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Prichard's Sermon
Discourse on Baptism

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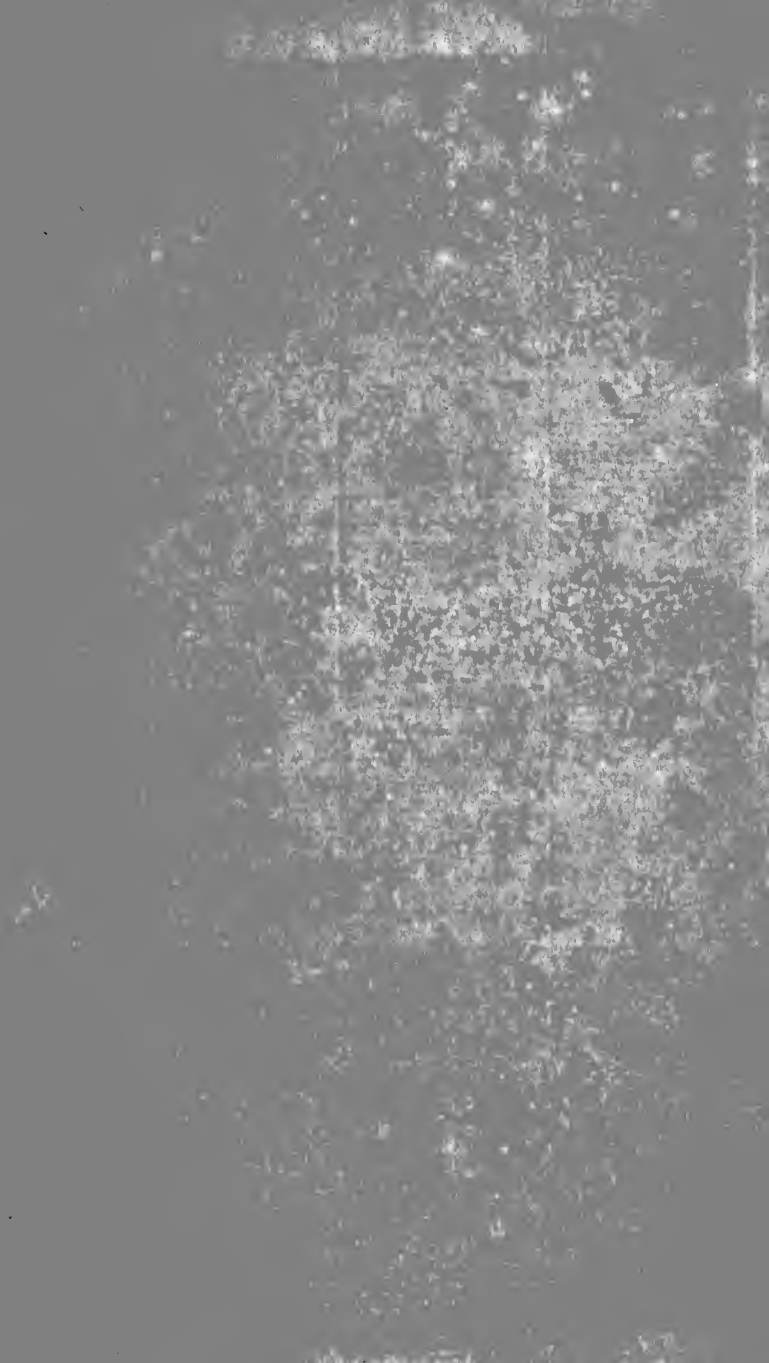
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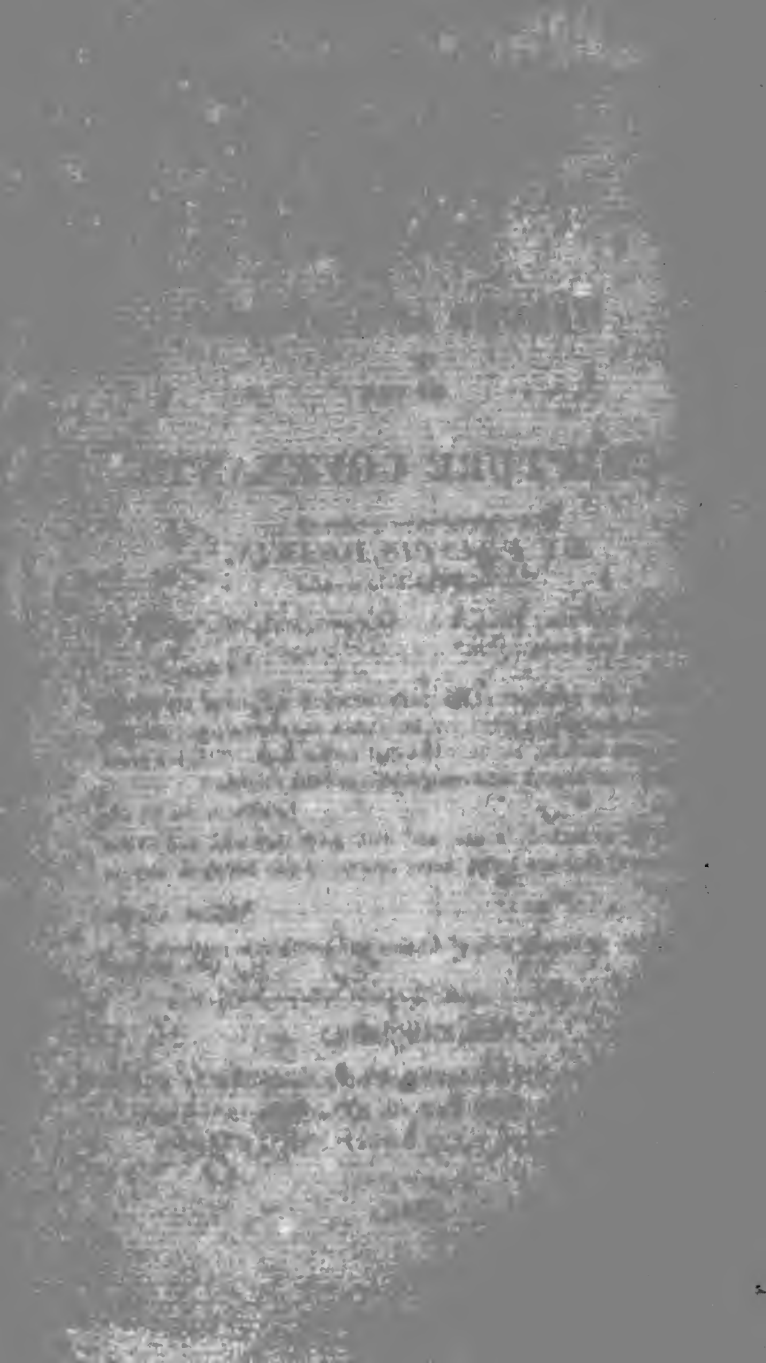
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A

Treatise

ON THE

NATURE AND DESIGN

OF THE

SCRIPTURE COVENANTS.

BY FRANCIS DEAKIN.

“The first man, Adam, was made a living soul; The last Adam was made quickening spirit.”

1 COR. xv. 45,

“We are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church.”

EPHES. v. 30, 31, 32.

“For, as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ.”

1 COR. xii. 12.

“Now, ye are the body of Christ, and members in particular.”

1 COR. xii. 27.

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1816.

THE INDEX

The following is a list of the names of the persons mentioned in the text, arranged in alphabetical order. The names are: [illegible text]



PREFACE.

IF the discovery of truth in the system of nature, be capable of affording pleasure to a cultivated mind; how much more are those divine truths, which the scriptures unfold to our view, calculated to produce in the mind of a christian, admiration and love. But it is only a small portion of divine truth, that comes within the confines of our knowledge. Circumscribed in our views, by the weakness of our intellectual powers, we can take only a partial survey of it; and are, in many instances, unable to trace that harmony of its several parts with each other, which doubtless exists; though but “dimly seen, and faintly understood.”

Man, either individually or collectively, advances in knowledge by slow degrees.— Each succeeding age adds, by discussion

somewhat to our former stock ; and sometimes a spark of truth is emitted from contending positions. But many parts of divine truth are of so abstruse a nature, that it is difficult either to define it, or clearly to comprehend it. Perhaps its divine author has covered it in part with a veil, that our minds might be occupied in active endeavours to discover it. Nevertheless, there are those, to whom the discovery of it is no gratification, unless it brings with it immediate benefit or relief. And there are others whom nature has not fitted to enjoy researches into difficult and abstruse subjects.—Neither of these characters will, I conceive, read the following pages with any pleasure. But if they contribute, in any degree, towards the illustration of scripture truths ; the end for which they were published, will be answered.

I am far from presuming that I have a perfect knowledge of all the particular subjects treated of ; or that all the positions stated as truths, are capable of demonstration. At present, they appear to me to be truths ; but I will not say, that I shall

never, in any respect, be led by amicable discussion to think otherwise.

Were we, however, to discard every position as false, that can neither be supported by demonstration, nor proved by the express testimony of scripture, the boundaries of divine truth, as fixed by our apprehension of it, would be confined within a very narrow compass. If inferences drawn, and consequences proved, were not admitted as just argument, we should not, in many instances, be able either to maintain truth or to detect error. It is by tracing positions to their just consequences, and by examining their various bearings, that we sometimes discover the fallacy of erroneous statements.

It was for my *own* satisfaction, that I first endeavoured to obtain a comprehensive yet compressed view of the general system of truth; and however difficult of attainment this may be, every one must admit, that the system of divine truth is an harmonious whole, and the discovery of it, an object worthy of our pursuit; though we cannot expect to behold it *here* in all its transcendent beauties.

In pursuing the object I aimed at, I have been oftentimes under the necessity of supplying the absence of positive proof, by having recourse to what appeared to me as just inference, and legitimate consequences.—I have been, in some cases, constrained by the silence of scripture, to support truth by inference, and to detect error by its consequences : and there may be some positions, which will admit of no stronger proof, than that of a coincidence with the general system of truth, as an harmonious whole.—If I have in some cases erred, let it be remembered, that to err is human ; and some allowance should be made in those difficult cases, where others have erred before me.—To have laid down a few general propositions, without tracing them up to their just consequences, or connecting them with other relative parts of divine truth, would not have been difficult, nor have so far exposed me to the shafts of various opponents.—But such a mode would have been ill calculated to convince ; and, at least in my opinion, a defective mode of advocating the cause of truth. For, if the just inferences

which might be drawn from such propositions, be not drawn by the author of them; and the reader be left to draw his own inferences, in many instances, those inferences, so drawn, will be false, and truth will be either partially or totally rejected, where, otherwise, it might have been cordially received.

If I am charged with tautology, as doubtless I shall, I acknowledge it, and have only this to plead in extenuation; that wherever a subject is repeated, it will generally be found to stand in a new connexion; and that the repetition was necessary for the illustration of some other part of the subject. But, however wrong I may have judged in this respect, if I have chosen to lay myself open to a charge of tautology, rather than that the truth, in any instance, should be obscured by being imperfectly stated, no one, I presume, will censure the motive from which I have acted, though they may impeach my judgment. Also, I have observed, not only that different minds are differently affected by the same truths, but that those truths are more or less rea-

dily received by different persons, according as they are, or are not, presented in a form suited to each one's peculiar taste and habit of thinking. Hence the utility of presenting truth in various points of view.

Determined to keep nothing in view but the manifestation of what I conceived to be divine truth, I have, in the prosecution of this design, remained steady to my purpose. —My object has been, exclusively, the manifestation of the truth; and in aiming at this, I have laid aside every inferior consideration, disregarded every embellishment, and have chosen rather to use repetitions, than to leave my meaning in any part of the work, particularly in the two first chapters, ambiguous or obscure. And I apprehend I may safely venture to assert, that whenever we attempt to speak on those divine subjects, which have no parallel in earthly things, there is so far a deficiency in language, as renders a circuitous mode of expression necessary to a clear manifestation of the sense, which, were it otherwise, might be expressed with more precision in fewer words.

I have been concerned that the work should be consistent with itself, that there should be nothing discordant in it; nor any thing contrary to sound doctrine. And if the work be not palpably censurable in these respects, I am not much concerned about its reputation in any other respect.

I have been willing to sacrifice every endeavour to obtain applause; though I would not affectedly pretend to despise the good opinion of good men. I am not conscious of having had any thing in view in publishing these thoughts, which I should blush to own. Neither do I hesitate to say, that what I have done in this respect, I have done unto the Lord, and not unto man.— I can, therefore, the more confidently commit this my sincere though feeble endeavour to benefit my fellow christians, to the all-wise disposal of him, whose blessing alone can make it profitable to any of them. If I have not herein shown myself approved unto him, whose approbation is the only reward I covet, I have then, *indeed*, la-

boured in vain. But if he approve, I have my reward, and no man may take it from me.

At this late period of time, and after so many valuable books have been written on the subject, it may be deemed presumption in me, to attempt an elucidation of the subject. But, were it necessary, some reasons might be assigned to show that the attempt is not altogether inexcusable. For, it may be safely asserted, that,—

“Whoever thinks a faultless piece to see,
“Thinks what ne'er was, nor is, nor e'er
shall be.”

A near approach towards the summit of knowledge, either in natural or spiritual things, can never be gained but by persevering assiduity. Situated as we are, near the foot of the mount, we must ascend it step by step; and every advanced step forms a standing, from whence a farther progress may be made. If, therefore, we can by any means advance but one step in knowledge, or smooth the rugged path that leads to its summit, somewhat will be thereby gained that will facilitate our progress.

But if a book, professedly doctrinal, contributes nothing towards our advancement in knowledge. If it, in no instance or degree, assists our mental vision, by detecting error or defining truth. If no subject be presented in a clearer light than that in which it is already viewed by the generality of christians, let it be laid aside as useless.—To write such a book, without at least presuming to have done thus much, would be only an exhibition of the writer's folly.—But if, in the smallest measure, this be done, let no one say it is totally useless. For such is the invaluable nature of divine truth, that the smallest portion thereof is worthy of our pursuit. To know and to love the truth, is to know him who is the true God and eternal life.

In the following pages I have attempted to do what I have not yet seen done to my satisfaction; that is, to shew how free grace and inflexible justice unite in the salvation of sinners. I have aimed at subverting the unscriptural notion of justification previous to faith, by shewing, that Christ was con-

stituted the federal head of persons as *believers only* ; whilst I have maintained this important truth, that God is just in justifying every believer. Thus I have endeavoured to remove the first foundation stone, on which antinomian sentiments are built, without undervaluing the justice of God in the salvation of sinners. But I am not aware how those who are of opinion that Christ was constituted the federal head of the elect as *persons*, and not as believers, can avoid those conclusions which support the doctrine of justification previous to faith.

How far I have succeeded in these attempts, every reader will judge for himself. All I have to ask, is a candid judgment; and that, however some of the sentiments advanced may clash with pre-conceived opinions, and stand opposed to high authorities, they may not be condemned as errors, till they have undergone a minute and impartial investigation, both as it respects the foundation on which they are built, and the relation they have to other parts of divine truth.

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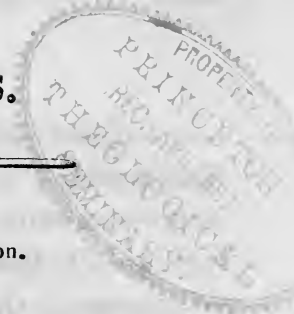
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A Treatise, &c.

CHAPTER I.

ON UNION AND IMPUTATION.

THE first man was created in the image of God. He was endued with faculties, capable of contemplating the glorious perfections of his creator; with desires and affections, which moved uninterruptedly towards him; and with dispositions, which invariably inclined him to love and obey him. Purity of heart laid the foundation of his felicity, and conscious innocence shone in his countenance. Thus innocent and happy, every power of which he was possessed found sweet employ. He needed not to have the law written on tables of stone, it was written on the tables of his heart. But his happiness was of short duration. He was seduced from the path of obedience. Sin with all its train of evils entered. Death followed.—Satan triumphed.—Every thing was now

reversed.—Man, with his innocence, lost his happiness and his hopes.—Sin spread its baneful influence over all his powers, and polluted every source of enjoyment.—Nature, disrobed of her luxuriant beauties, exchanged them for briars and thorns; and to this day laments in sterility the disobedience of man, for whom she was so richly attired.—Such was the condition of man, after sin had defaced the image of God in which he was created. He had now forfeited that blissful immortality, which was to have been the reward of his obedience; and utter despair must have possessed his mind, if God had not revealed his beneficent intention of restoring him to his favour; of which, Adam received early intimation in the promise, that the seed of the woman should bruise the serpent's head. In this promise, we have the first intimation of that covenant of redemption, which was made between the three divine persons; and which had for its object, the redemption and restoration of fallen man: and in which, we find, by the apostle's testimony, it was provided, that as by *one man's* disobedience, many were made sinners; so, by the obedience of *one*, many were to be made righteous.

Federal union forms a prominent feature in these covenant transactions. This subject is confessedly mysterious; yet I apprehend it is not so mysterious, but that we may trace its outlines, and comprehend somewhat of its nature; though we may not be able to remove entirely the veil that covers it.—

And as the fact is revealed, the nature of it forms a proper subject of inquiry; in which, we are assisted by the parallel cases of Adam and Christ, as the first and second Adam; and who were constituted the federal heads of two different seeds. The former, the federal head of his natural descendants; the latter, the federal head of believers, as that spiritual seed which was promised him in the covenant of redemption, and which he was to see as the travail of his soul, and as his reward with which he should be satisfied. The first Adam was a figure of him who was to come; and the circumstances in which Adam and his posterity were placed, and the consequences which resulted from *their* union, serve to illustrate and explain the circumstances in which Christ and believers are placed; and also the consequences which result from *their* union.

By a constituted union through faith, we become members of Christ's mystical body. This, says the apostle, is a great mystery: for by this constituted union, Christ and believers are one mystical body, composed of head and members; and are as truly *one*, in the view of the law, as the head and the several members of a man's body, compose but one body. Hence we read, Cor. xii. 12. "*For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ.*" Christ and believers are not *really* and *personally* one; but they are constituted *legally* one, or one in the view of the law. And it

is by the possession of faith, or in other words, by believing, that we become the characters who are constituted *legally* one with Christ. Christ was constituted the federal head of all believers as members of his mystical body. Therefore it is through faith or believing, that we enter into a state of union to Christ.

In treating of this subject, I would be understood to mean, that such a constituted union of persons, does not, in reality, communicate any thing reciprocally; and that the personal actions of one, do not become thereby, in a proper sense, the personal actions of another. Nevertheless, such a constituted union of persons, makes it a just and legal transaction, to impute to each of them the personal actions of the other. The actions of one are made thereby the actions of the other, legally but not personally; or in a legal point of view, but not actually and personally so in a proper sense; that is, they are not, in a proper sense, personally the subjects of that which is so imputed to them.—I consider a constituted union of persons, such as that of Adam and his posterity, and that of Christ and believers, to be only a preliminary measure, necessary to make it just and legal for to impute the act of the head to the members, and the act of the members to the head.

On the subject of imputation, I would be understood to mean, that though the imputation of sin, supposes the person to be in the view of the law, a sinner, so that he may be justly treated as such; and that though

the imputation of righteousness, supposes the person to be in the view of the law, righteous, so that he may be justly treated as such; yet imputation does not, in any sense or in any point of view, communicate or impart any thing; and is only a placing to the account of a person that which he was previously the subject of, either in a legal point of view, or actually and personally in a proper sense. Apart from all consideration of a constituted union, if an individual commit sin, it may be justly imputed to him, or charged upon him; but imputing it to him, or charging it upon him, does not make him a sinner; does not communicate any thing; it makes him neither better nor worse, nor more nor less, than what he previously was.

It is plainly discoverable from scripture facts, that when God made a covenant with Adam, he and his posterity were constituted and considered as *one*; and though that constituted union did not, in reality or actually and personally, in a proper sense, communicate or impart any thing to his posterity; yet it thereby became, not a sovereign, but a just and legal act, to impute his sin to his posterity, and to place it to their account, so that by his disobedience, they were made or constituted sinners in a legal point of view; and so, judgment came upon all men to condemnation. *In the day thou eatest thereof, thou shalt surely die.*

We are not by covenant union to Adam, made sinners in the same sense as he made

himself a sinner; that is, by actual and personal transgression. Through that union, we are made or constituted sinners, not actually and personally so in a proper sense, but in a legal point of view only.

Though infants are, through union to Adam, under the curse of that broken covenant which threatened death; yet it is said, they had not sinned after the similitude of Adam's transgression. Before infants can be personally and in a proper sense, criminal, or guilty sinners in themselves, they must sin after the similitude of Adam's transgression, which they cannot do, being incapable of actual transgression. It is in Adam that all his posterity, both infants and adults, are sinners, with respect to the breach of the Adamic covenant. *He* was actually and personally guilty of the crime; and *we*, through covenant union to him, are partakers of it in a legal point of view, but not partakers of it actually and personally in a proper sense. It was *personally* his sin, and *legally* our's.

Adam was a figure of Christ. And as Adam and all his posterity were constituted *one*, in a legal point of view; so Christ and his spiritual seed, or all believers, are constituted *one* mystical body, of which he is the head and they the members; whereby it became a just and legal act, to impute man's sin to him; and when we become members of his mystical body, by union to him through faith, it becomes thereby a just and legal act, to impute his obedience to us; so that believers may safely rely upon his righteous-

ness for their justification, as though they had wrought it themselves. Sin could not be imputed to Christ, till he was made sin in the view of the law, through union to believing sinners. But in the first moment that Christ and believing sinners became legally *one*, he was made sin in the view of the law, and therefore it was imputed to him; though he was not, in a proper sense, personally the subject of sin. For though, by that constituted union of Christ and believers, sin could be justly and legally imputed to Christ; and though he might in consequence thereof, be justly treated as though he were personally a sinner; yet neither that union, nor that imputation, communicated personal guilt to Christ. He was not thereby made actually and personally a sinner. He was personally holy, harmless, undefiled, and, in this sense, separate from sinners; and died the just for the unjust. Through a constituted union to his sinful members, the law viewed him as made sin; but not as being actually and personally a sinner. And through the same constituted union, his righteousness may be justly and legally imputed to us, as believers; and *we*, thereby, may be justly treated as though we were actually and personally righteous characters; but neither that union, nor that imputation, makes us actually and personally, in a proper sense, righteous.

Through that constituted union to Christ, whereby believers are one with him as members of his mystical body, the sin which *they*

have actually and personally committed, is made *his* in a legal point of view; but not actually and personally so in a proper sense. And through the same constituted union, the righteousness which Christ actually and personally wrought, is made *ours*, in a legal point of view; but not actually and personally so in a proper sense.

In a proper sense, we remain actually and personally, what sin hath made us, guilty sinners. And in a proper sense, Christ remains actually and personally what he always was,—holy, harmless, and undefiled.

This constituted union is totally different and distinct from that union of believers with Christ, whereby they derive grace and strength to bring forth fruit unto God; or from any union of spirit or affection.

The whole of these transactions are of a judicial nature; and the design of them is, that God might thereby be *just* in justifying believers, and in exempting them from punishment. It was personally *our* sin that was imputed to Christ, and legally *his*; as his righteousness was personally *his*, and is legally *ours*.

We are guilty in the same sense that we are sinners. If we are in a proper sense, actually and personally, sinners; we are in that same sense guilty. If we are sinners in the view of the law, through union to another, we are guilty in that point of view only.—And this rule is as applicable to righteousness and justification as to sin and guilt.

By becoming, through a constituted union and in a legal point of view, one with believers as members of his mystical body, Christ was made or constituted guilty in the view of the law; though not actually and personally so in a proper sense. And by becoming through the same constituted union, and in a legal point of view, one with Christ as members of his mystical body, we are made or constituted righteous in the view of the law, though not actually and personally so in a proper sense. And also, through the same medium we are, by his atonement, delivered from *guilt* in the view of the law; whilst in *ourselves* we remain guilty sinners.

It is the personal actions of Christ which have *relation to the law*, that are, in a legal point of view, made our's; and not those actions which have no such relation to the law. For it is in a legal point of view *only*, that the *actions* of one can be considered as the *actions* of another.

I have said, that though the law admits believers to plead the righteousness of Christ as theirs, through a constituted union to him; yet that they are not thereby made, actually and personally in a proper sense, righteous characters. This truth may be exemplified thus. If an *American* by birth, were to marry an *English woman* by birth, neither the marriage union, nor any subsequent transaction, could make her personally a *native* of America; but by virtue of marriage union to her husband, she would be *viewed* and *treated* as such by the law of

America. In the view of the law of America, she would be an *American*; but personally, she would remain a *native of England*.

When Christ became, through a constituted union, one with believers, as members of his mystical body, *then*, in consequence of that union, *man's* sin became legally *his*; and therefore, could be legally imputed to him, or put to his account, as though he had been in a proper sense actually and personally a sinner; and he was treated as though he had so been, by the divine law-giver, in his character as the judge and moral governor of the world. And under these circumstances, Christ endured the penalty of the law; and thereby opened a way wherein God could, consistently with his character, pardon and accept as many of the fallen race of Adam, as his wisdom and goodness led him to adopt.

Christ, in a legal point of view, though not actually and personally in a proper sense, bore our sin and guilt; and by his enduring the full penalty of the law, it was satisfied for the breach of its precepts; and by thus making an atonement for sin, the sin and guilt of every penitent believer, is, in the view of the law, taken away; that atonement being, in the view of the law, the act of that constituted body, of which Christ is the head, and believers the members.

Christ was made sin in some sense, or it could not have been imputed to him. For though imputation does not communicate any thing; yet it supposes the person to be, in some way or in some sense, the subject of that which is imputed to him.

Christ was made sin in the view of the law ; but not made sin actually and personally in a proper sense. In this *latter* sense, neither sin nor righteousness can be imputed to any other persons, than those who have actually and personally committed the one, or performed the other. It is not possible for one man's own personal actions to be made, in a proper sense, another man's own personal actions.

Is man made a sinner by Adam's transgression? Adam committed the sin, and he alone was actually and personally the subject of it in a proper sense; and we, through a constituted union to him, are partakers of it in a legal point of view only.

Was Christ made sin? Man was the personal transgressor; and he alone is actually and personally the subject of sin in a proper sense; and Christ, through a constituted union to his sinful members, was made sin in a legal point of view only.

Are we made the righteousness of God in Christ? He wrought that righteousness, and he alone was actually and personally the subject of it in a proper sense; and we, through a constituted union to him as members of his mystical body, are made righteous in a legal point of view only.

Through the medium of that constituted union, God can justify every believing sinner, on the principles of *justice*; or be a *just* God and yet a saviour. God, as the moral governor of the world, is bound by his perfections to punish where sin can be imputed,

and his law condemns; and to justify, were his law cannot condemn. God will not act contrary to his law, either in the final condemnation of a sinner, or in the justification of a believer.

After Adam was constituted the federal head of his posterity, it was not a sovereign and arbitrary act, to impute his sin to his posterity; but a just and legal act, in consequence of that constituted union to him, whereby his sin became theirs in a legal point of view, so that they were made or constituted guilty sinners, and as such, came under the curse of the Adamic covenant.—In like manner, it is not a sovereign and arbitrary act, to impute the righteousness of Christ to believers; but a just and legal act, in consequence of their union to him as members of his mystical body; whereby they are made or constituted righteous in the view of the law.—Neither was it a sovereign and arbitrary measure, to impute sin to Christ; and to treat him as though he were personally a sinner; but a just and legal one, in consequence of that constituted union to his sinful members, whereby their sin became his, in a legal point of view.—If Christ could, in a sovereign and arbitrary way, be viewed and treated as a sinner, or as made sin for us; it would follow, that sinners might in a similar sovereign and arbitrary way, be viewed and treated as righteous characters, and there would then have been no need for Christ to die. For, if guilt could have

been voluntarily assumed by Christ, if sin could have been sovereignly imputed to Christ, righteousness might, with equal consistency, be sovereignly imputed to man.

A man cannot be a *righteous* character and at the same time a *sinner*, in one and the same sense. Neither can a man be a *sinner* and at the same time a *righteous* character, in one and the same sense. If a man be actually and personally *righteous*, he cannot be actually and personally a *sinner*. If he be actually and personally a *sinner*; he cannot be actually and personally *righteous*. In different senses, he may be a *righteous* character and a *sinner*, at one and the same time. He may be actually and personally a *sinner*, whilst, through a constituted union to Christ, he is made or constituted *righteous* in the view of the law; and this is the case of all believers. Or he may be actually and personally *righteous*, whilst, in the view of the law, he is *guilty*: and this was the case with Christ, through a constituted union to his sinful members.

At the judgment day, the divine law-giver, as the supreme judge of all, will treat men as they are in the view of his law; and cannot pass a false sentence. In the divine government, a regard is always had to justice, in all cases of justification or condemnation; whether they respect a moral or a positive law.

If Christ was not in *any* sense made sin, he could not be sovereignly viewed as made sin in any sense; he could not be viewed as

being *that* which he was *not*; nor could divine justice treat him as being *that* which he was *not* in the view of the law. Christ could not be made sin in *any sense*, by being viewed and treated as *though* he were a sinner. Nor can we be made righteous in *any sense*, by being viewed and treated as *though* we were righteous. Christ must have been made sin in the view of the law, before he could be treated as such; and we must be made or constituted righteous in the view of the law, before we can be treated as such. — For however God may deal sovereignly and graciously with his people here on the earth, and as a tender father pass by their transgressions, or visit for their sins, as his wisdom and goodness may direct; at the judgment day, when God will judge the world in righteousness; we shall all stand before a judgment seat; and God will assume the character, not of a sovereign benefactor, but of a supreme judge; and will not pass a false sentence, neither will he justify or condemn in opposition to the dictates of his own law. When he assumes the character of a *judge*, he lays aside the character of a *sovereign benefactor*. When he acts as a *sovereign benefactor*, he lays aside the character of a *judge*; and his sovereign acts, are what the law takes no cognizance of. He is sometimes a *sovereign benefactor*: but always a *just judge*.

By a constituted union, whereby Christ and believers are legally one, he was made sin, and they are made righteous in the view of the law. “*For we are members of his*

body, of his flesh and of his bones. For this cause shall a man leave his father and his mother, and shall be joined unto his wife; and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church.” EPHES. v. 30. “*Now ye are the body of Christ, and members in particular.”*

1 COR. XII. 27.

CHAPTER II.

ON

PARDON, JUSTIFICATION and FAITH.

THE first and chief design of God, in constituting Christ and all believers one mystical body, of which he is the head and they the members, *was*, that he might glorify his *justice* in the punishment of sin, whilst he magnified his *mercy* in the redemption and salvation of sinners. And though that salvation consists of several distinct parts, yet there is between them, an intimate and inseparable connexion; and all of them verge towards this central point; the restoration of fallen man to the image and enjoyment of God.

As a constituted union between Christ and believers, was a preliminary measure, necessary in order to its being a just and legal act to impute sin to Christ, and righteousness to man; so, *that* imputation of sin to Christ, was only *another* preliminary measure, necessary in order to the taking away or making an end of sin, as it respects believers, by the sacrifice of Christ, which is an all-sufficient atonement for it. *Behold*

the Lamb of God who taketh away the sin of the world! But now once, in the end of the world, hath he appeared, to put away sin by the sacrifice of himself. God was in Christ reconciling the world unto himself, not imputing their trespasses unto them.

The blood of Christ was shed for the remission of sins, being that atonement, whereby sin is taken away, and the believer exempted from punishment. This was shadowed forth by the sin-offerings under the law, by which there was a *real* forgiveness obtained, and a *typical* purification effected.—For though such offerings could not make those who did the service perfect, as pertaining to the conscience; yet they purified to the cleansing of the flesh; and figuratively represented that *better* sacrifice, which *can* purge the conscience from dead works. By those offerings, such a forgiveness was obtained, as that thereby temporal judgments were averted. If no forgiveness were obtained by those offerings, nor any kind of purification effected, they would not have been a shadow of good things to come, nor an exact type and figure of that better blood, and nobler sacrifice, through which, penitent believers obtain a better purification, and a more important forgiveness.

Both pardon and justification are previously necessary to our eternal happiness.—Justification, or being in the view of the law, righteous, is previously necessary to our having communion and fellowship with God; and also, as that which the will of

God has made necessary to our receiving eternal life as his free gift; being that which marks or distinguishes the characters to whom the promise in Christ was made.

To pardon or forgive sin, is, to forbear to punish for it. To remit sin, is, to remit the punishment of it, which could not be done without an atonement being made for it by the endurance of the penalty of the law, by some one, whose act could be justly imputed to the offender.

Nothing can dissolve that bond of obligation, under which the Creator has placed all his intelligent creatures. The moral law, as the law of nature, will be for ever binding upon man; and if the transgressors of that law, are not redeemed from its curse, to which they have subjected themselves by actual transgression; they *must*, and the finally impenitent *do*, endure the penalty annexed to the breach of it. If any of those transgressors escape suffering that penalty in their own persons, it must be through Christ's enduring of it; that act of *his*, being legally imputed unto *them*: for the penalty annexed to the breach of the law, must for that breach be endured, or God's law would be dishonoured, and the character of the law-giver impeached.

The end or design of punishment, is, to vindicate the holy character of the law-giver, by manifesting his hatred to sin; and to maintain the authority of his holy law.— And when these ends were answered by the sufferings and death of Christ, and he was

set forth as a propitiation for our sins, through faith in his blood; the holy character of God, as a just God and the moral governor of the world, no longer presented any obstacle in the way of a sinner's salvation.—The infinite dignity of Christ's person, stamped an infinite value on his sufferings, which completely satisfied the claims of divine justice; so that all those who are brought into union to him through faith, can be honourably and legally exempted from punishment, or *personally pardoned*.

The imputation of sin to Christ, did not remove or transfer the guilt of sin from any man to Christ. For though our sin must be taken away, in order to our being exempted from punishment; yet our sin is not taken away by its being imputed to Christ.—As imputation does not communicate any thing; so it neither takes any thing away, nor removes it from one to another. Neither is our sin taken away by our becoming one with Christ, as members of his mystical body. It thereby became *his*, in the view of the law; but that does not take it away from *us*. Nothing could take it away, but his enduring the penalty of the law, as an atonement for it. He bore our sins in his own body on the tree, in the view of the law, that, by the sacrifice of himself, he might put away sin. *He was manifested to take away our sins; and in him is no sin.*

If the sinner were to be personally pardoned or exempted from punishment, whilst sin could be justly imputed to him, or

charged upon him, he would be pardoned or exempted from punishment, contrary to the dictates of the law. The law requires obedience to its precepts, or the endurance of its penalty. But though a believing sinner may be said to have endured the penalty, and fulfilled the precepts of the law, in his federal head Christ Jesus, and is thereby considered as righteous, in the view of the law; yet he is not thereby made personally innocent, nor ever can be.

The only way wherein the law can be satisfied for the breach of its precepts, is, the endurance of its penalty. Christ, the Lamb of God, and the federal head of all believers, hath taken away sin by the sacrifice of himself; having endured the full penalty of the law; so that all believers, by being legally one with Christ, as members of his mystical body, are, in the view of the law, free from sin; and no longer liable to the condemnatory sentence of the law.—Christ, their federal head, has suffered the whole penalty of the law; which act, in consequence of that constituted union to him, whereby they are, in the view of the law, one body, is viewed by the law, as the act of that constituted body, consisting of head and members. And herein we have a distinct view of that legal medium, through which a sinner is personally pardoned or exempted from punishment; whilst in his federal head, he may be said to have endured the penalty of the law. In no other way than this, can our sin be taken away,

or the sinner honourably exempted from punishment. But through this medium God is both faithful and just, in the forgiveness of sin; and legally exempts from punishment or personally pardons every penitent believer.

As the blood of bulls and of goats, sanctified to the purifying of the flesh; so, the blood of Jesus cleanseth the soul of a believing sinner, from the guilt of sin, in the view of the law; being a full atonement for it, and all the law could demand. Hence, *there is now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the spirit.* As the brutal blood, under the law, was accepted as the atonement of him who presented it; and averted from him those temporal judgments, which, by his breach of the law, he had merited; so, when the blood of Jesus, which is the antetype of that brutal blood, is rested upon by faith, as an atonement for our sin, it is accepted as such; and through that atonement we are saved from wrath, and our sin and guilt are, in the view of the law, taken away; so that the law is satisfied, and can bring no further charge against a believer in Jesus.

The forgiveness of sin, originates in free grace, as well as justification; but God could not consistently with his character, as the righteous governor of the world, forgive sins, or forbear to inflict the penalty of the law upon the sinner, but through the medium of an atonement which satisfied the demands of the law; for that law would be dishonoured, and the character of the law-giver

impeached, were he to deal with sinners contrary to the fixed principles of justice, either in their condemnation or justification. God, as the moral governor of the world, will not do violence to his law, either in the condemnation or justification of sinners.—He will not punish where the law does not condemn; nor forbear to punish where the law does condemn. Were he to do so, in either case, his justice would be impeached. He is both faithful and just in personally pardoning or exempting from punishment the believing sinner. Therefore, sin must be taken away, and guilt removed, in the view of the law, before God can honourably forbear to punish the sinner.

God, in the character of a father to his children, and in his dealings with them in this world, passes by their transgressions; or if he visits for sin, it is the chastising hand of a father, for their profit, that they may be partakers of his holiness; but in the character of a judge, and as the moral governor of the world, he can by no means clear the guilty, nor forbear to punish where his law condemns.

God, as the judge of all, will administer distributive justice to every man, whilst he pardons, justifies, and saves sinners. His public character, as a just God, and the moral governor of the world, will be manifested by the impartial administration of distributive justice to every man; whilst his mercy will be magnified in the pardon, justification, and salvation of sinners.—And

without admitting of the impartial administration of distributive justice; his public character, as a just God, and as the moral governor of the universe, can never be fully and compleatly vindicated.

Though pardon and justification originate in the free grace of God; yet they both have respect to the law; and are obtained in a way approved by the law. Hence, God is said to be just; that is, to act on the immutable principles of justice, both in justifying believers, and in forgiving their sins. In some cases, God is a sovereign law-giver; but he is always a just judge.

The atonement of Christ was necessary as a medium through which God could exercise distributive justice; whilst he pardoned, or personally exempted from punishment, believing sinners. Christ hath put away sin by the sacrifice of himself. The sufferings and death of Christ, was not merely *that*, for the sake of *which* God could pardon the sinner; but *that*, which of *itself* took away sin from the believing sinner, in the view of the law; so that he is thereby justly exempted from punishment or personally pardoned.

When, through this legal medium, a sinner is exempted from punishment, then God can act towards him as though he had never personally transgressed the law. And when he is justified, through a similar medium, God can receive him to the full enjoyment of his favour.

If it be said, This is not pardon but justice; I answer, That personal exemption from punishment, is *personal pardon*; through whatever honourable medium it be obtained; and not the less pardon, because obtained through a legal medium. The thing obtained is *pardon or exemption from punishment*; the medium through which it is obtained, is of *justice*. Though pardon originates in free, sovereign, unmerited favour; yet it must be obtained through such a medium, as that neither public nor distributive justice will be violated by the bestowment of it. And God's tender love to his people, induced him graciously to devise means whereby he could, as a just judge, exempt the objects of his love from punishment, without violating his justice; and this could not be done but through a legal medium, whereby God could be just in pardoning and in justifying the believing sinner. *Sovereign grace* was manifested in devising the plan; *Justice* in the execution of it.

To bless for the *sake* of another, may be both a proper inducement and a proper medium, where the blessing to be communicated has no relation to a law. Such an act is properly an act of tenderness, for the *sake* of another. But to exempt a transgressor of the law from suffering its penalty, is an act which a just judge may not perform, merely on a principle of tender compassion for the *sake* of another. Such a mode of

procedure is justifiable in a *sovereign*; but not in a righteous *judge*, who cannot pass a false sentence, nor clear the guilty.

When an earthly judge condemns and afterwards pardons, he acts in a two-fold character. He condemns as a *judge*; and pardons as a *sovereign*. He lays aside his character as a *judge*; and assumes that of a *sovereign*, invested with a royal prerogative to pardon the guilty by superseding the claims of justice, which, though practised in earthly courts of judicature, would be, I presume, an inadmissible mode of procedure in the process of the judgment day. And even in earthly courts, the necessity of previously passing a sentence of condemnation, shews that the act of pardoning the guilty, is considered as a violence done to the law.

It would seem superfluous to speak of God's being *just* when he justifies a believing sinner, if no regard to justice were needful in that transaction. In all cases of condemnation and justification, there must be, in a righteous judge, a regard to distributive justice, and the righteous character of the judge will appear, in the impartial administration of distributive justice, which knows of no other discrimination of persons, than that which is founded on character.

In every part of man's salvation, that has no respect to the law as a rule of justice, God acts as a sovereign; and for want of distinguishing between the actions of God as a sovereign, and the actions of God as a righteous judge, and the moral governor of

the world; or in other words, for want of distinguishing between the actions of God as a father to his children in this world, and his actions as the supreme judge of all, deciding the fate of all men at the judgment day; much confusion has arisen in our ideas of pardon and justification; and perhaps, on no two theological subjects, has there ever been formed a greater diversity of opinions.

If no regard were to be had to distributive justice in exempting a sinner from punishment at the judgment day, how is it that the scriptures represent it as necessary, that our sin must be so put away by the atonement of Christ, as that it shall not be imputed to us? Nothing of this kind is necessary to the bestowment of pardon, as the gracious act of a father, passing by the transgressions of a child. In such a case as this, it is not necessary that sin should be taken away so as not to be imputed, in order to the obtaining of pardon or exemption from punishment. And thus God, as a father, graciously pardons and passes by the transgressions of the remnant of his heritage whilst upon earth; unless his wisdom and goodness lead him to chastise them for their sins, that they may learn obedience to him by the things that they suffer. But at the judgment day, when God will assume the sacred character of judge of all, there will then be no passing by transgression as a gracious act; no false sentence passed; whoever is found guilty will be condemned, and every trans-

gressor will be found guilty, unless his guilt be previously taken away, in the view of the law, by the atonement of Christ, so that sin cannot be imputed to him.

How would devils estimate the character of the judge of all, if some, to whom sin could be imputed, were punished; whilst others, to whom sin could be equally imputed, were not punished? It would not satisfy them to say, that God had manifested his abhorrence of sin and his determination to punish it according to its desert, by the infliction of sufferings on Christ, and therefore it was not now *inconsistent* with justice for him graciously to exempt the objects of his love from punishment, though sin could be justly imputed to them; whilst he punished others, because sin could also be justly imputed to them. This plea would not be sufficient to justify a judge in clearing those who were guilty in the view of the law; for justice is impartial, and knows nothing of discriminating grace. The only ground of discrimination in the administration of distributive justice by a righteous judge, is, that in one case sin is justly imputed, whilst in another case, it cannot be so imputed.—Such a ground of discrimination as this, really exists between believers and unbelievers—Unbelievers die in their sins; but sin cannot be imputed to believers, their sin being taken away by the atoning blood of Christ, in the view of that law by which they are to be judged.

The grace of God appears eminently visible in devising such a plan, whereby he could at the judgment day, justly exempt the objects of his love from condign punishment; particularly in the sovereign gift of faith, through which believers are brought into that state of union to Christ, which lays a foundation for their pardon and justification.

It would not seem consistent with the character of God, as a righteous judge, were he to act, at the judgment day, towards unbelievers on the principles of justice, and punish them according to their deeds; and at the same time overlook justice in acting towards believers, and exempt them from punishment as a sovereign. Neither will the mere manifestation of his abhorrence of sin, by the infliction of sufferings on Christ, make it consistent for him to act towards believers, at the judgment day, on a principle of *sovereignty* in exempting them from punishment; whilst he punishes unbelievers on a principle of *justice*; and in whose punishment his abhorrence of sin is manifested.

The whole plan of our salvation originates in free sovereign grace and good will. Nevertheless, our justification is founded on the pure principles of justice; so that no one can impeach the justice of God as the moral governor of the world, when he justifies a believing sinner. *He is just, and the justifier of him that believeth in Jesus.* But the law can never admit of our being righteous by mere grace and favour. Righteousness must be obtained through such a legal medium, as

makes us truly so in the view of that law which knows nothing of grace and favour.— We are said to be justified freely by his grace, through the redemption that is in Christ Jesus; that is, our justification, as well as every other part of our salvation, originates in the free, unmerited grace and favour of God; but, nevertheless, it is through the medium of that redemption which is in Christ Jesus. Through his obedience, we are made righteous; and through his atonement, justified from transgression. The apostle says, that the righteousness which justifies, is of faith. If righteousness come by our own obedience to the law, justification would be of works, and Christ is dead in vain; but it is of faith, which is the sovereign gift of God. And the freeness of justification consists in the free and sovereign bestowment of that gift of faith, which has no relation to the law; and therefore does not come within its cognizance, as justification does, and through which gift, we obtain righteousness, and are brought into a state of justification.

When a sinner is justified, the law may be supposed to take cognizance of that transaction; and can admit of it as valid, only on the ground of his being possessed of a righteousness adequate to its demands. For if he is not, the law could not consent to his being justified, but would put in a plea against it.

As God's law cannot treat a man as righteous, whom it cannot view as righteous, nor view a man as righteous, who is destitute of

righteousness; God's gracious design to justify sinners, could not have been accomplished, but by the adoption of a plan, whereby man could be judicially constituted righteous, or made righteous in the view of the law. Righteousness, which is obedience to a precept, being what the law demands, the law must be satisfied, both as to the nature of it, and the possession of it, before a sinner can be justified. A woe is denounced against him that justifies the wicked, or that condemns the just. God will not justify where his law condemns. A sinner cannot be justified whilst a sentence of condemnation lies upon him.

Before any man can be admitted into the kingdom of heaven, and be made partaker of the eternal inheritance, he must be justified from all positive and negative offences against that law, under which he is made.—He must stand acquitted both of *doing* that which he was forbidden to do, and of *not doing* that which he was commanded to do.—The apostle, speaking to the Jews of salvation by Jesus Christ, says; “*Through this man is preached unto you, the forgiveness of sins; and by him, all that believe are justified from all things, from which ye could not be justified by the law of Moses.*” There being some crimes, for which the law of Moses provided no atonement. Believers stand acquitted from every charge of transgression against the law, by the atonement of Christ, through which their sin is taken away in the view of the law. And this is called in

scripture, a justification by his blood. But we need a positive obedience to the precepts of the law, as a necessary part of our justification; and believers are, through a constituted union to Christ, made or constituted righteous in this respect, in the view of the law. And this is being justified by his righteousness imputed unto us. Thus, believers have a righteousness as valid, in the view of the law, as though they had in their own persons fulfilled the righteousness of the law.— A righteousness, not actually and personally in a proper sense their own, but theirs in a legal point of view. It is the righteousness of God by faith. Justification by the blood of Christ, is an acquittal from crimes through his atonement, whereby sin is taken away in the view of the law. Justification by his righteousness, is being constituted righteous in the view of the law, through a constituted union to Christ, whereby his righteousness, as it was obedience to the precepts of the law, becomes legally ours, and is justly imputed unto us.

If holiness, which has respect to the dispositions of the soul, be lost, it may be restored; but cannot be in any wise transferred from one to another. A holy disposition may be imparted; but it is as irrational to suppose that a man may be made holy by the imputation of another's holiness, as to suppose, that an idiot may be made wise by the imputation of another's wisdom.

Righteousness, which is obedience to a precept, and has respect to a given rule or

law, is imputed to believers in consequence of a constituted union to Christ, whereby they are one in the view of the law; so that his righteousness becomes legally theirs.— On this ground they are justified, or pronounced righteous; and shall no more come under a sentence of condemnation. Nevertheless, viewed in themselves, they are still guilty sinners; and though they cannot fall from a state of justification, they may fall under the fatherly chastisements of their covenant God; who, as a tender father, chastises them for their profit, that they may be partakers of his holiness. He visits their sin with a rod, and their iniquities with stripes, that they may learn obedience by the things which they suffer. As guilty sinners in themselves, they are required to walk humbly with God; to exercise daily repentance towards him; and to seek forgiveness of him for their daily short comings and transgressions against him; that their sins may not be visited with the rod of their heavenly father's displeasure; nor their iniquities with the stripes of his anger.

If the law necessarily admit of believers pleading the righteousness of Christ for their justification, as being legally theirs, through a constituted union to him; just as they would plead their own righteousness, if they had fulfilled the law; then, the law must regard them as though they had fulfilled it in their own persons. Nevertheless, this will not warrant them to come to God as righteous characters *in themselves*; for in them-

selves, they are still guilty sinners; and *as such*, must come to God by a mediator, relying on his atoning blood for their exemption from punishment; and upon his righteousness for their justification. And this done, they may, with humble confidence, look for the mercy of God, through Jesus Christ, unto eternal life.

When a sinner is born of the spirit, and made the subject of faith, he is no longer a child of wrath, but a child of God; he is adopted into the family of God; and is of that spiritual seed promised to Christ, as the fruit of the travail of his soul. In regeneration, a disposition is wrought in the soul, whereby it is enabled to love God; and is prepared to receive the truth in the love of it, as far as it is revealed to the understanding.

Christ was constituted the federal head of all believers, and when a sinner believes, Christ becomes, personally, his federal head.—And thus, through faith, sinners enter into a state of union to Christ as members of his mystical body, whereby the righteousness of Christ becomes legally theirs, and is imputed to them for justification. Persons are not constituted one with Christ, simply as persons, but as regenerated, believing persons; and faith or believing, no otherwise justifies, than as it forms the characters who are constituted one with Christ; whereby his righteousness becomes legally theirs, and is imputed unto them for justification.

Our Lord's obedience unto death is the medium through which sinners are saved

from wrath. And this salvation from wrath is, in the gospel, proposed to sinners for their acceptance through faith in Christ; and saving faith is that belief of revealed truth which includes a cordial reception of it. It is not enough that we discern the wisdom and goodness of God in the plan of man's redemption; we must rely on the atonement of Christ, as the medium through which alone sinners can be saved from wrath; and we must relinquish our own self-righteousness, and seek righteousness by faith, before we can attain to that righteousness which justifies.

CHAPTER III.

ON THE
 COVENANT OF REDEMPTION,
 AND THE
GIFT OF ETERNAL LIFE.

IT will tend to elucidate the subject proposed, if we previously take a brief view of some other covenants, which, though distinct in their nature and objects, yet have a relation to the covenant of redemption.

Adam owed perfect obedience to God as his Creator, yet God engaged, by covenant, to confirm him and his posterity in that blissful state of immortality, in which he was placed, on condition of his obedience. The Adamic covenant being made with one individual, as the federal head of his posterity, its rewards were promised directly to him and his posterity, as being legally one; and it being a covenant of works, its rewards were of debt, both to Adam and his posterity.

The Sinai covenant, which was ordained unto life, was also a covenant of works; and its reward was of debt. But it differed from

the Adamic covenant, inasmuch as it was not made with an individual as a federal head.— It was made with the Jews; every one of whom acted for himself; and its language to every individual of them was, “*Do this and live.*” It knew nothing of rewards of grace: nor could it accept of the righteousness of faith, as the condition on which it promised life. That condition was, “*Do this and live.*” Perfect and personal obedience alone, was its condition on which it promised life. Its reward was not promised to righteousness, abstractedly considered, but to persons fulfilling the righteousness of the law by their own obedience to its precepts. And could it have been fulfilled by any individual Jew, it could have given life only as a reward of debt. This it did to Jesus Christ; the only person that ever fulfilled its condition; and he alone had a just right and title to eternal life. Though eternal life is promised to believers, or persons possessing the righteousness of faith, or justified persons through faith, for these are the characters to whom the promise in Christ is made; yet this is a free, gracious, and unconditional promise, which did not emanate from the Sinai covenant, but was made us in Christ Jesus before the world began; and was obtained by Christ’s engaging to fulfill the conditions of the covenant of redemption.

The Sinai covenant was not made with a federal head, but with the people of Israel; and held forth its rewards to individuals who should personally fulfill its conditions, and

to no other. Hence the impossibility of its giving life to sinful men, it being weak through the flesh. The Lord Jesus Christ was made under the law or Sinai covenant, and was, previous to its establishment, constituted the federal head of all believers, so that they are legally one with him, and thereby his righteousness is legally theirs, and by that righteousness they are justified; for the moral law as the rule of obedience, looks only for the possession of a righteousness adequate to its demands, in order to justification. But though the possession of a righteousness adequate to the demands of the law, secures our justification, *that righteousness so obtained*, is not the express condition on which the Sinai covenant promised life. Its condition was, our own personal and perfect obedience. Therefore the righteousness of faith, gives no claim to eternal life, as the reward of the Sinai covenant.—As the making of that covenant was a sovereign act, so the terms upon which it was made, as to its condition and reward, depended upon the sovereign will of him that made it; and those terms were: Obey in your own persons and you shall live. Hence we read: “*The law is not of faith, but the man that doeth them shall live by them.*” Nevertheless, the inheritance was never intended to come by the law, but by virtue of a free promise, which emanated from another covenant; and this covenant promise was made us in Christ Jesus before the world began.—

Wherefore then serveth the law? It was added because of transgression; for by the law, is the knowledge of sin.

The covenant promise to Abraham was analogous to the covenant promise made to Christ; and illustrative of it. The covenant promise to Abraham, was: *I will give unto thee and to thy seed after thee, all the land of Canaan for an everlasting possession, and I will be their God.* In this promise of the earthly Canaan to Abraham's natural seed or descendants, there was a hidden promise of the heavenly Canaan to Abraham's spiritual seed. The covenant promise to Christ, was: "*He shall see a seed, which shall prolong their days,* and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied.*"

The covenant of redemption made with Christ in eternity, was a covenant of works; in which were promises made to Christ, on condition of his obedience unto death, as a sacrifice and an offering for sin; whereby an atonement was to be made for sinners; so that whosoever believed, might not perish, but have everlasting life. On his engaging to do this, it was promised him, that he should see a seed, a chosen generation born of God through the Spirit, and brought to glory, as the fruit of the travail of his soul, and as his reward. Hence we read: "*I have made a covenant with my chosen. I have sworn unto David, my servant. Thy seed will*

* See Lowth's Translation.

I establish for ever; and build up thy throne to all generations." And again: "*My covenant shall stand fast with him. His seed also will I make to endure for ever; and his throne as the days of heaven.*" These things were written of him in the Psalms, he was to be extolled and be very high. To have the throne of his father David. To be highly exalted at God's right hand, invested with all power in heaven and on earth; and to have a name which is above every name,—that at the name of Jesus, every knee should bow, and every tongue confess.—These were some of the rewards promised to Christ, in the covenant of redemption, on condition of his becoming obedient unto the death of the cross, as a sacrifice for sin.—And we read of God's purpose and grace, given us in Christ Jesus before the world began.

The making of a covenant of redemption with Christ, on behalf of fallen man, was a fruit of love and grace, as it had respect to the benefits and blessings that would result to man therefrom. But the covenant in itself, as it was made with Christ, was a covenant of works. *He* had to fulfil its conditions; and to *him* belonged the promised reward.—And the fulfilment of the promises made therein on condition of his obedience unto death, whether those promises were to be fulfilled in the bestowment of rewards to be enjoyed by him in his own person, or in rewards to be inherited by that seed which was promised him; it was *his* reward, as a

reward of debt. Hence we hear him say:—
“Father, I will that those whom thou hast given me be with me where I am, that they may behold my glory.” The promise of the eternal inheritance to all believers, as that spiritual seed which Christ was to see as the fruit of the travail of his soul, was a gracious act, as it had respect to *them*; but as it had respect to Christ, in whom that promise was made, it was to *him* a reward of debt.—
 Hence we read: *“For this cause he is the mediator of the New Testament, that by means of his obedience unto death, as a sacrifice for sin, and the condition of the covenant of redemption, they which are called, might receive the promise of the eternal inheritance.”* And this promise, and the fulfilment of it to believers, was a part of Christ’s own reward, for which he stipulated in the covenant of redemption, on condition of his obedience unto death—
 Such was the tenor of the covenant, which provided for man’s redemption. It was all of works to Christ; but it had a gracious aspect towards man. *Here*, the promise of eternal life originated. *Here*, is the ground of a believer’s assurance that he shall have eternal life, as the gift of God through Jesus Christ. Hence we read: *“In hope of eternal life, which God, that cannot lie, promised before the world began.”* Eternal life results to us as a free gift, the fulfilment of a stipulation made with Christ in the covenant of redemption. And though Christ had a just claim to his reward promised him in the covenant of redemption, one part of which

was, that he should see a seed brought to glory, so that he could justly claim eternal life for us as his reward; yet we have no such claim to it ourselves. To us it comes as a free gift through Jesus Christ; and to which we have no just claim or right and title, in any sense, or on any ground whatever. Nevertheless, it is as certain to be bestowed upon believers, as God, who cannot deny himself, is true, or faithful to his Son.

In every covenant of works, the reward is of debt, and not of grace. But the scriptures uniformly speak of eternal life, as a free gift, promised in Christ Jesus to all believers, as justified persons through the righteousness of faith. Hence we read of justification unto life; not as a procuring cause, but by indissoluble connexion; it being that which marks or distinguishes the characters, to whom the promise in Christ was made. And we find that the scripture connects eternal life, both with believing, with the righteousness of faith, and with justification, as being three different descriptive marks of the characters, to whom the promise in Christ was made. And every believer may, with infallible certainty, expect eternal life, on the ground of God's immutable promise. The language of Christ to his disciples, was: "*Fear not, little flock, it is your father's good pleasure to give you the kingdom.*" Which was a gracious act, that did not come under the cognizance of the law, as exemption from punishment and justification does.

We are expressly told, that the inheritance cometh to us, not through the law, but by promise; and as a reward, not of debt, but of grace. The righteousness of which Christ was the subject, came to him by the law; and eternal life was to him, a reward of debt; he having personally fulfilled the condition on which it was promised in the Sinai covenant. But righteousness for justification comes to us by faith; and eternal life, as a free and gracious gift, promised us in Christ Jesus before the world began. If we come to God for eternal life, we must come, either as claimants on the ground of some just right and title, founded on the fulfilment of a condition in a covenant of works; or else, we must come as expectants on the ground of some free and gracious promise. All claim that falls short of a just right and title founded on the fulfilment of a covenant of works, can be nothing more than a well-grounded hope or expectation founded on some free and gracious promise; and the latter is, by some, improperly called a covenant right and title. But a covenant right and title, can be nothing less than a right founded in justice, on the fulfilment of a condition in a covenant of works. Could the Jews have fulfilled the condition of the Sinai covenant, they would have had a covenant right to its reward. Adam also, if he had fulfilled that covenant of works made with him, would have had the same covenant right to the reward promised on condition of his obedience. —All which rewards would have been of

debt; and it would have been an act of injustice to have withheld the reward, after the condition was performed

A right and title to eternal life, can be built upon no other foundation, than the fulfilment of a condition in a covenant of works, which promised life on that condition; and in every such case, the reward would be of debt. So that if the righteousness of faith, *be* our right and title to eternal life, it can only *be* so, as the condition in some covenant of works, which promises life on that condition; and then, the reward would be of debt, and we might claim it as having a right and title to it; and it would be an act of injustice to withhold it from us.— If it be said, The righteousness of faith, is not a *condition* on which eternal life is promised; but it is that to which eternal life is *graciously* promised; then the point in dispute is yielded; for if it be freely, graciously, and unconditionally promised, we can have no right and title to it, though we may confidently look for it, on the ground of God's promise in Christ, which he confirmed by an oath, that all believers might have confidence in his promise. If the righteousness of faith were a condition on which life is promised, it must be a procuring cause; and the reward would be of debt; but if it be not a condition on which life is promised; it can lay no foundation for a right and title to eternal life; though it be a descriptive mark of the characters, to whom the promise in Christ is made.

Neither the eternal inheritance, nor the temporal inheritance, which was a type of the eternal, came by the law, but were given by promise. It is free, sovereign grace, which reigns unto eternal life, through Christ's obedience unto death. The Israelites could not enter into the promised rest, because of unbelief. But this barrier did not exist, as it respected Caleb and Joshua, and many others; yet they entered into the promised rest, not as having any right or title to it, but by virtue of the promise made to Abraham; just as believers, or those who possess the righteousness of faith, or justified persons, which are all terms descriptive of the characters to whom the promise in Christ is made, enter into the promised rest above, by virtue of the promise made to Christ in the covenant of redemption. The promise to Christ was, that he should see a seed brought to glory, as the fruit of the travail of his soul, and as his reward. And man, since the fall, can expect eternal life, only as a free gift, on the ground of God's promise in Christ.

Though God is bound by his perfections to fulfil his promise; yet that does not give us a right and title to eternal life. God is bound by his perfections to fulfil his promise in the gift of his Holy Spirit; but we are not thereby warranted to claim that promised gift, as having a right and title to it. The assurance which believers have of receiving the promised inheritance rests on the ability and veracity of him, who has promised to

bestow it, as a free and gracious reward.—Hence the propriety of his confirming that promise by an oath; that by these two immutable things, wherein it was impossible for God to lie, we might have strong confidence or consolation, who have fled for refuge to lay hold on the hope set before us.—But if a right and title to the inheritance could be established, it would be no more of promise. The obtaining of it by promise, and the obtaining of it by a right and title to it, are two different and distinct mediums, and directly opposed to each other. The gift of eternal life, is either an act of grace, or an act of justice. If a man make me a promise, it is the moral duty of that man to fulfil his promise; but the thing promised, does not thereby become my just right. I may fully expect it, on the ground of his faithfulness; but not claim it as my just right. If I could claim it as my just right, he would have no need to confirm his promise by an oath. But if my assurance of the thing promised, rested on his ability and veracity; then, his concern for my present consolation, might induce him to endeavour to preclude all doubt from my mind, and to establish my confidence in his promise, by confirming it by an oath.

The scripture declares, that if the inheritance be of the law, it is no more of promise.—But God gave it to Abraham by promise. And the promise to Abraham, that he and his spiritual seed should be heirs of the eternal world, was not made to him or them as

fulfillers of the law in their own persons; but as being believers, or justified persons through the righteousness of faith. As it is written: "*The promise that he should be heir of the world was not to Abraham or to his seed, through the law, but through the righteousness of faith; for if they which are of the law, be heirs, faith is made void, and the promise made of none-effect.*" Therefore the promise of the eternal inheritance, is through the righteousness of faith, that it might be by grace, to the end, the promise might be sure to all the seed; not to that only which is of the law or among the Jews; but to that also which is among the Gentiles, which is of the faith of Abraham, or believers in the Lord Jesus Christ. The righteousness of faith, is not a condition on which the promise of the inheritance was made; but it marks or describes the characters to whom that promise was made, and therefore, the promise of the inheritance is said to be *through* the righteousness of faith. So that they which be of faith, are, together with Abraham, blessed with all spiritual and heavenly blessings in Christ Jesus; and become joint heirs or partakers of eternal glory with *him*, in whom all the promises are yea and amen.—For if the promise made to Christ in the covenant of redemption had been, that eternal life should be given to fulfillers of the law, faith would have been void, or of no use; and the promise itself of no effect.—It could never have been bestowed on any, because none could fulfil the law, or sustain

the characters to whom the promise, in that case, would have been made. Therefore, that promise was made to persons sustaining the character of believers, or justified persons through the righteousness of faith. And faith being God's gift, sovereignly bestowed on the objects of his choice, the whole is of grace or free favour, in opposition to works and rewards of debt; and, thereby, the inheritance became sure and certain to all that spiritual seed of Abraham, whom Christ was to see as the travail of his soul. And all the chosen vessels of mercy, who lived previous to the death of Christ, were afore prepared unto glory, received the gift of eternal life, and inherited the promises, on the ground of the infallible certainty which there was, that Christ would, in the fulness of the appointed time, fulfil the condition upon which those promises were made.

The communication of these blessings was the result of stipulations in the covenant of redemption; which covenant was made with Christ personally and individually. The express condition of that covenant was, that Christ should make an atonement for sin, by his obedience unto death. As it is written: "*When thou shalt make his soul an offering for sin, he shall see a seed, which shall prolong their days; and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied.*" He did not fulfil that condition, as being *that* which we were bound to do by that covenant — The covenant of redemption did not demand

the death of the sinner. It was the law that demanded the death of the sinner; and Christ, according to his engagement in the covenant of redemption, bore the curse of the law; as being that which we were exposed to by the sentence of that law. Thus Christ by covenant engagement with his father, bound himself to make an atonement for sin by his obedience unto death; that through it, God might honourably pardon, justify, and sanctify all believers; and also fulfil his promise to *him*, in bestowing eternal life upon *them*.

It was a stipulation in the covenant of redemption, that Christ should be constituted the federal head of a spiritual seed, in order to their justification and exemption from punishment. Notwithstanding the promises made to Christ in that covenant, were not made to him and his seed in him, as a federal head, but to him individually.— Though one of those promises to him, was, that eternal life should be given to all believers; hence it is called God's promise in Christ; yet those promises were so different in their nature, as to be inapplicable to the condition of both. The leading promise to him could not be made to him and his seed in him; for it was a promise that he should see a seed raised up to be to his praise and his glory here, and to be with him for ever — It was also promised him, that he should have the throne of his father David; and that all power in heaven and in earth should be in his hands. The nature of which promise, and of many others made to him, are totally

inapplicable to our state and circumstances; and belong exclusively to him. And there were other promises made to him, of blessings to be bestowed upon his seed. Such as the following: "*His seed will I make to endure for ever.*" The promise made to him, that he should see a seed, as the fruit of the travail of his soul, could not be inherited by him and his seed, in the same point of view.—The promise to give to him a seed, could not be made to that seed. The promise, as it was to be fulfilled to *him*, was, that he should see a seed brought to glory. The promise, as it was to be inherited by *them*, was, that they should be brought to glory.—The promise is fulfilled *to him*, in his seeing a seed brought to glory; and inherited *by them*, in their enjoyment of that blessing.—Thus, the promise is fulfilled *to him*, and *in them*.

The promises in the covenant of redemption, were to be fulfilled to Christ, and inherited by his seed, according as they were applicable to each, as separate and distinct subjects. So, the promise made to Abraham, which was analogous to the promise made to Christ, and a figure of it, was not made to him and his seed *in him*, as a federal head; but to him and to his seed *after him*, as separate and distinct subjects. As it is written: "*And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.*" And God said: "*Sarah thy wife shall bear thee*

a son indeed, and thou shalt call his name Isaac; and I will establish my covenant with him, for an everlasting covenant, and with his seed after him. Behold! I set the land before you, which the Lord swore unto your fathers, Abraham, Isaac, and Jacob, to give unto them, and to their seed after them. And because he loved thy fathers, therefore he chose their seed after them. For the promise that he should be heir of the world to come, was not to Abraham, or to his seed, through the law; but through the righteousness of faith."

The promise made to Christ, that he should see a seed brought to glory, involved in it this certain consequence, that a seed should be raised up and brought to glory; but the promise was not made directly to that seed, but to him. It is God's promise in Christ.— And they are brought to glory, as the fulfilment of the promise made directly to him.— It is fulfilled *in* them, rather than *to* them. This will appear more clear, if we consider the nature of the promise made to Christ, with relation to his enemies; who cannot be said to be in him, in any sense. "*The Lord said unto my lord, sit thou at my right hand, until I make thine enemies thy footstool.*" And this promise also involved in it, this certain consequence, that his enemies should be put under his feet; but this promise was not made to his enemies, but to him. They are put under his feet, as the fulfilment of the promise made to him; and it is fulfilled *in* them rather than *to* them. The reward promised to Christ in the covenant of redemption,

included in it, high privileges to himself; blessings to be bestowed upon his seed; and punishments to be inflicted upon his enemies. — And these privileges to himself; blessings to his seed; and punishments on his enemies; were stipulated for by Christ in the covenant of redemption as his own reward, the fruit of the travail of his soul; and were to be enjoyed by the one; and sustained by the other, as separate and distinct subjects; and not as joint parties in the covenant.

If the covenant of redemption made with Christ, which was a covenant of works, were made with Christ and his seed in him, as a federal head, the stipulated reward promised on condition of his obedience unto death, would belong equally to himself and his seed; and be it what it may, it would come to them as it does to him, as a reward of debt. Just as the reward promised to Adam and his seed in him, on condition of his obedience, would have been of debt, both to him and his seed. But the scriptures uniformly declare, that eternal life is bestowed upon man, not as a reward of debt, but as a reward of grace, the free gift of God through Jesus Christ.

As Adam, who was a figure of Christ, sustained both a public and a private character; and as a private character, had to obey the moral law as the law of nature, independently of his having in his public character, as a federal head, to fulfil the conditions of the covenant; and as other covenants, besides that wherein he acted as a fe-

deral head, might have been made with him, in which he might have had a part to act, though it might not have been as a federal head: so, the Lord Jesus Christ sustained both a public and a private character. And in his private character he entered into those covenant engagements with his father, which had for their object the redemption of man; and which were distinct from, though connected with, those actions which he performed in his public character as a federal head.— And Christ, in his private and individual capacity, now enjoys those rewards which were promised him in the covenant of redemption; and which, in some respects, are separate and of a distinct nature from all the rewards which are enjoyed by him and his spiritual seed, as joint heirs. Hence we hear him say when on earth: “*Father, glorify thou me, with the glory which I had with thee before the world was.*” And which glory he, no doubt, now possesses.

CHAPTER IV.

ON THE
ADAMIC COVENANT.

THE moral law, as it is the law of nature, enjoining obedience to God as our Creator, is binding upon all intelligent creatures.— And if there had not been a covenant made with Adam, he would still have been subject to the moral law, as the law of nature; which had not in it the nature of a covenant; and its being made the basis of the Adamic, and also of the Sinai covenant, was accidental to it, as it was the law of nature and a transcript of God's will. As Adam was under the moral law, as the law of nature, previous to its being made a component part of the basis of the Adamic covenant; so, the Jews were under the moral law, as the law of nature, previous to its being made a component part of the basis of the Sinai covenant. And the abolition of that covenant, did not deliver them from the obligation of obedience to the moral law, as the law of nature.

The prohibition or command not to eat of the fruit of the tree of knowledge, also formed a component part of the basis of the Adamic

covenant; but did not form a component part of the moral law, as the law of nature.— Nevertheless as every personal act of disobedience towards God, is a breach of that law which commands universal obedience to God as our Creator, Adam, by eating the forbidden fruit, broke the moral law, as it was the eternal rule of his obedience to God, as his Creator, and also as it formed a component part of the basis of the Adamic covenant.— And the sentiments of his mind, previous to his taking the fruit, constituted the most flagrant part of his sin. In the previous determination of his mind to take the forbidden fruit, we may discover the conception of sin; the alienation of his affections from God, and the renunciation of his allegiance to God. So that if God had, in the moment that Adam put forth his hand to take the fruit, withheld it from his grasp, or deprived him of the power to take it, still sin was already conceived in his mind, and he was already fallen; although he had not as yet taken the fruit. His taking of the fruit, was not only an outward act of disobedience towards God; but also expressive of the inward disposition of his mind, which was a presumptuous disregard of the wisdom, the goodness, and the authority of God. Thus, by this act, Adam broke the moral law, both as a law and a covenant.

Adam sustained both a public and a private character. He stood both in a public and in a private capacity. In his private capacity, he had to obey the moral law as the law of

nature. In his public capacity, or as a federal head, he had to fulfil the conditions of the covenant; in his doing of which, all his posterity were interested; and it was his breach of that covenant, which was imputed to his posterity. And other covenants, besides that in which he acted as a federal head, might have been made with him, wherein he might have had a part to act, though it might not have been as a federal head. Adam from the first moment of his existence, was under the moral law, as the law of nature; and subsequently making a covenant with him on certain conditions, and constituting him the federal head of his posterity, with relation to that covenant, did not at all affect or interfere with his obligation to obey, in his private and individual capacity, the moral law, as the law of nature. Though by his disobedience to God in the first transgression, he broke the moral law, both as it was the law of nature, and as it was a covenant; yet *that* transgression was imputable to his posterity, only as it was a breach of the covenant; and, therefore, they were subjected by that imputation, only to the penalty of that covenant. Neither Adam nor his posterity were, by his breach of the covenant, subjected to any thing more than the penalty annexed to the breach of that covenant, which was temporal death, and also the loss of those divine influences, on which the existence of his spiritual life depended.

Adam, at his creation, was indued with an holy principle of spiritual life. He was

made in the image of God. That innate holy principle of spiritual life at first imparted, was preserved in Adam by the constant communication of divine influences. This communication of divine influences, was a privilege which Adam enjoyed on condition of his obedience. The existence of that spiritual life depended on that communication of support and influence. But though Adam was the subject of spiritual life, supported by divine influence, he was not the subject of infallibility, nor thereby *necessitated* to make a right choice. He was left to the free determination of his own mind in every act of volition; and had liberty to act either under the direction of that holy and spiritual principle, or otherwise, as his mind, influenced by motives, might ultimately determine.

Adam, at his creation, was possessed of an innate holy principle of spiritual life, in addition to those faculties and powers which were essential to his nature, as a natural man and a moral agent; and whereby those natural faculties and powers were influenced to move in a right direction. Though that holy principle of spiritual life, was not essential to Adam's nature as a natural man and a moral agent, it was essential to his nature as a holy being in the image of God. But that holy principle of spiritual life was not irresistible in its operations. It was not a necessitating influence; for if it had, there would have been nothing probationary in Adam's state; he would not have been in a state of trial, nor liable to fall. It seems

repugnant to our ideas of divine procedure, for God to enter into covenant engagements with Adam, on a condition which it was naturally impossible for him to break; as much so, as it would be for him to have entered into covenant engagements with him, on a condition which neither his natural nor any supernatural powers then bestowed upon him, would enable him to fulfil. If the holy principle of spiritual life possessed by Adam in his primeval state of innocence, had been irresistible in its operations, Adam could not have fallen; fact, therefore, proves that it was not so, though supported by divine influence. For though the *existence* of that spiritual life, depended upon that communication of divine influence; yet, the *exercise* of that principle of spiritual life, was subject to the direction of the mind, influenced by motives.

It would tend to elucidate the subject, if we could trace the movements of Adam's mind, immediately previous to his actual defection. The will is uniformly determined by the strongest motive, by that which most powerfully excites or influences the mind in its choice or volition. *That* object will have the most power to determine the will, which appears most suitable or engaging to the mind at the moment of volition; or which appears to be the greatest good, or most pleasing to the mind, all immediate and remote circumstances considered. The circumstances attending an object presented to the mind, may affect the power of that object

to determine the will. *Of* two objects, equally agreeable in themselves, and also in every other circumstance, except that the one is present and the other future, *that* which is present, will have the most power to determine the will, because there is nothing either in the nature or circumstances of the future good, to counterbalance the delay of the pleasure, which its being future occasions — Hence, we may suppose a frequent competition between the different motives or inducements which operate on the mind in its volitions. Sometimes a present inferior good or evil, will vie with a future superior good or evil. In such cases, the mind is already decided as to the comparative excellence of the two objects, as they are in themselves.— In this respect, there is not, there cannot be, any competition. The competition will be in *this*. Whether a present inferior good or evil, shall obtain an ascendancy of power to determine the will, over that of a future superior good or evil. Or, in other words, the supposed competition will be in *this*.—Whether a present inferior good or evil, shall appear to the mind more desirable, than a future superior good or evil. In all such cases, the will is determined by that which, viewed in connexion with all its circumstances, appears to the mind as the greatest comparative good, or most desirable. The mind is not, in such a case, directed in its choice by the comparative excellency of the different objects as they are in themselves; but by its view of them, in connexion with

all their attendant circumstances. When the mind has formed an estimate of these two objects, connected with all their circumstances as rival competitors and candidates for its choice; it then decides, whether it will choose the present good or evil in preference to the future; or the future in preference to the present; and its choice will be, according as the present good or evil, all things considered, appears preferable to the future good or evil; or the future preferable to the present.

The desire and pursuit of happiness, is common to all intelligent beings; and they would never choose that which is not conducive to their happiness, if that choice were not made under the influence of a wrong judgment, and a false estimate of the value of the object, as conducive to their happiness. —Happiness that is either wholly or partially future, loses somewhat of its comparative degree of influence on the mind by being future. And the disadvantage which things future sustain as it respects their comparative degree of power to determine the will, is often most evident, when the dread of future evil which we never experienced, has to contend for the ascendancy of power to determine the will, with the enjoyment of a present apparent good. A distant good, enjoyed only in the prospect of it by anticipation; or even a present good already possessed, may not, in our estimation, be so conducive to our happiness, as the immediate enjoyment of an apparent good, which is exhibited to

our view; and which creates in the mind an anxious desire to possess it. The dictates of reason are sometimes rival competitors with the influence of appetite, for the choice of the mind; and it not unfrequently happens, that the fascinating influence of natural appetite fostered by self-love, prevails above the dictates of reason, and determines the will. It is natural to suppose, that amidst conflicting desires, the influence of the prevailing motive may depend much on the state and circumstances of the mind at the moment of volition. At the moment of Adam's defection, doubtless he had an idea that the obtaining of the present good, whatever it might be, was necessary to his happiness; and, as an object of desire, possessed more power to determine his will, than the fear of losing the good he enjoyed. Perhaps, in his view, there was some apparent uncertainty as to the extent of the consequence of transgression, or some fallacious hope of avoiding it in whole or in part. Perhaps, he might have an idea, that he might be happy without that good which he then enjoyed; or that he should be happier in the enjoyment of that apparent good which determined his will, than in the enjoyment of that good which he should lose by transgression. And when self-love gained the ascendancy in his heart;—when love to God ceased to be the ruling principle of action, and became subordinate instead of being supreme; that moment defection and disobedience ensued. In whatever degree, all or any of these reflections

pervaded Adam's mind, when he forsook the path of rectitude, it is certain that in so doing, he formed a false estimate, and made a fatal choice. How he came to do so, has been to this time, and perhaps ever will be, a subject of serious inquiry. The holy character of God required, that man should be so constituted as to be able and disposed to will obedience. And his probationary state required, that he should be capable of willing the contrary. A finite creature can never possess the unlimited perfection of Deity; therefore must, of necessity, be negatively imperfect.—And negative imperfection in a creature, can have no other cause than necessity.—Every being, that is not absolutely perfect as Deity itself is perfect, must be at least negatively imperfect. And as absolute perfection of nature is the exclusive and incommunicable property of Deity, it follows, that every creature, however exalted, must fall short of absolute perfection of nature, or, in other words, be negatively imperfect. So that negative imperfection of nature, is not an effect of divine purpose or power, but is that *defect*, which of necessity attaches to all created being, however comparatively perfect it may be. It has not God for its author, but results from absolute necessity alone; and is the ultimate and radical source of moral evil. It is not that which has a positive existence; but it is the *absence* of something that has a positive existence; and cannot have any efficient cause whatever; therefore God cannot be the author of it.

It cannot be doubted, that moral evil ultimately results from a negative imperfection of nature in the creature as a free agent.— Voluntary choice is essential to accountability. The immediate cause of moral evil in its first entrance into this world, was the exercise of free will. The ultimate source, was negative imperfection of nature in the creature; or in other words, the want of absolute perfection of nature. Adam, in the exercise of his free will, made a wrong choice. But the choice of the will, is only an act of the mind; and is uniformly governed by the estimate which the mind forms of the object presented. Therefore, Adam's wrong choice must have resulted from his having formed a false estimate of the different objects which presented themselves as competitors for the choice of the will. Here, in ascertaining the true origin of moral evil, we have gone beyond the choice of the will. We have, in tracing moral evil up to its ultimate source, ascended higher than the exercise of free will as an act of the mind. We are come to *that* which governs and determines the will in its choice; and that is, the estimate which the mind forms of the objects presented to it. The question therefore will be, not how the will came to make a wrong choice, but how the mind came to form a false estimate of the different objects presented to it; and the only reply that can be made is, it arose from the negative imperfection of nature in the creature. And thus, we come to the boundary of our re-

searches on this subject; and to the true, ultimate, and radical source of moral evil.

The ultimate source of moral evil, is not to be traced to the appointment of God; for he cannot decree the existence of that which he hates, as being contrary to his nature and perfections. It is not to be found in the exercise of man's free will; for that is only a succeeding act of the mind, governed and determined by the estimate which the mind forms of the objects presented to it. But the ultimate, radical source of moral evil, is to be found, as we have already seen, in the negative imperfection of nature in the creature; or in other words, in the want of absolute perfection; the result of which was, that Adam was capable of forming, and actually *did* form, a false estimate of the objects which presented themselves to his choice; and by forming a false estimate, whereby the will was influenced to make a wrong choice, defection ensued.

The possession of spiritual life, though supported by divine and sovereign influence, did not, could not preclude the possibility of defection in Adam. Being the subject of a negative imperfection of nature, and possessing freedom of will, he was capable of forming a false estimate of the things which concerned his happiness, and of making a wrong choice, though possessed of spiritual life, supported, as it was, by divine and sovereign influence. And the formation of a false estimate, operating to the direction of

a wrong choice, could have no other ultimate and original source, than a negative imperfection of nature; or in other words, the want of absolute perfection of nature, as a negative source of defection. Every creature, however exalted his station, or comparatively perfect his nature may be, is necessarily mutable; the subject of a negative imperfection of nature; therefore, it may be presumed, liable to defection. Immutability is an incommunicable property of Deity. —It does not, however, appear certain, that every degree of negative imperfection of nature must, unless it be prevented by the interposition of sovereign supernatural aid, *necessarily* terminate in actual defection.— Negative imperfection of nature may be greater or less, as the subjects of it possess a less or greater degree of comparative perfection; or possess a nature which approaches more or less near to the standard of absolute perfection. They may also be placed in different situations, and under different circumstances, so that defection may be either possible, probable, or the necessary consequence of such a state, according to the degree of comparative perfection possessed, and the circumstances in which they may be placed.— But whilst different degrees of comparative perfection originate in the sovereign will of God; negative imperfection necessarily attaches to every such degree of comparative perfection; and is the result, not of sovereign power, nor of any decree, but of necessity alone.

It seems to be extending our researches beyond the boundaries of our knowledge, to suppose, that if negative imperfection were to attach to the actions of the most exalted of intelligent creatures, those actions could not be free from every species of moral evil. Or, that every intelligent creature must be so preserved by sovereign supernatural power, as to be free from every species and degree of imperfect action, in order to be clear of moral evil. It appears, that negative imperfection may attach to the actions, as it must to the nature of the most exalted of intelligent creatures, without involving them in moral guilt; for, He chargeth his angels with folly.

In cases of great comparative perfection of nature, defection may ensue as the natural consequence of a negative imperfection of nature; and yet not as a necessary consequence. It may be possible—It may be probable—It may be foreseen by Omniscience as actually proceeding therefrom.—It may actually take place; and yet not follow as a necessary consequence. It needed only to be foreseen as future, to form a proper ground of previous provision. Not foreseen as future, by virtue of divine appointment; nor yet as a *necessary* consequence of a negative imperfection of nature; but foreseen as actually proceeding from a negative imperfection of nature in the creature as its radical and ultimate source; and from the exercise of free will as its immediate cause.

Foreknowledge is a beholding of future events arising from various causes; and which

causes have not, in every instance, a *necessary* connexion with the existence of those events. —And though the existence of those future events which immediately arise from the exercise of free agency, is infallibly certain if foreseen by Omniscience as future; yet that infallible certainty, founded only on foreknowledge, does not imply, in every instance, a *necessary* connexion between the causes of those events, and the existence of them abstractedly considered. An event, arising from the exercise of free agency, may be infallibly certain, being foreseen by Omniscience as future, without being the *necessary* consequence of an adequate cause. Defection in Adam, or the fall of man, was foreseen of God; not as an effect of divine purpose, but as the result of that negative imperfection of nature in man, of which God was in no sense the author; and which had its origin in necessity alone. Thus it appears, that foreknowledge in God is not, in all cases, the same with divine appointment; for in this case, God foreknew or foresaw that which he neither appointed nor produced; but which proceeded from a source of which he was not the author; and which had no other origin than necessity.

Foreknowledge, as far as it exists in creatures, requires a ground of certainty founded on a *necessary* connexion between cause and effect. But foreknowledge in God, requires no other ground of certainty, than that which his Omniscience affords. It was certainly foreknown by him, that Judas would

betray Christ; which event, could have no other ground of certainty than the omniscience of God. The fall of man was certainly foreknown, and therefore infallibly certain; though it did not arise from a *necessary* connexion between the cause of it and the event. —It arose from the exercise of free will in connexion with a negative imperfection of nature, as an adequate cause of defection; but not as a necessitating cause. Adam was not under any such influence as necessarily determined him to the commission of evil. —Nor can any one say, that created nature may not exist in such an exalted state of comparative perfection, and with such a steadfast determination to good, as is an adequate cause of standing, though not adequate to preclude the possibility of falling; and the operations of that adequate cause, may be foreseen of God, as all-sufficient to prevent defection, though not sufficient to preclude the possibility of it. Farther, as things possible can never become future or come to pass, without being foreseen of God, or without his permission; and supposing possible defection not to have passed out of the order of things possible, into the order of things future; it could not be foreseen as future; or as that which would come to pass; therefore there would, in such a case, be no need for the interposition of sovereign supernatural power to prevent defection.— And thus, the same thing may be possible with respect to the existence of an adequate cause; and impossible with respect to the

omniscience of God beholding it as that which would never come to pass. And who can say, that created nature may not exist in such an exalted state of comparative perfection, as even to preclude the existence of an adequate cause of defection; and thereby preclude the possibility of it; though that created nature be necessarily the subject of a negative imperfection of nature, in some degree.

Adam, by his free choice, influenced only by motives, sinned; and thereby the covenant made with him was broken, and its reward forfeited. Thus, Adam failed of performing that condition, on which those divine influences, necessary to the existence of his spiritual life, were to be continued. Therefore they were withheld; and that spiritual life became extinct. That innate, holy principle of spiritual life, with which Adam was endued at his creation, ceased to exist in his soul. It was now destitute thereof; and nothing remained to Adam, but what was essential to his nature, as a natural man and a moral agent. Supreme love to God, once the ruling principle of action in Adam, was now compleatly superseded by a principle of exclusive self-love, operative in a supreme regard to private interest. Self-love, operating in a supreme regard to private interest, took the reins of government; and from this latent source all moral evil now proceeds. Adam was now destitute of a principle of spiritual life; or in other words, was spiritually dead to God and godliness.

—He was now no more that holy spiritual being, which he was at his creation. In this state, he begat a son in his own likeness.—That is, destitute of a principle of spiritual life; or in other words, spiritually dead to God. And as a penal consequence of Adam's sin, his posterity come into the world destitute of that principle of spiritual life, which was communicated to Adam at his creation; and which they would have enjoyed as a covenant right if Adam had fulfilled the condition of the covenant made with him.—They would then have had a covenant right, both to natural and spiritual life.—The posterity of Adam come into existence, possessed of natural faculties, but destitute of a principle of spiritual life. Nevertheless, the withholding of spiritual life, does not introduce *positive* corruption into those natural faculties. The withholding of a principle of spiritual life, does not corrupt the natural faculties; but those natural faculties, acting alone and without restraint from a superior and spiritual principle, become positively corrupt; and lead man, infallibly, to the commission of sinful actions. The positive corruption of man's nature, does not consist in the nature of those faculties which he possesses as a natural man and a moral agent; but in the undue exercise and improper direction of them. The cessation of spiritual life, and the consequent uncontroled supremacy of natural principles in man, is sufficient to account for the universal corruption of man's nature, without

supposing man to be born with an inherent principle which is in its own nature *positively* evil. A principle of self-love, or to love myself and created things, is not evil in itself; but the excess or undue exercise of it, is a foundation of evil, from whence all the moral evil in the world has issued. And the excess or undue exercise of this principle of love to ourselves and created things, arises from its acting alone and without restraint from the higher principle of spiritual and divine love. Self-love, becoming supreme in the absence of superior principles, and of course the sole governing principle in man, every thing that thwarts or opposes it, is counted as an adversary; and hence arises, hatred to God or our fellow creatures, when they stand in the way of its gratification.

The principle of spiritual life in man becoming extinct, it could never have been restored, had not the three divine persons in the Trinity, entered into a covenant of redemption, and devised means, whereby God could, consistently with his holy character, give his holy spirit to man. And by the regenerating influences of the holy spirit, that principle of spiritual life is imparted to all the elect, when they are born of the spirit. And the preservation and support of that spiritual life so imparted, is now, as it was at first, dependant on the constant communication of divine influence. Which divine influence, is not granted on condition of our obedience, but on condition of Christ's obedience unto death; and therefore, that

privilege is not now held on any precarious tenure ; but on the infallible promise of God, in that new covenant of grace, which Christ confirmed by his death ; and of which he was the minister, the mediator, and the surety. Adam, by the same act whereby he broke the covenant in his public capacity, broke the moral law in his private and individual capacity, as it was the law of nature ; and thereby subjected himself to the penalty of the law, as it was the law of nature, which included eternal death. After Adam by his transgression had broke the covenant, its penalty alone remained as entailed upon himself and upon his posterity, as a consequence of the breach of it. And if Adam had fulfilled the covenant, all that would afterwards have remained of the covenant, would be its reward, as a consequence of its fulfilment.—When the Adamic covenant was broke, it was thereby abrogated and done away, nothing remaining of it but its penalty. Just as the Sinai covenant was abolished and done away when it was fulfilled by Christ, nothing remaining of it but its penalty or its reward.—Christ was made under the Sinai law, but not under the Adamic covenant. He came into the world, and took upon him human nature, too late to fulfil that covenant ; it was broke, and the reward forfeited. And if he had been made under it, he would have been under it only as a broken covenant which could give no reward. And nothing would have resulted to him from it, but what results from it to all Adam's posterity or natural seed ;

that is, the penalty of it, as the consequence of the breach of it. Which penalty is temporal and spiritual death. In that case, Christ would have come into the world destitute of spiritual life, which cannot be admitted. — He never was spiritually dead, nor did he bear the guilt and punishment consequent on Adam's breach of the covenant. God never withheld from him those divine influences, by which spiritual life in any creature is preserved. Christ was not under the Adamic covenant, for he was not a descendant of Adam, being born of the virgin by the power of the Holy Ghost. And though he partook of human nature when he took upon him the seed of Abraham, yet it was not derived from Adam; nor was he ever in Adam as a federal head. He was the seed of the woman, who was not a federal head; and made of a woman by the power of the Holy Ghost, so as to be free from the consequences of Adam's sin.

Christ not being under the Adamic covenant, he could not bear its curse. What the apostle says of the Sinai law, is true of every law; and is true of the Adamic covenant.— *“What the law saith, it saith to them who are under the law;”* and to no other. And he also observes, that believers were delivered from the Sinai law as a covenant, and were not under it, therefore it could not condemn them. Christ was made under the law, that he might redeem them that were under the law; which he could not have done, if he had not been made under it. A law, whether

it be of a positive or a moral nature, can neither justify nor condemn those who are not under it. When Christ was made a curse for us, he bore it, not as suffering, abstractedly considered, but as the curse or penalty of that law, under which he was made — And when he fulfilled the law, that we might be made the righteousness of God in him, divine justice could accept of his obedience for that end and purpose, only as it was that righteousness which the law required.

There was no necessity for Christ to be made under the Adamic covenant, as it admitted of no atonement. Man, in case of transgression, was to endure the penalty of that covenant in his own person; therefore under that covenant there was no mediator, no priest, no atonement provided. The Adamic covenant being made with Adam as the federal head of his posterity or natural descendants, no being could ever be made under it, that was not a natural descendant of Adam. For there is no other way of being made under any covenant, than by being one of the persons or characters included in that covenant. Therefore Christ, not being a natural descendant of Adam, could not be under the Adamic covenant, nor bear its penalty.

If Christ had borne the curse of the Adamic covenant, then believers would not have to bear it at all in their own persons; and neither sickness, pain, nor death, would have been the lot of believers, as the consequence of Adam's sin being imputed unto them.—

Though the moral law, under every administration of it, threatened temporal death on the breakers of it; yet Christ hath delivered all believers from the curse of the moral law, both as it was the law of nature, and as it was the Sinai covenant, being made a curse for them. But the apostle asserts, that death, as the penalty of the Adamic covenant, passed upon all men as a consequence of Adam's sin being imputed unto them; and that it hath reigned over those, who had not sinned after the similitude of Adam's transgression.

In the divine government, there is always a regard to justice in all cases of condemnation or justification; whether they arise as the sentence of a positive or a moral law; and it would be inconsistent with divine procedure, to require the penalty of any law both of Christ and of his members. If it were consistent with divine procedure, that Christ should bear the curse of the Adamic covenant for all believers, as members of his mystical body; and that, nevertheless, they might bear it in their own persons; then, it would be also consistent with divine procedure, that though Christ had borne the curse of the moral law for all believers, as members of his mystical body; yet, nevertheless, they might bear that curse also in their own persons.

Though the death of Christ was the procuring cause of our redemption from natural and spiritual death, as the curse of the Adamic covenant; yet that redemption was not obtained by means of any infliction of the

penalty on the person of Christ; but by virtue of stipulations in the covenant of redemption. Christ, by fulfilling its condition in his obedience unto death, obtained as his reward, a promise that all the elect should be raised from the dead, be quickened by the spirit, and receive eternal life. So that restoration to *natural* life, restoration to *spiritual* life, and the gift of *eternal* life, all result from the same efficient cause; that is, from gracious stipulations in the covenant of redemption, obtained by Christ's obedience unto death. And though redemption from the curse of the Adamic covenant, as it respects natural as well as spiritual death, is thus procured by Christ's obedience unto death, as it was the condition of the covenant of redemption; yet that redemption from death consists rather in a removal of the curse already endured; or in deliverance from the perpetuity or continuance of the curse; than in deliverance from all endurance of it whatever. For though death, whether natural or spiritual, when once it has taken place, would naturally be of endless duration, yet it is not *necessarily so*, by virtue of the sentence. And believers are *eventually* delivered from the power of both, by virtue of those stipulations in the covenant of redemption, obtained by Christ's obedience unto death.

It will readily be admitted that temporal death is in itself an evil; and never can be converted into a good, or be a blessing in itself. Though it may be, and is, to believ-

ers, a blessing in its consequences. In itself it is an enemy which shall be destroyed; and believers may and do endure it as an evil in itself, whilst they embrace it as a blessing in its consequences, and as the medium through which they enter into life eternal.—The sentence of death hath already passed upon all men, as the consequence of their participation of Adam's sin, through union to him. The first entrance of sin into the world, was by Adam's transgression. The consequence of this, its first entrance by that one transgression, was, the entrance of death.—As it is said; and so by this means, death, temporal and spiritual, passed upon all men; and hath reigned over all, even over those who had not sinned after the similitude of Adam's transgression; for that all have sinned in him as their federal head. And herein he was the figure of *him* that was to come.—But, says the apostle, the two cases are not exactly parallel with each other; for in the one case, judgment came upon all men to condemnation by one offence; but in the other case, the grace of God, by Jesus Christ, abounds to the forgiveness of and justification from many personal offences; and to the bestowment of eternal life, as the free gift of God. It appears, that the primary design of the apostle in the latter part of this chapter, is to shew how Adam was a figure of Christ as a federal head; and that righteousness for justification comes to us, just in the same way through Jesus Christ, as condemnation comes to us through Adam; that

is, by a constituted union. But it does not follow from hence, that the first entrance of sin into the world, under peculiar circumstances, as it was the breach of a covenant which was arbitrary with respect to the nature and extent of its rewards and punishments, should be followed with all the consequences which attend it, when it is finished and consummated in the actual and personal transgression of the moral law, as the law of nature. For though eternal death is the proper wages of sin, as it is an actual and personal breach of the moral law, as the law of nature; it does not therefore follow that sin, as it was the breach of a covenant, the rewards and punishments of which were arbitrary, depending only on the will of God, should be punished with eternal death. Neither does it follow, that because salvation by Christ includes eternal life; therefore the first entrance of sin by Adam's breach of an arbitrary covenant, must be punishable with eternal death; which is the fruit of our own actual and personal transgressions. The apostle sets forth a similarity in the *manner* wherein we are made sinners in Adam, and righteous in Christ. "*For as by one man's disobedience many were made sinners; so, by the obedience of one, shall many be made righteous.*" And not only does he set forth a similarity of manner; but speaks as though there were a greater degree of moral certainty in the one case, than in the other. For if the certain consequence of Adam's disobedience, was the condemnation and death of

all his posterity; *much more*, shall the certain consequence of Christ's obedience, be the justification and salvation of every believer. —And plainly intimates, that the grace of God by Jesus Christ, so far exceeds, in its power and efficacy, the effects of Adam's sin, that it is much more than adequate to repair the damage done; and abounds even unto the gift of eternal life.

The apostle having finished what he had to say on the first entrance of sin, through Adam's breach of the covenant, proceeds to present us with an extended view of sin, as it abounded in actual and personal transgression. And introduces the subject in a manner, which clearly evinces that what he was about to say, was not included in what he had before said; but was something additional or superadded thereto, as is evident from the introductory word, *moreover*. — The moral law was given upon mount Sinai, not that the sin of Adam might abound, in any view of it; but that the knowledge and sinfulness of every man's own actual and personal transgression might abound in every man's own conscience. And even in this case, where sin hath abounded unto actual and personal transgressions; and in the consciences of sinners; the grace of God by Jesus Christ did much more extensively abound, and exceeded its power; not only by purging the conscience, but in remedying all the effects and consequences of actual and personal transgressions; the proper wages of which was eternal death. And this grace

hath abounded through Christ Jesus to this end and purpose, that as the first entrance of sin and death, temporal and spiritual, hath been succeeded by actual and personal transgressions, which have reigned unto eternal death; even so, might grace reign through righteousness unto eternal life by Jesus Christ our Lord. But, says he, shall we continue in sinful practices, because grace abounds in our forgiveness and justification unto eternal life? God forbid:— For how shall we who are by the grace of God dead to sin, live any longer therein.

Infants are born spiritually dead to God.—They are totally destitute of spiritual life. But they cannot be the subjects of actual transgression, till they be capable of choosing the good and refusing the evil; or in other words, till they be capable of refusing to do what the law requires, or of doing what it forbids. Spiritual death, or the cessation of spiritual life, is uniformly succeeded by actual transgression, whenever the subjects of it are capable of moral actions. But infants have no natural ability to do, either what the law requires or forbids, and, therefore, cannot be condemned for a personal breach of the law, while they are incapable of breaking it; nor yet for Adam's breach of the law, as it was the law of nature, in which breach, Adam acted in his private and individual capacity, and not as a federal head. Nor can they be treated as moral agents, while they are incapable of discerning the morality of actions. Nor are they

accountable for their actions, while they are incapable of being influenced by motives or guided by reason.

The imputation of Adam's sin to his posterity, considered either as infants or adults, as it was the breach of the covenant, legally exposed them to punishment, as being legally guilty, and therefore proper objects of punishment; but did not make them actually and personally criminal or guilty sinners in *themselves*. For if it did, then the imputation of man's sin to Christ, must make him actually and personally a criminal or guilty sinner in *himself*. And the imputation of his righteousness to us, would make us actually and personally righteous characters in *ourselves*. Neither are infants made criminal or guilty sinners in *themselves*, by being born destitute of spiritual life, as a consequence of Adam's sin being imputed to them.

The principle of life, whether natural or spiritual, is that whereby the subject of it is capable of acting. The existence of that principle of life, and the operations thereof, are distinct things; and its operations will be according to its nature. The principle of natural life, can exert itself only in actions which are purely natural, agreeably to its nature. Hence we read: "*The natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.*" A principle of spiritual life, will exert itself only in actions which are purely spiritual, agreeably to its nature:

that is, in holy and spiritual dispositions, and in right actions. Hence we read: "*Who-soever is born of God, doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God.*" These two distinct principles may clash or come in competition with each other; as I apprehend they did in Adam; but they cannot act contrary to their nature. Hence we read: "*That which is born of the flesh, is flesh; and that which is born of the spirit is spirit.*" Where the soul is regenerated by the Spirit of God, whilst the body is dead because of sin, they counteract each other. Hence we read: "*The flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would.*" The principle of spiritual life is brought forth into action or exercise in spiritual dispositions, and in right actions. The principle of natural life is brought forth into action or exercise in the dispositions and actions of natural life.—This subject may be illustrated by analogy, both in vegetable and animal life. There is in every vegetable a principle of vegetation, previous to the energies of that principle being exerted in the expansion and growth of the plant. Which principle, is distinct from the exertion of its energies, as cause and effect. In animal life also, natural faculties must exist, previous to their exercise.—We must possess the faculty of sight, before it can be exercised on objects of vision.—And the exercise of that faculty, is distinct

from the faculty itself. So there must exist a vital principle of spiritual life in the soul, previous to the exercise of spiritual dispositions; which principle is, in its existence, distinct from its exercise.

When the principle of spiritual life in Adam became extinct, it was no longer active in the exercise of holy and spiritual dispositions, or spiritual actions; and, of course, they ceased also. So, when the principle of natural life becomes extinct, the dispositions and actions of natural life are no longer performed. As spiritual life in Adam became extinct, by the withholding of those divine influences which were granted on condition of obedience, and which were necessary to the support and existence of that spiritual life; so, natural life became ultimately extinct in Adam, by the withholding of *that*, whatever it might be, which was granted on condition of obedience; and which was necessary to the support and perpetual existence of natural life.

The dispositions of the mind, and the actions of the life, come within the cognizance of the moral law. But the principle of life itself, whether natural or spiritual, is not within the cognizance of the moral law.—Therefore spiritual death, which is neither more nor less than the cessation of the existence of the principle of spiritual life, is not in itself, abstractedly considered, cognizable by the law. And in this state, and under these circumstances, infants are born naturally into this world. The operations

of the principle of spiritual as well as natural life, either in the dispositions of the mind, or the actions of the life, are properly cognizable by the law; but not the existence of the principle itself. Both negative and positive criminality, inevitably succeed a state of spiritual death; but there is nothing criminal or sinful in that state itself, abstracted from those effects which inevitably succeed it. To love, or not to love God and our neighbour, relate to the *exercise* of a principle of life. A disposition to love God is the exercise of a principle of spiritual life. Not to love God and our neighbour, are negative crimes, which inevitably succeed a state of spiritual death, or the cessation of the existence of the principle of spiritual life. That principle of spiritual life, being extinct, it is now no longer active in the exercise of holy dispositions; and the soul, being under the guidance and direction of natural principles alone, it sinks in the first exercise of those natural principles, into a state of either negative or positive criminality, if it be in a state of moral agency. — That which the law recognizes as a crime, is, either doing that which it forbids, or not doing that which it commands. Not to love God, is as much a crime, a breach of the law, as to hate him. Spiritual death does not, in itself, consist of positive corrupt principles; it being simply a privation of spiritual life; as natural death is a privation of natural life. Spiritual death is succeeded by a positive corruption of the whole man, in a moral

sense; but it is not in itself positive corruption. As natural death is succeeded by a positive corruption of the body, but it is not in itself positive corruption, it being simply a privation of natural life. And the existence of life, or the privation of life, either natural or spiritual, is not *that* which the law takes cognizance of. Therefore, though infants are the subjects of spiritual death, there is nothing in their state and circumstances, whilst they are incapable of moral actions, that is cognizable by the moral law, as the law of nature. Infants cannot be subject to a charge of actual and personal criminality, while they are incapable of moral actions, or of committing either a positive or negative crime. While they have no natural ability either to choose or refuse, to obey or disobey, they cannot be considered as in a state of moral agency; nor be liable to the condemnation and curse of the law, as breakers of it; nor be exposed to everlasting misery, which is the fruit or wages of actual and personal transgression.* To be actually and personally guilty of a crime, constitutes us criminal or guilty sinners in ourselves; and such was Adam's case, and is the case of every personal transgressor of God's law—To have the guilt of others justly imputed to us, in consequence of such a union to them as makes us one in the view of the law, may justly expose us to punishment, as being legally guilty, and therefore proper objects

* See this subject treated of in Chap. V.

of punishment; but does not make us criminal or guilty sinners in *ourselves*; and such was Christ's case, and the case of Adam's posterity with relation to the sin of Adam. —As a shadow of good things to come, the goat, on the day of atonement, was made a sin offering, and suffered the punishment due to sin; but it never could be said, that because sin was imputed to it, that therefore the goat was actually in itself a criminal or guilty sinner. And the scape goat also was to be presented before the Lord, to make an atonement, as well as the goat whose lot it was to die; signifying, that the thing represented was but one, that is the taking away of sin by the sacrifice of Christ; though the figurative representation was composed of separate and distinct parts. Over the head of the scape goat, the sins of the people were confessed; upon it, they were ceremonially laid, and it ceremonially bore them away into a land not inhabited; signifying, that our sins are taken away by the atoning blood of Christ, when with humble faith and true contrition we confess them before God; and rest on the atoning blood of Christ for our forgiveness. But though sin was in both cases imputed; yet in neither case could it be said, that because sin was imputed to the goat, it was thereby made in itself a criminal or guilty sinner.

Personal criminality or personal guilt, is that which renders us deserving of punishment; and I apprehend, that the desert of punishment cannot be transferred or removed

from one to another, nor be taken away from a personal transgressor, by any means whatever. We may, at the judgment day, be legally exempted from punishment, through our sin having been taken away by an atonement made for it; but no one will dare to say, in that day, I do not deserve to be punished. The scripture represents believers as being washed or cleansed from sin by the atoning blood of Christ; but never hints at their being rendered thereby personally undeserving of punishment.

If we are made criminal or guilty sinners in *ourselves*, in consequence of Adam's sin being imputed unto us, Christ must have been made a criminal or guilty sinner in *himself*, in consequence of our sin being imputed unto him, which cannot be a truth. If we are legally and justly exposed to suffer the penalty of the Adamic covenant, in consequence of Adam's sin being imputed unto us, which is a truth; Christ must have been legally and justly exposed to suffer the curse of the law, in consequence of our sin being imputed unto him, which is also a truth.

CHAPTER V.

ON THE
RESURRECTION OF THE BODY,
 AND THE
 SALVATION OF INFANTS.

THE body of every believer, is virtually redeemed by Christ, and is a part of the purchased possession; in consequence of which, though it is sown in the grave a natural body, it shall be raised a spiritual and glorified body in the image of Christ; and to the enjoyment of life everlasting. At the last day, the Lord Jesus will change their vile bodies, that they may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things to himself. And then, every soul that is spiritually alive unto God, shall possess a spiritual body; and they shall no more act in opposition to each other's inclinations, but in the most perfect unison for ever.

As all who were in Adam as a federal head, died both a natural and spiritual death; so,

all who are in Christ as a federal head, shall be made alive, or raised to natural and spiritual life; and the last enemy that shall be destroyed is death.

The body of every believer is at death sown in corruption; but it shall be raised in incorruption. It is sown in dishonour; but it shall be raised in glory. It is sown a natural body, it shall be raised a spiritual body; and so it is written: "*The first man, Adam, was made a living soul; the last Adam was made a quickening spirit.*" This change is as necessary for the bodies of infants, as for the bodies of adults; and, no doubt, a similar or an equivalent change, passed upon Enoch and Elijah, at their translation; and will also pass upon all who shall be in Christ, and alive at his coming. We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. The dead in Christ shall rise first; then, they which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so, shall we ever be with the Lord.

Thus, the bodies of the saints who shall be alive at the coming of Christ, shall be regenerated, but not through the medium of a natural death and spiritual resurrection; but by the immediate power of God, as was Enoch and Elijah. And in passing through this change, they will, probably, undergo that which is equivalent to a natural death;

and will have sustained the penalty of the Adamic covenant; though they will not sleep in the grave, nor see corruption.

Believers suffer death, not as the curse of the law, for they are delivered from that curse, Christ being made a curse for them, but as the penalty of the Adamic covenant. "*In the day thou eatest thereof, thou shalt die.*" and none, in the ordinary course of divine procedure, escape that penalty.

Death, both natural and spiritual, having once taken place in man, would be naturally, (though not necessarily by virtue of the sentence) of endless duration. The subjects of it would remain for ever in that state of death, unless delivered from it by the immediate power of God. The exertion of that power to effect deliverance from that state, was what man had no claim to; and to which, God was not bound by his perfections.

Man having by disobedience forfeited both the natural life of his body, and the spiritual life of his soul; his case would have been for ever hopeless, had it not been for that covenant of redemption, made between the three divine persons, wherein the restoration of all the elect was stipulated for, on condition of Christ's becoming obedient unto death, as a sacrifice for sin committed against the moral law of God; by which sacrifice, man could be honourably delivered from the curse of that law.

This restoration of the elect, stipulated for in the covenant of redemption, on condition of Christ's becoming obedient unto

death, embraced three distinct objects — Their restoration to natural life. Their restoration to spiritual life. And their entrance into eternal life. All these three gracious gifts, and sovereign blessings, were the fruit of the covenant of redemption, made between the three divine persons; and the bestowment of them on the elect, was stipulated for by Christ, on condition of his becoming obedient unto death.

First, restoration of the body to natural life. Hence the language of Christ: "*I am the resurrection and the life.*" And hence the language of the apostle: "*For as by man came death, by man came also the resurrection from the dead.*" As it is written: "*I will ransom them from the power of the grave, I will redeem them from death. O Death, I will be thy plagues. O Grave, I will be thy destruction.*"

Secondly, restoration to spiritual life, by the renewing influences of the Holy Spirit.— Hence we read; "*When thou shalt make his soul an offering for sin, he shall see a seed.— He shall see of the travail of his soul, and shall be satisfied. According to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost.*"

Thirdly, the gift of eternal life. As it is written: "*The gift of God is eternal life, through Jesus Christ. In hope of eternal life, which God, that cannot lie, promised before the world began.*"

Thus Christ, by becoming obedient unto death as the condition of the covenant of re-

demption, obtained as a reward of debt to himself, and as a sovereign bestowment to the elect, the resurrection of the body, the quickening of the soul by the renewing influences of the spirit, and the promise of eternal life.

The bodies of the wicked would remain for ever under the power of death, if divine justice did not require their being raised, in order to the full execution of the sentence of the law, under which the wicked in their whole persons lie; therefore, the resurrection of the wicked, with all their guilt and pollution upon them, to everlasting shame and contempt, is an effect of divine power, directed by justice; and is not a redemption from death, but necessary, in order to their sustaining in their whole persons, soul and body, the punishment of those sins which they committed while in the body.

Eternal sufferings are the fruit and wages of our own actual and personal transgressions; and result not as the consequence of the breach of the Adamic covenant, but as the consequence of the breach of the moral law, as it is the law of nature. And the sentence pronounced upon impenitent sinners, will be, "depart from me, ye workers of iniquity." But infants cannot be workers of iniquity. They are not actually and personally, in a proper sense, criminal or guilty sinners; and cannot be conscious of sin in any sense; and therefore cannot be supposed liable to an eternity of actual sufferings, which is the proper punishment of actual and personal transgressions.

Infants are, in a legal point of view, sinners, with relation to the Adamic covenant, through union to Adam as their federal head; and suffer the penalty of that covenant, in the endurance of temporal and spiritual death; from both of which, those infants who die in infancy, are, it may be presumed, sovereignly and graciously delivered, by virtue of those stipulations in the covenant of redemption, which were obtained by Christ's obedience unto death. But infants cannot, in any sense, be transgressors of that law which condemns to eternal death.

Infants, whilst they are incapable of moral actions, or of discerning the morality of actions, cannot be considered as in a state of moral agency. There cannot be any thing in their state and circumstances which is cognizable by the moral law; and therefore they cannot come under its curse. Neither are they responsible for Adam's breach of the moral law, as it is the law of nature; in which breach, Adam acted in his private and individual capacity, and not as a federal head.—As infants have no natural ability to obey or disobey, or to do, either what the law requires or forbids, and are incapable of committing either a positive or negative crime, they cannot be in a state of moral agency, nor be viewed as transgressors of the moral law, as it is the law of nature. And if they cannot, with relation to that law, be viewed as transgressors, they must, with relation to that law, be viewed as innocent; till they become personal transgressors thereof.

Therefore, though infants, in consequence of union to Adam, are, in a legal point of view, sinners, with relation to the Adamic covenant; and suffer its penalty in the endurance of temporal and spiritual death; yet they are not, during their state of infancy, subject to the curse of the moral law, as it is the law of nature, and not being in a state of moral agency, that law can make no demand upon them, either for the fulfilment of its precepts, or the endurance of its penalty; therefore, under such circumstances, they need neither pardon through the atonement, nor the righteousness of another in order to justification.

As infants are, with relation to the moral law, as it is the law of nature, free from transgression; or in other words, innocent; and cannot be condemned by that law; and, as it plainly appears,* that neither temporal nor spiritual death, of which infants are the subjects, are, abstractedly considered, cognizable by that law; it is in the highest degree presumable, that those infants who die in their infancy, are not left eternally under those peculiar circumstances, but partake of the benefits of redemption through Christ, as far as they stand in need thereof.

As the bodies of adult believers stand in need of a spiritual resurrection; the bodies of infants stand in need of the same. As the souls of adults, stand in need of being made spiritually alive to God; infants stand in need of the same; which blessings flow to

* See Chapter 4, on the Adamic Covenant.

them through the medium of the redemption which is in Christ Jesus the Lord; and are procured by virtue of those stipulations in the covenant of redemption, which were obtained by Christ's obedience unto death, as the condition of that covenant.

The souls of infants, and also of adults, would remain spiritually dead for ever, if God did not, by a sovereign act, the fruit of a divine promise made to Christ in the covenant of redemption, again communicate to them spiritual life.

The bodies of adult believers, and also of infants dying in their infancy, would remain for ever under the power of death, if God did not, by a similar sovereign act, the fruit of the same promise, raise them from the dead. And they are raised from the dead, or delivered from the power of death, in order to their enjoying in their whole persons, soul and body, that eternal life which was promised in Christ.

CHAPTER VI.

ON

ADAM AND CHRIST,

AS

FEDERAL HEADS.

ADAM was constituted the federal head of all his natural seed or descendants. Christ also, of whom Adam was a figure, was constituted the federal head of believers, as that spiritual seed which he was to see as the travail of his soul. As we must possess natural life, before we can be the natural seed of Adam, and personally in covenant relation to him; so we must possess spiritual life, before we can be of that spiritual seed which is personally in covenant relation to Christ. Men cannot be of that spiritual seed, whilst they are carnal, sensual and devilish. Saul of Tarsus was not of that spiritual seed, whilst he was breathing out threatenings and slaughter against that seed.—He was not quickened by the Spirit, and therefore not spiritually alive to God, whilst he remained dead in trespasses and sins.—Neither was he a child of God, whilst he remained a child of wrath; as he declares

himself to have been, previous to his conversion. He was one of those who were chosen of God, before the foundation of the world, to the adoption of children by Jesus Christ; but none of those persons, so chosen, were personally the children of God, till they were born of God. The choice of them to the adoption of children, could not be the adoption itself. Adoption makes a stranger a child; and we are all the children of God by faith in Jesus Christ. God may design to adopt a certain number of persons into his family; but the design and the execution of the design, are two distinct things.—God may design to sanctify and glorify a certain chosen number of persons; but neither their sanctification nor their glorification is effected by the design to do it; nor does it take place at the time the design was formed.

Christ was set up from everlasting, in design, as the federal head of all believers; but he is not personally the federal head of any, till they are brought into covenant union to him through faith. Christ was constituted the federal head of all believers, as that spiritual seed, which he was to see as the travail of his soul; and he becomes the federal head of all who become that spiritual seed or believers. And God might have brought all men into covenant relation to Christ, through faith or believing, if it had seemed good unto him so to do. Men are not excluded from the benefits which result from Christ's obedience unto death,

because there is not a sufficiency in it for their salvation; but because they have not faith in him, through which we enter into a state of covenant union to him as members of his mystical body. There is not any thing in the constitution of Christ as the federal head of believers, which either includes or excludes any man; otherwise than as he is a believer, or an unbeliever. Christ is not the federal head of any man, till he becomes a believer. He is not the federal head of persons, simply as persons, but as believing persons, or as the characters of whom he was constituted the federal head. If all men were believers in him, he would be personally their federal head; and in the bestowment of faith to one and not to another; the sovereignty of personal election is manifested.

CHAPTER VII.

ON THE ABRAHAMIC COVENANT, AND THE *BELIEVER'S REST.*

THE patriarchal promises were intended for the comfort of those who lived previous to the Sinai dispensation; and to whom the gospel was preached in those promises.—When God revealed and confirmed unto Abraham his promise in Christ, the law, which was four hundred and thirty years after, could not disannul it, that it should make the promise of none effect. Nevertheless, the covenant made with Abraham did not clash or interfere with the Sinai dispensation; though that dispensation prescribed rules for the faith and worship of the church. Believers, under that dispensation, were encouraged by the promises made and confirmed unto Abraham, to hope in God through a promised Messiah, and to wait for his coming.

Every thing relative to man's salvation, was stipulated for in the covenant of redemp-

tion made between the three divine persons. And all the distinct revelations of God's covenant mercy through Christ, from the first discovery of it to Adam, to the full display of it in the gospel, were only so many new and more clear manifestations of those covenant stipulations; which were the more clearly revealed, as the time drew nearer for the establishment of the new covenant under the gospel dispensation; when life and immortality were to be brought clearly to light. The promise of God in Christ, was more fully revealed and confirmed unto Abraham, than to any who had lived before him. Nevertheless, individual believers, from the time that the first gospel promise was made to Adam, saw, by faith, the promised blessings afar off, and were persuaded of their future fulfilment, and embraced them by faith; though they did not live to see them fulfilled. Many righteous men desired to see the day of Christ, but died without the sight. By faith they lived in the assurance of interest in those promised blessings; and died in the same faith by which they lived.

The heavenly rest, being revealed to Abraham and his posterity, by the promise of God, and under the visible type of a temporal rest in the land of Canaan, many of them entered into rest by faith whilst upon earth; and rejoiced in hope of entering personally into the heavenly rest in the Canaan above.

In the early ages of the world, whilst as yet there was no written word, divine and

heavenly things were revealed and proposed to man through the medium of traditional promises and emblematical representations. —And those who were taught by the spirit to discern the meaning of those emblems, beheld and embraced those heavenly things by faith; even as christians now behold and embrace the same things, revealed to them by the written word.

By faith, Abraham sojourned in the land of promise, as in a strange country; dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God. They looked by faith through those temporal things, to those divine and heavenly things, which those temporal things prefigured. As sojourners in the land of promise, they confessed that they were only strangers and pilgrims on the earth; but they looked by faith beyond that state, as being a figurative representation of their future residence in that eternal inheritance, which God had promised to them through Christ; whose day they saw afar off, and waited patiently for his salvation, till the time came that they were to inherit the promises. Thus, they declared plainly that they sought a heavenly country, a land of promise better than that of Canaan; wherein they were not to sojourn for a time only, as pilgrims and strangers dwelling in tabernacles, but abide for ever, as heirs of that eternal inheritance, and dwell in a city

of habitation. Wherefore God is not ashamed to be called their God, for he hath prepared for them a city.

Under the Old Testament dispensation, a day of rest was to be kept holy, in commemoration of God's having rested from the work of creation. And man beheld in every returning sabbath, a fresh memorial of God as his Creator; and which served as a means to preserve the knowledge of God; and to teach man his dependance upon him, and the duty he owed to him.

Under the New Testament dispensation, a day of rest is to be kept holy, in commemoration of Christ's having entered into his rest, when he had finished the work of man's redemption. And christians behold in every returning sabbath, a fresh memorial of Christ, as their exalted and glorified redeemer; and are taught their dependance upon him for every spiritual blessing, and for the gift of eternal life.

Under the Old Testament dispensation, man was commanded to cease from his daily work and to rest on the seventh day, as commemorative of God's having rested from all his works on that day.

Under the New Testament dispensation, christians are to cease from their daily work, and to rest on the first day of the week, as commemorative of Christ's having ceased from his work of redemption, and entered into his rest on that day.

Believers enter into rest *now* by faith, as an earnest of their future entrance into the

heavenly rest in the Canaan above. Hence the apostle says: "*We which have believed do enter into rest.*" We have an earnest and a foretaste of the heavenly rest, *now* by that faith which is the substance of things hoped for, and the evidence of things not seen.— This day of rest under the gospel dispensation, was foreseen and spoken of in David's psalms; and is clearly distinct from the promised rest in the land of Canaan, which was a type and to believers an earnest of the heavenly rest in the Canaan above. For if no other earthly rest than that of Canaan was ever intended to be provided for the people of God, God would not afterwards, in David, have spoken of another day. As it is said: "*For if Jesus,*" that is Joshua, "*had given them rest; then would he not afterwards have spoken of another day.*" It is therefore manifest, that the earthly rest in the land of Canaan, was not the only earthly rest that God ever intended to provide for his believing people, because, a long time after the children of Israel were in possession of that rest, God spake, in David, of another day, when a more glorious and spiritual rest was to be, in an especial manner, clearly preached or set before them for their acceptance; and which the true spiritual Joshua was to give to all those who heard and obeyed his voice, and cordially embraced that blessing. Hence it is said: "*We which have believed, do enter into rest.*" The apostle shews that this day spoken of in David, was the gospel day; as is manifest from his manner of reasoning in

the epistle to the Hebrews. “ *Moses verily was faithful in all his house as a servant, but Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.— Wherefore, as the Holy Ghost saith, in David, To-day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness; when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, they do alway err in their hearts; and have not known my ways: so I sware in my wrath, they shall not enter into my rest. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God; but exhort one another daily, while it is called, to-day; lest any of you be hardened through the deceitfulness of sin.— For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end; while it is said, to-day, if ye will hear his voice, harden not your hearts, as in the provocation. And to whom sware he, that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief. Let us, therefore, fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it; for unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard; but we which have believed, do enter into rest.*” In all this, we evidently see, that the apostle is pleading with his

brethren, the Jews, that they would take heed to profit by the example of their forefathers' unbelief; for that God had promised, in David's psalms, that there should be another day or limited time, when a spiritual rest by faith, as a pledge and foretaste of the heavenly rest, should be in an especial manner preached or proposed to them for acceptance; not as formerly, by obscure promises and under the type of an earthly inheritance, but by the preaching of the gospel, and the coming of the Son of God. Hence the apostle says: "*Again he limiteth a certain day, saying in David, to-day, after so long a time, if ye will hear his voice, harden not your hearts.*" And he enjoins it upon them, that they exhort one another, while it is called, *to-day*; or while the time of this gracious visitation lasted. And hence the language of our Saviour's lamentation over Jerusalem, saying: "*If thou hadst known, at least in this thy day, the things which belong to thy peace, but now they are hid from thine eyes. For thine enemies shall lay thee even with the ground, and thy children within thee; because thou knewest not the time of thy visitation.*"

It is evident, that whilst the apostle is speaking of the earthly rest in Canaan, and the spiritual rest by faith, he connects with them, that heavenly rest, of which these rests were representations and pledges.—Hence he says: Seeing therefore it remaineth that some must enter therein, in consequence of that promise to Abraham: "*In thy seed shall all nations be blessed.*" And also the

promise to Christ: "*He shall see a seed and the travail of his soul, and shall be satisfied.*"— And they to whom it was first preached, entered not in, because of unbelief. Let us labour, therefore, to enter into that rest, lest any man fall after the same example of unbelief. For unto us was the gospel preached in the promises made to Abraham, as well as unto them. Figuratively in this promise: "*To thee and to thy seed will I give this land, all the land of Canaan, for an everlasting possession.*" And plainly, without a figure, in this promise: "*In thy seed shall all nations be blessed.*"

There remaineth, therefore, a rest to the people of God. That heavenly rest which was first preached to the fathers, still remains to the people of God; both in the foretaste of it on earth by faith, and in the full enjoyment of it in the Canaan above. The promise made to Abraham, wore a double aspect, and was to have a double fulfilment; and explains the meaning of these words of the apostle: "*Seeing therefore it remaineth that some MUST enter therein.*" The promise was, "*To thee and to thy seed will I give this land, all the land of Canaan, for an everlasting possession.*" In this promise of a temporal blessing to natural Israel is hid, the promise of a spiritual blessing to spiritual Israel.— This promise to Abraham must be fulfilled; first literally; it therefore followed or remained, that some of Abraham's natural seed or descendants must enter the earthly Canaan; though others could not enter into

that rest because of unbelief. Secondly, this promise to Abraham must be fulfilled in a spiritual sense; for this earthly Canaan was a type and pledge of the heavenly Canaan. —And Abraham's natural seed entering into the earthly Canaan, was a type of his spiritual seed entering into the heavenly Canaan. —The apostle says, that the spiritual seed of Abraham were heirs of the heavenly Canaan, according to this promise to Abraham and to his seed. As it is written: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Which promise the apostle, in another place, calls a promise that he and his spiritual seed should be heirs of the world. As it is written: "*The promise that he should be the heir of the world, was not to Abraham or to his seed, through the law, but through the righteousness of faith*" Hence it is evident, that this promise of Canaan to Abraham and his seed, was to have a spiritual fulfilment; it being indirectly made to spiritual subjects. Hence we read: "*It is of faith, that it might be by grace, to the end, the promise might be sure to all the seed; not to that only which is of the law or among the Jews, but to that also among the Gentiles, which is of the faith of Abraham, who is the father of us all. As it is written, I have made thee a father of many nations.*" For they who are of faith, the same are the children of Abraham, wherever they may be found, and of whatever nation they may be. It therefore followed or remained also, that some MUST enter into that heavenly Canaan, which is, in the promise to Abraham and to his seed, indirectly promised to believers.

Thus, both an earthly and an heavenly rest, as objects of faith and acceptance, were set before Israel in the wilderness; and those who mixed faith with the word of promise, and were enlightened to discern the spiritual import thereof, enjoyed the earthly rest as an earnest and pledge of their entering into the heavenly rest; even as Abraham, Isaac, and Jacob sojourned in the land of promise, as an earnest and pledge of a better inheritance; confessing that they were only strangers and pilgrims on the earth; but sought a better country, that is, an heavenly. Wherefore God was not ashamed to be called their God, having prepared for them a city of habitation, an inheritance in the heavenly Canaan.

CHAPTER VIII.

ON THE
MEDJATORSHIP
OF
MOSES AND CHRIST.

MOUSES was not only appointed of God to be the mediator between God and man, under the old covenant, but he was accepted of the people in that capacity. For when Jehovah descended upon Mount Sinai in fire and tempest, and in all the majesty of deity, to give the law; and all the people saw the lightnings, and heard the thunderings and the noise of the trumpet, they trembled, and said unto Moses: Speak thou with us and we will hear, but let not God speak with us lest we die. And the Lord said unto Moses, I have heard the voice of the words of this people, which they have spoken unto thee.— They have well said, all that they have spoken. God approved of their accepting of Moses as their minister and mediator; by whom they were to receive the words of God, and draw nigh unto him. Oft-times did Moses stand in the gap between them and

destruction, plead for them as their mediator, and make up the breach between them and God.

In like manner Christ, of whom Moses was a type, was not only appointed of God to be the mediator between God and man, but he is accepted as such, by that people of whom the children of Israel were a type; even by all those who are brought into covenant relation to God through faith in Christ, by whom they draw nigh to God, and who is their advocate with the father, and who ever liveth to intercede for them. But Jesus hath obtained a more excellent ministry than Moses; and is the mediator of a better covenant, established upon better promises, and which brought in a better hope. The Sinai covenant contained no promises of renewing and sanctifying grace; and was, in effect, the ministration of condemnation.—But the new covenant, of which Christ is the minister and mediator, contains promises of grace and every spiritual blessing; all which are obtained through the mediation of Christ, and are ministered unto us by him.—As God approved of the Israelites accepting of Moses as their minister and mediator; so he approves of our accepting of Christ as our minister and mediator; who speaketh unto us the words of God, and by whom we draw nigh unto him, and of whom Moses was an eminent type; as it is written, “A prophet shall the Lord your God raise up unto you of your brethren, like unto me, him shall ye hear.”

CHAPTER IX.

ON THE
SINAI COVENANT.

THE apostle declares, that the righteousness of the law given at Sinai, speaketh on this wise. He that doeth them, shall live by them. Accordingly, our Saviour said to the young man who inquired of him what he should do to inherit eternal life, answering him on his own principles, "If thou wilt enter into life, keep the commandments." But that which was ordained unto life, was found to be unto death. Hence the apostle calls it, the ministration of death. And says, if there had been a law given which could have been fulfilled by man, and thereby have given life, verily righteousness for justification should have been by man's obedience to the law. But the law was weak and unable to give life, owing to the weakness and inability of man to fulfil it.— And because the law, owing to man's inability, was weak and had no power either to minister righteousness for justification, or to give eternal life; and was, in effect, the

ministration of condemnation ; therefore God sent his son in the likeness of sinful flesh, to endure its curse, and to fulfil its precepts ; that through his becoming the end of the law for righteousness to every one that believeth, the promise of the eternal inheritance might be given to all believers, as justified persons through the righteousness of faith.

When the apostle, in distinguishing the righteousness of the law from the righteousness of faith, says, the righteousness which is of the law, speaketh on this wise, he that doeth them shall live in them, he manifestly refers to that law, which he says was ordained unto life. And those words are equally applicable to the ceremonial law.— For there were two kinds of life and happiness promised to the Jews in the Sinai covenant, or rather covenants. Eternal life and happiness in heaven, as the reward of perfect obedience to that law which formally constituted that covenant which was ordained unto life. And also temporal life and happiness in the land of Canaan, as the reward of their external observance of the precepts of the moral law, and of the statutes and judgments of the ceremonial and judicial laws. By their external observance of the moral and ceremonial laws, they were to enjoy that temporal life and prosperity in the land of Canaan, which was a figure of eternal life and happiness in the heavenly Canaan ; and which eternal life, was promised in the Sinai covenant on condition of

perfect and spiritual obedience to the moral law; which law virtually required obedience, not only to the ceremonial law, but to all the commands of God, at whatever time those commands might be given, and of whatever nature they might be.

The Sinai covenant consisted of separate and distinct parts. The moral, the ceremonial, and the judicial laws. Or rather, there were then established, two separate and distinct covenants, accompanied with different promises, and intended to answer different purposes. That it consisted of separate and distinct parts, or rather, that there were then established two distinct covenants, will appear by comparing the following scriptures with each other: DEUT. v. 2. "*The Lord our God made a covenant with us in Horeb.*"—DEUT. iv. 12. "*And the Lord spake unto you out of the midst of the fire, and he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone.*" DEUT. v. 22. "*These words the Lord spake unto all your assembly, in the mount, out of the midst of fire, of the cloud and of the thick darkness, with a great voice. And he added no more. And he wrote them on two tables of stone, and delivered them unto me.*" This is emphatically called, the covenant of the Lord their God; and was formally that covenant which was ordained unto eternal life. But Moses, speaking of the ceremonial and judicial laws, distinguishes them from the covenant made at Horeb. And says, "*And the Lord command-*

ed me at that time, to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it." And again, Moses, after rehearsing the ceremonial law, says, **DEUT. XXIX. 1**, "*These are the words of the covenant, which the Lord commanded Moses to make with the children of Israel in the land of Moab; beside the covenant which he made with them in Horeb.*" **DEUT. XXXI. 24**. "*And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites which bear the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God.*" — **DEUT. VIII. 1**. "*All the commandments which I command thee this day, shall ye observe to do, that ye may live and multiply and go in and possess the land which the Lord sware unto your fathers.* **DEUT. XXX. 19**. *I have set before you life and death, blessing and cursing, therefore choose life, that both thou and thy seed may live.*" Thus, temporal life and prosperity in the land of Canaan, were promised them on condition of their external observance of the moral, ceremonial, and judicial laws.— Whilst eternal life was promised them, on condition of their perfect and spiritual obedience to the moral law, as that covenant which the Lord their God made with them in Horeb.— With this, agrees the answer of our Saviour to the lawyer's question, what shall I do to inherit eternal life? He said unto him, what is written in the law, how readest thou? He

answered, thou shalt love the Lord thy God, with all thy heart, and thy neighbour as thyself. Our Saviour replied, This do and thou shalt live.

Christ was made under the Sinai law, or born a Jew, that he might be one of those covenanted with; and by fulfilling that law, claim for himself and in his own right, the inheritance promised on condition of perfect obedience to the Sinai law as a covenant.— Nevertheless, Christ being previously constituted the federal head of all believers, came under the curse of the moral law, as it was the law of nature, and also as it was the Sinai covenant, by a constituted union to believing sinners. In this connexion with his sinful members, as one mystical body, the law viewed him as made sin. Whilst in his own person he fulfilled the law; and the law viewed him as holy, harmless, undefiled, and separate from sinners; and as having fulfilled all righteousness. And by his own actual and personal fulfilment of the Sinai covenant, he could claim its reward in his own right, as a reward of debt. Pardon or exemption from punishment, and justification, are judicial acts sanctioned by the moral law; and are obtained through the same medium, under every administration of that law. All that is necessary to our justification is, the possession of a righteousness adequate to the demands of the law; whether it be the righteousness of another justly imputed unto us; or righteousness wrought by our own obedience to the law: and as the righte-

ousness of Christ is, in the view of the law, justly imputed to all believers, their justification is thereby necessarily secured. “ *He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.*” In a legal point of view, he was made sin, through union to his sinful members; whilst he was actually and personally in a proper sense, holy and without sin.

It was necessary that Christ should be made personally under the Sinai law, that he might redeem those who were under it from its curse. He could be made personally under that covenant, without being brought thereby personally in a proper sense under its curse, or without being under it as a broken covenant with relation to himself.— No Jew was personally in a proper sense under its curse, till he had personally broken it; and consequently it could be fulfilled for righteousness unto justification of life by Jesus Christ, who was a Jew. As the Sinai covenant promised eternal life, on condition of our own personal and spiritual obedience, so it threatened temporal and eternal death on all who broke it; but not being made with a federal head, every individual Jew acted for himself, and came under its curse by his own actual transgression. There was one and only one exception to this in the person of Christ, who being previously constituted the federal head of all believers, was, in a legal point of view, made sin, and came under the curse of the law, through union to his sinful members.

The Sinai covenant being made with the Jews, a Gentile could not at any time be made under it, otherwise than by becoming a proselyted Jew. And no man, whether Jew or Gentile, could be made under the Sinai covenant after the death of Christ, who abolished it by fulfilling it; and took it out of the way, he being the substance of the ceremonial law, and the end of the moral law, for righteousness to every one that believeth.

As the Adamic covenant was done away when it was broke by Adam; so, the Sinai covenant was done away when it was fulfilled by Christ, the second Adam. It continued in being until Christ, at whose death it expired, and no longer retained either a promise of life or power to curse. Believing Jews became dead to the Sinai covenant by the body of Christ, as it respects entertaining any hopes from it or fear of it. And if the Jews in the present day were but convinced that it was dead, and could neither bless nor curse, and that they had no more to hope or fear from it than from a dead carcass, they would no longer cleave to it, but would become dead to it, as it respects hope or fear. The moral law, as it is the law of nature, is not dead, nor ever will be in itself, though it cannot curse believers, they being delivered from its power through the obedience of Christ; and they are dead to it, so far as it respects entertaining any hopes from it, or any fear of it. But the moral law, as it was the Sinai covenant, is dead in itself,

and taken out of the way, as no longer of any use, now the great and principal end for which it was made, is answered by Christ's fulfilling it; as he said, "I came not to destroy the law, but to fulfil it." As many of the Gentiles as are now seeking salvation by their own obedience to the moral law, are under its curse. And in like manner, the Jews were held in bondage by the Sinai covenant, whilst that covenant existed.

The moral law, as it is the law of nature, and as it was the basis of the Sinai covenant, is but one and the same law, under two different administrations of it. In the one case, it is eternally binding upon man. In the other, it formed the basis of a temporary covenant, which was done away when the end for which it was made was answered. Hence the apostle, speaking of the Sinai covenant as the ministration of death and condemnation, says: "*If that which is done away was glorious, much more that which remaineth, is glorious.*" And also informs us, that the minds of the children of Israel were blinded, so that they could not stedfastly look to the end of that which is abolished. In all which he manifestly refers to the Sinai law as a covenant, written and engraven on stones.— And again: "*The woman which hath an husband, is bound by the law to her husband so long as he liveth; but if her husband be dead, she is loosed from the law of her husband. —But now, we are delivered from the law, (or Sinai covenant) that being dead wherein we were held.*"

As the requirements and the curse of the moral law, as it was the Sinai covenant, were the same in substance with those of the moral law, as it was the law of nature, the same atonement and the same righteousness which satisfied the one, satisfied the other; for they were only different administrations of the same moral law; but given under different circumstances, and for different purposes. The moral law as it was the law of nature, was not a covenant: as it was the Sinai law, it was the condition of a covenant. —If the curse of the law, as it was the Sinai covenant, had not been endured by Christ, which curse he could not have endured if he had not been made under it, the Jews, who had broken that covenant could not have been delivered from its curse. Hence we read: “*He was made under the law, that he might redeem those that were under the law.*” — If the curse of the law, as it was the law of nature, had not been endured by Christ, neither Jews nor Gentiles, who had broken that law, could have been delivered from its curse. In like manner, the righteousness of the moral law, as it was the Sinai covenant, was the righteousness of the moral law, as it was the law of nature; and Christ by fulfilling the one, fulfilled the other. And through the obedience of Christ, believers are dead to the law, under every administration of it, except as a rule of obedience; but in this point of view, they owe obedience to the moral law, as it is the law of nature; and nothing can release them from

that bond of obligation, whilst they stand in relation to God, as creatures to their Creator.

As the law can neither give life, nor condemn a believer in Christ, he has nothing either to hope or fear from it. And the apostle informed the Galatian believers, that it was by faith in Christ that they had access into that state of grace and freedom from the law, in which they stood. Being brought into the glorious liberty of the children of God, he cautions them that they do not fall from that state of grace and favour, but to stand fast in the liberty wherewith Christ had made them free; and not be entangled with the yoke of bondage. For those of them that desired to be under the law, made themselves debtors to do the whole law, and fell under its curse. Believers being dead to the law by the body of Christ, they have righteousness ministered unto them through faith, and are justified without performing in their own persons the deeds of the law. They have ceased to rely upon their own works for justification and eternal life, and rest in hope by faith.

Though the moral law, as it was the Sinai covenant, was to the Jews the ministration of condemnation; the ceremonial law was their schoolmaster to teach them how they might escape condemnation and obtain life, by pointing them to Christ, who was to suffer the curse and fulfil the precepts of that law, which ministered to them condemnation, and by his obedience unto death become a pro-

pitiation for sin, through faith in his blood, and bring in an everlasting righteousness for justification unto eternal life. And they were to receive circumcision as the seal of the righteousness of faith, or as a standing testimony, that God would impute righteousness for justification, to all who looked by faith to that promised Messiah, who was shadowed forth in their types and figures. But when the true light shone and brought life and immortality to light, there was no longer any need of shadows.

The Jews, owing partly to the darkness of that dispensation, and partly to prejudices which they had imbibed, did not perceive, that through Christ's obedience to the law, righteousness was to be ministered unto them through faith. The gospel is called the ministration of righteousness, in contra-distinction to the law written and engraven upon stones, which was the ministration of death and condemnation. This ministration of righteousness through faith, was the stone at which the Jews stumbled. They obstinately persisted in attempting to establish their own righteousness, and could not submit to the righteousness of faith for justification; nor perceive that Christ, by fulfilling the law, became the end of the law for righteousness to every one that believed. Therefore, says the apostle, they attained not unto righteousness, because they sought it not by faith, but by their own obedience to the law; and rejected Christ and salvation by him. Therefore their house was left unto

them desolate. And unto this day the same veil of prejudice and unbelief that then covered their minds, remains untaken away, in their reading of the Old Testament; but when the Lord shall take it away, then they shall turn to the Lord.

Previous, however, to the gospel day, there were some Jews who waited for Christ, the consolation of Israel; and desired to see the gospel day, though many of them died without the sight, not having received the promises, but having seen them afar off, were persuaded of them, and embraced them.—If the Lord had not, in the gospel day, left the Jews a very small remnant of believers, according to the election of grace, they would have been destroyed as Sodom, and have been made like unto Gomorrah.

The Sinai covenant was to be done away, in three different points of view. First, the moral law, as it was the Sinai covenant, was to be done away, that the ministration of righteousness through faith might succeed it. Secondly, the ceremonial law, which was a shadow of good things to come, was also to be done away when the true light shone, whereby life and immortality were brought clearly to light. Thirdly, the Sinai dispensation altogether, as it was a rule for the faith and worship of the church, was to be taken away; that it might make room for the gospel dispensation, as a rule for the faith and worship of the church.

The ceremonial law was, for the time then being, the shadow of good things to come,

the gospel in type and figure ; but when the substance of those shadows was come, and life and immortality were brought clearly to light, there was no longer any need of the ceremonial law to set forth Christ and his salvation. The whole of the Sinai dispensation, as it was for the time then being, the established rule for the church in all things pertaining to faith and worship, was to give place to the more spiritual and clear dispensation of the gospel ; which was now to form the only rule of faith and worship to the church. The Sinai dispensation was never intended to continue any longer than till the seed came, who was the substance of its shadows. It was only as an artificial light in a dark place, to guide the church until the true light shone. The gospel dispensation could not be introduced as a guide for the faith and worship of the church, whilst the old covenant establishment continued in force, as a guide for the faith and worship of the church. They were, as to modes, so directly opposite to each other, that they could not both of them be a guide to the church at one and the same time. Therefore, there was a disannulling of the commandment going before, for the weakness and unprofitableness thereof ; for the priesthood being changed, there was made, of necessity, a change also in the law ; for the law made nothing perfect, but the bringing in of a better hope, founded on a better covenant, *did*, by the which we draw nigh to God.

Thus, the covenants made with the Jews at Sinai were, in due time, done away in all their parts and branches, after they had answered the ends for which they were made. —Lastly, if Christ had not been man, and made under the law, as it was the law of nature, he could not have redeemed the Gentiles. If he had not been a Jew, and made under the law, as it was the Sinai covenant, he could not have redeemed the Jews. He was made of a woman, that he might be man, and under the moral law, as it was the law of nature. He was born a Jew, that he might be under the moral law, as it was the Sinai covenant. “*In the fulness of the time, God sent forth his son, made of a woman, made under the law, that he might redeem them that were under the law.*”

CHAPTER X.

ON THE
PROVISION MADE IN CHRIST,
FOR THE
SALVATION OF SINNERS.

CHRI**S**T, having made an atonement for sin, by enduring the curse of the law, he became thereby a propitiation for our sins through faith in his blood; and thereby, God could again be propitious to man. Public justice was satisfied, and the character of God, as a just God and the moral governor of the world, no longer presented any obstacle in the way of a sinner's salvation.—God could now honourably bring to glory, as many of the fallen race of Adam, as his wisdom and goodness might lead him to adopt as his children; or all men, if he had chosen all men to the adoption of children by Jesus Christ.

By Christ's obedience unto death, the obstacles which stood in the way of our reconciliation to God, were removed; and till they were removed, divine justice stood opposed

to our salvation. Were God to save man, at the expense of his justice, it would dishonour his character as the moral governor of the world, and the supreme judge of all; and also undermine the authority of his holy law.

In Christ's obedience unto death, God had an immediate and an ultimate design. The immediate end and design of it was to open a way wherein he could, consistently with his holy character, pardon and accept sinners. The ultimate design of it, as it respects man, was that many sons and daughters, even all those who were chosen before the foundation of the world to the adoption of children, and ordained unto eternal life, might be safely and honourably brought to glory; and that the rest to whom the gospel comes, might be left without excuse, in refusing to accept of the provision made in Christ for the salvation of sinners. Or, in a few words, the specific design of God in the death of Christ, was to make provision for the salvation of sinners, whereby the elect might be saved, and the rest be left without excuse.

Of the state and circumstances of the heathen, we are not called upon to judge.—The judge of all the earth will do right; and will shew his creatures that his ways are holy, just and good. But were I to hazard an opinion on the subject, I would say, that no human being will ever be able to say, with truth, I never had an opportunity afforded me, whereby it was possible for me to have escaped the damnation of hell, however willing I might have been.

Christ, in fulfilling all righteousness, and in becoming obedient unto the death of the cross, as a sacrifice for the sin of the world, that whosoever believeth in him might not perish, but have everlasting life, was a sweet savour unto God, both in those that are saved, and in those that perish.— As were also his apostles, in the preaching of the gospel to those who were never benefited by it. For as God is glorified in the offers of salvation unto man, by his apostles and ministers, even to those who reject them, so is he glorified in the provision which he has made in Christ for the salvation of sinners; although that provision is of no avail as it respects the benefit of those individuals who refuse to accept of it. And without such provision having been made in Christ, as is sufficient, and would be effectual for the salvation of all men, if accepted by them, the offers of salvation made in the gospel to all men who hear it, would not be consistent with the character of God. God, in the gospel, invites either all sinners to come to Christ, or only a part. If he invites all, and Christ died only for a certain number, to the exclusion of the rest, the invitation to all, cannot be reconciled with the sincerity of God. If only a part are invited by him, the rest have no warrant to come.

If in a time of general sickness, a benevolent man were to provide a sovereign remedy, and invite all to accept of it, whoever refused to accept of it would be left without excuse. An all-sufficient remedy

was provided, and all who chose to accept of it, had a warrant to come for it, on the ground of the free invitation. So far, there was no discrimination of persons. In the providing the remedy, there was nothing which restricted it to any number of persons. —And so far, no one had an interest in it above others. It was free for all, but not beneficial to any, till accepted and applied. —It was a remedy provided, ready to be bestowed upon all who chose to accept of it. —In so providing that remedy, suppose the person to have had in view, a two-fold design: —First, that by an act of his power inclining the wills of a certain chosen number of persons to accept of the remedy, they might have it and be healed. And secondly, that the rest might be left without excuse, and have to blame themselves only for their own folly, in having refused to accept of the remedy; no obstacle lying in their way, which could prevent their reception of it, save that their folly and stupidity was such, that they loved their state of sickness and disease better than the remedy proposed to them, and remained in a state of sickness, because they refused to accept of that remedy, whereby, if accepted, they might have been healed. Similar to this is the provision which God has made in Christ for the salvation of sinners. As Moses lifted up the serpent in the wilderness, that whosoever looked to that serpent might be healed; so was the son of man lifted up, that whosoever believeth in him, might not perish, but have

everlasting life. For God sent his son into the world, not to condemn the world, but that the world through him might be saved. —Nevertheless, it does not therefore follow, that all the world must believe on him and be saved; no more than it followed, that because the serpent was lifted up, therefore all the wounded Israelites must be healed. — All that looked were healed, and the rest were left without excuse. In the lifting up of the serpent as a remedy, there was nothing that restricted the benefits intended to be bestowed through it, to any number of persons. It was for all, but beneficial to no others than those who looked to it. It was a remedy provided that whosoever chose to seek a cure by looking to it, might be healed; and no Israelite had any interest in it, or received any benefit from it, but by looking to it. It was necessary for the cure of one, and sufficient for the cure of all; and if all were not cured, they would have to blame themselves alone. The remedy was provided, but they refused to accept of it, and therefore died. In like manner, says the scripture, the son of man was lifted up, that whosoever believeth on him, might not perish, but have everlasting life. Here was a foundation for an invitation to all who will, to come and take of the waters of life freely, but not any personal discrimination. And persons are no otherwise included in that declaration, than as sustaining the character there described. But were the subject to be left here, it would be making salvation pos-

sible to all, but not certain to any. Therefore, we find God predestinated some of the fallen race of Adam to the adoption of children by Jesus Christ; and chose them, before the foundation of the world, that they should be made willing, in the day of his power, to accept of that provision which he has made in Christ for the salvation of sinners. For there is no necessary connexion between that provision and the personal salvation of any man, but what arises from the design of God to make that provision effectual to salvation, by inclining sinners to accept of it, whereby they are made partakers of the benefits, which, either immediately or remotely, result from Christ's obedience unto death. But the wrath of God will abide on all impenitent sinners who hear the gospel and reject it, because they believe not on him whom God hath sent into the world to save sinners; and they will finally have to say, not only that they die justly, but that they might have escaped the damnation of hell, if their own folly had not led them to neglect or reject that provision which God made in Christ for the salvation of sinners.

The existing reason why all men to whom the gospel comes, are not benefited by the obedience and death of Christ, will be found to be, that some, being left to the natural bias of their own corrupt hearts, love sin too well to seek deliverance from it; and either totally neglect or refuse to accept of God's salvation. Faith being that belief of the truth which includes a cordial reception of it.

—God makes his elect willing, in the day of his power. But if all men had been left to the natural bias of their own corrupt heart, and had refused to accept of God's salvation through Christ, none would have been saved. If all were to accept of it, all would be saved. And though Christ fulfilled all righteousness, yet if none had ever been united to Christ by a constituted union through faith, which is the gift of God, none could have had that righteousness which is by faith. If all were made partakers of faith in Christ, all would be justified by faith; and by the gift of faith to one, and not to another, the sovereignty of man's salvation, with respect to the discrimination of persons, is manifested; and not in Christ's dying for this man, and not for that man. God sent his son into the world, not to die and thereby make an atonement for *this* or *that* man's sin, but to endure the full penalty of the law, and thereby make an atonement for sin, as it was the breach of the law; that whosoever believeth in him, and becomes one with him by a constituted union through faith, which is the free gift of God, might be legally exempted from punishment. Christ's obedience unto death, independent of union to him through faith, cannot benefit any man, not even an elect sinner. The obedience and death of Christ are not applicable to us, or available for our pardon or justification, till we are legally one with him by a constituted union through faith, as members of his mystical body. We have no interest in his right-

eousness, or in his atonement, till through union to him, they become legally ours. Except in the design of God, there is nothing personal, with relation to man, in the death of Christ, but what arises from union to him through faith. His atonement exempts no man from punishment, his righteousness justifies no man, till he is legally one with him; nor have the elect of God any more interest in his atonement or his righteousness than others, till they become legally one with him through faith, whereby his atonement and his righteousness become legally theirs.

For the sake of his elect, and with a specific design to save them, God gave his only begotten son to die and make an atonement for sin, whereby they might be legally exempted from punishment. For their sakes, Christ sanctified himself. For their sakes, he laid down his life; with a specific design to bring them, and them only, to glory. But in itself, the death of Christ is only a medium through which every man, that is united to him through faith, may be legally exempted from punishment.

By the death of Christ, a foundation was laid, a way was opened, whereby God could honourably and legally exempt from punishment all the special objects of his love.— And this is effected by bestowing upon them the gift of faith, through which they are brought into a state of covenant union to Christ as members of his mystical body, whereby his righteousness and his atonement becomes, in the view of the law, their righteousness and their atonement. But the rest

of mankind are left to the natural bias of their own corrupt hearts, which infallibly lead them to refuse the salvation proposed to them in the gospel. Nevertheless, God has more concern for his own glory, and more regard for his holy character, than to withhold the offer of salvation from any man, in consequence of his knowing that the evil bias of that man's heart is such, as will lead him to reject it to his own confusion.

An affectionate and discreet parent, will not lose sight of his character, either in receiving back, or in finally banishing from his presence, a disobedient and rebellious son. Whilst he supports his character, and maintains his authority, he will invite him to return and be reconciled to him, and will open his door to receive him, though he may have no hope of his accepting the offer, having certain knowledge of his determination not to return. By this conduct of the father, his rebellious son is rendered inexcusable in refusing to return and be reconciled to his father; and he cannot say, in extenuation, my father was inexorable from the time of my first departure from him, and would not have received me if I had come. It was his duty to love and obey his parent before he went astray; and his father's free invitation lays him under additional obligations to love him; and his refusing to return and be reconciled to his father when solicited by him, is an additional act of disobedience. It is his duty to return to his father, and no obstacle lies in the way of his return, but the want of a willing mind.—

Give him a willing mind, a disposition so to do, and there will then be no obstacle in the way. But he will never return and be reconciled to his father, whilst enmity to him and a disposition to remain at a distance from him, reigns and rules in his heart.

There is no other inability in any man, that hears of Christ, to believe in him, than what the Jews manifested, which was the want of a disposition to believe in him.—As our Saviour said to them, “*Ye will not come to me, that ye might have life.*” Neither is there any darkness in the understanding, or perversion in the judgment of such, but what is either partially or totally under the influence of wrong affections. Hence our Saviour said, Why do ye not understand my speech? even because ye cannot hear my word.

If it were not the duty of every man that hears of Christ to believe in him, how could the scripture by Moses, who wrote of Christ, threaten *that* man, whoever he might be, that would not hearken to the voice of Christ, as *that* prophet whom the Lord would raise up from among his brethren; which is an Old Testament threatening of *that* punishment which should be inflicted on transgressors under the New Testament dispensation.—But the scriptures condemn the guilty, not the innocent, therefore it is manifest that he who refuses to be reconciled to God through Jesus Christ, is criminal in so doing; and by rejecting the counsel of God, wrongeth his own soul.

CHAPTER XI.

ON BEING

CHILDREN OF PROMISE.

AND ON THE

OLD TESTAMENT ALLEGORIES.

THE Lord, by the mouth of Jeremiah, promised to make, in the gospel day, a new covenant with the house of Israel, and with the house of Judah; which covenant is recapitulated in the Epistle to the Hebrews.—
“ Behold the days come, saith the Lord, when I will make a new covenant with the House of Israel, and with the House of Judah. Not according to the covenant that I made with their fathers, in the day when I took them by the hand, to lead them out of the land of Egypt.— For this is the covenant that I will make with the house of Israel after those days, saith the Lord, I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people.— And they shall not teach every man his neigh-

bour, and every man his brother, saying, know the Lord, for all shall know me from the least unto the greatest. For I will be merciful to their unrighteousnesses, and their sins and their iniquities will I remember no more."

The apostle says to the Gentile believers, in the church at Galatia, "*Now we, brethren, as Isaac was, are children of promise. But as then, he that was born after the flesh, persecuted him that was born after the spirit, even so it is now. As Isaac was born of the free woman, who was a figure of the new covenant, by promise made to Abraham, so believers are born of the spirit, by the fulfilment of the new covenant promises; and thus, as Isaac was, believers, whether Jews or Gentiles, are children of promise. The promise to Abraham was, that Sarah, who was a type of the new covenant, should have a son, who was to be a type of the children of promise.—For as Isaac was born naturally by virtue of that promise, and so is said to be of promise; so the chosen people of God are born spiritually or of the spirit, by virtue of the new covenant promises; therefore are called children of promise. "So then," says the apostle, "we are not children of the bond woman, but of the free;" and are counted for that seed of Abraham, to whom the promise of the inheritance was made; and who are heirs of that inheritance, according to the promise. For the promise of the heavenly inheritance, was not made to that spiritual seed of Abraham only, which is of the law, or among the Jews, but to that also*

which is among the Gentiles, which are partakers of the faith of Abraham, who is the father of us all. As it is written: "*They who are of faith, the same are the children of Abraham.*" And again; "*If ye be Christ's, then are ye Abraham's seed; and heirs according to the promise,*" made to Abraham and to his seed.

The natural seed of Abraham are not the children of promise, till they are born of God by the fulfilment of the new covenant promises. As Sarah, who was a figure of the new covenant, bare Isaac the child of promise to Abraham; so by the fulfilment of the new covenant promise, spiritual children of promise are born to God; not merely children of promise, as being heirs to a promise, but that are *born of promise*, as Isaac was *born of promise*. That is, they are made spiritually alive to God by the fulfilment of the new covenant promise. They are born spiritually by virtue of the new covenant promise, heirs of the promise made to Abraham and to his seed.

The Apostle says, that the promise of being heir of the world, was made to Abraham and to his seed through the righteousness of faith. That is, to persons possessed of the righteousness of faith; for such are the spiritual seed of Abraham, whether Jews or Gentiles. As it is said: "*If ye be Christ's then are ye Abraham's seed, and heirs according to the promise. For they who are of faith, the same are the children of Abraham.*"—This promise which the apostle refers to, is recorded in Genesis, xvii. 8. "*And I will give unto thee and to thy seed after thee, the land*

wherein thou art a stranger, all the land of Canaan, for an everlasting possession, and I will be their God.” Those who are born of God by virtue of the new covenant promise being fulfilled in them, are counted before God for the spiritual seed of Abraham, and are heirs of that better world, typified by the land of Canaan. Heirs according to the above promise made to Abraham and his seed.— In this promise the land of Canaan was given to Abraham and to his natural seed after him, as a pledge and figure of the gift of the heavenly Canaan to Abraham and to his spiritual seed. Hence, Abraham is said to be heir of the world, by virtue of a promise; and his spiritual seed heirs with him, according to the same promise. And hence, Isaac and Jacob are said to be heirs with him of the same promise. *For the promise that he should be the heir of the world to come, the heavenly Canaan, was not to Abraham or to his seed through the law, but through the righteousness of faith.* And as Canaan was given to Abraham and to his natural seed by promise, as a pledge and figure of the gift of the heavenly Canaan to him and to his spiritual seed, it was on this account called the land of promise: wherein Abraham sojourned as in a strange country, dwelling in tabernacles with Isaac and Jacob, heirs with him of the same promise; but they looked for a city which hath foundations, as an abiding resting place, and desired a better country, that is an heavenly; wherefore God is not ashamed to be called their God, for he hath prepared for them a city.

The apostle informs us, that Sarah and Hagar were figurative representations of the two covenants. Sarah of the new covenant, and Hagar of the Sinai covenant, which gendereth or bringeth forth children to bondage. —But the new covenant giveth life, and frees from bondage. By the fulfilment of its promises we are made spiritually alive unto God. Believers are born after the spirit, by virtue of the new covenant promise, as Isaac was born naturally of Sarah, by virtue of the promise made to Abraham. Thus believers, as Isaac was, are children of promise. —And thus the new covenant, or the church under the new covenant state, called the Jerusalem which is above, and of which Sarah was a figure, is said to be the mother of us all, or of all believers. For Sarah was personally a figure of the new covenant, and historically, or in her state and circumstances, a figure of the church under the new covenant state, called the Jerusalem which is from above, which is the mother of us all. Hence we read: “*I will make Sarah a mother of nations. So then brethren, we are not children of the bond woman, but of the free.*”

As it is said to Abraham, I will make thee a father of many nations; so it is said of Sarah, I will make her a mother of nations. —In the same typical sense, that Abraham is the father of all who believe, in every nation, or the father of many nations; in that same typical sense, Sarah is the mother of us all. When God promised to make Abraham a

father of many nations, the import of the promise was, that he should have a spiritual seed among many nations. Hence the apostle calls him the father of us all, before him whom he believed, even God. And the import of the promise to Sarah, that she should be a mother of nations, was, that Sarah, who was a type of the new covenant, should, in like manner, have a spiritual seed among many nations. It is observable, that as it is said, Sarah shall be a mother of nations, and the new covenant, or the church under the new covenant state, called the Jerusalem which is above, of which she was a figure, the mother of all believers; so it is said, Abraham is the father of nations, or the father of us all, and God the father of all believers. As Sarah, who was historically a figure of the church under the new covenant state, bare Isaac the child of promise to Abraham; so the church under the new covenant state, called the Jerusalem which is above, which is the mother of us all, brings forth spiritual children of promise to God, who is the *true* father of us all. So that as Sarah, in being the mother of many nations, is a type of the church called the Jerusalem which is above, which is the *true* mother of all believers; so Abraham, in being the father of many nations, or of us all, is a type of God the father, who is the *true* father of all believers. Sarah is the *typical* mother, and Abraham the *typical* father of all believers; as the church called the Jerusalem which is above, is the *true* mother; and God the *true*

father of all believers. Many of the actions of Abraham seem to be allegorical representations of the actions of God. As God the father delivered up his son, his only son, his beloved son, to be an offering and a sacrifice for sinners, raised him again from the dead, received him up into glory, and appointed him heir of all things; so, Abraham, at God's command, took his son, his only son whom he loved, laid him upon the altar for a burnt offering, received him again from the dead in a figure, and appointed him heir of all his wealth. Abraham seems to have been a type of God the father, and Sarah a type of the new covenant. As Sarah brought forth Isaac, who was born after the spirit, as the child of promise to Abraham; so, the new covenant, or the church under the new covenant state, brings forth spiritual children to God, called in scripture the children of promise; being born by virtue of the fulfilment of the new covenant promise, as Isaac was born by virtue of the fulfilment of the promise to Abraham. Hence we read: "*Now we, brethren, as Isaac was, are the children of promise.*"

I am far from being partial to that disposition which leads some persons to allegorize almost every incident recorded in sacred history. Nevertheless, it is often the case, that in avoiding one extreme, we rush into its opposite. There may be fancies, but there are also indubitable though mysterious facts, both in the system of nature, and in the records of God. That there are mysteries in the word of God which have never been

unravelling, I suppose no man who reveres that word, will deny. The apostle says, that without controversy, great is the mystery of godliness. And also, that there were mysteries in the word of God which were comparatively unknown in past ages, and were made known to him by revelation.—We have the highest degree of presumptive evidence, that there are many allegories contained in the Old Testament scriptures, of which, at present, we have a very imperfect knowledge. *Who* in the present day, could possibly have discovered, that Hagar, an Egyptian, a bond servant, who was cast out of Abraham's house, was a figure of the Sinai covenant; and her history, an allegorical representation of what should take place under that covenant, if the apostle had not revealed it.—And the fact of Sarah being in her person a figure of the new covenant, and and in her state and circumstances a figure of the church under the new covenant state.—And also the fact of Isaac and Ishmael being figurative representations of those individuals who were of promise, and of those who were of the law, would have remained a secret to the present day, if the apostle had not made it known. The same apostle tells us, that not only these persons were figurative representations, but that even some of their actions were to have a spiritual fulfilment in after ages. “*Sarah said unto Abraham, cast out this bond woman and her son; for the son of this bond woman shall not be heir with my son, even with Isaac.*” And the thing

was very grievous in Abraham's sight. But because this saying was to have a fulfilment in future ages, God said to Abraham, "*In all that Sarah hath said unto thee, hearken unto her voice.*" And hence we read; "*If they that be of the law,*" as Ishmael was of Hagar, the bond woman, who was a figure of the Sinai covenant, "*be heirs, faith is made void, and the promise made of non-effect.*" For if the inheritance be of the law, it is no more of promise; but God gave the earthly, which was typical of the heavenly inheritance, by promise. So then, says the apostle: "*We, brethren, are not children of the bond woman, but of the free; for the son of the bond woman, shall not be heir with the son of the free.*" — Thus we see from scripture, that Sarah, in her person, was a figure of the new covenant; and in her state and circumstances a figure of the church under the new covenant state, called the Jerusalem which is above, which is the mother of us all — For her state and circumstances answered to or resembled that state of freedom from the bondage of the Sinai covenant, which was to be enjoyed by the church under the new covenant state. And that Hagar was, in her person, a figure of the Sinai covenant; and in her state of bondage, a figure of Jerusalem that now is, and is in bondage with her children; or of the state of the Jews whilst they were in bondage under the elements of the world. For her state answered to or resembled that Sinai covenant state of bondage, in which the Jewish nation was held,

and to which they obstinately adhered.— And also, that Isaac was a figure of those individuals who were children of the new covenant promise, and heirs of the heavenly inheritance, as Isaac was heir of Abraham's wealth. And Ishmael a figure of those that were of the law, or that sought righteousness and life by their own obedience to the law, who should be cast out of the inheritance, as Ishmael was cast out of Abraham's house. So far we have the testimony of scripture, that the persons and history of Sarah, Isaac, Hagar and Ishmael, were all figurative and allegorical representations. And had we a more clear knowledge of the meaning of the Old Testament scriptures, there can be no doubt but we should find, that the history of the patriarchs abounds with allegorical representations, with which, at present, we are unacquainted. As Abraham, who was a type of God the father, was the husband of Sarah, who was a type of the church; so, God is the husband of his church. "*For thy Maker is thy husband.*" ISAIAH liv. 5. —As Isaac, who was a type of believers, was Abraham's son; so, believers are the sons of God. As Sarah, who was a type of the church, bare Isaac the child of promise to Abraham; so, the church under the new covenant state, called the Jerusalem which is above, is said to be the mother of us all, or of all believers, and bares or brings forth spiritual children of promise to God. As Ishmael, who was a type of unbelievers, was cast out of Abraham's house; so, un-

believers are shut out of the heavenly inheritance. In like manner, many of the transactions recorded in the history of Jacob's life, were no doubt allegorical representations. It is somewhat remarkable, that we frequently read in the scripture, of the seed of Abraham, and of Israel, or Jacob, but scarcely ever of the seed of Isaac, either in a temporal or spiritual sense, except in the recitations of the covenant promise made unto Abraham, and confirmed unto Isaac.—But as Isaac was the intermediate patriarch, no doubt there was some sufficient, though hidden reason, for such a discrimination.

CHAPTER XII.

ON THE

PARTIAL AND COMPLEAT

FULFILMENT

OF THE

NEW COVENANT PROMISES.

THE covenant of redemption made with Christ before time commenced, is to be distinguished from that new covenant, which was promised in the prophecy of Jeremiah, and recorded in the Epistle to the Hebrews. — The new covenant is also to be distinguished from the old, or Sinai covenant, as being of a different nature. The Sinai covenant was a covenant of works; the new covenant, a gracious covenant of promise; and is expressly said to be made with the house of Israel and Judah; and which truth is confirmed by those words. Not according to the covenant that I made with their fathers, when I took them by the hand to lead them out of the land of Egypt. The apostle informs us, that to the Jews pertained the

adoption, and the covenants, and the giving of the law, and the service of God, and the promises.

As the Lord chose the people of Israel to be a peculiar people unto himself above all nations, and loved them for their fathers' sakes; so, in the new covenant, he promised that people, that he would take from among them, a people to be to him a peculiar people, a chosen generation, a spiritual seed, and also that he would, in the latter day, bring every individual of that nation into the same state of grace and favour. As it is written: "*And the Redeemer shall come to Zion, and shall turn away iniquity from Jacob. — And so, all Israel shall be saved; for this is my covenant unto them, when I shall take away their sins*"

To the Jews pertain the promises. And the promised blessings inherited by the Gentiles, come to them through the medium of promises made to the Jews, and which are called, "*their spiritual things*;" As it is said; "*If the Gentiles have been made partakers of THEIR spiritual things, their duty is also to minister to them in carnal things*" Some of those promises regard the chosen people of God after their conversion to God; and some of them, as the new covenant promises, regard the elect or chosen people of God, before their conversion.

All the promises in the Old Testament, which are made to the seed of Israel, have an immediate respect to them, as the natural seed of Israel, though they be yet unfulfilled

to the natural seed of Israel; and be *fulfilled* to spiritual Israel. The promise that Israel shall be saved in the Lord with an everlasting salvation, is fulfilled to spiritual Israel in every period of time; but the apostle puts it beyond a doubt, that it had an immediate respect to the natural seed of Israel, though it was not to be fulfilled to them till the Redeemer should come to Zion and take away the veil from their hearts. For though it has ever yet been a truth, that *all are not Israel who are of Israel. Neither because they are the seed of Abraham, are they all children. That is, they which are the children of the flesh, these are not the children of God.*— Yet the promised time will come, when the Redeemer, by his converting grace, shall turn away ungodliness from Jacob. And so, as it is written in the prophecy of Isaiah, “*Israel shall be saved in the Lord with an everlasting salvation.*” And the apostle informs us, that the fulfilment of this prophecy to the natural seed of Israel at the set time, is strictly according to God’s covenant promise to them. “*And so all Israel shall be saved, as it is written, there shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins.*” ROM. xi. 26. 27. Is the eternal inheritance promised to the spiritual seed of Abraham? The promise is hid under a promise of Canaan to Abraham’s natural seed. “*And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for*

an everlasting possession; and I will be their God." GEN. xvii. 8. In the promise of a temporal blessing to natural Israel, there was a hidden promise of an eternal blessing to spiritual Israel; who are said to be heirs of the eternal inheritance, according to this promise.

Are the promises of the new covenant to be fulfilled to the chosen people of God among all nations? Those promises are directly made to natural Israel, as the house of Israel and Judah, and will in the latter day be fulfilled in them universally. And their application to the chosen people of God, is hid under the promise to natural Israel, as being typical of that chosen people.

Of the new covenant, Jesus Christ was the minister and mediator. By his death it was fully and irrevocably confirmed; and from that time, and on that account, it took a testamentary form, so far as to be unalterable and irrevocable. Therefore it was called the New Testament in his blood. For after the death of a testator, though it be but a man's testament, yet, says the apostle, if it be confirmed, no man disannulleth or addeth thereto. And as a man's testament is neither confirmed so as to be unalterable, nor of any force so as to be put in execution, till the death of the testator; so, the death of Christ was necessary to the confirmation and establishment of the new covenant, and to the complete fulfilment of its promises; inasmuch as his obedience unto death, whereby his soul was made an offering for sin, was the condition upon which the new covenant

promises were made. And until that condition was performed, there were comparatively but a few that were made the subjects of those spiritual blessings which were promised in the new covenant. And it was on the certainty of that condition being in due time performed, that the new covenant promises were fulfilled in any, previous to the death of Christ. But after the condition was performed, the new covenant promises, like a man's testament, became unalterable and irrevocable, and were more abundantly fulfilled, as a testimony of God's being well pleased in Christ. And Christ, from the time of his death, became the surety of that better testament; or in other words, surety for the fulfilment of the new covenant promises, now called a testament, because by his death they became irrevocable, and could not be either altered, added to, or disannulled. So far the New Testament in Christ's blood was similar to a man's testament; that is, it was confirmed and established by the death of the testator. And this confirmation of it, was that to which the apostle directs our view. Beyond this, there was no similarity or agreement between the new covenant in its testamentary form, and a man's testament. And so far as this, all human testaments agree with each other; that is, they are all equally and alike irrevocably confirmed and established by the death of the testator, and not till then.

How did the death of Christ ratify and confirm the new covenant, and what did that

new covenant promise and insure? It promised and insured that God would take from among the Jews a people for himself, to be unto him a peculiar people, a seed to serve him. And that he would be their God, that he would write his law in their hearts, communicate to them the knowledge of himself, be merciful to their unrighteousnesses and forgive their iniquities.— And that, eventually, all Israel should be brought into the same state of grace and favour. And in this new covenant promise to the House of Israel and Judah, there was a hidden, indirect promise to all the elect or chosen people of God among all nations; of whom the House of Israel and Judah was a type. Christ, by his death, confirmed the new covenant so as to make it irrevocable, by fulfilling that condition upon which the full establishment of it was suspended.— Which condition was his obedience unto death, through which alone God could honourably fulfil the new covenant promises.— *“When thou shalt make his soul an offering for sin, he shall see a seed, which shall prolong their days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied.”* Christ having fulfilled the condition on which God promised to make the new covenant, it was thereby confirmed; and he could claim the fulfilment of it, as his reward promised him in the covenant of redemption, on condition of his obedience unto death; and became surety for the fulfilment of it. Hence we

read: "*Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong, because he hath poured out his soul unto death, and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.*"—

And unless that condition had been fulfilled by Christ, unless he had shed his blood for the remission of sins, which he engaged to do in the covenant of redemption, made before time commenced, between the three divine persons, the new covenant promises could not have been either made or fulfilled.—Or in other words, no sinner could have had the forgiveness of sins, nor any other new covenant blessing.

The blessings promised in the new covenant, are of a spiritual nature; and Christ was the mediator of the new covenant, that by means of his obedience unto death, they which are called and made partakers of the blessings promised therein, might receive the promise of the eternal inheritance; for to those characters, the promise of eternal life in Christ Jesus is made.

It was necessary for that people to whom the new covenant promises were directly made, to possess those external privileges of the gospel kingdom, which were the appointed means for the accomplishment of those promises, or the medium through which they were to be fulfilled. Hence we read, Faith cometh by hearing, and hearing by the word of God. And how shall they believe in him of whom they have not heard. Nevertheless,

they were not to be fulfilled to every individual among that people, till the latter day. —The new covenant promises being made directly to the House of Israel and Judah, they were to be fulfilled in the first place, to the elect or chosen people of God among the Jews. And though those promises were not made to the Gentiles, yet they had a hidden respect to the elect or chosen people of God among the Gentiles, as well as to those among the Jews. And those elect Gentiles were to be made partakers with the Jews, of those spiritual things promised to the Jews. —Hence the apostle says, I am not ashamed of the gospel of Christ, for it is the power of God to the salvation of every one that believeth, to the Jew first, and also to the Greek. It was clearly revealed, that Christ should be a light to lighten the Gentiles, and God's salvation to the ends of the earth. And the apostle quotes many passages from the Old Testament to shew that the Gentiles were not excluded from all hope of salvation by Jesus Christ. But it was not clearly revealed that the Gentiles were to be made partakers of the new covenant promises made to the Jews; or that the new covenant promises made directly to the House of Israel and Judah were applicable to the elect or chosen people of God among all nations. This, the apostle says, was a mystery hid from past ages, and made known to him by revelation. —How that the Gentiles should be fellow-heirs with the Jews, and of the same body, and partakers with the Jews of his promise

in Christ by the gospel. And he affirms of the Macedonian Gentile believers, who had contributed to the relief of the Jewish saints at Jerusalem, that those Gentile believers were debtors to the Jewish saints. For, says he, if the Gentiles have been made partakers of their spiritual things, that is, of the spiritual things promised to the Jews, it is the duty of those Gentiles to minister to the Jewish saints in carnal things. *This* was the hidden mystery, that in a promise of spiritual things, made directly to the House of Israel and Judah, who was a type of the elect or chosen people of God, there was a hidden, indirect promise made to the elect or chosen people of God wherever such persons were to be found, or of whatever nation they might be, whether Jews or Gentiles.— And this mystery was hid from past ages, and was made known to the apostle by revelation. In like manner, the promise of the earthly Canaan to Abraham and his natural seed, contained a hidden, indirect promise of the heavenly Canaan to Abraham and his spiritual seed. The new covenant promises were not in any point of view made to the Gentiles as Gentiles. They were made directly to the House of Israel and Judah; and indirectly to the elect or chosen people of God, of whom the House of Israel and Judah was a type. Therefore the new covenant promises were applicable to every elect Gentile, not as a Gentile, but as one of the chosen people of God. Who those chosen vessels of mercy were, was known only to

God; and if the doctrine of sovereign election were not then generally received, no wonder that this hidden, indirect application of the new covenant promises to the elect or chosen people of God, among all nations, was a mystery hid from past ages, and made known to the apostle only by revelation.—Nor need we wonder that the Jews, who thought themselves to be exclusively the chosen people of God, should be enraged at the idea, that the Gentiles were to be made partakers with them of the blessings promised directly to the Jews, as the chosen people of God. They had no idea of an application of their peculiar promises to any other chosen people of God than themselves. But the apostle had clearer light, he saw the chosen people of God, both among the Gentiles and among the House of Israel and Judah. As he said, “*They are not all Israel who are of Israel. And I will call them my people, which were not my people, and her beloved, which was not beloved. In the place where it was said unto them, ye are not my people, there shall they be called the children of the living God.*”

The new covenant promises made directly to the Jews, as the House of Israel and Judah, being in prospect set before them, in the prophecy of Jeremiah; and it being hid from them, that the Gentiles were to be made partakers with the Jews of those and other similar promises made directly to the Jews; or rather, it being hid from them, that in those promises there was a hidden indirect

promise made to the elect or chosen people of God, wherever such persons were to be found, or of whatever nation they might be, whether Jews or Gentiles, the Jews thought themselves warranted, from the language of their own scriptures, to conclude that the Gentiles could have no interest, part or lot whatever, in those blessings which were directly promised to the Jews in their scriptures. They were not aware that there was not only a chosen people of Israel among the House of Israel and Judah, but also a chosen people among the Gentiles. They could as soon have believed that the Gentiles were to be made partakers with them in those future promised blessings which respected the land of Canaan; as have believed that the Gentiles were to be made partakers with them of those future promised blessings which were to be bestowed upon them in the days when God should, according to his promise, make a new covenant with them; and which respected the personal happiness of the Jews, as the House of Israel and Judah.—And whoever presumed to intimate that the Gentiles were to be partakers with them of those blessings which were directly promised to the House of Israel and Judah, was considered by them as a daring blasphemer of their scriptures. Hence their sovereign contempt for the Gentiles.—And when Paul, in his defence, intimated to them, that God would send him to preach the word of his salvation to the Gentiles; they gave him audience unto this word, and then, transported with rage, they threw dust

into the air, and lifted up their voices, and said, Away with such a fellow from the earth, for it is not fit that he should live.—Our Saviour himself, when he came to Nazareth, received no better treatment from them.—At first, they all bore him witness, and wondered at the gracious words which proceeded out of his mouth, as he repeated the promises which were recorded in the prophecy of Isaiah; but, continuing his discourse, he began to say unto them, That though many widows were in Israel in the days of Elijah, when there was a great famine, yet the prophet was not sent to the relief of any of them, but to a Gentile widow. And that many lepers were in Israel in the days of Elisha, but none of them were cleansed saving Naaman the Syrian, who was a Gentile. Thereby intimating to them, not only that God bestowed his favours in a sovereign discriminating way, and will have mercy on whom he will have mercy, but that even the Gentiles were not excluded from all participation of his blessings, as was manifest from the two instances given; and from whence it might be inferred, that in the days of the Messiah, God would not shut out the Gentiles from all participation of his covenant mercy. This doctrine so exasperated them, that all they in the synagogue, when they heard these things, were filled with wrath, and rose up and thrust him out of the city, and led him to the brow of the hill whereon their city was built, that they might cast him down headlong. Why! What evil had he

done? He had presumed to say, that God had regarded the Gentiles in preference to them. And that in the days of Elijah and Elisha, he had withheld from them those blessings which were bestowed upon Gentiles.

In order to the fulfilment of the new covenant promises made to the Jews, the outward and visible gospel kingdom was to have been erected and established among them as a nation. Though, as a nation, they have not inherited that blessing, being broken off for a time through unbelief. And for the same reason, that generation of the House of Israel and Judah who came out of Egypt, could not enter into the promised rest; that is, because of unbelief. God has ordained that on our part, a cordial desire for his promised blessings shall precede the bestowment of them on his part; and he will not bestow even a promised blessing, either on an individual or on a nation, whilst they despise that blessing. Hence he swore in his wrath that those Israelites who despised the pleasant land, and disbelieved his word of promise, should not enter into his rest.

As the new covenant promises were made directly to the House of Israel and Judah, the gospel kingdom was to be first offered to them; but seeing they rejected it, saying, "*We will not have this man to reign over us,*" it was taken from them and given to the Gentiles. The scripture connects the bestowment of it upon the Gentile nations, with the taking of it away from the Jewish nation to whom it was to be first offered; and of

which they would not have been deprived if they had not despised and rejected it.—Hence our Saviour said to a Gentile, “*I am not sent but unto the lost sheep of the House of Israel. It is not meet to take the children’s bread and cast it unto dogs.*” And when he sent his disciples, previous to his last commission to his apostles after his resurrection, to preach the gospel of the kingdom of God, and to say, “*Repent, for the kingdom of heaven is at hand.*” He commanded them, saying, “*Go not into the way of the Gentiles, and into any city of the Samaritans, enter ye not.*” These were our Lord’s directions, and not Jewish prejudices. And the apostles understanding these directions, and not being aware, that after the death of Christ the gospel kingdom was about to be taken from the Jews and given to the Gentiles, and losing sight of the last commission of Christ to them, to go and preach the gospel to every creature, they were with some difficulty persuaded that God would grant unto the Gentiles repentance unto life, saying under a conviction of the fact, “*Then hath God also to the Gentiles granted repentance unto life?*” And some of the disciples, travelling as far as Antioch, and either not being acquainted with, or not understanding our Lord’s last commission, preached the gospel to none but to the Jews only.

Though the Jews are broken off from their privileges for a time, yet they do not cease to be the peculiar people and covenant nation of God. They are still beloved for the

fathers' sakes; and eventually, in the latter day, the new covenant promises shall be fulfilled in them universally. When God shall rend the vail from their hearts, they shall turn to the Lord; and so all Israel shall be saved in the Lord with an everlasting salvation. For to this full and final accomplishment of the new covenant promises, the apostle refers in the following quotation.—

“ The Redeemer shall come to Zion, and shall turn away iniquity from Jacob. For this is my covenant engagement unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes, but as touching the election of them as the seed of Abraham, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance. The establishment of the gospel kingdom of God in all its privileges among the Jews, was a blessing which they would have inherited from the first promulgation of the gospel, if they had not rejected it; and at which time, the new covenant promises began to be more extensively fulfilled to them. The privilege of having the outward and visible gospel kingdom pre-eminently established among them, would have been confirmed to them as a nation, if they had cordially embraced that privilege. But through their national unbelief and rejection of Christ, they were broken off from that privilege, and it was given to the Gentiles. Hence our Saviour's awful prediction to the Jews: “ The kingdom of God shall be taken from you and given to a nation bring-

ing forth the fruits thereof." Thus we see, that the establishment of the outward and visible gospel kingdom, was a national privilege; and the taking of it away, a national deprivation.

Though God hath for a time broken off the Jewish nation from the privileges of the gospel kingdom; yet he hath not cast them away from being a nation in covenant relation to himself. They have not stumbled so as to fall from their covenant relation to God. —And in reference to this subject, the apostle affirms, that they are still beloved for the fathers' sakes; for the gifts and calling of God are without repentance. And when the Lord, by the mouth of Jeremiah, promised to make a new covenant with them in the gospel day; he at the same time made them the following promises. "*Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar. The Lord of Hosts is his name, if those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the Lord, if heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord.*" —The House of Israel and Judah have a temporal and indissoluble covenant relation to God. The spiritual Israel have an everlasting covenant relation to God. And the

former is typical of the latter. The temporal covenant relation to God, in which the House of Israel and Judah stand, is founded on the covenant made with Abraham. And the everlasting covenant relation to God, in which spiritual Israel stand, is founded on the covenant of redemption made with Christ. —The temporal covenant relation to God, which the House of Israel and Judah enjoy, who were typical of the true Israel, must continue unbroken to the end of the world, in order to its being an exact figure of that covenant relation to God, which the true spiritual Israel will enjoy for ever.

Neither, says the apostle, has God cast away those chosen individuals among the Jews, whom he foreknew as being ordained unto eternal life. But in the gospel day, he left the Jewish nation a remnant, or a few believers, according to the election of grace. —For if the Lord had not left them a very small remnant of believers; they would have been as Sodom and like unto Gomorrah. —And those among them who were chosen to salvation, obtained it; and the rest were blinded by the God of this world, and left in that state of blindness, impenitency and unbelief. But through their fall, or through their national rejection of the gospel kingdom, salvation is come unto the Gentiles, to provoke them to jealousy. As it is written; “*I will provoke you to jealousy by them which are no people, and by a foolish nation will I anger you.*” The nation of the Jews refused to have the outward and visible gospel king-

dom set up among them, saying, "*We will not have this man to reign over us;*" and straitly commanded the apostles, that they should not teach in his name, therefore that privilege was bestowed upon the Gentiles.—As it is written: "*The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. I was found of them that sought me not, I was made manifest unto them that asked not after me. But to Israel, he saith, All the day long have I stretched forth my hands unto a disobedient and gainsaying people.*" But, says the apostle, the fall of them is the riches of the world, and the diminishing of them, the riches of the Gentiles. And if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead. The Gentile nations may say, the Jews were broken off, that we might be grafted in. Well, says the apostle, be it so.—But they were broken off from the privileges of the gospel kingdom through unbelief; and you stand in their place, or in that same state of favour and privilege; by faith, or through your reception of the gospel of the kingdom of Christ. Therefore be not high minded, but fear, lest you, Gentiles, should be broken off from those privileges, and fall through the same example of unbelief and rejection of the gospel. For if God spared not the natural branches of Abraham, for whose sake they are still beloved, and who are in covenant relation to God as a nation; if he spared not the Jewish nation,

to whom the new covenant promises were directly made, but broke them off from the privileges of the gospel kingdom because they rejected it;—take heed that he spare not you, Gentile nations, who are not the natural branches of Abraham, and who are not in covenant relation to God; and to whom the new covenant promises were not directly made. Behold, therefore, the goodness and severity of God. Severity on the Jewish nation which rejected the gospel of the kingdom of Christ; but goodness towards you, Gentile nations, if you continue in the cordial reception of the privileges which his goodness has bestowed upon you; otherwise you shall be broken off from those privileges, as the Jewish nation was. And if the Jews abide not in unbelief, and do not continue obstinately to reject the gospel, they shall be grafted in again. The privileges of the gospel kingdom shall be restored to them; which cannot be restored whilst they continue to reject them. For if God could give the privileges of the gospel kingdom to you, Gentile nations, and make many of you, individually, the spiritual seed of Abraham, and heirs according to the promise made to Abraham and his seed. If he could do this for you, Gentile nations, who are not the natural branches of Abraham, and who are not in covenant relation to God, and to whom the new covenant promises were not directly made; is not God able to do the same for the Jewish nation, who are the natural branches of Abraham in covenant relation to God, and

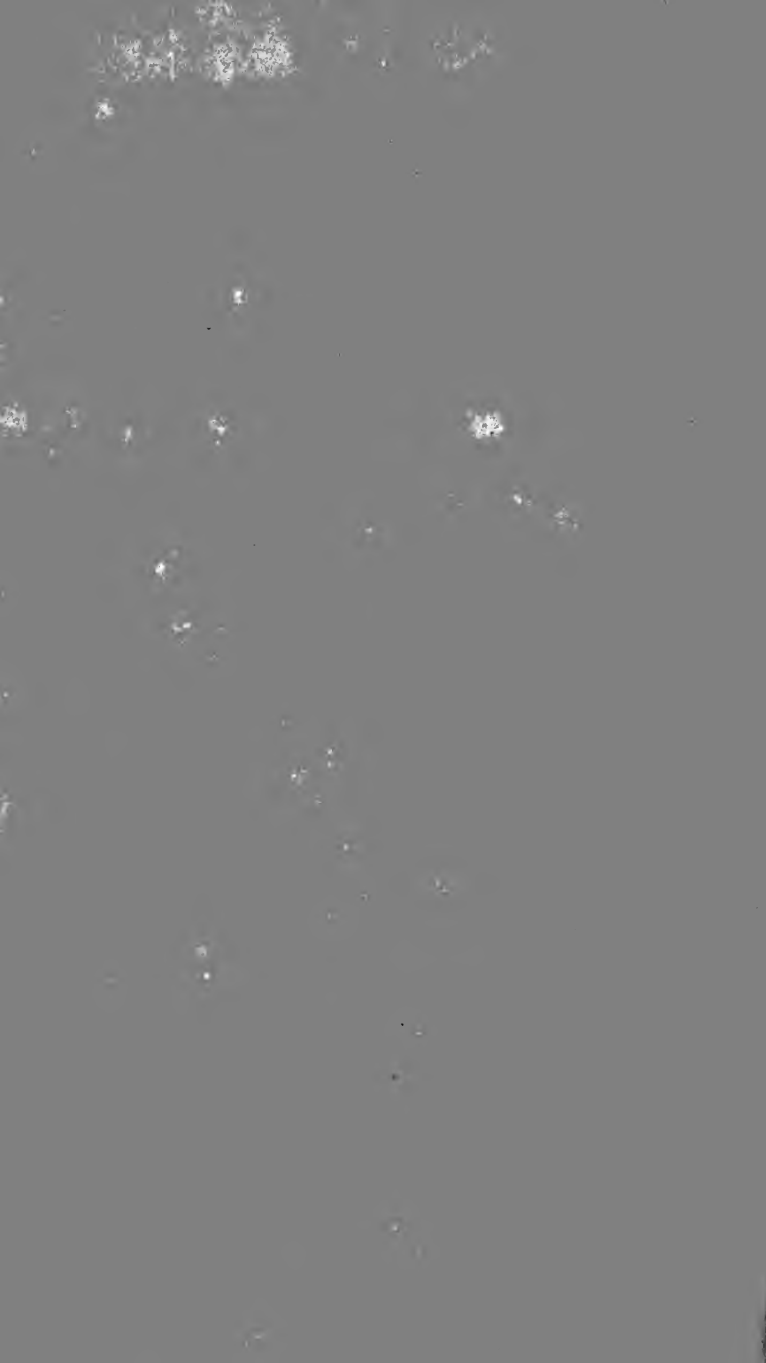
to whom the new covenant promises were directly made. If you, Gentiles, were grafted contrary to nature, into the good olive tree; that is, if you, Gentiles, are made by faith in Christ the spiritual seed of Abraham, and partake of those covenant blessings promised to the spiritual seed of Abraham; or in other words, if you are made to possess nationally the privileges of the gospel kingdom, and are brought individually into a state of favour and acceptance with God by regeneration and faith in Christ, whereby you become the spiritual seed of Abraham, and heirs according to the promise made to Abraham and his seed, and are blessed with faithful Abraham; how much more shall God graft the Jews, who are the natural branches, into their own olive tree, restore to them their own privileges; or in other words, restore to them, as a nation, the privileges of the gospel kingdom, and fulfil in them individually, their own new covenant promises, which were directly made to them, and whereby they individually become the children of promise, are counted for the spiritual seed of Abraham, and are blessed with faithful Abraham, as heirs of the eternal inheritance, according to the promise made to Abraham and his spiritual seed. And the receiving of them back shall be as life from the dead. Therefore, ye Gentiles, boast not against the Jews; for salvation is of the Jews, and to the Jews pertain the promises whereof ye are made partakers. The outward and visible gospel kingdom was transferred from them to you;

and through their fall salvation is come unto you, Gentiles, to provoke them to jealousy.— And though by your being grafted, contrary to nature, into the good olive tree, the root now bears you; or in other words, by your being made individually the subjects of regeneration and faith in Christ, as new covenant blessings, you become individually the spiritual seed of Abraham, and partake of the root and fatness of the olive tree: that is, partake of those covenant blessings promised to the spiritual seed of Abraham, and are blessed with faithful Abraham, yet remember, you are not the natural branches of Abraham, who are still in covenant relation to God, and beloved for the fathers' sakes. And be not ignorant of this mystery, that the privileges of the gospel kingdom are taken from them only for a time, until the fulness of the Gentiles be brought in. For though the whole Jewish nation are now become enemies for your sakes, or were broken off that you might be grafted in; yet, seeing that God chose Abraham and his seed after him to be unto him a peculiar people, he will not cast them off for ever; they have not stumbled so as to fall from their covenant relation to God, for the gifts and calling of God are without repentance.—In the latter day, when the fulness of the Gentiles shall be brought in, he will again manifest his love to the Jewish nation, for the sake of their fathers. For if the root be holy and beloved, so are the branches, as a nation, though they are now under his

severe displeasure for their sins. In the latter day God will restore to them as a nation, the privileges of the gospel kingdom, and individually take the veil from their hearts, and fulfil in them universally their own new covenant promises, by communicating to them faith in the Messiah, and the knowledge of himself. For this is but the final accomplishment of what was promised them in the new covenant. In that day God will remove their unbelief. As it is written: "*The Redeemer shall come to Zion, and shall turn away iniquity from Jacob.*" None of them shall have occasion to say to his brother, know the Lord, for all of them shall know him, from the least of them unto the greatest; and so, all Israel shall be saved in the Lord with an everlasting salvation, according to his promise. And in that day God will also bring the Gentile nations universally into the same state of favour and privilege; and bestow upon all of them individually the blessings of the new covenant; so that the whole earth shall be filled with the knowledge of the Lord as the waters cover the sea. And there shall be one fold under one shepherd. One Lord, and his name one, in all the earth.

F I N I S.





11 - Does this seem really nice

717 with in how depressed and sad

36 - Long at a Good of heart

47 - how an act of kindness

