Christ were not satisfactory ; but that then only the satisfaction was completed ; of which completion this was the fruit, that on that very day the sins of all the elect were blotted out. And this is the mind of God in Zechariah. But what Paul so often speaks of the one offering, by which we are perfected, is to be understood in the same sense ; namely, since the sufferings of Christ, when hanging on the cross, were the most grievous, and the complement of the whole, therefore the scripture commonly ascribes the expiation of our sins to the cross of Christ ; because, without that, his foregoing sufferings had not been sufficient ; as the payment of the utmost farthing completes the satisfaction, which is immediately followed by tearing the hand-writing, and giving a discharge.

XXXIV. To the *second* we reply : That here many things are asserted, which we can by no means yield to.

1. It is not true, that Christ was not a priest from the beginning of his life. For, from the beginning of his life, he was *the Christ*, that is, the Lord's anointed, no less to *the sacerdotal* than to his other offices. And since, when lying in the manger, he was saluted *King* by the wise men, and, when twelve years old, he shewed himself a *Prophet* amidst the doctors ; who will, after all this, presume to deprive him of the honor of his *priesthood* ? And as it belonged to the priests to *stand in the house of the Lord*,* was there not some display of his sacerdotal office in that apology to his parents, *Wist ye not that I must be about my Father's business* ? † Nay, even before his incarnation, he exhibited some prelude of his priestly function by his intercession for the church. ‡ We own indeed, that Christ was publicly inaugurated,

* Psal. cxxxiv. 1. † Luke ii. 49. ‡ Zech. i. 12, 13.

in the thirtieth year of his age, to his mediatorial office : but we can no more infer from that, that Christ was not a Priest, than that he was not Mediator, before that time.

XXXV. I cannot but here subjoin the very solid reasoning of the celebrated Cloppenburg :* “ It could not be, but that, in the daily practice of piety, and the obedience due to God, which he performed in the days of his flesh, Christ, who knew his unction from a child (as appears from Luke ii. 49.) should offer prayers and supplications for the salvation of the church, whose King and Saviour he was born : compare Luke ii. 11. with Heb. vii. 5. And nothing hinders us to extend the words of the apostle to all the days of his flesh, and all the sufferings he endured from his infancy ; because by these he learned obedience : and so it was altogether the constant apprenticeship or noviciate of the mediatorial office of Christ, who walked from a child with God : wherein he from day to day fulfilled, by a persevering obedience, the work which the Father had given him for the redemption of the church, which was to be fully completed by crowning his whole obedience with the offering up of himself a sacrifice, when he should be publicly called thereto, John xvii. 4. Acts ii. 23.”

XXXVI. 2. Neither is it true, that Christ was not a sacrifice from the beginning of his life. For though his offering was completed on the cross, and by his death, yet he was even before that *the Lamb of God, that taketh away the sin of the world.* † The iniquities of us all were laid upon him ; and it was for no other cause, that he carried the form of a servant, and the likeness of sinful flesh, and, though he was rich, yet, for our sakes, became poor ; and in fine, was exposed, from his very

* Ex. disputat. de vita Christi privata, § 15, 16. † John i. 29.

infancy, to griefs, sorrows, and persecutions. All these calamities proceeded from this, that, as both priest and sacrifice, he took our sins upon himself, in order to their being at last wholly abolished by his death.

XXXVII. 3. The proof of this paradoxical assertion, taken from the types of the Old Testament, is in many respects defective. For (1.) There is no solid foundation for that hypothesis, that all the circumstances of the types ought, in the same manner, to be found in the antitype. Otherwise it would follow, that Christ must have been slain at a year old, according to the type of the paschal lamb. (2.) It is also a rash assertion, that none could act as a priest before his thirtieth year. There is no such command in the sacred writings. The Levites, indeed, were, by the *Annal* law, not admitted to the noviciate before their twenty-fifth year,* nor before their thirtieth year, to the full exercise of their function.† “But indeed I find no where among the Rabbins,” says Selden,‡ “that the years of the Levites, as Levites, indicated the legal age of the priests. And I very much wonder, great men should admit of this, even while they sharply criticise upon others.” It is the constant tradition of the Hebrews, that a priest is fit for his office at his thirteenth year, after his years of puberty, though he is not bound to take his turn with the rest, before his twentieth year. See *Outram de sacrific. lib. 1. c. 5. § 3.* Josephus relates of Aristobulus, “that when a young man, and out of his seventeenth year, he, by the law, ascended the altar to officiate.” 'Tis astonishing, the very learned person did not attend to these things, which, from his skill in the Hebrew ritual, he could not be ignorant of. (3.) If this argument is to be urged, it would thence follow, that Christ

* Numb. viii. 24. † Numb. iv. 3. ‡ De success. ad pontificat. Ebræor. lib. ii. c. 4.

could have been a sacrifice after the seventh day from his birth, and immediately upon his thirtieth year, be a priest; which is contrary to what is supposed in the sentiment we here oppose.

XXXVIII. To the *third*, we reply, 1. That the question is not, whether Christ did, all his life long, so endure the wrath of God, as in the mean time to be favored with no consolation, with no joy of the Spirit comforting him? None will affirm this. But the question is, whether all those sufferings, which Christ at any time endured, and all that form of a servant which he assumed, belong to the perfection of his satisfaction? A thing that cannot be overthrown by some shining intervals of joy, now and then. 2. To be the beloved Son of God, and at the same time to suffer the wrath of God, are not such contrary things, as that they cannot stand together. For, as Son, as the holy one, while obeying the Father in all things, he was always beloved; and indeed most of all, when obedient even to the death of the cross: for that was so pleasing to the Father, that, on account of it he raised him to the highest pitch of exaltation,* though, as charged with our sins, he felt the wrath of God, burning, not against himself, but against our sins, which he had taken upon himself. Who can doubt, that Christ, even hanging on the cross, was in the highest love and favor of God, so far as he was Son, though at the same time he was made a curse for our sins? 3. It has never been proved, that it was a thing improper and inconsistent, for Christ to have some mitigation granted him, while he satisfied for our sins, by means of some rays of consolation, at intervals, shining in upon him, by which he might be animated resolutely to acquit himself in the conflict. Nor is it credi-

* Phil. ii. 9.

ble, that he had always the sensation of divine wrath, or that it was always equally intense, even on the very cross itself; or that he was as much pressed down by his agonies, when he made a promise of paradise to the thief, and spoke so affectionately with his mother and John, as when he complained, that he was forsaken of God. See that kind address of God the Father to Christ, when *he was despised by every one, and abhorred by the people, and a servant of rulers.**

XXXIX. What is argued from the creed, scarce deserves any answer. For when Christ is said to have suffered under Pontius Pilate, nothing less is hinted than a distinction of the satisfactory sufferings of Christ from those which are not: a fiction, I imagine, that none ever thought of. But the time is simply indicated, in which Christ completed his sufferings, and the person, by whose authority he was condemned to the cross. Nor will the maintainer of this paradox affirm, that all the sufferings, which Christ endured under Pilate, or by his authority, were satisfactory; since both the scourging, and those indignities, which Christ suffered in the pretorium, and his condemnation, nay, his very crucifixion and death, must be excluded thence, if the satisfaction is to be restricted to the three hours of darkness.

XL. It is without doubt that violence is done the catechism, which refers the impetration of our salvation to the one offering of Christ, with no other design, than what Paul does, whose meaning I have already explained. The words of quest. 37. appear to be perverted and misinterpreted. 1. Because it is an answer to this question, "What believest thou, when thou sayest, HE

* Is. xlix. 7.

SUFFERED?" Now, that expression, *He suffered*, does not signify the bare susception of guilt, but the enduring of sorrows. 2. If *to endure the wrath of God* does not there signify to feel it, but only to take its guilt upon himself, it would follow, that even at the close of his life he did not feel the wrath of God. For, in the same sense, the catechism affirms that very thing of the whole of Christ's life, and of the close thereof. 3. Ursinus is a more faithful interpreter of the catechism, when he writes, "Under the appellation of suffering, are understood, all the infirmities, miseries, griefs, racking tortures of soul and body, to which, on our account, Christ was obnoxious, from his nativity to his last breath," &c. 4. 'Tis in vain to seek for any pretence to this forced sense from quest. 84. and John iii. 36. For it is not an obnoxiousness to the wrath of God that alone hangs over unbelievers and hypocrites; but they are really in a state of wrath and curse; and that curse, which they are now under, is the beginning and a part of those pains, which they shall suffer for ever.

XLI. The more special arguments and exceptions, either regard the *death* of Christ, or his *agonies* in the garden, or are taken from the *beginning* and *end of the solar eclipse*; which I shall set in such a light, as at the same time to refute them.

XLII. If any shall say, that the scripture, when ascribing our redemption to the death of Christ, means by that death those very intense pains of eternal death, which Christ endured both in soul and body together, when he complained, that he was forsaken of his God; I answer, that indeed they are not, on any account, to be secluded from the compass of the word *death*; but that the death of Christ is not to be so confined to them, as to exclude the death of the body, or the separation of

soul and body. For Peter speaks expressly of the *death of the flesh*,* and the whole scripture ascribes our ransom to that death, from which Christ arose by his resurrection: and in fine, Paul makes the sacrifice which Christ offered, to consist in a death, which is like to that which is appointed for all men once to undergo,† and which‡ is a sacrifice, and was shadowed forth by the slaying of the legal sacrifices. And we have already mentioned several places, which cannot, without manifest violence, be so explained, as to exclude the death of the body from being included in his death.

XLIII. If you object, that Christ had before said, *It is finished*; I answer, it ought to be understood of his finishing all those things, which he was to suffer and do in life, so that nothing remained, but to conclude the whole by a pious death. Just as Paul said, *I have finished my course*;§ and Christ himself, *I have finished the work which thou gavest me to do.*|| Whence one would absurdly infer, that there remained for Christ, on saying this, nothing further to be done or suffered; when he was still to be made perfect by his last sufferings. The meaning is evident; namely, that Christ, in discharging his office, had perfectly performed all he was thus far to perform.

XLIV. If you insist upon it, that his death was calm and gentle, without the appearance of any pains of eternal death, having already undergone these: I answer, it was a gentle death indeed, in so far as the faith of Christ, now victorious over all temptations, was well apprised, that he had surmounted the greatest pains, and was secure about his resurrection and the promised reward; but yet he died a cursed death, inflicted by the wrath of God against sin; and the curse of it was typically figur-

* 1 Pet. iii. 18. † Heb. ix. 27. ‡ Ver. 26. § 2 Tim. iv. 7.
|| John xvii. 4.

ed by his hanging on the tree, which still continued in and after death. For, while he hung on the tree, so far he was doubtless under the curse, according to Gal. iii. 13. By which is signified, that his punishment ought to be taken as holding forth guilt, and the curse of God.

XLV. But, say you, believers are still to die; and therefore Christ did not satisfy for them by his death. I answer, the catechumens have been taught to answer this objection from quest. 42. of the Heidelberg catechism.* By the death of Christ, death hath ceased to be, what it was before, the punishment inflicted by an offended judge, and the entrance into the second death, and is become the extermination of sin, and the way to eternal life; and at the last day it shall be altogether abolished. And if you go on to argue in this manner, I shall easily make it appear from your own hypothesis, that even that very anguish of Christ, when he complained of his being forsaken of God, was not satisfactory for us; for believers themselves often complain of spiritual desertion: *But Zion said, NGADSABANI JEHOVAH, The Lord hath forsaken me, Is. xlix. 14.* Where we have the very same word, which the Lord Jesus uses, *Psal. xxii. 2.* And Zion says so truly, with respect to the sense of grace, and the influence of spiritual consolation. The difference between the desertion, whereby Christ was forsaken of his Father, and that of believers, consists in this, that, in the former, there was the wrath and curse of God, and the *formal* nature of punishment, which are not in the latter; neither are these in their death.

* Q. But since Christ died for us, why must we also die? A. Our death is not a satisfaction for sin, but the abolishing of sin, and our passage into everlasting life.

XLVI. As to what is objected to our argument, taken from the agonies of Christ in Gethsemane, it is pretended, that these sufferings were not satisfactory in this very thing, that then an angel appeared to comfort him; whereas a good angel could not have done this, without a most grievous sin against God, if Christ was then actually making satisfaction; especially as he was to tread this wine-press alone, and it was foretold, that, while making satisfaction, he should be deprived of all consolation, *There is none to take pity, comforters I found none* :* this argument is very inconclusive. For,

1. That angel did not tread the wine-press together with the Lord Jesus; nor was any part of his sufferings laid upon him; nor, by any natural influence, did he assist Christ in carrying that burden. He strengthened Christ no otherwise than in a moral sense, by setting before him the glorious issue of the conflict he had undertaken, and by other arguments to the like purpose.
2. There is no reason, why some small share of comfort should not be administered to Christ, while in the act of making satisfaction; especially if done with a view to preserve him for more, and not fewer sufferings. The words of Psal. lxxix. are not to be taken in such a general sense, as to exclude all manner of consolation and pity: for *a great company of people and of women bewailed him*, † as did also *all the people that came together to that sight, and smote upon their breasts*, ‡ and the beloved disciple John, and above all his pious mother, *whose soul then a sword pierced*. § Nor is there any thing in the words of the psalm, which obliges us to confine these things to the three hours darkness. It treats of that time, in which *they gave him gall for his meat, and in his thirst gave him vinegar to drink*, || which was not

* Psal. lxxix. 20. † Luke xxiii. 27. ‡ Ver. 48. § Luke ii. 35. || Ver. 21.

done during the darkness. 3. It cannot be inferred, that God the Father, in sending that angel, had not then either assumed or then laid aside the character of a strict and impartial judge ; any more than it can be inferred, that the minds of Christ's enemies were disposed to pity, when they laid the cross on Simon of Cyrene, in order that he might carry it after him. For both was done with a view, lest Christ sinking under his present pains, should escape those that were to ensue. 4. We shall by this be better able to form a judgment of the incredible load of anguish, with which that mighty Lion of the tribe of Judah was so pressed down, that he appeared almost ready to sink under it, unless he was, in some manner at least, heartened. 5. Nor, on any pretence, can that angel be accused of any bad action, in strengthening Christ, while satisfying for us ; since, by that consolation, he neither went about to rob Christ of his glory, to whom alone the praise of satisfying remains entire ; nor to oppose the decree of God, to execute which with resolution he animated Christ ; nor to put any bar in the way of our salvation, to acquire the right to which by constancy in his sufferings he encouraged the Lord.

XLVII. To pretend to infer from the beginning and end of the solar eclipse, during the passion of Christ, the beginning and end of his satisfaction, is a cabbalistical fancy, founded neither on scripture, nor solid reason. I will not deny, that, in that darkness, there was a kind of type of the very thick darkness, with which the greatly-distressed soul of the Lord Jesus was then overwhelmed, without a single ray of consolation breaking in upon him, but what his unshaken faith, grounded on the inviolable promises of his Father, and not staggering as to the certainty of the future reward, darted in at times upon his trembling soul. But the ques-

tion is not, Whether Christ was then actually satisfying? this we all allow : the question is, whether then only ?

XLVIII. But let us now conclude this debate ; which has so much disquieted the mind of this very learned person, as his friends wanted the world should know from letters, published after his death. But God and my conscience are my witnesses, that nothing but the love of truth, which is only to be derived from, and defended by the scriptures, obliged me to enter upon this subject. I know not in what I can be blamed, unless in the liberty I have taken to dissent from the author. But if, by taking a wrong path, I have strayed from the truth, how acceptable will the kind admonition be ! How readily shall I own and correct the error ! I heartily wish we could generally endeavour to please ourselves less, in order to please God more. I ever had a veneration for this learned person, though, after our dispute, I found he was much disgusted. But I thought this should be no hinderance to my profiting by his learned commentaries, which I own I did, with a just commendation of the author ; as my other writings abundantly testify, I have done, and that very sincerely.

C H A P. VII.

Of the Effect of Christ's Satisfaction.

THE effect of Christ's satisfaction is twofold : The first regards Christ himself ; the other, the elect. Christ, by his satisfaction, obtained for himself, as Mediator, a right to all the elect : which the Father willingly and deservedly bestows upon him ; *Ask of me, and I shall give thee the Heathen for thine inheritance, and the uttermost*

*parts of the earth for thy possession.** This is Christ's PHENGULLATH, *work with his God, that he should not only be his servant, to raise up the tribes of Jacob, and to restore the preserved of Israel; but that he should be given for a light to the Gentiles, that he might be God's salvation unto the end of the earth.†* It appears also from that promise, *If his soul shall make itself an offering for sin, he shall see his seed.‡* And thus we become his inheritance,§ his peculiar treasure,|| his peculiar people.¶

II. Besides, it is not possible, but Christ should exercise that right, which he acquired at so dear a rate. When, according to the determinate counsel of the divine decree, the time of the gracious visitation of every one of the elect is come, he actually delivers them, as his property by an out stretched arm. And why should he not? Seeing he can easily effect it by the power of his Spirit, turning and inclining their heart. Is it credible, he should suffer those, who are his lawful right, to be, and to remain the slaves of Satan? Is it worthy of Christ, that he should not be actually glorified in the sanctification and happiness of those, for whom he underwent so much infamy? or should suffer any of those to perish, whom he purchased for his own possession by his precious blood? Christ himself hath taught us thus to reason: *And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice.*** Because these sheep were of right his property, it therefore became him actually to lay hold of them as his own, and bring them into his fold. Nor can the right of Christ be made ineffectual, or remain without actual possession; especially, as he was not promised by the Father a bare right, but also a possession by right

* Psal. ii. 8. † Is. xlix. 4, 6. ‡ Is. liii. 10. § Eph. i. 11.
 || Ps. cxxxv. 4. ¶ Tit. ii. 14. & 1 Pet. ii. 9. ** John x. 16.

upon his making satisfaction; as the places above quoted evince.

III. The Lord Jesus obtained for *the elect*, by his satisfaction, *an immunity from all misery, and a right to eternal life*, to be applied unto them in effectual calling, regeneration, sanctification, conservation, and glorification. This the scripture declares. Thus, *This is my blood of the New Testament, which is shed for many for the remission of sins.* He gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father.† Gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.‡ Christ loved the church, and gave himself for it, that he might sanctify it—that he might present it to himself a glorious church,§ &c.* In a word, *This is that faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.||* By these and many other like passages, which it would be needless to enumerate here, it evidently appears, that the effect of Christ's satisfaction was not a bare *possibility of the remission* of our sins, and of our reconciliation with God, but an *actual remission and reconciliation*, an abolition of the dominion of sin, and at length salvation itself: of which it is not possible the elect should have no share, unless Christ should be deemed to have satisfied the Father for them to no purpose. It is certainly incumbent on us, never to enervate the force of the words of the Holy Ghost; least of all in those places and expressions of scripture, where the subject of our salvation is delivered; nor to detract in any thing from the value of the satisfaction of our Lord.

* Matth. xxvi. 28. † Gal. i. 4. ‡ Tit. ii. 14. § Eph. v. 25, 26, 27. || 1 Tim. i. 15.

IV. This truth also appears from those places of scripture, in which the satisfaction of Christ is called *APOLUTROSIS*, a redemption, made by the payment of *LUTRON*, a ransom, or *ANTILUTRON*, a price of redemption. For the proximate effect of redemption, and of the payment of a ransom, is the setting the captive at liberty, not a bare possibility of liberty. It is neither customary, nor equitable, that, after paying the price, it should still remain uncertain, whether the captive is to be set free or not. A true redeemer procures the restitution of liberty to the miserable captive, wherever good faith and an agreement are of force. One may possibly treat about the price, though uncertain of the event; but it is neither prudent or just, to make any payment, before what is stipulated be made sure and firm. The scripture itself defines redemption so, that it makes the proximate effect of it to be the actual remission of sins, and our restoration to liberty. *We are justified freely by his grace, through the redemption that is in Christ Jesus.** In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.† And Col. i. 14. is to the same purpose. In like manner, Heb. ix. 12. *By his own blood he obtained eternal redemption for us;* the fruit of which is eternal liberty and salvation.

V. Of the like nature are those phrases, by which the elect are said to *be bought with a price, purchased with blood, redeemed by Christ's subjection to the law:* as 1 Cor. vi. 29. *Ye are bought with a price.* Acts xx. 28. *To feed the church of God, which he hath purchased with his own blood.* Gal. iv. 4. 5. *Made under the law, to redeem them that were under the law.* Now, whoever makes a purchase of any thing, has an unquestionable

* Rom. iii. 24.

† Eph. i. 7.

right to it, and it not only may, but actually does become his property, in virtue of his purchase, upon paying down the price. And herein consists our liberty and salvation, that we are no longer our own, nor the property of sin, nor of Satan, but the property of Christ. Whence it appears, that the effect of Christ's satisfaction is not a bare possibility of our salvation, but salvation itself.

VI. A right to all the benefits of the covenant of grace is purchased at once to all the elect by the death of Christ, so far as that, consistently with the truth and justice of God, and with the covenant he entered into with his Son, he cannot condemn any of the elect, or exclude them from partaking in his salvation; nay, on the contrary, he has declared, that satisfaction being now made by his Son, and accepted by himself, there is nothing for the elect either to suffer or do, in order to acquire either exemption from punishment, or a right to life; but that it only remains, that each of them, in their own order and time, enjoy the right purchased for them by Christ, and the inheritance arising from it. And this is what the apostle says, *God was in Christ reconciling the world to himself, not imputing their trespasses unto them.** That is, seeing God accepted of the offering of his Son, when he gave himself up to death for his people, he received, at the same time, into favor, not only the preserved of Israel, but also all nations, and all families of the earth, which in other respects, lay in wickedness, and were liable to the wrath of God, declaring that satisfaction was now made to him for their sins, and that these could no longer be imputed to them for condemnation, nor for excluding from his saving grace.

* 2 Cor. v. 19.

VII. To the same purpose is that, Zech. iii. 9. *For behold, the stone that I have laid before Joshua: upon one stone shall be seven eyes; behold, I will engrave the gravings thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day.* The stone here is doubtless the Lord Jesus Christ, as Dan. ii. 34. Psal. cxviii. 22. on which the church is built, and by which it is supported. It is *laid* before Joshua and his companions the priests, that, as architects, they may lay it for the foundation of faith, acknowledge it as the corner-stone, and build thereon both themselves and other believers. This stone is but *one*: *for other foundation can no man lay, than that is laid, which is Jesus Christ.** Upon this stone there are *seven eyes*, either of God the Father, viewing it with care and pleasure, or of the church universal, looking to it by faith. Its *gravings* engraved by God, represent those very clear indications or characters, by which he may and ought to be distinguished, as one given by the Father to be a Saviour; among which characters were those sufferings, by which he was to be made perfect. These things being done, to shew that all the signs of the Messiah were in him, God declares, that *he would remove the iniquity of all that land* (clearly signifying the whole world, according to the synecdoche just explained) *in one day*, together and at once, in the last day of Christ's passion. Thus by Christ's satisfaction we are taught, that deliverance from sin, and all the happy effects of that immunity, were purchased together and at once for all the elect in general.

VIII. It is however certain, that true saving benefits are bestowed on none of the elect, before he be effectually called, and actually united to Christ by a live-

* 1 Cor. iii. 11.

ly faith : but that did not hinder Christ, by his satisfaction, from purchasing for all the elect at once, a right to those benefits, in order to their possessing and enjoying them, in their appointed time. Nay, before actual conversion, and the possession of saving blessings, they are favored with no contemptible privileges above the reprobate, in virtue of the right which Christ purchased for them. Such as, 1. That they are in a state of reconciliation and justification* actively considered, satisfaction having been made for them by Christ, as we see from 2 Cor. v. 19. That is, that God considers them as persons for whom his Son has satisfied, and purchased a right to eternal life. 2. That God loves them with a peculiar love of benevolence, according to the decree of election ; which love of benevolence will, at the time appointed, certainly issue in a love of complacency. For as it proceeded from a love of benevolence, that Christ was given to be their Saviour ; so, satisfaction being made, God, in consequence of the same love, will form them, so as he may deservedly acquiesce in them, as fit objects of his love of complacency. May we not refer to this, what God says, *I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee* ?† 3. It is the effect of this love, that they are favored with the means of salvation, the preaching of the gospel, &c. accompanied with some internal illumination, and some incitement to good, though not yet saving : and that with this design, that, in their own time, they may be effectually converted by those means. 4. Hence it likewise follows, that God preserves them, while living under the means of salvation, from the sin against the Holy Ghost ; from which no one is converted. 5. And lastly, The Spirit is given

* See § ult of this chap. where this is further explained.

† Jer. xxxii. 3.

them, rendering those means effectual, to their actual and complete regeneration, and uniting them to Christ by the infusion of faith, in order to their enjoying benefits truly saving.

IX. As matters stand thus, we may easily gather, what judgment we are to form of the notions of Arminius and his followers, on this point. Arminius proposes his sentiments in *Examine prædestin. Perkins. p. 75, 76.* as follows : “ Let us add to all these things, by way of conclusion, the proper and immediate effect of the death and passion of Christ. Now, it is not an actual removal of sin from this or that particular person, nor actual remission of sins, nor justification, nor the actual redemption of this or that person, which none can have without faith and the spirit of Christ : but the reconciliation of God, the impetration of remission, justification, and redemption before God : hence God now may, notwithstanding his justice, which is satisfied, forgive men their sins, and bestow the Spirit of grace upon them : though he was really inclined before, from his own mercy (for from that he gave Christ to be the Saviour of the world) to confer these things on sinners, yet his justice prevented the actual communication of them. However, God has still an entire right to bestow those benefits on whom he pleases, and on what conditions he thinks proper to prescribe. And, on the contrary, if we agree to such a method of mediation, as you, Perkins, seem to approve of, namely, that the sins of all the elect were actually removed from them, and laid upon Christ, who, having suffered for them, did actually deliver them from punishment ; and that obedience was required of him, who accordingly performed it, and thereby merited eternal life, not for himself, but for them ; no otherwise than if we ourselves had appointed this Mediator in our room, and by him

had paid our debts to God ; we must now likewise believe, that, according to the very rigour of God's justice and law, freedom from punishment and eternal life are due to the elect, and that they may demand these benefits from God, in right of payment and purchase made, and yet God have no manner of right to demand of them faith in Christ, and conversion to God. But it is not easy to say with how many absurdities this opinion is charged. I will confute it only by one argument, but a very cogent one, and taken from the apostolic writings. The righteousness wrought out by Christ is not ours, as wrought out, but as imputed to us by faith, so that faith itself is said to be imputed to us for righteousness, Rom. iv. 5." Thus far Arminius, whose very words almost we have exhibited, omitting only those which are not to the purpose in hand. His followers have things of the like nature, in their *Scripta Synodalia*, adding, that the impetration is such, that, "from the nature of the thing, it may remain entire, and be every way perfect, though there were none to apply to it, or none to enjoy the benefit of it."

X. There are many things in this discourse, which are consistent neither with scholastic accuracy, nor with the other tenets of the Remonstrants, nor with theological truth : which we are now to shew in order. 1. Arminius does not speak accurately, in saying, that the proper effect of the death and passion of Christ is not the actual remission of sins, nor justification, nor actual redemption of this or that person, &c. but the impetration of remission, justification, and redemption before God. For the members of this distinction are not properly opposed : to actual remission, and to actual justification, is not opposed the impetration of remission and of justification ; but a possible remission, and a possible justification. And thus Arminius ought to have expres-

fed himself, if he would have spoken accurately and fairly. 2. Nor is it an accurate way of speaking, to say, that the effect of the passion and death of Christ is *impetration of remission and of justification.** He ought to have said, it is remission and justification itself, whatever that be. For so Arminius himself hath taught us to speak with accuracy, p. 72. "A distinction may be made between the act, by which reconciliation is obtained, and the effect of that act, which is reconciliation. The act impetrating reconciliation, is the offering which Christ made on the cross: the effect is the reconciliation itself." And so he ought to have said here: in the death and passion of Christ, the impetrating act is that voluntary susception of all kinds of sufferings, which he undertook both from his love to God and men. The effect is remission and justification. The impetrating act is the satisfaction of Christ. The effect is immunity from debt. In this manner Arminius spoke, before he had degenerated to worse opinions.* "The effects of the priestly office are reconciliation with God, impetration of eternal redemption, remission of sins, the Spirit of grace, and eternal life." 3. Nor has that expression a just meaning, at least it is not accurate, that it is by means of the passion of Christ, *God can forgive sins*: as if some new, some greater, and more extensive power of God, was the effect of the sufferings of Christ. The power of God is infinite, and altogether incapable of increase. And then what is impetrated from any one, ought previously to be in his power. The Remonstrants have more accurately expressed their sentiments in their *Synodalia*, in these words: "The effect of reconciliation or propitiation, is the impetration of divine grace, that is, restitution to such a state," &c. So that

* Disputat. p. ivat. xxxv. § 7.

a change in our state, and not an increase of God's power, is the effect of the satisfaction of Christ.

XI. Besides, Arminius is in this discourse consistent, neither with *himself*, nor with his *adherents*. Not with *himself*: for his whole design is to shew, that the proper and immediate effect of the death of Christ, is only a possibility of remission of sin; and yet he asserts, that the proper effect of the death of Christ is the reconciliation of God, and the impetration of remission, justification, &c. But how do these things agree, seeing a possibility of remission of sins may consist with a perpetual enmity between God and men? What kind of reconciliation is that, which does not hinder an eternal enmity from still subsisting? What sort of impetration of remission is that, if nevertheless it be possible, that sins may never be pardoned? Nor does Arminius here better agree with the hypothesis of *his followers*; who expressly deny, that God cannot, on account of his vindictive justice, remit sins without a previous satisfaction. I now omit mentioning the laboured disputation of Vorstius on this head against Sibrandus Lubbertus. Thus the Remonstrants profess, in express terms, in their apology, p. 466. drawn up in the name of all, "That to suppose the vindictive justice of God to be so essential to him, that, in virtue of it, he is bound and necessitated to punish sins, is highly absurd and unworthy of God."

XII. From this also a very evident consequence may be inferred, that the death and sufferings of Christ were in vain, and without any fruit or effect: which I thus demonstrate. If there is in God, even before, and exclusive of the satisfaction of Christ, a power of remitting sins, notwithstanding his vindictive justice, Christ has therefore done nothing, by suffering and dying, in

order to the existence of such a power in God. But the Remonstrants strenuously say, declare, and maintain, that God can, without satisfaction, and without the violation of his essential justice, let sins go unpunished; and they cry out, that the contrary is highly absurd: Christ therefore procured nothing by his death. For what he is said to have obtained by it, did already exist without it. "God could have saved us without the satisfaction of Christ; but did not chuse to do it," says Corvinus.*

XIII. In a word, this assertion of Arminius is inconsistent with theological truth. For, 1. The scripture nowhere teaches, that the fruit of Christ's death is a possibility of the remission of sins: nor is one passage of scripture produced by Arminius to that purpose. But to speak of the fruit of Christ's death without scripture, is untheological. 2. Nay, the scripture asserts the contrary, as we have at large shewn, § 3, 4, 5. 3. It is also contrary to all reason to say, that the proper effect of Christ's most perfect satisfaction was, that God might let the captive go free, yet so that the captive might always remain in prison, and be liable to pay the debt. How absurd is it, that God should receive full satisfaction by the death of his Son, for the sins of any particular person, and yet, notwithstanding this plenary satisfaction of Christ, that man is to be sent to eternal fire, there to satisfy, in his own person, for those very sins, which Christ had fully satisfied for already? 4. Such a bare possibility of remission, which, from the nature of the thing, may never become actual, overturns the unchangeable covenant between the Father and the Son; the sum of which Arminius himself has well expressed in his oration on Christ's priesthood, p. 14. "God re-

* *Censura anatom. Molinzi*, p. 436.

quired of Christ, that he should make his soul an offering for sin, give his flesh for the life of the world, ~~pay~~ the price of redemption for the sins and captivity of mankind; and promised, if he did so, that he should see his seed, and become an eternal priest. The priest accepted this condition," &c. Christ, relying on this infallible promise, did willingly give himself up to death. But from this assertion of Arminius and the Remonstrants, it was possible, that Christ, after having paid the ransom, should see no seed, be a king without any kingdom of grace, an everlasting father without any children, a bridegroom without a bride, a head without a body. All which are most abominable.

XIV. Arminius, however, defends his opinion by three arguments. The first is this: "God has full right to impart those benefits, to whom he thinks proper, and on what conditions he is pleased to prescribe." Whence it follows, that Christ has not merited the bestowing those benefits actually upon any one; for this is the tendency of these words of Arminius. I answer, 1. We deny, that it is left entire to God not to impart those benefits, which Christ has merited, to those for whom he died. God had entire right to appoint the persons for whom Christ was to die: but, this appointment being once settled, God is not at liberty not to give that grace and glory, which was purchased by the death of Christ, to those for whom he died. 2. Arminius is further mistaken, when he says, that God had a full right to impart those benefits on what conditions he pleased to prescribe, supposing, that the performance of these conditions, namely, faith and repentance, or the grace necessary to the performance of them, was not among those blessings which Christ had merited for us by his passion. For it was contained in that compact

between the Father and the Son, according to which Christ gave himself up to death, that all adult persons should, in the way of faith and repentance, arrive at the saving enjoyment of the other blessings of it: nor can any other conditions be now settled by agreement. Besides, it was also fixed, that the Father should, from the consideration of Christ's merit, grant the Spirit of grace for faith and repentance, to those for whom Christ had died, as we have seen Arminius himself orthodoxly reckoning the Spirit of grace among the effects of the sacerdotal office of Christ. For, seeing God *hath blessed us with all spiritual blessings in Christ*,* that is, thro' and for the merits of Christ, and the gift of faith is one of the most excellent of these blessings,† that likewise certainly comes to us on account of his merits. 3. Nor is it agreeable to scripture-language, to say, that faith and repentance are requisite conditions, before any effects of Christ's death are communicated to a person. Certainly, they are not required previous to our regeneration and vivification from the death of sin, and our deliverance from this present evil world, which are reckoned among the effects of Christ's death by Paul.‡ We may therefore say, if you will, that these are conditions prerequisite for applying to our consciences that consolation purchased for us by the death of Christ, yet so that from the merit of Christ grace flows, that is powerfully and abundantly effectual to perform those conditions.

XV. Arminius's second argument is this. "If the actual remission of sins, &c. be the effect of Christ's death, we must then allow, that, according to the very rigour of God's justice and law, both an eternal life and an immunity from punishment, are due to the elect, and that therefore they are entitled to ask those benefits of

* Eph. i. 3. † Phil. i. 29. ‡ Eph. ii. 5. and Gal. i. 4.

God, in right of the payment and purchase made ; without God's having any right to require of them faith in Christ and conversion to God." I answer, 1. We are wholly of opinion, that one, who is renewed, may come boldly to the throne of grace and ask for those blessings, at God's hand, in right of the payment and purchase made by Christ. For why should we not venture to ask of God, that he would perform for us what he was pleased to make himself a debtor for to his Son and to his merits? This is the *PARRÆSIA*, or boldness of our faith, to expect the crown of righteousness from God, as a merciful and gracious giver, in respect of our unworthiness, but as a just judge, in respect to the merits of Christ.* 2. 'Tis an invidious reflection of Arminius, to say, "without God's having any right to require of us faith in Christ, and conversion to himself." For it is impossible, that these things should not be performed by him, who approaches to God, to ask those blessings. For how can any ask those benefits from God in the name of Christ, without faith in God and Christ, and without conversion to the Father and the Son? 3. Let us speak plainly. If we admit of Christ's satisfaction, and of the ratification of the covenant of grace, and the New Testament, then God can, by no right, require faith and conversion from the elect, as conditions of the covenant of grace, in the sense of Arminius and the Remonstrants; namely, (1.) As to be performed by us, without grace working them in us supernaturally, effectually, and invincibly. (2.) As, by some gracious appointment of God, coming in the place of that perfect obedience to the law, which the covenant of works required. For in this manner Arminius explains these things; that, instead of perfect obedience, which the

* 2 Tim. iv. 8.

covenant of works required, the act of faith succeeds, in the covenant of grace, to be, in God's gracious account, imputed to us for righteousness, that is, to be our claim of right to ask eternal life. But the nature of the covenant of grace admits of no such conditions, however framed, on which to build a right to life eternal, either from the justice, or the gracious estimation of God. And thus far Arminius concludes well, if the Mediator has so satisfied for us, as if we ourselves had by him paid our debts, no condition can, by any right, be required of us, which, in any respect, can be reckoned instead of payment. The whole glory of our right to eternal life, ought to be purely ascribed to the alone merit of our Lord; and, on no pretence, be transferred to any one of our acts.

XVI. There is still one argument, which Arminius imagines to be very cogent. "The righteousness," says he, "wrought out by Christ, is not ours, as wrought out, but as imputed to us by faith." I answer, 1. What does Arminius infer from this? Does he conclude, that, besides the satisfaction of Christ, faith is also necessary to salvation? And what then? Therefore Christ did not obtain for us the actual remission of sins. We deny the consequence. For faith is not considered as impetrating, but as applying the impetrated remission. And as the presupposed object of saving faith is remission, already impetrated for all the elect by Christ, it must certainly be the proper effect of the death of Christ. 2. This righteousness of Christ was really his, as it was wrought out *by him*; and it is *ours*, as it was wrought out *for us*; therefore, in a sound sense, even ours before faith, being the meritorious cause of that grace, which is effectual to produce faith in us. It is ours, I say, in respect of *right*, because, both in the decree of God the Father, and the purpose of the Son, it was

wrought out for us, and in the appointed time to be certainly applied to us: though it was not yet ours by *possession*, as to our actual translation from a state of wrath to a state of grace, and our acknowledgment and sense of so great a benefit vouchsafed unto us. The distinction between active and passive justification is well known.* *The former* is that sentence of God, by which he declares his having received satisfaction from Christ, and pronounces, that all the elect are made free from guilt and obligation to punishment, even before their faith, so far as never to exact of them any payment. *The latter* is the acknowledgment and sense of that most sweet sentence, intimated to the conscience by the Holy Spirit, and fiducially apprehended by each of the elect. The one precedes faith, at least as to that general article, which we just proposed; the other follows it. And thus we have defended the value and efficacy of Christ's satisfaction against the cavils of Arminius.

* Others distinguish the justification of the elect, into that which is decretive, virtual, and actual. The first is God's eternal purpose to justify sinners in time, by the righteousness of Christ; but God's eternal purpose to justify the elect is one thing, and the execution of it another. There was also a *virtual* justification, upon Christ's having made satisfaction; and justification is actual, when the elect sinner is enabled to believe in the Son of God, and by faith is united to him. See book iii. chap. viii. § 57, &c.

C H A P. VIII.

Of the Necessity of Christ's Satisfaction.

HAVING explained, from scripture, the value of the satisfaction of our Lord Jesus Christ, to his own

glory, and for the consolation of the elect, it will not be unseasonable to treat of the necessity of this satisfaction; as what we have shewn, § 11. from the apology of the Remonstrants, naturally leads to this. And here we chuse not to state the controversy in the manner, we observe, the otherwise great Chamier has done in his *Panstratia*; namely, *whether God could not, by an act of his absolute power, grant remission of sin, without any satisfaction.* We are not willing to enter into any dispute about the absolute power of God; since the consideration of that seems not to suit this present controversy. For this debate is not to be explained, and finally determined from the attribute of the power of God; but from those of his holiness, justice, and the like. Some, when they consider the power of God alone, affirm every thing about it: not reflecting, that God can do nothing but consistently with his justice, holiness, veracity, wisdom, immutability, in a word, with all his other perfections. The lawyer Papinian* has said well concerning a good man: "that we are to believe, that he *neither does nor can do* any thing prejudicial to piety, reputation, modesty, and in general, that is contrary to good manners." This certainly ought much more to be affirmed of the great God, that whatever is not a display of, or whatever throws a slur on, any perfection or on the glory of God, cannot be the work of God. Origen has judiciously pleaded this cause against Celsus.† "According to our opinion, God, indeed, can do all things, consistently with his Deity, wisdom, and goodness. But Celsus (not understanding, how God may be said to do all things) affirms, he cannot will any thing unjust, granting he can do what is so, but not will it. But we say, that as what is capable of imparting its na-

* ff. lib. xxviii. tit. 7 leg. 15.

† lib. iii. p. 154.

tural sweetness to other things, cannot embitter any thing, because that would be contrary to its nature; nor as what naturally enlightens, can, as such, darken: so neither can God act unjustly. *For the power of acting unjustly is contrary to his very Deity, and to every power that can be ascribed to God.*" And therefore we think it very unbecoming, on every question about the most sacred right of God, to bring his absolute power on the stage. We would rather state the controversy thus: namely, whether God's requiring Christ to give him satisfaction, before he restore sinners to his favor, was owing to the mere good pleasure of the divine will; or whether the natural holiness, the justice, and the like essential perfections of God, which he cannot possibly part with, required a satisfaction to be made? We judge the last of these to be more true and safe.

II. In the preceding book, chap. v. § 19. & seq. we proved at large, that the very nature and immutable right of God could not let sin go unpunished; which we may now lay down as a foundation. At present, we will subjoin other arguments more nearly relating to the satisfaction of Christ itself.

III. And *first*, we may certainly form no contemptible argument from *the event*, and *a posteriori*. For as God does not needlessly multiply beings, what probable reason can be assigned, why, without any necessity, he should make his beloved Son, in whom he was well pleased, a curse for us? Let us insist a little on this thought. The infinite wisdom of God contrived the admirable union of the human nature with one of the divine persons: so that God himself might be said to obey, to suffer, to die, in a word, to make satisfaction. That person was *holy, harmless, and undefiled*, the man of God's delight, his only begotten and

only beloved Son. Him the most affectionate Father exposed to the most ignominious reproaches, to the most cruel sufferings, and to an accursed death, as a ransom for the redemption of sinners. These sufferings he, a long time before, predicted in various obscure ways, and also prefigured by the whole train of sacrifices appointed by Moses. He permitted the world, after so many other crimes, to be stained with the guilt of Deicide (from the view of which the very sun withdrew his rays) a crime, indeed, truly inexpiable, and in the guilt of which the whole Jewish nation was involved. Would not all this, to speak with reverence, seem a kind of solemn farce, if God, by a single breath, could dispel all our sins as a cloud? Is it not contrary to the goodness, the wisdom, and holiness of God, without any necessity, and, to speak so, in a mere arbitrary way, to proceed in this manner? If he could have reached his end in a direct and compendious way, why did he take such a wide and perplexed compass?

IV. I would not have any reply here, that God acted in this manner, in order to manifest, that his infinite right or authority over the creature was such, that he might inflict the most grievous torments even on the innocent. If God pleases to claim that right and authority to himself, surely, he scarce, if ever, has made use of it. If at any time he has done so, it was in sufferings of a far more gentle and mild nature, than what Jesus Christ our Lord underwent. In a word, if, for the display of that right, he might at times inflict such grievous torments, yet he would withhold his hand from his most beloved, and only Son, in whom he so clearly testified that he was well pleased.

V. To insist upon it, that the whole of this affair was otherwise ordered by the arbitrary will of God, for confirming the saving doctrine of Christ, by this exemplary

martyrdom, is contrary both to reason, scripture, and experience. For God had many other means, of a far more easy nature, by which he could confirm the doctrine of salvation, than by the dreadful passion of his beloved Son. And the scripture shews us that this was done by Christ's miracles, accompanied with his most effectual preaching, and the native demonstration of the truth shewing the divinity of his doctrine; by which things he approved himself to John's disciples,* and even to the whole multitude.† And lastly, we gather both from scripture and experience, that the cross of Christ was unto the Jews a *stumbling-block*, and unto the Greeks *foolishness*.‡

VI. Nor are we to assert, that it was necessary we should be taught in so laborious a manner, or even by the very example of the Son of God, that it is through many tribulations we are to enter into the kingdom of heaven. For, if nothing else was intended, we might have been sufficiently taught all this, by the examples of other martyrs. And then, of the thousands of those who are saved, there is scarce one, who, in the way to salvation, secluding the curse of God, has been called to suffer so many dreadful and great indignities as Christ did. Why then were we all to be taught, by the example of the Son of God, that the gate of heaven is on no other terms open, but by passing through those hard sufferings? Unless we say, that satisfaction was made to the justice of God by the sufferings of Christ, and that in no other way satisfaction could be made thereto; there can no other just, holy, and wise reason, and worthy of God, be ever assigned for them. Certainly, for my own part, I never remember to have heard of any.

* Matth. xi. 5.

† Luke vii. 16. and John vi. 14.

‡ 1 Cor. i. 23.

VII. If any affirm, that no satisfaction was necessary on account of the justice of God, but that he exacted it on account of some other perfections, namely, to declare his power and will to punish sin, which he might suffer to go unpunished: I answer, such power and will are scarcely to be called perfections in God; seeing Christ* reckons God's mercy, long-suffering, and bounty towards men, even the unjust, among his perfections. Which would certainly be most laudable, if God could, at pleasure, let sin go unpunished, and if that impunity was nowise inconsistent with his most holy nature, and law, which is the transcript of that nature. Nay, if God can, consistently with his highest glory, not punish sin, it might be queried whether he can, consistently with this, inflict punishment at all: because, in that case, he seems to afflict the sinner without a reason, and ill-treat the work of his hands. But to do any thing without a reason, can on no account be for the honor of God.

VIII. Perhaps, some will judge it the safest course, not to intrude into the depths of the unsearchable wisdom and infinite power of God, and to say, God, indeed, was pleased for wise and good reasons, tho' known to himself alone, to set us at liberty, on no other terms, but by the satisfaction of his Son: but yet could, in a far different way, bring us to salvation, nay, and redeem us by a word or sign. And indeed, the great Augustine formerly spoke in this strain. "God could have done all things, had he so willed: but did not, and that for wise reasons, though unknown and incomprehensible to us: but though he had done otherwise, yet he would equally have displeased your folly."† And again, Let us maintain, that this method, by which God sees pro-

* Matth. v. 45, 48.

† De agone Christiano.

per to deliver us, by a Mediator between God and men, the man Christ Jesus, is perfectly good and for the honor of God: but also, let us acknowledge, that God was at no loss for another possible method, as all things are equally subject to his power: but yet none was more adapted to deliver us from our misery, neither was any necessary.* I am certainly much pleased with that extreme modesty, by which we dare not determine any thing rashly concerning the reasons and ends of the actions of God; nor judge inconsiderately about his ways, because there is that in them, the reasons whereof our ignorance cannot unfold; nay, which seems to our presumptuous folly to be against reason. But when we are able to know and give such reasons for the divine conduct, as tend to set the glory of his adorable justice, wisdom, holiness, and goodness in the clearest point of light; it is no longer modesty, but rather tends to darken the glory of the perfections of God, not to acknowledge them; which is the case here. The reason, why God, willing to save elect sinners, chose to do it by the satisfaction of his Son, is, because, in his wisdom, he saw no other way, by which satisfaction could be made to his essential holiness and justice. And by affirming this, we derogate nothing from the power of God, who doubtless cannot but act agreeably to his holiness and justice: and we admirably proclaim his wisdom, which found a means, which appeared impossible to every created understanding, whereby satisfaction might be made to his justice, and the sinner, consistently with his holiness, be saved. In order the more clearly to illustrate, and, at the same time, the more firmly to establish all this, let us attentively consider, what the scripture declares concerning the impulsive and final cause of giving Christ.

* De Trinitate, lib. xiii. c. 10.

IX. The sacred writers, on several occasions, inculcate, that God's not sparing his own proper Son, but giving him to us, and delivering him up to death for us, proceeded from his unspeakable love to the human race.* But if we could be saved any other way, than by the sufferings of the Son of God, the love of God would not shine with such lustre in the giving of that method. For love is truly great and inexpressible to the last degree, when, implacable justice having demanded the punishment of mankind, God's love to man, and free purpose of giving salvation, have nevertheless prevailed, by finding out, for that end, in the treasures of divine wisdom, an amazing method of reconciling justice with mercy; and such indeed, as there could be no room for, without giving up the most beloved Son to the most cruel torments for us. But if, without any prejudice to justice, our salvation could be procured many other ways than this, and even by a single word or nod, what great ardency of love was there in giving the Son? It would certainly, have been an instance of a very singular and notable mercy, to have forgiven our sins. But to have effected this by the death of his Son, when, without any urgent necessity, with equal advantage he could have scattered our sins, some other more compendious way, by a nod or sign, as some affirm, why is that urged by Christ and his apostles, as an argument of such inconceivable love?

X. As to the end of Christ's satisfaction, the apostle teaches, that it was *a demonstration of the righteousness of God. Whom God hath set forth to be a propitiation (propitiatory, mercy-seat) through faith in his blood, ΕΙΣ ΕΝΔΕΙΞΙΝ ΤΗΣ ΔΙΚΑΙΟΣΥΝΗΣ ΑΥΤΟΥ, to declare his righteousness.*† God set forth his Son, both to himself,

* John iii. 16. Rom. v. 8. 1 John iv. 10.

† Rom. iii. 25.

delighting in him,* appointing him, in his eternal counsel, to be the Mediator, and viewing him as thus appointed; and *to us*, placing him in open view, and setting him on a throne of grace and glory, in the sight of all. He set him forth as a *propitiation* (propitiatory, mercy-seat;) where the apostle alludes to the cover laid upon the ark of the covenant, which was called KAPPORETH, HILASTERION, the propitiatory, *mercy-seat*: signifying that by which God is reconciled to man, in which he dwells and rests, and from which he gives gracious answers. Moreover, it is not called the propitiatory, mercy-seat, unless it be sprinkled with blood, to be applied to us *by faith*. That is, Christ did not reconcile us to the Father but by sufferings. In the tabernacle was KAPPORÆTH BEDDAM SENGIR, *a mercy-seat in the blood of the goat*, that is, sprinkled with the blood of the goat.† Here nothing avails but the blood of him, who is set forth to be a propitiation; unless we would here translate HILASTERION, *an atonement*; an appellation given to Christ, because he is the sacrifice to be offered for sin: which, coming in the room of the guilty, to bear their punishment, not only merits their freedom from punishment, but reconciles God, who before was offended, satisfaction being made to vindictive justice by this vicarious punishment. But to what purpose was all this? *To declare the righteousness of God, DIATEN PARESIN, for the remission of sins that are past, through the forbearance of God.* God had passed by, and not punished the sins of believers in former times, and, notwithstanding these, he called the faithful to enter upon the heavenly inheritance. But it was necessary to shew, that this was done without any injury to the justice of God. Now, it is evident, that no

* 1c. xliii. i.

† Lev. xvi. 15.

fatisfaction was made to divine justice, either by the repentance of believers, or the typical pomp of sacrifices, or by the blood sprinkled on the golden mercy-seat. It remained therefore, that the righteousness of God should be manifested in the propitiation and blood of Christ; by which was plainly shewn, that God, agreeably to his justice, suffers not the sins of any to go unpunished. But if God, without injury to his justice, without any difficulty, and without a satisfaction, can pardon sins; this whole business appears to have been an empty shew, and by no means worthy of God, without any necessity, to appear with such terrible majesty in the most cruel death of his most beloved Son. Which being so horrid to think of, we conclude, from this discourse of Paul, that it was not possible, but God must punish sin; unless he intended to set forth Christ as a propitiation, and so declare his righteousness: because not to punish sin, without a propitiatory atonement, would be a disapprobation of divine justice. For, when justice is not manifested, it is disapproved of; especially in this grand work of our salvation. For so God himself speaks: *My salvation is near to come, and my righteousness to be revealed.**

XI. Some perhaps will say, that *the righteousness* of God here means, as in other places, his *veracity* and *constancy* in performing his promises; the apostle only intending, that God therefore set forth his Son to be a propitiation, in order to fulfil his prophecies and promises, and thus shew himself just, that is, faithful. But it is quite otherwise: for the righteousness of God here denotes that rectitude, by which, according to his law, by inflicting condign punishment, he discovers the demerit of sin and his hatred to it, and how unbecoming

* If. lvi. 1.

it is for him to have fellowship with the sinner, at the expence of his own glory. And that this is the meaning of this passage, is plain, because the apostle's design is to explain, in what manner God, without any injury to his justice, had forborn sinners, and passed by their sins; and he most beautifully shews, that all regard was paid to the honor of divine justice in the propitiation, by Christ's blood made and revealed in due time. For it was in virtue of this, that the sins of the believers in past times were forgiven. But the other explication removes the difficulty just mentioned. The design of the whole is to shew, that God is just, when he justifies the sinner for the merits of Christ.

XII. It likewise is remarkable, that the apostle has expressly said, and often repeated, that the legal sacrifices could never abolish the guilt of sin.* But why might not a thing so easy to be removed without atonement, be expiated by the death of legal sacrifices? And it is to be carefully observed, that when the apostle denies this, he attends to the nature of the thing; which it is said they could not do, because it seemed otherwise to God; but because sin is of such a nature, that no blood of bulls or of goats can wash out its stain; which the light of nature itself will readily yield to, as a thing certain. And indeed the church of the Old Testament professed, that their sins could not be expiated by any blood of calves or rams, not though multiplied to thousands; by any libations of oil, though ten thousand rivers thereof were poured out; nay, not by the death of their first-born.†

XVII. And we must not omit the apostle's inference, whereby, from the inability of legal sacrifices to make

* Heb. x. 1, 4, 11. † Micah vi. 6, 7.

satisfaction, he concludes the necessity of the alone sacrifice of Christ. For after he had said, *It is not possible, that the blood of bulls and of goats should take away sins*; he immediately subjoins, *Wherefore when he cometh into the world, he saith, &c.* adding, *He taketh away the first*; namely, the offering of beasts; *that he may establish the second*; namely, the offering of the body of Christ. But that inference would not hold, if there could be some third way by which sins may be expiated, or if no satisfaction was necessary. But now the apostle argues, by supposing it a thing granted by the Jews, that sins cannot be forgiven without a proper atonement; but as this could not be effected by the legal victims, it certainly follows, that it is to be sought for in the offering of Christ, without which, the stain of sin remains for ever indelible. The justness of this inference of the apostle arises from the nature of God, and of the thing itself: for if we are to infer the necessity of the offering of Christ from the free and arbitrary good pleasure of the divine will, the apostle would in vain have connected these consequences. The good pleasure of God only was to be insisted upon.

XIV. In like manner, the same apostle argues, Rom. iii. 19, 20, 21, &c. where he lays it down as a fundamental truth, that the whole world is subject to condemnation before God, whence he infers, that none can be justified by the works of the law; and from that concludes, that we can be justified no other way, but by the blood of Christ; which is doubtless a very trifling way of arguing, if God, by his mercy alone, by his bare nod, can take away sin, and adjudge the sinner to life. For the Jews would very readily answer, that there is another far more compendious way of justification in the infinite mercy of God, and in the most free act of his power, without exposing the Messiah to re

proach. And, to mention it once more, we are not to have recourse to the most free disposition of the divine will, as if that was the alone cause of this necessity. For if the apostle makes any such supposition, there is an end of all further reasoning. He would have gained his point, just by mentioning that disposition. And if he does not suppose this, his argument is of no force. Which is far from being the case.

XV. Nor is it proper to omit here that expression of the apostle, by which he cuts off those who have sinned against the Holy Ghost, from all hope of salvation, by this argument; because, having rejected Christ's expiation, *there remaineth no more sacrifice for sin*.* Where he would intimate, that there was no hope of pardon left, there he asserted, that there remained no more sacrifice; laying it down as an undoubted truth, that the offering of sacrifice necessarily goes before pardon. If this was not the case, why might not man, who wanted a sacrifice, hope for pardon, without any satisfaction, from the infinite mercy of God?

XVI. To the same purpose is, what the apostle says,† *It is impossible to renew those again unto repentance, who crucify to themselves the Son of God afresh, and put him to an open shame*. Which last words are variously explained by divines. But doubtless they are intended to give a reason, why those who have made the crucifixion of Christ of no use to themselves, are excluded from all hopes of salvation: because, without that, it is impossible to obtain salvation. The very learned Moses Amyrald‡ thus expounds it; namely, because those apostates have no further interest in the sacrifice already offered, because they have rejected it; and therefore, if they would be saved, they must look out for another. And because

* Heb. x. 26.

† Heb. vi. 6.

‡ In disputat. de peccato in Spiritum Sanctum, § 40.

none could offer a true expiatory sacrifice except Christ alone ; if they will be saved, it is necessary they give up Christ to be crucified afresh, and again exposed to open shame. But it is impious to design such a thing, nor can it, on any account, be obtained of God.* If this exposition be admitted, it presents us with a very strong argument for our opinion : because it supposes such an absolute necessity for the satisfaction of Christ, that if what he has already done, be of no avail, a new satisfaction must be made, before ever the sinner can have any hopes of mercy.

XVII. Moreover, this sentiment of ours tends to display the glory of the most excellent perfections of God. It sets off his *holiness*, by reason of which, he can, in no respect, become like a sinner, or, without due satisfaction, allow him to have communion with himself, and the inhabitation of his Spirit. It exalts *the justice* of God, which is implacably inclined to punish sin. It preserves inviolable *the infinite majesty* of God, which, being zealous for his honor, can suffer no contempt put upon it, as all sin does, to go unpunished. It glorifies the unsearchable *wisdom* of God, which found out a way, above the reach of all created understanding, by which justice and mercy might be happily reconciled, and the honor of them both maintained pure. In a word, it magnifies the inestimable *grace and love* of our Lord, who, when there were no other means of our salvation, spared not his own Son, but gave him up for us all. And who will not with both hands embrace an opinion, that displays in such an eminent manner the glory of God ?

XVIII. Nor is it less subservient to the promotion of piety. It teaches us to tremble before the majesty of

* Rom. vi. 9, 10.

the most high God, who, from his being God, cannot clear the guilty. It heightens the horror of sin, which it becomes us to believe is of so atrocious a nature, that nothing short of the blood of a most holy and truly divine sacrifice could wash it away. It sets before us the most unspotted holiness of God for our pattern, that, like him, we may entertain a mortal hatred to sin, and keep ourselves pure from all manner of fellowship with it. In a word, it inflames our hearts, with the most deserved returns of love, willingly to devote ourselves to his service, who, out of pure grace, delivered up his Son for us unto death, without which we should have remained miserable through eternity. And thus our opinion contains that true doctrine, which is according to godliness.

XIX. And it does not derogate in the least from any of the divine perfections: not from his absolute *power*; because, without doubt, God cannot deny himself and his own perfections; nor, by his actions, testify sin not to be contrary to his nature; nor ever behave, as if he took pleasure in it, by granting communion of himself to the sinner. Not from his most *free will*; as God neither wills, nor can will any thing, but what tends to his glory, which requires his appearing as unlike the sinner as possible. Seneca spoke well.* “God is not hereby less free, or less powerful: FOR HE IS HIS OWN NECESSITY.” Nor does it derogate from the *liberty* of those *actions* of God, which are called *ad extra*, or without him. For tho’ he is, by no necessity of his nature, constrained to external operations, considered in the gross; yet, supposing the existence of one operation without him, many others necessarily follow. For instance, God was at liberty to create a world out

* Quæst. nat. lib. 1.

of nothing : but supposing a creation, and by it the existence of a world, it became necessary, that he should govern the same, in a way agreeable to his justice, holiness, wisdom, and goodness. In like manner, here God was at liberty to permit sin ; but then having permitted it, his essential justice requires it to be punished. He was also at liberty to save some sinners ; yet, having declared his will with respect to this, there was a necessity for a suitable satisfaction to intervene : and all this proceeds from the immutability of the divine perfections, which he cannot, in any of his actions, disavow. As little does this derogate from the wise *counsel* of God, in *ordering* the punishment of it, as to the time, the degree, and the persons. For though we don't think, that God inflicts punishment from his nature, in such a manner as fire burns (though, even in this respect, he compares himself to fire ;*) yet his nature is a strong reason, why he orders and inflicts punishment in a most wise manner. Now, the nature of God requires, that his justice be so displayed, as to admit a manifestation of his goodness, because of its riches. Nor does it derogate from the infinite *goodness* of God, as if by that he could grant repentance to the sinner, and so receive him into favor, without a satisfaction. For the bestowing of the Spirit of regeneration, is an effect of the highest love. But that God should so much love a sinner, continuing still impenitent, without the consideration of a satisfaction, is a conduct inconsistent with his other perfections, as we have already so frequently shewn. God cannot but take his Spirit from him, who maketh a mock of him. It is not becoming to grant repentance by means of the same Spirit, without the intervention of the sacrifice of the Priest, whereby sin may be expiated.

* Is. xxvii. 4. and Deut. iv. 24.

XX. Seeing therefore both the nature and actions of God, and the reasonings of the sacred writers, teach us the necessity of a satisfaction; since by that doctrine the eminent perfections of God are placed in the most shining light: seeing the right observance thereof tends very much to promote piety; and as thereby there is no derogation made from any of the divine perfections; we conclude, it is the safest course soberly to embrace it.

XXI. Yet we must observe, when we speak in general of the necessity of a satisfaction, that is, of such a punishment of sin, wherein the righteous and holy God may be justified and sanctified, that we set no bounds to the time, the degree, or the special manner of the punishment. The history of the life and death of Christ makes it very evident, that manifold dispensations, and mitigations, at least a compensation by an equivalent, took place here, and consequently could justly take place. And who can assert, or, if he should presume to say so, can plainly prove, that it was impossible that Christ should undertake and submit to sufferings, fewer in number, shorter in duration, less intense in quantity, as to the parts of the body, and faculties of the soul; the moments and periods of his life spent here upon earth, and so make satisfaction? And here let that saying of Paul be ever a rule to us, *Not to think more highly than we ought to think, but to think soberly.**

Rom. xii. 3.

C H A P. IX.

Of the Persons for whom Christ engaged and satisfied.

WE should have no certainty of all those things, which it is proper for us to know, for the glory of the

Lord Christ, and our own consolation, concerning his suretyship and satisfaction, did it not also appear, for whom he satisfied, according to his engagement. The solution of this question is indeed of very great moment; but it does not appear very difficult, if we only carefully attend to the nature of Christ's suretyship and satisfaction, which we have already explained, proved, and defended from the scriptures. For since Christ did, by his engagement, undertake to cancel all the debt of those persons, for whom he engaged, as if it was his own, by suffering what was meet, and to fulfil all righteousness in their room; and since he has most fully performed this by his satisfaction, as much as if these sinners themselves had endured all the punishment due to their sins, and had accomplished all righteousness: the consequence is, that he has engaged and satisfied for all those, and those only, who are actually saved from their sins. Reason clearly teaches this. For Christ neither engaged, nor satisfied, but for those whose person he sustained. Which Arminius himself* frankly owns. Moreover, that any of those, whose person Christ sustained, and for whom he satisfied as their Surety, should be obliged to satisfy for the same debt, by eternal death, is most inconsistent with the faithfulness and justice of God. Nor does it, on any account, appear possible, that any one should in earnest plead, that Christ died for all and every one in particular, till he has first weakened the force of that expression, *to die for any one*, by which, we lately made appear against the Socinians, is denoted a substitution in the place of another. But it is worth while distinctly to set forth the true opinion, contained in some positions.

II. We therefore conclude, 1. That the obedience and sufferings of Christ, considered in themselves, are,

* *Adversus Perkinsum*, p. 72.

on account of the infinite dignity of the person, of that value, as to have been sufficient for redeeming not only all and every man in particular, but many myriads besides, if it had so pleased God and Christ, to have undertaken and satisfied for them.

III. 2. That Christ as man, subject to the law of love, did, in a holy manner, love all men as his neighbours, heartily wished them well, seriously lamented the ruin of those that perished, whom yet, as God, he knew were reprobates, and for whom, as Mediator, he had not engaged. Yet so that he submitted this human affection, commanded by the law, which is common to Christ, and to us, to the divine appointment, and restricted it to the purpose of the decreeing will of God; in this manner proving the holiness of his will, in the glorifying of the divine counsel, and in a due subjection thereto. This appears from the tears, which Christ, as man, shed over the calamities that were coming upon that abandoned city, which had partly slain, and partly loaded with contempt and ignominy the prophets; nay, had been the only butchery in the whole world for them; and was at length, by a most horrid parricide, to devote itself, with its unhappy posterity, to the lasting curse of God.*

IV. 3. The suretyship and satisfaction of Christ, have also been an occasion of much good even to the reprobate. For it is owing to the death of Christ, that the gospel is preached to every creature, that gross idolatry is abolished in many parts of the world, that hellish impiety is much restrained by the discipline of the word of God, that they obtain at times many and excellent, though not saving, gifts of the Holy Spirit, that *they have escaped the pollutions of the world through the know-*

* Luke xix. 41.

*ledge of the Lord and Saviour Jesus Christ.** And who can in short enumerate all those things, which they enjoy, not by accident only, beside the intention of God and of Christ, but by the determinate purpose of God? Not indeed with a design and purpose of saving them according to the testament; but from a view to shew his long-suffering towards the vessels of wrath, that is, those who are to perish, who dwell among those who are to be saved. For, with respect to the intention of God, nothing falls out by accident. Every thing happens according to his determinate counsel.

V. 4. That the obedience and sufferings of Christ are of such worth, that all men without exception, who come to him, may find perfect salvation in him: and it was the will of God, that this truth should, without distinction, be proposed both to them that are to be saved, and to them that are to perish; with *a charge* not to neglect so great salvation, but to repair to Christ with true contrition of soul; and with a most sincere *declaration*, that all who come to him, shall find salvation in him.†

VI. 5. That, however, Christ, according to the will of God the Father, and his own purpose, did neither engage nor satisfy, and consequently in no manner die, but only for all those, and those alone, whom the Father gave him, and who are actually saved. This is that truth, which is controverted, and which we are now to confirm, in a concise, but solid manner, from the sacred writings.

VII. The scripture declares, that Christ satisfied for the whole body of the elect, when it testifies, that *he died for all, and that all things were reconciled by him*, as 2 Cor. v. 15. Heb. ii. 9. Col. i. 20. And as this is not to be understood of all and every man in particular, it must be meant of all and every one of the elect.

* 2 Pet. ii. 20.

† John vi. 40.

Now, that it cannot be understood of all and every individual, I prove from the passages quoted, in the following manner. *Those all for whom Christ is said to have died,** are those *who are also dead*, namely, as to the old man, whom, in virtue of the crucifixion of Christ, they have crucified,† and who *live not to themselves, but to Christ*, and to Christ, indeed, *who rose again* for them. But these things are such that they cannot be applied to any but the elect. None but they are dead to themselves, the world, and to sin: none else live to Christ. In a word, according to the very hypothesis of the Remonstrants, the efficacy of Christ's resurrection is restrained to believers alone. In like manner those *all for whom Christ is said, by the grace of God, to have tasted death,‡* are *sons brought, or to be brought, unto glory*, who have Christ for the *Captain of their salvation*; who *are sanctified*; whom *he calls his brethren, which God gave him.§* These things again are such, that they can suit the elect only, not the reprobate. In like manner, those *all things* which are said to be *reconciled to God, by the peace made through the blood of Christ,||* can extend no farther than to the elect. The thing is self-evident. For reconciliation and peace-making with God are peculiar to elect believers.¶ On the contrary, the reprobate are perpetual enemies to God, *on whom the wrath of God abideth.*** By *those things which are on earth*, are understood believers, still residing in the world; as by *those things which are in heaven*, are meant, not angels, but men in the state of bliss, who enjoy, in the fullest manner, the fruits of Christ's atonement and reconciliation.

VIII. Let us add that remarkable passage, *God will have all men to be saved, and to come unto the [acknow-*

* 2 Cor. v. 15. † Rom. vi. 6. ‡ Heb. ii. 9. § Ver. 10, 11, 13. || Col. i. 20. ¶ Rom. v. 1. ** John iii. 36.

ledgment] *knowledge of the truth*; *Christ gave himself a ransom [price of redemption] for all.** Where, by *all*, we ought not to understand all and every one in particular, but the elect of whatever nation and condition, I make evidently to appear in this manner. 1. They for whom Christ gave himself a ransom, are actually rescued from the dominion of Satan, are brought to liberty, and can never be thrust into an eternal prison, in order to satisfy again for those debts, which Christ paid to the utmost farthing. This we must certainly maintain, unless we would have Christ's payment go for nothing. But all and every one in particular are not set free from the dominion of Satan. Many are, and do still remain, *children of disobedience, in whom that impure spirit worketh*;† and who are for ever *held captive at his will, in the snare of the devil*; and these shall be forced to satisfy for their own guilt. Christ therefore did not give himself a ransom for them. 2. Paul speaks of *all those*, whose *Mediator* Christ is. Now, he is *Mediator*, both by *the offering* of his body and blood, and by his *powerful intercession*. Which latter part of his mediation can, on no account, be excluded here, when the apostle is treating concerning our prayers, of which we have a most perfect pattern in the prayers of Christ. Besides, as the Remonstrants acknowledge, Christ's intercession is not for all and every man in particular. Therefore Christ is not the perfect Mediator of all and every individual. 3. What is here spoken, is concerning all those *whom God will have to be saved, and come to the [acknowledgment] knowledge of the truth*. But this is not his will concerning every man in particular, because he will have unbelievers condemned.‡ And the acknowledgment of the truth, or *faith*, is not the *privilege* of

* 1 Tim. ii. 4, 6. † Eph. ii. 2. ‡ John iii. 36.

all,* but of the *elect*.† Nor is it the will of God it should. *He hardeneth whom he will.*‡ Besides, it is unworthy of the divine majesty, to imagine, that there is an *incomplete, unresolved, and ineffectual volition* in God.§ And it is mere trifling and mean, to understand here a bare *will of precept*, enjoining all to work out their own salvation with fear and trembling, and, with all diligence, to seek the knowledge of the truth; or a will of good pleasure, approving what is according to the precept; nor do they with whom we now argue, take it in that light. 4. The persons here meant are all those for whom we are to pray. But we are not to pray for all and every one in particular: not certainly for those who are already damned; not for the salvation of all who are now alive, collectively taken; because we cannot do it in faith; and we are sure that many of them will be damned: nor, in fine, for those *who have sinned the sin unto death.*|| 6. And lastly, it is acknowledged, that these words are made use of by the apostle, as a motive for the prayers which he requires, and which he would shew shall not be in vain. But if the words of the apostle only signified, that Christ has, by his satisfaction, obtained no more than a possibility for God to be reconciled to all and every one in particular, though, by the nature of that impetration, it is possible none may be actually saved, they would express no consequence; because, if that death has only procured a possibility of salvation, and if our desires after that salvation might be ineffectual, we could neither be sure of their being heard, nor have that hope of audience, which maketh not ashamed. It remains then, that we conclude, that Christ gave himself a ransom of redemption for all the elect, of whatever nature and condition, and that it is

* 2 Thess. iii. 2. † Tit. i. 1. ‡ Rom. ix. 18. § Psal. cxv. 3.
|| John v. 16.

the will of God, they all should be saved; consequently, that it is our duty to be subservient, by our prayers, to this counsel of God; and as we know not how to distinguish the elect from the reprobate, to pray indiscriminately for all, referring it to God, to distinguish those that are his; especially, because we are certain, we shall not pray in vain for those whom God wills to be saved, and for whom Christ gave himself.

IX. The scripture inculcates the same truth, when it says, that *Christ gave his flesh for the life of the world*;* that he is *the propitiation for our sins, and not for ours only, but also for the sins of the whole world*;† that *God was in Christ reconciling the world to himself*;‡ that *Christ is the Lamb of God, that taketh away the sins of the world*.§ And other passages to the like purpose. Where by the term *world*, cannot, nay, ought not, properly to be understood the whole of mankind, but the elect. Which we prove by the following arguments.

X. It is clear, that, in the holy writings, things are sometimes said of the world, which do not agree but to the elect and to believers. Thus Christ prays, *that the world may believe, that thou hast sent me*;|| and,¶ *that the world may know, that thou hast sent me*. But these things belong to that sacerdotal intercession of Christ, “concerning which we may, with the greatest certainty, conclude, that it will never be rejected,” says Arminius;*** and which, it is certain, is not made for the world of reprobates, Christ having expressly declared that;†† and they with whom we argue, do not refuse it. It is therefore necessary, that by the *world* we here understand *the world of the elect*, who believe on Christ, and know him by faith, by virtue of the intercession of

* John vi. 51. † 1 John ii. 2. ‡ 2 Cor. v. 19. § John i. 29.
 || John xvii. 21. ¶ Ver. 23. *** In oratione de sacerdotio Christi. †† Ver. 5.

Christ, and by means of the ministry, together with the holy and glorious example of believers.

XI. Moreover, many texts, which speak of salvation, not only as *impetrated*, but as *applied*, ascribe it to the world. Thus Christ declares, *For God sent not his Son into the world to condemn the world, but that the world through him might be saved.** But the intention of God in sending his Son is not to save all, but *that whosoever believeth in him, should not perish, but have eternal life*, as Christ explains himself in the foregoing verses. In like manner, *The bread of God is he which cometh down from heaven, and giveth life unto the world.†* But Christ gives life only to the elect, to the sheep, and not to the goats.‡ Thus Christ, in prosecuting his discourse above quoted, John vi. restrains the term *world* to those *whom the Father gave him, who see the Son, and believe on him*, ver. 39, 40.

XII. These expressions likewise, *the Father of those that believe*, and *the heir of the world*, denote the same thing, in the promise made to Abraham.§ Abraham is *the father of those that believe*. 1. As a pattern of faith. 2. As a pattern of the blessing, or of justification by faith. 3. On account of Christ, who descended from him, and by whose Spirit the elect are born again. Whence Christ, along with his mystical body, is called *the seed of Abraham.¶* He is *the heir of the world*, that is, of all the families of the earth, who are blessed in him, as in the pattern of faith and of the blessing by it, and in his seed Christ, as the fountain of every blessing. For this is that world which Christ receives for an inheritance; as also, Abraham, and consequently every believer, who are his seed, in Christ; that is, who becomes Christ's own possession, and with whom Abra-

* John iii. 17. † John vi. 33. ‡ John x. 27, 18. § Rom. iv. 11, 12, 13. ¶ Gal. iii. 16.

ham and every believer have communion, exulting in the good things which are bestowed upon them.* For that strict union and sincere love which subsist between them, are the reason, that every one rejoices in, and glorifies God, on account of the benefits bestowed on his neighbour, as if bestowed on himself. And thus we have made it appear, that the term *world* sometimes in scripture denotes *the collective body of believers, or of the elect*.

XIII. We add, that the Holy Ghost speaks in this manner, with great propriety, and for several substantial reasons. For, 1. The term *world*, generally in the common way of speaking, denotes any large *body* or *multitude* of men whatever. Thus *the Pharisees said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.*† We have a like phraseology in Horajot. c. 3. in Gemara; “When Rabbi Simeon, the son of Gamaliel, entered,” (namely, into the synagogue) “the whole world rose up before him;” that is, all who were present in the synagogue. What then should hinder a very large and almost infinite multitude of the chosen people from among all nations, *that great multitude which no man can number*‡ from being elegantly designed by the appellation *world*? 2. Elect believers, considered in themselves, and *before effectual calling*, are a part of *the world lying in wickedness*.§ *In time past they walked in trespasses and sins, according to the course of this world.*|| And so far they belong to that *world, which is become guilty before God*.¶ But this tends to illustrate the glory of the love of God and Christ, and to the humiliation of believers; that, while they were a part of the wicked world, Christ was given to be their Redeemer. 3. Elect believers, *after*

* 1 Cor. iii. 21, 22. † John xii. 19. ‡ Rev. vii. 9.

§ 1 John v. 19. || Eph. ii. 1, 2. ¶ Rom. iii. 19.

effectual calling, and considered as beautified with divine grace, are though the *less*, yet the *best* part of the world. *The saints and the excellent, that are in the earth.* The holy seed, which is the substance [support] of the earth.†* And as the Jews are wont to speak, “the just are the pillars of the world.” But what is more usual, what more suitable, than that the whole should, by a *synecdoche*, signify the better, as sometimes the greater part? It is therefore not without its emphasis, and yields useful instructions, when we hear *the collective body of the elect* designed by the name of the *world*.

XIV. Now let us apply these things to the passages we have already quoted, § 5. Christ indeed says, when speaking of *impetration*, John vi. 51. that *he will give his flesh for the life of the world*; but, in the same chapter, ver. 33. when speaking of the *application*, he says, that *he giveth life to the world*: and so he explains, what, in the subject of redemption, he would have us to understand by *the world*.⁷ But it is a capital truth, that the application of redemption extends no further than to believers and the elect.

XV. When John writes, that *Christ is the propitiation not only for our sins, but also for the sins of the whole world*; ‡ he shews us by these words, who they are that can take comfort to themselves from the intercession of Christ, and the remission purchased by him. Now, elect believers alone can do this; he is their Advocate with the Father, and not that of the reprobate. To them, and not to the reprobate, *God hath set him forth to be a propitiation through faith in his blood.* § Moreover, this consolation belongs not only to the elect from among the Jewish nation, such as John was, but also to the elect from among the Gentiles, whom Paul express-

* Psal. xvi. 3. † If. vi. 13. ‡ 1 John ii. 2. § Rom. iii. 25.

ly points out by the name of the *world*.* By a phraseology very usual among the Hebrew doctors, who call the Gentiles UMMOTH NGOLAM, *the nations of the world*. Nor does this saving truth yield comfort to those believers only, who *lived at that time*, and to whom, as to his little children, John was writing; but also to those who lived in *the antideluvian world*, and under the Mosaical pedagogy, whose sins were no otherwise expiated, than by the blood of Christ; and in fine, to those believers, who, from John's days, were *to be brought* to Christ out of all nations whatever, *to the end of the world*; which very great multitude is deservedly designed by the name of *the whole world*. For it is very certain, that by the whole world is not denoted the collective body of all and every one of mankind: for John expressly discriminates himself, and those to whom he is writing, from the whole world, whom yet he could not exclude from being a part of the collective body of mankind.

XVI. When Paul says,† that *God was in Christ reconciling the world to himself*, he immediately subjoins, that this was, *by not imputing their trespasses unto them*: to teach us, that reconciliation and non-imputation are of equal extent. But the latter is the privilege of the elect and of believers alone, and of those in whose heart there is no guile. For David declares *those blessed, to whom God imputeth not iniquity*.‡ Therefore, by the world, the world of the elect is signified.

XVII. Christ is called *the Lamb of God, which taketh away the sins of the world*.§ But, like that goat, on which the iniquity of the children of Israel was laid, he taketh them away, by taking them upon himself, by satisfying for them, as if they were his own, and by taking

* Rom. xi. 12, 15. † 2 Cor. v. 19. ‡ Psal. xxxii. 1, 2. and Rom. iv. 6, 8. § John i. 29.

them away from his people, as to their guilt, by justification, and as to their dominion and stain, by sanctification: compare 1 Pet. ii. 24. But as these things point to the impetration of salvation, so as at the same time to include its application, they cannot be extended beyond the world of the elect believers. *Blessed is ASHREI NESU PÆSHANG he whose transgression is taken away* [forgiven.*]

XVIII. And thus we have shewn, that though the scripture, when speaking of the world of the redeemed, really designs some collective body, yet it is that of the elect only. Which Prosper elegantly expressed: † “In the elect, even those foreknown, and discriminated from every generality, or collective body, there is deemed to be a certain peculiar kind of universality; so as that a whole world seems to be delivered out of a whole world, and all men to be redeemed from among all men.”

XIX. Let us now more especially shew, that Christ made satisfaction for the elect only. To this purpose are those passages of scripture, in which the death of Christ is restricted to *his sheep, his church, his people, nay, and his peculiar people.* ‡ From which we thus argue: What the scripture restricts to some certain kind of men, to the manifest exclusion of the rest, ought not to be extended absolutely to all men. But the scripture, in the passages quoted, limits the death of Christ to a certain kind of men, so as manifestly to exclude the rest. Therefore, &c. The truth of the major is evident from the terms: that of the minor, from the passages quoted. In order to illustrate this, we are to shew these two things: 1. That the subject-matter is the *impetration* of salvation, which is the act of Christ; and not the *fruition* alone, which is our act. 2. That the death of

* Psa. xxxii. 1. † De vocat. Gent. lib. i. c. 3. or in another edition, c. 9. ‡ John x. 15. Acts xx. 28. Eph. v. 25. Tit. ii. 14.

Christ is so *restricted* to those, who are there described, as to exclude the rest of mankind. The Remonstrants, not being able otherwise to resist the force of this argument, deny both these.

XX. As to the *former*, namely, that the impetration of salvation is here intended, I thus prove. 1. The very terms which the Holy Spirit uses in the passages quoted, *to lay down his life for some, to purchase some, to give himself for some*, import satisfaction, impetration, and acquisition. Nor does the scripture usually speak in any other strain, when the subject is evidently concerning impetration. 2. In the passages quoted, we have a clear description of what Christ has done, both without us and without our concurrence; whereas the real fruition, concerning which the Remonstrants will have those passages to be understood, is our act. These two differ much both in *nature* and *time*. In *nature*; for the one resembles a mean appointed for some end; the other an extrinsic end, or rather the use of that, for which that mean is appointed. In *time*; for these propositions were completely verified the moment, in which Christ laid down his life: but the actual enjoyment is a thing accomplishing successively for a long tract of time in all the elect. 3. The Remonstrants themselves produce similar phrases from scripture, of *dying for some, purchasing some, &c.* when they contend, that the impetration of the grace of God reaches to others besides the elect; with what colour, then, do they deny that impetration is here the subject-matter? 4. They shew, that they lay no stress on these passages, when they afterwards affirm, they cannot refer to believers alone, and maintain that, by the church, we are not to understand the elect alone, or that Christ gave himself for them only. Therefore, I say, to purchase and give himself for a person, cannot here be understood of real

enjoyment, which is peculiar to believers only. 5. And lastly, By making this exception, the answer of the Remonstrants comes only to a begging the question: for we maintain, and are directly to prove it by the strongest arguments, that the application of saving grace is as extensive as its impetration; and we own, the question here is not concerning such an impetration, as may have its plenary effect, though applied to no body. For such an impetration we judge absurd, untheological, and highly unworthy of Christ.

XXI. The *second*, namely, which respects the exclusion of the rest of mankind, when distinct mention is made of *the sheep, the church, a peculiar people*, I shall make evident; first, by shewing, that by these appellations, *sheep, church, peculiar people*, cannot be understood all men in general; and then that what is here asserted of the *sheep, church, peculiar people*, flows from that extraordinary love of Christ, which he has not for the rest of mankind. The *first* has no great difficulty in it: for Christ expressly says to some, *Ye are not of my sheep.** And therefore he divides mankind into *sheep* and *goats*; of whom, the *last* are undoubtedly reprobate, the former, certainly the elect, and heirs of eternal life.†

XXII. Our opponents themselves will not affirm, that all belong to the church. They indeed say, that the visible church is meant, in which there are others besides the elect. But, 1. It sufficiently answers our purpose, that all and every one in particular cannot be understood. 2. That what is said of the visible church, is sometimes of such a nature, as can be understood only of the elect therein: as when the apostle, writing to the visible church of the Ephesians, says, *He hath chosen you in him*:‡ and in like manner, 1 Thess. i. 4.

* John x. 26.

† Matth. xxv. 33.

‡ Eph. i. 4.

And we shall presently shew, that what is said of the church in the places quoted, is of the same nature.

XXIII. In a word, that all cannot be numbered among the *people of God*, God himself declares, while he cries to some, *LO NGAMMI, Ye are not my people, Lo-ammi.** And they who dissent from us, take a wrong course, when by *people* they understand the Jews, among whom too were reprobates. Thus we learn from Paul, that, with respect to spiritual privileges, they are not all accounted Israel, who are of Israel, and therefore not to be reckoned the people, Rom. xi. 1, 2.†

XXIV. But it is not enough to have shewn, that the names *sheep, church, people*, do not comprehend every individual of mankind: for it is possible, that, on a particular occasion, something might be said of some persons, which certainly agrees to them, but not to them only. The question is not, whether Christ died for the elect, but whether for them only? Our adversaries say, this cannot be concluded from those passages, where the particle *only* is not added. We must therefore shew, that these things are so appropriated to the elect, as to exclude the rest of mankind. I prove it thus: All the passages quoted tend to amplify the extraordinary love of Christ towards his sheep, for whom he laid down his life; towards the church, which he purchased with his own blood; towards his people, for whom he gave himself. But if in this business the sheep, the church, and people of Christ have nothing peculiarly distinguishing beyond all other men, what probable reason can be assigned, why that infinite love of Christ, in laying down his life, shedding his blood, and giving himself, should especially be appropriated to them?

XXV. To this reasoning our adversaries absurdly oppose Paul's glorification, who, while writing,‡ that

* Hof. i. 9. † To this quotation of the author's may be added Rom. ix. 6. ‡ Gal. ii. 20.

Christ was given for him, does not exclude others from a share in the same love. For, in that text, Paul does not speak of any divine love, whereby God peculiarly distinguished him from others, who had the like precious faith with himself; nor does he consider himself as Paul, but as an *elect* person, and a *believer*, proposing himself there, as an example, in the name of all believers: and we are so far from being able to infer from this, that what Paul affirms of himself was peculiar to him, that quite the reverse ought to be concluded. This instance therefore does not suit the case.

XXVI. But let us consider each passage apart. When Christ publicly declares, that *he lays down his life for his sheep*, he thence infers, that *he must bring them to hear his voice, that there may be one fold and one shepherd*.* But it is certain, that these last assertions agree to elect believers only; and therefore also the first, from which the others are deduced. For it would not be a just inference, to say, I lay down my life for my sheep, therefore I must bring them to hear my voice, &c. did he lay down his life for some, whom he never brings, &c.

XXVII. When Paul said, that Christ *purchased his church with his own blood*,† he more distinctly explains, in his epistle to the Ephesians,‡ what he means by the church, which Christ loved and gave himself for, namely, the spouse of Christ, whom alone he loves with a conjugal affection, and sanctifies, and presents glorious to himself. Now, that love of Christ, which was the motive of his giving himself, and of the sanctification and glorification of the church, which are the fruits of that donation, belongs to elect believers only; therefore also the very giving itself, which is the consequence of that love, and the cause of the sanctification of the church. Moreover, that this conjugal love of Christ,

* John x. 15, 16, 17. † Acts xx. 28. ‡ Chap. v. 25.

whereby he purchased the church, as his spouse, by his own blood, has the general assembly of the elect alone for its object, to wave other considerations, may be hence also inferred, because Paul proposes it here as a pattern of the conjugal love of the husband for the wife. But this love ought doubtless to reach no farther than the wife.

XXVIII. Lastly, when Paul reminds his son Titus, that *Christ gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works,** he evidently shews, what was the fruit of Christ's giving himself; namely, redemption from iniquity, and the purification of a peculiar people, &c. And consequently they who are not redeemed from iniquity, nor purified, nor made his peculiar people, &c. cannot glory in this, that Christ gave himself for them.

XXIX. What the apostle writes in this chapter, ver. 11. that *the grace of God, that bringeth salvation, hath appeared to all men, teaching us, that denying ungodliness, &c.* neither avails our adversaries, nor is any wise detrimental to the truth we maintain. For, 1. The preaching of the gospel, by which the saving grace of God is offered, and which is here intended by that expression, had not reached all mankind without exception, nay nor every nation, in the days of Paul. 2. The preaching of the gospel reaches the ears of a great many more than of those, who are the objects of that love of Christ which bringeth salvation: for it is only an external mean, by which the elect, out of every nation, are brought to the communion of Christ. And therefore the gospel is to be preached to every nation, that the elect therein may hear it. 3. We should observe the apostle's scope, which is to encourage servants

* Tit. ii. 14.

to the exercise of universal piety, that, by their holy conversation, *they may adorn the doctrine of Christ in all things.* The reason he gives for this is, because the saving grace of Christ has appeared, both to masters and servants, teaching us, &c. As if he had said, “That all men, of whatever rank, professing the gospel, ought to reckon it their duty to adorn its doctrine by the purity of their manners: for as to the doctrine itself, it so plainly, so expressly, and so efficaciously instructs us in all goodness, as none but they who wilfully stop their ears, can be ignorant of. And therefore all the professors of it, as well masters as servants, should take care, lest they bring a scandal on this most perfect of all rules, by lives which have little or no conformity to it.” This is the full import of these words, so that any may see, that they make nothing for the universal efficacy of Christ’s death.

XXX. If we search the matter to the bottom, we will most clearly discern, that it never was Christ’s intention, to satisfy for all in general. Certainly, he satisfied only for those he engaged for. But he engaged *to do the will of his Father.** But this is the will of his Father, not that every man should be saved, but those that were given him, that is, the elect out of every nation, who are to receive the gift of faith. Those the Father gave him for an inheritance by an irrevocable testament. For thus Jehovah speaks.† *It is a light thing, that thou shouldst be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayst be my salvation unto the end of the earth.* And Christ himself still more clearly.‡ *This is the Father’s will, which hath sent me, that of all which he hath given me, I should lose nothing.*

* Psal. xl. 9.

† Is. xlix. 6.

‡ John vi. 39.

But all are not given to Christ, only those *that come to him.** *All that the Father giveth me, shall come to me.* He therefore only engages for these, according to the will of the Father: he took their sins upon him, carried them on his heart, when he offered himself to the Father; claims them as his peculiar property, in virtue of his merit, according to agreement, challenges them for his own, and will, at length in due time, present them holy and glorious to his Father, saying, *Behold I, and the children which God hath given me.†* All these things naturally flow from the very nature of the covenant which subsists between the Father and the Son, as formerly explained.

XXXI. And these particulars may be further illustrated and confirmed from Aaron's typical priesthood. The high priest, on the solemn day of expiation, slew one of the goats, on which the sins of all Israel were laid, and sent the other into the wilderness. All these things were typical. The high priest, the sacrifice, the scape-goat, all set forth Christ. But who were typically designed by Israel? Not indeed all men. For what is more absurd than that Israel should be a type of the Edomites and Egyptians, and of all that world, out of which they were chosen, and from which, on so many accounts, they were distinguished? We therefore conclude, that they were typical of the elect, who are the true Israelites, Jews inwardly, and in the spirit, and whom the apostle loves to distinguish by the name of *the election.‡* For the nature of the type consisted in this, that the people of Israel was chosen by an external pomp of ceremonies, was redeemed, and in their measure was a holy priesthood. They therefore prefigured those, who were truly chosen, redeemed, and consecrated a royal priesthood to God; as Peter seems not

* John vi. 37.

† Heb. ii. 13.

‡ Rom. xi. 7.

obscurely to signify.* As therefore the high priest formerly offered an atoning sacrifice not for the Egyptians or Canaanites, but for the typical Israel only; so our High Priest according to the order of Melchizidek, offered himself once, not for abandoned reprobates, but for mystical Israel, that is, the truly-chosen.

XXXII. This same truth will appear most clearly, if we attend to some of the inseparable effects of Christ's satisfaction. It would carry us too far to enumerate all: let us consider some of the principal. *If they who were enemies to God were reconciled by the death of his Son, much more being reconciled, they shall be saved by his life.*† For whom God, not sparing his own Son, gave him up unto death, *with him freely he gives them all things.*‡ We may boldly say to them, for whom Christ died, *Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth?*§ &c. They whom Christ redeemed from the curse of the law, are not under the curse, but *the blessing of Abraham cometh upon them.*|| But this is not true of all and every one, but of elect believers only, that they are saved by the life of Christ; that with Christ God freely gives them all things; that none can lay any thing to their charge, or bring an accusation against them; that upon them is come the blessing of Abraham. Therefore they alone are the persons, of whom the foregoing things may be truly affirmed.

XXXIII. Add, that that fictitious satisfaction for the reprobate, and those who perish, is altogether a vain and useless thing. For whom does it profit? Not certainly God, who by no act can be rendered happier than he is. Not Christ himself, who, as he never seeks them, so he never receives them for his peculiar propi-

* 1 Pet. ii. 5.

† Rom. v. 10.

‡ Rom. viii. 32.

§ Ver. 33, 34.

|| Gal. iii. 13, 14.

ty; and neither is he enriched by possessing them, though supposed to have purchased them at a dear rate. Not believers, who, content with their portion in God and in Christ, and fully redeemed by Christ, enjoy a happiness in every respect complete. In fine, not those that perish, who are constrained to satisfy, in their own persons, for their sins to the utmost farthing. But to affirm the satisfaction of Christ to be a vain and useless thing, is absurd, and borders upon blasphemy. Remigius, formerly bishop of Lyons, said extremely well, when discoursing at large on this controverted point, "The blood of Christ is a great price; such a price can, in no respect, be in vain and ineffectual, but rather is filled with the superabundant advantage arising from those blessings, for which it was paid." See Forbes. instruct. hist. lib. 8. c. 16.

XXXIV. Nor are we to say, that therefore the reprobate have no benefit by the satisfaction of Christ, because the condition of faith and perseverance, which the reprobate do not perform, is necessary to that purpose. For, first, it is not true, that faith and perseverance are pre-requisite conditions, before a person can enjoy any of the fruits of Christ's satisfaction. For regeneration itself and effectual calling, which go before actual faith; justification, adoption, and sanctification, which precede final perseverance in the faith, are the fruits of Christ's most excellent satisfaction. And then, from the want of faith and perseverance in those that perish, we have a most effectual proof, that the blood of the new covenant was not shed for them; for by that Christ has merited for his people the continuance of the new life in faith and love. Seeing he is *the Mediator of that better covenant, which was established upon better promises.** But these promises are, sanctification; † *I will*

* Heb. viii. 6.

† Ver. 10.

put my laws into their mind ; and the continuance thereof, I will be to them a God, and they shall be to me a people. For, in the new covenant, to be a God to any, is to be an everlasting Saviour, as we gather from *Math. xxii. 32.* and which the opposition made between the new and the old covenant, in like manner, shews.* These promises, being graciously and actually conferred on the elect, in virtue of Christ's satisfaction, would have certainly been conferred on the rest of mankind, had Christ equally satisfied for them.

XXXV. Nay, the satisfaction of Christ for the reprobate had not only been useless, but highly unworthy both of God and of Christ. Unworthy of the wisdom, goodness, and justice of God, to exact and receive satisfaction from his most beloved Son for those, whom he neither gave, nor wanted to give to his Son, and whom he decreed to consign to everlasting confinement, that they might suffer in their own persons according to the demerit of their crimes. Unworthy of Christ, to give his blood a price of redemption for those, whom he had not in charge to redeem. And, if we may speak freely, this also, in some respect, would be for Christ to account the blood of the new covenant, or the new covenant itself, by which he was sanctified, a common, or unholy thing.

XXXVI. It would now remain to refute the arguments of those on the other side of the question : but this has been done at large, and with so much judgment, by very learned men, that we can scarce make any addition. The very accurate dissertation of Gomarus on this head, may especially be consulted, which is inserted in his commentaries on the epistle to the Galatians.

* Heb. viii. 8, 9.

C H A P. X.

After what manner Christ used the Sacraments.

THUS far we have at large treated of those things, that relate to the compact between Christ and the Father : and we might seem to have completely finished that subject, was it not proper to add something concerning the sacraments, by which that compact was confirmed. The apostle has observed,* that, *not without an oath*, Christ was made Priest, and the Surety of a better testament. As this manifested the stability of the covenant, and the immutability of God's counsel ; so it likewise contributed to the full assurance of Christ the Mediator. It moreover pleased God, to confirm that covenant by certain external symbols, and indeed the very same, by which the covenant of grace was sealed to believers, under the different dispensations of it. We have above hinted something on this subject, which we are now to enlarge upon more distinctly.

II. It is evident, that the Lord Jesus was *circumcised* on the eighth day from his birth,† that he kept *the pass-over* with his disciples,‡ and was *baptized* by John.§ Though the evangelists do not indeed expressly assert, that he also partook of the holy *supper* ; yet they relate what we think may make it more than probable he did.

III. 1. It is certain, that our Lord, in the institution and use of the mystical supper, borrowed most of the rites from the Jewish passover. The very learned Joseph Scaliger, Ludovicus Capellus, and most particularly, Buxtorf in a peculiar dissertation, have made this as clear as noon-day. Thus our Lord took the

* Heb. vii. 20, 21. † Luke ii. 21. ‡ Luke xii. 8, 11.
§ Matth. iii. 13.

bread and cup distinctly, separately blessed them both, and gave them to his disciples, after the Jewish manner. It was besides, a custom among the Jews, for the master of the family to eat first of the bread after blessing. To this purpose Maimonides* says, "The guests were not to eat or taste any thing, till he who broke, had tasted first." Nor was it permitted, at festivals and solemn feasts, for any of the guests to drink of the cup, till after the master of the family had done it first; according to an express passage quoted by Buxtorf from the Talmud, where it is said, "to be an excellent precept, that he who sanctifies or blesses, should first taste, and after all the guests sitting down, tasted; every one took a draught;" see the above dissertation, § 76. In this manner Christ acted at the paschal supper, Luke xxii. 15, 17. and why not so at this new mystical supper?

IV. 2. This observation will be more cogent, if we consider, that the same phraseology, used by Christ of the paschal cup, Luke xxii. 18. *I will not drink of the fruit of the vine, until the kingdom of God shall come*, is also, according to Matth. xxvi. 29. made use of concerning the cup at the holy supper. Whence we infer, that then Christ likewise drank of the cup with his disciples.

V. 3. We may add, that no reason can be assigned, why Christ should not partake of the supper, as he did of baptism, and consecrate, in his own person, these two sacraments of the New Testament.

VI. 4. Nay, this seems requisite from the mutual union between Christ and believers, and that intercourse of intimate familiarity, which, among other things, was sealed in this mystical feast, and which our Lord himself has very elegantly proposed, under the similitude

* In Hilcot Berachot, c. 7.

of a mutual supper ;* *I will sup with him, and he with me.*

VII. This also was the opinion of the fathers : As of Jerome.† “ Not Moses, but the Lord Jesus gave us the true bread : he himself at once the entertainer and the entertainment ; the eater and the food.” Of Augustine.‡ “ And having first tasted the sacrament of his body and blood, he signified his meaning.” Of Chrysostom.§ “ He also drinks thereof, lest, on hearing his words, they shall say, And do we then drink blood and eat flesh ? And therefore, in order to prevent this, he himself sets them an example, &c.”

VIII. This use of the sacraments, was not a matter of choice to Christ, but *a part of his righteousness*, and *a duty* incumbent upon him. For he himself declared, when John refused to baptize him, *Suffer it to be so now : for thus* ΠΡΕΠΟΝ-ΕΣΤΙΝ, *it becometh us to fulfil all righteousness.*|| Where by *righteousness* he means the obedience due to the command of God ; and it became both John and Christ, to fulfil *all*, and consequently this part. The part of Christ was to present himself to be baptized by John ; and John's duty not to deny Christ in this : thus it became both of them : which in this place does not simply denote a matter of mere *fitness*, as if baptism was a thing unnecessary (it being, as we have already said, a part of the righteousness which Christ was to fulfil ;) but it signified every duty incumbent, the performance of which is an ornament to the saints, and renders them beautiful in the eyes of God : as the psalmist sings : ¶ *Holiness* ΝΑΑΒΑ [is the ornament of] *becometh thine house.* In this sense Paul said, as ΠΡΕΠΕΙ, *becometh saints ;*** and ΗΟ ΠΡΕΠΕΙ, *which*

* Rev. iii. 20. † In epist. ad. Hedibiam, quæst. 2. ‡ De doctrina Christina, lib. 2. c. 3. § Homil. lxxxiii. in Matth.

|| Matth. iii. 15. ¶ Psal. xciii. 5. ** Eph. v. 3.

*becometh women professing godliness ;** and for ΕΡΕΠΕ, it became him. The rectitude (*a*) beauty, or comeliness of God, who is adorned with rectitude and beauty, † CHASIN JAH, (which rectitude he can neither deny, nor act contrary to) required, that the Captain of our salvation should be made perfect by sufferings; *Such a High Priest became us. ‡* From which it appears, that the baptism of Christ was a part of his duty, by which he rendered himself comely both in the eyes of God and men.

IX. But besides this, the sacraments which Christ made use of, had still a further respect. They are not only to be considered as *acts of obedience*, enjoined by the law, but also as *signs and seals of the covenant*, whereby the mutual engagements of the contracting parties are sealed. For God did not institute the sacraments with a view, that any should place virtue and holiness in the bare exercise of those acts, but that they might be seals of spiritual things. Nor does he make a proper use of the sacraments, who does not apply them to that end. And as to Christ, we are not to doubt, but that he made use of these institutions agreeably to the intention of God, who appointed them, as was proper to be done by that most perfect and excellent servant, in whom God was well pleased. There was therefore, in the use of the sacraments, a confirmation of the promises, both of those made by the Father to the Son, and by the Son to the Father.

* 1 Tim. ii. 10. Heb. ii. 10. † Psal. lxxxix. 8. ‡ Heb. vii. 26.

(*a*) The author here uses a word of a very general signification, signifying every thing that is suitable to the perfections of God. And as the divine rectitude, holiness, or righteousness, is his beauty; so this, I apprehend, is what the author means here by *decentia Dei*.

X. Moreover, the promises made to Christ were of various kinds. Some were made to him as a particular *man*, born holy, who was to be justified and made happy, upon constantly persevering in the course of his commenced purity. For Christ was indeed a creature, but holy; now to make a holy creature happy, who preserves its holiness untainted, is so agreeable to the divine goodness, that it is scarce, if at all, possible, it could be otherwise, as we have proved at large, book i. chap. 4. sect. 12. & seq. And these promises are *legal*, and belong to *the covenant of works*. Other promises made to him as *Surety* and *Mediator*, by which his *person*, and his *office* and *work*, as Mediator, should be acceptable to God, and very successful: and a twofold effect was certainly to ensue, *one for himself*, viz. a most excellent degree of glory; *the other for the elect*, who were to be united to him, namely, their salvation. And these last are properly the promises of the covenant of which we treat, and of which we have given a specimen, book ii. chap. iii. § 29. & seq.

XI. We may now inquire, whether both these kinds of promises were sealed to Christ, by the ordinary sacraments of the old and New Testament, which he partook of. But we must not determine any thing rashly with respect to this: and therefore I shall modestly propose, what I think most probable. There is, indeed, no reason, why Christ as a holy man, and who, as such, was to be made happy, might not be confirmed in the faith of this promise by some certain sacraments. This appears from the sacraments of the covenant of works given to Adam before the fall. But that such sacraments were, for that purpose, granted to Christ, does not appear from scripture. Moreover, I dare not affirm, that the ordinary sacraments, which Christ made use of, were subservient to the confirming the legal pro-

mises, belonging to the covenant of works. The reason is, because they are sacraments of the covenant of grace. And it does not seem consistent, that the promises of the covenant of works should be sealed by the sacraments of the covenant of grace.

XII. I cannot indeed refuse, that there is a great difference in some circumstances, as to the signification of the sacraments, as made use of by Christ, and as used by believers. For to the latter they seal regeneration, the mortification of the old, and the vivification of the new man, the remission of sins; which as they neither had, nor could have any place in Christ, the holy One of God, so they could not, in this manner, be seals to him. Christ also, by the sacraments, engaged to perform obedience otherwise than believers do; for he engaged to perform the most perfect obedience, without any defect, and bound himself to bear the curse of the law, and that in order to satisfy divine justice. Believers indeed, in the use of the sacraments, engage to perform sincere obedience, yet not that which is absolutely perfect (for that would be to be guilty of a formal lie;) neither do they bind themselves to bear the curse, nor promise any thing, by which, of themselves, they may satisfy the justice of God. So that not all the same things, at least not in the same manner, were sealed to Christ by the sacraments, which by these are sealed to believers.

XIII. That very accurate divine, Gomarus, having duly examined these things, has presented us with a certain general signification of the sacraments, which he maintains to have had place in Christ. According to him, it was this, namely, *a sign and seal of his covenant with God, and communion with the church, that God should be his God, and the bestower of salvation: and he himself bound to perform perpetual, grateful obedience to*

him, and joined in communion with the church.* Though there is no impropriety in these things, and they were doubtless signified in the sacraments, which Christ made use of, yet they do not seem to come up to the full signification of the sacraments; since the proper, proximate, and principal end, and consequently the very nature of these sacraments, is especially to be a seal of the new covenant. And here holds what is commonly said in the schools, the principal act specifies, as the great Voetius† has accurately observed.

XIV. I therefore conclude, that the promises *made to Christ as Mediator*, were principally sealed to him by the sacraments. Christ indeed obtained these in virtue of his merits, or, to speak with Paul, because he fulfilled the righteousness of the law; yet in themselves, and as they relate to believers, they are promises of the covenant of grace; by which it was declared, that Christ should become the glorious Lord and head of believers, and that they should be redeemed by his satisfaction, justified by his merits, and at length made perfectly happy with him, that so he might for ever exult for joy with them, and in them, as his glorious inheritance.

XV. The justification of the Lord Jesus is contained in these promises, concerning which he himself says, *He is near that justifieth me, who will contend with me? Who is he that shall condemn me?*‡ And Paul, *He was justified in the Spirit.*§ This justification does not only consist in his being declared innocent of those crimes, with which he was falsely accused, and for which he was condemned by men; nor in the Father's declaring him to be holy and righteous, and worthy of his favor, on account of the perfect holiness of his nature and actions; but in his being, as Mediator, declared to have perform-

* In Mark II. 12. † Disput. tom. 2. p. 161. ‡ Is. I. 8, 9.
§ 1. Thim. III. 16.

ed every thing he was bound to for the payment of the debt he had taken upon himself. So that he, who had before appeared *in the likeness of sinful flesh*,* was now to be seen *CHORIS HAMARTIAS, without sin by those that look for him unto salvation.*

XVI. Yet I dare not say with a certain divine, in other respects very judicious, that the remission of those sins which Christ as Surety took upon himself, was sealed to him. For the scripture no where speaks in this manner. Besides, the remission of sins is the forbearance or removal of the punishment due to them. Which cannot be said of Christ, because he suffered the punishment due to us, and, in the fullest manner, satisfied the justice of God. Our sins are forgiven us, on account of the satisfaction of Christ. But neither scripture nor reason will authorise us to say, that sins were forgiven to Christ.

XVII. However, agreeably to both it may be said, that the regeneration of the elect, the remission of their sins, their sanctification and glorification, in a word, all those benefits, which, by virtue of the covenant of grace, are bestowed upon them, were promised and sealed to Christ by the sacraments. For since, by virtue of the mystical union, founded on the decree of God, Christ and the elect are one spiritual body, Christ received those gifts in the elect, which are given to them; as we have several times hinted from P^{sal.} lxxviii. 18.

XVIII. May we not here also infer what Paul writes,† that the church is *PLEROMA TOU TA PANTA EN PASI PLEROMENOU, the fulness of him that filleth all in all?* Fulness, I say, not only to be completed by Christ, but also, in its measure, which makes Christ complete, who himself seems not to be completed without his whole body. So that the promises made to the

* Rom. viii. 3.

† Eph. i. 23.

elect, may so far be looked upon as made to Christ, and thus sealed to him by the sacraments.

XIX. Moreover, Christ, on the other hand, promised the Father, in the use of the sacraments, that he would faithfully and perseveringly perform all he bound himself to by agreement. For, in the use of the sacraments, there is, as it were, a kind of renewal of the covenant, and, if we may thus speak, a repeated solemnisation thereof. Christ therefore, by that act, publicly protested before God and the church, that he would not fail in any part of his duty.

XX. Some perhaps may think, to what purpose is this mutual sealing of the promises by sacraments : for neither was the faith of Christ subject to any vitious flaw of weakness, to render such a confirmation necessary ; nor the Father under any doubt as to the fidelity of his engaging Son ? But the answer is easy. 1. The institution and use of sacraments do not, from the nature of the thing, presuppose sin, or any weakness of faith. This appears from the sacraments instituted before the fall. They are not therefore to be esteemed a vain institution ; for that would be injurious to the wisdom of God, who appointed them. 2. Though the faith of Christ had no stain, yet it was but human, and depended on the influence, support, and corroboration of the Deity : and as he usually does this by the means he has appointed for that purpose, it was the duty of the man Christ, to obey this will of the Deity, and carefully apply the means adapted to that end ; some of which are the sacraments. 3. None, I imagine, will deny, that Christ preserved, exerted, and strengthened his own faith by devout prayers, pious meditation on the word of God, an attentive observation of the ways of God towards himself and other believers, contemplation of the divine perfections, and by a full exercise of institut-

ed worship. For as these are things inseparable from the duty of a pious man, so they very much contribute to preserve and strengthen faith. Why should we not then believe, that they had the same effect on Christ, as what, by their nature, they are adapted to have? And if by these means the faith of Christ was supported, why not also by the sacraments? 4. Nay, as often as a more bitter temptation or dreadful affliction assaulted him, he was confirmed in the faith of the promises by extraordinary means; such as the appearance of God at Jordan, the descent of the Holy Spirit,* the ministry of angels,† the glorious transfiguration on the holy mountain,‡ a voice from heaven,§ and an angel strengthening him in his agony.|| From which I conclude, that since it was fit, Christ should at times be confirmed in faith by extraordinary means, it was nowise unfit to allow the ordinary means of the sacraments to be applied for the same purpose.

XXI. Nor was it less proper, that Christ should so solemnly reiterate his engagements in the use of the sacraments, though the Father was fully persuaded of his veracity and fidelity. For, 1. That free and often-repeated profession of Christ's alacrity to perform every thing he engaged for, contributed to the glory of the Father. 2. The zeal of Christ himself, though never vitiously languid, was yet roused and kindled to a flame by that repetition of his obligation. 3. It was highly useful to believers, who either were eye-witnesses of his actions, or otherwise acquainted with them, attentively to consider that open declaration of Christ's readiness. For thus they were both strengthened in the faith of Christ, and excited to a like alacrity of zeal. Whence

* Matth. iii. 16, 17. † Matth. iv. 11. ‡ Matth. xvii. 1, &c.
§ John xii. 28. || Luke xx. 43.

we conclude, that the use of the sacraments was neither a vain nor an empty thing to Christ.

XXII. Having premised these things in general concerning the sacraments which Christ used, let us briefly take a view of each. And the first is his CIRCUMCISION, intimated Luke ii. 21. Which signified and sealed to Christ, 1. That he was acknowledged by the Father, as the promised seed of Abraham, in whom all the nations of the earth were to be blessed. 2. That his death and cutting off out of the land of the living,* should be the means of the preservation and life of his whole mystical body, as the cutting off of the foreskin in the Jews, was a mean for the preservation of the whole person. For they who neglected this, were threatened to be cut off from among their people.† 3. That his people were to derive from him the circumcision made without hands, consisting in putting off the body of the sins of the flesh, to be begun in regeneration, carried on in sanctification, and consummated in the glorification both of body and soul.‡

XXIII. On the other hand, Christ promised in circumcision, 1. That he would in general perform all righteousness; see Gal. v. 3. And, on his coming into the world, he proclaimed this by this solemn token, *Lo, I come to do thy will, O God.*§ 2. More especially, that he was ready and prepared to shed his blood, and undergo those sufferings, by which he was under obligation to satisfy the justice of God. For he entered upon life by undergoing pain and shedding his blood on the eighth day. And, 3. Most of all, that being now made flesh of our flesh,|| he would willingly, at the appointed time, give himself up to death, and to be cut off out of

* If. liii. 8. † Gen. xvii. 14. ‡ Col. ii. 11. § Psal. xl. 8, 9
 || Eph. v. 30.

the land of the living, in order thereby to be the Saviour of his mystical body.*

XXIV. Of a like nature is the consideration of the *baptism* of Christ. In which, 1. The Father openly declared, that he acknowledged the Lord Jesus for his Son; whose person and offices were most acceptable to him. 2. That Christ should be filled with the gifts of the Spirit; not only to be furnished with them, in the fullest manner, for the executing his office, but for believers to derive abundantly from his fulness. This was signified both by the water of baptism,† and by the symbol of the descending dove. 3. That, in the appointed time, Christ should, by a glorious resurrection, come out of the waters of tribulation, and lift up his head,‡ as the baptised person ascends out of the water. 4. On the other hand, Jesus declared his readiness to plunge into the torrents of hell; yet with an assured faith and hope of a deliverance.

XXV. In the *passover* was signified to the Lord Jesus, 1. His being acknowledged by the Father the Lamb without spot or blemish, and separate from sinners. 2. That, by his blood, he was certainly to obtain for believers deliverance from the destroying angel, as the Israelites in Egypt were delivered by the blood of the passover. On the other hand, Jesus made a declaration of his readiness to undergo the most bitter things for his people, prefigured by the bitter herbs of the passover, and to shed his blood, and be slain and scorched in the fire of the divine anger burning against our sins; in a word, to give himself wholly for us, as the paschal lamb was all of it to be consumed.

* Eph. v. 13.

† Ezek. xxxvi. 25, 27.

‡ Ps. cx. 7. and

Psal. xl. 3.

XXVI. Here I cannot omit what the celebrated Buxtorf has observed in the dissertation above quoted, § 54. that the circumcision of Christ, and his death on the cross, were very elegantly and exactly prefigured, by the flaying of the paschal lamb. The form is described in the Talmud, treatise on the passover, chap. v. in Mischna, in these words: “How do they hang up and excoriate [flay off the skin of] the lamb to be slain? Iron hooks, or nails, were fixed in the walls and pillars; on which nails they hanged up and flayed the lamb. If, on account of the number of the slayers, there was not room enough on the nails, they had recourse to slender smooth sticks; upon one of these a person took up the lamb, and laid it on his own and his neighbour’s shoulders; thus they hung up and excoriated the lamb.” And much to the same purpose is what Bochart has remarked in his *Hierozoicon*, l. ii. c. 5. from Maimondes in his book *de pasch.* c. viii. § 13. “When they roast the paschal lamb, they transfix it from the middle of the mouth to the pudenda, with a wooden spit, and placing fire underneath, suspend it in the middle of the oven.” In order therefore to roast it, they did not turn it on an iron spit, in the manner used by us, but suspended it transfixed with one made of wood, which in some measure, represented Christ hanging on the cross. Especially, if what Justin Martyr mentions is true, in his dialogue with Trypho the Jew. “The roasted lamb was made into the figure of a cross, by empaling it from head to tail, and then from one shoulder to the other with a skewer, on which last were extended the fore-feet, and thus it was roasted.” And why may we not give credit to this relation of a man not only pious, but also well skilled in the Jewish customs, having been born at Sichem, and the son of a Samaritan? Since then the passover presented such a clear resemblance of the crucifix-

ion; Christ, when he partook of it, promised obedience even unto the cross.

XXVII. The signification of the *holy supper* is much the same. By it was sealed to Christ, 1. That he should be to the elect the sweetest meat and drink for their spiritual and eternal life. 2. That the virtue of his merits should be celebrated by believers, till his return again to judgment. 3. That, together with believers, he should enjoy a heavenly feast, never to have an end. But then again, Christ promised the breaking of his body, and the shedding of his blood. And thus in all and each of the sacraments, which Christ made use of, there was a solemn repetition and a sealing of the covenant entered into between him and the Father.

T H E
O E C O N O M Y
O F T H E
D I V I N E C O V E N A N T S.

B O O K III.

C H A P. I.

Of the Covenant of God with the Elect.

THE plan of this work, formerly laid down, has now brought us to treat of *God's Covenant with the elect*, founded on the compact between the Father and the Son. The nature of which we shall *first* unfold in general, and *then* more particularly explain it; and that in the following order; as, first, to speak of the *contracting parties*; then inquire into the *promises* of the covenant, and moreover, examine, whether, and what, and how far, any thing may be required of the elect, by way of a *condition* in the covenant: in fine, to debate whether this covenant has its peculiar *threatenings*.

II. The *contracting parties* are, on the one part *God*; on the other, the *elect*. And God is to be considered, 1. As truly *all-sufficient*, for all manner of happiness, not only to himself, nay, nor only to the innocent creature, but also to guilty and sinful man. He himself im-

pressed this upon Abraham, at the renewal of the covenant, when he emphatically called himself *EL SHADDAI*, *the almighty God*, or *God all-sufficient*.* *EL* denotes *strong, powerful*, as *Prov. iii. 27. EL JADCHA, the power of thine hand*. It therefore denotes him, who is endowed with such power, as *that he is able to do exceeding abundantly above all that we ask or think*.† Without whom we can do nothing, and in whom we can do all things. *SHADDAI* signifies *sufficient*, whether we suppose it compounded of the relative *SHIN*, and *DAI*, so as to denote *one who is sufficient*; or whether derived from *SHAD*, signifying both a *pap or breast*, and *desolation or ravage*. If we join each of these together, we may say, that *God is so powerful and so sufficient*, as that he himself is in want of nothing, and from his *plentiful breast* all things derive their being, their life, and their motion: which breast being once withdrawn, all things relapse into *desolation*. Such he declares himself to be to his chosen people, in the covenant of grace, for whose benefit he is possessed of this most powerful all-sufficiency. That name, therefore, is often repeated to the patriarchs, as the fountain of every blessing.‡ 2. As most *merciful and gracious*, rejoicing to communicate himself to the sinful creature.§ 3. And at the same time as most *just*, not entering into a state of friendship with the sinner, but in a way consistent with his holiness, and after having obtained full satisfaction to his justice: *for he will by no means clear the guilty*. 4. And lastly, as most *wise*, having found out an admirable mixture of his mercy and justice, without infringing the rights of either. For by this means, *unto the principalities and powers in heavenly places, is made known by*

* Gen. xvii. 1. † Eph. iii. 20. ‡ Gen. xxviii. 3. xxxv. 11. and xliiii. 14. § Exod. xxxiv. 6, 7.

the church HE POLUPOIKILOS SOPHIA TOU THEORE,
*the manifold wisdom of God.**

III. But here men are considered, 1. As *sinners*, miserable and lost in themselves, who could not be restored by their own, or by any other created power; in a word, possessed of nothing on account of which they could please God.† 3. As *chosen* by God to grace and glory, according to his most absolute good pleasure, and so appointed heirs of eternal life, constituting that *little flock*, to whom it is the *Father's good pleasure to give the kingdom.*‡ As those for whom Christ engaged, or made satisfaction: for this ought to be considered as necessary, before it could be worthy of God, to make mention of his grace to sinful man.

IV. The œconomy of the persons of the Trinity in this business of the covenant of grace, claims also our attention. The *Father* is held forth as the principal author of it, *who was in Christ, reconciling the world to himself;*§ and has appointed the elect to be heirs of himself, and joint heirs with his Son.|| The *Son* is not only *Mediator*, and *Executor* of the covenant, but is himself also *the Testator*, who, by his death, ratified the testament of grace,¶ and the *Distributor* of all the blessings of it; *I give unto them eternal life.*** The *Spirit* brings the elect to Christ, and, in Christ, to the possession of the benefits of the covenant, intimates to their consciences TA HOSIA TOU DABID TA PISTA, *the holy pledges, the sure mercies of David*, and is the seal and earnest of their complete happiness.††

V. Moreover, as we restrict this covenant to the elect, it is evident, we are speaking of the *internal*, mystical,

* Eph. iii. 10. † Ezek. xvi. 1.—6. Tit. iii. 3, 4 ‡ Luke xii. 32. § 2 Cor. v. 19. || Rom. viii. 17. ¶ Luke xxii. 29. Heb. ix. 16. ** John x. 28. †† 1 Cor. xii. 3, 11, 12. Eph. i. 13, 14.

and spiritual *communion* of the covenant. For salvation itself, and every thing belonging to it, or inseparably connected with it, are promised in this covenant, all which none but the elect can attain to. If, in other respects, we consider the *external* œconomy of the covenant, in the communion of the word and sacraments, in the profession of the true faith, in the participation of many gifts, which, though excellent and illustrious, are yet none of the effects of the sanctifying Spirit, nor any earnest of future happiness, it cannot be denied, that, in this respect, many are in covenant, whose names, notwithstanding, are not in the testament of God.

VI. And thus we have begun to mention some things concerning *the promises* of the covenant, which, in general, may be included under the names of GRACE and GLORY, as is done by the psalmist,* *The Lord will give GRACE and GLORY.* Which are commonly so distinguished by divines, as to refer grace to this life, and glory to that which is to come: though the grace of this life be glorious, and the glory of the future life gracious. We may likewise not improperly say, that, in the covenant of grace, are promised both salvation itself, and all the means leading to it, which the Lord hath briefly comprised in these words: *But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.†* And again, *And they shall be my people, and I will be their God. And I will give them one heart and one way, that they may fear me for ever, for the good of them, and of their children after them. And I will make an everlasting covenant with them, that I will not turn away from*

* Psa. lxxxiv. 11.

† Jer. xxxi. 33.

them, to do them good ; but I will put my fear in their hearts, that they shall not depart from me.*

VII. Here we are to observe a remarkable difference between *the promises of the covenant of works*, and those of *the covenant of grace*. The same eternal life is promised in both, which can be but one, consisting in the communion and enjoyment of God ; but it is promised in a manner quite different in the one, from what it is in the other. In the covenant of works God promised life to man, on condition of perfect obedience, but he did not promise to produce or effect this obedience in man. In the covenant of grace, he so promises life eternal, as at the same time to promise faith and repentance, and perseverance in holiness, without which life cannot be attained ; and which being granted, life cannot but be obtained. And even in this sense it may be said, that the covenant, of which Christ is the Mediator, is *more excellent, and established on better promises* ; † because it does not depend on any uncertain condition, but being founded on the suretyship and actual satisfaction of Christ, does infallibly secure salvation to the believer, and as certainly promise faith to the elect.

VIII. Divines explain themselves differently as to the *conditions* of the covenant of grace. We, for our part, agree with those, who think, that the covenant of grace, to speak accurately, with respect to us, has no conditions, properly so called : which sentiment we shall explain and establish in the following manner.

IX. *A condition* of a covenant, properly so called, is that *action, which, being performed, gives a man a right to the reward*. But that such a condition cannot be required of us in the covenant of grace, is self-evident : because a right to life neither is, nor indeed can

* Jer. xxxii. 38, 39, 40. † Heb. viii. 6.

be, founded on any action of ours, but on the righteousness of our Lord alone; who having perfectly fulfilled the righteousness of the law for us, nothing can, in justice, be required of us to perform, in order to acquire a right, already fully purchased for us. And, indeed, in this all the orthodox readily agree.

X. Further, the apostle, more than once, sets forth the covenant of grace, under the appellation of *a testament*, which is God's immutable purpose, not suspended on any one condition: and as it is founded on the unchangeable counsel of God, and ratified by the death of the Testator, so it is not possible, it should be made void by any unbelief of the elect, nor acquire its stability from any faith of man: seeing in this very testament God has as immutably determined concerning faith, as salvation. Thus, Gal. iii. 15. we see *the covenant of God with Abraham is called a testament*; the ratification of which must also be the same with that of a testament. And the covenant to be made with Israel, Jer. xxxi. has the same appellation, Heb. viii. 10. As also that covenant with Israel mentioned by Moses, Exod. xxiv. and the declaration of the manner of enjoying the love of God through faith in Christ, Heb. ix. 15, 20. And likewise, the compact of the Father with the Son, Luke xxii. 39. "In which passage, first, the will of God is published, by which he decreed, that the Son should, by the divine power of the Father, obtain the inheritance of the world, and a kingdom: secondly, the will of Christ, that the apostles, and others given him, should, through faith, become heirs of righteousness, and of the heavenly kingdom, and of that of the world. Compare Gal. iii. 8. But why the apostle should call the covenant of Abraham, and that mentioned, Heb. viii. 10. *a testament*, and whether it ought not to be so taken, Matth. xxvi. 18, and in other places, shall be

considered in its place."* And, in a word, I know not whether Paul, when speaking of the covenant of grace, did, at any time, or in any passage, give it any other name than that of a testament. "But at that time" (at least if we give in to Cocceius's opinion) "that word signified, neither to Greeks, nor Hellenist Jews, nor to the Hebrews any other thing but a testament."† I do not produce these things, as if I wanted to confound the notions of a covenant and a testament; but to shew, that the covenant of grace is *testamentary*, and to be distinguished from a covenant founded on a compact, agreement, or law. Nor do I conceal, that I found this in Cocceius.‡ Which made me wonder, that a certain learned person, who is a great admirer of Cocceius, should find fault with these things.

XI. The famous Cloppenburg, formerly the ornament of the university of Friesland, has accurately observed the same thing; whose words I shall subjoin.§ "The other disposition of the covenant (which regards us) is testamentary, whereby the grace, by which we are saved, comes to us from the most perfect merit of Christ the Surety. For we are reckoned to be in covenant with God, by the new covenant of grace, without having superadded to the covenant confirmed with Christ, the Surety, by the renewal of the old agreement, any condition, by which God should transact with us, but giving a gratuitous call to the inheritance of the promises, whose testament Christ ratified by his death, and whose Mediator he now is in heaven; namely, of full reconciliation with God and of eternal life." Junius, in like manner.|| "The conditions being fulfilled by the angel of the covenant, the catholic church was,

* Cocceius de fœder. § 4. † Cocceius ad Gal. iii. § 134.

‡ De fœd. § 87. § Ex disputat. 3. de fœderibus, thes. 29. || In thesib. disputat. 25. § 29.

through and for him, constituted heir of eternal life, without any condition."

XII. Besides, when God proposes the form of the covenant of grace, his words, to this purpose, are mere promises, as we have lately seen from Jer. xxxi. and xxxii. Our divines therefore, who, in consequence of the quirks of the Socinians and Remonstrants, have learned to speak with the greatest caution, justly maintain, that the gospel, strictly taken, consists of pure promises of grace and glory.

XIII. And indeed, if we are to take the promises of the covenant of grace altogether without exception, we could not, so much as in thought, devise any thing in us, as the condition of these promises. For whatever can be conceived as a condition, is all included in the universality of the promises. Should God only promise eternal life, there might be some pretence for saying, that repentance, faith, and the like, were the conditions of this covenant. But seeing God does, in the same breath, as it were ratify both the beginning, progress, uninterrupted continuance, and, in a word, the consummation of the new life; nothing remains in this universality of the promises, which can be looked upon as a condition of the whole covenant. But we here treat of the condition of the covenant, and not concerning any thing in man, which must go before the actual enjoyment of consummate happiness.

XIV. It is, however, certain, that God has, in a very wise and holy manner, so ordered it, that none should come to salvation, but in the way of faith and holiness; and has so ranged his promises, that none should attain to the more principal or more perfect happiness, but they who should first be made partakers of the preceding promises. Whence we gather, that none can take comfort in the infallible hope of happiness, who

has not sincerely applied himself to the practice of faith and godliness. And as the scripture now and then assures us, that it is impossible for any to please God without faith, or see him without holiness; hence many have been induced to call faith and a new life, the conditions of the covenant: whereas, to speak accurately, and according to the nature of this covenant, they are, on the part of God, the execution of previous promises, and the earnest of future happiness, and, on the part of man, the performance of those duties, which cannot but precede the consummate perfection of a soul delighting in God. Or if we will insist upon it, to call these things *conditions*; they are not so much conditions of the covenant, as of the assurance that we shall continue in God's covenant, and that he shall be our God. And I make no doubt, but this was exactly the meaning of those very learned divines, though all of them have not so happily expressed themselves.

XV. Let us again hear our own Cloppenburg on this subject, to whose accuracy on this point I have nothing to add.* Nor do the conditions of the new covenant, enjoined by a law, adapted thereto, as *repentance, faith, and the practice of love to God and our neighbour*, destroy this evangelical display of the grace of the new covenant, which the testamentary donation, made on account of death, demands. For these conditions of the new covenant are inserted in the testament in such a manner, as to exclude the impenitent, the unbelieving, and the ungodly, from inheriting the promises, but not as if the dispensation and donation of salvation depended on these; or that by our works of obedience to the Lawgiver, we obtain a right to the promise of the inheritance. — What then? Conditions of new obedience are inserted into the testament of the new covenant, under a legal

* Disputat. 4. de fidei. thes. 26. § 27.

form indeed, as the rule of our self-examination, and of becoming gratitude, lest, without having the undoubted characters of the sons of God, we should, without any ground, think ourselves sure of the inheritance : yet so that repentance itself, consisting in the mortification of sin and the practice of good works, is also promised under *another form*, to wit, as the gift of God, which he himself works in us, that, by that sign or evidence, we may, from the time of our truly repenting and believing, perfectly hope in that grace, which is brought to us at the revelation of Jesus Christ,* having eternal life already begun in ourselves, together with the new creation of the new spiritual life, by the Spirit of God. Thus far Cloppenburg, the accuracy of whose dissertation nothing can exceed.

XVI. We are not to think, that, by this sentiment, the nature of a covenant is destroyed, which consists in a *stipulation* and *restipulation*. For there is no absurdity, should we maintain, that that disposition of the new covenant, which was made to the Surety, retained the proper notion of a covenant, signifying a compact between two parties of mutual faith ; but that the other disposition made *to us*, comes nearer to the form of a *testament*, and is rather unilateral, or appointed by one party. Nor is the word BERITH any obstacle, which we have shewn, book i. chap. i. § 3. is of various significations, and often denotes the same as CHAK, a *constitution*, or signifies a certain promise, though not mutual.

XVII. Moreover, God, by a certain wonderful act of condescension, publishes the promises of his grace to his covenant-people, in this manner ; to shew that it is his will, that they seek for, and expect from him, what he promises, just as if it was a promise of reward, and proceeded from covenant and agreement, and was irre-

* 1 Pet. i. 13.

vocable, on the account of the right of him, who sues for the performance of it. Which is, indeed, an astonishing degree of the Lord's goodness; nevertheless, we are not to use it as an argument for conditions of the covenant of grace, properly so called.

XVIII. But, which is the principal thing, we imagine, the best way to conceive of this constitution of the covenant, is as follows: The covenant of grace, or the gospel, strictly so called, which is the model of that covenant, since it consists in mere promises, prescribes nothing properly as duty, requires nothing, commands nothing: not even this, Believe, trust, hope in the Lord, and the like. But it declares, sets forth, and signifies to us, what God promises in Christ, what he would have done, and what he is about to do. All prescription of duty belongs to the law, as, after others, the venerable Voetius has very well inculcated.* And we are by all means, to maintain this, if, with the whole body of the reformed, we would constantly defend the perfection of the law, which comprehends all virtues, and all the duties of holiness. But the law, adapted to the covenant of grace, and, according to it, inscribed on the heart of the elect, enjoins to receive all those things which are proposed in the gospel, with an unfeigned faith, and frame our lives suitably to that grace and glory which are promised. When God, therefore, in the covenant of grace, promises faith, repentance, and consequently eternal life, to an elect sinner; then the law, whose obligation can never be dissolved, and which extends to every duty, binds the man to assent to that truth, highly prize, ardently desire, seek and lay hold on those promised blessings. Moreover, since the admirable providence of God has ranged the promises in such order, as that faith and repentance go before, and

* Disput. tom. 4. p. 24. & seq.

salvation follows after, man is bound, by the same law, to approve of, and be in love with, this divine appointment, and assure himself of salvation only according to it. But when a man accepts the promises of the covenant, in the order they are proposed, he does, by that acceptance, bind himself to the duties contained in the foregoing promises, before he can assure himself of the fulfilment of the latter. And in this manner the covenant becomes mutual. God proposes his promises in the gospel in a certain order. The man, in consequence of the law, as subservient to the covenant of grace, is bound to receive the promises *in that order*. While faith does this, the believer, at the same time, binds himself to the exercise of a new life, before ever he can presume to entertain a hope of eternal life. And in this manner it becomes a mutual agreement.

XIX. But let none here object, that life is promised in the new covenant, to him that believes and repents, no less than it was, in the old covenant, to him that worketh; in order thence to conclude, that faith and repentance are now, in the same manner, conditions of the covenant of grace, that perfect obedience was the condition of the covenant of works. For when life is promised to him that doth any thing, we are not directly to understand a condition, properly so called, as the cause of claiming the reward. God is pleased only to point out the way we are to take, not to the right, but to the possession of life. He proposes faith as the instrument, by which we lay hold on the Lord Jesus, and on his grace and glory; good works, as the evidences of our faith and of our union with Christ, and as the way to the possession of life.

XX. But we must not forget to observe, that faith has quite a different relation with respect to the blessings of the covenant of grace, from what the other works of

the new life have. In this, indeed, they agree, that both conjointly are the way to the promised bliss; but faith has something peculiar. For as faith is an assipulation, or assent given to the divine truth, it includes in it the acceptance of the benefit offered by the covenant, and makes the promise firm and irrevocable. "Here is my Son," says God, "and salvation in him. I offer him to whoever desires him, and believes, that he shall find his salvation in him. Who desires him? who believes this?" "I do," says the believer, "I greatly long for him. I believe my salvation to be laid up in him. I take him as thus offered to me." "Be it so," saith the Lord. And in this manner the promise is accepted, the truth of God sealed, the donation of Christ, and of salvation in him, becomes irrevocable. From all which it is evident, that faith has a quite different relation in the new covenant, from what works formerly had in the old. What the difference is between *giving* and *receiving*, such seems to be the difference between a condition of works and of faith: which the celebrated Hoornbeck has not unhappily explained in Socin. confut. tom. ii. p. 280.

XXI. Let us now lastly consider the *threatenings*, whether there be any such in this covenant. It cannot indeed be denied, but that, in the doctrine of Christ and the apostles, we frequently meet with very many comminations, which have their peculiar respect to the covenant of grace, and which could not have thus been set before us, if there had been no such covenant. For instance, *Whosoever shall not believe in Christ, whoever shall despise the counsel of God against his own soul, whoever shall not obey the gospel shall be condemned.* And these threatenings seem to be distinguished from those which are evidently *legal*; such as the following: *Cur-*

fed is he that continueth not in all things, &c. Yet, if we would weigh the matter narrowly, the covenant of grace has no threatenings so peculiar to itself, but what may well be referred to the law, from which every curse proceeds.

XXII. Which I would explain thus: We no where hear of any threatenings, which may and ought not to be deduced from that threatening, which doubtless is purely legal, *Curfed is every one that continueth not in all things, &c.* In this most general threatening are included the other more particular ones. Moreover, when salvation by Christ alone is proposed, in the covenant of grace, as the principal truth, the law, which enjoins man to embrace every truth made known to him by God, with a firm faith, obliges him to receive this truth in particular, and be delighted with the glory of God shining forth in it, and that his own salvation is connected with the glory of God. Should we deny, that the law lays us under this obligation, we should then affirm, that the law does not enjoin us to acknowledge God as true, and that there is a holy love of God, and of ourselves, which the law does not command; all which are most absurd. I go further: When man, as the law prescribes, receives the truth of the gospel with a lively faith, then, not the law, but the gospel, promises salvation to him. For the law knows of no other promise, than what depends on the condition of perfect obedience. But should man slight and obstinately reject that truth proposed to him, he sins against the law, and so incurs its curse, according to the general rule so often inculcated. And since we have supposed the gospel declaring, that salvation flows from the faith of Christ alone, the law enjoins, that all who desire salvation, should seek it by the faith of Christ alone; and consequently it cannot but thunder the curse against those, who, reject-

ing the gospel, believe not on Christ. As therefore unbelief, or the rejecting of the gospel, is a sin against the law, which is the only perfect rule of all virtue (it can be called a sin against the gospel, only objectively;) so every threatening of the curse and of wrath against unbelievers, and the despisers of the gospel, must come from, and be reduced to the law, but then it is to the law, as now subservient to the covenant of grace.

XXIII. In the discourses of the prophets, Christ and his apostles, there is a certain mixture of various doctrines, which indeed are closely connected, and mutually subservient; each of which ought to be reduced to their proper heads, so that the promises of grace be referred to the gospel, all injunctions of duty, and all threatenings against transgressors, to the law.

C H A P. II.

Of the ONENESS of the Covenant of Grace, as to its Substance.

IT is a matter of the highest moment, that we learn distinctly to consider the covenant of grace, either as it is in its *substance* or essence, as they call it, or as it is diversely proposed by God, with respect to *circumstantials*, under different æconomies. If we view the *substance* of the covenant, 'tis but only *one*, nor is it possible it should be otherwise. There is no other way worthy of God, in which salvation can be bestowed on sinners, but that discovered in the gospel. Whence the apostle has beautifully said, *that there is not another gospel.** And that testament, which was consecrated by

* Gal. i. 7.

the blood of Christ, he calls *everlasting*,* because it was settled before all ages, published immediately upon the fall of the first man, constantly handed down by the ancients, more fully explained by Christ himself and his apostles, and is to continue throughout all periods of time, and, in virtue of which, believers shall inherit eternal happiness. But if we attend to *the circumstances* of the covenant, it was dispensed *at sundry times, and in divers manners*, under various œconomies, for the manifestation of the manifold wisdom of God. Concerning this subject we shall treat in the following chapters, in such a manner, as, first, to discourse on those *general things*, which appertain to the *substance* of the covenant, and have continued in every age; and then explain the different *œconomies*, or dispensations, and the new accessions made to each. This we will, first, do in a general and concise manner, in this and the following chapter; then gradually descend to the more special considerations.

II. We therefore maintain, agreeably to the sacred writings, that to all the elect, living in any period of time, 1. *One* and the same *eternal life* was promised. 2. That Jesus Christ was held forth as the *one* and the same *author* and bestower of *salvation*. 3. That they could not become partakers of it any other way, but by a true and lively *faith* in him. If we shall demonstrate these three things, none can any longer doubt, but that the covenant of grace must be, as to its substance, only one from the beginning. For if the salvation be the same, the author of it the same, and the manner of communion not different, the covenant itself will certainly be one.

III. The scriptures so evidently declare, that eternal life was promised to the elect from the beginning, that

* Heb. xiii. 20.

it is astonishing any persons under the christian name should venture to deny it; who, indeed, are much blinder than the Jews themselves; of whom our Lord testifies, *Ye do search the scriptures; for in them ye think ye have eternal life.** And that they were neither rash nor erroneous in thinking that the promises of eternal life, and the manner of enjoying them, were contained in the scriptures which they had, we prove by the most cogent arguments. 1. Because not only the Lord Jesus does not by the least hint charge them, in this respect, with the smallest error, but makes use of that as a reason to recommend to them the search of the scriptures. Now, it is very inconsistent with the great sincerity of the Lord Jesus, and the divine dignity of the scriptures, to recommend them by arguments not genuine, or to recommend their value and usefulness from Jewish forgeries. Nay, had the Jews falsely persuaded themselves, that the promises of eternal life were contained in the Old Testament records, our Lord ought not, by any concession, to have cherished that prejudice, which would have hindered them from acknowledging the excellence of his doctrine, and consequently the divinity of his person. But it would have been better to have exclaimed against them; “In vain do you search the scriptures, in hopes of finding eternal life in them; attend rather to me and my doctrine, who am the first that came into the world as a preacher of eternal life.” But every one may see, how inconsistent this was with the design of the Lord Jesus. 2. To this we add, that Paul joins his hope as founded on the law and the prophets, with the expectation of the Jews: *Believing all things, which are written in the law and the prophets: and have hope towards God, which they themselves also allow, that*

* John v. 39.

*there shall be a resurrection of the dead, both of the just and unjust.** He testifies, that the Jews expected a resurrection of the dead: he professes to have the same belief and hope with them; and that he did not do so, resting on a vain presumption, but on the law and the prophets, which they also, in their manner, carefully read, and from which they had derived the same expectation with him. 3. The Jews were so far from judging amiss in this respect, that, on the contrary, the Lord Jesus reproved the Sadducees, as ignorant of the scriptures, because from them they had not learned eternal life and the resurrection.†

IV. But let us argue from the very books of the Old Testament; and first, after the example of our Lord, who speaks to this purpose: *But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.‡* This inference appeared so evident to the very multitude, that they were astonished at his doctrine, and the Sadducees' mouth was stopp'd.§ And indeed, if the words of Moses, quoted by Christ, be accurately weighed, the evidence of this argument will easily appear to the attentive reader.

V. For, 1. That expression, *to be a God to any*, taken in its full import, includes life eternal. For when God becomes the sinner's God, he then becomes to him what he is to himself. But what is he to himself? Doubtless, the fountain of eternal and complete blessedness. When God, out of his grace, gives himself to man, he gives him all things; for himself is all things.

* Matth. xxiv. 14, 15. † Matth. xxii. 29. ‡ Ib. 32. 32.

§ Ver. 33, 34.

Such a man finds in God a *shield* against every evil, and an *exceeding great reward*.* And what can he desire more in order to his perfect happiness? Whence the apostle joins these two,† *God to be the God of any one, and to have prepared for them a city*. And seeing the gifts of God's grace, especially when he gives himself, are without repentance,‡ hereby also the eternity of this happiness is established.

VI. 2. Moreover, this covenant is not made with the soul, but with the man; and God not only requires the worship of the soul, but also the submission of the body, as Redeemer of both, in order to his being glorified in both; as he also appointed a sign of his covenant to be in the body.§ Consequently, when he calls himself the God of the whole man, he promises his salvation not to the soul alone, but to the body also.

VII. 3. These considerations will be more cogent, if we reflect, that the words, from which our Lord argues, were spoken of the patriarchs, who had been dead long before.|| But as God is not the God of persons who have no existence, it was first evident, that their souls survived, and enjoyed the beatific vision of God; and since, as we have just said, their body also was comprehended in the covenant, it followed, that, at the appointed time, their very body, when raised from the dust, should be reunited to the soul, in order to partake of the same happiness.

VIII. 4. To be the God of any one signifies, in the usual style of scripture, deliverance from enemies; compare Psal. iii. 7, 8. Now, death is our greatest and last enemy.¶ As therefore God delivers those whose God he is, out of the hand of their enemies, he cannot

* Gen. xv. 1. † Heb. xi. 16. ‡ Rom. xi. 29. § Gen. xvii. 13. || Exod. iii. 6. ¶ 1 Cor. xv. 26.

be the God of those who always remain under the power of death : but all who have him for their God, must necessarily, after death is swallowed up, exultingly sing that song of triumph, *O death ! where is thy victory ?*

IX. 5. It is beyond all controversy, that God promised to those illustrious patriarchs, when he called himself their God, something highly excellent, and by which they were to be peculiarly distinguished above others, who were not so eminent in the service of God. But they obtained nothing so very distinguishing above other men, in this world, that could equal the greatness of this promise. Many wicked men lived more happily in the land of Canaan, and elsewhere. It remains then, that these things regard concerns of a superior nature, and belong to eternal life in heaven.

X. 6. And lastly, If we are benefactors to any here for the sake of another, we will much more do good to him, if it is in our power. Now, God wants no power. And he declares he will be a benefactor to the posterity, for the sake of Abraham, Isaac, and Jacob : much more than he is, and will be a benefactor to themselves. But they could not be capable of receiving any good, if they did not exist ; nor of the highest benefit, if they were for ever to be under the dominion of death. It therefore follows, that, when these words were spoken, their souls were in being, and, at the time appointed, were to be restored to life, that God in a distinguishing manner might be their benefactor. All these things are deduced from the words of Moses by no strained consequence.

XI. What Volkelius says is to no purpose, when, being pinched by this passage, he requires us* to produce testimonies, in which *this benefit is promised to us*

* Lib. iii. c. 11.

[viz. in the Old] *in as clear and evident terms*, as in the New Testament; for he refuses, that the passage we are now treating of, can, on any account, be of that number; as appears from this, that “before Christ explained it, none ever ventured so much as to suspect it contained any such thing. For it is not credible, that the Pharisees, who were very well skilled in the divine law, and who, as it seems, frequently and warmly disputed with the Sadducees about the resurrection of the dead, would have passed over this place in silence, if they had imagined it to contain a testimony to that purpose.”

XII. All this is trifling. For, 1. The question is not, whether the testimonies concerning eternal life are expressed in such plain and clear words in the Old Testament as in the New, which none of us affirm, who own that these œconomies differ exceedingly in the degrees of their clearness: but whether any testimonies at all, concerning eternal life, are to be found in the Old Testament; which the heretics obstinately deny. For Volkelius, at the beginning of the same chapter, says, *It appears, that that promise (of eternal life) was not at all made in that old covenant.* How unfair then is it to require us to produce such plain and clear testimonies?

XIII. 2. He is of a different opinion from Christ, in commending the Pharisees for being very skilful in the divine law, who reproves them,* as *blind and foolish guides*, and charges them with taking away the key of knowledge:† and of whom Paul testified, *a veil was upon their heart, that, in reading Moses and the Old Testament, they did not understand.*‡

XIV. 3. And we are not much concerned after what manner, or from what topics, they formerly argued;

* Matth. xxiii. 16, 17. † Luke xi. 52. ‡ 2 Cor. iii. 14, 15.

since it appears, that Christ, which impudence itself will not dare to deny, reasoned judiciously. Nor will our adversary be able in any manner to prove, that they never argued from this passage. For who has given us a history of all their disputations?

XV. 4. Whatever it be with the Pharisees, certainly, of the ancient Jews, Philo seems to have had something like this in his mind; whose words the illustrious Grotius, a name nowise unacceptable to our adversaries, adduces* to this purpose: "To say, that God is eternal, is the same as to say he is one, who bestows grace, not at some certain times only, but incessantly at all times." The celebrated Lightfoot† has observed, that our Lord's argument would appear with greater evidence, if compared with the mind and doctrine of the Jews. For Rabbi Simeon Ben Jochai said, "The blessed and holy God does not put his name on the righteous who are alive, but on those who are dead. As it is said, Psal. xvi. 3. *to the saints that are in the earth.* When are they saints? When they are laid in the earth. For the holy and blessed God does not put his name upon them, all the days they live. Why so? Because the holy and blessed God does not confide in them, as if they could not be turned away from the right path by evil affections: but when they are dead, the holy and blessed God puts his name upon them." See Tanchum on Gen. xxviii. and Menachem on Exod. iii. Which comes to this purpose, that God, in a far more excellent manner, is said to be the God of those who are dead, than of those who still live in a mortal body. And what reason can possibly be assigned for this, but that the separate soul enjoys a more excellent life? Aben

* In commentariis suis in Matth. xxii. 32.

† Spicilegia in

Exodum, § 5.

Ezra, among the moderns, had the same view of this, who* explains those words, *I am the Lord thy God*, as containing a promise of *life in both worlds*. And Menasse Ben Israel† uses our Lord's very argument.

XVI. What can be more evident than that testimony, by which the apostle recommends the faith of Abraham? *He looked for a city, which hath foundations, whose builder and maker is God*:‡ adding as to the other patriarchs, *For they that say such things, declare plainly that they seek a country*;§ *but now they desire a better country, that is, a heavenly*.|| To pervert these things to a bare expectation, and a vain persuasion, *founded only on conjectures*, as Samalcius expresses it, is doing an injury to these pious heroes, and contradicting Paul, who in this matter celebrates their faith. But it would not have been a faith founded on the word of God alone, but a culpable temerity, to hope for so great things to themselves, without a promise from God. Franzius¶ uses here a most excellent climax or gradation. "How could they have hoped, had they not believed? How could they have believed, what they had not heard? How could they have heard, unless it had been preached to them? But how could any have preached to them, had not God sent them for that purpose, and expressly commanded them to preach this very thing? As the apostle of the Gentiles** argues in a like case."

XVII. But lest they should cavil, that we borrow our arguments only from the New Testament (tho' none can better instruct us in the contents of the Old Testament than Christ and his apostles) come let us consider some passages of the Old Testament, and free them

* Ad Levit. xviii. 4. † De resurrect. mortuor. lib. 1. c. 10.

‡ Heb. xi. 10. § Ver. 14. || Ver. 16. ¶ Disput. 7. thes. 35.

** Rom. x.

from the misconstructions of our adversaries. And first we have that swan-like song of Jacob,* LISHUNGATH CHA HIVVITHI JEHOVAH *I wait for thy salvation, O Lord.* The aged prophet was now at the point of death; and being full of the Spirit of God, he, in the midst of his prophecies, in which he foretells what was to befall his children and latest posterity, breaks out into these words; which were not spoken without the Spirit of God, so as with Samalcus to be referred to a vain persuasion, nor possibly to be wrested to any other, but this spiritual and eternal salvation.

XVIII. Here again, let a person of the Jewish nation put the followers of Socinus, if possible, to the blush: in opposition to whom we produce this paraphrase of the Jerusalem Targumist. "Our father Jacob said, My soul does not expect the redemption of Gideon, the son of Joaz, that being only momentary; nor the redemption of Samson, because a transient redemption; but the redemption thou hast mentioned in thy word, or by thy word, which is to come to thy people, the children of Israel; my soul, I say, expects this thy redemption." Is not this a very clear testimony of the most certain persuasion and the fullest assurance of their salvation?

XIX. Nor must we pass by the celebrated passage of Job,† where, in very clear terms, he declares his belief of a future resurrection; *For I know that my Redeemer liveth, and that he will stand at the latter day [over the dust] upon the earth. And though after my skin, worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me.* On this confession of faith I would make the following remarks.

* Gen. xlix. 18.

† Chap. xix. 25, 26, 27.

XX. 1. That it is something very great, that Job here treats of, appears both from the sacred loftiness and majesty of the style, and the preface with which he ushers them in; namely, his earnest desire, that these his words *might be written and printed in a book, and graven with an iron pen and lead in the rock for ever.* And nothing was more becoming such a desire than the profession of his faith in the Messiah, and his hope of a blessed resurrection.

XXI. 2. Job clears his innocence against the accusations of his friends, who condemned him as *a wicked person, and one who did not acknowledge the strong God.** “I am so far,” says he, “from being such as you reproachfully represent me, that, on the contrary, being fully possessed of the hope of the righteous, † know both God and my Redeemer, and expect greater blessings at his hands than can be contained within the compass of this world.” This indeed was far more powerful to silence the accusations of his friends, than if he had harangued concerning some extraordinary happiness in this life.

XXII. 3. He speaks of a thing he was certain of, and which therefore ought to be built on the infallible promise of God. But it does not appear, that any promise was made him of being restored, in this life, to his former state. Nor are there any general promises, from which this could be certainly concluded. Nay, there are not a few things which persuade us, that Job had no such expectation. For he wishes, † *that it would please God to grant him the thing he longed for, that is, death, and to destroy him.* For, says he, *what is my strength, that I should hope out? or what is mine end, that I should prolong my life?*

* Job xviii. 21. † Job vi. 8, 9, 11. and vii. 7, 8.

XXIII. 4. All the words of the text direct us to the blessed resurrection to happen to believers in Christ. He speaks of his *Coel*, who, as the redeemer of believers, and, as Theodotion translates it, their next of kin, had the right of consanguinity to redeem them. He declares, that he *liveth*, being the *true God*, and *eternal life*,* and who has taught us to reason from his life to our own; *Because I live, ye shall live also.*† Though he was really once to die, nevertheless he says, *I am he that liveth, and was dead, and behold I am alive forevermore.*‡ And this is what Job adds, *He shall stand, at the latter day, upon the earth [over the dust.]* After having triumphed over all his enemies, he will manifest himself in the field of battle both alive and a conqueror: or, he shall stand upon the earth, or over the dust, the receptacle of death, as an enemy prostrate under his feet; as 1 Cor. xv. 26, 27. *The last enemy that shall be destroyed, is death. For he has put all things under his feet.* He considered this resurrection of Christ, as an earnest of his own. *And though after my skin, worms destroy this body, which he pointed to with his finger, yet in my flesh shall I see God, namely, that great God and Saviour Jesus Christ, at that time to be manifested in his glory.*§ Whom he was to see *for himself*, for his own salvation and consummate joy; in like manner also, as David foretold, *As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likenesses.*|| This vision therefore was different from that, of which he speaks chap. xlii. 5, 6. which affected him with grief, and humbled him to dust and ashes. Nor was it possible, but such a firm hope of so great happiness must excite an ardent longing after the enjoy-

* 1 John v. 20.

† John xiv. 19.

‡ Rev. i. 18.

§ 1 John iii. 2.

|| Psal. xvii. 15.

ment of it. And this is what he adds, *my reins are consumed*, that is, are wasted and languish through my longing (see the signification of this word *CALTHA*, Psal. lxxxiv. 2. and cxix. 81.) *within me*. In the same manner also as the apostle ardently longed *to know the power of Christ's resurrection; if by any means he might attain unto the resurrection of the dead.** All these things most exactly agree with Job's design, with the force and magnificence of the style, with the whole tenor of scripture, and, was it not for prejudices, could never be perverted to any other meaning.

XXIV. We therefore conclude in the words of Jerome to Pammachius, concerning the error of John of Jerusalem. "What is more evident than this prophecy? None after Christ speaks so plainly of the resurrection, as he before Christ."

XXV. Let us subjoin the prophecy of Daniel; † *And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.* On this place I observe these following things: 1. That a general resurrection of all, and among these, of the righteous, to life eternal, can scarce be described in more evident terms. Indeed, under the New Testament, the Lord Jesus, speaking of this very mystery, uses almost the very same words, John v. 28, 29. I appeal to any conscience, had Daniel been appointed to prophesy of the resurrection of the dead, whether he could have described it in clearer language?

XXVI. 2. It is no objection, that Daniel says, *many* of them that sleep, shall be raised. For not to mention, that *many* sometimes signifies the same thing as *all* (as Rom. v. 15. compared with 12.) it is evident, that

* Phil. iii. 10, 11. † Chap. xii. 2.

Daniel divides the whole collective body of those that sleep in the dust of the earth, into two classes, one of which shall rise again to life, the other to shame.

XXVII. 3. And this most august prophecy cannot be explained to signify nothing but a temporal and corporal deliverance from the oppression of Antiochus. For how did transgressors rise out of the dust after Antiochus, seeing they were then rather dead, and rendered contemptible? For, during the life of Antiochus, they even flourished. And how were the pious and persevering delivered to *eternal life*, for they all doubtless died again? Will you affirm with Volkelius, that this is to be understood of those, “who constantly adhered to the law of God, and to whom that deliverance was to turn to an eternal glory?” Then, I say, we have an evident promise of eternal life in the books of the Old Testament: which is what we contend for. But if we allow eternal glory to have been promised to them, why not too the resurrection of the dead, which precedes consummate glory?

XXVIII. 4. Nor ought it to be urged, that these things agree not with the time of which Daniel prophesied, namely, the tyranny of Antiochus, and the deliverance therefrom. For should we grant, that Daniel speaks, in the verses immediately preceding, of Antiochus, yet it does not follow, that he could not in this speak of the resurrection of the dead. For the prophet was here shewing, that God, after having displayed so illustrious an instance of his glorious power, would proceed in the extraordinary deliverances of his people, till all should terminate in the happy resurrection of the dead. If you insist, that the things here foretold, were to exist at *that time*, about which he had hitherto been speaking; I answer, first, that this is not in the text. This verse, indeed, is connected with the foregoing by

the particle, *vau and*, where the words concerning *that time* are found. But nothing is more frequent in the prophets, than thus to join two things, which are to exist at very different times: of which we have unexceptionable instances, Matth. xxiv. It has likewise been observed by very learned men, that the particle *vau* sometimes signifies *at length*, or *afterwards*. Secondly, it may also be said, that *UBANGETH HAH* denotes *after that time*: as Jos. v. 5. *BETZETHAM* signifies *after they came forth*. And the promise of the resurrection ought not to be thought a thing foreign to the times of Antiochus: because it is certain, that they who continued steadfast in the ways of piety, might comfort themselves by that hope, under all their dreadful torments, as may be seen, 2 Maccab. vii. 6, 11, 14. and Heb. xi. 34.

XXIX. But nothing hinders us, with very excellent expositors, to refer the things which Daniel prophesies of towards the close of the chapter, to the New-Testament Antichrist, or to the Roman emperors subservient to Antichrist in promoting the mystery of iniquity. Cunradus Graferus has very learnedly handled this sentiment in a peculiar treatise. And thus the resurrection of the dead would be joined with the destruction of Antichrist, as is likewise done Rev. xx. 10, 13.

XXX. This being the case, we may justly be surprised, that a person, in other respects very learned, and orthodox in the main of this inquiry, could not find the general resurrection of the just in the second verse, when he could find, in the first, the wars of the English with the Dutch, of the Danes with the Swedes, of the Tartars in China, and of the Chinese in Florida, of the Portuguese with the Castilians, and a great many other things of a modern date. But let these things suffice to

shew, that, even under the Old Testament, eternal life was promised to believers.

XXXI. Our writers have distinctly answered whatever heretics have advanced to the contrary. The whole comes to this: When the apostle* calls *the promises* of the New Testament *better*, that may be understood in various respects. If referred to eternal life, it does not regard so much the thing promised, as the plainness and certainty of the promise; which is not now wrapt up in certain obscure words, shadows, and ceremonies, but distinctly proposed; does not depend on some uncertain condition, but in the fullest manner, is confirmed by the blood of the testator. The apostle himself suggests this answer, ver. 9, 10.

XXXII. When it is said, that *Christ hath abolished death, and hath brought life and immortality to light through the gospel*,† it cannot be understood of the first promise of eternal life, unless any shall say, that it was not made before the resurrection of Christ, which is what is here spoken of. But none will say so. The plain meaning is, that the Lord Jesus, being risen from the dead, shewed to the whole world, both Jews and Gentiles, to whom the gospel was preached, that he was the true author of life and immortality: namely, on his coming forth out of the grave, the light of this truth was very widely diffused, even among those who before sat in darkness, and in the shadow of death.

XXXIII. When the same apostle affirms, that *our salvation at the first began to be spoken by the Lord*,‡ it is clear, he speaks of the gospel completed, and of the Messiah, the author of salvation, already exhibited; which gospel the Lord first published, with respect to the apostles, evangelists, and the other ordinary preach-

* Heb. viii. 6.

† 2 Tim. i. 10.

‡ Heb. ii. 3.

ers, that followed him. For otherwise who can deny, that Zacharias, the father of John the Baptist, and Mary the mother of our Lord, and the angels who proclaimed his nativity, and the aged Simeon, and John the Baptist, were preachers of salvation before the Lord? Of the fathers the apostle himself affirms, that they were *EUANGELISMENOI*, *gospellised*, or that *the gospel was preached unto them as well as unto us.**

XXXIV. When it is written, *that the way unto the holiest of all was not yet made manifest, while as the first tabernacle was yet standing*:† the apostle indeed intimates, that the manner of obtaining salvation was in some measure hid, in comparison of the brighter lustre of the gospel. For then, doubtless, the way to life was clouded with much pomp of ceremonies and figures: which being now dispelled, we behold with open face, and ardently desire, heavenly and spiritual things. But from this it nowise follows, that the ancients had no knowledge of salvation; any more than it can be concluded, that we know nothing of our glorious state, because John says, *It doth not yet appear what we shall be.*‡ We may almost, in the same manner, answer the other objections advanced by our adversaries. But it is no part of our design to examine each in particular.

XXXV. Now let us proceed to the *second thing*, which we undertook to prove; that *in Christ*, and in virtue of his suretyship, the ancients also obtained salvation even as we. Which Peter declares almost in so many words, *But we believe, that, through the grace of the Lord Jesus Christ, we shall be saved even as they.*§ Where the pronoun *they* is to be referred to the fathers, on whose neck an unsupportable yoke of ceremonies was put, as appears both from the grammatical consideration

* Heb. iv. 2. † Heb. ix. 8. ‡ 1 John iii. 2. § Acts xv. 11.

of the gender, from the connection, and the force of the apostle's argument. For since ΚΑΚΕΙΝΟΙ is masculine, and ΤΑ ΕΘΝΑ, *the Gentiles*, mentioned ver. 7. is neuter, it is not so properly referred to the Gentiles, as to *the fathers*. And we are not here, without necessity, to have recourse to an enallage of gender. And then too, what method of commenting is it, to imagine so wide an hyperbaton, or transposition, and to bring from ver. 7. a noun, to which, after the interposition of so many other things, a pronoun shall at length answer in ver. 11. and which yet does not answer; because, in the words immediately preceding, you may find a noun, with which the pronoun in question may be very well joined? In fine, it will either be nonsense, or very insipid, if the words be so construed. For what manner of reasoning is it, if we suppose the apostle to have said, "The yoke of ceremonies ought not to be put on the necks of the Gentiles, because we Jews and apostles believe, that we shall be saved in the same manner as they, by the alone grace of the Lord Jesus Christ?" For besides that it was improper to propose the Gentiles to the Jews and apostles as a pattern of salvation, since it appears, that the contrary should be done; this only could be concluded from that position, that the apostles and Jews were not bound to circumcision, and the other ceremonies, any more than the Gentiles. But that was not the thing in dispute. Now, according to our interpretation, the apostle argues in the strongest manner: "You ought not to put the yoke of ceremonies on the necks of the disciples, who are converted from among the Gentiles, because the fathers themselves, who were under that yoke, really felt the uneasiness of it, but did not find salvation in it; and yet they were saved, not in consequence of these ceremonies, but by the grace of our Lord Jesus Christ. Neither are we, nor any of the

human race, to take any other way to attain salvation. They therefore are under a mistake, who tell the disciples, "If you will be saved, you must be circumcised, and keep the law of Moses." To sum up the whole then in a few words, the apostle here declares three things. 1. That the fathers were saved. 2. By the very same covenant that we are. 3. Through the grace of our Lord Jesus Christ; intimating likewise by all this reasoning, that there can possibly be no more but *one* way of salvation.

XXXVI. This is likewise confirmed by that famous passage, *Jesus Christ the same yesterday, and to-day, and for ever.** In the foregoing verse the apostle admonished them, to keep fresh in their memory *the word, which their guides had spoken unto them, whose faith they should follow.* Now, he gives this for the reason of that admonition, because *Jesus Christ is the same yesterday, and to-day, and for ever* & constantly preached by all the teachers of the truth, believed on by all, and to be believed on by those that come after, if they will imitate the faith of their predecessors. The same doctrine therefore is always to be retained, because Christ, who was always both proposed and believed as the Author of salvation, changeth not. Now, the particles, *yesterday, to-day, and for ever,* denote all the differences of times. Nor does *yesterday* here signify something of a late date, as we usually say, *yesterday or lately*; but *all the time past*: as the phrase *to-day* denotes *the time of grace under the New Testament.* For this is compared to some one present day; as chap. iii. 13. *While it is called, To-day*; and chap. iv. 7. *Again, he limiteth a certain day, saying in David, To-day*; of which 2 Cor. vi. 2, *Behold, now is the accepted time; behold, now is the day of salva-*

* Heb. xiii. 8.

tion. As therefore Christ is to-day, under the New Testament, acknowledged the alone Author of salvation, and will be acknowledged as such for ever; so in like manner, *yesterday*, under the Old Testament, which day is now past, he was the same, and as such was declared and acknowledged.

XXXVII. Let us also add what we have in Heb. ix. 15. *And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.* Where we have an open declaration, that the death of Jesus Christ was effectual for the redemption of transgressions committed under the Old Testament. For thus the apostle proceeds. He supposes, that the fathers of the Old Testament were saved, notwithstanding their sins; which Socinus with his followers dare not deny. He says further, that the blood of bullocks, and of goats, and consequently of all sacrifices whatever, could not really, and before the tribunal of God, expiate sin, and purify the conscience. Yet since, as he declares, without shedding of blood there can be no remission, ver. 22. he concludes, it was necessary, that the death of Christ should intervene, to be undergone indeed, in order not only to the establishment of the New Testament, but by virtue of which the redemption of former sins might also be obtained. This is the genuine meaning of the sacred writer.

XXXVIII. And truly Grotius shamefully shuffles, when, to favor the Socinians, he thus writes on this place: "His death intervened for this end, that men might be delivered from those sins, which generally prevailed, before Christ, among those called God's people." Is it really so? Would thus *the redemption of the transgressions that were under the first testament*, de-

note such an action of Christ, whereby succeeding ages would abstain from the like sins, as were formerly committed? God forbid, we should ever pervert scripture thus. Redemption is *COPIÆR* an expiation of sin, upon paying a ransom. Christ paid this for all the sins of his elect, at whatever time they lived. And in virtue of that payment, to be made at the appointed time, believers, even under the Old Testament, obtained redemption.

XXXIX. Moreover, since it is evident, that the pious ancients were saved, it must likewise be evident, that they were saved through Christ. For our Saviour himself says, *No man cometh unto the Father but by me.** And Peter, *Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved.†* Nothing can be plainer than these words, which seem to be written as with a sun-beam. Yet the itch of contradiction has found something to say; but that something is less than nothing.

XL. Our adversaries except, that these passages should be understood of those who live under the New Testament, and therefore that both Christ and Peter speak in the present, and not in the past time, of us, and not of the ancients; of the times when Christ was exhibited, and not of the ancient ages. We answer: 1. As both texts are expressed in universal terms, they are not to be limited without cause and necessity, as there is none in this case. For if salvation could be obtained formerly without Christ, equally as now through Christ, what need had we of Christ's coming? or what so very great matter do we obtain in Christ? 2. Nay, there are very solid reasons, why they neither ought nor can be thus restricted. Because they who were *without Christ,*

* John xiv. 6. † Acts iv. 12.

were strangers from the covenants of promise, having no hope, and without God in the world.* 3. The quibbling about the verbs being of the present time, is idle; because verbs of that time may equally refer to all times. And whatever phrase had been used, whether denoting the future or past time, there might always be room left for such cavils. Besides, no reason can be assigned, why the past time should be excluded any more than the future, if that verb of the present tense is thus to be racked. What is false reasoning against the Supreme Being, and a childish abuse of one's genius and parts, if this be not so?

XLI. That which, in the third and last place, we promised to prove, namely, that there is no other means of communion with Christ but FAITH, appears from that very noted passage of Habakkuk, so often quoted by the apostle, *But the just shall live by his faith*, or the faith of him, namely, of the promised Messiah.† From which Paul, at different times, proves our justification, who live under the New Testament, through faith. And then Moses declares concerning Abraham, *And he believed in the Lord, and he counted it to him for righteousness*;‡ which the apostle quotes for the same purpose.§ David likewise declares the man *blessed that putteth his trust in him* [the Son.¶] And Isaiah counsels the sinner to *take hold of the strength of the Lord, and thus make peace with him*.¶ But what is it to take hold of the fortress of the Lord, but to believe in the Lord? And finally, Paul, by a long enumeration of examples, which he took from the Old-testament fathers, attempts to prove this general truth, that *without faith it is impossible to please God*.**

* Eph. ii. 12. † Hab. ii. 4. ‡ Gen. xv. 6. § Rom. iv. 3.
 ¶ Psal. ii. 12. ¶¶ Is. xxvii. 5. ** Heb. xi. 6

XLII. Our adversaries object, that the passages above mentioned, treat only of a general faith in God, and not of a special faith in Christ. We deny not, that as Christ was then more obscurely revealed, so believers had likewise a less distinct knowledge of him; yet we boldly affirm, that they had some knowledge, and sufficient for their time, upon the authority of our Lord, who says, *Abraham saw my day, and rejoiced*;* and of Paul, who testifies concerning Moses, *that he esteemed the reproach of Christ greater riches than the treasures in Egypt*;† and concerning the other fathers, *that they saw the promises afar off, and embraced them*;‡ and lastly of Peter, who tells us, *that the prophets searched what or what manner of time, the Spirit of Christ which was in them, did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow*.§ Since then these things were said of the heroes of that time, it will not be hard to determine, what we are to judge concerning other believers, according to their rank and station. And the patriarchs and prophets had not acted the part of honest men, if they had enviously concealed from other believers, such a valuable talent, which was committed to their trust.

XLIII. The apostle writes nothing in opposition to this truth, when he says,|| *But before faith came, we were kept under the law*. For it is far from the apostle's intention to deny, that faith in Christ prevailed before his coming in the flesh; because, in the same chapter, he had highly commended the faith of Abraham, and proposed it as a pattern to us all.¶ But by *faith* we here understand either the object of *faith*, the doctrine or the

* John viii. 56. † Heb. xi. 26. ‡ Ver. 13. § 1 Pet. i. 12.

|| Gal. iii. 23. ¶ Gal. iii. 6, 7, 9.

gospel, as chap. i. 23. and the Lord Jesus himself, believed on in the world,* or *the faith of the redemption* already actually wrought out, as contradistinguished from *the hope* of the Old-Testament saints, who, with earnest longing, as it were, expected the coming of the Lord, *waiting for the consolation of Israel*, Luke ii. 25. And thus we have now shewn, that the Old-Testament saints had the same promises of eternal life with us, to be obtained by the same Christ, and the same faith in him, and consequently also had the same covenant of grace with us.

* 1 Tim. iii. 16.

C H A P. III.

Of the different Oeconomies or Dispensations of the Covenant of Grace.

IT nevertheless pleased God, at sundry periods of time, and in diverse manners, to dispense the same covenant of grace. We shall exhibit, in this chapter, a short representation of these dispensations, in such a method as, *first*, simply to explain what, in this matter, seems to us most accurate and agreeable to the whole tenor of scripture; and *then* freely, but calmly, weigh the reflections of other learned men.

II. The diversity of these œconomies is comprized under two principal heads, which the apostle calls by the names of the *Old* and *New Testament*. Where we are to note, that by *the Old Testament*, we are by no means to understand *the legal covenant*, concerning obtaining salvation by our own works; which is very different from the covenant of grace. But, according to us and

Paul, the Old Testament denotes the testament [or covenant] of grace under that dispensation, which subsisted before the coming of Christ in the flesh, and was proposed formerly to the fathers under the veil of certain types, pointing out some imperfection of that state, and consequently that they were to be abolished in their appointed time: or, as Calvin has very well expressed it,* *The Old Testament was a dispensation involved in a shadow and ineffectual observation of ceremonies, and was therefore temporary, because a thing in suspense, till established on a firm and substantial bottom.* The New Testament is the testament [or covenant] of grace, under that dispensation which succeeded the former, after being consecrated and established by the blood of Christ. For this reason Christ calls the cup, which he reached to his disciples in the supper, *the cup of the new testament in his blood,*† to signify, that then at length the New Testament would be perfected, when sealed by the blood of the testator shed at his death.

III. It is carefully to be observed, that the difference of these testaments is not to be placed in the substance of the promised inheritance, as if, under the Old Testament, was allotted the inheritance of the land of Canaan, and the inheritance of heaven under the New. Nothing can be imagined less accurate and just. The allotment of the heavenly inheritance proceeds from the testament of grace absolutely considered, which remains invariably one and the same under every œconomy. Only the same inheritance is proposed in a different manner; in the Old Testament under shadows, and in a certain period thereof, under the pledge of the land of Canaan, and which at the appointed time was to be purchased by the death of the testator: in the New Testa-

* Institut. lib. 2. c. 11. § 1.

† Matth. xxvi. 26.

ment clearly, without a pledge, to which any regard was to be had, and as now purchased by the death of the testator. The promise of the common salvation, which is in Christ, whether formerly made to the fathers, or to us at this day, does not belong to the Old or New Testament as such, but absolutely to the testament or covenant of grace. The difference of the testaments consists in the different manner of dispensing and proposing the same saving grace, and in some different adjuncts and circumstances. Whatever was typical in that dispensation, and denoted imperfection, and an acknowledgement that the ransom was not yet paid, belongs to the Old Testament. Whatever shews, that the redemption is actually wrought out, is peculiar to the New Testament. Without carefully adverting to this, it is not possible, we can have an accurate knowledge of the nature of both testaments.

IV. But let us insist a little further on this point, if possibly we may advance, what may set the truth in a clear light. Three things are to be distinguished: the testament of grace, the Old and New Testament. To each its own inheritance is to be assigned. That of the testament of grace is eternal salvation, with every thing belonging to it, through Jesus Christ; which is equally common to believers in all ages. The Old and New Testament being different *œconomies* of this one testament of grace, which they comprize, suppose also and include the same heavenly inheritance. But in so far as they are different, the inheritance also attributed to each is different. Now, that difference consists chiefly in two things: first, in the different manner of proposing it, which, I hope, I have now clearly explained: then, in the circumstantial adjuncts of the principal inheritance. These in the Old Testament are, the inheritance of the land of Canaan, as a pledge of heaven, with a

bondage to the elements of the world, and the exclusion of the Gentiles, and a less measure of the Spirit of grace. In the New Testament, the inheritance of the Gentiles, with liberty, and a more plentiful measure of grace.

V. We begin the œconomy of the Old Testament immediately upon the fall, and the first promise of grace, and end it in Christ ; as both the nature of the thing and scripture direct us to do. We argue from the nature of the thing, in this manner : Since believers had the covenant of grace proposed and confirmed to them, immediately after the fall, by such signs, as contained a confession, that guilt was not yet expiated ; and which therefore were, at the time appointed, to be abrogated by the introduction of the New Testament : there can be no reason, why the promise thus proposed and ratified, should not be the Old Testament. We don't refer to the Old Testament the promise of the seed of the woman bruising the serpent's head, and of the eumity established between the seed of both ; for these things absolutely belong to the covenant of grace. But the sacrifices which are added, by the blood of which that testament was confirmed, belong indeed to the Old Testament. It appears more than probable to us, with some very learned men, from the Mosaic history, that immediately upon the promulgation of the covenant of grace, Adam, at the command of God, slew beasts for sacrifice, whose skins were, by the favor of God, granted to him and his wife for cloathing : which was not without its mystical signification, as shall be explained in its proper place. It is certain we have an express account of sacrifices,* which account, in the opinion of chronologers, happened about the year of Adam 129. See-

* Gen. iv. 2. & seq.

ing therefore these sacrifices belong to the testament of grace, and typically seal the blood of Christ, which was to be shed in due time, and likewise remind of guilt not yet expiated, they can be referred to nothing but the Old Testament. For whatever is thus joined to the covenant of grace, and cannot possibly be referred to the New Testament, the very force of the words requires its being said of the Old Testament. To this argument a certain very learned person objects as follows: "Adam, the deluge, and the rainbow, were types, and previous to the actual performance of redemption, and yet they belong not expressly to the Old Testament. For this last was abrogated with all its shadows. But these others cease not to be types of greater and spiritual things to us." But the answer seems to be easy. The deliverance of the Israelites out of Egypt, the passage through the Red sea, their wonderful support in the wilderness by Manna, and water from the rock, the fall of Jericho, the expulsion of the nations out of Canaan, the carrying away of the Israelites into Babylon, their return from Babylon, and many other things of the like nature (for it would be endless to recount all) do they not all belong to the Old-testament œconomy? But these very things certainly cease not, according to the sentiments of very learned men, to be all of them types of the greatest things to the Christian church. The city of Jerusalem itself, the very temple, with its whole pomp of ceremonies, though no longer in being, any more than Adam and the deluge, yet ought also to be considered by us Christians as types of the heavenly city, and temple not made with hands. In a word, the whole of the Mosaic law, though abrogated as to any obligation of observance, ceases not to exhibit to us, for our instruction, a type of spiritual things.

VI. There is another reason taken from Paul; who reduces all these institutions of God to the Old Testament; * *Which decay and wax old, and are ready to vanish away.* Now, it is certain, that not only those things which were first ordained by Moses, but those also which were in force long before Moses, as sacrifices and circumcision, were abrogated by the introduction of the New Testament. But these were not abrogated, because, as the learned person would have it, they were reduced by Moses, with the rest of his constitutions, into one shadowy system, but because they were of the same nature with the Mosaical; namely, shadows, which were to give place to Christ the substance. And they were so, not from their being renewed by Moses, but from their first institution.

VII. Nor do we speak without scripture, when we reckon all that time which followed from the fall to the coming of Christ, to the Old or former Testament. For thus we have the apostle's authority: † *And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called, might receive the promise of eternal inheritance.* Now, it is evident, that, by the death of Christ, the transgressions not only of those believers who lived under the Mosaic œconomy, but also of the more ancient patriarchs, were expiated from the foundation of the world; to which the apostle's reasoning leads us, as by the hand. ‡ Therefore to their time also *the first testament* belongs. Nor can any reason be given, why the apostle should make particular mention of any determinate period, seeing the efficacy of Christ's death equally extends to all believers backward. Which was also finely observed

* Heb. viii. 13. † Heb. ix. 15. ‡ Ver. 26.

by Cocceius himself in his comment on this place : “ Those very sins therefore, which *have been*, and were not remitted under the first testament, seeing that sin which all men have in common, because all are said to have sinned, when Adam sinned, Rom. v. 12. and all other sins his children were guilty of, as also the sins of those who expected Christ, in order that the testament, which gives remission and the inheritance, might be ratified, ought to be expiated by the death of the Mediator, as by a ransom.”

VIII. We will again consider and examine the very learned person's exception : and thus he speaks ; “ From the time that sin was imputed, to wit, from the time of the law, there being made, by the law of Moses and the Mosaic institutions, a commemoration and exprobatation [or charge or accusation] of sin, and a hand-writing exacted, Heb. x. 3. Col. ii. 14. hence all the preceding sins, committed during all the time of the forbearance, are said to *have been* in a peculiar manner under the Old Testament. Not that the Old Testament was from the time in which sin was first committed, but that those committed before the Old Testament, are said, in a peculiar manner, *to have* then chiefly *existed when they were* imputed, commemorated, and exprobated [or charged.] Nor did it contribute a little to heighten the virtue of Christ's death, expressly to have observed, that sins not only imputed, when there was no law; but also very often imputed and charged, were yet, by the death of Christ, entirely removed, so that there is no more remembrance of them.”

IX. These things are so subtle (for I hardly dare call them obscure and perplexed, lest the learned person should be offended) that I own I do not understand them all; I will however attempt it. He supposes with me, and with all the orthodox, that the virtue of Christ's

redemption extends to the removing all the sins of all the elect, from the beginning of the world. This being so, he inquires, why Paul called those sins *the transgressions that were under the first testament*. The reason of which he will not have what we contend for; namely, that the Old Testament was from the time in which sin was to be expiated by Christ, but that all the preceding sins, committed from the beginning of the world, are said, in a peculiar manner, *to have been and to have existed under the Old Testament*, or Mosaic œconomy. But why did those very old sins exist under the Old Testament? Because then they were imputed and charged, by that remembrance of sin that was made by the law of Moses. From this reasoning I first assert, that, by the transgressions under the first testament, are understood all the preceding sins, which were committed during the whole time of *the forbearance*. Whence by a very easy consequence it follows, that the times of *the forbearance*, in the sense the learned person uses that expression, that is, the ages which went before the coming of the Messiah, and of *the first testament*, are of equal extension. No, says he: But the very old sins, suppose of Adam, Enoch, Noah, are said to *have existed* under the Mosaic covenant or testament. Where, learned Sir? Where, I say, is it said, that the sins committed before the Old Testament, *existed* in a peculiar manner, upon the introduction of the law of Moses? Not certainly in these words of Paul. For the very word *existing* is not to be found there, much less in the sense you fraime to yourself. I imagine the learned person had in his eye, Rom. v. 13. *For until the law, sin was in the world*. But in what manner soever this may be explained, the apostle never and no where, that I know of, says, that the sins, for instance, committed by the inhabitants of the first world,

existed in a peculiar manner under the œconomy of the Mosaic testament. And in what sense, pray, should they be said to have then existed? Because, says he, they were then imputed and charged. But to whom? Not certainly to those very persons, who, dying in the faith, were received into heaven. And how imputed and exprobrated by the introduction of the Mosaic testament? Seeing it was so much later than their death and salvation, it does not greatly regard those departed pious and happy persons, at least as to its rigour. I don't refuse, that the Israelites were convinced of their sins by the Mosaic law, and that a remembrance of sin was made, and that all mankind was condemned in the Israelites: but that the sins of the most ancient believers were then imputed and charged, and then in a peculiar manner existed, is neither asserted in scripture, nor consonant to reason.

X. But this also deserves consideration, that he would have the apostle expressly mention the Mosaic testament, because that tended to amplify the virtue of Christ's death, as peculiarly shining forth therein; seeing it has removed all remembrance of those very sins, which were often imputed and charged upon them by the law. Which does not indeed appear to me to be very pertinent to that matter. For since the commemoration and remembrance of sins are made in the repeated offering of the same sacrifices, which could not take away sins, and sacrifices of that kind began to be used immediately upon the promulgation of the testament of grace; these very sins were also commemorated and charged by sacrifices, which were anterior to the Mosaic œconomy. But if, on the introducing the law of Moses, that charging of sin was more frequent and strong; the promise, in the same law, was likewise more frequent and strong, as likewise the sign and seal of the remission of sins, which

the Messiah was to procure. For the same institutions which commemorated sin, signified also and sealed the future expiation of it by the Messiah. If therefore, on the one hand, it may seem strange, that those very sins were also expiated by Christ, which were so often commemorated and charged; on the other hand, the expiation of those sins which was so often signified and sealed, appears less strange. But the pious meditation of the redemption purchased by Christ, stands in no need of any such subtleties of idle disputation. It is sufficient to say with Paul, that the efficacy of the death of Christ, who is the Mediator of the New Testament, is such that it has purchased for the elect in every age, the redemption of those transgressions, which could never be expiated by any blood of bulls or goats. Our argument therefore remains in its full force, and is in vain attacked by the windings and mazes of a perplexed discourse. *The transgressions under the first testament*, are sins committed from the most ancient period of the world; therefore *the first testament* comprises all the ages from the first origin of the world.

XI. Moreover, in this œconomy of the Old Testament, several periods are distinctly to be observed. For *God, at sundry times and in divers manners, spake unto the fathers.** *The first* period reaches from Adam to Noah, and comprehends the whole age of the first world. In which every thing was very simple and plain. The first gospel-promise was published by God, received by faith by our first parents, was inculcated on their children by incessant catechising, or instruction, sealed by sacrifices offered in faith. The death of the Messiah, the righteous One, the most beloved of God, who was to be slain by his envious brethren, was prefigured in

* Heb. i. 1.

the person of Abel, who was murdered by Cain ; his ascension into heaven, with all his faithful people, was foreshewn in the type of Enoch, who also, according to Jude, ver. 14. prophesied of his return to judgment with ten thousands of his saints ; and in fine, the separation of the sons of God from the sons of men for the pure worship of God.

XII. *The second period begins with Noah ; in whom his father Lamech seems to have beheld a certain type of the Messiah, when he said, This same shall comfort us concerning our work and toil of our hands, and therefore he called his name Noah, which signifies rest.** He was a just and upright man in his generation, and *a preacher of righteousness.†* By him Christ *preached to the spirits in prison.‡* He was not only *heir of the righteousness of faith,§* but the head and restorer of a new world, and in that respect an eminent type of Christ. For the same purpose the ark was built by him ; the sacrifice of a sweet-smelling favour offered to God ; God's gracious covenant entered into with the habitable world after that sacrifice, and sealed by the rainbow ; and many other things of the like kind, full of mystical sense, which shall be explained in due time. This second period reaches down to Abraham.

XIII. To this succeeds *the third period from Abraham to Moses.* There was indeed very great and precious promises made to Abraham ; as of the multiplying his seed, of giving that seed the land of Canaan, of the Messiah to spring from his loins, of the inheritance of the world, and the like. The covenant of grace was solemnly confirmed with him, and sealed by the new sacrament of circumcision ; and himself constituted the father of all the faithful, both of his own seed according

* Gen. v. 29. † 2 Pet. ii. 5. ‡ 1 Pet. iii. 19. § Heb. xi. 7.

to the flesh, and of the Gentiles.* Melchizedek a priest and king, a king of righteousness and peace, meets him fatigued after the overthrow and pursuit of his enemies, who also blessed him, and presented to him in himself, as in an eminent type, a view of the Messiah. Hence was kindled in Abraham a desire of seeing still more clearly the day of Christ, which he both saw, and rejoiced at.† This favor of the Supreme Being was continued to Abraham's son and grandson, Isaac and Jacob, to whom he often made himself known by repeated revelations, which confirmed to them the promises made to that great patriarch, and proposed them to future generations as the chiefs of his covenant. And thus the old promises of the covenant of grace were enlarged with many additions, and enriched with a fuller declaration.

XIV. But things put on a quite different aspect under the *fourth* period, which was introduced by the ministry of *Moses*. The people were delivered out of Egypt by an outstretched arm and by tremendous prodigies. The Son of God, before all the congregation of the people, declared himself to be the King of Israel, by the solemn manner in which he gave the law from mount Sinai, amidst thunderings and lightnings. The tabernacle, and the ark of the covenant with the propitiatory [or mercy seat] the gracious residence of God, were constructed with wonderful art. An incredible number of ceremonies was added to the ancient simplicity. So many myriads of men (strange to relate) were fed with manna from heaven, in the horrid and scorched deserts of Arabia, for forty years, and supplied with water from a rock, which Moses struck with his rod. Whole nations were cast out before them, and devoted

* Rom. iv. 12. † John viii. 56.

to destruction. Israel, as the favored inheritance of God, was introduced, after a very great destruction of their enemies, to the promised possession of Canaan; and who can pretend to enumerate all the things with which this period was ennobled above the others; *of which we cannot now speak particularly?**

XV. Seeing all the institutions of former ages were renewed under the direction of Moses, and enlarged with very many additions, and reduced to a certain form of worship, and, as it were into one body or system; and the covenant was solemnly renewed with Israel both at mount Sinai, and in the plains of Moab; therefore it is, that, in the sacred writings, the Old-testament covenant is ascribed to Moses, and to his ministry and times.† . Not that either at that time all these things, on which the Old Testament depended, were first instituted, or that, on no account, it is to be referred to the preceding times; for the religion of both times, namely, both before and after Moses, was the same; and many rites the very same, as sacrifices, the distinction of clean and unclean beasts, circumcision, and many others: but that then the confirmation both of old and new rites was reduced into a certain form of a ritual, and that period was so distinguished by a solemn renovation of the covenant, and by many additions, that it seemed to swallow up, as it were, all that went before. We likewise at other times read, that something is said to be given by Moses, which was long before Moses's time. Our Lord says, *Moses therefore gave unto you circumcision, not because it is of Moses, but of the fathers.‡* God also is said to have given Israel in the wilderness his statutes, which if a man do he shall even live in them.§ Yet who could

* Heb. ix. 5. † Heb. viii. 9. from Jer. xxxi. 32. ‡ John vii. 22.

§ *Ezek. xx. 11.

from thence conclude, that the origin of those statutes was only to be derived from that time ? seeing it is plain, that they were contemporary with man, and from the beginning made known to all believers by the teaching of the Spirit of God. This Mosaic period lasted (though, under the kings David and Solomon, there was a great accession of magnificence made to the public worship, by the superb structure of the temple, and the appointment of its ministry) even to the Lord Jesus, or his forerunner John. For thus we are taught, *The law was given by Moses, but grace and truth came by Jesus Christ.* The law and the prophets were until John ; since that time the kingdom of God is preached.†*

XVI. When the Old testament vanished, the NEW succeeded ; whose beginning and epocha divines do not fix in one and the same point of time. Some begin the New Testament *from the birth of Christ*, because of that expression of the apostle, Gal. iv. 4. in which he asserts the fulness of time was come, when God sent his Son made of a woman : to which they add, that, on that very day, the angels proclaimed the gospel concerning Christ manifested.‡ Others begin the New Testament *from the year of Christ's preaching*, alledging Mark i. 1. Where the evangelist seems to refer the beginning of the gospel to that year, in which John and Christ began to preach ; which is more clearly taught in that passage, just cited from Luke xvi. 16. Others again place the beginning of the New Testament *at the moment of Christ's death*, upon the authority of the apostle, who says, that the New Testament was ratified by the death of Christ the Testator.§ Some, in short, on the day of Pentecost, or the effusion of the Holy Spirit on the

* John i. 17.

† Luke xvi. 16.

‡ Luke ii. 10, 11.

§ Heb. ix. 17.

apostles, on which the New Testament was, as it were, sealed, and its law came out of Zion.*

XVII. But all these things are easily reconciled, if we allow some latitude to that fulness of time, in which the New succeeded the Old Testament. God, indeed, began to prepare for the New Testament from the very birth of Christ, on which very day the gospel of Christ exhibited began to be preached to the shepherds; but those beginnings were very small; but soon after shone forth more illustriously by the preaching of John, proclaiming the kingdom of heaven to be at hand,† and of Christ himself, asserting it was already come, and even among the people of the Jews.‡ Yet the kingdom of heaven did not directly and all at once attain to its full state of maturity, but by slow degrees acquired strength, till Christ, having finished the work which the Father gave him to do, completed all by his death, and ratified the New Testament. By this death of Christ, the Old Testament was of right abrogated. Yet there was an accession of greater solemnity to the New, when, after the death, resurrection, and ascension of our Lord, upon the plentiful effusion of the Spirit on the apostles, the doctrine of salvation was proclaimed over all the habitable world, God, at the same time, bearing witness by signs and wonders, and various virtues and gifts of the Holy Ghost. Yet so that the church did not enjoy the full liberty of the New Testament, till after God had rejected the people of Israel, who stiffly adhered to their ceremonies, till the temple was burnt, and their whole land was smitten with a curse; which time of full liberty the apostle, in his day,§ called *the world to come*.

XVIII. Hence we see, that the close of the Old Testament, gradually vanishing away, and the begin-

* 1c. ii. 3. † Matth. iii. 2. ‡ Luke xvii. 21. § Heb. ii. 5.

ning of the New gradually gaining ground, both centered in one point of time. For as, on the birth of Christ, a more joyful period shone forth, and the songs of the pious were heard, concerning the truth of God's covenant confirmed by the accomplishment of the promises; so Christ acknowledged himself to be subject to the laws of the Old Testament by his circumcision, and the rites following upon it. And as the kingdom of heaven, which is a kingdom of liberty, was preached by our Lord,* so he ordered, in the mean time, the person cleansed of his leprosy to offer the sacrifice enjoined by the law of Moses.† Which is an evident indication of the Old Testament still maintaining its ground. Of right it was entirely abrogated, when, upon Christ's death, the vail of the temple was rent, and the holy of holies before hid and concealed, was then set open to all; and by the blood of a dying Christ the New Testament was sealed. However, for some time the apostles themselves apprehended, that there was a sanctity in the ceremonies, till Peter was better taught by a heavenly vision.‡ In short, the church struggled with the observation of these ceremonies, now in the pangs of death, till Jerusalem was taken and destroyed by the Romans, and the temple set on fire; together with these, all remains of the Old Testament, which were long before condemned to death, quite expired, and made way for a New Testament, then at last blazing forth in the full lustre of its liberty.

XIX. And here again we are to observe various periods, which are distinctly described in the prophetic writings, especially in the mystical revelation of John, some of which the church has already experienced, and

* John iv. 21, 23. † Matth. viii. 4. ‡ Acts x. 10, 11, &c.

expects the rest with faith and patience. Periods, I say, not relating to any new worship, either instituted or to be instituted by God, after the preaching of the everlasting gospel; but respecting very different vicissitudes in the church, and times either more adverse or more prosperous, in which truth and piety were either oppressed, and, being wounded and spent by many persecutions, were forced to conceal themselves in deserts, or then victoriously triumphed over their enemies, and being placed on an illustrious throne, dazzled the eyes of all with the resplendent beams of their light. Of all these we will also speak in their place.

XX. In this manner we imagine, we have reckoned up properly enough, and agreeably to the sacred writings, the œconomies of the times. Yet some very learned men have thought otherwise, who are better pleased with the *trichotomy*, or threefold division, than with the received *dichotomy*, or twofold distribution. They therefore consider the administration of the covenant of grace, 1. *Under the promise*, before the law, which they contend to have been a promise of mere grace and liberty, without any yoke or burden of an accusing law. 2. *Under the law*, where they will have the Old Testament begin. 3. *Under the gospel*, where the New begins. This diversity would not be of that importance, as to oblige us therefore to throw up the cause we plead for, if it consisted only in the computation of times. But seeing a vast difference is made between these œconomies, it will not be from the purpose more minutely to examine these thoughts.

XXI. It appears certain, that the fathers living before the Mosaic law, were loaded with a much lighter burthen of ceremonies, than the Israelites were under and after Moses: yet it does not appear, that they enjoyed full liberty, without any yoke and burthen of an

accusing law. For, to say nothing of the law of nature, which, with its appendages of curses, was handed down by constant instruction, they had precepts concerning sacrifices, not indeed binding them to a certain time and place, but yet enjoining sacrifices (which indeed were not will-worship) and distinguishing clean from unclean beasts. This I imagine the very learned persons will not deny. At least the celebrated Cocceius finds fault with Grotius, who affirms, that the offering of Abel was made “without any command of God, from the dictates of reason only;” and he insists, that Abel could not have offered in faith “without the word of God;” and that he did not offer “according to his own pleasure and fancy, but by the direction of the Holy Spirit, Adam doubtless being the interpreter, and setting an example here.” The same thing he proves at large, in *Sum. de fæd.* § 305. on Gen. iv. § 14, 19, 20. And another of those, whose opinion we are now examining, writes to this purpose:* “The sacrifices of believers were doubtless of divine institution:” which after he had proved by various arguments, he thus concludes: “In fine, if God made a distinction between clean and unclean animals before the deluge, which was done on account of sacrifices, doubtless God also appointed sacrifices.” But in every sacrifice there was a *remembrance* of sins not yet expiated; and, as Athanasius speaks, *ONEIDISMOS*, a *reproaching* of, and a hand-writing, which was very much against the sacrificers. For the reproaching with sin consists not only in this, that the offering of sacrifices was limited to a certain time and place, as was done under Moses; but in the very offering of the sacrifices: for when a man slew and burnt the animals which God granted him for food, he thereby

* Momma on the threefold œconomy, book i: chap. 3. § 10.

signified, that he himself deserved destruction; nay, and to perish in avenging flames for ever; and that he who, by the one offering of himself, was truly to expiate the sins of all the elect, was not yet come: and that when he offered frolicksome animals, who are apt to go astray from the flock, usefess kept by the shepherd, thereby were signified the guilt of sin and our going astray, as very learned men have observed from *Is. liii. 6.*

XXII. It is therefore strange, that a great man, in answer to this question, Whether Abel's sacrifice was propitiatory or eucharistical? should say, "that before Moses's time sacrifices for sins, were not instituted by God, the design of which was to accuse of sin.* That this is said without proof, appears plain: 1. Because in that case no sacrifices were instituted before Moses, to be types of the propitiatory sacrifice of Christ. For as it was necessary there should be an agreement between the type and antitype, those sacrifices, which shadowed forth the propitiatory sacrifice of Christ, were also in their measure propitiatory; that is, they so expiated sin to the cleansing of the flesh, as at the same time to condemn sin, and to shew, that they were not sufficient for its real expiation, because they were to be often repeated. Neither do the learned doubt, but that the sacrifices even of the oldest patriarchs were sacraments and types of Christ's sacrifice; for they write in express words, that "the fathers offered before Moses's time the same sacrifices with Moses, and apt to signify the same things."† 2. It also appears, that Job, who, it is probable, lived before, certainly without the Mosaic polity, offered *NEOLOTH* burnt-offerings for his children and friends, in order to expiate the sins they had committed.‡ Now, the end of a burnt-offering is, "to be accepted

* Cocceius in *Gen. vi. § 11.* † *Ibid. 20.* ‡ *Job i. 5. and xlii. 8.*

for him that offers, to make atonement for him, Lev. i. 4. And by such sacrifices the believers of that time testified," (which is the learned person's own observation*) "that they acknowledged, that such a satisfaction was due to God, which was not possible for themselves to make." This was a charge of guilt and inability; which the same great man could not conceal, when he treats of the burnt-offerings offered by Job, at the command of God, for his friends; and expresses himself thus:† "For though many sacrifices were slain, and the man indeed, upon offering a healt, was no longer deemed a sinner, but a righteous person among men; yet *conscience was accused of sin*, and consequently offerings were both to be accumulated and repeated without end." See the same author on Job ix. 28. but especially on Job vii. 1. "Job complains not," says he, "of that servitude, whereby we obey God; but of that laid on the fathers, which is a heavy yoke of fear, and of the terror of the law, with the greatest incumbrance of ceremonies.—But tho' Job seems to have lived before the law of Moses, and not to have been loaded with so many ceremonies as the Israelites; yet his condition was no better than theirs." There were therefore, in the sacrifices which God enjoined from the beginning, a reproaching with, and an accusation of sin; and consequently a yoke, not consistent with that liberty of the fathers, which these learned men imagine.

XXIII. And what will they answer us with respect to circumcision? Was not that also a yoke? since it was "not to be performed without blood, and mixed with much pain and shame." Was there not in it an accusation of sin? "When the new-born infant could not enter into God's covenant, without first shedding his

* In Job i. 5. † In Job xlii. 8.

blood. Whence this sacrament was performed on the genital member, to denote the original stain; and by the cutting off of a small part of the flesh, the whole man was declared to be worthy of death.* Let the learned persons here acknowledge their own words. And what is more plain from the holy writings of the New Testament, than that circumcision was considered by the apostles as the principal part of the heavy yoke?† Nevertheless, it does not appear, that Moses made any addition of rigour to it; having been, long before, enjoined upon Abraham at first under pain of being cut off. From whence we conclude, that the condition of the ancient patriarchs is too much extolled above that of the Jewish church, when it is insisted, that they lived in liberty, without any charge of sin, without any yoke; though we readily grant, that the servitude was heightened, and the yoke made heavier under the Mosaic polity. And this is what we had to say on the first period.

XXIV. They make *the law* to be the second period, under which they would have the Old Testament to begin: which they define, to be “the will and purpose of God, whereby he determined to give some of Abraham’s posterity, as his own people, the inheritance of the land of Canaan as his own land.” And they add, “that this testament commenced from the departure out of Egypt, and from mount Sinai.” Which a very learned person endeavours to prove by several arguments briefly joined together in the following manner.‡ The scripture says,§ that God made the Old Testament with the fathers, when he brought them out of Egypt; that is, called them to the inheritance of the land, as of

* Burman. synopf. lib. 3. c. 6 § 19, 22. † Acts xv. 5. comparrd with ver. 10. ‡ Cocceii Sum. theol. c. 53. § 3. Animadvers. ad 83 quæst. § 2. confer præfat. in epist. ad Ephes. § Jer. xxxi. 32.

a pledge, &c. In like manner Paul* says, that the two testaments were signified by Hagar and Sarah, and that the first was truly from mount Sinai. The same Paul says,† *Neither the first testament was [initiated] dedicated without blood.* He has his eye on Exod. xxiv. 8. He says ENKEKANISTAI, it was initiated; therefore that testament then became KAINĒ, *new.* Consequently, that testament was then introduced. Nay, it is said, *The Lord our God made a covenant with us in Horeb: the Lord made not this covenant with our fathers.‡* —How can we conceive, that the fathers had that which, we are told, had not been intimated to them?

XXV. Our reflections on this subject, which we submit to the examination of the learned, are these. 1. They seem to confine the Old Testament within too narrow bounds, who define it only by the destination of the land of Canaan as a pledge of heaven; as we shewed § 2. Doubtless, according to the Old Testament, the inheritance of the land of Canaan was given to the Israelites: but this does not complete the whole substance of the Old Testament, which Paul clearly enough declares,§ without speaking any thing of the land of Canaan, consisted in a typical prospect of the heavenly inheritance, and comprised every thing that imports a typical servitude, and was to be abolished upon the introduction of the New Testament.

XXVI. 2. When learned men say, that the Old Testament commences from the departure out of Egypt, and from mount Sinai, and call it the will or purpose of giving the land of Canaan, they understand not by that will or that purpose, the counsel or decree of God, as it is from eternity; nor the execution of that decree,

* Gal. iv. 24.

† Heb. ix. 18.

‡ Deut. v. 2, 3.

§ Gal. iv. and Heb. ix.

which was not effected at mount Sinai, but forty years after, when, under the conduct of Joshua, they were introduced into the land : but they understand the declaration of the counsel of God by an irrevocable promise. Now, that promise was not first made at mount Sinai, but long before, even to the patriarch Abraham, four hundred and thirty years before the giving of the law ; *Unto thy seed, will I give this land.** And it was confirmed by solemn signs, and sealed by the blood of sacrifices.† Whence we conclude, that, if the Old Testament be the declaration of the will of God, about giving the land of Canaan, it did not commence from Moses, but from Abraham.

XXVII. 3. Hence it appears, what answer ought to be given to Jer. xxxi. 32. and Gal. iv. 24. namely, that the first institution of the Old Testament is not treated of in these places, but the solemn renewal and confirmation of it, and the accession of many new rites, which we mentioned § 18. For God himself testified oftener than once about that time, that he did all these things in virtue of his covenant entered into with Abraham. *God remembered his covenant with Abraham,‡ &c. And I will bring you in unto the land, concerning the which I did swear [with my uplifted hand] to give it to Abraham, to Isaac, and to Jacob : and I will give it you for an heritage.§* It therefore remains, that the testament about giving the land of Canaan, was not then first published, but solemnly repeated, when God was now meditating the accomplishment of it. And this is what Jeremiah and Paul intend in the places quoted.

XXVIII. 4. What the apostle says, *Neither the first testament was [initiated] dedicated without blood,||* is very

* Gen. xii. 7. † Gen. xv. 7. ‡ Exod. ii. 24. § Chap. vi. 8.
 || Heb. ix. 18.

general, and may be extended to the first sacrifices, which were slain at God's command. The very learned Cloppenburg* from the same passage of Paul insists, that there was no interval of time between the first promise of the future seed of the woman, and the first sacrifice. "The apostle," says he, "confirms this our opinion, when he says, that the Old Testament was not dedicated without blood, and that without shedding of blood there is no remission of sins. For hence it follows, that, with that promise about the future seed of the woman, there was either no solemnizing of the spiritual covenant of God with man, by which he might hope for and believe the remission of sins, or that there was none without shedding of blood." The apostle, indeed, mentions what we have in Exod. xxiv. as an example. But it does not thence follow, that no other example of that truth could be given before that; or that any would mistake the subject, who should add to the apostle's argument, what we find Gen. xv. about the beasts which were slain by Abraham.

XXIX. And the term *dedicated* ought not to be so insisted upon, as if that necessarily inferred, that the testament, thus dedicated, was entirely new. For even that may be said to be dedicated, which is again solemnly dedicated, though the thing itself was in being long before. Thus the author of 1 Macc. chap. vi. writes about the temple profaned by Antiochus, *KAI ENEKAINISTHE TO HAGIASMA OS TO PROTERON*, and the *sanctuary was dedicated as before*. Yet Antiochus had not destroyed the sanctuary; so as to make it necessary to build one entirely new, but had only profaned it, which Judas Maccabeus purified,† and thus dedicated

* In Schola sacrificiorum, problem. 1. § 3. † Chap. iv. 43.

it to God. From this was TA ENKAINIA, *the feast of the dedication*, John x. 22.* On which place Grotius comments; “ ENKAINIZEIN, to dedicate, whence the appellation ENKAINIA, the feast of dedication, is in Hebrew CHANACH, which is used of any dedication, whether the first, or that which is renewed.” And indeed, when the apostle was saying,† that Christ ENKAINISE, *consecrated a way* to heaven, he by no means intimated, that there was no way to heaven before that time.

XXX. But let us grant, that the Old Testament was then new; and that this may be proved by the word ENKEKANISTAI; let us also grant, that the apostle, speaking of the shedding of blood, with which the testament was dedicated, does not look back to any time prior to that described Exod. xxiv. Yet nothing will be concluded in favor of the hypothesis. For the Old Testament was certainly new at that time, not absolutely, and in its whole substance, but only with respect to those circumstances, under which it was proposed to Israel, promising them the immediate possession of the land of Canaan, for an inheritance, together with the imposition of so many new rites. We ought to be upon our guard against being guilty of the sophism, called arguing from what is hypothetical to what is absolute. As these things are neither unskillfully nor improbably observed by very learned men, I could have wished, that hard saying had not dropt from the learned person, that they who thus proceed, “ wrest this passage contrary to the meaning of the Holy Ghost.” Is this a dispute of such a nature, that it cannot be determined, without such thunders and lightnings of language?

XXXI. On Deut. v. 2, 3. many things have been taken notice of by interpreters. Nothing appears to us

* John x. 22.

† Heb. x. 20.

more simple and solid, than what the very learned Dutch interpreters have observed, to the following purpose: That this covenant was not entered into with the fathers, in the same manner, with all its circumstances and particular laws, and in that form (as we use to speak) in which it was revealed to Israel at Sinai or Horeb. For even the believing patriarchs had the substance of the moral and ceremonial law, and, by the grace of God, managed their religious worship according to it. This exposition is confirmed chiefly by two reasons. 1. That it is no new thing in the sacred writings, for something not mentioned before to be said, and revealed at that time, when it is more clearly discovered, and some new additions made to it. Thus the apostle writes concerning the mystery of the gospel, *Which was kept secret since the world began, but now is made manifest* :* and yet the same apostle says, *preached before the gospel to Abraham*, † and to the other ancient fathers. ‡ It was therefore kept secret not simply, but in a comparative sense; not preached in the same manner, as now. The apostle himself thus explains the matter: *Which in other ages was not made known unto the sons of men, as it is now revealed to his holy apostles*. § What God here says may be taken in the same sense; that he did not make this covenant with their fathers, namely in the same manner and form, by speaking to them from the midst of thunders and lightnings, giving them the law of the covenant written with his own hand, with an addition of so many ceremonies. 2. Nor can these words of God only be explained to the same sense, but they also seem to require the very same meaning. For since the decalogue, which constitutes the principal part of the federal precepts, was likewise, with respect to its substance, given

* Rom. xvi. 25, 26. † Gal. iii. 8. ‡ Heb. iv. 2. § Eph. iii. 5.

to the ancient patriarchs, as God's covenant-people, for a rule of gratitude and a new life; and the sum of it was comprized in those words, with which God, when he formerly entered into covenant with Abraham, addressed him, *I am the almighty God; walk continually before me, and be thou [sincere] perfect*;* it cannot therefore absolutely be denied, that that covenant, whose first and principal law is the decalogue, was also entered into with the ancient patriarchs. Neither, as has been often hinted, do all the ceremonies owe their original to Sinai or Horeb. From the whole I conclude, that it cannot be proved from the alledged passages, that the Old Testament took its first commencement from the departure out of Egypt, or from mount Sinai; and that it is more probable, and more agreeable to the analogy of scripture, to adhere to the received opinion. But how great the difference is between the œconomy of the Old and New Testament, and what prerogatives the last has above the first, we shall explain, but not in a careless manner, in its proper time and place.

* Gen. xvii. 1.

The End of the First Volume.



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