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The oeconomy of the  
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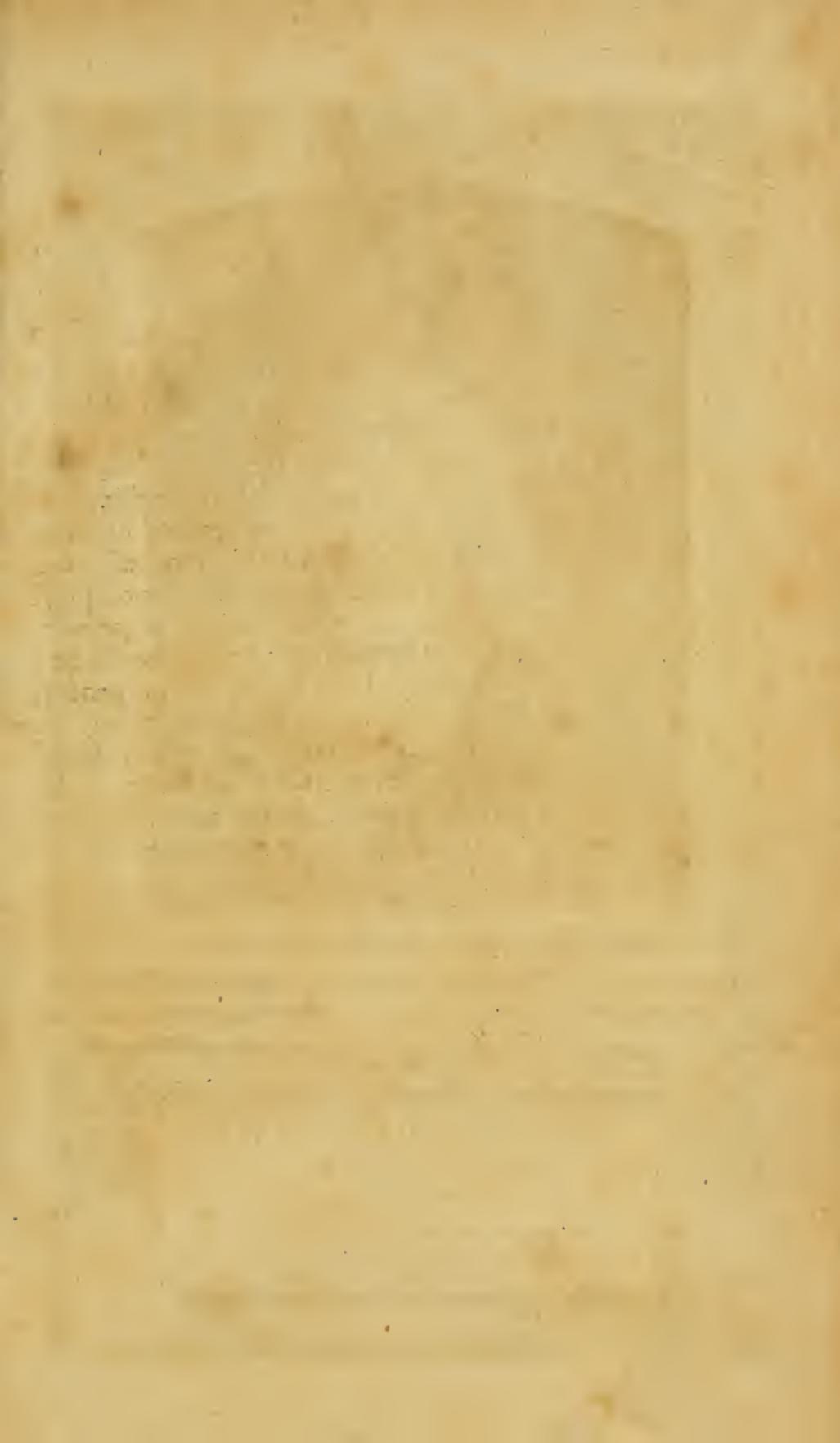
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**HERMAN WITSIUS. D.D.**

*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 .  
Nat. 1636. Ob. 1708. Ætat. LXXIII.*

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THE  
OECONOMY  
OF THE  
COVENANTS  
BETWEEN  
GOD AND MAN.

COMPREHENDING  
A Complete Body of Divinity.

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By HERMAN WITSIUS, D. D.  
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.

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Faithfully translated from the Latin, and carefully revised.

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To which is prefixed,  
The LIFE of the AUTHOR.

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VOL. I.

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LONDON:  
Printed for EDWARD DILLY, in the Poultry:  
MDCCCLXII.



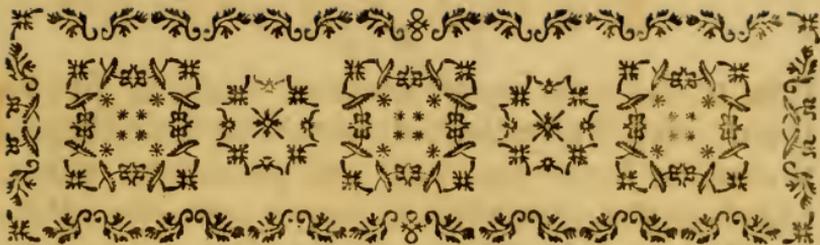
# To The R E A D E R.

**T**HE famous HERMAN WITSIUS, Professor of Divinity at Utrecht 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.

The late reverend, learned, and pious Mr. JAMES HERVEY, in his *Theron and Aspasio*, Vol. II. p. 366, having mentioned a work of the above WITSIUS, 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 divi-  
“ nity. I would not scruple to *risk all my repu-*  
“ *tation* 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 ex-  
“ cellent author, all whose works have such a deli-  
“ cacy of composition, and such a sweet 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.”





A

P A C I F I C

A D D R E S S.

*To the very reverend, learned, and celebrated Professors of Divinity in the Universities of the united provinces of Holland; pastors of the reformed churches; and zealous defenders of the Faith once delivered to the Saints.*

**T**HE present age furnishes such a number of books, that the world is almost weary of them, and the church certainly groans under their weight: as this never flourished more than when, in the pure simplicity of faith and love, and without any fondness for disputations, it regarded the doctrine of our Lord alone, and drew the pure and undefiled truth from those writings only, which could make *David wiser than all his teachers, and the man of God perfect, thoroughly instructed to every good work.* It is indeed, very difficult to write any thing now-a-days, which can please. For so great is every where the fruitfulness of learn-

ing, or the vain imagination of science; so obstinate the attachment to once received Hypotheses, so fixed the study of particular parts, and so malevolent the judgment passed on other peoples works (which even sometimes affects the minds of good men against their wills) that whoever thinks by his writings to satisfy your delicate minds, or those who are engaged in a more general search after knowledge, seems to attribute too much to his own capacity, and to be ignorant of the disposition of the times. But I am conscious of the slenderness of my own abilities: and it is impossible for a person not to know the world, who is at all conversant with it. It therefore seems proper to assign some reasons for my appearing in public again; and to shew the design of the work I now offer to the churches.

And to whom, *reverend and learned Sirs*, should I render these reasons rather than to you, who are competent judges of what I write; and by whom, next to God and my own conscience, I long to have my studies approved. In the first place then, I sincerely declare, that it is not an incurable itch of writing, a raging thirst after vain glory, an envious disposition of mind, a detestable desire of widening the wounds already made in the churches, the odious pleasure of blackening another's character, by giving a wrong turn to what is really right; nor, lastly the infamous desire to make, encrease, or continue strifes, which have occasioned my writing at this time. Besides my own declaration to the contrary, the whole work itself, though  
but

but slightly attended to, will acquit me of acting on such motives.

To see 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, whatever share prudence may have in the case,) gave me indeed the greatest concern. And for as much as the doctrine of the covenant of grace, by 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 controversy in the *Netherlands*, so that whatever points are now disputed upon (if we except the new method of interpreting the prophecies, and the opinions of the modern philosophy, which are imprudently introduced into the present system of divinity, may and ought to be referred to this (I have thought this subject in the first place deserving my notice. But I have treated it in such a manner, as is agreeable to the truths hitherto received in the churches; and without that levity or severity, which is not consistent with the law of love. On which account I have not confined myself to bare disputations, which are generally unprofitable; and, if it were not that they were seasoned with a degree of acrimony, would be destitute of every kind of elegance.

I have chose to enter on this subject from its very beginning: and have endeavoured, as far as I could, to explain it methodically and clearly, enlightening the obscurer passages of Scripture,

ture, carefully examining the phrases used by the Holy Ghost, and referring the whole to the practice of faith and godliness, to the glory of God in Christ, that my exposition might be the more useful and entertaining. And as nothing was more profitable and delightful to myself, so nothing could more evidently and fully convince the minds of others, than a clear and sober demonstration of the truth to the conscience; which, by pleasing advances, beginning with plain and acknowledged truths, and connecting them together, gradually leads to the more abstruse points, and forces an assent to them, not less strongly than to those we are obliged to agree to at the first view; and at the same time, by its efficacy, presents some before unknown truths to the inmost soul, fixing it with a degree of astonishment on the contemplation of the admirable perfections of God.

I have found it absolutely necessary to oppose different opinions; either those of the public adversaries of the reformed churches, amongst whom I reckon first the Socinians, and the Remonstrants, who, by their daring comments have defiled the doctrine of God's covenants; or those of some of our brethren, who have taken it into their heads to form new hypotheses, and thereby almost root out all true divinity. I persuade myself, it is not in the power of malice to deny that I have acted with candour and modesty: I have stated the controversy justly, not attributing to any one, any opinion which he ought not to allow to be  
his

his own ; and have made use of such arguments as had before satisfied my own conscience ; as if these were not of themselves convincing, I could not think that any force would be added to them by great warmth : Especially, I thought that the opinions of our brethren were to be treated with candour. And I have never sought after any inaccurate word, harsh phrase, or crude expression, in order to criticize on them ; esteeming it much better, to point out how far all the orthodox agree, and how the more improper ways of expression may be softened ; remarking only on those sentiments, which are really different : and these, I dare affirm, will be found to be fewer and of less moment, than they are generally thought to be, provided we examine them without prejudice. Yet, I cannot pass over in silence some uncouth expressions, foreign interpretations, or contradictory theses : and sometimes I note the danger attending some of them ; but without any malevolence to their authors. For I confess, I am of their opinion, who believe that the doctrine of the covenant has long since been delivered to the churches on too good a foundation, to stand in need of new hypotheses ; in which I cannot find that solidity or usefulness, as is necessary to establish their divinity.

The observation of the threefold covenant of grace ; the *first*, under the promise, in which grace and liberty prevailed, without the yoke, or the burden of an accusing law ; the *second*, under the law, when the Old-Testament took place, subjecting the faithful to the dominion

of angels, and the fear of death all their lives, and last of all, to the curse, 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 the angels, from the fear of temporary death, and the curse which an exact observance of the ceremonial law carried with it, and at length enjoyed true and lasting blessings, the circumcision of the heart, the law written there, the full and true remission of sins, the spirit of adoption, and such like things; this observation, I say, does not seem to me worthy to be insisted on in so many academical lectures, so many sermons, and such a number of books, as have been published in the Latin and our own languages, as though the whole of theological learning consisted in these. For, in the following work I have shewn that, however those doctrines are explained, they are horrible to be mentioned; and are not to be defended without wresting the Scriptures.

But I esteem much more dangerous the opinions of some men, in other respects very learned, who deny that a covenant of works was made with Adam; and will scarce allow that by the death, with which he was threatened in case he sinned, a corporeal death is to be understood; and deny that spiritual and heavenly blessings, such as we now obtain through Christ, were promised to Adam on condition of perfect obedience: and by a musty distinction, dividing the sufferings of Christ into painful and judicary, affirm, that the latter only, or, as they  
some-

sometimes soften the expression, chiefly were satisfactory; excluding by this means his sorrows in the garden, the sentence passed on him both by the Jewish council, and 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 subjects I have given my mind freely and candidly, as became *a defender of the truth and an opposer of falsehood*: which laudable character was given of the emperor *Constantine* the fourth, by the sixth *Oecumenical Synod*, which met at *Constantinople*; and which is what all of our order ought to endeavour to deserve.

I have also made remarks on some things of less moment, which did not seem to have a solid scriptural interpretation, or are less accurately conceived of than they ought to be. Nor has my labour been without profit. *Amphilochius* is justly commended by *Basilius*, because he thought that *no word which was used concerning God, should be passed over without the most careful inquiry into its meaning*. But I have done this without rancour or raillery: *not with a view of reprovng the authors, but that the studious reader might be benefited by having their errors shewn him*, as I remember *Polibius* somewhere expresses himself. And I hope it will not be taken ill by the learned and ingenuous, to whom I grant the same liberty I myself take, if, (to use nearly the same words which *Augustine* uses when he declares his dissent from *Cyprian*) whilst *I cannot arrive at their degree of merit, acknowledge my writings inferior to many*  
of

of theirs, love their ingenuity, am delighted with what they say, and admire their virtues; yet, I cannot in all things agree with them, but make use of the liberty wherewith our Lord has called us. Especially when they see, that I have willingly adopted their own ingenious inventions, what they have happily found out by searching into the original languages, have learnedly recovered from the reliques of hitherto unknown antiquity, have judiciously confirmed, or clearly explained; and have highly recommended them to the reader.

They will also find that, wherever I think them right, however they may be censured by others, I have cordially defended them, and have wiped off the stamp of absurdity and novelty. And this I have done so frequently and sollicitously that, without doubt, some will say, I have done it too much. But I cannot yet allow myself to be sorry for having dealt so ingeniously by them. For how could any one have done otherwise, who is not attached to any faction, or is not a slave to his own or another's affections; but has dedicated himself to truth alone, and regards not what any *particular* person says, but *what* is said. He who loves the peace of *Jerusalem*, had rather see controversies lessened than encreased: and will with pleasure hear that several things are innocent, or even useful, which had sometimes been made the matter of controversy.

All good men indeed are justly offended with that wantonness of wit, which now a-days, by dogmatical attacks, rashly aims to overturn  
 wife

wife opinions ; and insolently offers a bold, and often ludicrous, interpretation of prophecy, ridiculouſly hawling into their aſſiſtance, what contains nothing but the doctrine of our common faith and holineſs; by which the public and our ſacred functions are not a little abuſed : and it is not to be wondered at, if the warmer zeal of ſome has painted this wantoneſs as it deſerves, or, perhaps, in too ſtrong colours. But yet, a medium is to be regarded in all things : and I do not approve the pains of ſome, who, whiſt they diſcourſe on their differences, not only name ſome decades of our controverſies, but centuries of them ; and frequently with cruel eloquence are very violent on ſome innocent ſubjects. Whether this method of diſputing greatly conduces to the promoting of ſaving knowledge, or the edification of ſouls, I will not now ſay : but I am certain of this ; the enemies of our church are hereby greatly delighted, and ſecretly rejoice, that there are as many and as warm diſputes amongſt ourſelves, as with them. And this, not very ſecretly neither : for they do not, nor will ever, ceaſe to caſt this reproach upon us ; which, I grieve to ſay, is not ſo eaſily wiped away.

O ! how much better would it be to uſe our utmoſt endeavours, to leſſen, make up, and, if it could be, put an end to all controverſy ! Make this reverend and learned Sirs, your great concern. This all the godly who mourn for the breaches in *Joſeph* ; this the churches who are committed to your care ; this Jeſus himſelf, the king of truth and peace,  
require

require and expect from you; in the most earnest manner they intreat it of you. *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 already more than enough quarrels, slanders, and suspicions; more than enough of contentions amongst brethren, which, I engage for it, will afford no just cause of triumph; more than enough intestine divisions, by which we destroy one another; and more than enough of passion. Let the love of divisions, a thirst after pre-eminence, and schismatical names be hence-forward banished from amongst us. Let all litigious, satyrical, and virulent writings be blotted out; *as they only serve to revive the fires of hurtful questions.* But if we must write on those controversies, let us lay aside all evil dispositions, which are hindrances to us in our enquires, and mislead our readers. Let us fight with arguments, not railings, bearing in our minds this saying of *Aristophanes, it is dishonorable, and by no means becoming poets, to rail at each other.* How much less does it become christians to do so! The streams of divinity are pure: they rise only from the fountain of sacred learning, and should be defiled with none of the impure waters of the ancient or modern philosophy. Let us abstain from harsh and unusual expressions, and from crude and rash assertions;

assertions; from whence arise *envy, strife, railings, evil surmifings*. The instruments of both covenants should be handled diligently by all, but with sacred fear and trembling. Let none please himself with his commentaries, because they contain something new and unknown by our predeceffors. Let him who thinks he has found out something preferable to the received opinion, offer it to the public with modesty, without vilifying the brethren; not asserting or determining rashly, but submitting his thoughts to the censure of the learned, and the judgement of the church; not forcing them on the common people to the distraction of their minds; nor hastily offering them to incautious youth, who are improper judges of such weighty matters. Nor let any reject, on account of its novelty, 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 *Chameir*, has not badly expressed himself on this head: *If a new sense of the text offers itself, though it be different from that of divines in general, let the reader judge of it for himself*. And in another place he says, *Let none refuse assenting to a new sense of sacred writ, because it differs from that given by the ancients; for God has not bound himself to the truth of their expositions of the Scriptures*. Let the depths of Prophecy be also diligently searched into: but reverently, without wresting the scriptures, without violating those bounds wherewith it has pleased God to keep them from human intuition; least he

he who attempts to search into the majesty should be overwhelmed by the glory.

Let no one, of however great name, by his authority bind the free consciences of the faithful: but, as *Clemens Romanus* once said, *Let the truth be taken from the Scriptures themselves*: by these alone it should stand or fall in religious affairs: by these are all controversies to be settled. And it was by the sacred and undefiled Gospels of our Lord Jesus Christ, that the ancient councils were influenced, Nevertheless, let not any one inconsiderately on this pretence, withhold his assent to such forms of expression which are taken from the word of God, and are agreeable to the scriptures, are the bonds of church union, the marks of orthodoxy, the bars of heresy, and the limits of wanton wits; as tho' they were the remains of the Babylonish tower, which obliged men to think and speak a-like in religion.

Let no one choose for himself a guide out of the modern divines; all whose dictates he is determined to receive and defend as celestial oracles; as one who is given as *a new teacher and light of the world*, as the ancients said of *Basilius*; and in comparison of whom, all others appear as little children or dwarfs; when he himself perhaps protests, that he would not be thought the author of any thing new, and made the head of a sect. On the other hand, let no one despise such a man, as if nothing true or good, nothing useful to the understanding of the Scriptures could be learned from him: for God has not put it into the heart of any pious persons.

persons to search the Scriptures night and day, without opening to them those treasures of his sacred wisdom.

Let us preach the good tidings of the Gospel; let us congratulate the church on account of them; and make the best use of them ourselves we can. Let no one who has in general expressed the truth in eloquent language, be heinously censured on account of an improper word, or harsh expression, which has slipped from his pen: *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 not take upon us to defend what has been imprudently said by our friends, or ourselves, lest others blame us for it: but as far as ingenuousness, truth, charity, and all good men will allow of it, let us pass by, cancel or correct any mistakes; which has been the practice of some great men, both amongst the ancients and moderns, to their very great credit. Let none of our brethren be stigmatized with the brand of heresy, on account of what is supposed to follow from any of their expressions, when they themselves deny and detest the consequence. Solid learning, manners conformable to christian sanctity, a peaceable disposition, and a faithful discharge of our duty without noise and confusion, will procure favor much more than inconsiderate warm zeal, and the violent efforts of a passionate mind; which are designed for the most part,

part, to heighten our own glory and seeming importance though the cause of God be made the pretence for them.

Let some liberty also be given to learned men, in explaining texts of Scripture, in the choice of arguments for the defence of the common truth, in the use of phrases and terms, and in resolving problematic questions, (for in this our state of darkness it is not to be expected that all men should think and speak alike): but let this liberty be confined within the bounds of modesty, prudence, and love; least it degenerate into petulant licentiousness, and turn our *Zion* into a *Babel*.

These, *reverend and learned Sirs*, are my earnest wishes; these my sentiments, which I recommend to your prudence, faith, and piety; as I do yourselves and your pious labours, to the grace of our Great God and Saviour Jesus Christ; *who can make you perfect to every good work, to do his will, working in you that which is well pleasing in his sight*; and, at last, *when you happily have 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,

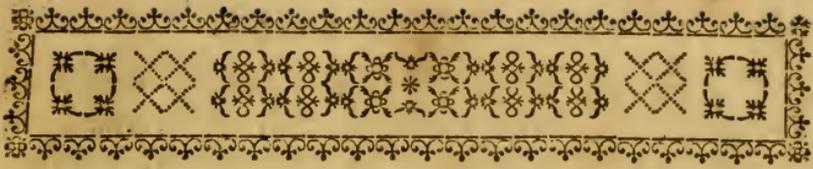
Reverend and learned Sirs,

Your fellow-labourer, and

Servant in the Lord,

Utrecht,  
Oct. 20, 1693.

H. WITSIUS.



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



**H**ERMAN WITS (or as he is commonly called, *Witsius*) was descended from reputable parents. His father, *Nicolaus Wits*, was a gentleman universally esteemed by his fellow citizens at *Enkbuysen*, 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 Gerbard*; who, after many dangers and distresses, obtained a calm and secure settlement in the church at *Enkbuysen*; 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 *Enkbuysen*, 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 disengaged 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 after-

wards

wards removed to the university, he could study without a master. At the same time he learned the ethic compendiums of *Wallens* and *Burgesdicius*, with so much care, as to be able to repeat most of the sentences, very frequent in *Burgesdicius*, from the ancients, whether *Greek* or *Latin*. He also perused his elements of physicks, and dipped a little into metaphysical subtleties; 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 fifteenth 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 Maatsius*, and *John Hernbeekius*, all of them great names, and ornaments in their day. Being therefore received into that university, he was, for metaphysicks, 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

*Solemon Iarchi*, *Aben Ezra*, and *Kimchi* on *Hosea*, and the *Chaldee* paraphrase of *Jonathan* on *Isaiab*, 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 *Maccotb*, and by *Constantine Lempereur*, under that of *Babba Bathræ*: 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 Hoornbœkius*, *Gualterus Bruinicus*, 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 Mareſius*: 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 honourable testimonial from the *theological faculty*, he next turned his

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 the 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 to the most holy image of Christ. In a word, he owns, 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 *Witsius*, 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 *Enkbuysen* to a preparatory examination, as it is called, together with his then fellow-student, *John Lasdragerus*, 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 *Leovarden*, and then at *Utrecht*. And upon this occasion he was not only admitted to preach publicly, which he did with uncommon applause, and 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*, minister 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

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 *Enkbuysen* and *Horn*, and is united with the parish of *Binne-Wijsent*. 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 heats, and form their minds. This call *Witsius* 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 *Sluice* in *Flanders*, who offered him great encouragement to preach; but the people of *Goese* in *Zealand* 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;

ther. 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 flocked 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; but 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, that, 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 *Nassau*, 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 publickly 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 *Friefeland*, 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 chearfully 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 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,

sides, 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. Mark*, on his return from his studies at *Leyden*, commenced his acquaintance with *Witsius*, who recommended him as pastor to the church of *Midlummen*, between *Franequer* and *Harlingen*; and afterwards procured him the degree of doctor in divinity; and, by his interest with his serene highness and others, doctor *Mark* was appointed third ordinary professor of divinity.

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 *Franequer* a reverend person, to offer the most honourable terms, in order to prevail on *Witsius*. 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 *Burmannus*, 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 *Witsius*, who was formerly one of their own students, they therefore dispatched a splendid deputation

tation to *Franequer*, to intreat him to come and be an ornament to their university and church, to which he consented with little difficulty, notwithstanding the opposition made by those of *Frieseland*, who were loth 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 honourable dismissal from the afflicted *Frieselanders*, 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; viz. *Peter Maestricht*, *Melchior Leideckerus*, 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 fore-mentioned divines, he had not only his own *John Leusden*, an excellent philologist, but *Gerard de Uries*, 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 disserta-

differtations; 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 of by them. And therefore they honoured 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 honour 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

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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 flock 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 stadtholder, *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 *Witsius* 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  
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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 Essius*, the piously deceased inspector of their theological college, in which ingenious youths of the republic are reared, for the service of the church, commit the superintendency thereof to our *Witsius*, as the mildest tutor they could employ for their pupils; without detriment to all the honour 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 *Sgrevelsrecht* 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. *Witsius* 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,

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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 *Witfius* 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, *Aletta van Borkborn*, the daughter of *Wesfelvan Borkborn*, a citizen and merchant of good character, at *Utrecht*, and a worthy elder of the church, and of *Martina van Ysen*; 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 honoured 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*, *Zeeland*, *Friesland*, and at *Utrecht*; at length, in the year 1684, after many great and long infirmities of body, was taken from him by a truly christian death. He was no less happy in his offspring, especially in three surviving daughters, *Martina*, *Johanna*, and *Petronella*, who were indued 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 stile, 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 insnare him, nor any artifice induce him to make ship-wreck 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 elegances 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

sent 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 enflamed, 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 often 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 *Witsius* 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 dissention. 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 *Witsius*, 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

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 withdraw 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 *Urrecht*, 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 publick 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.

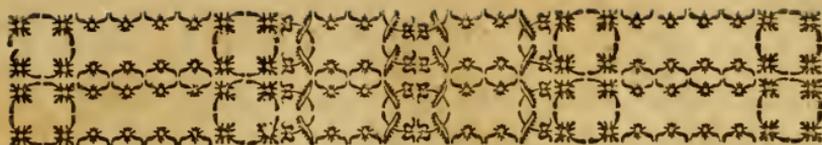
His writings are numerous, learned and useful: In 1660, almost at his entrance on the ministry, he published his *Judeus Christianizans*, on the principles of faith, and on the Holy Trinity. When at *Wormer*, he put out in Low-Dutch 1665, *The Practice of Christianity*, with the spiritual characters of the unregenerate, with respect to what is commendable in them; and of the regenerate, as to what is blameable and wants correction. At *Leeuvaarden*, 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 *Franqueur* labours, we have, besides smaller works, afterwards comprized in larger volumes, his *Oeconomia sœderum 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 *Ægyptiaca* and *Decaphylon*, with a dissertation on the *Legio fulminatrix Christianorum*, and the first volume of his *Miscellania 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 *Miscellania Sacra*, compleat: and at this last place he set on foot what he calls his *Meletemeta Leidensia*, to be occasionally enlarged with a number of select dissertations. Indeed, all these writings are justly in great repute, their stile 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

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 doctor *Frederic Deckers*; but now and then, by slight attacks, threatned 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 Doctor *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.



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T H E

# OE C O N O M Y

O F T H E

## Divine Covenants.

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### B O O K I.

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#### C H A P. I.

*Of the Divine Covenants in general.*

I.  **HOEVER** attempts to discourse on the subject and design of the Divine Covenants, by which eternal salvation is adjudged to man, on certain conditions equally worthy of God and the rational creature, ought, above all things, to have a sacred and inviolable regard to the heavenly oracles, and neither, thro' prejudice nor passion, intermix any thing, which he is not firmly persuaded is contained in the records, which hold forth these covenants to the world. For, if *Zaleucus* made it a condition to be observed by the contentious interpreters of his laws: *That each party should explain the meaning of the lawgiver, in the assembly of the thousand, with balers about*

The subject to be treated with care.

*about their necks: and that what party soever should appear to wrest the sense of the law, should, in the presence of the thousand, end their lives by the halter they wore: as Polybius, a very grave author relates, in his history, book 12. c. 7. And if the Jews and Samaritans in Egypt, each disputing about their temple, were admitted to plead before the king and his courtiers on this condition only; that the advocates of either party, foiled in the dispute, should be punished with death; according to Josephus in his antiquities; book 13, c. 6. Certainly he must be in greater peril, and liable to forer destruction, who shall dare to prevert, by rashly wresting the sacred mysteries of the Divine Covenants; our Lord himself openly declaring, that whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven. Mat. 5, 19. It is therefore with a kind of sacred awe I undertake this work; praying God, that, laying aside every prejudice, I may demean myself a tractable Disciple of the Holy Scriptures, and, with modesty, impart to my brethern, what, I think I have learned from them: if happily this my poor performance may serve to lessen the number of disputes, and help to clear up the truth; than which nothing should be accounted more valuable.*

Etymology of the word ברית.

II. As it is by words, especially the words of those languages, in which God was pleased to reveal his sacred mysteries to men, that we can, with hopes of success, come to the knowledge of things; it will be worth while, more accurately to enquire into the import both of the Hebrew word, ברית, and the Greek διαθήκη, which the Holy Spirit makes use of on this subject. And first, we are to give the true etymology, and then the different significations of the Hebrew word. With respect to the former, the learned

learned are not agreed: some derive it from ברא, which in *Piel* signifies to *cut down*: because, as we shall presently observe, covenants were solemnly ratified by cutting or dividing animals asunder. It may be also derived from the same root in a very different signification: for, as ברא properly signifies to *create*; so, metaphorically, to *ordain* or *dispose*, which is the meaning of διατίθεσθαι. And hence it is, that the Hellenist Jews make use of τεταξίνω. Certainly it is in this sense that Peter, 1 Pet. 2, 13. calls ἐξουσία, *power appointed by men*, and for human purposes, ἀποφασισμὸν ἀνθρώπου, *the ordinance of man*; to which, I think, *Grotius* has learnedly observed on the title of the New Testament. Others had rather derive it from ברה, as שבית from שבה, signifying, besides other things, to *choose*. And in covenants, especially of friendship, there is a choice of persons, between whom; of things, about which, and of condition upon which, a covenant is entered into: nor is this improperly observed.

III. But ברית is variously taken in Scripture: sometimes *improperly*, and sometimes *properly*. *Improperly*, it denotes the following things. 1st. An immutable ordinance made about a thing: In this sense God mentions *his covenant of the day, and his covenant of the night*, Jer. 33, 20. That is, that fixed ordinance made about the uninterrupted vicissitude of day and night; which, chap. 31. v. 36. is called חק, that is, *statute, limited or fixed*, which nothing is to be added to, or taken from. In this sense is included the notion of a *testament*, or of a last irrevocable will. Thus God said, Numb. 18, 19. *I have given thee and thy sons, and thy daughters with thee ברית מלח עולם עולם היא*, by a *statute for ever, it is a covenant of salt for ever*. This observation is of use, more fully to explain the nature of the covenant of grace, which the Apostle proposes under the similitude of a *testament*, the execution of which de-

Its different significations.

pends upon the death of the testator, Heb. 9. 15, 16, 17. To which notion both the Hebrew ברית, and the Greek διαθήκη may lead us. 2dly, A sure and stable *promise*, though not mutual, Exod. 34, 10. הנה אגבי ברת ברית *behold I make a covenant; before all thy people I will do marvels.* If. 59, 21. *this is my covenant with them, my spirit shall not depart from them.* 3dly, It signifies also a *precept*, and to cut or make a covenant, is to give a precept, Jer. 34. 13, 14. *I made a covenant with your fathers—Saying, at the end of seven years let ye go every man his brother.* Hence 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 passed between Abraham, Mamre, Escol, and Aner, who are called, בעלי ברית אברהם *confederate with Abraham*, Gen. 14, 13. Such also was that between Isaac and Abimelech, Gen. 26, 28, 29: between Jonathan and David, 1 Sam. 18, 3. And of this kind is likewise that which we are now to treat of between God and Man.

The signi-  
fications  
of Διαθήκη.

IV. No less equivocal is the διαθήκη of the Greeks: which, both singularly and plurally, very often denotes a testament: as *Budæus* shews, in his *Comment. Ling. Græc.* from *Isocrates*, *Cæscines*, *Demosthenes*, and others. In this sense, we hinted, it was used by the Apostle, Heb. 9, 15. Sometimes also it denotes a *law*, which is a rule of life. For, the *Orphici* and *Pethagoreans* denominated the rules of living, prescribed to their pupils, διαθήκη, according to *Grotius*. It also often signifies an *engagement* or *agreement*; wherefore *Hesychius* explains it by συναμοσία, *confederacy*. There is none of these significations but will be of future use in the progress of this work.

To cut a  
covenant  
had its  
name from

V. Making a covenant, the Hebrews call, ברית ברית, *to strike a covenant*, in the same manner as the Greeks and Latins, *ferire, icere, percutere fœdus.*

Which

Which doubtless took its rise from the ancient ceremony of slaying animals, by which covenants were ratified. Of which rite we observe very ancient traces, Gen. 15, 9, 10. This was either then first commanded by God, or borrowed from some extant custom. Emphatical is what *Polybius*. book 4, p. 398, relates of the *Cynæthenses*, *ἰσὶ τῶν σφαγίων τὰς ἕρπυας καὶ τὰς πίσεις ἐδίδοσαν ἀλλήλοις*, *over the slaughtered victims they took a solemn oath, and pledged faith to each other*: a phrase plainly similar to what God uses, Pl. 50, 5. כרתי בריתי, עלי גבח. *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, Jer. 34, 18. Whoever wants to know more about this rite, may consult *Grotius* on Math. 26, 28. and *Bochart* in his *Hierozoicon*, book 2. c. 33. p. 325. and *Ouwens's Theologum*, book 3. c. 1. It was likewise a custom, that agreements and compacts were ratified by solemn feasts. Examples of which are obvious in Scripture. Thus *Isaac*, having made a covenant with *Abimelech*, is said to have made a great feast and have eat with them, Gen. 26, 30. In like manner acted his son *Jacob*, after having made a covenant with *Laban*, Gen 31, 54. We read of a like federal feast, 2 Sam. 3, 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. It was also customary among the Heathen, as the learned *Stuckius* shews in his *Antiquitates convivales*, lib. 1. c. 40.

VI. Nor were these rights without their significance: *The cutting the animals asunder*, denoted, that in the same manner the perjured and covenant-breakers should be cut asunder, by the vengeance of God. And to this purpose is what God says, Jer. 34, 18, 19, 20. *And I will give the men, that have transgressed my covenant, which have not performed*

dissected  
animals.

The signi-  
fication of  
these rites.

performed the words of the covenant, which they had made before me, when they cut the calf in twain, and pass'd between the parts thereof. I will even give them into the hands of their enemies, and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth. See 1 Sam. 11, 7. An ancient form of these execrations is extant in *Livy*, book 1. The Roman people do not among the first break these conditions; but if they should, avowedly and through treachery, break them, do thou, O Jupiter, on that day, thus strike the Roman people, as I do now this hog; and be the stroke the heavier as thy power is the greater. By the ceremony of the confederates passing between the parts cut asunder, was signified, that being now united by the strictest ties of religion, and by a solemn oath, they formed but one body, as *Vatablus* has remarked on Gen. 15, 10. These federal feasts were tokens of a sincere and lasting friendship.

Applied  
to the di-  
vine cove-  
nants.

VII. But when God in the solemnities of his covenants with men, thought proper to use these, or the like rites, the significancy was still more noble and divine. They who made covenant with God by sacrifice, not only submitted to punishment, if impiously revolting from God, they slighted his covenant: but God likewise signified to them, that all the stability of the covenant of grace was founded on the sacrifice of Christ, and that the soul and body of Christ were one day to be violently separated asunder. *All the promises of God in him are yea, and in him amen*, 2 Cor. 1, 20. His blood is the *blood of the New-Testament*, Matth. 26, 28. in a far more excellent manner, than that with which Moses sprinkled both the altar and the people entered into covenant, Exod. 24, 8. Those sacred banquets, to which the covenanted were admitted before the Lord, especially that instituted by the Lord Jesus, under the New Testament, do most effectually seal or ratify that intimate communion

munion and fellowship there is between Christ and believers.

VIII. There are learned men, who from this rite would explain that phrase, which we have, Numb. 18, 19. and 2 Chron. 14, 5. *Of a covenant of salt*, that is, of a covenant of friendship, of a stable and perpetual nature. *Which seems to be so deminated, because salt was usually made use of in sacrifices; to signify that the covenant was made sure upon observing the customary rites, says Rivet on Genesis, Exercit. 136.* Unless we would rather suppose, a regard to be here had to the firmness of salt, by which it resists putrefaction and corruption, and therefore prolongs the duration of things, and in a manner, renders them everlasting. For that reason, Lot's wife is thought to have been turned to a pillar of salt: not so much, as *Augustin* remarks, *to be for a seasoning to us, as a lasting and perpetual monument of the divine judgment.* For, all salt is not subject to melting; *Pliny* says, that some Arabs build walls and houses of blocks of salt, and cement them with water, *Nat. Hist. L. 31. c. 7.*

IX. Having promised these things in general about terms of art Let us now enquire unto the thing itself, *viz.* 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 way of obtaining consummate happiness; including a commination of eternal destruction, with which the contemner of the happiness, offered in that way, is to be punished.*

X. The covenant does, on the part of God, comprize three things in general. 1st. *A promise* of consummate happiness in eternal life. 2dly. *A designation and prescription* of the condition, by the performance of which, man acquires a right to the promise. 3dly. *A penal sanction* against those, who do not come up to the prescribed condition.

A covenant of salt, what

Definition of God's covenant with man.

In which three things are considered.

tion. All these things regard the whole man, or *ὁλοκληρος*, in Paul's phrase, as consisting of soul and body. God's promise of happiness is to each part, he requires the sanctification of each, and threatens each with destruction. And so this covenant makes God appear glorious in the whole man:

Such a covenant worthy of God.

XI. To engage in such a covenant with the rational creature, formed after the divine image, is entirely worthy of, and by no means unbecoming of God. For it was impossible, but God should propose himself to the rational creature, as a pattern of holiness, in conformity to which he ought to frame himself and all his actions, carefully keeping, and always exerting the activity of that original righteousness, which he was, from his very origin, endowed with. God cannot but bind man to love, worship and seek him, as the chief good: nor is it conceivable, how God should require man to love and seek him, and yet refuse to be found by man, loving, seeking, and esteeming him as his chief good, longing, hungering, and thirsting, after him alone. Who can conceive it to be worthy of God, that he should thus say to man, I am willing that thou seekest me only; but on condition of never finding me: to be ardently longed for above every thing else, with the greatest hunger and thirst: but yet, never to be satisfied. And the justice of God no less requires, that man, upon rejecting the happiness, offered on the most equitable terms, should be punished with the privation of it, and likewise incur the severest indignation of God, whom he has despised. 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, as *the condition of enjoying happiness*, which consists in the fruition of God; enforced with *the threatning of a curse* against the rebel. In which we have just now said,

said, that the whole of the covenant consisted. But of each of these we shall have fuller scope to speak hereafter.

XII. Thus far, we have considered the one <sup>Man's</sup> party of the covenant of God: man becomes <sup>consent</sup> the other, when he 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, עָבַד כְּבֵרִית יְהוָה, *to enter into covenant with the Lord*, Deut. 29, 12. and *to enter into a curse and an oath*, Neh. 10, 29. In this curse (Paul calls it, 2 Cor. 9, 13. ἡμολογία, *professed subjection*) conscience presents itself a witness, that God's stipulation or covenant, is just, and that this method of coming to the enjoyment of God is highly becoming; and that there is no other way of obtaining the promise. And hence the evils, which God threatens to the transgressors of the covenant, are called, *the curses of the covenant*; Deut, 29, 20. which man on consenting to the covenant, voluntarily makes himself obnoxious to. The effect of this curse on the man, who stands not to the covenant, is called, *the vengeance of the covenant*, Lev. 26, 25. The form of a stipulation or acceptance we have, Ps. 27, 8. *When thou saidest, seek ye my face, my heart said unto thee; thy face, Lord will I seek.* Where, the voluntary stipulation or acceptance, answers to the stipulation or covenant, made in the name of God by conscience his minister.

XIII. Man, upon the proposal of this covenant, <sup>He could</sup> could not, without guilt, refuse giving this <sup>not refuse</sup> stipulation or acceptance. 1<sup>st</sup>. In virtue of the law, <sup>it without</sup> which universally binds him, humbly to accept every thing, proposed by God: to whom, it is the essential duty of every rational creature, to be subject in every respect. 2<sup>dly</sup>. On account of the high sovereignty of God, who may <sup>a crime.</sup> dispose

dispose of his own benefits, and appoint the condition of enjoying them with a supreme authority, and without being accountable to any: and at the same time enjoin man, to strive for the attainment of the blessings offered, on the condition prescribed. And hence this covenant, as subsisting between parties infinitely unequal, assumes the nature of those, which the Greeks called *προσάγματα*, or *συνίαι ἐκ τῶν ἐλλογαμάτων*, *Injunctions*, or *covenants from commands*; of which Grotius speaks in his *Jus Bell. and Pacis lib. 2. c. 15. §. 6*. Hence it is, that Paul translates the words of Moses, Exod. 24, 8. *behold the blood of the covenant, which the Lord hath made with you*, thus, Hebr. 9, 20. *τὸ τοῦ ἁίματος τῆς διαθήκης, ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ Θεός, this is the blood of the testament, which God hath enjoined unto you*. It is not left to man, to accept or reject at pleasure, God's covenant. Man is commanded to accept it, and to press after the attainment of the promises in the way, pointed out by the covenant. Not to desire the *promises*, is to refuse the *goodness* of God. To reject the *precepts*, is to refuse the *sovereignty* and *holiness* of God; and not to submit to the *sanction*, is to deny God's *justice*. And therefore the Apostle affirms of the covenant of God, that it is *νενομωθετηται* reduced to the form of a law, Heb. 8, 6. by which man is obliged to an acceptance. 3dly, It follows from that love, which man naturally owes to himself, and by which he is carried to the chief good; for enjoying which there remains no method beside the condition prescribed by God. 4thly, Man's very conscience dictates, that this covenant is in all its parts highly equitable. What can be framed even by thought itself more equitable, than that man, esteeming God as his chief good, should seek his happiness in him, and rejoice at the offer of that goodness? Should cheerfully receive the law, which is a transcript of the divine holiness, as the rule of his nature

nature and actions? in fine, should submit his guilty head to the most just vengeance of heaven, should he 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 duly 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 self-sufficient being, therefore he is *the only potentate*, these two, being joined together by *Paul*, 1 Tim. 6, 15. Nor can God's power and right over the creatures, be diminished or encreased by any thing extrinsic to God. A thing which ought to be deemed unworthy of his sovereignty and independance: of which we shall soon treat more fully. Only God, in this covenant, shews what right he has over man. But man, upon his accepting the covenant and performing the condition, does acquire some right to demand of God the promise. For God has, by his promises, made himself a debtor to man. Or, to speak in a manner more becoming God, he was 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 to it, he granted the right of expecting and requiring, that God should satisfy the demands of his goodness, justice and truth, by the performance of the promises. And thus to man as stipulating, or consenting to the covenant, *God says, that he will be his God*, Deut. 26, 17. That is, he will give him full liberty to glory in God, as his God, and to expect from him, that he will become to man, in covenant with him, what he is

God acquires no new right by this covenant, but man does.

to himself, even a fountain of consummate happiness.

The covenant is twofold, of works and of grace, XV. In Scripture, we find two covenants of God with man: *The Covenant of Works*, otherwise called, *the Covenant of Nature*, or *the Legal*; and *the Covenant of Grace*. The Apostle teacheth us this distinction, Rom. 3, 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 directs by faith to obtain salvation. The form of the covenant of works is, *the man, which doth those things, shall live by them*, Rom. 10, 5. That of the covenant of grace is, *whosoever believeth in him, shall not be ashamed*, ibid. vers. 11. These covenants agree, 1st, That in both, *the contracting parties are the same*, God and man. 2dly, In both, *the same promise* of eternal life, consisting in the immediate fruition of God. 3dly, *The condition* of both is the same, viz. perfect obedience to the law. Nor would it have been worthy of God to admit man to a blessed communion with him; but in the way of unspotted holiness. 4thly, In both, *the same end*, the glory of the most unspotted goodness of God. But in these following particulars, they differ. 1st, The character or relation of God and man, in *the covenant of works*, is different from what it is in *the covenant of grace*. In the former, God treats as *the supreme law-giver*, and *the chief good*, rejoicing to make his innocent creature a partaker of his happiness. In the latter, as *infinitely merciful*, adjudging life to the elect sinner consistent with his wisdom and justice. 2dly, In the covenant of works there was *no mediator*: in that of grace, there is *the mediator Christ Jesus*. 3dly, In the covenant of works, *the condition* of perfect obedience was required, *to be performed by man himself, who had*

*had consented to it.* In that of grace, the same condition is proposed, *as to be, or as already performed, by a mediator.* And in this substitution of the person, consists the principal and essential difference of the covenants. 4thly, In the covenant of works, man is considered as *working*, and the reward to be given as *of debt*; and therefore man's *glorying* is not excluded, but he may glory as a faithful servant may do upon the right discharge of his duty, and may claim the reward promised to his working. In the covenant of Grace, man in himself ungodly is considered in the covenant, as *believing*; and eternal life is considered as the merit of the mediator, and as given to man out of *free grace*, which excludes all boasting; besides the glorying of the believing sinner in God, as his merciful Saviour. 5thly, In the covenant of works, something is required of man, as *a condition*, which performed entitles him to the reward. The covenant of grace, with respect to us, consists of the absolute *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 the perseverance in that faith; in a word, the whole of salvation, and all the requisites to it, are absolutely promised. 6thly, *The special end* of the covenant of works, was the manifestation of *the holiness, goodness, and justice* of God, conspicuous in the most perfect *law*, most liberal *promise*, and in *that recompense of reward*, to be given to those, who seek him with their whole heart. *The special end* of the covenant of grace is, *the praise of the glory of his grace*, Eph. 1, 6. and the revelation of *his unsearchable and manifold wisdom*: which divine perfections shine forth with lustre in the gift of a mediator, by whom the sinner is admitted to compleat salvation, without any dishonour to the holiness, justice and truth of God. There is also a de-

monstration of the all-sufficiency of God, by which not only man, but even a sinner, which is more surprizing, may be restored to union and communion with God. But all this will be more fully explained in what follows.

## C H A P. II.

### *Of the contracting Parties in the Covenant of Works.*

The covenant of works described.

I. **W**E begin with the consideration of the *covenant of works*, otherwise called, of *the law and of nature*; because prescribed by the *law*, requiring *works* as the condition, and 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 root, or representative of the whole human race; by which God promised eternal life and happiness to him, if he yielded obedience to all his commands; threatening him with death if he failed but 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. 18, 5. and Deut. 27, 26.

In which 4 things considerable.

II. The better to understand this subject, these four things, are to be explained. 1st, *The contracting parties*. 2dly, *The condition prescribed*. 3dly, *The promises*. 4thly, *The threatening*.

The contracting parties are God and Adam.

III. *The contracting parties* here, are God and Adam. God, as sovereign and supreme Lord, prescribing with absolute power, what he judges equitable: as *goodness itself*, or *the chief good*, promising communion with himself, in which man's principal happiness lies, while obeying, and *doing what is well-pleasing to him*: as *justice itself*, or *sovereignly*

*reignly just*, threatening death to the rebel. *Adam* sustained a twofold relation. 1st, As man. 2dly, As *head and root, or representative of mankind*. In the former relation, he was a rational creature, *and under the law to God*, innocent, created after the divine image, and endued 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 from the hands of his maker, had a *soul*, shining with rays of a divine light, and adorned with the brightest wisdom; whereby he was not only perfectly master of the nature of created things, but was delighted with the contemplation of the supreme and increated truth, the eyes of his understanding being constantly fixed on the perfections of his God; from the consideration of which he gathered, by the justest reasoning, what was equitable and just, what worthy of God and of himself. He also had 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 God, holding dear whatever his mind, divinely taught, pointed out as grateful, and like to, and expressive of his perfections; in fine, whatever contributed to the acquiring an intimate and immediate union with him; delighting in the communion of his God; which was now allowed him, panting after further communion, raising himself thereto by the creatures, as so many scales or steps; and finally setting forth the praises of his most unspotted holiness as the most perfect pattern, according to which he was to frame both himself and his actions to the utmost. This is, as *Elibu* significantly expresses it, Job, 34, 9. *delighting himself with God*. This rectitude of the soul was accompanied with a most regular temperature of the whole body, all whose members,

Who was  
made up  
right.

as instruments of righteousness, presented themselves ready and active at the first intimation of his holy will. Nor was it becoming God to form a rational creature for any other purpose than his own glory; which such a creature, unless wise and holy, could neither perceive nor celebrate, as shining forth in the other works of God; destitute of this light, and deprived of this endowment, what could it prove but the reproach of his creator, and every way unfit to answer the end of his creation. All these particulars the wisest of Kings, Eccles. 7, 29. has thrown together with a striking simplicity, when he says; *Lo! this only have I found, that God hath made man upright.*

Neither was he ignorant of the mystery of the trinity in this state.

V. What I have just said of the wisdom of the first man, ought, I think, to be extended so far, as not to suppose him, in the state of innocence, ignorant of the mystery of the *Trinity*. For it is necessary above all things, 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 justly be doubted, 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. Whoever represents God to himself, in any other light, represents not God, but an empty phantom, and an idol of his own brain. *Epiphanius* seems to have had this argument in view, when in his *Panarius*, p. 9. he thus writes of Adam: *He was no idolater, for he knew God the Father, Son, and Holy Ghost: and he was a Prophet, and knew, that the father said to the son, let us make man.*

Knowing that the creator had shewn himself to be three

VI. These last words furnish a new argument: for since God, in the work of the creation, manifested himself a *Trinity*, *the father made the worlds by the son*, Heb. 1, 2. *the Holy Ghost* cherished the waters by brooding upon them; and the whole *Trinity*

Trinity addressed themselves, by mutual consultation, to the creation of man, it is not therefore credible this mystery should be entirely unknown to the Protoplast or first parent; unless we can suppose Adam ignorant of his Creator, who was likewise the Son and the Holy Ghost. It cannot certainly be without design, that the Scripture, when speaking of man's Creator, so often uses the plural number: as *Is. 54, 5.* בעלֵיךְ עֲשֵׂךְ, which literally signifies, *thy husbands, thy makers.* *Pf. 149, 2.* שִׂמְחֵה יִשְׂרָאֵל בְּעֹשֵׂי, *Let Israel rejoice and his makers.* Nay, requires man to attend to this, and engrave it on his mind, *Eccl. 12, 1.* זָכֵר אֶת בּוֹרְאֵיךְ, *remember thy creators.* It is criminal when man neglects it; and says not *Job, 35, 10,* אַיֵּה אֱלֹהֵי עֲשֵׂי, *where is God my makers?* Which phrases, unless 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 of 'at this time; especially as God created man to be the herald of his being and perfections in the new world. But it certainly tends to display the glory of God, that he should particularly celebrate, not only the divine perfections, but likewise how they subsist in the distinct persons of the Deity, and the manner and order of their operation. Admirably to this purpose speaks *Basil of Seleucia, serm. 2.* *Take particular notice of that expression, let us make man; again, this word used plurally, hints at the persons of the Godhead, and presents a trinity to our knowledge.* THIS KNOWLEDGE 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 is made IN THE VERY FIRST CREATION.*

VII. I own, Adam could not, from the bare contemplation of nature, without revelation, discover this mystery. But this I am fully persuaded of, that

He learned much by revelation,

which nature did not discover.

God revealed some things to man, not dictated by nature. 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 such a knowledge of his wife's creation, as to pronounce her, flesh of his flesh, and bone of his bone, but from divine revelation? Seeing then God had revealed to man many things, and those indeed not of such moment; can we believe he would conceal from him a thing, the knowledge of which was so highly expedient to the perfection of man and the glory of God? That learned man therefore, was mistaken, who insisted, that the knowledge of the Trinity *exceeded the happiness of Adam's state, which was merely natural.* For it was not so merely natural, that Adam only knew what the alone consideration of nature could suggest. The contrary we have just shewn. And it must be deemed natural to that state, that innocent man, who had familiar intercourse with his God, should learn from his own mouth what might render him fitter to celebrate his praises. The learned *Zanchius* observes in his book *de Creat. Hom. l. 1. c. 1. §. 12.* that most of the fathers were of opinion, that Adam, seeing he was such, and so great a friend of God before his fall, had sometimes seen God in a bodily appearance, and heard him speak: and adds; *but this was always the Son of God.* And a little after; *Christ therefore is the Jehovah, who brought Adam and placed him in Paradise, and spoke with him.* Thus the ancients believed, that the Son of God did then also reveal himself to Adam, and conversed with him.

The economy of the Trinity is not peculiar to the state of grace.

VIII. And it seems rather too bold to affirm; *that the economy subsisting between the three persons, is so principally taken up in procuring the Salvation of mankind, that the knowledge thereof could not pertain to the state of innocence; in which there was*

*no place either for salvation or redemption.* For, Moses declares the œconomy of the divine persons at the very creation. And while the Gospel explains that admirable œconomy, as taken up in procuring the salvation of mankind, it, at the same time, carries our thoughts up to that œconomy, manifested in the first creation of the world. If now it is so useful and pleasant to think, that the Son of God our Saviour, *is the beginning of the creation of God*, Rev. 3, 14. *By whom were created thrones and dominions, things visible and invisible; that he might have the pre-eminence in all things*, Col. 1, 16, 18. both of the works of nature and of grace: and that the Holy Spirit, now sitting up a new world of grace in our hearts, did at first brood on the waters, and make 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 works of salvation and grace. Whothen can refuse that Adam in innocence had the same knowledge of God in three persons, tho' 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 life eternal. The symbol of which was the Tree of Life, which even then bore the image of the Son of God: see Rev. 2, 7. For *in him was life*, John 1, 4. which symbol had been in vain, if the meaning thereof had been unknown to Adam.

IX. In this rectitude of man principally consists The that image of God, which the Scripture so often image of recommends; and which Paul expressly places God con- *in knowledge*, Col. 3, 10. *in righteousness and true* sisted in *holiness*, Eph. 4, 24. In which places he so describes this recti- the image of God, which is renewed in us by the tude of spirit of grace, as at the same time to hint, that it man. is the same with which man was originally created:  
neither

neither can there 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, as such, the expression or resemblance of God. And it is a thing quite impossible, but God must own his own likeness to consist in this rectitude of the whole man; or that he should ever acknowledge a foolish and perverse creature to be like him: which would be an open denial of his perfections. It is finely observed by a learned man, that *δοξολητης της αληθειας*, *true holiness*, is not only opposed to *τη υποκρισει*, *hypocrisy* or *simulation*, or to *τη τυπιχη καθαροτητι*, *typical purity*, but that it denotes a *holy study of truth*, proceeding from the love of God. For, *δοσιος*, to which answers the Hebrew *יָדַבַּר*, signifies in Scripture, *one studious in, and eager after good*. This *δοξολητης της αληθειας*, *true holiness*, therefore denotes such a desire of pleasing God, as is agreeable to the truth known of, and in him; and loved for him.

X. But I see not, why the same learned person would have the *δικαιοσυνη*, *righteousness*, mentioned by Paul, Eph. 4, 24. to be a privilege peculiar to the covenant of grace, which we obtain in Christ, and which Adam was without; meaning by the word righteousness, a title or right to eternal life; which, it is owned, Adam had not, as his state of probation was not yet at an end. In opposition to this assertion, I offer these following considerations. 1<sup>st</sup>, There is no necessity, by *righteousness* to understand a right to eternal life. For, that term often denotes a virtue, a constant resolution of giving every one his due: as Eph. 5, 9. Where the Apostle, treating of sanctification, writes; *for the fruit of the spirit is in all goodness, RIGHTEOUSNESS and truth*. The learned person himself was aware of this, who elsewhere speaks thus, (on Gen. v. § 9.) *Righteousness is, first, the rectitude of actions, whether of the*  
*soul*

Which is not concluded in the righteousness mentioned by Paul, Eph. 4.

soul, or of the members; and their agreement with sound reason: namely, that they may easily avoid condemnation or blame, and obtain commendation and praise. So Tit. 3, 5. *Works of righteousness.* And hence the denomination of just or righteous, denotes a blameless or a praiseworthy person. Since then that word signifies elsewhere such a rectitude, why not here too? Especially as it is indisputable, that such righteousness belonged to the image of God in Adam. 2dly, It ought not to be urged, that here *righteousness* is joined with *holiness*, and therefore thus to be distinguished from it; as that the latter shall denote an inherent good quality, and the former, a right to life. For, it may be answered, *first*, that it is no unusual thing with the Holy Spirit, to express the same thing by different words. *It is to be observed*, says Ursinus, *Quest. 18. Catech. that righteousness and holiness were in us the same thing before the fall; namely, an inherent conformity to God and the law.* Nor does the celebrated Cocceius himself speak otherwise on Pl. 15. §. 2. *But 1272, 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.* Secondly, Suppose we should distinguish righteousness from holiness it follows not, that it is to be distinguished in this manner; for there are testimonies, in which no such distinction can take place: as Luke 1. 74, 75.---*Serve him in holiness and righteousness before him;* and 1 Theff. 2, 10. *Ye are witnesses and God also, how holily and justly, and unblameably we behaved ourselves among you, that believe.* And, 1 Kings, 3, 6. ---*be 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. Thirdly, But if we must absolutely distinguish these two things;

things; it may be done many ways; 1st, 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 *Antonine*, book 7. §. 66, says of *Socrates*: In human things just, in divine, holy. 2dly, Or so as to say, that both words denote universal virtue; (for even *righteousness* is said of the worship of God, Luke 1, 75, and *holiness* referred to men; *Maximus Tyrius*, *Dissert.* 26, says of the same *Socrates*, pious towards God, holy towards men,) but in a different respect: so as *holiness* shall 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 *δικαιοσύνη*, right (righteous to hearken unto God, Acts, 4, 19. 3dly, *Ursinus quest.* 6. *Catech.* Speaks somewhat differently, saying, that righteousness and holiness, may in the text of Paul and in the catechism, be taken for one and the same, or be distinguished; for righteousness may be understood of those internal and external actions, which agree with the right judgment of mind, and with the law of God; holiness be understood of the qualities of them. So that there is nothing to constrain us to explain *righteousness* here of a right to life; but there are many things to persuade us to the contrary. For, 1st, That image of God, 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 or title to life is a mere relation. 2dly, The image of God consists in something, which is produced in man himself, either by the first, or the new creation: but the right to life rests wholly on the righteousness and merits of Christ; things entirely

entirely *without us*, Phil. 3, 9. *Not having my own righteousness.* 3dly, 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 would be improper to speak of any such thing. 4thly, They who adhere to this new explanation of righteousness, appear without any just cause to contradict the Catechism, quæst. 6. and with less force 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 detest his error with ourselves. 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 created.

N.B. The author is all along speaking of the Heidelberg Catechism used by the reformed churches abroad.

XI. But if we take in the whole extent of the image of God, we say, it is made up of these three parts. 1st, *Antecedently*, that it consists in the spiritual and immortal nature of the soul, and in the faculties of understanding and will. 2dly, *Formally* and principally, in these enduments, or qualities of the soul, viz. righteousness and holiness. 3dly, *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 precious ground 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, not only adorning the soul, but the whole man, even his very body; and rendering him the lord and head of the world, and at the same time immortal, as being the friend and confederate of the eternal God.

The image of God in its utmost extent contains other things.

XII. The

Some of  
which  
known to  
Plato.

XII. The principal strokes of this image, Plato certainly knew; who defines happiness to be *ὁμοίωσεν τῷ Θεῷ, the resemblance of God*: and this resemblance he places in piety, justice, and prudence; this last to temper and regulate the two former: his words are excellent, and deserve to be here transcribed: *τὴν δὲ διηγή φύσει, καὶ τόσδε τὸν τόπον, τὸ κακὸν περιπολεῖ ἐξ ἀνάγκης διὰ καὶ πειρᾶσθαι χρὴ ἐπιθέμεν ἐκείνοι φεύγειν ὅτι τάχιστα φυγὴ δὲ ὁμοίωσις Θεῷ κατὰ τὸ δυνατόν Ὁμοίωσις δὲ δικαιοσύνη καὶ ὅσιον μετὰ φρονήσεως γενέσθαι.* *This mortal nature, and this place of abode are necessarily encompassed with evil. We are therefore with the utmost expedition to fly from it: this flight is an assimilation to God as far as may be: and this assimilation is justice and piety, accompanied with prudence. Vid. Lipsii Manuduct. ad stoicam philosophiam lib. 2. Dissert. 13.*

Man had  
sufficient  
power to  
preserve  
this image

XIII. God gave to man the charge of this his image, as the most excellent deposit of heaven, and, if kept pure and inviolate, the earnest of a greater good; for that end he endued him with sufficient powers from his very formation, so as to stand in need of no other habitual grace. It was only requisite, that God, by the continual influx of his providence, should preserve those powers, and excite them to all and each of their acts. For, there can be no state conceived, in which the creature can act independently of the Creator; not excepting the angels themselves, though now confirmed in holiness and happiness.

And was  
considered  
as the  
federal as  
well as the  
natural  
head of  
mankind.

XIV. And thus, indeed, Adam was in covenant with God, as a *man*, created after the image of God, and furnished with sufficient abilities to preserve that image. But there is another relation, in which he was considered as the head, and representative of *mankind*, both *federal* and *natural*. So that God said to Adam, as once to the Israelites, Deut. 29, 14, 15. *neither with you only do I make this covenant, and this oath; but also with him that*

*that is not here with us this day.* The whole history of the first man proves, that he is not to be looked upon as an individual person, but that the whole human nature is considered as in him. For it was not said to our first parents only, *encrease and multiply*; by virtue of which word, the propagation of mankind is still continued: nor is it true of Adam only; *it is not good, that the man should be alone*: nor does that conjugal law; *therefore shall a man leave his father and his mother, and they shall be one flesh*, concern him alone: which Christ still urges, Mat. 19, 5: nor did the penalty, threatened by God upon Adam's sinning; *thou shalt surely die*, affect him alone; but, *death passed upon all men*, according to the Apostle's observation, Rom. 5, 12. All which loudly proclaim, that Adam was here considered as the *head* of mankind.

XV. This also appears from that beautiful opposition of *the first and second Adam*, which Paul pursues at large, Rom. 5, 15, &c. For, as the second Adam does, in the Covenant of Grace, represent all the elect; in such a manner that they are accounted to have done and suffered themselves, what he did and suffered, in their name and stead: so likewise the first Adam was the representative of all, that were to descend from him.

As appears from the opposition of the first and second Adam.

XVI. And that God was righteous in this constitution, is by no means to be disputed. Nor does it become us to entertain any doubts about the right of God, nor enquire too curiously into it; much less to measure it, by the standard of any right established amongst us despicable mortals, when the matter of fact is evident and undisputed. We are always to speak in vindication of God; *that thou mightest be justified when thou speakest, and be clear when thou judgest*, Ps. 51, 4. He must, surely, be utterly unacquainted with the majesty of

Which was a righteous constitution.

the

the Supreme Being, with his most pure and unspotted holiness, which in every respect is most consistent with itself, who presumes to scan his actions, and call his equity to account. A freedom this, 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 with the judge of the whole universe! As often as our murmuring flesh dares to repine and cry out, *the ways of the Lord are not equal*; so often let us oppose thereto, *are not thy ways unequal?* Ez. 18, 25.

The  
righteous-  
ness of this  
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strated to  
conscience

XVII. However, it generally holds, 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. For what if we should consider the matter thus? If Adam had, in his own and in our name, stood to the conditions of the covenant; if, after a course of 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; none, certainly, would then repine, 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 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 should that, which in this event would have been deemed just, be unjust on a contrary event? For, neither is the justice nor injustice of actions to be judged of by the event.

XVIII. Besides, what mortal now can flatter himself, that, placed in the same circumstances with Adam, he would have better consulted his own interest? Adam was neither without wisdom,

nor holiness, nor a desire after true happiness, nor an aversion to the miseries denounced by God against the sinner; nor in fine, without any of those things, by which he might expect to keep upon his guard against all sin: and yet he suffered himself to be drawn aside by the craft of a flattering seducer. And dost thou, iniquitous censurer of the ways of the Lord, presume, 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 so 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 preferest 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 tree? Why then dost thou presume to 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 proved the same.

## C H A P. III.

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

I. **H**ITHERTO we have treated of *the Con-* What to  
*tracting Parties*: let us now take a view of <sup>be considered in</sup>  
the condition prescribed by this covenant. Where <sup>the condi-</sup>  
first we are to consider *the Law of the Covenant*, <sup>tion of the</sup>  
then *the Observance* of that law. The law of the <sup>covenant.</sup>  
VOL. I. F covenant

covenant is twofold. 1st, *The law of nature*, implanted in Adam at his creation. 2dly, *The symbolical law*, concerning the tree of knowledge of good and evil.

The law of nature. 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 such a law was connate with, and as it were, implanted in the man, appears from the reliques, which, like the ruins of some noble building, are still extant in every man; namely, from those common notions, by which the Heathens themselves distinguished right from wrong, and by which *they were a law to themselves, which shews the work of the law written in their hearts, their conscience bearing witness*, Rom. 2. 14, 15. From which we gather, that all these things were compleat in man, when newly formed after the image of God.

Con-  
science  
dictates  
this in  
God's  
name.

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 depository of his commands. This, if I mistake not, is David's meaning, Ps. 27, 8, לך אמר לבי, *to thee, that is, for thee, in thy stead, my heart says, or my conscience.* This conscience therefore was also called a *God* by the Heathen: as in this, Iambic, ἄπορος ἢ συνένοστος θεός; *In all men conscience is a God.* Plato, in *Philebus*, calls reason a *God dwelling in us.* And hence 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 engraven by God, on the conscience. 'Tis finely said by the author of the book *de Mundo*, c. II. *God is to us a law, tending on all sides to a just equilibrium, requiring no correction, admitting no variation.* With this Cicero agrees, *de Legibus*, lib. 2. *The true and leading law, which is proper both to com-*  
*mand.*

*mand and to forbid, is the right reason of the Supreme Being.*

IV. That author appears not to have expressed himself with accuracy, who said : *We here call the law, the knowledge of right and wrong, binding to do what is right, and to avoid what is wrong.* For law properly is not any knowledge; but the object of knowledge. This law, we say, is naturally known to man, but it would be absurd to say, 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 for all our actions.

The law not the knowledge of right and wrong.

V. That other author is far less accurate, who thus determines : *Prior to 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) a state of friendship and love obtained, such as is the natural state of a son with respect to a parent, and which is what nature affects. But when that love is violated, then a precept comes to be super-added : and that love, which before was voluntary, (as best agreeing with its nature ; for, that can scarcely 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.*

One affirms there was no law before the fall.

VI. But this way of reasoning is far from being the effect of thought and attention. For, 1<sup>st</sup>, it is not the rigour of the enforcement properly, that 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, c. 1. v. 25. commends *the perfect law of liberty.* 2<sup>dly</sup>, Nor is there any absurdity to affirm, that the natural state of a son with respect to a parent, is regulated by laws. 'Tis certain, Plato *de Legib. lib. 3.* says, that *the first mortals practised*

This opinion considered.

*the customs and laws of their fathers, quoting that sentence of Homer, δεμῖστέες δὲ ἐκαστοῦ πατρῶν every one makes laws for his children. 3dly, Nor is it repugnant to do a thing by nature, and at the same time by a law. Philo Judæus de Migratione, explaining that celebrated old saying of the philosophers, say, that to live agreeably to nature, is done, when the mind follows God, remembering his precepts. Crispinus in like manner, as commended by Laertius lib. 7. on Zeno, says, that person lives agreeably to nature, who does nothing prohibited by the common law, which is right reason. In a sublimer strain almost than one could well expect from a Heathen, is what Hierocles says on Pythagoras's golden verses: To obey right reason and God is one and the same thing. For the rational nature being illuminated, readily embraces what the divine law prescribes. A soul which is conformed to God, never dissents from the will of God, but being attentive to the divinity and brightness, with which it is enlightened, does which it does. 4thly, Nor can it be affirmed, that after the breach of love, or, which is the same thing, after the entrance of sin, that then it was the law was superadded; seeing sin itself is ἀνομία the transgression of the law. 5thly, Nor is love rendered less voluntary by the precept. For, the law enjoins love to be every way perfect, and therefore to be most voluntary, not extorted by the servile fear of the threatenng, 1 Joh. 4, 18. Nor does he give satisfaction, when he lays, that what is called love, scarce deserves that name, unless voluntary; he ought to say, 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, any other than voluntary. If therefore, by the superadded law, love is rendered involuntary and forced, the whole nature of love is destroyed, and a divine law set up, which ruins love. 6thly, In fine, the law of nature itself was not without a threatenng, and that*

that of eternal death. I shall conclude in the most accurate words of *Crysolom*, Homil. 12. to the people of *Antioch*; *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. It is, moreover, to be observed, that this law of nature is the same in substance with the decalogue; being what the Apostle calls, *τὴν ἐπιλογὴν τῆν εἰς ζωὴν, a commandment, which was ordained to life*, Rom. 7, 10. that is, that law, by the performance of which, life was formerly obtainable. And indeed, the decalogue contains such precepts, *which if a man do he shall live in them*, Lev. 18, 5. 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 thro' the flesh*, that is, thro' sin, and that it was become impossible for it to bring us to life, Rom. 8, 3, 4. 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 engraven on the soul. For, what is regeneration, but the restitution of the same image of God, in which man was at first created? In fine, 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.

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,

This law of nature is for substance the same with the decalogue.

And is deduced from the nature of God and man.

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, tho' no creature had actually existed; tho' we now conceive them as having a certain respect to creatures that do, or at least might exist. From this majesty of the divine nature the prophet *Jeremiab*, c. 10. v. 6, 7. 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 prime, the supreme, the supereminent*; it necessarily follows, that all creatures do in every respect depend on that *prime, supreme and supereminent* God, for existence, power and operation. This is of the essence of creatures, which if not entirely dependent, were not possible to be conceived without the most evident contradiction. But the more degrees of entity there are in any creature, the more degrees also of dependance on the Supreme Being are to be attributed to it. In the rational creature, besides a *metaphysical* and *physical* entity, which it has in common with the rest of the 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*, on God, as *the supreme reason*, 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

itself the prime reason, that is, really God; which is an evident contradiction.

IX. 'Tis in vain therefore, that frantic enthusiasts insist, that the utmost pitch of holiness consists in being without law; wresting the saying of the Apostle, 1 Tim. 1, 9, *the law is not made for a righteous man, but for the lawless and disobedient*. Certainly that passage does not destroy our assertion, by which we 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 the godly. In the law of God, since the entrance of sin, we are to consider two things. 1st, The rule and direction to submission. 2dly, The power of bridling and restraining by terror and fear, and lastly, of justly condemning. When therefore the Apostle declares, 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, and since the entrance of sin, and from which the righteous are freed by Christ.

X. Nor does it only follow from the nature of God and of man, that some law is to be prescribed by God to man in common, but even 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; so that the righteousness of his works is no other than the expression of his inward righteousness. Indeed,

To say that the utmost degree of holiness is to be without law is an enthusiastical dream.

This law was not only to rule the actions but also the nature of man.

the Apostle calls that piety and holiness,\* which he recommends, and which undoubtedly the law enjoins, *the image of God*, Col. 3, 10. But the image should resemble its original. Seeing God therefore is holy in his nature, on that very account it follows, that men should be so too.

It is false to say that original righteousness or the righteousness of nature was approved of but not commanded by the law.

XI. A certain author therefore has advanced 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*. For, the law approves of nothing, which it did not command: condemns nothing which it did not forbid. The law is תורה, 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 deservedly called *the law of nature*; not only because nature can make it known; but also because it is *the rule of nature itself*.

The chief precept of this law not founded on the will but on the nature of God.

XII. To conclude, we are to observe of 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 nature. For, if it is necessary, that God should therefore prescribe a law for man, because himself is the original holiness; no less necessary is it, 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, or arbitrary constitution of the divine will, but from the most holy nature of God himself; which I thus prove.

God with respect to his nature could not but require the love of himself.

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

\* N. B. I suppose there is here an error of the press; because it is in Eph. 4, 24. that the new man is said to be after God created in righteousness and true holiness.

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 dispense with the necessity of loving himself. A thing entirely impossible, as appears hence : it is natural to God to be the chief good : it is included in the notion of God, that he is the very best. Now it is natural to the chief good, to be supremely amiable ; it is natural also, to reason and will to be unable, without a crime not to love, what is proposed as worthy of the highest affection. 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 not supremely amiable. Or this other ; God is worthy of the highest love ; and yet it is possible, that he who loves him not does nothing unworthy of God.

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, whoever has the right of commanding, has also that of forbidding, and of requiring the contrary. To assert, that God can command the hatred of himself, not only conveys a sound, grating on the ear, but labours under a manifest contradiction ; as will appear 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, is to esteem a thing not the chief good, nay, not so much as any good, at all, and therefore so far from loving it, we are averse from it. Would it not therefore be a manifest contradiction, should any one suppose the great and good God thus speaking to his creature : I am really the chief good, but my will is, not to be esteemed a good in any respect : I, indeed, am worthy of the highest love, but it is my will, that you deem me worthy of your hatred. A man must be blind who sees not a contradiction here.

Much less  
can he en-  
join the  
hatred of  
himself.

It is shewn  
from nature,  
that it is good  
to obey  
God.

XV. Moreover, I would ask those, if any 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 say, it is from any command. For, the question is, what binds me to obey that command. Here we must necessarily come to that sovereign majesty and supreme authority of God, to whom it is a crime in nature to refuse obedience. Again, if not to obey God is good in nature, then, it follows, God can command, that none may obey him. A proposition not only inconsiderate, but also contradictory. For, to command, is to bind one to obedience. To say, obey not is to dispense with the bond of obligation. It is therefore most contradictory to say, I command, but do not obey.

The love  
of our  
neighbour  
is also a  
part of the  
law of nature.

XVI. What we have proved concerning *the love of God*, the summary of the *first table* of the law; namely, that it is good in nature; might be also proved from the summary of the *second table*, the love of our neighbour. For, he who loves God, cannot but love his image too, in which he clearly views *express characters* of the Deity, 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 all he has, be for his glory. Again, whoever 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, 2 Theff. 1, 10. he will exert himself to the utmost, that his neighbour make advances to holiness and happiness. Finally, whoever sincerely loves God, will never think he loves and glorifies him enough; such excellencies he discovers in him, sees his name so  
illustrious

illustrious, and so exalted above all praise, as to long, that all mankind, nay all creatures, should join him in loving and celebrating the infinite perfections of God. But this is the most faithful 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 that of God. If therefore it flows from the nature of God, to enjoin us the love of himself, as was just proved; it must likewise flow from the nature of God to enjoin us the love of our neighbour.

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 law-giver can, by commanding the contrary of what he had done before, 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!

Another absurdity.

XVIII. From what has been said, it is astonishing, that a certain learned person should approve of the following assertion; namely, *that on the will of God not only things themselves depend, but also every mode of a thing, the truth, order, law, goodness; nor can any goodness of the object either move the divine will, 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; that being 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 do not consider things regularly, who make the holiness of God to consist only in the exact conformity of his actions, with

Whether all the goodness of a thing depends on the will of God?

his

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 prior to his will, so it is rather the rule of the will, than to be ruled 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' exploded paradox brought up anew; namely, τὸ δίκαιον εἶναι, καὶ τὸ ἀίσιχρον ἐ φύσει, ἀλλὰ νόμῳ. The distinction of good and evil was not from nature, but of positive institution; adopted by Aristippus, and Theodorus, surnamed the Atheist. Than which opinion says Cocceius, in his Summa Theolog. c. 24. §. 6. 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, cutting out the vitals of piety.*

A recapitulation.

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

The tree of knowledge of good and evil, why so called,

XX. We find this law, Gen. 2. 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 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. 1st, 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 speak of the

Tree

Tree of Life. 2dly, There seems to be a two-fold reason for this appellation. 1. In respect to *God*, who, by that tree would try, and know, whether man would continue good and happy by persevering in obedience, or swerve, to evil, by disobedience. In which sense God is said to have tried *Hezekiah*, 2 Chron. 32, 31. *that he might know all that was in his heart.* 2. In respect of *man*, because, if from love to God he obeyed this law of probation, he was to come 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 plunge and abyss of evils he had brought himself.

XXI. 3dly, The tendency of such a divine precept is to be considered. 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 to be consulted, as to what he would, or would not have done by us. 2. That man's true happiness is placed in God alone, and nothing to be desired, but with submission to God, and in order to employ it for him. So that it is HE only, on whose account all other things appear good and desirable to man. 3. Readily to be satisfied without even the most delightful, and desirable things if God so command: and to think, 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 to expect a still greater good, after his course of obedience was over. 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 enjoyment of some good. See what follows, chap. 6. §. 19.

Why God forbade man to eat of it.

XXII. Thus

The observation of these laws consists in the most perfect obedience.

XXII. Thus far of *the Laws of the Covenant*, both that of nature, and of this other symbolical and promisory one. It now follows, that according to what we proposed, §. I. of this chapter, we consider the observation of those laws. Accordingly, a most perfect obedience to all the commands of God is required; agreeable to that stated rule, Lev. 18, 5. *which if a man do, he shall live in them.* And as life was likewise promised upon obedience to the symbolical law about the Tree of Knowledge, which doubtless was a positive institution; so, to observe by the way, it appears, that by this representation, moral precepts, as they are called, cannot be so distinguished from positive, as if to the former alone this sentence belonged, *which if a man do, he shall live in them*, and not to the latter.

Wherein this obedience consists.

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 man's nature to be cherished and preserved, as his principal duty, flowing from the benefit he has received. In the second place, from that good principle, *good works* ought to be produced: *Charity, out of a pure heart, and of a good conscience*, 1 Tim. 1, 5. In the third place, there ought to be a certain ready alacrity to perform whatever God shall reveal to man as his *good pleasure* and *appointment*, that in all things he may be ready to say, *Speak Lord, for thy servant heareth.*

Perfection is threefold.

XXIV. A threefold *perfection* is required. 1st, *Of Parts*, both with respect to *the subject*, as that the whole man, shall in soul and body, and all the faculties of both, employ himself in the service of God, 1 Thess. 5, 23. (for man is then  $\square$  perfect, when the outward man corresponds with the inward, the actions with the thoughts, the tongue and hands with the heart, Ps. 16. 3, 4. and Ps. 37. 33, 31.) and with respect

respect to *the object*, as that all and each of the precepts are observed, without any sin of commission or omission, Gal. 3, 10. Jam. 2, 10. 2dly, Of *Degrees*, which, to make obedience truly valuable, excludes all <sup>επιεικειαν</sup> pardon and connivance, strictly requiring obedience, to be performed *with all the heart, with all the soul, with all the mind*, Mat. 22, 37. *With all our might*, Deut. 6, 5. *Thou hast commanded us to keep thy precepts diligently*, Pf. 119. 4. In the third place, Of *Perseverance*, without interruption or period. God insists upon with this rigor, Ez. 18. 24. pronouncing, that *all his righteousness that he had done, shall not be remembered, when the righteous turneth away from his righteousness*, which was fulfilled in Adam. This is emphatically expressed, Deut. 27, 26. *Cursed be he that confirmeth not 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, had 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 covenant, and engagement, which was no ways unbecoming him to enter unto. Nor had man, before the consummation of his obedience, even in the state of innocence, a right to life. He was only in a state of acquiring a right; which would at length be actually acquired, when he could say, I have fulfilled the conditions of the covenant, I have constantly and perfectly done, what was commanded, now I claim and expect, that thou my God will grant the promised happiness.

Perfect obedience gives a right to the reward.

XXVI. How absurdly again, do the Papists assert, that Adam, as he came from the hands of his Creator, had a right, as the adopted Son of God, to supernatural happiness, as to his paternal inheritance, which, according to Bellarmine, *de Justificat. l. 5. c. 17. is due to the adopted Son of God, in right of adoption, previous to all good works.* But this is truly a posterous

Adam had no right to the inheritance from his very creation as the adopted Son of God as Papists affirm.

posterior way of reasoning. For, the right of adoption belongs to the covenant of grace in Christ Jesus: *the adoption of children is by Jesus Christ, Eph. 1, 5.* Besides, was this opinion true, good works could not be required, as the condition of acquiring a right to eternal life; but could only serve to prevent the forfeiture of the right of a son: by this means, the whole design of the covenant of works, and all the righteousness, which is by the law, are quite destroyed. In fine, what can be 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 so stiffly contend for the merits of works, under a covenant of grace. It is only there (to wit, under the covenant of grace,) that we are to apply the above sentiment, that the inheritance is due to an adopted Son of God, in right of adoption, previous to all good works.



## C H A P. IV.

*Of the Promises of the Covenant of Works.*

I. **H**AVING thus considered the condition of the Covenant of Works; Let us now enquire into the Promises of that covenant. And here first, the Socinians come under our notice, who obstinately deny all promises. For, thus *Volkelius, de vera religione, lib. 2. c. 8.* 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. Nor do we see God, promising upon Adam, abstaining from the fruit of that tree, any reward of obedience; but only, denouncing destruction, if he did not obey, Gen. 2, 17. For this he assigns the following reason: Moreover, the reason why God at that time would be obeyed, without proposing almost 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.

The Socinians deny that any promises were made to man in his primitive state.

II. To this I answer, as follows: 1st, Man's natural conscience teaches him, that God desires not to be served in vain, nor that obedience to his commands, will go unrewarded and for nought. The very Heathens were also apprized of this. *Arian, in his Dissert. lib. 1. c. 12.* introduces *Epictetus*, speaking thus: *If there are no Gods, how can it be the end of man to obey the Gods? But if there are, and they be yet regardless of every thing; how is the matter mended? But if they both are, and take care of human affairs; but men have no recompence to expect from them, and have as little; the case is still worse.* Let us add, *Seneca, Epist. 95.* God does not want servants. Why so? He ministers himself to mankind; being every where present and at hand. *Whoever conceives not of God as he ought, dealing all*

This is contrary to the light of nature.

things, bestowing his benefits freely, will never make the proper proficiency. 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 honour 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, we find it among the articles of the Jewish faith, as a thing naturally known, 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.* Heb. II, 6.

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saries.

III. 2dly, Besides, 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*, Rom. 10, 17. 3dly, This was the intent of the tree of life, which the Socinians themselves, in *Compend. Socinian. c. 2. §. 5.* allow to have been a kind of symbol, tho' obscure, of eternal life. But that symbol, proposed to Adam, could have been of no use, unless he understood it, and considered it as a seal of the promise made by God. It had been mere farce, to have prohibited man from access to, and eating of this tree after the fall; unless thereby, God had given him to understand, that he would forfeit the thing promised, and consequently become unworthy of the use of that symbol and sacrament. 4thly, If no promise had been made they might have lived without hope. For, the hope, which maketh not ashamed, is founded on the promises. But this is the character of the woeful calamity of those, *who are without God in the world,*

*world, that they, have no hope,* Eph. 2, 12. 5thly, 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?* Gen. 4, 7. But did this maxim begin to be true, and to be known only after the fall? 6thly, The very threatenng, infers a promise. The language of which at least is, that he was to be deprived of that happiness, which otherwise he would continue to enjoy; we may therefore, most certainly infer, that man had no occasion to be afraid of losing that happiness, as long as he kept himself from sin. 7thly, 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 that chapter; *the promise of rewards, for well-doing, is closely interwoven with religion.* 8thly, The reason he gives for this assertion, is foolish and to no purpose. For, do these many and liberal promises of eternal life, which God hath given us in Christ, make it now less evident, that God is indebted to none, and is the most absolute lord of all things? Does the Supreme Being, by his gracious promises, derogate any thing from his most absolute dominion? Must it not be known in all ages, that God owes nothing to any? How then comes it, that God did not always equally forbear promising?

IV. Let this therefore be a settled point, that this covenant was not established without promises. We now enquire, what sort of promises God made to Adam. Accordingly, we believe, God promised Adam life eternal, that is, the most perfect fruition of himself, and that for ever, after finishing his course of obedience; our arguments are these:

V. 1st, The Apostle declares that God, by sending his son in the flesh, did, what the law could not do, *in that it was weak thro' the flesh,* Rom. 8, 3. But it is certain, Christ procured for his own people a right to eternal life, to be enjoyed in heaven in

God Promised Adam eternal life.

This appears from Rom. VIII. 3.

its due time. This the Apostle declares the law could not now do, not of itself, or, because it has no such promises, but because it *was weak thro' the flesh*. Had it not therefore been for sin, the law had brought men to that eternal life, which Christ promises to, and freely bestows on his own people. This appears to me a conclusive argument.

And from his reasoning about justification.

VI. 2dly, 'Tis universally allowed, that Paul in his epistle to the Romans and Galatians, where he treats on justification, does, under that name comprize the adjudging to eternal life: he in many places proves, that a sinner cannot be justified, that is, lay claim to eternal life, by the works of the law; but never by this argument, because 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, Rom 3. 19, 20. He insists on this point with great labour and pains, tho' otherwise he might have very easily cut short the whole dispute; by just saying, that a title to eternal life was to be sought for by faith in Christ; that it is in vain to rest upon any law, though kept 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*, Rom. 7, 10. 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 have been by the law*, Gal. 3, 21. that is, the right to that same happiness, which now comes from faith on Christ. For, the dispute was, concerning κληρονομία, 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, ver. 18. And he owns, it would be by the law, could the law ζωοποιήσαι *make alive*. And this could be done by that law, *which was ordained to life*, Rom. 7, 10. But when? In innocence, before it was *made weak by the flesh*.

If

If Adam therefore had persevered in obedience, 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 person of thought and attention.

VII. 3dly, We are above all to observe, how the Apostle distinguishes the righteousness, which is of the law, from the evangelical. Of the first he thus speaks, Rom. 10. 5. *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 as follows; Rom. 1. 17. *The just shall live by faith.* On both sides, the promise of life is the same, and proposed in the very same words. Nor does the Apostle in the least hint, that one kind of life is promised by the law, another by the Gospel. Which, if true, ought for once at least to be 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, Gal. 3. 11, 12. *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 is promised by the law to the man that worketh, which he now receives through the faith on Christ. But to what man, thus working, were the promises made? Was it to the sinner? Was it not to man in a state of innocence? And was it not then, when it might truly be said; if thou continuest to do well, thou shalt be heir of that life upon that condition? And this could be said to none but to innocent Adam. Was it not then, when the promise was actually made? For after sin, there is not so much a promise, as a de-

As likewise from the distinction of legal and evangelical righteousness.

nunciation of wrath, and an intimation of a curse, proposing, that as the condition of obtaining life, which is now evidently impossible to be performed. 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 a great deal more than is contained in that very short account of him by Moses. Nor does it appear to be without a mystery, that Moses is more sparing on most of the particulars of that covenant, and throws so little light as on the shadow of a transient image, to denote that it was to vanish.

Lastly,  
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nant.

VIII. Once more, 4thly, It was entirely agreeable, that God should promise Adam by covenant, something greater and better, to be obtained after finishing his course of obedience, than what he was already possessed of. What kind of covenant would it have been, to have added no reward to his obedience, and his faithful compliance, with the conditions of the covenant, but only 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 all imaginable natural and animal happiness, as it is called. A greater therefore, and a more exalted felicity still awaited him; in the fruition of which, he would most plainly see, that *in keeping the divine commands, there is* קרבן מוסדאפאדדנאי *great reward.* Ps. 19, 11. Let none object the case of the angels, to whom, he may pretend, nothing was promised by God, but the continuance of that happy state, in which they were created.

created. We are here to keep to the Apostle's advice, Col. 2, 18. *not to intrude into those things we have not seen.* Who shall declare unto us those things, which are not revealed concerning the angels? But if we may form probable conjectures, it appears to me very likely, that some superior degree of happiness was conferred on the angels, after they were actually confirmed, and something more excellent than that in which they were at first created: as the joy of the angels received a considerable addition, upon beholding the divine perfections, so resplendent 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 compleat; 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 appears more probable. 1st, Because, *Paradise* is in Scripture represented as a type of heaven, and heaven itself is called *Paradise*, Luke 23, 43. by that exchange of names, which is very common between a sacrament, or sign, and the thing signified thereby. But is it in the least probable, that *Paradise* should be made a sacrament, after man's ejection? 2dly, It is fit, that man, when raised to 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 fixed his throne, Is. 66. 1. 3dly, As the earthly *Paradise* was furnished with all the delights and pleasures appertaining to this animal life, of which there is no necessity in that most perfect and immediate fruition of God, all that external entertainment being in the highest degree excluded thence; heaven ought to be deemed a much more suitable habitation for glorified man, than the earthly *Paradise*.

Whether  
this life  
was to be  
enjoyed in  
heaven.

However, we would not deny, that happiness does not depend on place; and there being scarce any thing, to demonstrate this, in Scripture; therefore we ought not to contend strenuously about such a question.

Whether this promise flows from God's mere good pleasure or from his nature.

X. This therefore is settled; God promised to Adam eternal life. But here it may be, and is usually 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 the covenant with man, in this manner, was from the divine nature, and from what was suitable to it? Here indeed, I think we are to be modest I shall therefore propose, what I imagine I know, or may reasonably think or believe, concerning my God, with fear and trembling. O my God, grant that what I shall speak on this point may be managed with a holy awe, and in a manner becoming thy majesty!

It is supposed, that God owes nothing to his creature.

XI. And first, I lay this down as an acknowledged truth; that God owes nothing to his creature. By no claim, no law is he bound to reward it. For, all that the creature is, it owes entirely to God; both because he created it, and also, because he is infinitely exalted above it. But where there is so great a disparity, there is no common standard of right, by which the superior in dignity, can become under an obligation, to give any reward, Rom. II. 35, 36.

The excellent reasoning of Durandus.

XII. I approve on this subject of *Durandus's* reasoning, which *Bellarmino* was unable to refute. *What we are, and what we have, whether good acts, or good habits, or practices, are all from the divine bounty, who both gives freely and preserves them. And because none, after having given freely, is obliged to give more, but rather the receiver is the more obliged to the giver; therefore, from good habits, and good acts or practices,*  
given

*given us by God; God is not bound by any debt of justice, to give any thing more; so as not giving, to become unjust, but rather we are bound to God.*

XIII. Whatever then is promised to the creature by God, ought all to be ascribed to the immense goodness of the Deity. Finely to this purpose speaks *Augustine*, serm. 16. on the words of the Apostle. *God became our debtor, not by receiving any thing, but by promising what he pleased. For, it was of his own bounty, that he vouchsafed to make himself a debtor.* But as this goodness is natural to God, no less than holiness and justice; and equally becoming God to act, agreeably to his goodness, with a holy and innocent creature; as agreeable 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.

Whatever is promised to the creature is to be attributed to the goodness of God.

XIV. 1st, That it is unbecoming the *goodness*, I had almost ventured to add, and the *justice* of God, to adjudge an innocent creature to hell torments. A paradox, which, not only some scholastic divines, but which I am very sorry to say, a great divine of our own, with a few followers, scrupled not to maintain. Be it far from us, to presume to circumscribe the extensive power of God over his creatures, by the limits of a right prescribed to us, or by the fallacious reasoning of a narrow understanding. But be it also far from us, to ascribe any thing to him, which is unbecoming his immense goodness and unspotted justice. *Elibu*, with great propriety joins these together, Job, 37. 22, 23. *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.* For, if God could thus afflict an innocent creature, he would shew, he was not pleased with the holiness of his creature; since he would not only deprive him of communion with himself, but also give him up to the cruel will of his enemies. When he destroys the wicked, he makes

'Tis inconsistent with the goodness and justice of God to adjudge an innocent creature to eternal torments.

it plainly appear, he is not delighted with wickedness, nay, in Scripture phrase, Ps. 5. 5. *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 are pains of hell? Are they not a privation of divine love? A sense of divine hatred? The worm of conscience? Despair of recovering God's favour? But how is it possible, without a manifest contradiction, to conceive, this ever to be the case of an innocent creature? And I own, I was struck with horror, when I observed the most subtle *Twists*, in order to defend this paradox, choose 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*, Mat. 26, 24. that he did not blush to answer; that *many things are said in Scripture in a figurative and hyperbolical manner, nay, a great deal accommodated to the sense of the vulgar, and even to human judgment, tho' erroneous*; all which he applies to this sentence of our saviour, *de Elect.* P. 2. l. 1. §. 4. p. 178, 179. To what length is not even the most prudent hurried, when he gives too much way to his own speculations? I, for my part, think, *Sophocles* formed a sounder judgment than the very acute *Twists*, when he said; *better not be, than to live miserable*: and *Æschylus*, in *Ixion*, *I think it had been better for that man, who suffers great pains, never to have been born, than to have existed*. *Bernard*, speaks excellently to the same purpose, *ad Eugen. de Consider.* lib. 5. *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 in his sermon, 35, on *Solomon's Song*, *the soul, placed in that state, loses its happiness, without losing its being: whereby it is always constrained to suffer death*

*death without dying, failure without failing, and an end without a period.*

XV. 2dly, Nor can God on account of his goodness, refuse to communicate himself to, or give the enjoyment of himself, to an innocent, an holy creature, or to love and favour it, in the most tender manner, while it has a being, and continues pure according to its condition. For, a holy creature is God's very image. But God loves himself in the most ardent manner, as being the chief good: which he would not be, unless he loved himself above all. It therefore follows, 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, did he himself not judge them amiable? Or, if he judged them so, how is it possible, he should not love them himself?

It is worthy of God to give the enjoyment of himself to an holy creature, because he cannot but love him.

XVI. Further, God does not love in vain. It is the character of a lover, to wish well to, and to do all the good in his power to the object of his love. But in the good will of God, consists both the soul's life and welfare. And as nothing can hinder his actually doing well by, those whom he wishes well to: it follows, that a holy creature, which he necessarily loves from the goodness of his nature, must also enjoy the fruits and effects of that divine love.

It is the property of a lover to do good to him whom he loves.

XVII. Besides, it is the nature of love, to seek union and communion with the beloved. He does not love in reality, who desires not to communicate himself to the object of his affection. But, every one communicates himself such as he is. God, therefore, being undoubtedly happy, makes the creature, whom he loves, and honours with the communion of 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,

And to communicate himself.

does, in consequence of his infinite goodness, necessarily bear to the creature who is innocent and holy.

Neither does he excite that thirst which he will not quench.

XVIII. The same thing may be demonstrated in another manner, and if I mistake not, incontestably as follows: the sum of the divine commands is thus; love me above all things: that is, look upon me as thy only chief good: hunger, and thirst after me: place the whole of thy happiness in me alone: seek me above all: and nothing besides me, but so far as it has a relation to me. But how is it conceivable, 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 excellent being, to say to his pure, unspotted 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, never of obtaining 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 can imagine, that such things are worthy of him.

Nothing more unworthy of God, than to think, the more holy a creature is he is the more miserable.

XIX. After all, if it cannot be inferred from the very nature of the divine goodness, that God gives himself to be enjoyed by a holy creature, proportionable to its state; it is possible, notwithstanding the goodness of God, that the more holy a creature is, the more miserable. 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 I infer, that God cannot, consistent with his goodness, refuse

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.

XX. But let it be again observed here, (of which we gave a hint, § VIII.) that this communion of God, of which we are speaking, which the goodness of the Supreme Being requires to be granted to a holy creature, is not all the promise of the covenant here; which is at length to be given, upon fulfilling the condition. For it is not to be reckoned among the promises of the covenant, what God gives his creature now, before he has performed the conditions of the covenant. Another and a far greater thing is promised, 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 contains greater things than this communion and fruition of God, of whatsoever kind it be, which Adam already enjoyed whilst still in the state of trial. A farther degree of happiness, consisting in the full and immediate enjoyment of God, and in a more 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 a compleat course of obedience, flows from the natural goodness of God, or, whether it is of free and liberal good pleasure? Indeed, I know not, whether the safest course be not to suspend the decision of this, till coming to see God face to face, we shall attain to a fuller knowledge all his perfections, and more clearly discern what is worthy of them. For, on the one hand, it appears to me hard to

The promise of the covenant contains greater happiness than that in which Adam was created.

It is not easy to say whether the promise of eternal life flows from God's natural goodness, or from the pleasure of his liberality.

to affirm, and somewhat too bold, for any one obstinately to insist, that it would have been unbecoming God and his perfections, to enter into covenant with man in this manner: namely, if thou keepest my commands, thou shalt certainly have my favour and most endearing love, I will not only save thee from all uneasiness, but also load thee with every benefit, and even bless thee with the communion of myself; till, having performed thy part, and being amply enough rewarded, I shall 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 chearfully obeyed than the others, least thou shouldst forfeit by this last act of disobedience, all the praise of thy former obedience. Has the creature any cause to complain of such a stipulation? Nay, rather, may it not give him joy, since it is far better to have existed for a few ages, in a state of holiness and happiness, than never to have existed at all.

And yet it is hard to deny it.

XXII. On the other hand, I can scarce satisfy myself in my attempts to remove some difficulties. For, since (as we before proved) God does, by virtue of his natural goodness, most ardently love a holy creature, as the lively image of himself, how can this his goodness destroy that image and undo his own work? *Is it good unto thee, that thou shouldst despise the work of thine hands?* Without deserving such treatment, Job, 10, 3. If it was 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 that creature, who thus glorifies him? And thus in fact to say, thou shalt not 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? Further, we have said, it was a contradiction,

tradition, to suppose God, addressing himself to a holy soul in the manner following: hunger after me, but thou shalt 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 ever enjoying him again. Unless we would choose to affirm, that God at length should say to that soul, cease longing for me any more, acquiesce in this instance of my supreme dominion, by which I order thee to return to nothing. But I own it surpasses my comprehension, how it is possible, a holy creature should not be bound to consider God, as its supreme good, and consequently pant after the enjoyment of him.

XXIII. O lord Jehovah, how little do we poor An ad-  
drefs to  
God. miserable mortals, know of thy Supreme Deity, and incomprehensible perfections! how far short do our thoughts come about thee, who art infinite or immense in thy being, thy attributes, thy sovereignty over the creatures! what mortal can take upon him, to set bounds to this thy sovereignty, where thou dost not lead the way! Lord, we know, that thou art indebted to none, and that there is none, who can say to thee, what dost thou, or 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 no thought of ours, at present, can reach.

## C H A P. V.

*Of the Penal Sanction.*

The sum  
of the pe-  
nal sanc-  
tion.

This more  
fully ex-  
plained.

I. **I**T remains that we consider *the Penal Sanction*, expressed by God in these terms, Gen. 2, 17. *for in the day that thou eatest thereof (the tree of knowledge of good and evil) thou shalt surely die.*

II. Several things are here to be distinctly noted:  
1st. That all, that God here threatens, is the consequence and punishment of sin, to be only inflicted on the rebellious and disobedient: and therefore *Socinus* and his followers must absurdly make the death mentioned in the threatning, a consequence not so much of sin, as of nature; but God's words are plain to any man's conscience, that death flows from eating of the forbidden tree. 2dly, 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. But even from this, he might easily gather, that if the transgression of a precept, whose universal goodness depends only on the good pleasure of God, is thus to be punished, the transgression of that law, which is the transcript of the most holy nature of God, deserves much greater. 3dly, 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, denounced by these words. This also is indicated by the ingemination in the original, *dying thou shalt die*, that is, thou shalt most certainly die. So that, it is not possible, for the sinner to escape death, unless perhaps a proper sponfor (of which this is not the place) should undergo it, in his stead. 4thly, That the words of the threatning are general, and therefore, by the term, *death*, we ought here to understand

derstand, whatever the Scripture any where signifies by that name. For, who will presume to have a right of limiting the extent of the divine threatenings? Nay, the words are not only general, but ingeminated too; plainly teaching us, that they are to be taken in their full emphasis, or signification. 5thly, That they are spoken to Adam, in such a manner, as also to relate to his posterity: a certain evidence, that Adam was the representative of all. 6thly. That, on the very day, the sin should be committed, punishment should be inflicted on man; justice required this, and it has been verified by the event. For, in the very moment when man sinned, he became obnoxious to death, and immediately upon finishing his sin, felt *the beginnings* both of corporal and spiritual death. These things are here expressed with far greater simplicity than in the fictions of the Jewish doctors, according to *Ben Jacchi*, on Dan. 7. 25. Where he speaks thus: *A thousand years are as one time, and one day, in the sight of the holy and blessed God, according to Ps. 90. 4. For, a thousand years in thy sight are but as yesterday, and our doctors of blessed memory said, that Gen. 2. 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, that therefore the first man did not compleat his day; (not arrive at his thousandth year,) that of that day he wanted seventy years:* But this is far fetched, and favours of rabbinical dotage.

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 bad disposition of the body, now unfit for the soul's constant residence, and by which the soul is constrained to a separation from it. By this separation the good things of the body, which are unhappily doated on, the fruits of sin, and the sinner's ill-grounded hope, are snatched away at once. God intimates this, Gen. 3. 19. *till thou*

By death is understood first the death of the body.

*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, unto which, by its nature it is resolvable, as being taken out of it. And the reason, why it is actually to be resolved unto 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*, Gen. 18. 27. that is a mortal sinner. And David says, Ps. 103. 14. *he knoweth יצרנו our frame* (called Gen. 8. 21. יצר הרע an evil frame, which passage *Kimchi* directs to be compared with this,) *he remembereth that we are dust*, attached to the ground, and viciously inclined 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, II. 65. 25. the sinful body. 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. Whereas then, after Adam sinned, God condemned him to the death of the body for his sin, it is not to be doubted, but he also comprized this death in the commination. Unless we will venture to affirm, that God has inflicted greater punishment on the sinner, than he threatned before the commission of sin.

IV. There is nothing so surprising but what may be devised by a luxuriant fancy. There is a certain learned man, who, in the words of Moses above explained, can find an extraordinary promise, and even clearer, and more pregnant with consolation, than the prophesy concerning the seed of the woman. He thinks here is pointed out the period and boundary of toils; that the meaning is,

A surprising turn given to the sentence of condemnation, making it contain a gospel-promise.

is, *till thou shalt return to this land*, Paradise, the state of happy souls, from which לקחת, *thou wast carried captive*. For, thus Solomon לקחתי למות, *captivated to death*, and Jeremiah לקחו, *thy children carried unto captivity*. And he thinks, that the opinion of the Jews concerning the gathering the souls of the pious into Paradise, has no other passage, or foundation, to support it. But this is nothing but the folly of a wanton imagination. Whereas for our part, we take pleasure only in what is found and sober, and yields satisfaction to the conscience. But to return to our subject.

V. It is no ways strange, that the *Socinians*, whose practice it is to wrest the Scriptures, should contradict this truth, and deny, that the death of the body is the punishment of sin. Their other perverse hypotheses make this necessary. 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 death. And as they impiously deny the true godhead of Christ, they alledge, as the most excellent sign of his fictitious divinity, that he was the first preacher, author, and bestower of immortality; but 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. 2. 17. the death of the body ought to be understood: and who thinks, he grants a great deal, when he writes as follows: *From which place, if any insist, they can prove a manifold kind of death, eternal, spiritual, and corporal, and other afflictions, I can easily bear their fighting with these weapons against the enemies, so they can extort from t' em what they want.* These are none of the best expressions. Why, without necessity, grant so much to our adversaries? Is it at all commendable for us, to weaken those arguments which have been happily made use of in defence of the truth? This

They are wrong, who deny that the death of the body is included in this threatening.

learned person owns, that death is the punishment of sin, and that it may be evidently proved from the sentence pronounced upon Adam, Gen. 3. 19. What reason is there then not to believe, that the same death was proposed to man in the preceeding threatening? Are not the words general, and ingeminated to give them the greater emphasis? Is not the death of the body expressly set forth by the very same phrase? 1 Kings, 2. 37. Where *Solomon* tells *Shimei* מות תמות, *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 a prejudiced person 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 man, which was not previously threatned against sin; least happily man should plead in excuse, he did not know, that God would so highly resent, and so severely punish sin? And seeing this learned person would have death eternal here meant, does not that include the death of the body? Is the former ever inflicted on man, but after 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, alas! we have but too many? I could wish we all spoke with caution, *with fear and trembling!* This learned person will, it is hoped, not take amiss, if I here suggest to him the very prudent advice of *Cocceius*, which in a like case he inculcates on Gen. 3. §. 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 that rule, it is neither safe nor prudent, readily and frequently to oppose it to the arguments of Ecclesiastics. For, if thereby*

thereby we refute them, N. B. we then go over to the party of the adversaries, and we arm them, and teach them to cavil. But if we don't refute them, but only inculcate that admonition; an injury is certainly done both to the disputant and the bearer, and we seem to give our own opinion, as an argument. Let every one therefore argue with the utmost solidity: and if any manifestly abuses Scripture, let him be corrected in a brotherly manner, upon pointing out his fault. As for the rest, let the arguments of believers be thoroughly tried, and not kissed 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 sad harbingers of certain death. To these things man is condemned, Gen. 3. 16, 17, 18, 19. The whole of that sentence is founded on the antecedent threatning; such miseries Pharaoh himself, called by the name, *Death*, Ex. 10. 17. And *David*, Pf. 116. 3. calls his pain and anguish, חבלי מות, *the bands* (sorrows) of death; by these, death binds and fastens men, that he may thrust them into, and confine them in his dungeon. Thus also, Paul, 2 Cor. 11. 23. *In deaths often*, and 2 Cor. 4. 11. *are always delivered unto death.* *ibid.* v. 12. *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 rather to languish in a long expectation, dread and foresight, of certain death, without knowing the time, which God has foreordained. Finely to this purpose, says *Picus Mirandula*, in his treatise *de Eute & uno*. *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 set free from this mortal body, by the death of the flesh.*

Death likewise denotes the miseries of this life.

VII. Thirdly, death signifies *spiritual* death, or the separation of the soul from God. Elegantly has *Isidorus Pelusiota* 3. 232. defined it: *The death of the immortal*

But principally the separation of the soul from God.

*immortal soul is the departure of the holy spirit from it.* This is what the Apostle calls, Eph. 4. 18. *being alienated, from the life of God,* which illuminates, sanctifies, and exhilarates the soul. For, the life of the soul consists in wisdom, in pure love and to have the rejoicing of a good conscience. The death of the soul consists in folly, and, thro' concupiscence, in a separation from God, and the tormenting rackings of an evil conscience. Hence the Apostle says, Eph. 2. 1. *We are dead in trespasses and sins.*

Spiritual  
death  
more fully  
explained.

VIII. But I would more fully explain the nature of this death, not indeed, in my own, but in the words of another, because, I despaired to find any more emphatical. Both living and dead bodies have motion. But a living body moves by vegetation, while it is nourished, has the use of its senses, is delighted and acts with pleasure. Whereas, the dead body moves by putrefaction to a state of dissolution and to the production of loathsome animals. And so in the soul, spiritually alive, there is motion, while it is fed, repasted and fattened 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 a sweet repose. But a dead soul has no feeling; that is, it neither understands truth, nor loves righteousness, wallows, and is spent and tired out, in the sink of concupiscence, breeds and brings forth 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, who delight in their own present happiness, are no better than living carcases, 1 Tim. 5. 6. *Dead whilst living:* and hence in Scripture, are said to be spiritually dead.

Explic-  
tion of the  
word ברל.

IX. The word, גבל, ἀφρων, which the Scripture applies to such, is both emphatical and of a very fertile signification. For, it denotes, 1st. *A fool,* corrupt in all the faculties of the soul, void of that  
spiritual

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, 1 Sam. 25. 25. This גבל is opposed to חכם, *wife*, Deut. 32. 6. *O foolish people and unwise.* 2dly, It also denotes a *wicked person*, Ps. 74: 18. *the foolish people have blasphemed thy name.* 3dly, and lastly, It signifies *one in a dead and withered state*; the root גבל denoting *to wither and die away*, Is. 40. 7. *the flower fadeth: גבלה is a dead body*, Is. 26. 19. *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 spiritual death consists.

X. This *spiritual death*, is both sin, and the natural consequence of the first sin, being at the same time threatened as the punishment of sin. For, as it renders man vile, and entirely incapable to perform those works, which alone are worthy of him, as it makes him like the brute creatures, nay, and even like the devil himself, and unlike God, *the only blessed being*, and consequently renders him highly miserable, so it must be an exceeding great punishment of sin.

Spiritual death is both sin and punishment.

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 translation of the soul to a place of torments, Luke, 16. 23—25. Where shall be the hiding of God's face, the want of his glorious presence, and a most intense feeling of the wrath of God, for ever and ever, together with horrible despair, Rev. 14. 11. At last will succeed, after the end of the world, the resurrection of the body to eternal punishment, Acts, 24. 15.

Eternal death succeeds this.

The opinion of the remonstrants.

XII. And here again, the Socinian divinity, adopted by the remonstrants, thwarts the truth: maintaining, Ap. p. 57, *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 comprize 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 *Amiraldus* 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, p. 59 and 114. Tho' 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, *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,* *Curcellæus dissert. de necess. Cognit. Christian.* §. 5.

The punishment of loss in the surviving soul cannot but be accompanied with the punishment of sense.

XIII. But this is the rankest poison. For, either they would insinuate, that the soul of a sinner is to be cut off, destroyed and annihilated; like some of the Jews, and *Maimonides* himself, as quoted by *Abarbanel*, on Mal. 4. 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 authority and meaning of the whole Scripture. For, it is impossible to conceive the soul of man, in a state of existence, excluded

cluded 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; especially as conscience shall incessantly upbraid the soul, who, thro' its own folly, was the cause of all this misery, and torment 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 arising from the wrath of God, cannot but be joined with a sense of the divine displeasure and malediction. These things flow from the very nature of the soul, and deserve a fuller illustration.

XIV. The soul of man was formed for the contemplation of God, as the supreme truth, *truth itself*, and to seek after him, with all the affection of his soul as the supreme good, *goodness itself*, and it may be said truly to live, 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 that most pleasant contemplation of truth, and most delightful fruition of goodness; then it must certainly own itself to be dead. And as it is so delightful to enjoy a good, most desirable and desired; so it must be 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 perceive itself miserable, by being deprived of the chief good; and being conscious of its misery, most bitterly lament the want of that good, which it was formed to seek after. To suppose a soul, that has neither understanding nor will, is to suppose it not to be a soul. Just as if one supposed a body without quantity and extension: again, to suppose a soul sensible of its misery, and not grieved because of it, is contrary

Because it is sad and dreadful, to be forever excluded from the enjoyment of the greatest happiness.

trary to the nature, both of the soul, and of misery. It is certainly therefore, an absurd and contradictory fiction, to suppose the human soul to be under the punishment of loss, without the punishment of sense at the same time.

As this proceeds from God's displeasure and wrath, there must be a sense of it.

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 perfect detestation of, and on account of which he, who is infinitely good, can have no communion with his creature: and that therefore that non-communion is the most evident sign and sad effect of the divine displeasure, depriving the man of the fruition of that good, by which alone he could be 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.

There are likewise the tormenting challenges of conscience.

XVI. Besides, the soul being conscious to itself of having by its sins been the cause of this misery, becomes enraged against itself, accuses, abhors, tears itself, acts the tormentor against itself, and under this lash more severely smarts, than any criminal under the hands of the most unrelenting executioner. Add, that all hope of a happy restitution failing, being racked with horrid despair; it is appointed to eternal misery. All these things are so closely connected, as to make themselves manifest to every conscience, upon the least attention.

The Scriptures mention eternal torments.

XVII. The same things the Scripture expressly teach, when they speak of *eternal punishment*, Mat. 25. 46. and torments, Luke, 16. 23, 28. of *the worm that dieth not*, and *the fire that is not quenched*, Mark, 9. 44. and the like; expressions too strong, to be understood of the punishment of loss only, without that of sense.

Which all impend-

XVIII. And it is absurd to say, that this punishment is threatned only against the contemners of the Gospel,

Gospel, seeing Paul testifies, that Christ is to come, *in flaming fire taking vengeance, not only, on them that obey not the Gospel, but on them that know not God.* 2 Theff. 1. 8. compare 1 Theff. 4. 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,* Rom. 1. 28. The very power of truth obliged *Curcellæus* to say, *in the place above cited, these are altogether inexcusable before God, and therefore it is not to be wondered, if, hereafter, they be consigned to the punishment of eternal fire.* And our adversaries will not say, that the Gospel was preached to those of *Sodom* and *Gomorrha*, and the neighbouring cities. And yet, concerning them *Jude* writes, v. 7. that *they are set forth for an example, suffering the vengeance of eternal fire.* Words not to be restricted to that fire, wherewith those cities were burnt, but to be extended to the flames of hell, with which the lewd inhabitants of those cities are, at this very day, tormented. These things are to be distinguished, which the nature of the things teaches to be distinct. Thus, we are to understand, *giving themselves over to fornication, and going after strange flesh, of the inhabitants and not of the towns.* But 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 was writing, having been cast head-long into everlasting pain and torment, they suffered the punishment of that fire, of which, *whoremongers shall have their part in the lake, which burneth with fire and brimstone,* Rev. 21. 8. 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 an example (Peter says,

2 Pet. 2. 6. an *example*,) by which we are reminded, what whore-mongers are to expect.

To which they shall be condemned in the last judgment, which is universal.

XIX. Christ also expressly declares to the same purpose, Mat. 25. 41, that all, 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, v. 46, is explained to be *κόλασιν αιώσιον everlasting punishment*. We cannot approve what *Curcellæus*, in the said dissertation, §. 6. 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 Lord extends to *all nations*, Mat. 25. 32? To *all the tribes of the earth*, Mat. 24. 30? In which *every eye shall see Christ the judge*, Rev. 1. 7? In which, according to Paul, Acts, 17. 31. *he will judge the world*? In which both *sea, and death, and hell will deliver up their dead* to be judged, Rev. 20. 13? 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*, Rom. 14. 11? In which even *the men of Niniveh and the queen of the South*, shall rise to condemn the wicked Jews, Mat. 12. 41, 42? And their portion of torment be assigned to those of *Tyre, and Sidon and Sodom*, Mat. 11, 22, 24? In which shall be inflicted on that *servant, who knew not his masters will, and did commit things worthy of stripes*, his due measure of stripes, Luke 12. 48? In which, in fine, *they who have sinned without law, shall perish without law*, Rom. 2. 12? To restrict all this to those, to whom the Gospel has been preached, is to make sport with Scripture, but God will not be sported with.

Tho' *Curcellæus* denies this.

XX. But should *Curcellæus* perhaps reply, that he denies not an universal judgment to come, but that

it

it is not described either in Mat. 25, or in those passages, in which the men to be judged, are divided into two classes: as *John* 5. 28, 29. *2 Theff.* 1. 6, &c. I answer: 1st, That the Scripture makes mention but of one judgment, to be held on the last day, and no where teacheth us, 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 was preaching, *Acts*, 24. 25. of *the judgment to come*, in the singular number; in like manner, *Heb.* 6. 2. of *eternal judgment*. 2dly, The passages alledged, have the marks of universality, affixed to them. For, *John* 5. 28. it is said, *ALL that are in the graves shall hear the voice of the son of man*, and v. 29. this universality is not to be divided into those, who either by faith received the Gospel preached to them, or preverfely rejected it; but into those, *who have done good or evil*, without mentioning the Gospel in the least. And *2 Theff.* 1. 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 lead men, unless they had extinguished its light thro' their wickedness*, as *Curcellæus* himself explains it. 3dly, Nor is it any thing singular, to distribute the persons to be judged into two classes, but common in every judgment concerning all mankind: of which there are but two dissimular bodies, either of those to be acquitted, or those to be condemned. An intermediate state the Scripture knows nothing of.

XXI. The only thing specious adduced by *Curcellæus*, is this, that Christ cannot upbraid those, who knew nothing of his will; with these words, *I was an hungary*, &c. But we answer; 1st, That Christ, in what he here speaks, takes not in the whole process of the judgment, but only mentions this by way

What he infers from Christ's words are to no purpose.

way of example. For, who can doubt, 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 afflicted? 2, The Scripture declares, that *all the actions* of all persons shall be tried in this judgment, Eccl. 12. 14. 2 Cor. 5. 10. Rom. 2. 5, 6, &c. Even *words*, Mat. 12. 37. both *the idle*, and *hard*, Jude, v. 15, nay, even *the secrets of the heart*, Rom. 2. 15, 16. 1 Cor. 4. 5. 3, It is not our business 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 the damned have discovered many evidences of an unrelenting, unmerciful, and unbenificent disposition; who of us shall dare to censure Christ, for interpreting 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, that they are not to come to judgment; because there are many other things, that shall be tried in this judgment, and for which they shall be condemned, which the Scripture elsewhere declares, tho', in this summary, Christ makes no mention of them. There is nothing to constrain 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.

The punishment of sin is founded in the very nature of God, and in his natural perfections.

XXII. It remains, that we enquire, whence this Penal Sanction is to be derived; whether from the mere good pleasure of the divine will only, or rather from the natural and immutable justice of God, to which it would be unbecoming to have ordered otherwise. I shall not now repeat, what the antagonists of the *Socinians*, have fully and happily illustrated, concerning vindictive justice, as an essential property of God,

God, and the necessity of its exercise, in case of sin. First, I shall only propose some arguments, by which this general proposition may, I think, be most evidently demonstrated, that it is agreeable to God's very nature and immutable right, not to let sin go unpunished; and *then* more especially inquire into the eternity of punishment.

XXIII. And first, let us duly consider the infinite *majesty* of God, and his supreme authority over 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. §. VIII. As often then as they, in the least, deprive him of this obedience, they directly incur the guilt of high treason against the divine majesty, and consequently, are bound over to a punishment adequate to this crime, for neglect of obedience. For, *the sinner*, as *Thomas [Aquinas]* justly said, *as much as in him lies, destroys God and his attributes*, slighting that majesty of God, to which it is necessary, that all things be subject from the consideration both of God and the creatures. But it is altogether impossible, that God should not love, in the tenderest manner, both himself, his majesty and his glory. Now, he cannot but resent an injury done to what he thus loves. And therefore, he calls himself, אלה קנא *a jealous God*, and declares that this is his name, Ex. 34, 14. But קנא denotes *resentment for the dearest thing*: and hence *jealousy* and *great fury* are joined together. Zach. 8. 2. But above all things, he is jealous for his *name*, that is, that it be made known to men as it is, Ez. 39. 25. *and will be jealous for my holy name*. In which name even this is contained, *and will by no means clear the guilty*, Ex. 34 7.

God's majesty is such that he cannot suffer it to be injured without inflicting punishment.

XXIV. We may likewise argue from the majesty of God in this manner. It is altogether *impossible*, that God *should deny himself*: 2 Tim. 2. 13. That is, that he should conceal his own perfections, or do any thing to make him appear to be, what he is not,

Much less can he deny it, which he would seem to do

if he suffered any injury done to go unpunished.

or that he is not possessed of properties, truly divine : and that because he is himself the archetype, and exemplar of the intelligent creature ; to whom he is to discover in his works, his nature, dignity, prerogative and excellence. He would therefore deny himself, did he conceal his majesty, much more, did he suffer man to slight it, which is done by every sin. For, the sinner behaves so in his presence, as if there was no God, to whom he owed obedience : nay, as if himself was God, who had a right to dispose of himself, his faculties and other things with which he sins, at his own pleasure, and without any controul, saying, *who is lord over me?* Pf. 12. 5. This is indeed to usurp the majesty of the Supreme Being. But, how can God suffer this to go unpunished? Unless we can suppose, he can bear any to be equal to him, which would have been an open denial of his supremacy, majesty and excellency. But he then appears glorious in the eyes of sinners, when he inflicts punishment on those who throw contempt upon his majesty. Thus, Numb. 14. 20. 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, though 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, for he will not suffer himself *to be mocked*. And therefore, as he cannot but seek his own glory, so he cannot suffer any to profane his majesty and go unpunished.

The holiness of God requires this.

For he cannot hold communion with the sinner.

XXV. Secondly, there are also several ways, by which this may, as evidently, be made appear from *the holiness of God*.

XXVI. 1. God's holiness is such, that he cannot admit a sinner to union and communion with himself without satisfaction first made to his justice. For, *τις γαρ μετοχην what fellowship (participation) hath righteousness with unrighteousness?* 2 Cor. 6. 14. Whoever touches what is unclean, can have no communion

nion with God, verse 17. Every one whom God unites to himself, *he causeth to cleave to himself as a girdle*, that he may be unto him *for a name and for a praise and for a glory*, Jer. 13. 11. But was he thus to unite the sinner to himself, without a previous satisfaction made, for removing the guilt of sin, holiness itself would, in that case, be united to, clothed and attended with sin; which is a plain contradiction. It is, indeed true, that God had set all these things before 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 internally in covenant. Compare Deut. 16. 19. Should any object, that though it is really unbecoming the holiness of God to favour the sinner with a communion of friendship, while he continues such; yet he may certainly, out of his goodness, take away sin, and so 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, even to sanctify the sinner, and thereby prevent him with that greatest effect of his love. 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 sanctification, he is nothing but a sinner, nay, he is sin itself. Nor can a greater instance of friendship be given to man than that by which he is sanctified. And therefore it is not consistent with the holiness of God, without any satisfaction, to grant so great a favour to the sinner, who is most worthy of his wrath. If it be still urged, that tho' God cannot, consistent with his holiness, love the sinner with a love of complacency, yet nothing hinders him from

loving him with a love of benevolence, which may so 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, Tit. 3. 4, 5. 1 Cor. 6. 11. 1 Pet. 1. 3. 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*, 2 Pet. 1. 1. Whatsoever way you interpret this, it at least appears, 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; 'tis rashly asserted, that it was becoming the holiness of God to bestow them on the sinner without satisfaction. Besides, God must needs punish those, to whom he cannot grant union with himself, for 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.

Nor bear  
him in  
his sight.

XXVII. 2. The holiness of God is so unspotted, that *he cannot behold evil, and look on iniquity*, Hab. 1. 13. that is, bear it in his sight. He cannot therefore, *lift up the light of his countenance upon him*, Ps. 4, 7. in which the salvation of men consists: but the privation of this is the highest punishment. As long as David refused to admit his son *Absalom* into his presence, tho' almost reconciled to him, this appeared to *Absalom* more intolerable than any death, 2 Sam. 14, 32. So that in a nature, conscious of its unhappiness, a punishment of sense cannot but accompany a punishment of loss.

He cannot  
but hate  
him.

XXVIII. 3. From the holiness of God flows a mortal and implacable hatred of sin. 'Tis as much the nature of holiness to *hate iniquity, as to love righteousness*, Ps. 45. 8. Sin is *an abomination to his soul*,  
Prov.

Prov. 6. 16. that is, to his very essence, and essential holiness: and neither *sin* only, but also the *sinner* is the object of his hatred. *For, all that do such things, and all that do unrighteously, are an abomination to the Lord thy God, Dut. 25. 16.* He therefore separates from himself, and from his chosen people, all whom he cannot make partakers of his favour; and so he cannot but inflict upon them that punishment, which is the effect of his hatred. According to Solomon's reasoning, Prov. 16. 5. *Every one that is proud in heart, is an abomination to the Lord.* And the consequences is, *He shall not be unpunished.* In the same manner David reasons, Ps. 5. 4, 5, 6, *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.* And surely the fruit of this must be exceeding bitter: *Thou shalt destroy them that speak leasing.* And thus, from the holiness of God arises a hatred of sin and the sinner; from hatred, punishment.

XXIX. 4. It is doubtless diametrically opposite to the holiness of God, that he should become like unto the sinner. For, as his image consists in a holiness every way perfect, 'tis a contradiction, that it should consist in sin, but if God was unwilling to punish sin, he would then become like unto the sinner. This is what we may learn from himself, Ps. 50. 21. 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 such a one as thyself.* But, says he, I will shew the contrary. And how? *I will reprove thee, or punish thee.* And by that I will, in effect, shew, that I am not like unto thee. Whence I conclude, that not to punish sin would very much resemble the sinner; on the contrary, to punish sin, in its proper time, is to shew himself most unlike to the sinner. Unless then God reproves the sinner, he will be like unto him, and deny himself. For, since God is a patern to man, and man was made in order that God may be glorified in him;

Much less  
can he be  
like him.

and every thing, that God hath made, has a tendency to this, namely, 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 him and of his kingdom; nay, should he make the sinner eternally happy; while it is the highest degree of punishment to be accounted unworthy of it, God would certainly, in that case, testify himself not worthy to be loved, desired and glorified, and that sin is not an object unworthy of man's delight. As it is then impossible, that God should be altogether like unto the sinner, it is likewise so, that he should let sin go unpunished.

God is sanctified when he exacts punishment.

XXX. 5. Hence God says, he is sanctified, when he punishes, Lev. 10. 3. On which place, *Crellius* himself, *de Vera Relig. lib. 1. c. 28*, makes this annotation: *which some learned men explain* (and 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 even the most obstinate are constrained to confess it! And the sense of this word is very evident. Ezek. 38. 16: where the punishment of Gog 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, II. 5. 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, but only 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. 'Tis therefore as necessary, that God should punish sin, as that he should be holy, lest he should seem to give up with his holiness. I shall conclude in the words of *Josbua*, 24. 19. *for he is an holy God.*

What

What then? *He is a jealous God.* And what does he infer hence? *He will not forgive your transgressions, nor your sins.* And 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 Scriptures tell us in a thousand places; and Hereticks 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,* Rom. 2. 5. And is God's wrath any other, than that ready disposition of the divine mind to do that, which his hatred of sin, justice towards the sinner, and his character as the supreme judge do require? I omit a thousand other considerations, which occur every where. I shall rather show, where the stress of the whole lies. First, that this perfection is as natural to God, as infinity, holiness, omnipotence. Secondly, That in virtue of it, God cannot suffer sin to go unpunished.

God's  
vindictive  
justice re-  
quires pu-  
nishment.

XXXII. The former of these, I thus prove. That perfection must belong to the nature and essence of God, and cannot be referred to the good pleasure of his will, if what is opposite to it cannot be conceived without a contradiction. But it is contradictory to conceive of God under any character opposite to that just, or, as unjust, Job, 34. 10. But it is not contradictory, if I conceive of God even contrary to those things, which depend on the mere good pleasure of his will: for instance, it was from the free will and pleasure of God, that he chose *Israel* for his peculiar people: if therefore, I conceive of God, as having never been the God of *Israel*, I shall doubtless have formed a false conception, but nothing that, by an evident con-

This 'is  
natural to  
God.

tradiction, 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 asserts that he is unjust, speaks contradictory things. For, the first conception of the Deity is to be perfectly and infinitely good. But justice, in giving to every one his due, by a suitable compensation belongs to this goodness: especially when we consider, that 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.

And im-  
ports the  
necessity  
of punish-  
ment in  
case of sin.

XXXIII. The latter I make out thus: the justice of God requires, that whatever is his righteous judgment be done, for, 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*, Rom. 8. 4. which the law demands, and which, without injustice cannot be denied the law: what God requires is, the judgment of God, 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*, Rom. 1. 32. And therefore there is a connection between sin, and worthy of death, not only in virtue of the will, but of the justice of God. Moreover, as *the judgment of God is always according to truth*, Rom. 2. 2. He must pronounce the person unworthy of life, and worthy of death, who is worthy of it, consequently condemn him, unless a satisfaction intervene. To act otherwise, would be unworthy the just God. The Apostle intimates this, Rom. 3. 25, 26. declaring, that *God set forth Christ to be a propitiation thro' 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 wicked, and admit them to happiness without the

the

the atonement of the blood of Christ, he would not be just, at least his justice would not be displayed.

XXXIV. Jeremiah has a most memorable passage, in which God says, chap. 9. 29. *Shall I not visit for these things, saith the Lord, and shall not my soul be avenged on such a nation as this?* The meaning is, shall I be Jehovah, nay, shall I not deny my self, if I bear with those things in my people? 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 appears from comparing Amos, 4. 2. with Amos, 6. 8. In the former it is said, *the Lord hath sworn by his holiness*: In the latter, *the Lord hath sworn בנפשו* by (his soul) *himself*.

Hence God's soul is said to take vengeance.

XXXV. Crellius therefore trifles, *de Vera Relig. lib. 1. c. 28.* when he ridiculously said, that to punish is God's foreign and strange work; as if to shew mercy was God's proper work, but to punish, his strange work. To that end wresting, Is. 28. 21. *that he may do his work, which he thus translates his strange works; that he may work his work, foreign (or strange) is his work to him.* We freely 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 *a great tribulation, such as was not since the beginning of the world to that time*, Mat. 24. 21. Likewise, because any would think it strange, that God should deal thus with his own covenant-people, on whom he had multiplied so many favours, and make examples of them, in a manner he had not done to his enemies, who were strangers to his covenant. What he had done in mount *Perazim* against the

In what sense it is God's strange work.

Philistines, 2 Sam. 5. 21. and in the valley of Gibeon, could scarcely be compared to this. It is likewise so called, because such an extraordinary punishment from God (as strange and unusual things very commonly do) would fill any with such astonishment as they would be obliged to take notice of the hand of God in it. Thus the miseries of the *Jews* struck *Titus* himself with horror; and, on viewing the walls and towers of *Jerusalem*, confessed, that without God, such a city could never be taken. 'Tis very remarkable what *Philostratus* relates in the life of *Apollonius Tyaneus*, lib. 5. c. 14. When the neighbouring nations came, according to custom, to adorn *Titus* with crowns, for his conquest of the *Jews*: he said, *that he deserve no such honour; that he did not achieve 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 and destroy their city, brought upon themselves the guilt of that wickedness against the Lord *Jesus*, which was the cause of so great a destruction. 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 either in destruction, or 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 Heretick, that, on the contrary, it furnishes us with a new and solid argument. Thus,

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. *It is good unto thee, that thou shouldst oppress; that thou shouldst despise the work of thine hands?* Job, 10. 3. Nay, God confirms by an inviolable oath, that he *has no pleasure in the death of the wicked*, Ezek, 33. 11.

How he has satisfaction from the punishment of the wicked.

It must then be something else, which renders it desirable, that God declares, that *he exults* in it, and *derives* great consolation from it, as being that alone, which can as it 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. Hof. 10. 10. *It is IN MY DESIRE, that I should chastise them.* Amos, 5. 9. *That REFRESHES HIMSELF by desolation, (strengtheneth the spoiled) against the strong.* Deut. 28. 36. *The Lord will rejoice over you to destroy you.* Is. 1. 24. *I will ease me of my adversaries, and avenge me of my enemies.* God, you see, desires to punish sinners. Whenever he pours out desolation upon them, he refreshes (*strengtheneth*) himself: nor slightly only, but he both rejoices and exults: and that with such a joy, as may be capable of mitigating the pain, caused by sin, and consequently, of yielding consolation to God. What can it be, 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, Rev. 11. 17. and Rev. 16. 5, 6. and even the damned themselves, tho' 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. As it is then necessary, that God should prefer the destruction of his wicked creature to that of his own glory, so it is necessary, that he should punish the wicked. God indeed loves his creatures, but he does as he ought much more himself. He would act inconsistent

consistent with that love, was he not to recover his glory, which his sinful creature has, by horrible sacrilege, robbed him of, by inflicting punishment upon it.

The very adversaries confess that it is agreeable to the divine nature to punish the obstinate.

XXXVII. Fifthly and lastly, We shall use arguments *ad hominem*. Socinus owns, *de Servato*, P. I. c. 1. *that not to pardon the impenitent is certainly right and agreeable to THE DIVINE NATURE, and consequently to rectitude and equity.* Corellius, in like manner, *de Vera Relig. lib. 1. c. 23.* says, *that it is unworthy of God to suffer the crimes of the obstinate to escape unpunished.*

Let us here 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; it is then 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, wherever it is to be met with, it must necessarily be punished: Besides, 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.

And add that by the same right that obedience is due to God, punishment is due for the neglect of it.

XXXVIII. We likewise readily admit what Corellius 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 natural right, obedience is due to God; and it would be repugnant to the divine perfections, not to require it of a rational nature. I speak without reserve,

reserve, he is not God who cannot demand obedience from his rational creature. 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; tho' this ought rather to be founded on the essential majesty and supremacy of God, which is the foundation of his 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 supereminent, most holy and just nature of God, and not in the mere good pleasure of the divine will only.

XXXIX. We might, here, further enquire, whether the eternity of punishment is to be derived from this natural right of God; or, which is the same thing, whether a punishment, justly equivalent to each 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, 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, Job, 33. 12, 13.* Let us, however, try, whether from the consideration of the divine perfections, we may not gather, what may in this case be worthy of God.

XL. I now presuppose, 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, there is in sin a malignity only, *in its measure* infinite. For, it cannot be called infinite in an absolute sense: if

Whether the eternity of punishment flows from God's natural right.

Since having a kind of infinite malignity deserves punishment in its own measure infinite.

we

we consider the entity of the act in itself, an act infinitely intense cannot be produced 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, which is all that can be found in a creature: if in fine, we consider the whole complex, namely sin, in the concrete, as they speak; neither in that case will its malignity be absolutely infinite. For, neither are all acts of sin equally vicious, there being a great difference among them, which could not be, if they were infinite. However, the malignity of sin is *in its measure* infinite: 1st, *Objectively*, because committed against an infinite good. 2dly, *Extensively*, in respect of duration, because the blot or stain of sin endures for ever, unless purged away by the blood of Christ. There is not therefore in sin a desert of punishment 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, because they are incapable of this punishment. 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, an equal punishment was due to all sins, or, that all in fact were to be punished alike: which is an absurdity, and against Mat. 11. 22, 24. The reason of this consequence is, because there neither is, nor can be any disparity between infinities. 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, 1st, *Objectively*, so as to deprive man of the enjoyment of the infinite good, which is God. 2dly, *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

fin of men with eternal torments both of soul and body. Which the event shews, as I have made appear, §. XVII.

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, for ever, in existence, the sinner, 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 favour, should not feel this indignation of God with the deepest anguish. Conscience most severely lashes the wretches for having deprived themselves of 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 continue 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, should God 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

It cannot certainly be known, whether the justice of God necessarily requires the eternal punishment of sense.

or may be satisfied with the annihilation of the sinner.

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 hesitate, and suspend our judgment.

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## C H A P. VI.

### *Of the Sacraments of the Covenant of Works.*

The advantages  
of Sacra-  
ments.

I. **I**T hath pleased the blessed and Almighty God, in every œconomy 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 these 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, 1st, What God has made known concerning his covenant, is, by this means, proposed to man's more accurate consideration: since he is not only once and again 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 deeper 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.* 2dly, These symbols also tend to confirm our faith. For, tho' 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

*God to lie, we might have a strong consolation, Heb. 6. 17, 18.* 3dly, 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. 4thly and lastly, 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 foretaste to his Creator, so at the same time they put him in mind of 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 chearfully 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, were four in all, which I reckon up in this order. I. 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 must previously 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. For here I observe, that men of learning in other respects have stumbled; who, when explaining the nature of those Sacraments, too uncautiously blend things belonging to a quite different covenant.

Nothing

There were four of these under the covenant of works

which are to be explained as not to be confounded with those under the covenant of grace.

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 however 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. As that according to Paul, the first *Adam* himself was type of the second: *Eve*, curiously formed out of *Adam's* rib while asleep, was a type of the church as it were, taken from Christ in virtue of his death, and that the first marriage represented that great mystery, which regards Christ and the Church. These things, however, were neither known, nor thought of in the state of nature; nor to be mentioned in a discourse on the Sacraments of the covenant of works. Having premised these things, let us now enquire into each particular with all the care possible, beginning with *Paradise*.

A short  
description  
of *Pa-  
radise*.

IV. It is far from our design, elaborately to enquire into the situation and topography of *Paradise*. Let it suffice to observe, that it was a garden, and a most agreeable enclosure, 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, to till the ground; and give an account  
of

of his stewardship and care. Here was every thing, 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. And what now was the meaning, or mystical signification of all these things?

V. First, In general, the pleasantness of this place, which every moment set before man the most profuse bounty of the Deity, 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 thro' 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 here, 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 he had acted his part well, when he had acquired a right to come with boldness to his rewarder, and ask for his most ample recompence? Was not the Lord, amidst this abundance, that lacked nothing pertaining to this animal life, [as it were] 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 swimdest 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

The delightful fruitfulness of Paradise signified the more transcendent joys of heaven.

have been stupid, and devoid of all divine light, such thoughts must needs have arisen in his mind.

Hence heaven is called Paradise. VI. The Scriptures declare, that by Paradise is signified a place of perfect bliss, when thy call heaven, the habitation of the blessed, by the name of *Paradise*, Luke, 23. 43. 2 Cor. 12. 4. 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, *עֵדֶן* and *עֵדֶן* *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.

The analogy between them. VII. 1st, 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 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 him 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. 2dly, 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*, Gen. 13. 10. And *Ezekiel*, 36. 35. 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*, 51. 3. *For the Lord shall comfort Zion; he will comfort all*  
ber

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 compleatest 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 things that belonged to this animal life, all which will be altogether excluded heaven, where is *fulness of joys*, שבע שמחות Ps. 16. 11. 3dly, In Paradise flowed the most limpid streams, watering and fertilizing the garden, wherever it was necessary. In heaven there is a *pure river of water of life, clear as crystal, proceeding out of the throne of God*, Rev. 22. 1. 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. 4thly, *Moses* also mentions gold, bdellium, and the onyx-stone, which were found in that region, Gen. 2 11, 12. 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 ways be compared. 5thly, 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. 6thly, 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, Gen. 2. 8. *And there he put the man, that he had formed.* Compare Gen. 3. 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 desireable translation from earth to Paradise reminded him, which *Zanchius* also observed on Gen. 2. 15, as also *Musculus*. 7thly, Had not man been innocent, he would have had no place in Paradise. This garden did not suffer him when once tainted with sin. So, *nothing that defileth can enter into heaven* Rev. 21. 27. That being *the habitation of God's holiness and glory*, Is. 64. 15. 8thly, In Paradise man enjoyed the familiar fellowship of his God: and in this sense Paradise might also be stiled *the garden of God*, as God dwelt there, delighting himself in the work of his hands, and especially in man himself. As it was a pleasure to man, to be thus near and familiar with his maker, 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.

The imperfections of paradise taught man to aspire after more perfect things.

VIII. As Paradise might set forth all these things to man, so in like manner, the use of this pledge reminded him of several duties. And *first*, he might hence learn; 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; thus, this animal life in Paradise, 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 this 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,

IX. Secondly, As this Paradise was given 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, in which he might continually experience the goodness and providence of his Creator. He did not choose, that angels themselves should be idle, whom he made ministering spirits. And so he assigned 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, honour and riches. Thus it became him to be conformed to his God\* *by a most holy diligence*, and be employed about the very work of God's hands, till he should come to enjoy an eternal sabbath with himself.

The keeping and culture of it, forbade idleness.

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 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. 3dly, 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*, Canticles, 4. 16. 4. It pointed out to him, that he should, above all things, solicitously keep his soul, that garden of God, lest

It had also a mystical signification.

\* There seems to be here something obscure, perhaps occasioned by a typographical error, *actui* instead of *actū*, I have therefore expressed, what I apprehend to be the sense of the author.

any wild beasts of depraved passions should break in, to lay every thing 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, Prov. 4. 23. 5. The keeping of Paradise, virtually enjoined him, of all things to be anxiously concerned, not to do any thing against God, least, as a bad gardener he should be thrug out of the garden, and in that discern a melancholy symbol of his own exclusion from heaven. We then conclude, that when man was, with joy and exultation, admitted into Paradise, he was bound, and was willing to be bound, to perform all these things to God, and so upon entering into Paradise, he bound himself, as by a sacrament, to these duties.

The tree of life, whether it was one tree or an entire species.

XI. We now proceed to consider *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, useful tree, should be in the view of his favourite, in as many parts of the enclosure as possible. They also alledge the divine benediction, Gen. 1. 11, 12, by which God conferred on all trees the virtue of multiplying themselves. But they chiefly insist on Rev. 22. 2. where John pitches the Tree of Life on each side of the river, which they compare with Ezek. 47. 12. Others, on the contrary, do not think it probable that it was an entire species: First, because the universal particle, *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 *Revelations* and *Ezekiel*, they answer; that John speaks only in the singular number, both  
in

in that place, and Rev. 2. 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 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, tho' one Christ quickens the church, yet 'tis 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 endowed with a singular virtue above others, so as perfectly to cure the disorders of the body, who, with certainty, can either affirm or deny? To ascribe to it a medicinal virtue against diseases, does not appear suitable to the state of innocent man. For, diseases, and such like infirmities, are only the effects of sin. But nothing sure is more ridiculous, than the paradoxical and altogether untheological assertion of *Socinus*, that Adam, by the benefit of that food, would have prolonged his life to a much longer time, 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*, Gen. 3. 22, was apprehensive, that man, upon tasting again of that tree, should live for ever, notwithstanding his will, and threatening, which is down right 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

Whether it had a natural virtue beyond other trees.

repair the loss he had sustained by sin; or, as if the bare use of 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'll now enquire into.

It signifi-  
ed the  
Son of  
God, as  
the foun-  
tain of  
true life.

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. And, 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*, John, 5. 19, 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*, Rev. 22. 2. 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 had likewise been the life

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*, Prov. 3. 18. Because the study and practice of true wisdom, fill the soul with an ineffable pleasure.

The fruit signified the pleasure of divine love.

XV. Moreover, it was man's duty. 1st, Attentively to consider this tree, as *pleasant to the eyes*, Gen. 3. 6. and to contemplate therein, the perfections of the Son of God, whose brightest vision was one day to compleat his happiness. 2dly, 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, tho' innocent, he was to seek after, not in himself, but in God, as a liberal rewarder. 3dly, 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 ministring to the life of his neighbour. *The fruit of the righteous is a tree of life*, Prov.

The duties of man with regard to this tree.

II. 30.

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. 3. §. 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 covenant here concur. We have an external and visible sign, instituted by God: we

The tree of knowledge whether a Sacrament.

have

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.

**The outward sign and its use.** 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*, Gen. 3. 3, 6. The use of this sign was twofold. 1st, 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. 2dly, That from a religious obedience, he should abstain from eating of it, and thereby acknowledge God's absolute dominion over him, and his expectation of another world, in which he should be forbid nothing truly desirable.

**The thing signified.** 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.

**It put man in mind of his duty.** XIX. There was here, a very plain memorial of duty. For, this tree taught, 1st, That man was sincerely to contemplate and desire the chief good; but not to endeavour after it, but only in the manner and way prescribed by heaven; nor here, to give in to his

his own reasonings, how plausible soever they might appear. 2dly, That man's happiness was not to be placed in things, pleasing to the senses of the body. There is another and a quite different beatifying good, which satiates the soul, and of itself suffices to the consummation of happiness. 3dly, 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. 4thly, That there is no attaining to a life of happiness, but by perfect obedience. 5thly, 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. 3. sect. 21.

XX. That very accurate and great divine *Hieronymus Zanchius*, after giving a history of these trees, expresses their mystical signification in these words; *de creat. Hom. lib. 1. c. 1. §. 8. 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 posterity of Adam. One near the other, because the law leads to Christ.* I cannot fully express, what regard I pay to this great divine, whose commentaries I exceedingly prefer to the new-fangled comments, with which the minds of 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 opinion of Zanchius examined.

the

the most learned authors, that tho' 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.

The arguments of those who deny, that the tree of knowledge was a sacrament.

XXI. Other learned men have not thought proper to reckon the tree of knowledge among the symbols and seals of the covenant of works; for these following reasons. 1st, Because all sacraments are given for use; but man was forbid the use of this tree. 2dly, 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 a curse. 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 hypotheses of these learned men.

The use of some sacraments consisted in contemplation.

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

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, Rev. 2. 7.* 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. Why then, may not the tree of knowledge also be 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.* But 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: the waters of the *Red-sea*, likewise signified the same thing, in the same manner, to *Israel*. Nay, what may seem 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, tho' at first it regarded the covenant of works, and the 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, 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

It is not absurd, to say, that a sacrament may be used and a by holy abstinence.

abstinence and deprivation. And thus, we imagine, we have fully answered the first argument.

'Tis not contrary to the nature of sacraments to seal death to them who do not properly use them.

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, the covenant of God with man is ratified, not only by the promises, but also by certain threatnings belonging to it; but sacraments are the seals of the whole covenant, not excepting the threatnings 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 savour of death unto death* to hypocrites, and profane persons, who, in the bread and wine of the Eucharist, *eat and drink damnation to themselves*, 1 Cor. II. 27, 29. But it is not true, that the tree of knowledge sealed only death; for it also sealed life and happiness. It was the tree of knowledge, not only of evil, but of good. As 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.

## C H A P. VII.

*Of the first Sabbath.*

I. **W**E 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, Gen. 2. 2, 3, 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. 1st, Enquire, 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 when compleated; or, whether it be necessary to have recourse to a *prolepsis*, or 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. 2dly, We shall explain the nature of that first Sabbath. 3dly, and lastly, Point out in what respect it was a Sacrament.

II. There is no occasion to mention, 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 choose to repeat, 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*

The history of the first sabbath, and the plan of this dissertation.

By a proper explanation of the blessing and sanctifying the seventh day, the seventh

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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.

The opi-  
nion of  
Cocceius  
and Bur-  
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ing anti-  
cipation.

III. I am glad to find the celebrated *Cocceius* assents to this. His words are these on Gen. 2. §. 6. 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 no 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*, tho' 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*

shown 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, *Synops Theol. lib. 2. c. 5. §. 11.* 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 upon, agree with us in this dispute. For, in the *Talmud* they enquire, 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. 1. 27*, adds, by way of 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.* *Farchi* also mentions this opinion, tho' 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 compleated.* By which he intimates, that the institution of the sabbath was joined to the compleating of the works of God. There are also some *Jews*, who will have *Pf. 92*, 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 in Bereschit Rabba, sect, 22, at the end:* 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

The most eminent Hebrew doctors against this anticipation.

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 nature, &c. lib. 3. c. 13.*

The explication of the nature of the first sabbath.

V. These things supposed, we are further to enquire, 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.

The distinction between God's rest and man's.

VI. We are to distinguish first, between *the rest of God*, and *the rest of man*, which God enjoined upon him, and recommended by his own example: in this manner also, Paul distinguishes, Heb. 4. 10, *he also hath ceased from his own works, as God did from his.*

God's rest wherein it consists.

VII. The rest of God consisted not only in his *ceasing* 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, especially 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 *εμικρον τησδοξης αυτησ απαυγασμα* *no small effulgence of his own glory.* Wherefore it is said, Exod. 31. 17, *and on the seventh day he rested, and was refreshed*; not as if he was fatigued, but as rejoicing in his work, so happily compleated, and in which he beheld what was worthy of his labour.

God sanctified the seventh-day, both by example and precept.

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

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, fais 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, his own example should be a perpetual rule to us. *Rabbenu Nissim*, quoted by *Abarbanel*, on the explication of the law, fol. 21. col. 3, 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 to enjoy, by 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. This is what *David* says; *Pf. 104. 13; 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, *Job. 2. 14. Jer. 20. 14:* 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, more happy than that, which saw the works of God perfected, and yet, not stained by any sin either of angels, or probably 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, if he religiously imitated the pattern of his own rest, the most ample

God blessed the same day two ways, both in respect of himself and of man.

blessings, and likewise, 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 the sabbath redound to the observers thereof, that they may be blessed and holy themselves.*

The rest enjoined to man contains 1. abstinence from every sin; and 2. acquiescence in God alone.

X. *The rest, here enjoined and recommended to man, comprizes chiefly these things: in general, that he shall abstain from every sin, thro' the whole course of his life, that giving nothing but uneasiness, both to himself and his God. As the Lord complains, Is. 43. 22. thou hast been weary of me, O Israel, and verse 24. 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, Is. 1. 14. *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 harrass 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 to be observed by man.

3 A ceasing from every way, that might hinder the

XI. Moreover, as man, even in the state of innocence, was to perform solemn acts of piety, together with his consort and children, and to be their mouth in prayer, thanksgiving, and praises; it was ne-

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\* N. B. This is not to be understood, as if the blessed God could be wearied, but only, that if such a thing was possible, sin is of such a malignant nature, that it would do it.

cessary,

cessary, at that time, that 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: which I hope none of my brethern will refuse. At least the celebrated Cocceius readily allows it. Whose words are these, *Sum. Theol. c. 21. §. 10. It is right in itself, and a part of the image of God, that 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 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 slowness and dulness, in the worship of God, in order to spend every seventh day therein, laying aside, for a while, all other employment. 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 a part 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, and give himself up to far preferable thoughts, and then chearfully, on account*

performance of those religious duties, at the time when they are to be solemnly gone about.

It follows that a sinner is to recollect himself, that he may be at leisure for the worship of God every seventh day.

of that part of the worship of God, which 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 observation of *Chrystom*, Not: at Heb. §. 13. 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 way is paved and a great deal done, to compose those unhappy disputes about the sabbath of the decalogue, which, for some years past, have made such noise in the Dutch universities and churches.

This sabbath had a mystical signification.

XIII. Having thus explained *the nature* of the first sabbath, we proceed to enquire 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, Heb. 4. 4, 10. 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 doctors. It was a common proverb, quoted by *Buxtorf*, in *Florilegio Hebræo*, 299; *The sabbath is not given but to be a type of the life to come.* To the same purpose is that which we have in *Zohar*, on Gen. fol. 5. chap. 15. *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 as you will not readily find any

any where, [or in other authors] the analogy between the sabbath and eternal rest specially assigned; can it be thought improper, if by distinguishing between *the rest of God, the rest of 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 bestowed upon it all the perfection, which was requisite to compleat 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 his immutable happiness, was to be a far more august habitation for his glorified creatures; 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 compleat 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. 4. 10.

What signified by the rest of God.

What signified by the rest of man.

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, (as possibly may be gathered from the simplicity of Moses's narrative) he had brought him into Paradise on the seventh, וַיְבָרֵךְ אֱלֹהִים בְּיוֹם הַשְּׁבִיעִת וַיִּשְׁבֹּט וַיִּבְרַךְ אֶת הָאָדָם, and put him, or, -as others think the the words may be translated, *he made him rest in the garden of Eden*, Gen. 2. 15. 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 thence, into a place far more pleasant, and to a rest far more delightful than that which he enjoyed in Paradise? And when, at certain times, he ceased from tilling the ground in Paradise, and 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, in being joined with the choirs of angels, and in doing the works of angels?

What is denoted by this rest's being on the seventh day.

XVI. May not this rest both of God and man, falling upon *the seventh day*, after the six of creation, 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 compleat, 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*?

The mystical significations more clearly explained and fully confirmed.

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

really have been so? For, the Apostle expressly declares, that *God's resting from his works, from the foundation of the world*, Heb. 4. 3, had a mystical signification. It is therefore 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, 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, tho' 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, 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 this here. Whoever desires a learned explanation of those mysteries, may consult

consult *Mestresat's* sermons, on the fourth chapter to the *Hebrews*.

The sabbath was a memorial of various duties.

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.

A new opinion concerning the institution of the sabbath.

XIX. And here 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 envolved 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 on 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*, Gen. 2. 1. 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 upon 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, even to restore what had been thus defiled

defiled and corrupted, and to compleat 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 corruptor 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 repeopled with that colony of new inhabitants: In this manner he will compleat the restoration. Which completion Moses intimates, verse 2; *and on the seventh day God ended his work, which he had made. This finishing of the restoration,* signified, verse 3, by the word *לעשות* *made*, is very distinct from *the finishing of the creation*, mentioned, verse 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*, II. 42. 1. And this rest was the only foundation for instituting the sabbath. This institution consists of a twofold act: the first is of  *blessing*, by which God blessed that very day, by a most distinguishing privilege, to be the day devoted to the *Messiah*, who was revealed in it by the Gospel. For, this is the honour of the sabbath, that it is *the delight, on account of the holy of the Lord being glorified*, II. 58. 13. 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*, he chooses 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: It is not that Adam fell on the very day in which he was created: which the scripture no where says. I know that some Jewish doctors, with boldness, as is their way, assert this; and, as if they were perfectly acquainted

certain, that Adam sinned on the day of his creation.

quainted 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 portion of scripture determines any thing about the day of the first sin? We have here, scarce any more than bare conjectures, which at best are too sandy a foundation, on which any wise architect will ever presume to build so grand an edifice.

It is more probable, he did not sin on that day.

XXI. Nay, there are many things, from which we rather incline to think, that man's sin happened not on the sixth day. For, it was 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 enquiring into the nature of each (which also he performed with great accuracy, as the great *Bochart* has very learnedly shewn, *Hierozoic. lib. 1. c. 9.*) he might call each by their proper names; after Adam had found, 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, and then at last formed Eve from one of his ribs. All these things are not of a nature to be performed, like the other works of the preceeding days, in the shortest space of time possible, and as it were, in a moment; but 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 these things were not all 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

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 no ways 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 his most 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 favour 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 foundation 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, or work 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; and that Moses treats of this chap. 2. 2, *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 offer the following considerations in oppositon to this sentiment: 1st, 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

The finishing mentioned Gen. 2. 2. is not the restoration of the world by the promise of the Messiah.

work of each day, rested for a while, and delighted in it. 2dly, 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. 3dly, 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 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? 4thly, 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*, Rom. 8. 20. 21. 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 no where 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.

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XXIII. Our learned author urges the following reason: why those two finishings are not to be looked upon as the same. 1st, It would be a *tautology*, if not, an *inexcusable battology*, or idle repetition, in such a compendious narrative; and either the first  
verse

verse, or the beginning of the second, would be superfluous. 2dly, The finishing or ending verse 2, is annexed to *the seventh day*, by a double article, in the same manner as *the rest* is. *And on very the 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 *ויבל* be rendered by the preterpluperfect, *and he had ended*, the latter *וישב* must be rendered so too, *and he had rested*, but this is incongruous. Nay, since on the other days we reject the preterpluperfect sense, least 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. 3dly. 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 ברא created and made.* By two verbs he describes two actions; *ברא* denotes *to create*, and *עשה*, 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. 43. 7.* Where another word is added, *יצר*, to *form*, and, as to all the three, *ברא* certainly signifies, *the creation of the soul*, but *יצר*, *the formation of the body*, and *עשה*, *reformation by grace*.) But these two actions are so described, that *עשה*, *making*, immediately precedes *resting*, and was the work of the seventh day; but *בריא*, *creation*, the work of the six preceding days. 4thly, To the same purpose is the recapitulation of verse 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 hosts, were created)

and

the promise of the Messiah.

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.

We are to speak with reverence of the stile of the Holy Spirit.

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 stile 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 repetitions. It does not become us, the humble disciples of the Divine Spirit, to criticise on the most learned language, and the most pure stile 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

act in this manner without any doubt of acting as becomes.

XXV. To *the second*, I would answer. 1st, 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, R. Solomo, explains 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. 2dly, 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. 3dly, But we need not insist on this: *Drufius* 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 וישבת 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,

How or in what respect God is said to finish on the seventh day.

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 imagine he has said, *et consummaverat die septima, &c. et cessavit, &c. and on the seventh, 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 tense and mood, as *Moses* has done.

Of the  
meaning  
of the  
word עשה

XXVI. To the third reason, I reply: 1st, The word עשה is very general, and signifies, *to do a thing any how, well or ill.* It is said, of penal or physical evil, *Amos, 4. 13, עשה שהר עיפה who maketh the morning darkness;* and *Ezek. 35. 6. לרם אעבך I will prepare (make) thee unto blood.* And of moral evil, *Mich. 2. 1, when the morning is light they practise it; עשה.* 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.* 2dly, The same word עשה is often expressive of the six days work; as *Gen. 1. 31, and God saw את כל אשר עשה all that he had made;* and *Exod. 20. 11, in six days the Lord עשה made heaven and earth:* likewise *Ezeck. 46. 1, ששת ימי המעשה the six working days* are opposed to the sabbath. Neither does the learned person deny, that the words ברא and עשה are often equivalent. And why not here also? Is there any necessity, or probable reason, for taking עשה for *the work of the seventh day,* and בראה for *the work of the six preceding days.* 3dly, I think he goes a little too far, when he asserts, that both Christian and

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 Christian, 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. 1. 1. *Menasseh Ben Israel, de Creat.* Probl. 4. *Coccius 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, לעשות, added to a verb, including a like action, is generally redundant: such as Judges, 13. 19, and acting, he acted wonderously, that is, he acted wonderously. 1 Kings, 14. 9, and doing, thou hast done evil, that is, thou hast done evil. 2 Kings, 21. 6. and working, he multiplied wickedness, that is simply, he multiplied wickedness, or, he wrought much wickedness. 2 Chron. 20. 35, he doing did wickedly, he doing is redundant. Ps. 126. 2, the Lord doing has done great things for them, doing is again redundant. Eccl. 2. 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, עָבַד לַעֲשׂוֹת he doing laboured, or בָּרָא לַעֲשׂוֹת he making created, you say the same thing: unless that בָּרָא 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. 4thly, He ought not to have made such a distinction, barely and without any proof between the words בָּרָא, יָצַד and עָשָׂה, which are used by *Isaiah*, 43. 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, *ו. ברא* sometimes signifies *reformation by grace*, as Pf. 51. 10. *ברא לי* Create in me a clean heart. 2, *יער* is sometimes applied to *the soul*, Zach. 12. 1, and *יצר רוח אדם* *formeth the spirit of man within him*: and Pf. 33. 15. *היצר יחד לבם* and *fashioneth their hearts alike*; sometimes too it denotes *formation by grace*; as If. 43. 21. *יערתי* have I formed for myself, they shall shew forth my praise. 3. *עשה* is more than once used for *the first formation of man*; as Gen. 1. 26, *נעשה* let us make man: and Gen. 2. 18, *אעשה* I will make him an help meet for him; Jer. 38. 16, *אשר עשה* that made us this soul, says king Zedekiah to Jeremiah, without having any thoughts of a reformation by grace. As 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 *ברא* here denotes, *reformation by grace*, as Pf. 51. 10: *יצר* the production of the soul, as Zack. 12. 1: and *עשה*, the formation of the body, as Gen. 2. 8. What reply could the learned person make? But these are weak arguments. It is more natural to take these words in *Isaiab*, 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. 2. 10, *for we are his*, Heb. *נועשה*, (*workmanship*), Heb. *נבראים*, created, in Christ Jesus unto good works, which God *יצר*, hath before ordained, that we should walk in them: as If. 22. 11. *יצרה מרחוק* fashioned it long ago, which properly *he hath before ordained*. From all this it appears, that this passage in *Isaiab* can be of no service to our learned author. 5thly, But if we must distinguish between *ברא* and *עשה*, nothing, I think, is more to the purpose than the interpretation

pretation of *Ben Nachman*. He rested from all his works, which *בָּרָא*, he created, by producing something out of nothing, *לַעֲשׂוֹת*, 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 cabbalistical. *וְטוֹ*, 'Tis a strange interpretation to say, that by *תּוֹלְדוֹת* 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, tho' by the angelical apostacy, 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. 2dly. 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 preceeded that of the heavens: for, the earth was perfected on the third day of the creation; heaven on the fourth.* 3dly, '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

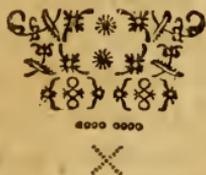
This reformation much less to be found verse the 4th.

of earth and heaven, which was prior to that of plants and herbs; as appears from the connection of verse 3, with verse 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.

God's rest from the work of reformation of the seventh day a mere fiction.

XXVIII. And as we have thus 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; so neither of any rest from that work of restoration, which is the foundation of the rest of the sabbath. For, 1st, 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 the last of the death of Christ, by which that reformation was to be brought about and accomplished. 2dly, 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. 28. 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. 3dly. The sabbath day, after the publication of the first Gospel

Gospel promise, was doubtless sacred to the *Messiah*, and to be celebrated to his honour by the saints with a holy exultation of soul. Nor shall I be much against the learned person, should he choose to translate, Is. 58.13, 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. 4thly, The Scripture in express terms declares, that the rest of God from the work of the first creation, which was compleated 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 on the seventh day; wherefore he blessed the sabbath day and hallowed it*, Exod. 20. 11. Which being plain, it sufficiently, if I mistake not, appears, that it is much safer to go in the old and beaten path, which is the king's high way, 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.*

The whole covenant was violated by the first sin of our first parents.

I. **A**S 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 Rom. 5, 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*, Heb. 12. 16. 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 show that this was the violation 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

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, 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*, Hof. 6. 7.

II. Tho' Eve had the first hand in this crime, yet it is usually in Scripture ascribed to *Adam: by one man sin entered the world*, according to *Paul*, Rom. 5. 12; whom verse 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 translated. 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 broken, 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 inheritance 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 *Malachy* 2. 15, says, that God, *seeking a godly seed, made one: one pair; two into one flesh*.

III. It was doubtless a wicked spirit, who seduced man to this apostacy, and who, tormented with horrors of his guilty conscience, envied man his happiness in God, and God the pleasure he had in man, and sought to have the wretched consolation of making

Why this crime is usually ascribed to Adam.

The deceiver was the devil in the serpent.

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ing one a partaker of his misery. And, the more easily to insinuate himself into man's favour, by his ensnaring discourse, he concealed himself in the serpent, the most subtile of all animals, and at that time not less acceptable to man, than the rest of the obsequious creatures. The great *du Moulin, disput. 3. de Angelis, §. 44.* conjectures, this serpent was of a conspicuous form, with fiery eyes, decked with gold, and marked with shining spots; so 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 favour; 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 subtility 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 Kamirez, in his Pentecontarch. c. 1.* (quoted by *Bochart, Hierozoic. lib. 1. c. 4. p. 30.*) goes a step farther, and feigns, that Eve was wont to play with the serpent, and adorn 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 *ὄφεις, Serpents*, by the Greeks.

Why he spoke by the serpent.

IV. But all this is apocryphal. We are not to advance such romantick things, without any 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 we 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 subtility of serpents is every where so well known, that among many nations they are proposed as the distinguishing character and hieroglyphic

glyphic of prudence. *Bochart* in his *Hierozoic. lib. 1. c. 4.* has collected many things relating to this, from several authors. To this purpose is what our Saviour says, *Mat. 10. 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 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, de Part. anim. lib. 2. c. 17.* See *Vossius de Idol. lib. 4. c. 54.*

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, and addressed himself to *Eve*, as if he had been an extraordinary teacher of some important truth, not yet fully understood. And therefore does not openly 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,

The manner of the temptation was thus,

1. He teaches to doubt of the sense of the command.

probable, as to render it unnecessary 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.

2. He undermines the threatening.

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 this delicious tree, under the dreadful penalty of death? This is inconsistent with his infinite goodness, which you so largely experience, and with the beauty of this specious tree, and its fruit. And therefore there must 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, *a venial sin*. The false prophet, the attendant on Antichrist, *who hath horns like a lamb, and speaketh as a dragon*, Rev. 13, 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.

3. He adds the promise of a greater happiness.

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, 3. 2. He says further, that this likeness was to be joined with the opening of their eyes, and a greater measure of knowledge. Now, this is not 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

And thus far indeed it might appear, that Satan spoke not amiss, blending many truths, and those evident 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: 1st, That he teaches them, not to wait for God's appointed time, but unadvisedly and precipitantly 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 a course of holy patience, and subjection to the will of God, desiring not to anticipate, even for a moment, the good pleasure of God. 2dly, 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, 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, as if he forbid this tree, least 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 and bare-faced blasphemy, would not have rather struck, with horror, 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, in his right senses could be persuaded, that the acquisition of wisdom and a  
He calls  
God to  
witness.  
likeness

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 are 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 consistent with the subtlety 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. May it not be more proper, to take that expression for a form of an oath? As Paul himself says, 2 Cor. 11. 11. *God knoweth.* And thus the perjured impostor appealed to God, as witness of what he advanced.

Whether Adam was not deceived; but only fell because of the love he had for his wife.

IX. Some think, that Adam was not deceived; and did not believe, what the serpent had persuaded the woman to; but rather fell out of love to his wife, whom he was unwilling to grieve: and therefore, tho' 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, he 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. 2. 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. 1st. Because Adam was first created, as the head; and then Eve, as a help meet for him. 2dly, Because the woman shewed, she was more easily deceived; for being deceived first, she was the cause of deceiving her

her husband: who was likewise deceived, tho' not first, but by her means. For, we commonly find in Scripture, that some things seem to be *absolutely* denied, which we are to understand only, as denied in a restrictive sense. John, 6. 27, and Phil. 2. 4, are instances of this. Nor can we conceive, how Adam, when he believed, 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 taken part 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 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 favour of God, which certainly Adam would have done, had he been entirely without error. In whatever light therefore we view this point, we are obliged to own, that he was deceived. The only apology, Adam would make, seems to be, that his beloved consort had, by  
her

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.

Adam's  
fall fore-  
known  
from eter-  
nity.

X. It cannot be doubted, that providence was concerned about this fall of our first parents. It is certain, that it was foreknown from eternity: none can deny this, but he who sacrilegiously dares to venture to deny the omniscience of God. Nay, as God, by his eternal decree, laid the plan of the whole œconomy of our salvation, and 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, *he (Christ) was foreordained before the foundation of the world*, and that as the lamb, whose blood was to be shed, 1 Pet. 1. 19, 20. which invincible argument Socinus knew not how otherwise to elude, but 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 as this idle assertion is unscriptural, nay and antiscritural, so it is not apposite to this place. For, the order of Peter's words obliges us to interpret them, concerning 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 speaks, Act. 2. 23, of this *determinate counsel and foreknowledge of God*, according to which Christ was delivered unto 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.

And pre-  
determin-  
ed.

XI. And if *foreknown*, it was also predetermined: thus Peter, in the place just quoted, joins together *the determinate counsel and foreknowledge of God*. Nor can God's prescience of future things be conceived, but

but in connection with his decree concerning them.

XII. From all this may be inferred, by a plain consequence, that man could not but 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*, II. 46. 10. *His counsels of old are faithfulness and truth*, II. 25. 1. God himself has ratified the stability of his purposes by an oath, the more certainly to declare *the immutability of his counsel*, Heb. 6. 17. *The Lord of hosts hath sworn, saying, surely as I have thought, so shall it come to pass, and as I have proposed, so shall it stand*, II. 14. 24.

And so infallibly to come to pass.

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, 'tis not possible, that God shall, by his almighty concurrence, influence any creature to act, and yet that creature suspend its acting. And if God shall not influence to the moral goodness of that natural action, the creature cannot, without that influx, perform that action morally good. This is evident 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 the holiness of it. Supposing therefore, that God had afforded his influence to the natural act of reasoning, willing, eating, as he actually did, but not the moral goodness of those acts,

As appears from the efficacy of the divine concurrence, or influence.

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 of this first sin of man, but of all other sins. I see not therefore, why we may not boldly maintain these things, as they are evidently true, and more especially, as they tend to the glory of God, and to demonstrate his supereminence, 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, it will be at their peril. Nor ought we so much to regard that, as on their account to conceal the truth.

A fuller demonstration of this.

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.

All second causes, in their acting, depend on the first,

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, both in existing and acting, as without it to be able neither to exist, nor to act. Paul inculcated this upon the *Athenians*, Acts, 17. 28, *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 *Isaiab*, any more move without God, than *the axe* without him, *that heweth therewith*, or, *the saw* without him, *that shaketh it*; II. 10. 15.

which is agreeable to reason itself.

XVI. Reason, in this, concurs with Scripture. For, if there was any cause besides God, which could act independently of him, it would follow, there were more first principles than one; as *Thomas Aquinas* reasons well in his *Secundo sentent. distinct. 37. quest. 2. art. 2* Whose reasoning, as it is both solid, and very  
much

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 author, the human will would have the nature of a first principle.*

XVII. Tho' 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. Moreover, tho' 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*.

What is objected to this is to no purpose.

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, 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.* part I. on the first article of the Creed, No. 22. 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 tho' he hinders not the efficiency of second causes, yet he prevents or goes before it; seeing his most secret power extends*

God not only influences the actions or effects of the causes but the causes themselves.

tends 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 worshiped: he is not far from every one of us; for in him we live, and move, and have our being.

The creature cannot but act in consequence of this influence.

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*, II. 10. 15, 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 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.

Which is evident from the perfection of God.

XX. *Didacus Alvarez, de Auxiliis divinae gratiae, lib. 3. disput. 21. p. 163*, 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 dependance imports in the thing, which depends, some imperfection and inferiority, in respect of him on whom it depends: and therefore, such a manner of concur-

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† N. B. This is a quotation from the apocryphal book of wisdom, ch. 8. 1. Where it is said, *wisdom reacheth from one end to another, mightily and sweetly doth she order all things.*

rence 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 act 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.

And the contrary is enforced by several absurdities.

XXII. As these things are universally true, they may be applied to 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 *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, and if the actions of sin [as actions] are not from God, it would follow that there would be some being, which had not its essence from God: and thus God would not be the universal cause of all beings. Which is contrary to the perfection of the first being.

All which is true with respect to sinful actions, as they are actions.

XXIII. Neither does God only excite and predetermine the will of men to vitious 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. 1st, That the human will could baffle the providence of God, and either give to, or take from the divine influx all its efficacy. 2dly, That there could be some act in the creature,

The will of man is likewise predetermined to these actions, as such.

of such weight as to resist the divine influence, and be independent of God. Nor do I 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.

And yet without God it cannot give moral goodness to its actions.

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 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; so it is necessary, he should much more depend on God, in producing the moral goodness of his actions; that the glory thereof ought to be rendered to God, as the first cause.

The conclusion.

XXV. If all these truths, thus demonstrated, be joined and linked together, they will produce that conclusion, which we laid down sect XIII. 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 himself 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.

However it does not follow, that man was obligated

XXIV. But it does not follow, that man was obligated to what was simply impossible. For, it is only a consequential and eventual infallibility and necessity, which we have established. God bestowed sufficient powers on man, even such as were proper for a creature,

creature, by which he could have overcome the temptation. But then he 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? For, will any affirm, 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, tho' 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, 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. sect. XIII.

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, as to be neither judgment nor will without it. And when we affirm, that God foreordained and infallibly foreknew, that man should 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 'tis so far from the decree of God, in the least to diminish 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. God indeed created man mutably good, infallibly 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 tho' he influ-

enced his faculties to natural or physical actions, without influencing the moral goodness of those actions. All which appear from the event. Yet God neither is, nor, in any respect can be, the author of sin. And tho' 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; tho' 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.

By the permission of sin God took occasion to display his manifold perfections.

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, Strom: lib. 1.* which with pleasure we here insert. *'Tis the greatest work of divine providence, not to suffer the evil, arising from a voluntary apostacy, 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.*

When Adam fell all his posterity fell in him

XXX. It remains now lastly, to consider, how, as Adam, in this covenant, was 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, Rom. 5. 12. *By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned,* *ἐφ' ὃ πάντες ἥμαρτον.*

Rom. V. 12. explained.

XXXI To illustrate the Apostle's meaning, we must observe these things. 1st, It is very clear, to any

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any not under the power of 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. 2dly, 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*, verse 14. Consequently these are also guilty of some actual sin, as appears from their death; but that, not being their own proper and personal sin, must be the sin of Adam, imputed to them by the just judgement of God. 3dly, By these words *ἐφ' ὃ πάντες ἥμαρτον* for *that all have sinned*, he gives the reason, why he had asserted that, by the sin of one man, death passed upon all. This, says he, ought not to astonish us, for all have sinned. If we must understand this 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. 4thly, The scope of the Apostle is to illustrate the doctrine of justification, he had before treated of. The substance of which consisted 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, what 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

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.

The im-  
port of  
ἐφ' ᾧ

XXXII. The last words of this verse, ἐφ' ᾧ πάντες ἡμαρτον, are differently explained by divines, because the Greek phraseology admits of various significations. The principal explanations are three: 1st, Some render them, *in so far*, or, *because all have sinned*. For, it is allowed, that ἐφ' ᾧ frequently admits this sense; and thus, it seems to be taken, 2 Cor. 5. 4, ἐφ' ᾧ οὐ θέλομεν ἐκδύσασθαι, *not for that we would be unclothed*; as if written, as *Frobenius* prints it, ἐπειδή, tho' *Beza* here greatly differs. 2dly, Others observe, it may be explained, *with whom*, i. e. *who sinning, all have sinned*. For ἐπι in a similar construction denotes a time, in which something was done. Thus we say in Greek, ἐπ' ἐμοὶ μεираκίῳ τὸτο γέγονε, *when I was a boy, this happened*, and ἐπὶ κυνὶ, *in the dog-days*; and the Apostle Heb. 9. 15. ἐπὶ τῇ πρώτῃ διαθήκῃ, *under the first testament*. And then the meaning would be, that upon Adam's sinning, all are judged to have sinned. 3dly, *Augustine*, and most of the Orthodox have explained it, *in whom*. Which *Erasmus* in vain opposes, saying, that ἐπι when signifying upon, or, in, is joined to the genitive case; as ἐπ' οὐραυ καὶ ἐπὶ τῆς χώρας; also when denoting time, as ἐπὶ καίσαρος Ὀκταβίου. In all this he is strangely mistaken. For, not to say any thing now of time, it is certain, that ἐπι when joined to the dative, denotes in: as Mat. 14. 8, ἐπι πίνακι, *in a charger*; and in this very context of *Paul* verse 14, ἐπὶ τῷ ὁμοιωματι, *in the similitude*. And which is more, τὸ ἐφ' ᾧ, cannot sometimes be otherwise explained, than by, *in which*, [or *in whom*]: as Mat. 2. 4, ἐφ' ᾧ ὁ παραλυτικὸς καλεκαίλο, *wherein the sick of the palsy lay*,  
and

and Luke, 5. 25, ἀρας ἐφ' ᾧ καλεμέσθω, *took up that, whereon he lay*. Nor is it taken in this light, in the sacred writings only, but he might learn from *Budæus, Commentar. ling. Græc. p. 506*, that *Aristotle* used this phraseology in the same sense, ἐφ' ᾧ μὲν ἡ θήλεια, ἐπι θαλίρω δὲ ὁ ἀρσένιον ἐπιδάσει, *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, *to sin*, who suffer any evil, even tho' they are innocent, as Gen. 31. 36, and Job, 6. 24. Where *to sin* is rendered by δυσπραγεῖν, *to be unhappy*, Ἐφ' ᾧ here denotes *through whom*, as ἐπι with the dative is taken, Luke, 5. 5, Acts, 3. 36. I Cor. 8. 11, Heb 9. 17. *Chrysoſtom* on this place says, *On his fall, they who did not eat of the tree, are from him all become mortal.*

XXXIV. This illustrious person seems to have written without attention, as the whole is very impertinent. 1st, Tho' 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

The interpretation of Grotius.

Confuted.

saying of Bathsheba to David, 1 Kings I. 21, *I and my son Solomon shall be counted offenders*; that is, says he, *we shall be treated as offenders, or, be ruined.* But a *sinner*, or even *sin*, and *to sin* are different things.

To sin does not signify to undergo punishment with out any regard to sin.

The former is said of Christ, 2 Cor. 5. 21: but not the latter, on any account. Moreover, to be a sinner, 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  $\text{נשׂוּן}$ , *to sin*, nor in the Greek version,  $\text{δυσπραγειν}$ ; nor do the circumstances admit, that what is there said of sin, 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. 2dly, Though we should grant,

The Apostle here distinguishes between sin and punishment.

which yet we do not in the least, that *to sin*, 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 sin, as the meritorious cause, *and death by sin*. 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

Whether  $\epsilon\phi' \omega$  signifies thro' whom.

the sense to say, *So death passed upon all, through whom all die?* 3dly, Grotius discovers but little judgment in his attempt to prove, that  $\epsilon\phi' \omega$  signifies *through whom*: certainly, Luke, 5. 5,  $\text{\epsilon\pi\iota\ \tau\omega\ \epsilon\psi\mu\alpha\theta\epsilon\ \sigma\epsilon}$ , does not signify *through thy word*, but *at thy word*, or as Beza translates, *at thy command*. And Hebr. 9. 17,  $\text{\epsilon\pi\iota\ νεκρο\upsilon\varsigma}$  does not signify *through the dead*, but *when dead*, and rather denotes a circumstance of time. Acts, 3. 16, is alledged with a little more judgment; and 1 Cor. 8. 11, not improperly. But it might be insisted, that  $\text{\epsilon\pi\iota' \epsilon\mu\acute{o}\iota\ \epsilon\sigma\tau\iota}$  signifies, *it is owing to me*, that

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the meaning shall be, *to whom it was owing that all sinned*. Which interpretation is not altogether to be rejected. Thus the scholiast, *ἐφ' ὧ Ἀδάμ, δι' ἑν.* And if there was nothing else couched under this, I would easily grant Grotius this explanation of that phraseology. 4thly, It cannot be explained consistent with divine justice; how without a crime death should have passed upon Adam's posterity. *Prosper* reasoned solidly and elegantly against *Collator*, c. 20. *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. 5thly, *Chrysoptom* 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. 1st, That he supposes the miseries of mankind to proceed from God, as a judge, who cannot justly condemn, but for sin. 2dly, That he compares the condemnation of the world by Adam's disobedience 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 *Vossius*, *hist. Paleg. lib. 2. P. 2 p. 163*, said, that Adam's guilt was his. *Alas! my weakness!* says he, *for I derive my weakness from the first parent.*

Punishment cannot justly be inflicted on his posterity without sin.

It is only  
Adam's  
first sin,  
that is  
imputed  
to his po-  
sterity.

XXXV. But we only understand this of Adam's first sin. We no wise 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. 5. every where mentions *transgression*, in the singular number; nay expressly, verie, 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 by the covenant of man.



## C H A P. IX.

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

I. **H**AVING sufficiently considered the violation of the covenant by sin: let us now enquire, whether, and how far, it is made void, or *abrogated by God himself.* The contents of the chap.

II. And first, we are very certain, that there are many things in this covenant of immutable and eternal truth; which we reckon up in this order. 1st, The precepts of the covenant, excepting that probationary one, oblige all and every one to a perfect performance of duty, in what state soever they are. Many things in this covenant of eternal truth. 2dly, Eternal life, promised by the covenant, can be obtained upon no other condition, than that of perfect, and, in every respect, compleat obedience. 3dly, 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 we shall speak of this afterwards, and now proceed to what has been proposed.

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. But the right and supremacy of God requires, that man, and even every creature, be subject in all respects to God, so 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;

The sinner is still obligated to obedience  
nor

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: because, every possible subjection is essential to the creature.

Otherwise he could sin no more.

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 *ἀνομία*, *the transgression of the law*, 1 John, 3. 4. But nothing can be imagined more absurd, than that man, by sin, has acquired an impeccability.

And all sinners would be equal.

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.

The sinners obligation appears from Gal. 5. 3.

VI. There is a plain passage, *Gal. 5. 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*.

and is illustrated from the civil 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.

The opinion of Arminius.

VIII. Arminius therefore, (*in epist. præstantium virorum*, p. 173.) 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

right by man's obedience. He makes use of these arguments. 1st, 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? 2dly, As God 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, 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 sinner under sin, as not to require any more obedience from him, that being an evidence of irreconcilable anger; namely in that state. 3dly, The law itself, to be performed, is such, as it would be unbecoming, it should be performed by a sinner, who is out of the favour of God. He is commanded to have God for his God, to love, honour, 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: now, since we deny all this, so, if we prove them to be false, as we hope to do,

It is false that all obligation proceeds from the covenant,

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 super-eminent sovereignty, majesty and holiness of God, and every rational creature, from a consideration of these, is 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 in holiness, if any rational creature existed, who 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 acknowledged 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. VIII. 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, and the perfect equity of all his commands. Tho' God had enforced his law neither by rewards, nor punishments, we had been no less bound to obedience: least 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

And that the law does not obligate, but because of the sanction of rewards and punishments.

And that no further punishment

grees 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.

ment can be inflicted on man when he had broken the covenant.

X. To the second, I answer; 1st, 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, forfeit his right of requiring every piece of service properly due to him, and of punishing that naughty servant for non-performance. 2dly, Tho' God, as a just judge, had deprived man of ability to fulfil the law, yet, on that account, he both will in point of right, and can require the performance of it by man. He can 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. 3dly, 'Tis absurd to say, that it is the greatest punishment, that God inflicts on man, not to require obedience from the

God has a right to require obedience from man, tho' unable to give it.

God's not requiring obedience

from the rebellious creature not the greatest punishment.

bellious creature. It is indeed true, that the creature ought to reckon it a part of its happiness, to have the glory of obeying. And it is the punishment of the creature, if, by the just judgment of God, it is condemned, never to perform what is incumbent, 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 the highest punishment for it. And thus *Arminius* destroys his own argument. Who 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. 4thly, 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, if any calls for obedience, he 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 should give another command to this purpose, I will not have you to obey me, he would then contradict himself: nay, contradict the nature of the command, which consists in an obligation to obedience. 5thly, '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, then the first of all deceivers spoke truth, that man, 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,

We cannot without a contradiction, suppose God saying to the creature, I will not have you to obey me.

'Tis absurd, that a creature by sin is exempted from the authority of the creator.

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, 1st, 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, for conscience itself, even that of the most abandoned, will bear witness with God, to the reasonableness of this.

There is nothing in God's law, to which the creature is not bound to perform in the right way and manner.

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, or, to be what he really is, what he cannot but be?

Is he not the supreme majesty? Can he be unwilling to be honoured as such; with the most submissive reverence?

2dly, *Arminius* urges, that the law also commands us to trust in God. It does so; what can be more right, what more becoming, than that man;

The law commands even a sinner to trust in God.

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 called upon to this?

3dly, He will still urge, that when he speaks of trusting in God, he means thereby that full assurance of mind, whereby we hold God to be our 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, it is to be understood in this manner, viz. to take him for our

And to take him for his God;

Creator,

And to take him for his God;

Creator, preserver, lawgiver, and Supreme Lord, this is absolutely and without distinction enjoined 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 shall obtain the salvation of God by a most perfect personal obedience, as proposed to Adam in innocence; which 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 saviour: this is the way that 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 to walk agreeably to that truth. But the law nowhere enjoins the impenitent sinner, to look upon God as the God of his salvation. Nay, the law, as it was given to Adam himself, enjoins 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.

But in a  
right way.

The sinner  
not only  
obliged to  
obedience  
but to per-  
fection.

XII. We proceed a step further, to shew, that man, even after the violation 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, Gal. 5. 3, *that they are debtors to do the whole law*. Nor can it otherwise be. For, the law of the covenant, as to the natural precepts, is immutable, being 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. Be-

XIII. Besides, if we imagine any abatement and relaxation of the law after sin, we are to conceive, that God addressed sinful man after this manner: As appears from the very nature of God.

“ 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 strength, 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 agree-  
 “ able to my will. But now, since thou hast once  
 “ presumed to disobey me, I require no more for  
 “ the future, but that thou esteem me indeed to be  
 “ the truth, but not infallible; 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 testimo-  
 “ nies, to love other things besides and above me; to  
 “ place thy happiness in other things besides my  
 “ favour, in fine to depend on me in some things; but  
 “ in other things to 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 loved with the whole heart; as he is the supreme lord, none can ever, under any pretence, act but according 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. Because to perform duty perfectly is preferable to doing it otherwise.

ness. If God has prescribed such a rule, it must certainly bind man to conform himself to it.

Natural  
conscience  
dictates  
this.

XV. The conscience of man, upon due attention, cannot but assent to these things. To make this appear, I shall adjoin two excellent passages, one from *Epictetus*, the other from the emperor *Julian*. The former speaks thus, *Dissertat. lib. 2. c. 11. Having found a rule, let us keep it inviolably, and not extend so much as a finger beyond it.* The latter thus, *Orat. 1. 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, endeavour altogether after honesty.* The law therefore of the old covenant continues to bind all mankind, without exception, to a perfect performance of duty.

Eternal  
life unob-  
tainable  
but by  
perfect o-  
bedience.

XVI. The second thing, which we said, sect. II. was immutable in the covenant of works, was this; that eternal life was not obtainable on any other condition, but that of perfect obedience: as may thus be invincibly proved; for, by virtue of this general rule, it was necessary for Christ *to be made under the law, Gal. 4. 4, and fulfil all righteousness, and that for this end, that the righteousness of the law might be fulfilled, Rom. 8. 4.* 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.

The pe-  
nal sanc-  
tion also  
immutable.

XVII. The third thing which we affirmed, as an unchangeable truth, regards the penal sanction; for that immutable and indispensable justice, which we already defended by so many arguments, chap. V. sect.

sect. XVIII. seq. certainly requires this, so that there is no occasion to add any thing further.

XVIII. Since then these three things, the law, the promise and the threatning, constitute the entire nature of the covenant, as proposed by God, stand so firm; one may conclude that, tho' man has really, on his part, broken the covenant, yet no abrogation of the covenant is made on the part of God. But, on duly weighing the matter, we must also acknowledge some abrogation on the part of God: as may be evidently inferred from the substitution of the new covenant of grace. For, thus the Apostle has taught us to reason, Heb. 8. 13. *In that he saith a new covenant, he hath made the first old.* For, tho' 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 this 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. But yet, we properly build on his reasoning, which we may also, and ought to apply to this subject; namely, that every substitution of a new covenant supposes the abrogation of an old one.

Yet, there is some abrogation of the covenant of works;

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 declared 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; *there is not now a law, which can give life, as that righteousness should be by the law,* Gal. 3. 21. To this purpose is, *what the law cannot do,* which he inculcates, Rom. 8. 3.

consisting in this, that by it none can now be saved.

XX. And that covenant is so really abrogated, that it can, on no account, be renewed. For, should we imagine God saying to man; "If, for the fu-

The covenant of works so

ture,

abrogated  
as to ad-  
mit of no  
renewal.

“ ture, thou canst perfectly keep my law, thou shalt  
“ thereby acquire a right to eternal life,” God would  
not by such words renew this very covenant of works.  
for, sin is now pre-supposed to exist, which is contrary  
to that perfection of obedience, which the covenant  
of works acquires. God would therefore transact  
here with man on a different condition, whereby  
forgiving the former sin, he would prescribe a con-  
dition of an obedience less perfect, than that which he  
stipulated by the covenant of works; which, exclud-  
ing all sin, 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 threatned the sinner  
with death, so that if he forgave him without a due  
satisfaction, he would act contrary to the covenant,  
and his own truth.

The law  
not abro-  
gated, as a  
rule of life  
but as a  
covenant.

XXI. The law therefore remains, as the rule of our  
duty; but abrogated as to its federal nature; nor  
can it be the 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, Rom. 6.*  
14. Namely, as prescribing the condition of life.  
There is indeed still an indissoluble connection be-  
tween perfect righteousness and eternal life, so that  
*the last* cannot be obtained without *the first*. But after  
that man, by falling from righteousness, had lost all his  
hope of the reward, God was at liberty either to pu-  
nish the sinner, according to his demerit, or give him  
a surety to fulfil all righteousness in his stead.

Opinion  
of learned  
men about  
other ways  
of abolish-  
ing the co-  
venant of  
works.

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. 1st.  
*Of condemnation*, by *Christ* being proposed in the  
promise, and apprehended by faith. 2dly, *Of terror*,  
or the power of the fear of death and bondage, by *the*  
*pre-*

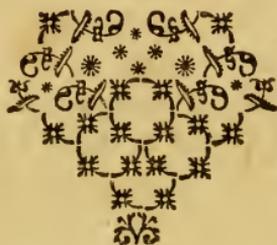
*promulgation of the new covenant*, after the expiation of sin: which being once accomplished, they, who are redeemed, are under the law of the redeemer. So that the same law, abolished in the redeemer as the law of sin, becomes the law of the saviour, and adjudges righteousness to those who are his. 3dly, *Of that war or struggle with sin, by the death of the body.* 4thly, *Of all the effects of it, by the resurrection from the dead.*

Our reflections thereon.

XXIII. But let us give our reasons, why we have hitherto doubted, whether these things are, with sufficient accuracy, conceived and digested. 1st, All the particulars here mentioned belong to the covenant of grace. But 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. 2dly, 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, Rom. 3. 31. *Do we then make void the law through faith? God forbid; yea, we establish the law.* And again, Rom. 8. 4. *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.* 3dly, The very law of the covenant, which 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,

fection, 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 large and learnedly explained on Rom. 8. 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 *Summa Theolog.* c. 31. §. 1. 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 without 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 absolution 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 personal works.



THE



T H E

# OE C O N O M Y

O F T H E

## Divine Covenants.

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### B O O K II.

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#### C H A P. I.

#### *Introduction to the Covenant of Grace.*

By the breach of the covenant of works, man became a slave to sin, Satan and himself.

I. HEN the covenant of works was 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 there could be no escape. For, listning to the sollicitation of the devil, and giving way to his own reasonings, he, in a most violent manner, withdrew himself from God, that he might be at his own disposal; and, (like the prodigal son, Luke 15. 12.) throwing off his rightful subordination to God, sold and enslaved himself to the devil. All which were acts of the highest injustice: for, man had no right, thus to dispose of himself;

*himself*; nor *the devil* to accept of what was God's. Yet, God considering, that, by this rash and unjust action, man was justly punished, did, by his righteous judgment, ratify all this for his further punishment, gave him 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,* Rom. 1. 28. He also gave them up unto vile affections, verse 26; that so *they might receive that recompence, which was meet,* v. 27. In fine, he delivered them up as slaves to *the devil*, to be taken captive by him at his will, 2 Tim. 2. 26. And all this according to that most equitable law; *of whom a man is overcome, of the same he is brought in bondage,* 2 Pet. 2. 19.

II. Moreover, when man was no longer in covenant with God, he then became *without God and without hope in the world*, Eph. 2. 12. For, it was impossible for him 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 favour. 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 Mat. 12. 29; but also, *the lawful captive*, II. 49. 24. For, he had *the power of death*, Heb. 2. 14. and that by the law, 1 Cor. 15. 56, *the strength of sin is the law*. Nor could man contrive any way, whereby, sin, which condemned, by the most equitable law, could 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; for he took occasion, to set up a new covenant of works as  
 of

the foundation of the most stupendous works by setting up the covenant of grace. *of grace*; in which he might much more clearly display the inestimable treasures of his all-sufficiency, than if every thing had gone well with man according to the first covenant: and thus he discovered what seemed to surpass all belief and comprehension, that God, who is *true, just and holy*, could, without any diminution to, nay rather with a much more illustrious display of his adorable perfections, become *the God and Salvation of the sinner*: for he found out that admirable way to reconcile the strictest vindictive justice with the most condescending mercy. So that the one should be no obstruction to the other. For so illustrious an exercise of these perfections, there could have been no place under the covenant of works.

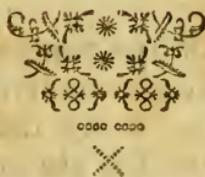
Worthy of our most attentive consideration,

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 splendor shine forth the wonderful perfections of our God, his wisdom, power, truth, justice, holiness, goodness, philanthropy, or goodwill 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 longs to delight himself in the contemplation of the divine perfections, he must come hither, and deeply engage in holy meditations on the covenant

nant of grace: which I think may not improperly be thus defined.

V. *The covenant of grace is a compact, or agreement, between God and the elect sinner; God on his part 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 mediator Christ; and man on his part consenting to that goodwill by a sincere faith.*

Definition of the covenant of grace.



## C H A P. II.

*Of the covenant between God the Father and the Son.*

A twofold compact in the covenant of grace. 1. Between the Father and the Son. 2. Between God and the Elect.

I. **I**N order the more thoroughly to understand the nature of *the covenant of grace*, two things are above all to be distinctly considered. 1st. *The covenant*, which intervenes *between God the Father, and Christ the Mediator*. 2dly, *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 pre-supposes the first, and is founded upon it.

The compact between the father and the son explained.

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 Scriptures represent *the Father* in the œconomy of our salvation, as *demanding the obedience of the Son* even into death, and, upon condition of that obedience, promising him in his turn 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, by virtue of the compact, *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. 1st, By producing such

such places of Scripture, as speak only in general, but yet, expressly, of this compact. 2dly, By more fully unfolding the particulars, which compleat or constitute this compact. 3dly, 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, Luke 22. 29. Καὶ διατίθειμαι ὑμεῖν, καθὼς διετέτο μοι ὁ πατήρ μου βασιλείαν, 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. And proved from Luke. 22. 29 ;

IV. And, Heb. 7. 22, where he is said to be *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*, Ex. 19. 3—8. 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 himself undertook to perform that condition*, without which, consistently with the justice of God, the grace and promises of God could not reach unto us; but being once performed, they were infallibly to come to the children of the covenant, unless then we would make void the suretiship 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 that, having performed them; he might engage to us for the father, that we should certainly have grace and glory bestowed upon us. and Heb. 7. 22.

V. Moreover, Gal. 3. 17, Paul mentions a certain *διαθήκη covenant, or testament, that was confirmed before of God in Christ.* Where the contracting parties From Gal. 3. 17.

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 *executor* 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, v. 16. That *Christ* was *that seed*, ὁ ἐπαγγελίας, 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 *diabnum* 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* we 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 not refuse, if it 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 to himself; since he also himself hath received gifts for men, Pf 68. 19.

From Pf. VI. Nor ought those places to be omitted, in 119. 122. which explicit mention is made of *the suretiship* of If. 38. 14. *Christ*: as Pf. 119. 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, If. 38. 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. 30. 21, *who is this*, ערב את לבר *that engaged his heart*, or appeated his heart by his suretiship, 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 suretiship (for all these things are comprized in the emphasis of the Hebrew language) *to approach unto me*, that he may expiate

expiate sin? These words also shew, 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, Zach. 6. 13, *the counsel of peace shall be between them both*; namely, between the man, whose name is *the branch*, and *Jehovah*: for, no other two 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 *person, offices, and glory*, the Prophet truly describes in a short, but lively manner, subjoining at last *the cause* of all these; namely, why the *Messiah* appeared as such a *person*, executed such *offices*, and obtained such a *glory*; namely, because of 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 אִישׁ, the *man*, that is, *true man*, see Hof. 2. 15, and indeed, *the most eminent* among men; not אָנוּשׁ or אָדָם, which words denote *wretched man*, but אִישׁ, יְמִינְךָ *the man of thy right hand*, Ps. 80. 17. Because Christ is not here considered as in the abasement of his misery, but as in the excellence of his glory. His name is the *Branch*, because sprung from God, Is. 4. 2, Zech. 1. 12. 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, מֵאֵלָיו, *from itself*, 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*, 1 Tim. 3. 15, which Christ κατασκεύασε framed, Heb. 3. 4. and built, Mat. 16. 18. Lay-  
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ing

ing the foundation in his cross, and cementing it with his blood. 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*, John, 2. 19, 21. *which 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 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. Heb. 10. 11. 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, Heb. 1. 3. and 9. 12, 14. He now does what his session gives him a right to do, he makes intercession for his people, Rom. 8. 34. As was ingeniously observed by *James Altingius*, *Hept. 3. Dissert. 6. §. 49.* But whence does all this proceed, and what is the origin of such important things? *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, Rev. 3. 21. 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 never was any enmity; but of peace to be procured to sinful man with God, and to sinners with themselves.

VIII. It seems, two things may be objected, to which we are briefly to answer. 1st, That by those *two* we are not to understand *the father* and *the son*, but the *Jews* and the *Gentiles*. 2dly, 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 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 add any thing to 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 can oblige us to assent to it; as 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 Ps. 17. 3. צרפתיני בל תמצא, *thou hast tried me*, and *thou doest*, 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, 2. 36. We will therefore fully explain the words thus, *the counsel of peace is between both*. And if you en-

That explanation defended.

tirely 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 we need not come to this: for, if by this counsel, we understand that agreement, which subsisted between the Father and Christ, God-man, when assuming human nature, he appeared as the surety; the Prophet might and ought to speak of it in the future tense: and he does so in a beautiful order, ascending from the effects to the cause, in the following manner; Christ, God-man shall build the spiritual temple of the Lord; for which he shall receive as a reward, glorious majesty, and shall sit on the throne of God. And this needs not seem strange: for Christ, cloathing himself with human flesh, will, by a certain compact, on which our peace is founded, promise to the Father that he will do all this. The Father, on the other hand, will promise, thus to reward that service. In this manner, every thing runs smoothly. See more of this, chap. III. §. 2—4.

Christ calling the father his God, intimates a compact.

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, Ps. 22. 3, and 45. 8. If. 49. 4, 5. and John 20. 17. Which is the form or manner of the covenant. In this sense *Jacob* promised, that *the Lord should be his God*, Gen. 28. 21: that is, that he would so frame his whole life, as became one in covenant with God. The Israelites also, when they solemnly renewed the covenant, Jos. 24. 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, Jer. 31. 33. *This is my covenant, that I will make with the house of Israel. I will be their God*. Deut. 26. 17, *thou hast avouched 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

God] implies this: for, אלה, *Eloah*, derived from אלה, *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, עבד, *servant*, is the correlate of אלה, *Eloah*, or, אלהים, *Elohim*: as Ps. 86. 2, הוֹשֵׁעַ עַבְדְּךָ אֱתָהּ אֱלֹהֵי, *preserve THY SERVANT, O thou MY GOD*. And in this manner *the Father* calls *Christ*, in many places, *his servant*, Is. 49. 5, 6. Besides, such a one professes, that he only depends on the promise and testimony of that covenant: in these things the whole nature and design of the covenant consists. As 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 of obedience and reward.

X. But we come now more particularly to discuss all *the parts* of this covenant, that it may not only appear, 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*, Ps. 16. 2. On the other hand, *the Son*, whom the *Father* calls *his servant*, Is. 53. 11. *The law of the covenant* is proposed by *the Father*, John 10. 18. *this commandment have I received of my Father*; and John 12. 49, *the Father which sent me, he gave me a commandment*. To that law a *promise* is added by the *Father*, Is. 53. 10—12, *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, &c.* and Is. 49. 6---8, *it is a light thing, that thou shouldest be my servant, to raise up the tribes of Jacob, &c.* On performing that law, *the Son* acquires a right to ask the reward, Ps. 2. 8, *ask*  
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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, Ps. 40. 7--9, *mine ears 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 14. 31. Nor did the Son only undertake this, but actually performed it, *being made of a woman, made under the law*, Gal. 4. 4. John, 15. 10, *I have kept my father's commandments, and abide in his love*: and John 8. 29. *I do always those things that please him*. Nor did he part with his life, till he had truly said, *it is finished*, John 19. 30. 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 recompence of) my work with my God*, If. 49. 4. And when he drew near the end of his course, *he claimed*, with great confidence of mind, the promised reward, John 17. 4, 5. *I have glorified thee on the earth: I have finished the work, which thou gavest me to do. And now, O Father, glorify thou me with thine ownself, with the glory which I had with thee before the world was*. What then can be supposed wanting to compleat the form of a covenant, which we have not here?

Christ also used sacraments for confirming the covenant.

XI. In fine, all these things may be confirmed from this, that Christ likewise made use of the Sacraments; not only as to the matter of these institutions, as they were divine commands, the observance of which was to him meritorious; but as to the form, as they were signs and seals of the covenant; God the Father, by the use of them, sealed the federal promise concerning justification from sins, not his own personal sins, either of commission or omission, (for such he had

had none, 2 Cor. 5. 21. 1 Pet. 2. 18.) 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*, 1 Tim. 3. 16; and also concerning *life eternal*, to be bestowed on him and his; *God the Son*, in the use of them, acknowledged himself a debtor to fulfil all righteousness: as these things have been learnedly observed and explained by the celebrated *Voetius, disput. de fide Christi, ejusque sacramentorum usu. Disput. T. II. p. 160*, and *Essenius, de subjectione Christi ad legem divinam, c. 10. §. 11*. But let us illustrate this by an example. In the *baptism* of Christ, there was an evident sealing of the covenant of 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*, Mat. 3. 16. *The Father* declared, that *he accepted the suretiship*: *in thee I am well pleased*, Luke 3. 22: 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 Ps. 16. 2. strained to this purpose: *thou hast said unto the Lord thou art my Lord: טובתי בל עליך* *my goodness (is not upon thee) extendeth not to 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 hast said to the Lord. &c. Thou, son of man, hast acknowledged, that Jehovah is the Lord, and hast engaged thy obedience to him. Thou, by loving, and obeying as a servant, even unto death (to which thou offerest thyself) hast declared me to be Lord, and honoured me with a perfect obedience. As to any advantage to be obtained,*

In proof of this covenant, Ps. 16. 2. adduced by a learned person;

obtained, *my goodness*, that is, my grace, and the benefits depending thereon, *extendeth not to thee*, (is not upon thee) that is, *thou art* τελειωμένῳ, an absolute and perfect Saviour. What was laid upon thee, or what thou wast bound by suretyship to perform, that my goodness might extend to mankind, that thou hast performed, and I accept of the whole. Thus *by* generally denotes something due, both among the Hebrews, and in the sacred writings

But not so properly.

XIII. But I think, these things are strained, and do not run with that smoothness one could wish. For, 1st, There is nothing, which obliges us to imagine, unless we incline so to do, that there is, 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: *'Tis certain this discourse may 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 goodness extendeth not to thee*; doubtless the Son said this to the Father, and not the Father to the Son. 2dly. 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, Heb. 1. 4. 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 the good knowledge of the Lord*, as it is said of the *Levites 2 Chron. 30. 22*. Whether those words of Scripture be such as that  
nothing

*nothing can be devised more proper to illustrate that sense which the very learned person elsewhere requires, before he acquiesces in the meaning assigned, Sum. Theol. c. 3. §. 30.* 3dly, It is very true, that by some times among the Hebrews, signifies something due. The very learned *de Dieu*, on Gen. 16. 5, 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 it was by virtue of a compact, that he owed obedience to God; on performing which, 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 thee* (is not upon thee) 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. *Sum. Theol. c. 6. §. 38.*

XIV. 4thly, 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, as thus: the Lord Jesus being deeply engaged in holy meditations, addresses his soul,

The genuine meaning of that place discovered.

foul, or himself: And declares, that while, in his meditation, he said to Jehovah the father, *thou art the Lord*, all-sufficient to and by thy self for all happiness. And therefore 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 22. 2. and 25. 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 which words contain a salutary truth, instructing us concerning *the all-sufficiency of God*, 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, על many times in scripture signifies the same as אל, *to*. I shall produce a place or two, which occurred to me, when meditating on these things in reading the Scriptures: what *Micah* says, chap. 4. 1. ונהרו עליו עמיו, and *people shall flow unto it*: This *Isaiah* expresses as follows, chap. 2. 2. בנהרו אלי כל הגוים, and *all nations shall flow unto it*. Where על and אל are taken in the same signification. In like manner 2 Chron. 30. 1. Wrote letters על אפרים, that is to the *Ephraimites*; 'tis still inore to the purpose, what we have 1 Sam. 1. 10. ותפלל על יהוה, *prayed unto the Lord*, and Pf. 18. 41. They cried— על יהוה, *unto the Lord*, but he answered them not. Sometimes it signifies the same thing as עד up to, or quite to, as 2 Chron. 32. 5. ויעל על המגדלות, and *raised (the wall) up to the towers*: not that it is credible, the wall exceeded the towers in height. Jer. 4. 18 נגע על לבך, *it reacheth unto thine heart*. You may add other instances from *Glossius Phil. Sacr. p. 773*. As therefore the use of this particle is very extensive, we have no reason, to  
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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 profess myself greatly indebted, but because nothing is dearer to me, than to search out the true meaning of the Spirit speaking in the scriptures. And while I am wholly intent upon this, I cannot avoid sometimes examining the opinions of others; even of those, for whom I have otherwise 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 have deserved that severe language, which the very famous person *Dr. John van der Waeyen*, was pleased to throw out against me in *Sum. Theol. Christ. lib. 1. c. 4. 5. 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*. I own indeed, I had formerly wrote in this manner, 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: and that the least appearance of that may not 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, as I differ from him; and the simple explication of the words, which I maintain, with

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the generality of expositors, began the more to please me, the more I saw my reprove stand in need, for the defence of his opinion, 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 endeavour to bear with. But I return from this unwilling digression.

This covenant between the father and the son, mentioned by the greatest divines, and therefore not to be traduced as a new discovery.

XVI. As the doctrine of *the covenant between the Father and the Son* is so expressly delivered in scripture, it is unjustly traduced as a new and a late invention. Tho' I find few among the more ancient, who have professedly handled this subject; yet some of the greatest divines have some times made mention of this covenant. I say nothing now of *Arminius*, who does not carelessly discourse on this covenant, in his oration for the degree of doctor; from which the very accurate *Amesius* produces and commends some things in *Rescriptione ad Grevinchovium*, c. 1. *Amesius* himself in *Anti-Synodalibus, de morte Christi*, c. 1. §. 5. 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, on *Mat. 3. 13.* 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 *Luke 2. 21.* of 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. 17. 7.* as to the seed of *Abraham*, *Gal. 3. 16.* and according to the singular character given of him, *Pf. 45. 7.* *Heb. 1. 9.*; partly, that Christ was bound to obey the will of God,

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John, 6. 38, Mat. 5. 17. See his *disput. de merito Christi*, §. 1. The very learned *Cloppenburgius*, *disput. 3. de fœdere Dei*, not only slightly mentions this subject, but fully and accurately handles it. The very famous *Vælius disput. T. 2. p. 266*, 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 tenour of the covenant entered into with the father.* *Essenius*, formerly his scholar, and afterwards his Collegue, *de subjectione Christi ad legem*, c. 10. §. 2. says, *the federal sealing of the divine promise did also really take place in Christ, according to Is. 53. 10, 11.* Dr. *Owen* handles this very subject at large, on *Heb. T. 1. Exercit. 4. p. 49.* Nor was this doctrine unknown to the *Popish* doctors. *Tirinus* on *Is. 53. 11*, thus comments, that the Prophet there explains *the compact agreed on between God the Father and Christ*, by which, on account of the sufferings and death of Christ, redemption, justification and glorification were appointed to be the rewards of all those who faithfully adhere to Christ. Thus, it appears, that these sentiments concerning *the covenant between the Father and Son*, are not to be treated with contempt.



## C H A P. III.

*The nature of the Covenant between the Father and the Son, more fully explained.*

Four things proposed to be more largely explained in this chapter.

I. **A**S the covenant 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. 1st, From whence *the beginning* of this covenant ought to be taken, and in *what periods* of time it was completed. 2dly, What *the law of the covenant contains*, how far, and to *what it binds the Son*. 3dly, Whether the Son might *not have engaged* in this covenant, or, have *withdrawn himself from it*, and had no more to do with it. 4thly, What and how great a *reward* was promised to the Son, and which he was to obtain in virtue of the covenant.

The beginning of this covenant in the eternal counsel of the Trinity.

II. I consider *three periods*, as it were, of this covenant. Its *commencement* was 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, 1 Pet. 1. 20. that Christ *was foreordained before the foundation of the world*. To this purpose is also, what the supreme wisdom testifies concerning itself, Prov. 8. 23. *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 meditorial office in time. *Paul* likewise declares, that *we were chosen in Christ before the foundation of the world*, Eph. 1. 4. And consequently, Christ himself *was constituted, from ever-*

*ever-*

*everlasting, the head* of those that were to be saved, and *they were given unto him*, John, 17. 6, 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 especially appropriated to *the lamb*, Rev. 13. 8, as containing a description of the peculiar people assigned to *the lamb* from all eternity. Hence also it was, that God, by 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 revealed, might have reminded him of this divine counsel; as we have shewn, chap. 6. sect. 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; in order, actually to perform those things, to which he had engaged himself from eternity; saying, thou hast given them to me, and I will make satisfaction for them: and so he made 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 *revealed* as such immediately upon the fall; and *having undertaken the suretiship*, he began to *act* many things, belonging to the offices of a Mediator. As a PROPHEET, and the interpreter of the divine will, he even then, by his Spirit, revealed those things, relating to the salvation of the elect, and by his ministers published them, Is. 48. 15. 1 Pet. 1. 11, and 3. 19. 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, Ex. 19. 6, *and ye shall be unto me a kingdom of*

The second period in the intercession, begun immediately upon the fall.

*priests*, and who, with more than royal pomp, published his law on mount *Sinai*, Acts, 7. 38, and whom *Isaiab* saw sitting as *king upon a throne*, chap. 6. compared with John 12. 41. As a *PRIEST*, he took upon himself the sins of the elect, *that he might expiate them by the sacrifice* of his body, which was to be prepared for him in the fulness of time. In virtue of this, as a faithful surety, he likewise *interceded* for the elect, by declaring his will, that they might be taken into favour, saying, *deliver me from going down to the pit, I have found a ransom*, Job, 33. 24. But what *angel* could speak thus, but *the angel 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 thousands*, Canticl. 5. 10. In like manner, the archangel Michael, (and who is this, but the Lord Jesus Christ?) Dan. 10. 13, is called, אחד השרים הראשנים, *one of the chief princes*, that is, the unparalleled among the chiefs, because he is השר הנורא *the great prince*, Dan. 12. 1. It is he *who declares to man his righteousness, both the righteousness of God and of man*. It is he who is נפר the *propitiation*, *whom God hath set forth as a propitiation*, Rom. 3. 25; see also Zech. 1. 12, 13.

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IV. The third period of this covenant is that, when, on his *assuming human nature*, he suffered *his ears to be bored*; compare Ps. 40. 7, with Heb. 10, 5; 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, Ex. 21. 5, 6.) *was made under the law*, Gal. 4. 4, *by subjecting 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*, Gal. 5. 3.

V. The

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

Various considerations of the law of the covenant, and of the Mediator.

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 God-head, which we now suppose the Son to have in common with the Father. *He thought it no robbery, to be equal with God.* No subjection, nothing but the highest super-eminence can be conceived of the Deity. In this respect he is *king of kings, and lord of lords.* 1 Tim. 6. 15. 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 Heretick; Cod. lib. 1. Tit. 1.*

The Mediator, as God, subject to no law.

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, as that engagement was nothing but the most glorious act of the divine will of the Son, doing what none but God could do, it 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 with respect 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.

The eternal suretyship of the Son implies no subjection of his God-head.

Nor his being called an angel before his incarnation.

VIII. Nor ought it to be urged, that *the Son*, even before *his incarnation*, was called מלאך *the Angel*, Gen. 48. 16. Ex. 23. 20. For that signifies no inferiority of the Son, before the time appointed for his incarnation; but only a form resembling the appearances of angels, and prefiguring his future mission into the world.

As man, was subject to the moral law.

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: 1st, To preserve *the holiness implanted into his nature* from his first conception, unspotted and pure. 2dly. To express it in the most perfect manner in *his life and actions*, from all his heart, all his soul, and all his strength. 3dly, *Constantly to persevere* therein, without yielding to any temptations, to *the end* of his course.

As an Israelite, subject to the ceremonial and political law.

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, *Mat.* 17. 24, 25.

This objection not invalidated by *Mat.* 12. 6, 8. and 17. 26, 27.

XI. It may be objected, that as to the ceremonial laws, Christ declared himself *greater than the temple*, *Mat.* 12. 6. And *Lord of the sabbath*, v. 8. As to the political, that *being the son of God*, he was exempted from paying tribute, *Mat.* 17. 26. 27. But this may be solved from the different relations, which Christ

ſuſtained, for, as *God*, and *the ſon* of 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*,  
*Iſ.* 49. 7.

XII. But further, as *Mediator* and *Surety*, he is under the law in another manner, and that two ways. 1ſt, As; *enjoining the condition* of perfect obedience, upon which he and his were to partake of happineſs. 2dly, 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 another obligation to ſubjection, limited to a certain period of time, which the Apoſtle, *Heb.* 5. 7. calls *the days of his fleſh*; during which, Chriſt, when obeying the law, was meriting that happineſs, which he was not in poſſeſſion of; conſidering this law, not only as a *rule of life*, but alſo as *preſcribing the condition* of acquiring happineſs. For, if we ſeclude the procuring of our ſalvation, nothing hindered him from the poſſeſſion of glory and happineſs, from the very beginning of his conception. For by being

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the son, he was heir of all things. But it was owing to his voluntary-covenant engagement, *that tho' he was rich*, 2 Cor. 8. 9. and might have acted as equal to God, from the very beginning] of his incarnation, *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 laid aside the first, while this last continues, and will continue, to eternity.

Which having undertaken on our account, his active obedience is justly imputed to us.

XIV. The usefulness of this distinction is considerable, in order to the solving that *problem*; *how the active obedience of Christ*, so called, tho' 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 fureitship, 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, which he entered into 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 this in his view, when he thus comments on *Phil.* 2. 9. *For our sake; he also veiled his glory for a time, which he might justly enjoy, and submitted to the cursed death of the cross; which, if we consider his merit and power, he might have declined.*

XV, Be-

XV. Besides, the Son of God was, in virtue of the covenant, subject to *the curse of the law, being made a curse for us*, Gal. 3. 16. For, as the law likewise required *punishment* to be inflicted on the transgressor, and Christ bound himself, by his engagement, to fulfil the whole law; it was necessary, *he should come in the likeness of sinful flesh, to condemn sin in the flesh*, Rom. 8. 3. Which likeness of sinful flesh consists in this, that Christ, from his birth, was obnoxious to various miseries, both of soul and body; and at last to that death, by which he concluded the course of his painful life, and in which the most evident 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 having 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; for all these things arise from the mediatorial *covenant*, and 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. We may easily 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*. However, as the human nature does not, without the divine, compleat the person of the mediator, it does not appear, that the mediator, as such, did not engage to be subject to the law, without bringing his divine nature likewise to share in that subjection,

XVII. In order to remove this difficulty, we are accurately to distinguish between *both natures*, considered *separately*, and the same *natures united in*

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son was not properly subject, yet he in some measure veiled his majesty, under the assumed form of a servant.

*the person of God-man.* It was proper, that both natures, should act suitably to themselves and their distinct properties. Since *the divine nature*, as subsisting in the son, could not *truly and really be subject*; therefore, by virtue of the covenant, it did *not 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 *economical veiling* of it for a time.

The human nature not only under a natural subjection, but under a certain peculiar obligation arising from the hypostatical union.

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* 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 illustrious 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 tho' no mere man can effect this, yet the man Christ, who is likewise true God, and so able, by his obedience and suffering, to promote this glory of God and the salvation of his brethren, was therefore, obliged to undertake and undergo all those things, in which he might shew forth this most intense love of God and his neighbour: since he only, could do this, so he only, was bound to do it. What others were obliged to do *conditionally*, as we observe a spark of this love in *Moses, Ex. 32. 32;* and in *Paul Rom. 9. 3.* was incumbent on the man Christ *absolutely*; because being *God-man*, he could absolutely perform it.

To the person,

XIX. We commonly ascribe *to the person, God-man*, the relation of an inferior to a superior, by a constitution

stitution, or appointment; That, both by doing and suffering, those things might be accomplished, according to the condition of each nature, which were requisite to our salvation: so that the very obedience and sufferings themselves, are not only to be appropriated to the human nature, but to be considered, as truly performed and suffered by the God-man. If this was not the case, they would not be of infinite value and dignity, nor sufficient for our redemption. Hence, *he, who is in the form of God, is said to have made himself of no reputation, and become obedient unto death, Phil. 2. 6, 7, 8. And to be the Lord of glory who was crucified, 1 Cor. 2. 8.*

god-man is commonly ascribed the relation of an inferior to a superior, by a constitution.

XX. It is here usual to enquire, *whether Christ, as Mediator, is inferior to the Father and subordinate to him.* But this controversy, it seems, may be easily settled among the orthodox: if the Mediator be considered in the state of humiliation and the form of a servant, he is certainly inferior to the father, and subordinate to him. It was not of his human nature only, but of himself, in that state, that he himself said, *John 14. 28. The father is greater than I.* Nay, we may look upon the very *mediatorial office* in itself, as importing a certain *æconomical inferiority* or subordination; as being to be laid down, when all things shall be perfectly finished, and *God himself shall be all in all, 1 Cor. 15. 28.* Nevertheless this undertaking 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 may, 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

Whether Christ, as Mediator, be inferior to the Father.

human nature, without which the coequal son could neither perform his service, nor obey the father.

Nothing bound the Son, as God, to this covenant, from which as man he could not withdraw.

XXI. The third thing we promised to enquire into, was this; *Could the son refuse to undertake, or withdraw himself from this covenant?* To which question we are again to answer distinctly. 1st. 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. 2dly. If he be considered as *man*, tho' he indeed entered into this engagement, of his own accord, 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 following manner.

Christ was under the law of love, which eminently requires, that one lay down his life for his brethren.

XXII. 1st, 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 love*. Which does not indeed *formally*, as it was made for man in innocence, but yet *eminently* contain this precept, which *John* inculcates, 1. *Ep: 3. 16. 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*; death being inconsistent with that 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 shown, 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

enjoins us to love *God above all, and our neighbour as our selves.* And he who *loves God above all,* does not only delight in God his *creator, benefactor, lord,* and *example;* not only studies to please him, but endeavours to promote his glory, and direct all things that are God's to that end. And as he ought to have a tender regard for *the glory of God above his own advantage,* 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 has 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, he cannot therefore be conceived as destitute of love, much less as having a contrary 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. 2dly, The Son of God had from eternity engaged to satisfy this covenant, 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 covenant, it was possible that the Son of God himself might have violated his covenant engagements. And in that case, Christ would not be either the true and faithful God, who cannot lye, or not be God omnipotent; because he, who, from eternity, willingly engaged in this undertaking, could not, in time, induce the human nature, to execute that

If Christ's human nature could withdraw from this covenant, it would nullify the eternal engagement of the son.

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, or brought over, by a superior cause: and that, in such a case, the human nature, declining to stand to that covenant, would be deprived of the honour 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 must recur with respect to the nature newly assumed; because, equal liberty is to be ascribed to it.

And make  
void the  
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of God.

XXIV. 3dly, God had, by an eternal and irrevocable decree, *appointed, promised and confirmed by oath*, the inheritance of all blessings in Christ, *Heb. 6. 13—18, Luke 1. 73*. But if Christ could have withdrawn himself from the covenant, then, *the decree* of God would have become *void*, his *promises been deceitful* and his *oath falsified*, and therefore the whole counsel of God concerning the œconomy of our salvation, so often inculcated in the prophetic writings, would have 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, had this method proved unsuccessful. 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, decree, promise and confirm by oath, 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 miscarried. And this is the very bane of the remonstrant divinity.

XXV. 4thly,

XXV. 4thly, Let us suppose, that the human nature of Christ, to speak plainly, could have withdrawn itself from this covenant; yet *it could not* at least *without* a horrible *sin*, after the preordination of God, the eternal will of the son, 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. 17. 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 sovereign, or a beloved son his father, when his sovereign or father, confers on either an honourable 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 good-will 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*

Which could not be attempted without a horrible sin.

The remonstrant opinion.

could

could either not undertake it, or when he undertook it, resign his charge, and so not enjoy, or forfeit the promised reward.

Confuted: liberty not consisting in indifference.

XXVII. In this discourse there are as many faults, as sentences. We will now chiefly remark these following things. 1st, The leading error of the re-monstrants, from whence their other errors flow, is their making the liberty of the will to consist 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 it was either possible, or lawful, for the holy angels, and the spirits of just men made perfect, nay, Christ himself exalted, not to do the will of God. 2dly, They distinguish not *the person* of the Son of God, and *the grace*, by which he humbled himself to undertake obedience in the assumed human nature, 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, upon supposing this free decree, the human nature assumed by *the logos, or the word*, could not decline, or draw back from the office assigned to Christ, and now undertaken by the *logos* himself, without sin and disobedience. 3dly, They do not consider, that *the human nature* of Christ was bound, by *an indispensable necessity*, to *that holiness* which is 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*

The grace of Christ, making himself of no reputation to be distinguished from his obedience

And the obligation to holiness to be distinguished from undertaking the mediatorial office.

*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. 4thly, They falsely place *the essential difference between the obedience of Christ and ours*; in that we obey *being awed by the threatning of death*; but Christ not so. For, that threatning does not properly belong to obedience, which really ought not to be extorted from us by the fear of punishment, but to come freely from a reverence to the divine command, and a love to holiness. Our obedience will be no less obedience in heaven, when the threatning of eternal death shall no longer have any place. Moreover, the same law, which is proposed to us, was 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 threatning, and acknowledged the same to be just; and that very threatning of the law, produced in Christ a sense of the wrath of God, when he suffered for us. 5thly, 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. 6thly, Nor is it less absurd, that they perceive no inconvenience flowing from the non-susception, 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

The obedience of Christ and ours not essentially different.

Christ could not, with the consent of the Father, decline his office.

Because of many absurdities.

very salvation of all the elect, and, which is above 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 honour 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, 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 assigned unto him by the Father, and never withdraw from it; than run headlong into such absurdities.

The reward to be obtained in virtue of this covenant.

XXVIII. We shall briefly dispatch the fourth thing remaining; namely, *the reward which the Son was to obtain, in virtue of this covenant*, by enquiring *first, what reward was promised the son: and then, what relation his obedience had to this reward.*

The reward of the human nature.

XXIX. The reward promised to the Son, is *the highest degree of glory*, John 17. 1. *Father, glorify thy Son, that thy Son also may glorify thee.* But 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. 1st. That, together with the elect, *his fellows*, Pl. 45. 7, and *co-heirs*, Rom. 8. 17. it is blessed in the perfect fruition of God. 2dly, That it is exalted above all creatures, on account of the dignity of the hypostatical union. 3dly, That the glory of his Godhead shines forth therein, with a more illustrious  
refulgence,

refulgence, 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. 1. 14.

XXX. As *the Deity* of the Son could not properly be humbled, so neither could it acquire any new increase of glory. For, as *the humiliation* of Christ; with respect to his God-head, consisted in this, that under the human form of a servant; which he assumed, the brightness of his glory was covered 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, John. 17. 5. *And now, O Father, glorify thou me with thine ownself, with the glory which I had with thee, before the world was.*

XXXI. *The whole person of the Mediator* obtains for a reward. 1st, that *God hath* ὑπερψῆσεν over raised; highly exalted him, and given him a name, which is above every name, Phil. 9. 2. *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*, Eph. 1. 21. 2dly; That the whole church is given him as his peculiar possession, Ps. 2. 8. If. 53. 10. And that he himself is given as head over all things to the church, Eph. 1. 22, and all power given him in heaven and in earth, Mat. 28. 18, that he may govern all things, for the benefit of the church. 3dly. That, on account of the most intimate union of the church, as his mystical body, with himself he receives all those gifts, which he merited, and on that account, are bestowed on the elect. For, the church united to Christ, the body, together with the head, is called *Christ*, 1 Cor. 12. 12. And thus literally run the words, Ps. 68. 18, לקחת מתנות באדם; *thou hast received gifts in men*, as the septuagint also renders them, ἐλάβης δώρα ἐν ἀνθρώποις. Instead of which

the Apostle, Eph. 4. 8, not translating literally, but giving the sense of the words, *ἔδωκε δωματα τοῖς ἀνθρώποις*, *he gave gifts to men*. For, as Christ is supposed to receive them, when they are given to his members, so he gives his members what he received of the Father, Acts, 2. 33, *therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear*.

The Scripture expressly declares; that Christ merited these rewards for himself.

XXXII. The obedience of Christ bears to these blessings, not only the relation of *antecedent to consequent*, but of *merit to reward*: so that his obedience is the cause, and the condition now fulfilled, by virtue of which he has a right to the reward, as several express passages of Scripture declare; Ps. 45. 7, *thou lovest righteousness and hatest wickedness*, (which is a description of the obedience of Christ) *על כן*, THEREFORE God, thy God, hath anointed thee with the oil of gladness above thy fellows, which words contain the reward, intimating the most joyful entrance of Christ into the kingdom of his glory and 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, Is. 53. 12, *לכן*, THEREFORE will I divide him a portion with the great, and he shall divide the spoil with the strong, *תחת אשר* BECAUSE he hath poured out his soul unto death. Where the relative particles, *תחת אשר*, and *לכן*, expressly indicate that commutative justice, whereby the reward due, bears a reciprocal relation to the obedience performed, Phil. 2. 8, 9, *he became obedient unto death, even the death of the cross*: *διὸ καὶ ὁ θεὸς αὐτὸν ὑπερῆψωσεν*, WHEREFORE God also hath highly exalted him. Heb. 12. 2, *ἀπὸ τῆς προκειμένης αὐτῷ χάριτος ὑπέμεινε σταυρόν*, who, FOR the joy that was set before him, endured the cross. Where there is an express commutation, or interchange, of obedience and reward.

The thing speaks for itself.

XXXIII. And the thing speaks for itself. For, as there is a covenant between the Father and the Son;

Son;

Son; *when thou shalt make his soul* (if the soul of the Son shall devote himself) *an offering for sin*, If. 53. 10. upon performing the condition, the Son acquired a right to the reward, and so has a *merit* according to the *covenant*. Nay, as it is not the obedience of a mere man, but of Christ God-man, an infinite person, it is also of an infinite value, consequently bears the justest proportion to the greatest corresponding glory; and thus far it is a *merit of condignity*, as it is called; such as no mere creature is capable to acquire.

XXXIV. The passages of Scripture, which re-  
 present the humiliation of Christ, as *the antecedent* to  
 the subsequent glory, are not contrary to this doc-  
 trine. For, every cause is an antecedent, though  
 every antecedent is not a cause. And the merit of  
 Christ *for himself* is so far from being prejudicial to  
 his merit *for us*, that, on the contrary, they are in-  
 separably conjoined. For, if he merited for *himself*,  
 in order to be the head of the elect in glory, and to  
 receive gifts for them, he certainly, at the same  
 time, merited for *the elect*, in order to their be-  
 ing glorified, and enriched with gifts, becoming the  
 mystical body of Christ. Neither, by this doctrine is  
 the excellency of the love of Christ towards us dimi-  
 nished, tho' in his state of humiliation, he had like-  
 wise an eye to his own exaltation. For, he might  
 have been glorious as to himself, without going to it  
 by this way of death, and the pains of hell. Besides,  
 he looked upon his own glory, as the beginning and  
 cause of ours, and whose fruit was all to redound to  
 us. And it was the highest pitch of love, that he  
 would not be glorious without us. Nor should the  
 word *χαρισθαι*, *given*, which the Apostle uses, Phil.  
 2. 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

The prin-  
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asserts, that they were given to Christ on account of his obedience. And that term does not always denote mere grace. *Hesychius*, that very excellent master of Greek, explains it by  $\delta\rho\alpha\nu\lambda\acute{\alpha}\ \kappa\epsilon\chi\alpha\rho\iota\sigma\mu\acute{\epsilon}\nu\alpha$ , *to do what is acceptable*. But those things also are called, acceptable, which are due: the Greeks say,  $\Theta\epsilon\acute{\omicron}\varsigma\ \kappa\epsilon\tau\ \chi\alpha\rho\iota\sigma\mu\acute{\epsilon}\nu\alpha\ \pi\rho\omicron\sigma\epsilon\acute{\iota}\nu$ , *to do what is acceptable to the Gods*. Whence the same thing, which here, in respect to Christ, is called  $\chi\acute{\alpha}\rho\iota\sigma\mu\alpha$ , is *Is.* 49. 4, called  $\text{יְהִי עֲשֵׂה}$ , *his work*, or the reward of his work, adjudged to him by the just judgment of God. *My judgment is with the Lord, and 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 free or voluntary obedience, the Father therefore also rewarded him by giving him a name above every name.



## C H A P. IV.

*Of the Person of the Surety.*

I. **H**AVING, with 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 principal particulars; and *first*, we shall 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 Scriptures.

What is to be known of the surety.

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

The requisite conditions in him.

III. That our surety ought to be *true man*, is what *Paul* declares more than once, Heb. 2. 10, 11, 16, 17, *Ἐπεπεισθε*, *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.)

The first, that he be true man.

IV. This assumption, or taking, does not seem to me to denote the assuming human nature into per-

Heb. 2. 16, explained.

sonal union, but the assuming of the elect, in order to their deliverance. For, 1st, The causal conjunction *for*, indicates, that the Apostle uses this middle term [or this as an argument] to prove, what he had said v. 14. about the partaking of flesh and blood, and which v. 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 very just inference. 2dly, 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 preterperfect, as he did v. 14. 3dly, 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. 4thly, In the Scripture stile *επιλαμβάνεσθαι* signifies to deliver, by laying hold of one: thus Mat 14. 31, *and immediately Jesus stretched forth his hand, and *επελαρετο* αὐτῶν caught him*: and this signification is most apposite to the context. For, in the preceeding verse, the Apostle had said, that Christ *delivered them, who, thro' 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, with a stretched out hand, laying hold on and bringing his people out of *Egypt*, Jer. 31. 32, *in the day, that I took them by the hand to lead them out of the land of Egypt*. Which the Apostle expresses by saying, *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 *επιλαμβάνεσθαι*. And in profane authors, it denotes to claim something as one's property, and say, according to *Virgil, these are mine*. Thus *Plato, XII. de legibus, ὅτι ἂν τὰς κληθείμους ἢ, καὶ μηδὲς ἐπιλάβηται, if one is in possession of any thing, and none claims it as his own*.

To this answers the Hebrew  $\text{בְּאִשׁוֹ}$ . Which makes me, with many learned 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.

X. <sup>v</sup> 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, to be 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: that as those precepts were given to man, so no creature but man could perform them. This appears: 1st, Because the law, which is suitable to the nature of man, requires, that he love God with all his soul, and serve him with all the members of his body; seeing both are God's. None can do this but man, who consists of soul and body. 2dly, The same law requires the love of our neighbour; but none is our neighbour but man, who is of the same blood with us. To this purpose is that emphatical saying of  
 God

The surety ought to be man, that he might satisfy the law for us.

God to *Israel*, II. 58. 7, *that thou hide not thy self 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*, Eph. 5. 30. 3dly, It requires also, that we lay down our lives for our brethren, which, we have shewn, was contained in the royal law of love, and none but man can do this. For, who else is our brother? Heb. 2. 11, 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*, Heb. 2. 14. All these things put together, incontestably prove, that our surety ought to be man; that he might satisfy the law for us.

The same truth shewn from Gal. 4. 4.

VI. This is what the Apostle means, when joining these two together, by an inseparable connection, Gal. 4. 4, *made of a woman, 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 not have done with any other created nature, without a contradiction.

VII. There

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 unhappy life, should flow from him, as the head, to us as his members; and so, that he become *the saviour of the body*, Eph. 5. 23. The Scriptures frequently call this mystical union, *a marriage*. But it is the inviolable law of marriage, that the persons married be of the same nature: *and they two shall be one flesh*, Gen. 2. 24. Paul hath taught us, that the mystery of the spiritual marriage of the church with Christ, lies concealed in these words, Eph. 5. 31, 32.

The law of marriage requires this.

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*, Heb. 4. 15. This holiness required, that, from the first moment of his conception, he should be free from all guilt and stain of sin of his own; and on the contrary, be endowed with the original rectitude of the image of God: that moreover, thro' the whole course of his life, he should keep himself from all sin, and, perfectly fulfil all righteousness: and in fine, constantly persevere in that purity to the end, without yielding to any temptation.

The surety ought to be a holy man.

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 sin shut the gates of heaven, nothing but holiness could set them open again. This the Apostle urges, Rom. 5. 19, *for, as by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous*. But that obedience excludes all sin. And then, how could a sinner satisfy for others, who cannot satisfy for himself, for by one sin he forfeits his own soul? *For, who is this (from among sinful men) that can*

Proved by several reasons.

*engage his heart to approach unto me?* Says God, Jer. 30. 21. Or, who but one, who is pure from every sin, can be our priest, familiarly to approach to God, and offer an acceptable sacrifice and prevalent intercession to him? *Such an High-Priest became us, who is holy, harmless, undefiled, separate from sinners,* Heb. 7. 26. He then can offer himself, as a lamb *without blemish and without spot,* 1 Pet. 1. 19, whose offering may be to God *for a sweet-smelling savour,* Eph. 5. 2. For none else, who cannot offer himself to God *without spot, can purge the conscience from dead works,* Heb. 9. 14. 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 beareth not sinners,* John. 9. 31, whose *prayers are an abomination to him,* Prov. 28. 9, who else can be the general intercessor and advocate of all with the father, but he who is eminently *righteous?* 1 John, 2. 1. 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,* Eph. 5. 26, 27: there cannot be more in the effect, than there is in the cause. Since then, all these things ought to be done by the surety, it appears necessary, that he be a holy man.

The surety ought not only to be man, but also the son of man, that he might be our near kinsman.

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, that he might be *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,* Heb. 2. 14, and to be born *of a woman,* Gal. 4. 4. But it seemed inconsistent with the unspotted holiness of

of the surety, that he should be descended of the posterity of Adam, who all derive hereditary pollution from him: for, *who can bring a clean thing out of an unclean?* Job, 14. 4. Here let us adore the unsearchable wisdom of God. Tho' he would have a surety to be born of a woman, yet she was to be a virgin. For, this, if there was nothing else intended, was at least an evidence of these two things: 1st, 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. 2dly, 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 the state of marriage before the fall; *increase and multiply*; but in virtue of the promise, concerning the seed of the woman, which was made after the fall. And thus he was created a second Adam, in opposition to the first. *For, the Lord hath created a new thing in the earth,* נקבה תסוכב גבר *a woman shall compass a man,* Jer. 31. 22. We are, Jer. 31: 22, explained. it seems, to take this in the utmost signification, the words can admit of. That *a woman*, who is only such, and without any thing 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 voluntary operation of man.) *A male*; denoting the more excellent sex: as Rev. 12. 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 enquired, whether the miraculous nativity from a virgin does, of itself, and from the nature of the thing, secure to the human nature of Christ immunity from sin: or, whether, indeed, it was only appointed by God as a symbol? I shall here present the reader for his more accurate meditation, with  
 Whether the nativity from a virgin does of itself secure freedom from the

fin, or whether it has only the nature of a symbol.

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burg.*  
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ta origine  
carnis  
Christi.

*Coccei  
sum.  
Theol.  
c. 58. 11.*

the words of two great men, who conceive differently of this matter. One of them 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. 5, 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 wise 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 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 tho', 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 us, 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, וגואלך קדוש ישראל and thy redeemer, the holy one of Israel, Is. 41. 14. I, even I am Lord, and there is no saviour besides me, Is. 43. 11.* Salvation is not such work, that it can be said, *and the Lord hath not done all this, Deut 32. 27.* It is peculiar to the true Saviour to say of himself, what *Isaiab* prophesied, *chap. 45. 24, אך ביהוה לי אמר צדקות ועו עדיו יבוא* surely in the Lord (he said to me, or concerning me, namely, the father, who beareth witness of Christ, John, 8. 18,) are rightcousness and strength; even to him shall men come: and the reasons are evident.

The surety ought to be true God.

XIII. None but God can restore us to true liberty. If 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. 1 Cor. 6. 19, 20. But it is a manifest contradiction, to be freed, and to be free, and yet, at the same time, to 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, 1 Cor. 3. 22, 23. Adam, before the fall, was subject to none but God. If, by our deliverance from the fall, we were put under the dominion of any creature, that would rather be a change of servitude than a deliverance. Therefore, our Lord says, *if the Son shall make you free, ye shall be free indeed, John, 8. 36.*

None but God can recover us to true liberty.

Or give  
eternal  
life.

XIV. None 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*, Ps. 73, 26. But what creature can possibly bestow God upon any? None but God can give God. He gives himself. Hence, these two are joined, *the true God and eternal life*, 1 John, 5. 20.

Or make  
us Sons of  
God.

XV. None but God can give us *ἐξουσίαν* power or *right to become the Sons of God*; and even this belongs to the office of surety, John 1. 12. For, who but God can bestow the Spirit, by whom we become the Sons of God by regeneration; so that, *of him the whole πατρία family in heaven and earth, may be named*, Eph. 3. 15. Who but God could give us these great and precious promises, by which we might be partakers of the divine nature? 2 Pet. 1. 4. Who else but God, who alone is Lord of heaven, can bequeath by testament, the heavenly inheritance? And who but God can 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*, Gal. 4. 6, and who, *beareth witness with our spirit*, concerning the future inheritance? Rom. 8. 16, 17.

Or claim  
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in him  
as our  
Saviour.

XVI. In fine, for man to glory in any one, as his Saviour, and give him the honour of the new creation, to resign himself to his pleasure, and become his property, and say to him, thou art lord of my soul; is an honour to which no mere creature can have the least claim. *In Jehovah shall all the seed of Israel be justified, and shall glory*, Is. 45. 25. *My spirit hath rejoiced in God my Saviour*, Luke, 1. 47. Whom we acknowledge to be our saviour, we must likewise acknowledge to be our judge, our lawgiver and our king, Is. 33. 22. A holy soul can only thus rejoice in God; *the Lord reigneth, let the earth rejoice, let the multitude of isles be glad*, Ps. 97. 1.

XVII. It

XVII. It appears then, that none, but he who is true God, could possibly be surety; but the question is, was it absolutely necessary, that he should be Son of God, and the second person in the Trinity? And here we cannot commend the rashness of the schoolmen, who too boldly measure the things of God by the standard of 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 a-new? That he, who is the personal word of God, who commanded light to shine out of darkness, and by whom all things were made, John, 1. 3, should be that great 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? Moreover, let it be observed, that the Son alone is called *the image of the father*, Col. 1. 15, Heb. 1. 3. and by way of eminence, *the beloved of the father*, Mat. 3. 17. Col. 1. 13. 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 favour and love of the father? In fine, could the philanthropy and love of the father, be more illustriously displayed to us, than

Whether necessarily the son should become surety, not easily determined.

In this counsel of the Trinity is a display of the highest wisdom and goodness.

in giving his only begotten Son to us and for us, that in him we might behold the father's glory? Christ himself lays this before us, John 3. 16.

The surety to be God man.

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 man*, 1 Tim. 2. 5. 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*, 1. Tim. 3. 16. *The word made flesh*, John, 1. 14. *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*, Rom. 1. 3, 4. Which may be further made appear.

That his satisfaction might be of infinite value.

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 should we suppose a man, truly and perfectly holy, but yet a mere man, who, according to the law of love, offered himself even to die for his brother, he himself would doubtless obtain a reward by his righteousness; but could merit nothing for a guilty person, unless perhaps 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.

That he might bear and remove the wrath of God.

XXI. Moreover, a mere creature could not support under 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*, Ps. 90. 11, see Nab. 1. 6,

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It was therefore necessary for our surety to 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 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*, Is. 63. 5, and therefore be *the mighty one of Jacob*, Is. 60. 16, *the mighty God*, Is. 9. 6, *himself stronger than the strong man*, Luke, 11. 21, 22, *having life in himself*, John, 5. 26, and *having power to take his life again*, John, 10. 18. To which is required *the exceeding greatness of his power*, Eph. 1. 19, and so should be declared to be *the Son of God with power*, Rom. 1. 4.

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*, Rom. 16. 25, 26. 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 and justice, the holiness, the truth, the goodness, and the philanthropy of God, display themselves in contriving, giving, and perfecting this means of our salvation? How calmly does conscience, overwhelmed with the burden of its

Which the surety ought to do his own power.

These mysteries discover the divinity of the christian religion.

fins, acquiesce in such a surety, and in such a suretyship; when here at length, apprised of a method of 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 height of 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 Ghost, 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, all in one, who retains 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 favour; 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, and hope, and this the top of all our wishes. Amen.

An address to God,

And to Jesus.



CHAP.

## C H A P. V.

*Of the Suretiship and Satisfaction of Christ.*

I. 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 suretiship he undertook to give. For he is called *the Surety of the Covenant or Testament*, Heb. 7. 22. 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. When *Hezekiah*, desired the saving fruit of this suretiship, he prayed, Is. 38. 14, *I am oppressed*, ערבני *undertake for me*. And God himself, when he gives to his Son all the glory of this suretiship, expresses himself thus: Jer. 30. 21, *for, who is this that ערב 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 necessary that God, who cannot lye, should first of all engage to us, that the man Christ would

Christ called our surety, not for engaging to us in the name of God, but for engaging to God for us.

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 immutability of his counsel*, Heb. 6. 17, 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 the honour 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 death, 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?

The satisf- II. Christ therefore is called our surety, because  
faction of he engaged to God to make SATISFACTION FOR US.  
Christ, Which satisfaction again is not to be understood in  
what. 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 legislative, 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 impunity, 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, he satisfied for us in the fullest sense of the word. For, to what purpose is it superciliously

ously to reject a term so commodious, because, not to be met with on this subject in Scripture, if we can prove the thing, signified by it?

III. We find his engaging to make this satisfaction, Pf. 40. Pf. 40. 6, 7, 8, expressed in these words by Christ: 6, 7, 8. *Sacrifice and offering thou didst not desire, mine ears hast thou opened: burnt-offering and sin-offering thou hast not required. Then said I, Lo! I come: in the volume of the 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: 1st, The covenant between the Lord Christ and the Father, by virtue of which Christ calls the Father his God. 2dly, That Christ freely, and of his own accord, entered into this covenant with the Father; since he compares himself to a servant, whose ears were bored, or digged through, in order, voluntarily to serve his beloved Lord. 3dly, That by virtue of this covenant, Christ presented himself to do the acceptable *רצון* will of his God. 4thly, That that will was expressed by a law, which Christ has within his bowels, or heart, which he loves from his soul, and is to keep with all his heart. 5thly, That that law requires, not only perfect righteousness, in order to obtain a right to eternal life, but also deserved punishment to be inflicted on the sinner. For 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 sin, he deserved the most dreadful destruction and even the eternal flames of hell. 6thly, That these external ceremonies of sacrifices 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, Heb. 10. 10; both by fulfilling all the righteousness pre-  
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scribed

scribed by the 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.

Christ, without any injury, could undertake this.

IV. Christ could, without any injury, undertake such a suretiship; 1st, 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, *John 10. 18, I have power to lay it down.* 2dly, Because, being God-man in one person, 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, as to be more than equivalent to the obedience of all the elect. 3dly, 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. 4thly, 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.

To procure and accept of which was becoming God.

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 his justice, and had threatned against sin; and of *the goodness* of God, reconciling to himself 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

man himself, because of the more excellent obedience of Christ, and his more meritorious sufferings, Rom. 3, 25; 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 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, John, 17. 6. particularly those, we have just now mentioned. Ps. 40. 10, *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.* As 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 favourable construction put upon it, because the law, as it stood, but only taken in a favourable sense, was most fully satisfied by the Redeemer, who was in the closest union with us, when he paid the due ransom. Whence the Apostle said, Rom. 8. 4, *the righteousness of the law* was fulfilled by Christ. We shall not improperly conceive of the whole, in the following manner: the law declares, there is no admission for any to eternal life, but on the account of a most perfect and compleat righteousness; also, that every sinner shall undergo the penalty of death, and be under its dominion for ever.

In it no abrogation of, nor derogation to the divine law, but a favourable interpretation thereof.

ever. However, it is a doubtful matter, 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, who shall perform it in his room. Again, it is doubtful, whether it was necessary the sinner should, in his own person, undergo the deserved punishment, or whether he could truly undergo it in the person of a sponsor. 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, 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 favourable construction, which, according to *Aristotle, Ethic. lib. 5. c. 10, 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 for his son, and instead of silver, make payment in gold. This would be a favourable interpretation of the law.

No injustice in Christ's being punished for us.

VII. Nor was it unjust, for Christ to be punished for us: seeing *Socinus* himself and *Crellius* own, 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.

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The whole difficulty lies in *the formality* of the punishment. But as Christ, most willingly 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 מוסר *the chastisement of our peace that exemplary punishment* inflicted on Christ, in which God, by the brightest example, shewed his implacable hatred to sin, *was upon him*, II. 53. 5. who brought pardon and peace unto us. For מוסר *was upon him*, here is that *exemplary punishment*, in which God's wrath against sin is discovered, which is well adapted to deter others from it. Thus Jer. 30. 14, מריסר אבון *the punishment of a cruel one*, and Prov. 7. 22. מיסבאריל *the exemplary punishment of a fool*, and Ez. 5. 15, *so it shall be a reproach, and a taunt, an instruction* מוסר (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 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 gain-say it, I would not therefore presume to call in question, what I find but once in the sacred records; or, by seeking some other interpretation, would I force, on the words of Scripture, any meaning more consonant to my reason." When therefore

Which also appears from the event.

we

we shall have proved from holy writ, that the Lord Christ has made satisfaction to the justice of God, and consequently, that there is no injustice in it: according to the maxim, which nature itself dictates, that all the ways of God are righteousness and truth.

Generally  
owned,  
that  
Christ fulfilled all  
righteousness.

IX. No Christian questions, that Christ fulfilled all righteousness. The multitude of the Jews, Mark 7. 37, testified concerning him, *he hath done all things well*. And he declared this truly, as he did every thing else, concerning himself: *for, I do those things that please him*, John 8. 29. And hence he boldly appealed to his enemies, v. 46, *which of you convinceth me of sin?* Nay, even to his father himself, Ps. 69. 5. *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 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 Il. 53. 11, he calls Christ his *righteous servant*, and *justified him in the Spirit*, 1 Tim. 3. 16, declaring, that as man, he was innocent of every crime falsely laid to his charge; on the contrary, he honoured his father by his perfect obedience; and as *mediator* so diligently executed his office, that he was deficient in nothing.

Pf. 68. 5,  
explained.

X. 'Tis also allowed, that the most holy obedience of Christ was for our good: because therein we have, 1st, A confirmation of his heavenly doctrine; the works of his most perfect holiness, no less than his miracles, being a demonstration that he was a preacher of divine truth, sent down from heaven. 2dly, 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 its shining forth in its lively image and native light in Christ and his actions, is fitted to stir up every man to love it, who beholds it with a spiritual eye. Mankind wanted this even to discern the unspotted image of the divine holiness in one of their brethren; which at length they obtained in Christ, who *left us an example, that we should follow his steps.* 1 Pet. 2. 21. 3dly, A pointing out of the way to heaven: Christ teaching us not only by his words, but his actions, that *without holiness no one shall see the Lord,* Heb. 12. 14.

Allowed  
also that  
it was  
done for  
our good.

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, which none was ever possessed of but Christ, who bestows it freely on his own people. This is what the Apostle declares, Rom. 5. 16, *but the free gift of Jesus Christ is of many offences unto justification:* that is, tho' we want those works, for which the reward may be due; nay, tho' for so many sins, we may have deserved an eternal curse; nevertheless, there is something sufficient, not only for abolishing many offences, but likewise to be the meritorious cause of righteousness; namely, the obedience of one; and it becomes ours by gratuitous gift. More clearly still, v. 19, *for as by one man's obedience many were made* [constituted] *sinners, so by the obedience of one shall many be made* [constituted]

But it is  
moreover  
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[constituted] *righteous*. The former one man was *Adam*, the root and federal head of mankind. By his disobedience, all mankind, as 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 had the dominion of sin and death passed upon him, and who 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.

That obedience of Christ sufficient for redeeming all the elect, because of the dignity of his person.

XII. Nor should it be thought strange, that the obedience of Christ is sufficient to acquire to all 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 man in such a manner, as, at the same time to be the eternal and infinite God, he is much more excellent than all the elect, taken together; and therefore his obedience is deservedly esteemed of such value, as may be imputed to all, for obtaining a right to a blessed immortality. And, altho' 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 certain, 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 suretiship undertaken

Nor is it any bar, that as man he also owed it for himself.

dertaken 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.

§. 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." 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, and the obligation to it 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? And 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 choose not to repeat, desiring the reader to fetch the arguments

Nor does it hence follow, that we are under no necessity of obeying.

Christ also satisfied vindictive justice by suffering.

ments from a *Grotius*, a *Junius*, a *Turretine*, a *Hoornbeck*, 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.*

One contends, that Christ's satisfactory sufferings were only these, during the three hours of darkness.

I. **B**UT 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 Christ 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, that agony and horror, which he endured in the garden of † *Olivet* 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, by a word, he 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

† This was the garden of *Gethsemane*, which lay at the foot of the mount of *Olivet*,

should

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 *war-like* sufferings and *judiciary*. He calls those compensating and judiciary, which Christ endured during the three hours of darkness; the others only convincing and war-like sufferings; having this tendency, that Christ might learn to become a merciful High Priest.

II. But it will be worth while to trace the hypotheses 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: 1st. That when God threaten'd 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 under-went 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. But that is *the death of the whole man*; because the subject of it is man, made up of soul and body united; and consists not only in the privation of the sense of God's favour 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 almighty wrath of God can inflict. 2dly. 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*, *Ex.* 19. 16, 17, and described *Pf.* 29 and 77. 18, 19.

The ground of this opinion more fully explained:

The voice of thunder and lightening, a token of God's powerful wrath, 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 damned will desire to do, *Rev. 6. 15.* 3dly. While our first parents endured this threatned 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 intervned the long-suffering of God, or a deferring of his wrath, which removed that death from man, and defered it to the day of wrath and the last judgement. 4thly, Christ the surety, in the fullness of time, underwent this same death of the whole man, in soul and body united, while 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 *כענינה* and *עצר* afflicted and in prison *Iſ. 53* 4, 8. 5thly Men were not able to behold this dreadful part of his punishment; for a most horrid, and outward darkness concealed 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 such a sense of his paternal love, as now to be able to call God his father, and commend his spirit unto his hands, &c. 6thly, 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, and this therefore is called the *Antepassion*; and he was delivered from it, when he said, *it is finished*. 7thly, The mediator Christ was bound, by his covenant engagement, to this alone, and neither to spiritual death, which supposes a want of rectitude, nor to corporal death. For, when he was made known in the first Gospel promise, Gen. 3. 15, no mention was yet made of corporal death, till verse 19. He therefore could not be bound to that, by any vicarious title. The Apostle tells us, what his corporal death was, Heb. 10. 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, the vail, which denoted separation by sin, being 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 enquire.

III. I remember to have learned, in the communion of the reformed church, to the following effect: The received doctrine of the re-  
 ist, That the death, wherewith God threatned man  
 for

formed  
church.

for sin, comprizes 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 favour of God, and in the keenest sense of the divine curse, to be chiefly inflicted, when it shall so please God. 2dly, 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; hence 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. 3dly, 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 shall light upon the condemned sinner; so also Christ, when in the form of a servant, had not always a sense of the painful effects of the sins, that were laid upon him, but sometimes rejoiced in an eminent mixture of favour; till the hour and power of darkness came, when, being called to the bar, he had every thing dreadful to undergo. 4thly. That as the 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. 5thly, 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,

pressed, *quest.* 37; namely, that all the sufferings which Christ endured both in soul, and body, thro' the whole course of his life, constitute his one and perfect satisfaction; tho' it be certain, that those were the most grievous sufferings, with which he encountred on the last night and day; and that what 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, tho' 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 any thing he endured in the members of the body, directed by his holy soul. Which we prove from Scripture in the following manner.

IV. 1st, When the Scripture speaks of the satisfaction of Christ, it ascribes it to the sufferings of Christ in general, as Isa. 53. 4, *surely he hath born 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, v. 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 *כפינו* made them to light or rush upon him, v. 6. and for these he was afflicted. v. 7, when the iniquity of us all *נגש* 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. v. 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. 2. 10, *for it became him, to make the captain of their salvation perfect* (to consecrate) *through sufferings*. So that

The scripture ascribes satisfaction to Christ's sufferings, in general. Isaiah 53.

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 τελείωσις or *perfecting* of Christ, signifies; the performing of all those things, to which he bound himself by his suretiship, and especially of those required to the full accomplishment of his sacerdotal expiation. And the Apostle 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, Heb. 5. 8, 9. But he learned obedience not only by his three hours sufferings, 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, for, by these, 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.

2. 1 Pet.

21.

VI. *Peter*, 1 Pet. 2. 21, speaks the same language; *Christ* ἵπαθεν ὑπερῶμων *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 ὑπερ: as in *Euripides* in *Alceste*, μὴ θύοιχ' ὑπερ τῆ δ' ἀνδρός, εἰδ' ἐγὼ πρὸ σῆ, *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, ἐρώησον τέτες, μᾶλλον δὲ ἐγὼ τῶν ὑπὲρ σοῦ ποιήσω, *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, 4. 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*, or 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. Rom. 8. 3, 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.

VIII. 2dly, The Scriptures so expressly declare, that Christ's death, even his corporal death, is to be esteemed a part of his satisfaction, that it is astonishing how any one could deny it. Thus If. 53. 10, *when thou shalt make his soul* (when his soul shall make itself) *an offering for sin*; which Christ himself, Mat. 20. 28, calls, *to give his life a ransom for many*, and he says, John, 10. 15, *I lay down my life for the sheep.* But *to give his life*, is to die a corporal death, which the resurrection puts an end to. For, thus Christ explains it, v. 17, *I lay down my life, that I may take it again.* And *John* says, chap. 19. 30, when describing the corporal death of Christ, *he gave up the ghost.* The argument will still be stronger, if we consider, that here an allusion is made 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

Rom. 8.3

The corporal death of Christ also satisfactory.

If. 53. 10.

given for the life. And 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 antitype.

Heb. 10.  
20.

IX. Add what *Paul* writes Heb. 10. 20. *by a new and living way, which he hath consecrated for us thro' the vail, that is to say, his flesh*; the flesh of Christ was doubtless the vail, 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 vail or flesh of Christ should be rent, which was done, when the spirit quitted the flesh: For then the body ceasing to be a system of organs, became a heap of dusty particles, soon to return to dust, unless a speedy resurrection prevented it. And thus a new way was consecrated for us, that is, compleat liberty purchased, and full right to the heavenly sanctuary. This was signified and sealed by that rending of the vail in the temple, at the very instant of Christ's death, Mat. 27. 51. Hence the body of Christ is said to be broken for us, 1 Cor. 11. 24. 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, the separation of the soul of Christ from the body answered to the shedding of the blood, which is the rending of the vail, 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.

1 Pet. 3.  
18.

X. And what is more evident than that passage, 1 Pet. 3. 18, *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, and Col. 1. 21, 22.

be

*he hath reconciled you in the body of his flesh through death: Rom. 5. 10. We were reconciled to God by the death of his son: Heb. 9. 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, v. 16, 17, which certainly is the death of the body: Rom. 8. 34, *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.

XI. 3dly, Besides, both Isaiah and Peter affirm, that our healing is, in a more especial manner, owing to the stripes of Christ, as a part of his sufferings, Isaiah 53. 5. 1 Pet. 2. 24, *while they say, by, or with, his stripes we are healed.* For, by that cruel scourging, whereby the whole body of the Lord Jesus was so mangied, as, in a manner to become one continued stripe, together with his other sufferings, he merited, that we should be delivered from the sufferings of Satan, and the strokes of divine vengeance. And when we further 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 God requires, 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, tho' 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

To the stripes of Christ we owe our healing,

knowing it with due affection, be restored to the likeness of God. In these stripes there is מוסר שלומינו, *an exemplary punishment bringing peace to us*: as we lately shewed, that word imports.

The absurdity of the suffering in Gethsemane, from Christ's satisfaction.

XII. 4thly, 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 into death, those clots of bloody sweat, those prayers and supplications, with tears and strong cries, the result of all this agony; which the Holy Ghost so circumstantially describes. This exceeding 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, but of all the elect: he had beheld the awful tribunal of God, before which he was presently to appear, in order to pay, what he took not away: he saw the judge himself armed with all the terrors of 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 his soul: in a word, he saw justice itself, in all its inexorable rigour, to which he was now to make full satisfaction: he saw the face of his dearest father, without darting a single ray of favour upon him, but rather burning with hot jealousy in all the terrors of his 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 his groans, his sighs and his tears. And if all this was not for the expiation and

and satisfaction for our sins, what reason can be assigned, why the other sufferings of Christ, within the three hours of darkness, should be accounted so?

XIII. He certainly forms too slender a judgment 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, only to be deemed an *antepassion*, or a kind of prelibation or foretaste. But neither do the scriptures, which represent these things with such a flow of words, nor our expositors on *Heb. 5. 7*, speak in this manner, tho' a certain person 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. There, he complained of sorrow, here he was not silent; there he bore the curse due to us, here he almost sunk under it; there he complained of being forsaken of his father, here 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 to him, who could preserve him from death, with strong cries and tears; that made him struggle with so much agony, as rendered the appearance of a comforting angel necessary, and made his sweat trickle down his body, like clots of blood falling to the ground: this discovered 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

To consider them as a foretaste of the pains of the cross, is too slender a view.

degree

degree, some were more grievous than others: let us rather prize all of them, and acknowledge their proper weight and satisfactory value. This is far more suitable to the glory of Christ, and to the sincerity of our faith.

Christ's sufferings, as a surety, must be all satisfactory. XIV. 5thly, and lastly. Christ endured all those sufferings, either as a surety, or in some other respect. If as a surety, we have what we plead for: 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 voluntarily took 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 seclude the consideration of 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, 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 incontestable authority; it is not likely, he would choose to give such a proof of it, 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 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 all these particulars, the blasphemous Socinus, with his followers, will easily admit. And if we here stop short, we allow no greater value to the sufferings of Christ, than what has been done by these  
worst

worst perverters of our religion, and of the hope and consolation of believers.

XV. But the very learned person takes a far different course, whose observations, which lately came to hand on account of their late publication, deserve a particular hearing. Seeing the sinner man, says he, was, according to what God had threatned, become liable to death, till he had satisfied divine justice, Gen. 2. 17, and was brought into that condition by the devil, who conquered man, and thereby became his lord, 2 Pet. 2. 19, under whose dominion and captivity man afterwards lived. Now, 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*, and deliver him by force 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 from the hands of the most righteous judge to his full satisfaction. The latter calls for a † *Redeemer*, who, by a just claim, may rescue slaves out of the hands of an unjust tyrant, such as is he who, by fraud and violence, acquires a dominion; and, by opposition and resistance, injures the innocent. For 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, Gen. 3. 15, also, a *vicious surety*, and afterwards a sacrifice, which was pointed out by clothing our first parents with skins, v. 21. The sufferings of Christ therefore are twofold; One, *judicial*, which he endured as *surety*,

The sufferings of Christ, as surety, distinguished from those of Christ, as redeemer.

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† The word signifies an Avenger, or Deliverer: but the word rendered Redeemer in Scripture, takes in all these.

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 from the hands of his enemies, Satan and his instruments, because he will bring to salvation those whom he redeems by his ransom. Both these kinds of sufferings belong to *the perfecting* of Christ.

A distinction not sufficient-ly solid.

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 here 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; namely, 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, Jer. 2. 15, 16, 17; so, in like manner, all the sufferings of Christ arose from the demerit of our sins: and when he had satisfied divine justice for these, he merited for his own deliverance, not only from the wrath of God, but also from the tyranny of the devil; but, in order to deliver his redeemed from these, 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*, Is. 9. 6, *the mighty one of Jacob*, Is. 60. 16, *stronger than the strong man*, Luke, 11. 21, 22. 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 man had suffered himself to be overcome by Satan, and when God had, by a just sentence, delivered him up as a slave to his tyranny; it was necessary that Christ, as man's surety, should be exposed

posed to and harrassed by the devil, that, in that respect also, he might satisfy divine justice: nor could the devil and his instruments ever have been able to give any vexation to Christ, had he not been charged with the guilt of our crimes, and by God the most righteous judge exposed to injuries from them, Acts 2. 23. But we are to speak more at large of this presently.

XVII. And thus we are 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 *judicious* and *warlike sufferings*. The meaning of the distinctions, if I rightly take them, is this; compensating punishment is that, whereby satisfaction is made to divine justice, of which Rom. 2. 5, 6, 8, 9, and called *the wrath to come*, Mat. 3. 7, 1 Thes. 1. 10. *Convincing punishment* is that, which is only inflicted, in order thereby to convince man of his sin, tho' by undergoing it, no satisfaction is made to divine justice, nor any guilt removed, but still remains to be further avenged. Such punishment the Scriptures call *תבחות חמה* convictions of wrath *furious rebukes*, Ezek. 5. 15. of these it is said, Ps. 50. 21, *אוביחך I will convince, reprove thee, and set them in order before thine eyes.* *Judiciary sufferings* are those which are inflicted by God, as an impartial judge, for a compensation, or satisfaction, to his justice, and 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 male-treated him by the enraged ministers of his malice, according to what God says, Gen. 3. 15. *And I will put enmity, &c.* In these, with respect to Christ, there was no wrath

The distinction between compensating and convincing punishments explained.

Judiciary and warlike.

of

of God; but rather tended to grace and glory; as when one suffers for righteousness sake, 1 Pet. 4. 14.

Paternal chastisement different from the punishment of a judge.

XVIII. To this we reply as follows: No doubt; a distinction is to be made between the calamities, whereby God brings believers and his elect, to the knowledge and sense of their sins, and which spring from love, and are called Heb. 12. 6, *fatherly chastisements*; and the calamities, which are inflicted on the wicked, who are under the wrath and curse of God. But to make some of the punishments of the wicked only convincing, and others compensating; has neither the countenance of Scripture nor reason.

All the punishments of the wicked, even in this life, compensating.

XIX. The Scripture, indeed, speaks of *the wrath to come*, which, doubtless, is compensating; but they also frequently mention a present wrath and curse, Ps. 56. 8, and Ps. 59. 25, compare 2 Theff. 2. 16, John 3. 36, *the wrath of God abideth on him*. Wherefore unregenerate sinners are called, Eph. 2. 3, *τίμνα ὀργῆς 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 unto the kingdom of his dear son. *For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men*, Rom. 1. 18. 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, as it is the beginning of the eternal curse; from which it differs not in essence, but only in degree.

And called in Scripture judgments.

XX. Add, that this present wrath is a judiciary punishment, inflicted by the righteous sentence of God, on the wicked. The obstinate unbeliever *ידון נאשטרא is condemned already*, John 3. 18. God, in punishing the wicked in this life, *שפטים באף ובחמה executes*

*executes*

*executes judgments in anger and in fury, Ezek. 5. 15.*  
 As in *Egypt*, he executed גדלים שפטים *great judgments*,  
 Ex. 6. 6. and 7. 4. That all may know, שפטים בנאדם  
 אלהים that *he is a God that judgeth in the earth*, Ps. 58.  
 11. But, why may not a judiciary punishment be also  
 deemed compensating?

XXI. And then those punishments of the wicked, Wrath  
 called in Scripture תוכחות, *rebukes*, are sometimes and com-  
 so described, as that they must be compensating. pensation  
 For, what else is a compensating punishment, but the in rebuk-  
 vengeance of an offended God, on those that despise ing the  
 him, in order to manifest his hatred against them? wicked.  
 But all this is contained in those convincing rebukes,  
 which the Lord denounces against the *Philistines*,  
 Ezek. 25. 17, *And I will execute great VENGEANCE*  
*upon them with FURIOUS REBUKES; and they shall*  
*know that I am the Lord, when I shall lay my VENGE-*  
*ANCE upon them.*

XXII. Convincing or rebuking punishments are Compensating pu-  
 also no less compensating. Who shall deny that it is nishments  
 a compensating punishment, when God consumes are also  
 the wicked in his fury? For that, in the highest de- convinc-  
 gree, convinces them of their guilt. Ps. 59. 13. ing.  
*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 con-  
 vince the wicked more of the heinousness of their  
 sins, than a punishment heightened to the greatest  
 degree, as a compensating punishment is, and in  
 which there is a most evident demonstration of the  
 wrath of God. Deservedly therefore we reject that  
 distinction, which has not any foundation in Scrip-  
 ture, and whose parts are contrary to the rules of  
 sound logick.

XXIII. But tho' we should admit that distinction in Punish-  
 general, how is it applicable to the sufferings of ments  
 Christ? Here, I own I do not fully understand the merely  
 learned author's meaning. To what purpose, is convinc-  
 this distinction of convincing and compensating pu- ing had  
 nishments? no place  
 in Christ.

nishments? 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, at 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 to exact 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 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.

All the sufferings of Christ judiciary.

XXIV. The distinction between *judiciary* and *warlike 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 was exacted, Is. 53. 7.* But that was the exaction of the judge. When Satan, with his infernal powers, assaulted Christ, then was *the power of darkness, Luke 22. 53.* God, in consequence of a determinate sentence, permitted the prince of darkness to harass Christ. And Christ, in preparing himself for that conflict, had in view that sentence, or commandment of God, as he himself speaks, *John 14. 31.*

Gen. 3. 15  
Sentence  
passed  
both a-  
gainst

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's

Christ's human nature, in which he trod the earth, which 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, if the words contain an enigmatical summary of our belief, we must then be obliged to believe, that they signify less than they can, or, is proper that they should; but if, as is certainly right, we allow, that the satisfactory sufferings of Christ, are comprehended in these words, it is wrong to build this new distinction upon them.

Christ and the serpent.

XXVI. Let us dwell a little longer on this meditation. Whatever power the devil has to harass wicked men, before they are dragged to eternal death, he has it by the righteous sentence of the judge, † *Peter* mentions the consequence of this, 2 Pet. 2. 19. The elect themselves, as sinners, were also subject to that power, and, on that account are truly said to be not only the *prey of the mighty*, but Is. 49. 24, are likewise called, *lawful captives*, he having a right over them by the sentence of the supreme judge. But as Jesus the surety came in their room, so, in virtue of the same sentence, he became subject to the buffetings of Satan. And by this means all he suffered from the devil, was in the most proper sense judiciary.

Christ exposed to the assaults of the devil, only by the sentence of God the judge.

XXVII. It is no objection to this truth, that those conflicts with Satan proved glorious to Christ, as having endured them, because of the justice, and for

No objection, that the combat with the devil proved glorious to Christ:

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† The Apostle, in the last quoted text, speaks nothing, as I apprehend, of Satan's power, but only of the servants of corruption, and of their bondage, and therefore, instead of saying what the author, in his short way of expression, *which Peter has expressed*, I have rendered it as above.

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 we consider this thing as an evil, contrary to nature, which is 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.

Judiciary  
are also  
warlike  
sufferings.

XXVIII. And, why should not those sufferings be called warlike, which, according to this hypothesis, are judiciary? 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 *spoiled principalities and powers, made a shew of them openly, triumphing over them in the cross*, Col. 2. 15. 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 convincing and compensating, and of sufferings into warlike and judiciary, is both unscriptural, antiscritural and irrational.

Argu-  
ments for  
the oppo-  
site opi-  
nion.

XXIX. Let us now come to the arguments of the opposite side, as far as they have come to our knowledge. Some of them are general against all the sufferings of Christ, and others more special against some parts of his sufferings. The general are partly taken from Scripture, partly from the Apostle's Creed, and partly from the Catechism.

From  
Scripture.

XXX. From Scripture they argue in the following manner: 1st, That the sin of the whole earth shall be removed in one day, according to Zech. 3. 9. And Paul several times affirms, that the one offering  
of

of Christ, once made on the cross, was that expiatory sacrifice, by which all the elect are perfected, Heb. 9. 28. and 10. 10, 12, 14: and therefore the preceding sufferings of Christ were not satisfactory. 2dly, 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. 3dly, Moreover, that Christ thro' the whole of his life, except for a few hours, was in the favour of God, Luke, 2. 52, *increased in favour with God*: Mat. 3. 17, was declared to be the beloved Son of God, Mat. 17. 2, was glorified in the mount: Luke 10. 21, *rejoiced in spirit*. But at the time, in which he was in the favour 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. From the  
Apostle's  
Creed.

XXXII. From the [Heidelberg] Chatechism 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 alledged 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 hypo- From the  
Cate-  
chism.

crites, 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. Since in the same sense, our Lord declares, John. 3. 36, *he that believeth not the Son, the wrath of God abideth on him*, that is, he is obnoxious to wrath.

Sins cancelled, when the uttermost farthing was paid.

Expiation of sin, ascribed to the cross of Christ, as being the complement of his sufferings.

XXXIII. To these arguments we humbly reply, as follows: and to *the FIRST* we say, that all Christ's sufferings together, ought to be esteemed one full accomplishment of that sacerdotal office, which our Lord undertook, in order to expiate our sins, which was at last fully compleated, when Christ, dying on the cross, offered himself to the Father for a sweet smelling favour: then the utmost farthing was paid: this being done, God declared, he was satisfied to the full, and on that day he blotted out the sins of the whole earth, and crossed them out of his book. But from this 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 *Zachariab*. 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 on the cross, were the most grievous, and the complement of the whole, therefore, the Scriptures commonly ascribe 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 compleats the satisfaction, which is immediately followed by tearing the hand-writing, and giving a discharge.

XXXIV. To *the second* we reply: That here are many things asserted, which we can by no means yield to. 1st, 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 he lay 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 honour of his *priesthood*? And as it belonged to the priests *to stand in the house of the Lord*, Ps. 134. 1; 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*, Luke, 2. 49. Nay, even before his incarnation, he exhibited some prelude of his sacerdotal function by his intercession for the church, Zech. 1. 12, 13. We own, indeed, that Christ was publicly inaugurated in the 30th 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, from his *Disputat. de vita Christi privata*, §. 15, 16. 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 2. 49) should offer prayers and supplications for the salvation of the church, whose king and saviour he was born: compare Luke, 2. 11, with Heb. 5. 7. And there is no reason, why we may not 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 novitiate of the mediatorial office of Christ, who walked from a child with God: wherein he from day to day fulfilled, by a persevering obedience,

Cloppenburg,  
quoted,

*the work which the father had given him for the redemption of the church, which was to be fully compleated by crowning his whole obedience with the offering up of himself a sacrifice, when he should be publickly called thereto, John, 17. 4, Acts, 2. 23.*

Christ from the beginning of his life, a sacrifice.

XXXVI. 2dly, Neither is it true, that Christ was not a sacrifice from the beginning of his life. For, tho' his offering was compleated 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, John 1. 29.* The iniquities of us all were laid upon him; and it was for no other cause, that he took upon him the form of a servant, and the likeness of sinful flesh, and, tho' he was rich, yet, for our sakes, became poor; and in fine, was exposed from his very 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 fully abolished by his death.

The contrary not proved by the types.

XXXVII. 3dly, 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. For then, it would follow, that Christ must have been slain at a year old, according to the type of the pascal lamb. 2. It is also a rash assertion, that none could act as a priest before his 30th year. There is no such command in sacred writings. The Levites, indeed, were, by the \* *annual* law, not admitted before their 25th year, Numb. 8. 24, nor before their 30th year, to the full exercise of their function, Numb. 4. 3. But indeed, I find no where among the Rabbins, says *Selden, de successione, ad Pontificat. Ebraeor. lib. 2, c. 4,* that the

\* The author seems to refer to the law, which debarred candidates from an office, till such an age. Cic. de Legg. 3. 3.

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 13th year, after his years of puberty, tho' he is not bound to take his turn with the rest, before his 20th year. See *Outram de sacrific. lib. 1. c. 5. §. 3.* Josephus relates of *Aristobulus*, that when a young man, and out of his 17th 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 could have been a sacrifice after the 7th day from his birth, and immediately upon his 30th year, be a priest; which is contrary to what is supposed in the sentiment we here oppose.

XXXVIII. To the 3d, we reply. 1st, That the question is not, whether Christ did, all his life long, to endure the wrath of God, as in the mean time to be favoured with no consolation, or joy of the comforting spirit: 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. 2dly, 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 the 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, Phil. 2. 9; tho', as charged with our sins, he felt the wrath of God, burning, not against himself,

In what sense Christ endured the wrath of God, all his life.

Which he could bear, and be the beloved Son of God.

self, but against our sins, which he took upon himself. Who can doubt, that Christ, even hanging on the cross, was in the highest love and favour of God, so far as he was son, tho' at the same time he was made a curse for our sins? 3dly, 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 credible, 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 *despised by every one, and abhorred by the nation, and a servant of rulers*, If. 49. 7.

The Creed denies not all the sufferings of Christ to be satisfactory.

XXXIX. What is argued from the Creed, scarce deserves any answer. For, when Christ is said to have suffered under Pontius Pilate, it was with no such intention, as to distinguish the satisfactory sufferings of Christ from those which are not: a fiction, I imagine, that none ever thought of: but simply to specify the time, 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; for, if the satisfaction must be restricted to the three hours of darkness, then, both the scourging, and those indignities, which Christ suffered in the pretorium, and his condemnation, nay, his very crucifixion and death must be excluded.

XL. It

XL. It is certain a violence is done the Catechism, The Catechism perverted. 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. XXXVII. appear to be perverted and misinterpreted. 1st, Because it is an answer to this question. *What believest thou, when thou sayest; HE SUFFERED?* But that expression *he suffered*, does not signify the bare susception of guilt, but the enduring of sorrows. 2dly, If *to endure the wrath of God* does not there signify to feel it, but only to take its guilt upon himself, or be exposed to it, 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. 3dly, *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.* 4thly, 'Tis in vain to seek for any pretence to this forced sense from *question 84*, and *John, 3. 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 or exceptions, More special arguments. 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 That death of Christ, which is a ransom, signifies God;

not only the pains of eternal death, but also the death of the body.

God; I answer, that indeed they are not, on any account, to be secluded from the compass or extent of the word death; but the death of Christ is not to be confined to them, so as to exclude the death of the body, or the separation of soul and body. For, *Peter* speaks expressly of his being put to *death in the flesh*, 1 Pet. 3. 18, 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, Heb. 9. 27, and which, verse 26, 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.

In what sense Christ said, it is finished.

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, 2 Tim. 4. 7, *I have finished my course*. And Christ himself, John, 17. 4, *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.

Christ's gentle death not without a curse.

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 apprized, that he had surmounted the greatest pains, and was secure about his resurrection and the promised reward; but yet he died a cursed death,

death, inflicted by the wrath of God against sin, and the curse of it was typically figured 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. 3. 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, עזבני יהוה the Lord hath forsaken me, II. 49. 14.* Where we have the very same word, which the Lord Jesus uses Ps. 22. 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.

The death of believers no argument against satisfactory death of Christ.

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† 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. What

The being  
strength-  
ened by an  
angel, no  
objection  
to the suf-  
ferings in  
the garden  
being sa-  
tisfactory.

XLVI. What is objected to our argument, taken from the agonies of Christ in *Gethsemane*, is very inconsistent. They say, that these sufferings were not satisfactory, because 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, Ps. 69. 20; *there is none to take pity, comforters I found none*; for, 1st, That angel did not tread the wine-press together with the Lord Jesus; nor bear any part of his sufferings, nor, by any natural influence, did he assist Christ in carrying that burden. He strengthened Christ only 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. 2dly, 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 with a view to preserve him for more, and not fewer sufferings. The words of Ps. 69, 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*, Luke, 23. 27, as did also *all the people that came together to that sight, and smote upon their breasts*, v. 48, and the beloved disciple John, and above all his pious mother, *whose soul then a sword pierced*, Luke, 2. 35. 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*, v. 21, which was not done during the darkness. 3dly, It cannot be inferred, that God the Father, in sending that angel, had not then either begun to act, or, at that time, ceased to act, as a strict and impartial judge; any more than it can be inferred, that the disposition of Christ's enemies was softened to pity, when

when they laid the cross on *Simon of Cyrene*, in order to 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. 4thly, We shall by this be better able to form a judgement 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, encouraged. 5thly, Nor, on any pretence, can that angel be accused of any sin, in strengthening Christ, while satisfying for us; since, by that consolation, he neither intended to rob Christ of his glory, to whom alone the praise of satisfying remains entire; nor to oppose the decree of God; for he animated Christ to execute that with resolution; nor to put any bar in the way of our salvation, for he encouraged our Lord to acquire the right to that by constancy in his sufferings.

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 do 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 question 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  
 Conclusion.  
 God

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, tho', after our dispute, I found he was much disgusted. But I thought this should be no hindrance 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.

## C H A P. VII.

### *Of the † Efficacy of Christ's Satisfaction.*

Christ by his satisfaction obtained a right to all the elect.

I. **T**HE efficacy 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, Pl. 2. 8. *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 מלכות, 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, Is. 49. 4, 6.* It appears also, from that promise, Is. 53. 10, *if his soul shall make itself an*

† I have rendered this *Efficacy*, rather than *Effect*, as that expresses all the effects of Christ's satisfaction, treated of in this chap. offering

*offering for sin, he shall see his seed.* And thus we become his inheritance, Eph. 1. 11, *his peculiar treasure*, Ps. 135. 4, *his peculiar people*, Tit. 2. 14, and 1 Pet. 2. 9.

II. Besides, it is not possible, but Christ should exercise that right, which he acquired at so dear a rate. For when, according to the determinate counsel of God, the time of the gracious visitation of every one of the elect is come, he actually delivers them, as his property, by an outstretched 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, *John 10. 16, 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, 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, as the Scripture declares. Thus Mat. 26. 28, *this is my blood of the New Testament, which is shed for many for the remission of sins.* Gal. 1. 4, *he gave himself for our sins, that he might deliver us from*

He obtained for the elect, immunity from misery, and a right to life eternal.

this present evil world, according to the will of God and our Father. Tit. 2. 14, gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Eph. 5. 25, 26, 27, Christ loved the church, and gave himself for it, that he might sanctify it, that he might present it to himself a glorious, &c. In a word, this is that faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners. 1 Tim. 1. 15. By these and many other passages to the same purpose, which it would be needless to mention 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: and it is not possible, the elect should have no share in this, unless Christ should be deemed to have satisfied for them to no purpose. It is certainly incumbent on us, never to weaken the force of the words of the Holy Ghost; especially in those places and expressions of Scripture, where the subject of our salvation is treated of; nor to detract in any thing, from the value of the satisfaction of our Lord.

The satisfaction of Christ therefore said to be a redemption.

IV. This truth also appears from those places of Scripture, in which the satisfaction of Christ is called *ἀπολύτρωσις* a redemption, made by the payment of *λύτρον* a ransom, or *ἀντιλύτρον* a price of redemption. For, the proximate effect of redemption, and of the payment of a ransom, is the setting the captive at liberty, and 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, where ever good faith and an agreement are of force. One may possibly be upon terms about the price, tho' uncertain of the event, but it is neither prudent

prudent nor just, to make any payment, before what is stipulated, be made sure and firm. The Scripture itself declares, that the proximate effect of redemption is the actual remission of sins, and restoration to liberty, Rom. 3. 24, *justified freely by his grace, through the redemption that is in Christ Jesus.* Eph. 1. 7. *In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;* and Col. 1. 14. to the same purpose: in like manner, Heb. 9. 12, *by his own blood obtained eternal redemption for us;* the fruit or effect 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. 6. 20, *ye are bought with a price.* Acts, 20. 28, *to feed the church of God, which he hath purchased with his own blood.* Gal. 4. 4, 5. *made under the law, to redeem them that were under the law.* But, whoever makes a purchase of any thing, has an unquestionable 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 consist 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.

And believers said to be purchased by Christ.

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 impunity, or a

A right to all the benefits of the testament purchased at once to all the elect by Christ's death.

right to life; but only, that each of them, in their appointed order and time, enjoy the right purchased for them by Christ, and the inheritance arising from it. And this is what the Apostle says, 2 Cor. 5. 19, *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 favour, not only the preserved of Israel, but 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.

Zech. 3. 9, explained. VII. We have a further proof of this, Zech. 3. 9, *for behold the stone, which I have laid before Joshua: upon one stone shall be seven eyes; behold I will engrave the graving 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. 2. 34, Ps. 118. 22, on which the church is built, on which it is founded, and by which it is supported. It is laid before Joshua and his companions the priests, as architects, to 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, 1 Cor. 3. 11. 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 these characters were those sufferings, by which he was to be made perfect. These things being done, to shew that all the signs of  
of

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* at once, in the last day of Christ's passion: And thus, by Christ's satisfaction we are taught, that deliverance from sin, and all the happy effects of that immunity, were purchased 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 effectual calling, and actual union to Christ by a lively faith: nevertheless, Christ did, by his satisfaction, purchase for all the elect at once, a right to those benefits, that they might have and enjoy them, in their appointed time. Nay, before actual conversion, and the possession of saving blessings; they are favoured with no contemptible privileges above the reprobate, in virtue of the right which Christ purchased for them. Such as, 1st, That they are in a state of reconciliation and justification \*actively considered, Christ having made satisfaction for them, as we see from 2 Cor. 5. 19. That is, that God considers them, as persons for whom his Son has satisfied, and purchased a right to eternal life. 2dly, That God loves them with a peculiar love of benevolence, according to the decree of election; which love of benevolence will, at the appointed time, certainly issue in a love of complacency. For, as it was 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, Jer. 31. 3, *I have loved thee with an everlasting love, therefore with loving-kindness have I*

Hence the elect, even before their effectual calling, have several privileges above the reprobate.

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\* See the last Sect. of this Chap. where this is further explained,

*drawn thee?* 3dly, To this also it is owing, that they have the means of salvation, the preaching of the Gospel, &c. with some internal illumination, and some incitement to good, tho' not yet saving: and yet for this end, that, in their appointed time, they may be effectually converted by those means. 4thly, From all this it likewise follows, that God preserves them, while living under the means of salvation, from the sin against the Holy Ghost; from which there is no conversion. 5thly, and lastly, They have the Spirit, rendering those means effectual, to their actual and compleat regeneration, and to unite them to Christ by working faith in them, that they may enjoy benefits truly saving.

Armi-  
nius's opi-  
nion.

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. But 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 from God: hence God now may, notwithstanding his justice, which is satisfied, forgive the sins of men, and bestow the spirit of grace upon them: tho' 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 still has a right to bestow those benefits on whom he pleases, and on what conditions he thinks proper to prescribe. But, 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; and that just, as if we ourselves had appointed this mediator in our room, and by him had paid our debts to God; nay, we must now likewise believe, that, according to the very rigour of God's justice and law, impunity and eternal life, are due to the elect, and that they may demand those 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 all the absurdities of this opinion cannot easily be expressed. I will confute it only by one argument, but a very cogent one, and taken from the writings of the Apostles. 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. 4. 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, tho' there were none to apply it to, 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. 1st, *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, Which are neither accurate.

justification and redemption from 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 expressed himself, in order to speak accurately and fairly. 2dly, 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 say, 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, *Disput. privat. XXXV. §. 7. The effects of the priestly office are reconciliation with God, impetration of eternal redemption, remission of sins, the spirit of grace and eternal life* 3dly, Nor, has that expression a just meaning, at least it is not accurate, that by 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 a change in our state, and not an encrease 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 those 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, when an eternal enmity may notwithstanding subsist? What sort of impetration of remission, if, nevertheless, it be possible, that sins may never be pardoned? Nor, does *Arminius* here better agree with the hypotheses 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 we may, by a very evident consequence, infer, 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 declare and maintain, that God can, without satisfaction,

Nor agree with the other tenets of the remonstrants.

Nay, makes void all the fruit of Christ's passion.

satisfaction,

satisfaction, and without the violation of his essential justice, let sins go unpunished, and 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, in his Censura Anatom. Molinæi, p. 436.*

And contrary to Scripture.

XIII. In a word, this assertion of *Arminius* is inconsistent with theological truth. For, 1st, The Scripture no where declares, that the fruit of Christ's death is a possibility of the remission of sins: Nor does *Arminius* produce any passage of Scripture to that purpose. But to speak of the fruit of Christ's death without Scripture is untheological. 2dly, Nay, the Scripture asserts the contrary, as we have at large shewn §. 3, 4, 5. 3dly, 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! 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? 4thly, 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 *de Sacerdotio Christi*, p. 14. *God required 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

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: 1st. We deny, that God may not impart those benefits, which Christ has merited, to those, for whom he died. God might indeed appoint the persons Christ was to die for: 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. 2dly, *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 agreed in that covenant between the father and the son, by which Christ gave himself up to death, that all adult persons should, in the way of faith and repentance, come to 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 already seen *Arminius* himself orthodoxly reckoning the Spirit of grace among the effects

Impossible, that God should not give grace and glory to those for whom Christ died.

Faith also, and repentance are gifts arising from the merit of Christ.

effects of the sacerdotal office of Christ. For, seeing God *hath blessed us with all spiritual blessings in Christ, Eph. 1. 3,* that is, through and for the merits of Christ, and the gift of faith is one of the most excellent of these blessings, *Phil. 1. 29,* that likewise must certainly come to us on account of his merits. 3dly, 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, *Eph. 2. 5,* and *Gal. 1. 4.* We may therefore say, if you will, that these are conditions requisite for applying to our consciences that consolation, purchased by the death of Christ, yet, in such a manner, as it is from the merit of Christ, that the grace, that is powerfully and abundantly effectual to perform those conditions, must flow.

And not pre-requisite conditions to all communication of Christ's merits.

The elect may lay claim to the saving benefits in right of Christ's payment.

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 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: 1st, 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 to his son and to his merits? This is the *παρρησία*, 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

respect to the merits of Christ, 2 Tim. 4. 8. 2dly, '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, for any, who approach to, and ask those blessings, from God, not to perform those duties. For, how can any ask those benefits of God in the name of Christ, and without conversion to the Father and the Son? 3dly, But to speak plainly. If we admit of Christ's satisfaction, and of the ratification of the covenant of grace, and 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, 1st, To be performed by us, without grace working them in us supernaturally, effectually and invincibly. 2dly, 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 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, must 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*, righteousness of

God requires not of the elect faith and repentance, as conditions of the covenant of grace, in the *Arminian* sense.

Christ is  
ours, as it  
is per-  
formed for  
us.

says he, *wrought out by Christ, is not ours, as wrought out, but as imputed to us by faith.* I answer; 1st, 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. 2dly, 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. Tho' 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

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† 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 Son of God, and by faith is united to him. See book III. chap. VIII. §. 57, &c.

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 preceeds 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*.

## C H A P. VIII.

*Of the Necessity of Christ's Satisfaction.*

I. **H**AVING explained, from Scripture, the value and efficacy of the satisfaction of our Lord Jesus Christ, to the glory of God, and for the consolation of the elect, it will not be unseasonable to treat of the necessity of this satisfaction; seeing what we have shewn, §. 21. 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 *Chamierus* has done in his *Pancratia*; 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 ff. lib. 28. Tit. 7. Leg. 15*, has said well

The controversy stated.

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, *lib. 3. p. 154.* According to us 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 natural sweetness to other things, cannot imbitter 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 appeal to his absolute power. We would rather state the controversy thus: namely, whether God's requiring Christ to give him satisfaction, before he restore sinners to his favour, was owing to the mere good pleasure of the divine will: or whether, the essential holiness, the justice, and the like 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 preceeding book, cap. 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

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 greatest reproaches, to the most cruel sufferings, and to an accursed death, as a ransom for the redemption of sinners. These sufferings were, 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 shrunk back and withdrew his rays,) a crime, indeed, truly inexpiable, and in the guilt of which the whole Jewish nation is 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 the 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?

Not credible, that God should arbitrarily and without any necessity, expose his most beloved son to such anguish.

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 could claim that right and authority if he pleased; yet surely, he scarce,

Not done, to shew his unlimited right over any creature.

if ever, has made use of it. And if at any time he has, it was in sufferings of a far more gentle, and mild nature, than what Christ Jesus 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.

Nor with a view to establish the truth, of Christ's doctrine by his death.

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 accompanying his most effectual preaching: and the native demonstration of the truth, shewed the divinity of his doctrine. By these things he approved himself to John's Disciples, Mat. 11. 5, and even to the whole multitude, Luke 7. 16, and John 6. 14, 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*, 1 Cor. 1. 23.

Nor only to teach us that thro' difficulties is the way to the crown.

VI. Nor are we to say, 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 further, there is scarce one in a thousand of those, who are saved, who, in the way to salvation, secluding the curse of God, have 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

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.

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, *Mat. 5. 45, 48* 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 no ways inconsistent with his most holy nature and law, which is the transcript of that nature. Nay, if God can, consistent with his highest glory, not punish sin, it might be queried whether he can consistent 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 honour of God.

Nor is it to be asserted that God wants satisfaction by his Son, to declare his will and power to punish sin, unnecessarily.

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, on no other terms, to set us at liberty, 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, *de Agone Christiano*: God could have done all things, had he so willed: but did not, and that for wise reasons, tho' unknown and incomprehensible to us: but tho' he had

Nor are we to affirm, that there may be reasons tho' unknown to us.

*done otherwise, yet he would equally have displeas'd your folly.* And again, *de Trinitate lib. 13. c. 10.* Let us maintain, that this method, by which God sees proper to deliver us, by a mediator between God and man, the man Christ Jesus, is perfectly good and for the honour 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 pleas'd with that extreme modesty, by which we dare not determine any thing rashly concerning the reasons and ends of the actions of God; and 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 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.

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, was the effect of his unspeakable love to mankind, John 3. 16, Rom. 5. 8, 1 John 4. 10. 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 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 salvation, have nevertheless prevailed, by finding out, for that end, in the treasures of divine wisdom, an amazing method of reconciling justice with mercy; but it was such, as could have no effect, 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 his 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?

If the giving of Christ was unnecessary for our salvation, there is not such a display of the greatness of divine love,

X. The Apostle declares, that the end of Christ's satisfaction was a declaration of the righteousness of God, Rom. 3. 25. *Whom God hath set forth to be a propitiation (propitiatory, mercy-seat) through faith in his blood,* εἰς ἐνδειξὴν τῆς δικαιοσύνης αὐτοῦ *to declare his righteousness.* God set forth his Son, both to himself, delighting in him, Is. 42. 1, as having appointed him, in his eternal counsel, to be the Mediator, and viewing him as thus appointed; and to us, placing him

Nor in the blood of Christ will there be a proof of the justice of God.

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, called כפרת *ἱλαστήριον* the propitiatory *mercy-seat*: signifying that, by which God was 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 reconciled us to the Father only by sufferings. In the tabernacle was כפרת בדם שעיר *a mercy seat in the blood of the goat*, that is, sprinkled with the blood of the goat, Lev. 16. 15. So that here nothing did avail but the blood of him, who is set forth to be a propitiation, unless we would here translate *ἱλαστήριον*, *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, was to bear their punishment, and not only merit their freedom from punishment, but reconcile 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, διὰ τὴν πάρεσιν for the remission of sins that are past, thro' the forbearance of God.* God had so passed by, and not punished the sins of believers in former times, that, notwithstanding these, he called them 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 satisfaction 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 was therefore necessary, 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

any to go unpunished. But if God, without injury to his justice, without any difficulty and trouble, and without a satisfaction, can pardon sins; the whole 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, *Is. 56. 1, 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 shewed 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 it is for him to have fellowship with the sinner, at the expence of his own glory. And that this is the meaning is plain, because the Apostle being to explain, in what manner God, without any injury to his justice, had foreborn sinners, and passed by their sins; most beautifully shews, that all regard was paid to the honour of divine justice, in the propitiation, by Christ's blood, to be 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, does not remove this difficulty just mentioned. The design of the whole is

to shew, that God is just, when justifying the sinner for the merits of Christ.

If without any atonement, sin could be removed, why not by legal sacrifices?

XII. It likewise deserves our consideration, what the Apostle has expressly said, and often repeated, that the legal sacrifices could never abolish the guilt of sin, Heb. 10. 1, 4, 11. But why might not a thing so easily to be removed without atonement, be expiated by the death of legal sacrifices? And it is to be carefully observed, that the Apostle denies this, from a consideration of the nature of the thing. It is said they could not do it, not because it seemed otherwise to God; but because sin is of 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 tho' multiplied to thousands; by any libations of oil, tho' ten thousand rivers thereof were poured out; nay, not by the death of their first born, Mich. 6. 6, 7. <sup>xvii</sup>

From the inability of legal sacrifices to make atonement, the Apostle infers the necessity of Christ's sacrifice.

XVII. And we must not omit the Apostle's inference, whereby, from the inability of legal sacrifices to make 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, could there be some third way, of expiation, 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's reasoning would have been to no purpose, the good pleasure of God only was to be insisted upon.

XIV. In like manner, the same Apostle argues, Rom. 3. 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 a way 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 reproach. 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. We must not here omit 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*, Heb. 10. 26. For, when he would intimate, that there was no hope of pardon, he asserted, that there remained no more sacrifice, laying it down as

And, from the inability of the law, infers the necessity of justification by Christ.

And cuts off all hopes of salvation for whom no sacrifice remains.

an undoubted truth, that the offering of a 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?

Heb. 6 6. XVI. To the same purpose is, what the Apostle explained. says, Heb. 6. 6. *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, 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 Amyraldus*, in *Disputat. de peccato in spiritum sanctum*, §. 40, thus expounds it; namely, since 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 none could offer a true expiatory sacrifice, besides that of 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, which, on no account, can be obtained of God, Rom. 6: 9, 10. 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.

This opinion displays the glory of the divine perfections. XVII. Moreover, our sentiment tends to display the glory of the divine perfections. 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

which is implacably inclined to punish sin. It preserves inviolable *the majesty* of God, which, as zealous for his honour, can suffer no contempt, to be 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 honour of them both maintained pure. In a word, it magnifies the inestimable *grace and love* of our God, who, when there were no other means of our salvation, spared not his own son, but gave up him for us all. And who would not heartily 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 teacheth us to tremble before the majesty of 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 unspotted holiness of God, for our pattern, that, like him, we may entertain a mortal hatred to sin, and have no 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 thro' eternity. And thus our opinion is 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, doubtless, 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 communicating himself to the sinner; not from his most *free will*;

And serves to promote piety.

Derogates nothing from any of the divine perfections.

*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, *quest. Nat. lib. 1. 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 nature, constrained to external operations, considered in the gross, or together: yet, supposing the existence of one operation without him, many others necessarily follow. For instance, God was at liberty to create a world out of nothing: but having done it, 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, on account of those immutable 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 tho' we don't think, that God inflicts punishment from his nature, in such a manner, as fire burns (tho', even in this respect, he compares himself to fire, *Is. 27. 4,* and *Deut. 4. 24,*) 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 he so display the glory of his justice, as he may likewise manifest the riches of his grace. 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 favour, without any 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

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.

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.

The conclusion from it.

XXI. Yet we must observe, when speaking in general of the necessity of a satisfaction, or of such a punishment of sin, wherein the righteous and holy God may be justified and sanctified, 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 dispensations, and mitigations, at least a compensation by an equivalent, took place here, and consequently could justly take place. And who will assert, or, if he should presume to say so, can plainly prove, that it was impossible that Christ, in order to make satisfaction, 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 here let that saying of *Paul*, *Rom. 12. 3*, be ever a rule to us; *not to think more highly than we ought to think, but to think soberly.*

Its due limitation.

C H A P. IX.

*Of the Persons for whom Christ engaged and satisfied.*

Christ satisfied only for those, who are saved.

I. **W**E should have no certainty of all those things, which it is proper for us to know, for the glory of our Lord Christ, and our own consolation, concerning this suretyship and satisfaction, did it not also appear, for whom he satisfied, according to his covenant-engagement. The solution of this question is indeed of very great moment, but it does not appear so very difficult, if we only carefully attend to the nature of Christ's suretyship and satisfaction, which we have already explained, proved and defended. 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 the 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 those, and those only, who are actually saved from their sins; as is evident to reason. For Christ neither engaged, nor satisfied, but for those, whose person he sustained. Which *Arminius* himself, *Adversus Perkinsum*, p. 72, 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, and contrary to, the faithfulness and justice of God. Nor can we, on any account, think it possible, that any one should in earnest plead, that Christ died for all and every one in particular,

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particular, till he has weakened the force of that expression, *to die for any one*, by which, as 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 doctrine in these following positions.

II. We therefore conclude: 1st, That the obedience and sufferings of Christ, considered in themselves, are, 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, had it so pleased God and Christ, that he should have undertaken and satisfied for them.

Christ's obedience sufficient for saving all mankind, had God so pleased.

III. 2dly. That Christ as man, subject to the law of love, did, in a holy manner, love all men without distinction, 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 he submitted this human affection, commanded by the law, common to us and to Christ, 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 thereunto. 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, *Luke 19. 41.*

Christ as man wished well even to those, for whom as Mediator he did not engage.

IV. 3dly, 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,

Christ's satisfaction an occasion of much good also to the reprobate.

that wicked impiety is much restrained by the discipline of the word of God, that they obtain at times, many and excellent, tho' not saving, gifts of the Holy Spirit, that *they have escaped the pollutions of the world thro' the knowledge of the Lord and Saviour Jesus Christ, 2 Pet. 2. 20.* And who can in short enumerate all those things, which they enjoy, not thro' accident only, and beside the intention of God and of Christ, but by the appointment of God? Not indeed with a design and purpose of saving them according to the testament; but from a view to make known 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, nothing falls out by accident, with respect to the intention of God; every thing being according to his determinate counsel.

Of such worth, that all men without exception, coming to him may find salvation in him.

V. 4thly, That the obedience and sufferings of Christ are of such worth, that all, 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, John 6. 40:

But by the will of the father, satisfaction was made only for the elect.

VI. 5thly, 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, 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.

Proved from 2 Cor. 5. 15.

VII. The Scripture declares, that Christ satisfied for the whole body of the elect, when it declares, that he *died for all, and by him reconciled all things, as, 2 Cor. 5. 15, Heb. 2. 9, Col. 1. 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. 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, 2 Cor. 5. 15, are those, *who are also dead*, namely, as to the old man, whom, in virtue of the crucifixion of Christ, they have crucified, Rom. 6. 6, and who *live not to themselves but to Christ*, and to Christ, indeed, *who rose again for them*. But these things, can be applicable only to 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 hypotheses 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*, Heb. 2. 9, 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, v. 10, 11, 13. These things can be applied, not to the reprobate, but only to the elect. In like manner, those *all things*, which are said to be *reconciled to God, by the peace made thro' the blood of Christ*, Col. 1. 20, can only extend to the elect. The thing is self-evident. For reconciliation and peace making with God are peculiar to elect believers, Rom. 5. 1. On the contrary, the reprobate are perpetual enemies to God, *the wrath of God abideth on them*, John, 3, 36. By *those things which are on earth*, are understood believers, who are still 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, 1 Tim. 2. 4, 6, *God will have all men to be saved, and to come unto the [acknowledgment] knowledge of the truth: Christ gave himself a ransom for all. Where by all,*

we are not to understand all and every one in particular, but the elect of whatever nation and condition; which I make evidently to appear in this manner. 1st. They, for whom Christ gave himself a ransom, are actually rescued from the dominion of Satan, are brought to perfect 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, Eph. 2. 2,* 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. 2dly. Paul speaks, of *all* those, who have Christ for their *Mediator*. But he is Mediator, both by *the offering* of his body and blood, and by his *powerful intercession*. This 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, the Remonstrants acknowledge, that Christ's intercession is not for all and every man in particular: therefore, he is not the perfect Mediator of all and every individual. 3dly, What is here spoken is, concerning all those, *whom God will have to be saved, and come to the [acknowledgement] knowledge of the truth*. But this is not his will concerning every man in particular, because he will have unbelievers condemned, *John, 3. 36*. And the acknowledgment of the truth, or *faith, is not the privilege of all, 2 Thess. 3. 2,* but of *the Elect, Tit. 1. 1*. Nor is it the will of God it should. *He hardeneth whom he will, Rom. 9. 18*. Besides, it is unworthy of the divine majesty, to imagine, that there is an *incompleat unresolv'd and ineffectual volition* in God,

Pf. 115. 3. And it is mere trifling and mean, to understand 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 his good pleasure, approving what is according to the precept; they with whom we now argue, do not take it in that light. 4thly, 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*, 1 *John*, 5. 16. 5thly, 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 shall not be in vain. But the words of the Apostle would infer no such thing, if they only meant, that Christ has, by his satisfaction, obtained no more than a possibility, for God to be reconciled to all and every one in particular, tho', by the nature of that impetration, it is possible none may be actually saved; 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. We must then conclude, that Christ gave himself a ransom of redemption, for all the elect, of whatever nation and condition, and that it is 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 who 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.

From those passages, where he is said to have given himself for the world. By which word, the collective body of the elect is sometimes denoted. Christ prays for the world.

IX. The Scripture inculcates the same truth, when it says, that *Christ gave his flesh for the life of the world*, John, 6. 51. that he is *the propitiation for our sins, and not for ours only, but also for the sins of the whole world*, 1 John 2. 2. That *God was in Christ reconciling the world to himself*, 2 Cor. 5. 19. That *Christ is the lamb of God, that taketh away the sins of the world*, John 1. 29. And other passages to the like purpose. Where by the term *world*, cannot, nay ought not, be understood the whole of mankind, but the elect. Which we prove by the following arguments.

X. It is clear, that, in Scripture, things are sometimes said of the world, as agree only to the elect and to believers. Thus Christ prays, *John 17. 21, that the world may believe, that thou hast sent me*, and verse 23, *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, in Oratione de sacerdotio Christi*, and which, it is certain, is not made for the world of reprobates, Christ having expressly declared *that, v. 9*, 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 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, *John 3. 17, for God sent not his son into the world to condemn the world, but that the world, thro' 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, *John 6. 33, the bread of God is he, which cometh down from heaven,*  
and

and giveth life unto the world. But Christ gives life only to the elect, to the sheep, and not to the goats, *John* 10. 27, 28. Thus Christ in prosecuting his discourse above quoted, *John* 6, restrains the term, *world*, to those, *whom the father gave him, who see the son and believe on him*, v. 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*, *Rom.* 4. 11, 12, 13. *Abraham is the father of those that believe.* 1st, As a pattern of faith. 2dly, As a pattern of the blessing, or of justification by faith. 3dly, On account of Christ, who descended from him, and by whose spirit the elect are born again: hence Christ, along with his mystical body, is called *the seed of Abraham*, *Gal.* 3. 16. 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, is his seed, in Christ; or, who becomes Christ's own possession, and with whom *Abraham* and every believer have communion, exulting in the good things which are bestowed upon them, *1 Cor.* 3. 21, 22. 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.*

*Abraham*, in the same sense called the father of the faithful, and heir of the world.

XIII. We add, that the Holy Ghost speaks in this manner, with great propriety, for several substantial reasons. For, 1st, the term *world*, generally in the common way of speaking, denotes any large body or multitude of men whatever. Thus *the Pharisees*

The whole body of the elect called the world, 1st, on account

count of  
their mul-  
titude.

said among themselves, perceive ye, how ye prevail nothing? Behold! the world is gone after him, John, 12, 19. 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. Why then should not a very large and almost infinite multitude of the chosen people from among all nations; that great multitude which no man can number. Rev. 7, 9. be elegantly designed by the appellation *world*? 2dly, Elect believers, considered in themselves, and before effectual calling, are a part of the world lying in wickedness, 1 John 5. 19. In time past they walked in trespasses and sins, according to the course of this world, Eph. 2. 1, 2; and so far they belong to that world, which is become guilty before God, Rom. 3. 19. 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. 3dly, Elect believers are, after effectual calling, considered as beautified with divine grace, tho' the less, yet the best part of the world. The saints and the excellent, that are in the earth, Is. 16. 3. The holy seed, which is the substance (support) of the earth, Is. 6. 13. And as the Jews are wont to speak, the just are עמודי עולם 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.

2dly, be-  
cause, be-  
fore voca-  
tion, they  
were a  
part of  
the im-  
pure  
world.

But after  
vocation  
the better  
part of  
the world.

John 6.  
51, ex-  
plained.

XIV. Now, let us apply these things to the passages we have already quoted, §. 5. Christ indeed says, when speaking of *impetration*, John 6. 51, that he will give his flesh for the life of the world; but, in the same chapter v. 33. when speaking of the application,

plication, 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*. But it is a capital truth, that the application of redemption extends no further, than to believers and the elect.

XV. When John writes, *1 John 2. 2*, that *Christ* <sup>1 John 2.</sup> *is the propitiation not only for our sins, but also for the* <sup>2.</sup> *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. But 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, Rom. 3. 25*. 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 expressly points out by the name of *the world*, *Rom. 11. 12, 15*. By a phraseology very usual among the Hebrew doctors, who call the Gentiles *אומות עולם*, *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 children, John was writing; but also to those, who lived in *the antediluvian 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 mankind: for John expressly discriminates himself and those to whom he is writing from the whole world, and yet he could not exclude them from being a part of the collective body of mankind.

2 Cor. 5. 19. XVI. When Paul says, 2 Cor. 5. 19, 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*, Ps. 32. 1, 2, Rom. 4. 6, 8. Therefore, by the world, the world of the elect is signified.

John 1. 29. XVII. John 1. 29, Christ is called *the lamb of God; which taketh away the sin 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 them away from his people, as to their guilt by justification, and as to their dominion and stain, by sanctification: see 1 Pet. 2. 24. But as these things point to the impetration of salvation, so as at the same time to include its application, they can extend no farther, than to the world of the elect believers. *Blessed is אשרי נשוי פשעי* *he, whose transgression is taken away*, [forgiven] Ps. 32. 1.

A fine testimony of St. Prosper. XVIII. And thus we have shewn, that tho' 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, *de Vocat. Gent. lib. 1. c. 3*, or in another edition, *c. 9*. *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.*

Scripture restrains the efficacy of Christ's death to 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*, John 10. 15,

*Acts* 20. 28, *Eph.* 5. 25, *Tit.* 2. 14. from which we certain  
 thus argue: what the Scriptures restrict to some cer- persons.  
 tain kind of men, to the manifest exclusion of the rest,  
 ought not to be extended absolutely to all men. But  
 the Scriptures, in the passages quoted, limit the death  
 of Christ to a certain kind of men, so as manifestly to  
 exclude the rest. Therefore, &c. The truth of the  
 major, or first proposition, is evident from the terms:  
 that of the minor, from the passages quoted: In or-  
 der to illustrate this, we are to shew these two things:  
 1st, That the subject matter is the *impetration* of sal-  
 vation, which is the act of Christ; and not the *frui-*  
*tion* alone, which is our act. 2dly, That the death of  
 Christ is so *restricted* to those, who are there described,  
 as to exclude the rest of mankind. The remon-  
 strants, not being able otherwise to resist the force of  
 this argument, deny both these.

XX. As to the FORMER, namely, that the impe- Which is  
 tration of salvation is here intended, I thus prove. to be un-  
 1st, The very terms, which the Holy Spirit uses in derstood  
 the passages quoted, *to lay down his life for some, to of the im-*  
*purchase some, to give himself for some,* import satisfac- petration,  
 tion, impetration, and acquisition. Nor do the and not of  
 Scriptures usually speak in any other strain, when the the frui-  
 subject is evidently concerning impetration. tion alone  
 2dly, In the passages quoted, we have a clear description of salva-  
 of what Christ has done, both without us and with- tion.  
 out our concurrence; whereas the real fruition or  
 enjoyment, 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 external end, or rather the  
 use or enjoyment of that, for which that mean is ap-  
 pointed. In *time*; for these propositions were com-  
 pletly verified the moment, in which Christ laid  
 down his life: but the actual enjoyment or applica-  
 tion is, a thing accomplishing gradually for a long  
 tract of time in all the elect. 3dly, The remonstrants  
 themselves

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 or pretence then, do they deny that impetration is here the subject matter? 4thly, 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. 5thly, 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 never applied. For, such an impetration, we judge absurd, un-theological, and highly unworthy of Christ.

All are  
not  
Christ's  
sheep.

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, John 10 26, *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, Mat. 25. 33.

Nor do all  
belong to  
the  
church,

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

others besides the elect. But, 1st, It sufficiently answers our purpose, that all and every one in particular cannot be understood. 2dly, 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*, *Eph.* 1. 4, says, *he hath chosen you in him*: and in like manner, *1 Thess.* 1. 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, the term *all* cannot be applied or to the people of God, for God himself makes this people of God clear, when he ordered some to be called, *וְעַם אֲנִי* *ye are not my people*, *Lo-ammi*, *Hos.* 1. 9. And they, who dissent from us, take a wrong course, when, *by people*, they understand the Jews; for there were reprobates even among them. 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.* 11. 1, 2. \*

XXIV. But it is not enough to have shewn, that *What* the names *sheep*, *church*, *people*, do not comprehend *Christ did* every individual of mankind: for, it is possible, that *for the elect, the effect of his extraordinary love for them alone.* on a particular occasion, something might be said of some persons, which certainly agree 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 him-

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\* To this quotation of the author's may be added, *Rom.* 9. 6. *self*

self. But if in this, 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?

Gal. 2. 20.  
objected  
amiss.

XXV. To this reasoning our adversaries absurdly oppose *Paul's* gloriation, who, while writing *Gal. 2. 20*, That 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.

For those  
sheep only  
Christ lays  
down his  
life, to  
whom he  
gives eter-  
nal life.

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*, *John 10. 15, 16, 17*. 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.

The  
church,  
purchased  
by Christ  
is alone  
his spouse,  
for whom,  
out of con-

XXVII. When *Paul* said, that Christ *purchased his church with his own blood*, *Acts 20. 28*; He more distinctly explains, in his epistle to the Ephesians, *5. 25*, 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. But that

that love of Christ, which was the motive of his giving himself, and of the sanctification and glorification of the church, which is the fruit 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, 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, Tit. 2. 14*, 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, *Tit. 2. 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 ways detrimental to the truth we maintain. For, 1st. 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. 2dly. 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

brought to the communion of Christ. And therefore the gospel is to be preached to every nation, without distinction, that the elect therein may hear it. 3dly, We should observe the apostles scope, which is to encourage servants 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, least 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.

Christ did not engage, consequently not satisfy for all in general, either by his own or the will of his father.

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, Ps. 40. 9.* 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 *Is. 49, 6, 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 *John 6. 39, This is the father’s will, which hath sent me, that of all which he hath*  
given

given me, I should lose nothing. But all are not given to Christ, only those, *that come to him* v. 37, *all that the father giveth me shall come to me.* He therefore only engaged for these, according to the will of the father: 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, Heb. 2. 13.* 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*, Rom. 11. 7. 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, redeem'd and consecrated a royal priesthood to God; as Peter seems not obscurely to signify, 1 *Pet.* 2. 5. As therefore the High Priest formerly offered an atoning

The same thing shewn from Aaron's typical priesthood.

ing

ing sacrifice not for the *Egyptians* or *Canaanites*, but for the typical *Israel* only? So our High Priest, according to the order of *Melchizedek*, offered himself once, not for abandoned reprobates, but for mystical *Israel*, that is, the truly chosen.

And from the inseparable effects of Christ's satisfaction.

XXXII. This truth will appear very plain, 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, Rom. 5. 10.* For whom God, not sparing his own, son gave him up unto death, *with him freely he gives them, all things, Rom. 8. 32.* 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. v. 33, 34.* They whom Christ redeemed from the curse of the law, are not under the curse, but *the blessing of Abraham cometh upon them, Gal. 3. 13, 14.* 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.

A satisfaction for those who perish, is altogether useless.

XXXIII. 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, for his peculiar property; 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 compleat. 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 super-abundant 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 have any of the fruits of Christ's satisfaction. For, regeneration itself and effectual calling, which goes 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, Heb. 8. 6.* But these promises are, sanctification v. 10; *I will 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 *Mat. 22, 32*, and which the opposition made between the new and the old covenant, in like manner, shews, *Heb. 8. 8, 9.* These promises, being graciously and actually conferred on the elect, in virtue of Christ's satisfaction, would have certainly

Had Christ satisfied for them, he would also have merited faith and perseverance for them.

been conferred on the rest of mankind, had Christ equally satisfied for them.

Satisfac-  
tion for  
the repro-  
bate un-  
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God and  
of Christ.

XXXV. Nay, the satisfaction of Christ for the reprobate had not only been usefess, 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 his son, and whom he decreed to consign to everlasting confinement, to 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 the new covenant*, or the new covenant itself, *in which he was sanctified a common, or unholy thing*.

Conclu-  
sion.

XXXVI. I should now 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 *Gomar* on this head, may, especially be consulted, which is inserted in his commentaries on the epistle to the *Galatians*.

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† There is a deficiency in this part of the paragraph in the first and third editions, which, by the favour of a particular friend, I got supplied from the second.

## C H A P. X.

*After what manner Christ used the Sacraments.*

I. **T**HUS far we have at large treated of those things, that relate to the covenant between Christ and the Father: and might seem to have compleatly finished that subject; was it not proper to add something concerning the Sacraments, by which that covenant was confirmed. The Apostle has observed, *Heb. 7. 20, 21*, that, *not without an oath*, Christ was made priest, and 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 already hinted something on this subject, which we are now to enlarge upon more distinctly.

The covenant between the Father and Christ, confirmed both by oath, and by certain symbols;

II. It is evident, that the Lord Jesus was *circumcised* on the eighth day from his birth, *Luke, 2. 21*, that he kept *the passover* with his Disciples, *Luke, 22. 8, 11*; and was *baptized* by *John*, *Mat. 3. 13*. Tho' 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.

Christ a partaker of circumcision, the passover, baptism, and the supper.

III. 1st, 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

By the Jewish customs, imitated by Christ, none of the guests

allowed to eat or taste before the master of the family. the 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* in *Hilcot Berachot*, c. 7, 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 22. 15, 17;* and why not so at this new mystical supper?

Christ's drinking of the cup hinted, *Mat. 26. 29.*

IV. 2dly, This observation will be more cogent, if we consider, that the same phraseology, used by Christ of the paschal cup, *Luke 22. 18, I will not drink of the fruit of the vine, until the kingdom of God shall come,* is also, according to *Mat. 26. 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.

Christ ought to partake of the supper as of baptism.

V. 3dly, 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.

As what the union of Christ and believers requireth.

VI. 4thly, 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 of a mutual supper, *Rev. 3. 20. I will sup with him, and he with me.*

Autho- rised by the fathers

VII. This also was the opinion of the fathers: As of *Jerome* in *epist. ad Hedibiam quest. 2. Not Moses, but*

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, de Doctrina Christiana, lib. 2. c. 3. And having first tasted the Sacrament of his body and blood, he signified his meaning. Of Chrysostom, Homil. 83. in Matth. He also drinks thereof, least, on bearing his words, they should 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 *πρὸς ἐστί* it becometh us to fulfil all righteousness, Mat. 3. 15. 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: nor was it a matter of mere fitness in this place, as if baptism was a thing unnecessary; (it being, as I have already said, a part of the righteousness, which Christ was to fulfil) but it signified every duty incumbent, and the performance of every such duty is an ornament to the saints, and renders them beautiful in the eyes of God: as the Psalmist sings, Ps. 93. 5, holiness *קִדְמוּת* [is the beauty of] becometh thine house, [or those that frequent thy house]. In this sense Paul said, Eph. 5. 3, as *ἁγία* becometh saints, and 1 Tim. 2. 10, *ἡ ἁγία* which becometh women, professing godliness, and Heb. 2. 10, for *ἁγία* it became him. \* The rectitude, beau-

of the church.

The use of the Sacraments a part of Christ's duty and of his righteousness. Mat. 3. 15. explained.

\* 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 *De-centia Dei*.

ty, or comeliness of God, who is, adorned with rectitude and beauty, *תְּמִימָה*, *Pf. 89, 8*, (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, Heb. 7. 26*. 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.

Were besides seals to him of the covenant.

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. But doubtless Christ 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.

Promises made to Christ, either as man, or as mediator.

X. But then, 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 holy creature, but 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*: But there were other promises made to him as *surety* and *mediator*,

tor, 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, we are now upon, of which we have given a specimen, *book 2. chap. 3. sect. 29. seq.*

XI. We may now enquire, 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, as 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 promises, belonging to the Covenant of Works, 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, relative 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. But, as there neither was, nor could be, any occasion for these with respect to Christ, the holy one of God, so they could not, in this manner, be seals to him. Christ also, by the Sacraments, engaged

The former, as being legal, seem not to be sealed to Christ by the Sacraments of the covenant of grace.

The sacraments signified different things to Christ and believers.

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, in order to satisfy divine justice. But tho' believers, in the use of the Sacraments, engage to perform obedience, yet not that which is absolutely perfect (for that would be to be guilty of a formal life) 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 all the same things, at least not in the same manner, were not sealed to Christ by the Sacraments, which by these are sealed to believers.

The opinion of Gomarus and Voetius.

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 been applicable to Christ, and according to him, 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.* On *Matth. III. 13*, Tho' 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; because 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*, *Disput. Tom. 2. p. 161*, has accurately observed.

The Sacraments seal to Christ the promises made to him as mediator.

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 them it was declared, that

that Christ should be highly exalted, and become the 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, *11. 50, 8, 9, he is near that justifieth me, who will contend with me? Who is he that shall condemn me?* *And Paul, 1 Tim. 3. 16, he was justified in the spirit.*

In which is included the justification of Christ.

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 favour, on account of the perfect holiness of his nature and actions; but in his being, as Mediator, declared to have performed 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, Rom. 8. 3,* was now to be seen *χωρὶς ἁμαρτίας without sin by those, that look for him unto salvation.*

XVI. Yet I dare not say with a certain divine, in other respects very found, 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 authorize us to say, that sin was forgiven to Christ.

Not properly to be called remission of sins.

XVII. However, agreeably to both we may say, 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 to those

To those promises belong all the benefits to be granted the elect.

mised 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, he received those gifts in the elect, which are given to them; as we have several times hinted from *Pf.* 68. 18.

*Eph.* 1. 23,  
explained.

XVIII. May we not here also refer, what Paul writes, *Eph.* 1. 23, that the church is *πλήρωμα τῆ τὰ πάντα ἐν ᾧ οἱ πληρωμένοι* *the fulness of him, that filleth all in all?* Fulness, I say, not only to be compleated by Christ, but also, in its measure, which makes Christ compleat, who himself seems not to be compleated without his whole body. So that the promises, made to the elect, may so far be looked upon as made to Christ, and thus sealed to him by the Sacraments.

What  
Christ pro-  
mised in  
the Sacra-  
ments.

XIX. Moreover Christ, on the other hand, promised the father, in the use of the Sacraments, faithfully and perseveringly to 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.

Which he  
used not  
without a  
very wise  
reason,  
thereby to  
be con-  
firmed in  
the faith  
of the pro-  
mises of  
the father.

XX. Some perhaps may think, to what purpose this mutual sealing of the promises by Sacraments: for, neither was the faith of Christ subject to any vicious 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. 1st, The institution and use of Sacraments do not, from the nature of the thing, presuppose sin, or any weakness of faith, as appears from the Sacraments, instituted before the fall. And are not therefore to be esteemed a vain institution; for that would be injurious to the wisdom of God, who appointed them. 2dly, Tho' 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

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. 3dly, 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, the contemplation of the divine perfections, and by a full exercise of instituted 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? 4thly, 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 *Jordon*, the descent of the Holy Spirit, *Mat. 3. 16, 17*; the ministry of angels, *Mat. 4. 11*; the glorious transfiguration on the holy mountain, *Mat. 17. 1, &c.* A voice from heaven, *John 12. 28*. And an angel strengthening him in his agony, *Luke 20. 43*. So from this, I conclude, that since it was fit, Christ should at times be confirmed in faith by extraordinary means, it was no ways 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, tho' 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, tho' never vitiously languid, was yet roused, and kindled to a flame by that repetition of his obligation. 3. It

And to testify his fidelity to the father.  
was

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. For, thus they were both ſtrengthened in the faith of Chriſt, and excited to a like alacrity of zeal. Whence we conclude, that the uſe of the Sacraments was neither a vain, nor an empty thing to Chriſt.

What cir-  
cumciſion  
ſignified  
to Chriſt.

XXII. Having premifed theſe things in general concerning the Sacraments, which Chriſt uſed, let us briefly take a view of each. And the firſt is his CIR-  
CUMCIſION, intimated, *Luke*, 2. 21. Which ſignified and ſealed to Chriſt, 1ſt, 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. 2dly, That his death and cutting off out of the land of the living, *Iſa.* 53. 8, 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 threatned to be cut off from among their people, *Gen.* 17. 14. 3dly, That his people were to derive from him the circumciſion made without hands, conſiſting of putting off the body of the ſins of the fleſh, to be begun in regeneration, carried on in ſanctification, and conſumated in the glorification both of body and ſoul, *Col.* 2. 11.

What  
Chriſt  
promiſed  
therein.

XXIII. On the other hand, Chriſt promiſed in circumciſion, 1ſt, that he would in general perform all righteouſneſs, ſee *Gal.* 5. 3. And, on his coming into the world, he proclaimed this by this ſolemn token, *lo! I come to do thy will, O God, Pſ.* 40. 8, 9. 2dly, More eſpecially, that he was ready and prepared to ſhed his blood, and undergo thoſe ſufferings, by which he was under obligations to ſatisfy the juſtice of God. For, he entered upon life by undergoing pain and ſhedding his blood on the eighth day. And 3dly, Moſt of all, that being now made  
fleſh

flesh of our flesh, *Eph.* 5. 30, he would willingly, at the appointed time, give himself up to death, and to be cut off out of the land of the living, in order thereby to be the saviour of his mystical body, *Eph.* 5. 13.

XXIV. Of a like nature is the consideration of the BAPTISM of Christ. In which, 1st, The father openly declared, that he acknowledged the Lord Jesus for his son, whose person and offices were most acceptable to him. 2dly, 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, *Ezeck.* 36. 25, 27, and by the symbol of the descending dove. 3dly, That, in the appointed time, Christ should, by a glorious resurrection, come out of the waters of tribulation, and lift up his head, *Pf.* 110. 7, and *Pf.* 40. 3, as the baptized person ascends out of the water. 4thly, 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.

The signification of Baptism.

XXV. In the PASSOVER was signified to the Lord Jesus. 1st, His being acknowledged by the father the lamb without spot or blemish, and separate from sinners. 2dly, That, by his blood, he was certainly to obtain for believers deliverance, from the destroying angel, as the Israelites in Egypt, 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 Gospel lamb was all of it to be consumed.

And of the passover.

XXVI. Here I cannot omit, what the celebrated Buxtorf has observed in the dissertation above quoted, wherein was an elegant

prefigura-  
tion of  
Christ's  
crucifixion.

§. 54, that the circumcision of Christ and his death on the cross, were very elegantly and exactly prefigured, by the manner of slaying the paschal lamb, as described in the *Talmud* on the passover, chap. 5, in *Mischna*, in these words: *How do they hang up and excoriate, or flea-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 excoriated or flead 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, lib. 2. c. 5, from Maimonides in his book de Paschate c. 8. §. 13. When they roast the paschal lamb, they transfix it from the middle of the mouth to the pudenda, with a wooden spit or broach, 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, or spitting, 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 Sichern, and the son of a Samaritan? Since then the passover presented such a clear resemblance of the crucifixion; Christ, when he partook of it, promised an obedience even unto the cross.*

The signification of the supper.

XXVII. The signification of the HOLY SUPPER is much the same: by it was sealed to Christ. 1st, That he should be to the elect the sweetest food, meat and

and drink, for their spiritual and eternal life. 2dly, That the virtue of his merits should be celebrated by believers, till his return again to judgment. 3dly, 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 .

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B O O K I I I .

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C H A P . I .

*Of the Covenant of God with the elect.*

The order  
of treating  
this sub-  
ject.

I.  T H E 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 in the following order, as first to speak of *the* CONTRACTING PARTIES; then enquire 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 THREATNINGS.

II. *The*

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 impressed this upon Abraham, at the renewal of the covenant, when God, emphatically called himself, *אל שדי* *the Almighty God*, or God all-sufficient, *Gen. 17. 1*, אל denotes *powerful*, and sometimes too in the abstract, *power*, as *Prov. 3. 27*, אל ידך, *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, Eph. 3. 20*. Without whom we can do nothing, and in whom we can do all things: שדי signifies *sufficient*; whether we suppose it compounded of the relative ש, and יד, so as to denote *one who is sufficient*; or whether derived from שד, signifying both a pap or breast, and *desolation* or ravage. If we join each of these together, and say, that God is so powerful and so *sufficient*, as that 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*. This is what 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, *Gen. 28. 3. 35. 11. and 43. 14*. 2dly, As most *merciful* and *gracious*, rejoicing to communicate himself to the sinful creature, *Exod. 34. 6, 7*. 3dly, 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*. 4thly and lastly, As most *wise*, having found out an admirable mixture of his mercy and justice, without infringing the rights of either. For

God as all-sufficient, offers the covenant of grace to the elect.

Most merciful.

Just

and wise.

by this means, unto the principalities and powers in heavenly places, is made known by the church ἡ πολυπλόκιος σοφία τοῦ Θεοῦ the manifold wisdom of God, Eph. 3. 10.

Men con- sidered here as sinners.

But chosen.

III. But here men are considered, 1st, 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, Ezek. 16. 1—6. Tit. 3. 3, 4. 2dly, As *chosen* by God to grace and glory, according to his most absolute good pleasure, and so appointed heirs of eternal life, and are that *little flock*, to whom it is the father's good pleasure to give the kingdom, Luke 12. 32. 3dly, As those, for whom Christ engaged, or made satisfaction: for, this ought to be considered as necessary, before ever it could be worthy of God, to make mention of his grace to sinful man.

The oeconomy of the Trinity in the covenant of grace.

IV. The oeconomy of the persons of the Trinity in 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*, 2 Cor. 5, 19, and appointed the Elect to be heirs of himself, and joint heirs with his son, Rom. 8. 17. *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, Luke 22. 29. Heb. 9. 16. and the *distributor* of all the blessings of it. *I give unto them eternal life*, John 10. 28. *The SPIRIT* brings the Elect to Christ, and, in Christ, to the possession of the benefits of the covenant, intimates to their consciences τα ὄσια τοῦ Δαβὶδ τα πισα the *holy pledges, the sure mercies of David*, and is the seal and earnest of their compleat happiness, 1 Cor. 12. 3, 11, 12. Eph. 1. 13, 14.

The communion of the covenant either internal or external.

V. Moreover, as we restrict this covenant to the Elect, it is evident, we are speaking of the *internal*, mystical 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* oeconomy 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, tho' 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 come 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, *Pf. 48. 9, 11, the Lord will give GRACE and GLORY.* Which are commonly so distinguished by divines, so as to refer grace to this life and glory to that which is to come; tho' 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 comprized, *Jer. 31. 33, 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, chap. 32. 38, 39, 40, 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 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

The promises of this covenant are grace and glory.

Which are promised them in this covenant, otherwise

than in  
that of  
works.

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 not only promises life eternal, but also at the same time 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, Heb. 8. 6;* because it does not depend on any uncertain condition, but is founded on the suretyship and actual satisfaction of Christ, does infallibly secure salvation to the believer, and as certainly promise faith to the Elect.

The co-  
venant of  
grace,  
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ward.

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 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.

The cove-  
nant of  
grace, a  
testament.

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

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: for in this very testament God has as immutably determined concerning faith, as salvation. Thus *Gal. 3. 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. 31*, has the same appellation, *Heb. 8. 10*. As also that covenant with *Israel* mentioned by *Moses*, *Exod. 24*, and the declaration of the manner of enjoying the love of God through faith in Christ, *Heb. 9. 15, 20*. And in likewise, the compact of the father with the son, *Luke, 22. 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. 3. 8*. But why should the Apostle call the covenant of Abraham, and that mentioned, *Heb. 8. 10*, a TESTAMENT, and whether it ought not to be so taken, *Mat. 26. 18*, and in other places, shall be considered in its place, *Cocceius de Foeder. §. 4*. 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, *Cocceius ad Gal. 3. §. 134*. I do not assert 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 de fœd.* §. 87. Which made me wonder, that a certain learned person, who is a great admirer of *Cocceius*, should find fault with these things.

Cloppen-  
burg  
quoted,

XI. The famous *Cloppenburg*, formerly the ornament of the university of *Friezland*, has accurately observed the same thing, whose words I shall subjoin from *Disputat.* 3. *de fœderibus*, *Thes.* 29. *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, in his *Theses*, *Disputat.* 25. §. 29. *The conditions being fulfilled by the angel of the covenant, the catholick church, was, through and for him, constituted heir of eternal life, without any condition.*

and Ju-  
nius.

The Gos-  
pel strictly  
taken, con-  
sists of  
mere pro-  
mises.

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, *Jer.* 31 and 32. 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.

Whatever  
can be  
devised as  
a condi-  
tion, is  
included

XIII. And indeed, if we were 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,

dition, 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. For, 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.

in the universality of the promises.

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 a way of faith and holiness, and 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 the Scripture now and then assures us, that it is impossible for any to please God without faith, or see him without holiness. From this, many were enduced 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

Yet none comes to salvation, but in the way of faith and holiness.

Not so much conditions of the covenant as of the assurance

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of those very learned divines, tho' 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. *Disputat. 4, de Fæder. Thef. 26, 27.* 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 such a manner in the testament, 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 law-giver, 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 form*, indeed, **AS THE RULE OF OUR SELF-EXAMINATION**, and of becoming gratitude, least, without having the undoubted characters of the Sons of God, we should, without any ground, think ourselves sure of the inheritance. However, 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 this 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, **1 Pet. 1. 13**; 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.

The co-  
venant of  
grace,

XVI. We are not to think, that, by this sentiment, of the nature of a covenant is destroyed, which consists in a *stipulation* and *restipulation*. For, there is no  
absur-

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 ברית any obstacle, which we have shewn, *book I. chap. I. sect. 3.* is of various significations, and often denotes the same as קב, *a constitution*, or signifies a certain promise, tho' 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 was 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 irrevocable 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: since the covenant of grace, or the Gospel, strictly so called, which is the model of that covenant, 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 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, *Disput. Tom. 4. p. 24. seq.* 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

with respect to the surety, a covenant; with respect to us, rather a testament.

'Tis the goodness of God, that he has proposed his promises to man by way of covenant.

By the law, subservient to the covenant of grace, the promise becomes bilateral;

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 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 life eternal. And in this manner it becomes a mutual agreement.

Not every  
action, to  
which life  
is appointed,  
is properly a  
condition.

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,

For, when life is promised to him that doeth 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 stipulation, 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. 2: p. 280.*

Faith has here a peculiar relation.

XXI. Let us now lastly consider the THREATNINGS, whether there be any such in this covenant. It cannot indeed be denied, but that, in the doctrine of Christ

Some comminations pure-

Christ

ly legal, others have a respect to the covenant of grace.

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, *whoever 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 threatnings seem to be distinguished from those, which are evidently legal; such as the following: *curst is he that continueth not in all things, &c.* Yet, if we would weigh the matter narrowly, the covenant of grace has no threatnings so peculiar to itself, but what may well be referred to the law, from which every curse proceeds.

Yet all from the law, to which they properly belong.

XXII. Which I would explain thus: we nowhere hear of any threatnings, which may, and ought not to be deduced from that threatning, which doubtless is purely legal, *curst is every one that continueth not in all things, &c.* In this most general threatning 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

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, rejecting the Gospel, believe not on Christ. As therefore unbelief, or the rejecting 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 threatnings against transgressors, to the law.

In the discourses of the Prophets, Christ and his Apostles, a mixture of law and Gospel.

## C H A P. II.

*Of the ONENESS of the Covenant of Grace, as to its Substance.*

I. IT is a matter of the greatest 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 in diverse ways proposed by God, with respect to *circumstantials*, under different oeconomies.

The covenant of grace, one, as to substance.

If

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, *Gal. 1. 7*, has beautifully said, *which is not another*. And that Testament, which was consecrated by the blood of Christ, he calls *everlasting*, *Heb. 13. 20*, because it was settled from eternity, 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 ages, 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 at divers manners*, under various oeconomies, for the manifestation of the manifold wisdom of God. In considering this, we are 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 *oeconomies*, or dispensations, and the new accessions made to each, which we will, first, do, in a general and concise manner, in this and the following chapter; then gradually descend to the more special considerations.

As to circumstances, variously dispensed.

In the covenant of grace is one salvation, one saviour, one faith.

II. We therefore maintain, agreeable to the sacred writings, that to all the Elect, living in any period of time, 1st, ONE and the same ETERNAL LIFE was promised. 2dly, That Jesus Christ was held forth as the ONE and the same AUTHOR and bestower OF SALVATION. 3dly, That they could not become partakers of it any other way, but by a true and lively FAITH in him. If we 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, and the author of it the same, the manner of communion with him the same, it is certain, the covenant itself cannot be more than one.

III. The

III. The Scriptures so plainly declare, that eternal life was promised to the Elect from the beginning, that it is astonishing any christians could venture to deny it; who, indeed, are much blinder than the Jews themselves; of whom our Lord testifies, *John, 5. 39, 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 they had, we prove by the most cogent arguments. 1st, Because, not only the Lord Jesus does not charge them, in this respect, with the least error, but makes use of that as a reason to recommend to them the search of the Scriptures. But 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 mistake, which would have hindered them from acknowledging the excellence of his doctrine, and consequently the divinity of his person: but rather 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, who came into the world, as a preacher of eternal life.” But every one may see, how inconsistent this was from the design of the Lord Jesus. 2dly, To this we add, that *Paul’s* hope was founded on the law and the Prophets, as well as the expectation of the Jews, *Acts, 24. 14, 15, believing all things, which are written in the law and the Prophets: and have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.* He testifies, that the Jews expected a resurrection of the

That eternal life was promised to the elect from the beginning appears from *John 5. 39.*

the dead: he professes the same belief and hope with them: and that he did not do so out of a vain presumption, but from a faith resting 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. 3dly, The Jews were so far from judging amiss in this respect, that, on the contrary, the Lord Jesus reproved the *Sadduces*, as ignorant of the Scriptures, because from them they had not learned life eternal, and the resurrection, *Mat.* 22. 29.

And *Mat.* 22. 31, 32. IV. But let us argue from the very books of the Old Testament: and first, after the example of our Lord, who, *Mat.* 22. 31, 32, 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 multitude, that they were astonished at his doctrine, and the *Sadduces* were put to silence, v. 33, 34. 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.

When emphatically said, that God is God to any one, it includes eternal life.

V. For, 1st, That expression, *to be God to any*, 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. Such a man finds in God a shield against every evil, and an exceeding great reward, *Gen.* 15. 1. And what can he desire more in order to his perfect happiness? Accordingly, the Apostle joins these two, *Heb.* 11. 16, *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,

himself,

himself, *are without repentance, Rom. 11, 29*; hereby also the eternity of this happiness is established.

VI. 2dly, 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: accordingly he appointed a sign of his covenant to be in the body, *Gen. 17. 13*. And 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.

The covenant of God with the whole man, promises salvation to the whole man.

VII. 3dly, 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, *Exod. 3. 6*. 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.

God called himself the God of the Patriarchs, long after their death.

VIII. 4thly, To be the God of any one, signifies, in the usual stile of Scripture, deliverance from enemies; compare *Pf. 3. 7, 8*. But death is our greatest and last enemy, *1 Cor. 15. 26*. As therefore God delivers those, whose God he is, out of the hand of their enemies, he cannot be the God of those who always remain under the power of death: but all who have him for their God, must, after death is swallowed up, exultingly sing that song of triumph, *O death! where is thy victory?*

God delivershim, whose God he is, from his enemies, consequently from death.

IX. 5thly, 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

As the Patriarchs had nothing extraordinary in this life, it remains that

this promise refer to the life to come.

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 follows then, that these things regard concerns of a superior nature, and belong to eternal life in heaven.

Seeing God promised to bless others on account of the patriarchs, much more does he bless them.

X. 6thly and lastly, If we are benefactors to any here, for the sake of another, we will much more do good to him, on whose account we do good to them, if it is in our power. But 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 power and 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 follow from the words of *Moses* by an easy consequence.

The pre-variation of *Volkelius*.

XI. What *Volkelius* says is to no purpose, when, being pinched by this passage, he requires us, *lib. 3. c. 11.* to produce testimonies, in which *this benefit is promised to us* [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 Ckrift explained it, none ever ventured so much as to suspect, it contained any such thing. Nor is it credible, that the Pharisees, who were very well skilled in the divine law, and who, as it seems frequently and warmly disputed with the Sadduces, about the resurrection of*

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\* The authors here, seem plainly to intimate, that *to be a God to any*, is to be a benefactor.

*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, 1st, 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 oeconomies 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 Hereticks 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? The question not whether life eternal was then plainly promised; but whether at all.

XIII. 2dly, He is of a different opinion from Christ, in commending the *Pharisees* for being very skilful in the divine law, for he reproves them, *Mat. 23. 16, 17*, as *blind and foolish guides*, and charges them with taking away the key of knowledge, *Luke 11. 52*, and of whom *Paul* testified, *a veil was upon their heart, that in reading Moses and the Old Testament, they did not understand*, *2 Cor. 3. 14, 15.* Pharisees falsely commended as highly skilled in the divine law.

XIV. 3dly, And we are little concerned after what manner, or from what topicks, they formed their arguments; 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 shew, that they never argued from this passage. For, who has given us a history of all their disputations. It does not appear nor is it our business to know, in what manner they argued.

XV. 4thly, Whatever it be with the *Pharisees*, certainly *Philo*, an ancient Jew, seems to have had something like this in his mind; whose words the illustrious *Grotius*, a name no ways unacceptable to our adversaries, adduces in his commentaries on *Mat. 22. 32*, 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, in his *Specilegia in Exodum*, sect. 5, 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, Ps. 16. 3, to the faints 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. 28, and Menachem on Exod. 3. 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 the mortal body. And what reason can possibly be assigned for this, but that the separate soul enjoys a more excellent life? *Aben Ezra*, among the Moderns, had the same view of this, who, on *Levit. 18. 4*, explains those words, *I am the Lord thy God*, as containing a promise of life in both worlds. And *Menasse Ben Israel, de resurrect. Mortuor. lib. 1. c. 10*, uses our Lord's very argument.

The hopes of the godly, in old times, not founded on conjectures, but on the word of God.

XVI. What can be more evident than that testimony, by which the Apostle, *Heb. 11. 10*, recommends the faith of Abraham? *He looked for a city, which hath foundations, whose builder and maker is God:* adding the other Patriarchs; *for they that say such things, declare plainly that they seek a country, v. 14: but now they desire a better country, that is, a heavenly, v. 16.* The perverting of these things to a bare expectation, and a vain persuasion, founded only on conjectures, as *Smalcius* expresses it, does an injury to these pious hero's, and contradicts *Paul*, who, in this

this respect, 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 Disput. 7. Thef. 55*, 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, Rom. 10*, 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) we shall consider some passages of the Old Testament, and free them from the misconstructions of our adversaries. And first we have that swan-like song of *Jacob, Gen. 49. 18*, *לִישׁוּעַתְךָ קוֹיֵת יְהוָה* *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 foretels, 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 *Smalcius* 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 certain Jew 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

To this purpose is Jacob's prophecy, Gen. 49, 18.

Paraphrase of the Jerusalem Targum thereon.

testimony of the most certain persuasion and the fullest assurance of their salvation?

Job, 19, 25, 26, 27, prophecies of the resurrection and eternal life.

XIX. Nor must we omit the celebrated passage of Job, 19. 25, 26, 27. 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 tho' 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, tho' my reins be consumed within me.* On this confession of faith I would make the following remarks.

The loftiness of the stile shews the subject to be some great matter.

XX. 1st, That it is something very great, that Job here treats of, appears both from the sacred loftiness and majesty of the stile, 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.

He could not better clear his innocence, than by a profession of the hope of the righteous.

XXI. 2dly, 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, Job, 18. 21.* "I am so far, says he, from being such, as you reproachfully represent me, that, on the contrary, I am fully possessed of the hope of the righteous, and know both God and my redeemer, and expect greater blessings at his hands than all the things of this world can possibly afford." This indeed was far more powerful to silence the accusations of his friends, than if he had spoken of some extraordinary happiness in this life.

Was not sure of being restored in this life.

XXII. 3dly, 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, any promise was made him of being restored in this life,

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, *Job* 6. 8, 9, 11; and 7. 7, 8, 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?*

XXIII. 4thly, All the words of the text direct us to the blessed resurrection of believers in Christ. He speaks of his *אֱלֹהֵי גוֹעַל* *Goel*, 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, 1 *John* 5. 20. And who has taught us to reason from his life to our own, *John* 14. 19. *Because I live, ye shall live also.* Tho' he was really once to die, nevertheless he says, *I am he that liveth and was dead, and behold! I am alive for ever more,* *Rev.* 1. 18. 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.* 15. 26, 27, *The last enemy, that shall be destroyed, is death. For he hath 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,* 1 *John* 3. 2. Whom he was to see for himself, for his own salvation and consummate joy, in like manner also, as David fortold, *Pf.* 17. 15, *As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness.* This

Every word of the text points to a happy resurrection.

vision therefore was different from that, of which he speaks *Chap. 42. 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 enjoyment 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 כלה *Pf 84. 2*. And *119. 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, Phil. 3. 10, 11*. All these things most exactly agree with *Job's* design, with the force and magnificence of the stile, with the whole tenour of scripture, and, was it not for prejudices, could never be perverted to any other meaning.

The testi-  
mony of  
Jerome.

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.*

Dan. 12.  
2, treats  
of the  
same hap-  
piness.

XXV. Let us subjoin the prophecy of *Daniel 12. 2*, *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: 1st. 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 5. 28, 29*. I appeal to any conscience, had *Daniel* been appointed to prophecy of the resurrection of the dead, whether he could have described it in clearer language?

By many  
is intend-  
ed a distri-  
bution in-

XXVI. 2dly. 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. 5. 15*, compared with *12*)

it is evident, that 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. to two classes.

XXVII. 3dly. And this most august prophesy 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 preceeds consummate glory? This prophesy cannot be wrested to the deliverance from Antiochus.

XXVIII. 4thly. 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 preceeding, 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, *and*, where the words The oppressed by Antiochus not unjustly comforted by a promise of a happy resurrection.  
concerning

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 *Mat. 24*. It has likewise been observed by very learned men, that the particle, sometimes signifies *at length*, or *afterwards*. Secondly, it may also be said, that *בְּעַת הַהִיא* denotes *after that time*: as *Jos. 5. 5*, *בְּאַחַר* 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. 7. 6, 11, 14*, and *Heb. 11. 34*.

The foregoing prophecy may be understood of Antichrist or of the emperor subservient to him.

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. *Conradus 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. 20. 10, 13*.

A misinterpretation of a certain learned person.

XXX. This being the case, we may justly be surpris'd that a person, in other respects very learned and orthodox in the main of this enquiry, could not find the general resurrection of the just, in the second verse, when he could find, in the first, the war of the *Englifs* 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.

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† There is certainly here a most egregious blunder in the author to whom *Witsius* refers.

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 what-  
 ever Hereticks have advanced to the contrary. In what sense the promises of the N. Testa- ment are better.  
 The whole comes to this: when the apostle, *Heb. 8. 6*, 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, as the apostle himself suggests *v. 9, 10*.

XXXII. When it is said, *2 Tim. 1. 10*, 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, that, on his coming forth out of the grave, the light of this truth was very widely diffused, even among those who before set in darkness, and in the shadow of death. 2 Tim. 1. 10, explained.

XXXIII. When the same apostle affirms, that *our salvation at the first began to be spoken by the Lord*, *Heb. 2. 3*, 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 preachers, that followed them. For otherwise who can deny, that *Zacharias*, the Heb. 2. 3.

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 *εὐαγγελισμένοι* *gospelised*, or that *the gospel was preached unto them as well as unto us*, Heb. 4. 2.

Heb. 9. 8. XXXIV. When it is written, Heb. 9. 8, *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 no ways follows, that those, under the Old Testament, had no knowledge of salvation; any more than it can be concluded, we know nothing of our glorious state, because *John* says, *it doth not yet appear, what we shall be*, *John* 3. 2. 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.

The fathers of the Old Testament favoured also by Christ, Acts 15. 11.

XXXV. Now let us proceed to the *second thing*, which we undertook to prove; that IN CHRIST, and in virtue of his suretyship, the fathers of the Old Testament also obtained salvation even as we. Which *Peter* declares almost in so many words, Acts, 15. 11. *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 insupportable yoke of ceremonies was put, as appears both from the grammatical consideration of the gender, from the connection and the force of the Apostles argument. For, since *κακεῖνος* is masculine, and *ἡ ἔθνη*, *the Gentiles*, mentioned v. 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 verse 7 a noun, to which, after the interposition of so many other things, a pronoun shall at length answer in eleventh verse, and which yet does not answer; because, in the words immediately preceeding, 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 this, it was improper to propose the Gentiles, to the Jews and Apostles, as a pattern of salvation, because it appears, that the contrary should be done; and we could only conclude 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. But 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

To sum up the whole, then, in short, the Apostle here declares three things. 1st, That the fathers were saved. 2dly, By the very same covenant that we are. 3dly, Through the grace of our Lord Jesus Christ : intimating likewise by all this reasoning, that there can possibly be but ONE way of salvation.

Heb. 13.  
8, ex-  
plained.

XXXVI. This is likewise confirmed by that famous passage, *Heb. 13. 8, 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. But 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. 3. 13, while it is called, to day*; and *chap. 4. 7, again, he limiteth a certain day, saying in David, to day*; of which *2 Cor. 6. 2, behold! now is the accepted time, behold! now is the day of salvation.* 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.

Heb. 9.  
15.

XXXVII. Let us also add what we have in *Heb. 9. 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, verse 22, he concludes, it was necessary, that the death of Christ should indeed be undergone, 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, indeed, *Grotius* shamefully shuffles, when, to favour the *Socinians*, he thus writes on this place: *His death interveened 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*, denote 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 כפר an expiation of sin, upon paying a ransom. Christ paid this for all the sins of his Elect, at whatever time they lived. And upon the credit 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 Old Testament saints were saved, it must likewise be evident, that they were saved through Christ. For, No salvation but in Christ.  
our

our Saviour himself saith, *John* 14. 6. *no man cometh unto the father but by me.* And *Peter, Acts* 4. 12; *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.

Which holds true both under the O. and N. Testament.

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 Old Testament Saints; of the times when Christ was exhibited, and not of the Old Testament times. We answer: 1st, 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? 2dly, There are very solid reasons, why they neither ought nor can be thus restricted. Because they, who were *without Christ, were strangers from the covenants of promise, having no hope, and without God in the world. Eph.* 2. 12. 3dly, The quibbling about the verbs being of the present time is idle, because verbs of that time, or tense, may equally refer to all times. And whatever expression 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. If this is not false reasoning against the Supreme Being, and a childish abuse of ones genius and parts, what can be called so?

No communion with

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

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*, *Heb. 2. 4.* 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*, *Gen. 15. 6;* which the Apostle quotes for the same purpose, *Rom. 4. 3.* David likewise declares the man *blessed that putteth his trust in him* (the son) *Pf. 2. 12.* And *Isaiah* counsels the sinner to *take hold of the strength of the Lord, and thus make peace with him*, *If. 27. 5.* 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, *Heb. 11. 6, without faith it is impossible to please God.*

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*, *John 8. 56,* and of *Paul*, who testifies concerning *Moses*, *Heb. 11. 26, that he esteemed the reproach of Christ greater riches than the treasures in Egypt,* and concerning the other fathers, *v. 13, that they saw the promises afar off, and embraced them,* and lastly of *Peter*, who tells us, *1 Pet. 1. 11, that the Prophets searched what, or what manner of time, the Spirit of Christ which was in them, did signify when it testified before hand 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

Beside a general faith in God, faith in Christ is requisite.

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 an excellent talent, which was committed to their trust.

No derogation to this truth from Gal. 3: 23-

XLIII. The Apostle writes nothing in opposition to this truth, when he saith, *Gal. 3. 23, 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, v. 6, 7, 9. But by *faith* we here understand either the object of *faith*, the doctrine of the Gospel, as *chap. 1. 23*, and the Lord Jesus himself, believed on the world, *1 Tim. 3. 16*, 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 2. 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.

### C H A P. III.

*Of the different Oeconomies or dispensations of the Covenant of Grace.*

The same covenant of grace differently dispensed. I. **I**T 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,

sations, in such a method, as *first* simply to explain what in this matter, seems to us most exactly agreeable to the whole tenour of Scripture; *then* freely, but calmly weigh the reflections of other learned men.

II. This diversity of oeconomies, 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*, of obtaining salvation by our own works; that being 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 imperfections of that state, and consequently that they were to be abolished in their appointed time: or, as *Calvin* has very well expressed it, *Institut. lib. 2. c. 11. Sect. 4, the Old Testament was a doctrine involved in a shadowy 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, Mat. 26. 28. To signify, that then at length the New Testament would be perfected, when sealed by the blood of the testator, which he shed at his death.*

Hence the  
O. and N.  
Testa-  
ment.

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

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heritance proceeds from the testament of grace, absolutely considered, which remains invariably one and the same, under every oeconomy. 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 Testament 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 and 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 a distinct knowledge of the nature of both testaments.

More ac-  
curately  
explained.

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 oeconomies 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; but that difference, consists chiefly in two things: first,

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; which, 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 oeconomy 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 contain'd 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 reckon the promise of the seed of the woman, bruising the serpent's head, and of the enmity established between 'the seed of both, as belonging to the Old Testament, for these things absolutely belong to the covenant of grace in general, but the sacrifices, which were added, and 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 favour of God, granted to him and his wife for clothing: 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, *Gen. 4. 2, seq.* which account, in the opinion of chronologers, happened,

The Old Testament begins immediately on the fall.

about the year of Adam, 129. Seeing therefore these sacrifices belong to the testament [or covenant] of grace, and typically seal the blood of Christ, which was to be shed in due time, and likewise reminded 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, 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 those 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 oeconomy? 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, tho' 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 *Mosaick* law, tho' abrogated as to any obligation of observance, ceases not to exhibit to us, for our instruction, a type of spiritual things.

Thereto  
belong all  
abrogated  
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tions of  
God.

VI. There is another reason, taken from *Paul*; who reduces all these institutions of God to the Old Testament, *Heb. 8. 13. Which decay and wax old, and are ready to vanish away.* But it is certain, that not only

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 obscure 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, from the fall to the coming of Christ, to the Old, or former Testament. For thus we have the Apostle's authority, *Heb. 9. 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.* But it is evident, that, by the death of Christ, the transgressions not only of those believers, who lived under the Mosaic oeconomy, but also of the elder Patriarchs, were expiated from the foundation of the world; to which the Apostle's reasoning leads us, as by the hand, v. 26. And therefore to their time also THE FIRST TESTAMENT belongs. And no reason can 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 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. 5. 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*

Paul, *Heb. 9. 15,* assigns all the preceeding time to the former testament:

*be expiated by the death of the Mediator, as by a ransom.*

Opposed indeed, by the learned person.

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 exprobration or charge, or accusation of sin, and a handwriting exacted, Heb. 10. 3, Col. 2. 14; hence all the preceeding sins, committed during all the time  $\alpha\omega\chi\tau\acute{\iota}\varsigma$  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 exprobrated or charged. Nor did it contribute a little to heighten the virtue of Christ's death, expressly to have observed, that sins not only not 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.*

But to no purpose.

IX. These things are so subtle (for, I hardly dare call them obscure and preplexed, 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 enquires, 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 preceeding 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

puted and charged by that remembrance of sin, that was made by the law of Moses. From this reasoning I first assert, that, by the transgression under the first testament, are understood all the preceeding 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 frame to yourself. I imagine the learned person had in his eye, *Rom. 5. 13, for untill the law, sin was in the world*. But in what manner soever this may be explained, the Apostle, never and no where says, that I know, 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 refuse not, 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

but that the sins of the more ancient believers were then imputed and charged, and then in a peculiar manner existed; is neither asserted in Scripture, nor consonant to reason.

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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 seeing sacrifices of that kind began to be used immediately upon the promulgation of the Testament of grace; these very sins were commemorated and charged by sacrifices, before the mosaic oeconomy took place. But if, on the introducing the law of Moses, that exprobration or 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 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

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 antient period of the world; therefore *the first Testament* comprizes all the ages from the first origin of the world.

XI. Moreover, in this oeconomy of the Old Testament, several periods are distinctly to be observed. For, *God, at sundry times and in divers manners, spake unto the fathers*, Heb. 1. 1. *The first period reaches from Adam to Noah*, and comprehends the whole time 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 the person of *Abel*, who was murdered by *Cain*, his ascension into heaven, with all his faithful people, was foreshown in the type of *Enoch*, who also, according to *Jude v. 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*, *Gen. 5. 29*. He was a just and upright man in his generation, and a *preacher of righteousness*, *2 Pet. 2. 5*; By him *Christ preached to the spirits in prison*, *Pet. 3. 19*. He was not only *beir of the righteousness of faith*, *Heb. 11. 7*, but the head and restorer of a new world, and in that respect

The Old Testament consists of several periods, the first of which begins with Adam.

The second with Noah.

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 rain-bow; 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.

The third  
with A-  
braham.

XIII. To this succeeds *the third* period from ABRAHAM to *Moses*. There were 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 to the flesh, and of the Gentiles, *Rom. 4. 12.* *Melchizedek* priest and 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, *John 8. 56.* This favour of the supreme being was continued to Abraham's son and grand-son, *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.

The  
fourth  
with  
*Moses*.

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 out-stretched arm and by tremendous

dous 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 propitiatory, or the 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 the rock, which *Moses* struck with his rod. Whole nations were cast out before them and devoted to destruction. Israel, as the favoured 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 enobled above the others; *of which we cannot now speak particularly, Heb. 9. 5.*

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, *Heb. 8. 9.* from *Jer. 31. 32.* 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

To whose time, on account of the extraordinary revolution, the Old Testament covenant is sometimes ascribed,

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* time. Our Lord says *John* 7. 22, *Moses therefore gave unto you circumcision, not because it is of Moses, but of the fathers.* God also is said, *Ezek.* 20. 11, *To have given Israel in the wilderness his statutes, which if a man do, he shall even live in them.* Yet we could not from thence conclude, that the origin of those statutes was only to be derived from that time: seeing it is plain, that they were cotemporary with man, and from the beginning made known to all believers by the teaching of the spirit of God. This Mosaic period lasted, tho' under the kings *David* and *Soloman*, there was a great accession of magnificence made to the publick worship, by the superb structure of the temple, and the appointment of its ministry, even to the Lord *Jesus*, or his fore runner *John*. For thus we are taught, *John* 1. 17, *The law was given by Moses, but grace and truth came by Jesus Christ;* and *Luke* 16. 16, *The law and the prophets were until John; since that time the kingdom of God is preached.*

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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.* 4. 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, *Luke* 2. 10 11. Others begin the New Testament *from the year of Christ's preaching*, allëdging *Mark* 1. 1. Where the evangelist seems to refer the beginning of the gospel to that year,

in

in which *John* and Christ began to preach, which is more clearly taught in that passage, just cited from Luke 16. 16. Others again place the beginning of the New Testament *at the moment of Christ's death*, upon the authority of the apostle, who saith, that the New Testament was ratified by the death of Christ the testator, *Heb.* 9. 17. Some in fine, on the day of *Pentecost*, or the effusion of the Holy Spirit on the Apostles, on which the new was, as it were, sealed, and its law came out of *Zion*, *Isa.* 2. 3.

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 were soon after more illustrious by the preaching of *John*, proclaiming the kingdom of heaven to be at hand, *Mat.* 3. 2; and of Christ himself, asserting it was already come and even among the people of the Jews, *Luke* 17. 21. 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. Nevertheless, 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 their temple was burnt, and their whole

Its succession in the place of the old has some latitude.

whole land was smitten with a curse, which time of full liberty the Apostle in his day, *Heb. 2. 5*, called, *the world to come.*

The close of the Old and beginning of the New Testament coalesced into one point

XVIII. Hence we see, that the close of the Old Testament, gradually vanishing away, and the beginning 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, *John 4. 21, 23*, So he ordered, in the mean time; the person cleansed of his leprosy to offer the sacrifice enjoined by the law of *Moses, Mat. 8. 4*. 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, *Acts 10. 11 &c.* In fine, 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.

The New Testament has

XIX. And here again we are to observe various periods, which are distinctly described in the prophetic writings especially in the mystical revelation

lation of *Jobn*; the church has already experienced also its some of them, and expects the rest with faith and periods. 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 forced to conceal themselves in deserts, being wounded and spent by many persecutions, or then victoriously triumphed over their enemies, and were placed on an illustrious throne, which dazzled the eyes with the refulgent beams of their light. Of all these we are to speak in their place.

XX. And tho' we imagine, we have reckond 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. 1st. *Under the PROMISE* and 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. 2dly. *Under the LAW*, where they will have the Old Testament begin. 3dly. *Under the GOSPEL*, where the new begins. This diversity would not have been 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.

Others make three œconomies.

1 Under the promise.

2 Under the law.

3 Under the Gospel.

XXI. It appears, that the fathers living before the Mosaic law, were loaded with a much lighter burthen of ceremonies than the *Israelites* were under after *Moses*: yet it does not appear, that they enjoyed full liberty, without any yoke and burthen of an accusing law, For, not to mention the law of

The fathers before Moses did not enjoy full liberty.

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 the 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 foed.* §. 305: On *Gen.* 4. §. 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 *Atanasius* speaks, *ὁνειδισμὸς*, a reproaching of, and a hand-writing 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 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 a stray from the flock, unless

Morima,  
on the  
threefold  
oeconomy  
book I.  
chap. 3.  
§. 10.

unless kept by the shepherd, thereby were signified the guilt of sin and our going astray, as very learned men have observed from *Isa.* 53. 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: 1st. 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.* 2dly. It also appears, that *Job*, who, it is probable, lived before, certainly without the Mosaic polity, offered *בולות* burnt-offerings for his children and friends, in order to expiate the sins, they had committed, *Job* 1. 5: and 42. 8. But the end of a burnt-offering is *to be accepted for him, that offers, to make atonement for him, Lev.* 1. 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:*

Before the law there were also sacrifices for sin. Cocceius on Gen. 6. §. 11.

Ibid. 201

On Job. 1. 5.

On Job. 42. 8.

For, tho' many sacrifices were slain, and the man, indeed, upon offering a beast, was no longer deemed a sinner, but a righteous person among men, yet CONSCIENCE WAS ACCUSED OF SIN, and consequently offerings were to be accumulated and repeated without end. See the same author on Job, 9. 28; but especially on Job, 7. 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.

Circumcision also a yoke.

XXIII. And what will they say 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 blood. Hence this sacrament was perform'd on the genital member, to denote the original stain; and by the cutting off 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 writings of the New Testament, than that circumcision, was considered by the Apostles as the principal part of the heavy yoke? *Acts*, 15. 5. compared with v. 10. 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. We conclude therefore, that the condition of the antient Patriarchs is too much extolled above that of the Jewish church, when it is insisted, that they lived in liberty,

Burman.  
Synops.  
lib. 3. c. 6.  
§. 19, 12.

liberty, without any charge of sin, without any yoke; tho' we readily grant, that the servitude was heightened; and the yoke made heavier by the Mo-  
saic 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 to some of Abraham's posterity, as his own people, the inheritance of the land of Canaan as his own land*; adding, that this testament commenced from *the Exodus 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, *Jer.* 31. 32, 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 a pledge, &c. In like manner *Paul, Gal.* 4. 24, says, that the two testaments were signified by *Hagar* and *Sarah*, and that the first, was truly from mount *Sinai*. The same *Paul* says *Heb.* 9. 18, *Neither the first testament was [initiated] dedicated without blood*. He has his eye on *Exod.* 24. 8. He says ἐρχόμενοι it was [initiated] therefore that testament then became *καινῶν*, *new*. Consequently, that testament was then introduced. Nay, *Deut.* 5. 2, 3, 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. We shall make the following reflections on this subject, which we submit to the examination of the learned: 1st. 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 sect. 2. Doubtless according to the Old Testament, the inheritance of the land of *Canaan* was given to the Israelites: but

The arguments of those, who begin the O. Testament from Mount Sinai. Coccei Sum. Th. c. 53. § 3.

Animadvers. ad 83 quest. §. 2 See the preface to Epist. Ephes.

The Old Testament not consisting in the alone allotment of the land of Canaan.

this does not compleat the whole substance of the Old Testament. *Paul* clearly enough declares *Gal.* 4. and *Heb.* 9, without speaking any thing of the land of *Canaan*, that it consisted in a typical exhibition of the heavenly inheritance, and comprized every thing that imports a typical servitude, and was to be abolished upon the introduction of the New Testament.

The promise of the land of *Canaan* was not made at mount *Sinai*, but 430 years before.

XXVI. 2dly. When learned men say, that the Old Testament commences from the exodus out of *Egypt*, and from mount *Sinai* and call it the will and purpose of giving the land of *Canaan*, they understand not, by that will, or that purpose, the counsel or decree of God, from eternity; nor the execution of that decree, 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. But 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, *Gen* 12. 7, *Unto thy seed will I give this land.* And it was confirmed by solemn signs, and sealed by the blood of sacrifices, *Gen.* 15. 7. We therefore 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*.

In *Jer.* 31. 32 and *Gal.* 4. 24. the subject is not the first institution of the O. Testament, but its solemn confirmation.

XXVII. 3dly. Hence it appears, what answer ought to be given to *Jer.* 31. 32, and *Gal.* 4. 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 sect. 18. For, God himself often testified concerning that time, that he did those things in virtue of his covenant entered into with *Abraham*, *Exod.* 2. 24. *And God remembered his covenant with Abraham &c.* and chap.

Chap. 6. 8. *And I will bring you into the land, concerning the which I did swear to give it to Abraham, Isaac and Jacob, and I will give it you for an inheritance.* It therefore remains, that the Testament, about giving the land of *Canaan*, was, not then first published, but solemnly renewed, when God was now about to accomplish it. And this is what *Jeremiah* and *Paul* intend in the places quoted.

XXVIII. 4thly. What the apostle says *Heb. 9. 18*, *Neither the first Testament was [initiated] dedicated without blood*, is very general, and may be extended to the first sacrifices, which were slain at God's command. The very learned *Cloppenburg in Schola Sacrificiorum, Problem. 1. §. 3.* would prove from the same passage of Paul, 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. 24*, as an example. But it does not 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. 15*, 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, tho' the thing itself was in being long before. Thus the author of the 1 *Maccabees chap. 6*, writes about the temple profaned by *Antiochus*, *καὶ ἐναινίσθη τὸ ἅγιον ὡς τὸ πρότερον* and the

The initiation of the first testament may be referred to the first sacrifices.

From the term ἐναινίσθη dedicated, no conclusion can be made, that the testament was

then entirely new. *sanctuary was dedicated as before.* Yet *Antiochus* had only profaned, but not destroyed the sanctuary, so as to make it necessary to build one entirely new, which *Judas Maccabeus* purified *chap. 4. 43,* and thus dedicated it to God. From this was *τα ἑγκαίνια* the feast of the dedication, *John, 10. 22.* On which place *Grotius* comments; *ἑγκαίνισαι* to dedicate, whence the appellation, *ἑγκαίνια,* and feast of dedication, in Hebrew *קִדּוּשׁ,* is used of any dedication, whether the first, or that which is renewed. And indeed, when the Apostle was saying, *Heb. 10. 20,* that Christ *ἑνεκάτισε,* consecrated a way to heaven, he by no means intimated, that there was no way to heaven before that time.

It may be granted, the testament was then new, not absolutely but circumstantially.

XXX. But let us allow, the Old Testament was then new; and that this may be proved by the word, *ἑνεκάτισαι*; let us also allow, 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. 24.* Yet nothing will be concluded in favour 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.* Cannot such a dispute as this be determined, without such warmth and vehemence of language?

The covenant: XXXI. On *Deut. 5. 2, 3,* many things have been taken notice of by interpreters. I imagine; nothing

nothing appears more simple and solid, than what the very learned Dutch interpreters have observed, to the following purpose: that this covenant was not entred 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. 1st. That it is no new thing in the sacred writings, for something to be said not to be mentioned before, and to be revealed at that time, when it is more clearly discovered, and some new addition made to it. Thus the apostle writes *Rom. 16. 25, 26, 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, Gal. 3. 8,* and to the other ancient fathers, *Heb. 4. 2.* 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 *Eph. 3. 5, 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 thunderings and lightnings, giving them the law of the covenant written with his own hand, with an addition of so many ceremonies. 2dly. It also appears, that these words of God not only may, but ought to be explain'd in this manner. For since the decalogue, which constitutes the principal part of the federal precepts, was likewise, with respect to its substance, given 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, spoke to *Abraham,* which

exhibited  
to the fa-  
thers in  
the same  
form as to  
the Israe-  
lites.

which God, when he formerly entered into covenant with him, said, *Gen. 17. 1. 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 antient 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 Exodus 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 between the œconomy of the Old and New Testament, and what prerogatives the last has above the first, we shall carefully explain, in its time and place.



End of The FIRST VOLUME.

## E R R A T A.

**P**AGE 19, line 30, read *Hoornbeckius*. P. 21, l. 18,  
 r. of sanctification. P. 42, l. 18, r. *rates*, l. 43, l.  
 33, r. rites. P. 45, l. 24, r. premised. P. 55, l. 11, r.  
*in his*. P. 59, l. 22, r. קָרָא. P. 77, l. 20, r. is to. P.  
 79, l. 24, r. into. P. 81, l. 11, r. *Adam's*. P. 93, l. 22,  
 r. contain. P. 98, l. 40, r. the prophecy. P. 120, l. 36,  
 r. *Is it*. P. 127, l. 12, r. of his. P. 134, l. 9, r.  
 thrust out. P. 159, l. 4, r. *the very*. P. 164, p. 21,  
*Zeck*. P. 169, l. 17, r. transacted, l. 36, r. with the.  
 P. 202, l. 6, r. requires. P. 228, l. 10, r. *deliver*  
*them*. P. 232, l. 20, r. suretiship-engagement. P.  
 236, l. 22, r. *of love*. P. 251, l. 6, r. happy. P. 256,  
 l. 5, r. possibly. P. 288, l. ult. r. שְׁפִטָּה. P. 306,  
 l. 20, r. incumbent on us. P. 315, l. 1, r. death.  
 But. P. 316, l. 36, r. παρρησια. P. 318, note, l. 7,  
 r. the Son. P. 329, l. 17, r. away. P. 328, l. 31,  
 r. expiation. In numbering the pages after 329, r.  
 330, 331. P. 352, l. 10, r. *death of*. P. 353, l. 20,  
 r. go before. P. 354, l. 22, r. *Gomarus*. P. 373,  
 l. 16, dele in p. 390, marg. r. Job 19. 25. P. 413,  
 l. 3, r. *Israel*, by. P. 414, l. 3, r. additions, by.

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