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MURRION'S WORKS,

IN

THREE VOLUMES.



VOLUME FIRST.



THE
WHOLE WORKS

OF

THE REV. JOHN HURRION,

LATE MINISTER OF THE GOSPEL IN LONDON;

NOW FIRST COLLECTED;

TO WHICH IS PREFIXED,

THE LIFE OF THE AUTHOR.

IN THREE VOLUMES.

VOL. I.

3v in 1.

CONTAINING

- I. The LIFE of the AUTHOR.
- II. The KNOWLEDGE of CHRIST, and HIM CRUCIFIED, opened and applied in Eight Sermons.

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CONTENTS OF VOL. I.



ON the Knowledge of Christ Crucified, in Eight Sermons.

Page

SERMON I.—The necessity, nature, and excellence of this knowledge, 30

SERMON II.—The object of this knowledge, or the person known—God manifested in the flesh, certain, though hard to be understood—*Jesus Christ* signifies the incarnate God and Saviour—Christ from eternity a glorious and real person —In the fulness of time took upon him our nature—That nature properly his own, by virtue of this personal concern with it—Application, 46

SERMON III.—The same subject continued—The human nature assumed, a true human body and soul—Necessity, weight, and importance of this doctrine—The reality of his body denied by many ancient heretics—Objections to it answered—This nature not sinful—The humanity of his soul denied—Objections to this doctrine answered—Application, 66

SERMON IV.—The same subject continued—Christ's person one divine person only—This doctrine proved against the heresies of Nestorius, Arius, Socinus, &c.—Constantly spoken of in scripture as one person only—His person, including both natures, the actions of either are ascribed to his person—No mixture or confusion in his natures, or their properties—Titles and Characters given to him in scripture—Whole design of salvation centers in his person—This glorious person the object of our faith and worship—and will shortly be the author of our complete salvation—Application, 92

SERMON V.—The object of this knowledge, as to his offices—Anointed as a Prophet, Priest, and King—The person anointed, Immanuel—Great stress laid in scripture on his anointing—His anointing superior to that of any other—His office, Mediator between God and man—The only Mediator

	Page
—Acts as God-man in his mediation—Objections to this doctrine answered—Mediator, includes all his offices—Application	119
SERMON VI.—The Knowledge of Christ Crucified, of special consideration, as the end and means of man's redemption—Wonderful agreements between Christ's sufferings and our miseries and wants—There was a necessity of his death and sufferings—Many concurring causes brought about his crucifixion—His death, though necessary, yet voluntary—The person who suffered, the Son, not the Father nor Holy Ghost—Arguments for the Unity of the Godhead answered—Christ's crucifixion expresses all his sufferings—Application	150
SERMON VII.—Christ's humanity only suffered in his crucifixion—His sufferings derived a dignity from his person—Our interest in his death, from his situation as our substitute—Those for whom Christ died were the chosen seed—The death of Christ remarkably distinguished from the death of all other men, in its circumstances, nature, and end—Application	181
SERMON VIII.—Many great and glorious ends designed and attained by Christ's Crucifixion—Objections against Christ's satisfaction answered—Christ died to bring in an everlasting righteousness—to confirm the new covenant—to condemn, destroy, and make an end of sin—to destroy Satan for us, that he might bring us to God—to bring about unity among the redeemed—to manifest the harmony and glory of the divine perfections—to give us the most glorious example of patience, condescension, and submission to the will of God—to give efficiency and weight to his intercession—to bring forth a numerous and glorious seed—that honour and glory might redound to himself—Application,	220

SOME ACCOUNT
OF
MR. JOHN HURRION.

IN emitting the Labours of any great men into the world, who have distinguished themselves by their valuable productions, it is no uncommon thing, for the satisfaction of the reader, to give some account of the Author.

The Rev. Mr. JOHN HURRION, Author of the following Sermons, is well known in our neighbouring kingdom, especially in the metropolis thereof, by his valuable and elaborate writings *a*. After being suitably qualified for the work of the holy ministry, by a stock of useful learning, and other ministerial gifts and endowments, he was called forth to labour in the Lord's vineyard; and was first settled in a dissenting meeting-house at Denton, in the county of Norfolk, where he was highly esteemed, and his ministry much countenanced by the Lord. His fame having spread, for being an able and evangelical preacher, and a strenuous defender of the peculiar doctrines of Christianity, he was warmly invited, and got an unanimous call to labour in a church at London, that had greatly flourished for many years, under the ministrations of another eminent dissenting

a Besides the following Sermons, we have his Four Discourses on the interesting point of *Particular Redemption*, in the Lime-street Collection.

divine. Here he was much esteemed and respected, and his labours crowned with success.

On his translation from Denton to London, he soon became an ornament to the dissenters there, and highly honoured by that body. As an evidence of this, he was pitched upon as one of those nine eminent divines, who were made choice of to compose a system of Sermons, in defence of some important doctrines of the Gospel, then not only secretly undermined, but openly impugned, and which were delivered at a public Lecture, erected by some gentlemen for that purpose in Lime-street.

His close and unwearied application to study at last brought bodily indisposition on him, which proved both lingering and painful; and was at last the mean, in the Lord's hand, of making him exchange this mortal life for an infinitely better, on the 31st of December 1731, in the fifty-sixth year of his age.

His death was not only a great loss to the particular flock over which the Holy Ghost had made him overseer; much regretted by his brethren, friends, and intimate acquaintances; but it was looked on as a public loss to the cause of Christianity: And on this mournful occasion, the Rev. Dr. Redgley, one of the dissenting ministers in London, preached his funeral Sermon, on these words, 'He was a burning and a shining light,' which he afterwards printed. In this Sermon, after that learned author had observed in general, that Mr. Hurrion, like John the Baptist, burned with a right zeal for the truths of the gospel, and was a shining example of holiness and integrity, he gives us many strictures of his character; and this he had the best opportunity of doing, as he was both his intimate and contemporary.

However, the fullest and most particular account, that we have any where seen of our author, is drawn up by the Rev. Mr. Abraham Taylor, a dissenting minister at Deptford, and subjoined to a discourse which he composed on the decease of Mr. Hurrion, from these words, 2 Tim. iv. 7, 8. 'I have fought a good

fight, I have finished my course,' &c. As this discourse is in print, and Mr. Hurrión's character subjoined to the end of it, and addressed to his two sons, the Rev. Messrs. John and Samuel Hurrións, we shall give it in Mr. Taylor's own words, which shall close the account of our author.

“The preceding discourse *a* was occasioned by the death of your late excellent Father; the removal of one who was my true and cordial friend, and under whose pastoral care I formerly was, to my great pleasure; and, I hope, to my advantage; and the consideration, how he had behaved in his day and generation, and how he went off the stage of this troublesome life, turned my thoughts to the scripture, on which it is founded. He had kept his allegiance to Jesus Christ, his God, his Saviour, and his King; faithful had been his warfare, and, without question, accepted of him, in whose service he had laboured, and whose battles he had fought; he has run the race set before him, and has now finished his course with joy, and has received the crown of righteousness, from that supreme Lord, whose honour he was so much concerned for, while he resided in this country of separation. We, for some time, had little reason to expect his continuance long among us; but yet, we cannot but lament the loss of so able and faithful a minister of the New Testament. For my own part, as, of late years, I was so happy as to have the utmost degree of intimacy with him, I could not forbear giving a public testimony of my great esteem for him. I have therefore ventured to send these papers abroad into the world: and to you I would address some account of him, having all reason to think, that as you have engaged in the important work of the ministry, to which your deceased parent was a credit and an honour, so you have embarked in the same good cause, which he had very much at heart, and have embraced the same scheme of divinity, in which he was

a Alluding to his discourse on 2 Tim. iv. 7, 8.

well versed, out of a conviction, that it is not the invention of men, but is indeed founded on the oracles of truth, contained in the scriptures, the only rule of faith and practice.

It is a duty required of us in scripture, to mark the man of integrity, and to behold him who is upright, whose end is peace; we are bound to keep the righteous in continual remembrance: we are to consider the noble cloud of witnesses, who have trod the path to glory before us, that we may follow them, as far as they were followers of Christ; and especially, we must retain in our minds such under whose ministrations we have sat, and who have spoken to us the word of life, whose faith we ought to imitate, fixing our thoughts on the end of their conversation. My worthy friend afforded room for large commendations, and his character was of the higher kind.—I cannot put such a violence on myself, as to forbear giving some account of what I knew of him, though I would be very ready to own my want of abilities, to do justice to so great a man. I may shew my deficiency in talents necessary for giving an exact portrait of him at full length; but I will endeavour to manifest sincerity in speaking of him. I bless God, I know not what it is, to fear the face of any man, so as to be hindered from declaring, what I believe to be true, by the dread or the displeasure of such, whose breath is in their nostrils; and on the other hand, I utterly despise and abhor the meanness of giving flattering titles; and I am glad that, on this subject, there is as little occasion for them, as I have inclination to use them.

He had bright natural parts, a quick apprehension, and a solid way of reflecting upon matters: few could boast of more readiness in thinking, and more prudence; he had a great soul; he had abundance of courage and resolution: these things, which were the gifts of nature, were conspicuous in him; and he being enabled, by divine grace, to improve them, he could make a more considerable figure in practising

the duties becoming a Christian, than others cast in a meaner mould.

He, in his younger years, was brought to a saving knowledge of God, as a reconciled God, in and through Christ; and having experienced the grace of God himself, he thought it his duty, to give himself up to the great work of the ministry, that he might bring others to know those things, which he found to be of the utmost importance. He was sensible, this was a work of labour, and therefore he gave himself up to a course of unwearied study: he was never more delighted, than when he could apply himself to the increase of knowledge, without being interrupted; this desire after improvement continued to the last; and when he was scarce able to go across a room, he could spend many hours in sitting close to things, which required application of mind; and was never seemingly better, than when he thus, as he used to say, enjoyed himself. Having for many years given himself up to this private kind of labour; it was no wonder, that he might be said to be, as he certainly was, a man of learned abilities; though he endeavoured to make all his learning, which was more than some can boast of, who are cried up for their literature, subservient to his theological studies. He carefully and diligently searched the scriptures, and read over, with attention of mind, many bodies of divinity, comparing them with the oracles of truth, on which the honest compilers of them founded them; and he ever had at hand the best commentators on the Bible, to see who most fully reached the mind of the Holy Spirit: among these, he had a particular esteem for that excellent ancient preacher, and expounder of scripture, John of Constantinople, commonly called Chrysostom; and he was pleased with the extracts which were made from him by Theophylact. Having great parts, a true sanctified understanding and judgment, and a disposition to take pains to enquire into the mind of God, he gained a mighty degree of knowledge, as to the truths of the

gospel, and the controversies relating to them. It may be said of him, that he was as judicious and accomplished a divine, as any that has appeared of late years.

He was, in his early years, engaged in private controversy, with relation to Christ's divinity, with a very subtle and cunning adversary, whose natural abilities were far from being contemptible, though his learning was not great, and who was said to be the person who perverted the man *a*, who, it must be owned, was as able a disputer as ever has, in our nation, appeared against the supreme honour of our blessed Lord. He carefully examined the suggestions of him who thought to have brought him over to his opinion, knowing him to be one who was like to be a credit to any party; and though he was but a youth, yet he was enabled to despise the attempts made by a veteran champion, to lessen the glory of the living God. This put him upon studying, with the utmost diligence, the several parts of the controversy relating to the doctrine of the holy and ever-blessed Trinity. I have not known any one better versed in the matter, than he was: and I have heard him often express his thankfulness to God, that he had an opportunity given him, from the before-mentioned person, to make himself master of this controversy, when few in his parts meddled with it; seeing he was to live to see the day, when opposition to this prime article of the Christian faith was to grow common: and he used to say, that whether the Trinity was opposed or no, young divines could not take a better way, to fit themselves for public service, than to be rooted and grounded in this momentous point. When he came, of late years, to engage on this subject, he shewed he had proved his armour, and did not, like a raw soldier, fight with he knew not whom. This may appear from what he has offered, relating to the divinity of Christ, in what he has published:

he did not professedly engage on this head, because so much has been wrote upon it; but he thought there was room still to treat on the Holy Spirit's divinity, more fully than has been done; and it will be seen how well he understood the matter, from his sermons on this subject, which he lived not to print.

When a gentleman of a lively imagination, endeavoured to give clear and bright ideas of the mode, how the three divine persons could be one God, and so not considering the difficulties which might attend such an hypothesis, made the Son and the Spirit to be powers, or properties of the Father, he was presently alarmed at it; and earnestly pressed me to take some notice, of what he looked upon to be an unseasonable and unwary attempt; he having, at that time, neither leisure nor health, to do any thing himself. I was unwilling to engage in the cause: but, as none appeared in the matter, he repeated his solicitations, and urged such reasons, as I could not get over. And though I hereby gained myself many enemies, yet I had the satisfaction, to receive the approbation of those whose judgment I valued most.

The excellent person whom we have lately lost, was very well versed in another point of divinity, which is too generally neglected; and that is the doctrine of the personal union of the divine and human natures, in Christ: he was sensible this is a matter, which is one of the things which lie at the bottom of true Christianity; and he has shewed himself to be a master of this argument, in proving the reality of Christ's body, and of his having a soul of the same kind with others of the human race; in those discourses with which he favoured the world.

He was exceedingly well acquainted with the controversies with the Arminians and Antinomians; and knew how to oppose the first, without weakening men's obligation to duty, and running into the dream of justification from eternity; and how to avoid the frenzies of the latter, without entrenching on the sovereignty of God, or detracting from the glory of

free grace. No one will doubt of his skill in handling the controversy with those, who are for extending the benefits of Christ's death, to such as know him not, who will have opportunity to peruse what he drew up against the notion of universal redemption, when he was between the jaws of death.

It appears from what he has published, that he was a close reasoner, and could, when he set to it, exhaust a subject: his style is natural, unaffected, manly, and free from meanness and lowness; there is in it gravity without dulness, and smartness without frothiness. He was one of excellent talents for the pulpit; he had a strong masculine voice, was free from a disagreeable tone, and a false pathos; and however any, who were prejudiced against him, might speak with contempt of him; such as could like substantial matter, delivered in an unaffected way, must own, that he was an agreeable, as well as judicious preacher.

As to his conversation, he was holy and blameless, and, in all things, acted as one who had experienced the grace of God bringing salvation; you are witnesses how holily he walked; and all that had opportunity to mark his actions, can say, that he lived up to the truth he preached. He was of a noble soul, as to things which relate to honesty and integrity: he could not think with patience on any thing that looked like-tricking and shuffling. He therefore was above concealing his sentiments, as to matters of doctrine, for fear of offending others. He desired to be of the party with such, as were for defending the glory of his exalted Lord, for pleading for the sufficiency and freeness of divine grace, for debasing the creature, and for exalting holiness. He hated the low methods some fell in with, that they may gain the title of moderate men; and as he often said, he knew of no interest which was worth pursuing, if, at the same time, a man must be afraid of appearing for the present truth, and in opposition to the heresies which raged in his day.

He was favoured by the Most High with uncommon manifestations of his love; for several years together, he enjoyed high measures of assurance, and so was fitted to encounter the difficulties he met with in the latter part of his life. The calling to mind former experiences strengthened his faith; and though, as he not very long since told me, he had not such high degrees of joy in believing, as he was formerly blessed with; yet he had no cloud upon his mind, he doubted not in the least of his interest in Christ, and found comfort from his upholding him by the right hand of his righteousness. He said, he had lived to see the day, when it was by such as should know better, reckoned folly to appear openly in behalf of the truth; but he declared, that whatever others did, he would, without baulking the cause, serve his Lord; and if this was to be vile, he resolved, as long as he had breath, to be more vile: he added, that he could not but think, that if others had tasted as much of the sweetness of the exalted Redeemer's love, as he had, they would desire to be as open and zealous for his cause, as he aimed to be. However, the best wish he could bestow on all ministers of the gospel, was, that when they came to look death in the face, as he did, they might have as much pleasure as he had, in reflecting on his having kept the faith, and never been ashamed of his master's name and cause. This was some months before his decease, when he did not imagine he should be continued so long as he was.

For some years his health was very much impaired, and an uncommonly unwieldy body, and the prevalence of the dropsy, a faint and cumbersome distemper, made his life very troublesome; yet, under all his bodily uneasiness, his mind was vigorous and active; and none came from him, without wondering at his cheerfulness.

A little before he rested from his labours, he declared, that he had felt more pain than he could express, and that for many years, at particular times:

but he blessed God he could say, however distressed he might be in body, he never once entertained a hard thought of him, or gave way to the least murmuring or repining under his mighty hand. And a few days before his faith was turned into sight, and his hope was lost in enjoyment, he desired to be regarded as a dying man, when he said, he had always found sweetness in the doctrines he had publicly defended, and now he gathered greater sweetness from them, if possible, than ever he had done. Thus he at death set his seal to the glorious gospel, which he had maintained during life.

He long laboured in the word and doctrine, and serving a church at Denton, in the county of Norfolk, where his ministry was greatly owned and succeeded; and it is hard to say, whether his people loved, or honoured him most: he was esteemed a great blessing by all the dissenters in those parts. His station was very agreeable to himself; and it was not without a great deal of consideration, that he left it, to serve a church in London, which was in distress, by reason of the worthy pastor thereof, being rendered unable to perform any part of the ministerial work. As I was a member of that society, I thought he was a very fit man to succeed my friend, who was laid aside. I was glad, when he had an unanimous call, and I had the chief hand in persuading him to accept it.

The church to which he was invited had for several years greatly flourished, and had been very happy in an excellent pastor, the late Rev. Mr. John Nisbett. When he who last rested from his labours, left that society, over which he had presided with great faithfulness and prudence, he did it in the most handsome manner: he did not rend himself from his flock, as it is too common for ministers to do, when they have determined within themselves to remove; but he was dismissed from them, with the fullest testimonies of their esteem and good will: and their re-

spect for him did not lessen, by their being deprived of the benefit of his ministerial labours.

Whilst he was in the country, he was a very great recluse, he gave himself up to a course of hard study; by which means he became a ready scribe, well instructed in the things pertaining to the kingdom of heaven: but his labouring thus abundantly, confining himself to a very spare diet, and using no exercise, together with a very severe fever, from which none expected he would have recovered, laid the foundation for that languid and uneasy distemper, of which he died. His constitution was broken before he came to London, and since he settled there, he grew worse as to his health; and when he was able to engage in his public work, he went through it with great difficulty, many times, as he said, with more bodily uneasiness than words could express.—The vigour of his mind was not impaired, for, when he had the least ease, he applied himself to his studies as closely as ever, and took great pains to compose what he delivered: his thirst after learning continued; and what time he had to spare, he chiefly employed, in reading the divines of the ancient church, which he was satisfied none could despise, but they who are not conversant with them. It was a great unhappiness to him that his frequent illness, and his unwieldy habit of body, rendered him unable to go among his people, and incapable of receiving visits at many times. This was what he could not help, and he would have been very glad it had been otherwise: therefore common humanity, without Christian love, might have made allowances for bodily indispositions. He, a considerable time since, was almost come to a resolution, to give up his charge; when he opened his mind to me, I with some difficulty, brought him not to think of any such thing, for I was not out of hopes, that he might, by the use of proper means, have attained a better measure of health. For the two last years of his life, he was very much inclined, to have retired, but he could never see his way entire-

ly clear; besides, he apprehended it would not be long, before the chief shepherd would be pleased to grant him a discharge from all service here below.

When he preached occasionally about the city, his ministry was as acceptable, as that of any I have known of late: he had a testimony in the conscience of all, who had a true relish of the glorious doctrines of the gospel. It is no wonder then, that he should be chosen to bear a part in an ancient and honourable lecture in the city. He filled up the post in it, as well as any who have of late been preachers there. And it was a benefit to the church of God in general, that he was placed in that station; for it gave him an opportunity to compose and publish several sermons, which may, it is to be hoped, be of great use, to establish thoughtful and pious Christians, in some important truths, when all that heard them delivered, as well as he that preached them, are gone off the stage of life, and are gathered with their fathers.

As my good friend had, for a great while, the sentence of death within himself, so all who conversed with him, were sensible they were not to look for his continuance any considerable time; and we enjoyed him longer than we expected. However, we cannot but reckon his death a great loss to us all, who are friends to the doctrines which he had at heart: we are deprived of one who was a wise, a prudent, a learned, and an able advocate, for the truth as it is in Jesus, and if his loss is considerable to us, who were his companions in the work of the Lord, it must be great to you, who have newly entered on the great calling in which he was employed. I can sympathize with you; for as you are deprived of a good and wise father, I have lost a faithful, useful, and judicious friend. Though I could have been exceeding glad, had it been the will of God, to have had him longer continued here; yet I would, with a great deal of pleasure, think, how he, whom I highly valued, whilst on earth, has found death to be an exceeding gain. He is now no more vexed with the

ingratitude of men; he is now out of the reach of their undeserved contempt; he is now no longer clogged with a cumbersome load of frail diseased flesh; but he is free from all lets and impediments in the world of spirits; he now, in the country of vision, beholds in righteousness the face of the living and exalted Redeemer, whose visitations often made him glad, whose battles he had fought, and to whom he had kept his allegiance, as long as he had his abode in these tents of separation: he now, in the company of angels and archangels, sings the high praises of that mighty Saviour, for whose supreme deity, true humanity, and infinite merit he had pleaded; and whose resurrection, ascension, session at the right hand of the Father, and coming to judge the world, he had so well described and proved, from the oracles of truth, while he was a faithful soldier to him here below.

As you are the immediate descendants of my friend who is now in glory, you may be assured you have my best wishes, especially since you have engaged in the great work of preaching the everlasting gospel. Permit me then, to press and exhort you, to be followers of him, who was a follower of Christ; be constant in your studies; search the scriptures, and regard nothing as a divine truth, which you find to have no foundation there. Your worthy Father, though dead, now speaks; and his works will praise him in the gates, as long as there are any left, who are wise enough, to value sound divinity, strong sense, and good language, meeting together in the same writings. I can wish nothing better for you, and myself, than that we may follow those, who have been our fathers after the flesh, in faith, holiness, and patience, and that we may finish our course with as much joy and comfort, as they did. This is the sincere prayer of,

GENTLEMEN,

Your affectionate brother,

AB. TAYLOR.

THE same Gentleman, writing to Dr. Thomas Redgley, concerning Mr. HURRION'S death, gives the following short, though beautiful character of him and his writings:—"The death of our common Friend," says he, "whom I am satisfied we both valued, may very justly have applied to him, in some measure, the character which our Blessed LORD gave to John the Baptist, in that scripture, on which you insisted, in the discourse you preached and published on our Reverend Brother's decease,—That *he was a burning and a shining light*. He, indeed, burned with a fervent zeal for the truths of God, and was a shining example of piety and uprightness. From what I know of him, I have reason to conclude, that he was an able, learned, judicious, and well-accomplished divine;—he kept firm his allegiance to his glorious Master, JESUS CHRIST, pled his cause with intrepidity, and honourably finished the Christian course."

And after giving an account of the different manuscripts he had in his hand of our Author, preparing for the Public, he says,—“I shall count it an honour to be instrumental in handing to the Public such elaborate discourses,—so valuable for sound evangelical divinity,—so full of strong sense, solid argument, and good language. The subjects he made choice of, were of the utmost importance; his views and sentiments were just and scriptural; and his manner of handling them, plain and familiar, calculated both to profit and to please. And I can scarce bestow a better wish upon the Christian world, than that the great Shepherd of the sheep would be pleased to raise up many advocates for the truth, as able, as judicious, and as honest, as this burning and shining light was,—whose death we cannot but lament, and whose example we should desire to follow, as he was a faithful follower of Christ.”

TO THE
GENTLEMEN, MERCHANTS, AND OTHERS,
WHO SUPPORT AND ATTEND THE LECTURE
AT PINNER'S HALL.

GENTLEMEN,

THESSE Sermons, the first fruits of my ministry, in your ancient and public lecture, are now, with all respect, presented to your view, and devoted to your use and service. As they were delivered in your hearing, and received with some approbation, and, I hope, advantage, I could not be at a loss to whom to inscribe them. I heartily wish they had been more adapted to promote the honour of Christ, and your spiritual benefit. If any thing of such a tendency shall be found in them, it is your peculiar right; and I thought myself obliged, to take this opportunity of making a public acknowledgment of the undeserved respect you have shewed me, in calling me, with so general a consent, to a station of such extensive service; and I gladly embrace this occasion of shewing, at least, my desire of being instrumental to promote your faith, holiness, and comfort, that Christ may be magnified by you, in the several churches and congregations to which you belong.

When I entered upon this subject, I had no thought of making these discourses thus public; but have now done it, in compliance with the repeated desires of some of yourselves, of several of my brethren in the ministry, and others, to whose judgment I thought I ought to pay a deference.

The knowledge of Christ, in his person, offices, and sufferings, the subject of the ensuing discourses, is too high and extensive to be comprehended or fully declared, by any one man, and especially by me.

That many others might have treated this glorious subject to better advantage than I have done, I readily allow; but if what I have offered may be blessed of God, from whom is all the increase, to promote his glory, and the salvation of any, even of the lowest rank or capacity, I shall need no other apology for the publication of the ensuing sermons.

They appear in the same method and form in which they were preached, only I have taken the liberty to enlarge some particulars, and add some marginal notes, and heads of application, which the time, and the number of sermons designed, would not allow me to deliver from the pulpit.

The citations from some of the ancients, and others, who have obtained a good report, through faith, are not produced with the least view of setting them upon a level with the scriptures, or of making the dictates of fallible men the grounds of our faith; but as they chiefly relate to the explication of some texts of scripture, or doctrines of faith, and seem to me to be expressed in terms clear and strong, I thought they might be useful, and might give a particular satisfaction to such, who have not time and ability to converse with several of the cited authors, to see the harmony and agreement among the celebrated teachers and guides of the church, in distant and different times and places, who held fast, and contended earnestly for the faith once delivered to the saints.

In pursuing the method in which I proposed to handle the subject, I could not well avoid taking notice of some errors and heresies which have been advanced of old, and of late, in opposition to the person, offices, sufferings, and glory of Christ; which great truths ought to be, and doubtless are, dearer to every faithful minister of Christ, than his reputation, ease, and life.

I hope what I have written, is agreeable to the scriptures, and that if there were occasion, I should be enabled from them to maintain, for the substance, the doctrines here delivered. The faults and imper-

fections relating to less things, I question not, will require your and other readers' candour.

Those who value reason above revelation, and accuracy more than truth, may, perhaps, despise the following composure; nor can I expect to add any thing to the learned and polite, of a better stamp; but such, I hope, will make favourable allowances for popular discourses, which at least were well designed, and which may be of some use to Christians of the inferior sort, who may receive some light, establishment, and comfort, even from such an attempt as this. God has promised his word shall not return to him void, but shall accomplish the thing whereunto he sends it: which, I hope, will engage the concurrence of your prayers, for a blessing upon this work, with those of the unworthy author, who desires to approve himself,

GENTLEMEN,

Your faithful, and

Most humble Servant,

JOHN HURRION.

1914
The following is a list of the names of the persons who have been appointed to the various positions in the office of the Secretary of the Board of Education for the year 1914-1915. The names are arranged in alphabetical order of the surnames.

ALBRIGHT, J. H.
ALLEN, W. H.
ANDERSON, J. W.
ANDERSON, L. B.
ANDERSON, J. C.
ANDERSON, J. E.
ANDERSON, J. F.
ANDERSON, J. G.
ANDERSON, J. H.
ANDERSON, J. I.
ANDERSON, J. J.
ANDERSON, J. K.
ANDERSON, J. L.
ANDERSON, J. M.
ANDERSON, J. N.
ANDERSON, J. O.
ANDERSON, J. P.
ANDERSON, J. Q.
ANDERSON, J. R.
ANDERSON, J. S.
ANDERSON, J. T.
ANDERSON, J. U.
ANDERSON, J. V.
ANDERSON, J. W.
ANDERSON, J. X.
ANDERSON, J. Y.
ANDERSON, J. Z.

ANDERSON, J. A.
ANDERSON, J. B.
ANDERSON, J. C.
ANDERSON, J. D.
ANDERSON, J. E.
ANDERSON, J. F.
ANDERSON, J. G.
ANDERSON, J. H.
ANDERSON, J. I.
ANDERSON, J. J.
ANDERSON, J. K.
ANDERSON, J. L.
ANDERSON, J. M.
ANDERSON, J. N.
ANDERSON, J. O.
ANDERSON, J. P.
ANDERSON, J. Q.
ANDERSON, J. R.
ANDERSON, J. S.
ANDERSON, J. T.
ANDERSON, J. U.
ANDERSON, J. V.
ANDERSON, J. W.
ANDERSON, J. X.
ANDERSON, J. Y.
ANDERSON, J. Z.

P R E F A C E.

THE doctrine of a *crucified Christ*, is one of the most important and interesting doctrines of Christianity: All the glorious lines of divine truth begin, meet, and center in a crucified Redeemer; and all the parts of gospel doctrine suited to our miseries and wants, and the support and life of our souls, and all our graces, fitly framed together, grow up into a beautiful and holy temple in the Lord.

This doctrine, however, hath met with very different entertainment and success in all ages and periods of the church. The great apostle of the Gentiles tells us, that to some it hath been a *stumbling-block*, and *foolishness*; and to others, the *wisdom of God*, and the *power of God* *a*. The carnal Jews, who expected the Messias to come in all the power and grandeur of an earthly monarch, to be a great temporal Saviour, to deliver them from the servitude of the Roman yoke, and to advance them to the greatest pitch of temporal dignity and honour, could not think to receive him as their Saviour, who was a *man of sorrows*, who appeared in the *form of a servant*, and who was at last *crucified in weakness*. The self-conceited Greeks, who sought after wisdom, and had high pretensions to clear ideas, strong faculties, the power of reasoning, and who could make learned disquisitions into the nature of things, looked upon the important doctrine of Christ crucified, to be nothing but *foolishness*. There was nothing more ab-

a 1 Cor. i. 23, 24.

surd, in their view, than to expect that life should spring out of death, and blessedness from a curse; that he should be the Saviour of the world, who was conquered and crucified by so small a part of it; that he should appease the wrath of God for others, who so evidently died under it himself: and thus professing themselves to be wise, in rejecting a crucified Christ, who is the wisdom of God in a mystery, and the Prince of life, they became the most arrant fools; and therefore fell into the pit of everlasting perdition, and perished for ever.

But though a crucified Christ, and the doctrine of the cross, was thus contemned of old by the Jews and Greeks; the one requiring a sign, and the other seeking after wisdom, and may be still despised by the loose and profane; yet it has, and still meets with a quite other reception from the saved ones, those who are effectually called by his grace; for, to them **CHRIST CRUCIFIED** is the *wisdom of God*, and the *power of God*: and he is so, in an eminent manner, as the subject recipient thereof, having all power in heaven and earth lodged in his hand, and all the treasures of wisdom and knowledge hid in him *a*.

This delightful doctrine, of Christ crucified, was the main subject of all the apostles' preaching; *We preach Christ crucified b*. The apostle Paul gave it the precedence, as the leading doctrine which he had received from Christ himself *c*: and it was the principal doctrine which he himself *gloried in d*. And doubtless it will be the grand theme of every faithful and evangelical minister of Christ, to join issue with the apostle in saying, *I determine to know nothing, save Jesus Christ and him crucified e*.

By no author, that we know of, is this important doctrine, of a crucified Christ, handled with more accuracy, perspicuity, and fulness, than by Mr. HUR-

a Mat. xxviii. 18.—John xvii. 2.—Col. ii. 3.

b 1 Cor. i. 23.

c 1 Cor. xv. 1, 2, 3.

d Gal. vi. 14.

e 1 Cor. ii. 2.

RION. It is with great propriety that he observes, that upon this cardinal doctrine of Christ crucified, all the other articles of the Christian system are founded. "If Christ's death and sufferings," says he, "were to be excluded, the whole frame of the gospel salvation would be broken in pieces, and the several parts become disconcerted and inconsistent with one another. Take away this, and what becomes of *election*, which is through the *sprinkling of the blood of Jesus a*?—How could *justice* be satisfied, if Christ's atoning sacrifice were wanting? And if there be no satisfaction, there can be no remission, and consequently no salvation.—Of what advantage would the *covenant of grace*, and the promises of it be, if that blood were never shed which confirms them, and upon the shedding of which they all depend *b*? What had become of Christ's *seed* and his portion, if he had made no *offering for sin*, if he had not *poured out his soul to death c*?—On what account could the *Holy Spirit* have been given, to fit men for heaven, if Christ, by his blood, had not *removed the curse*, and *obtained eternal redemption for us d*?—What joy in God, what peace in ourselves, what rejoicing in Christ, what hope of glory could we have had, if Christ had not *put away sin by the sacrifice of himself e*?—In short, take away a crucified Christ, election would be fruitless; redemption a nullity; justification and adoption but a fancy; yea, the whole gospel but a mere fable."

Our author moreover observes, that as all the great and glorious lines of divine truth center in a crucified Christ, and all the parts of gospel doctrine unite in him; so all our graces and comfort are concerned in the knowledge of Christ and him crucified. By exercise upon this object, says he, faith lives and grows strong; love feels the attractive power, and breaks out into a flame; repentance flows, with all

a 1 Pet. i. 1.

b Isa. liii. 10.

c Isa. liii. 10, 12.

d Gal. iii. 13.—Heb. ix. 12.

e Heb. ix. 26.

its springs, from a heart melted in the views of a dying Saviour; mortification advances under the power of the cross; hope, with longing eyes and earnest desire, springing up with Christ from the dead, pleaseth herself with the prospect of seeing the Lamb, as it had been slain, and being for ever with the Lord; and holy joy breaks forth in that song, *Worthy is the Lamb that was slain, to receive power, and riches, &c.*

In Christ crucified, our author observes, we have the clearest discovery of the evil of sin; the misery of sinners; the holiness, justice, and faithfulness of God, consistent with his love to men; the grace and merit of Christ; the purchase and security of eternal life.

Mr. Hurrion was not singular in his elevated sentiments on this important doctrine of a crucified Christ; it has been the revived and approved doctrine of the Protestant church in every period thereof. It was the darling theme of the primitive fathers and Christians, as our author has shewn in the following discourses, by many quotations from them; and will be the delightful topic of every faithful minister. "By this medium," (viz. of a crucified Christ) says one of them, "all the rights of the divine attributes are preserved in their harmony; goodness appears inexhaustible, sin formidable, and the divine government venerable; the punishment of the sinner is translated on the substitute, that the merits of the substitute may, according to divine order, be made over to the sinner; and so justice boils against the rebellion, and the bowels of mercy yearn towards the rebel; the designs of mercy are accomplished, and the lustre of holiness preserved; the riches of grace displayed, and the sceptre of justice revered; the honour of the lawgiver, and the equity of the law asserted; his wrath appeased, and the dreadful sentence suspended; his right of government vindicated; sin disgraced, and pardon dispensed; the law preserved from contempt, and the creature not tempted to rebel."

The importance of Christ's sufferings, and of our knowledge of him as crucified, is clearly pointed out to us, in the great regard paid thereto, under the Old as well as the New Testament, in a variety of instances. The Spirit of Christ, in the prophets, testified beforehand, *the sufferings of Christ a.*—All the prophets spake of them, and some of them, rather as things they had seen, than as things future, and foretold so long beforehand *b.* The types, shadows, sacrifices, and sacraments, under the law, all pointed out a crucified Christ, and were a *shadow of good things to come c.* Our Saviour himself, before he suffered, often took occasion to speak of that event to his disciples, to shew what a value he did, and we ought to put upon his sufferings *d.* And just as he was entering upon them, he appointed a standing memorial of his death and sufferings *e,* to be continued in the church, to the end of the world; and this he did, in regard of their weight and importance. The duration, as well as the institution of this representation of Christ's death, discovers how much we are concerned to know Christ as crucified.

a 1 Pet. i. 11.

b Psal. xxii. 1, 7, 8, 16, 18.—xvi. 10.—lxix. 7, 8, 9, 11, 12, 20, 21.—Isa. liii. 5, 7, 8, 9, 12.—Zech. xi. 12.—xii. 10.

c Heb. x. 1, &c.

d Mat. xvi. 21.—xvii. 22.—Mark ix. 12.—Luke ix. 22.—xvii. 25.

e Luke xxii. 19, 20.



OF
CHRIST CRUCIFIED.

SERMON I.

PREACHED JUNE 21st, 1726.

I COR. ii. 2.—*I determined not to know any thing among you, save Jesus Christ and him crucified.*

THIS glorious doctrine of a *crucified* Christ, which so much filled the apostle's heart, sermons, and writings *a*, deserves our best regards. Whilst to some it is a *stumbling-block*, and to others *foolishness*, may it be to us, *the wisdom of God*, and *the power of God!* But he that will be wise, must become a fool, that he may be wise; he must receive the kingdom of God; as a *little child b*, without disputing, and upon trust, from his heavenly Father; for such as follow Christ, must deny themselves, and learn of him, who is meek, and lowly of heart.

The apostle had declared it to be the will of God that 'no flesh should glory in his presence,' but that he 'who glorieth should glory in the Lord *c*.' In conformity hereto, he says, in the verse preceding my text, 'And I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring to you the testimony of God *d*.' It was his aim so to preach, as might save the people's souls,

a 1 Cor. i. 23, 24.

b Mark x. 15.

c 1 Cor. xxix. 31.

d 1 Cor. ii. 1.

rather than satisfy their curiosity; he was acquainted with the writings of the philosophers and poets, and was a thorough master of the Jewish learning; but laying aside the ornaments of oratory, and fine notions of philosophy, and avoiding the enticing words of man's wisdom, he determined with great plainness of speech, to set forth CHRIST, and *him crucified*; being apprised of the excellency of his subject, and trusting to the infinite power and grace of the holy Spirit, to crown his doctrine with success; of which he had *great experience a*.

It was the will of the all-wise God, that the gospel should be preached and propagated, without the aid of human eloquence, that so the truth might appear, in its own native beauty and glory, commending itself to every man's conscience, in the light and power of the Holy Ghost. The apostle, therefore, as a faithful servant, made it his business, not to *preach himself b*, but *Christ* in a plain familiar way; avoiding what was mean and indecent, on the one hand, and the pompous style of false teachers, on the other: he well knew that the hearts and affections of the hearers were to be gained, and renewed by the power and grace of Christ, and not by the art and address of the preacher.

The saints at Corinth, and parts adjacent, were *enriched in all utterance, and all knowledge c*; the testimony of Christ was confirmed in them; so that they came behind in no gift, waiting for the coming of our Lord Jesus Christ: and yet the apostle did not think it improper to make the plain preaching of a crucified Christ his chief concern among them, as he says in the text, 'For I determined, not to know any thing among you, save Jesus Christ, and him crucified.' The apostle's resolution, not to know any thing among them, save Christ, must not be taken absolutely, and in the strictest sense; for, even in this epistle, he writes of many other things; but what he intends by the expression is, that

a Acts ix. 20, 21, 22.

b 2 Cor. v. 4.

c 1 Cor. i. 5, 6, 7.

Christ, and him crucified, should be the main subject of his meditations and preaching among them.

To know, here signifies, not barely to know, but also to *make known a*, as appears from the context; where the apostle speaks of knowing Christ among them, and declaring to them the testimony of God; *i. e.* making Christ known to them. This indeed necessarily implies, that the apostle himself knew Christ; God had revealed his Son in him. He is very unfit to preach Christ to others, who is himself ignorant of him *b*; for this end Christ revealed himself to Paul, that he might be qualified to preach him among the heathen. But, farther, *to know*, sometimes signifies to *respect and love*; ‘We beseech you, brethren, know them that labour among you, and are over you in the Lord, and esteem them highly, in love, for their works’ sake *c*.’ If we take in this signification of the word, it will render the sense of my text more ample, beautiful, and strong: for then we may apprehend the apostle saying, upon mature deliberation, I resolved to study, know, and make known, nothing so much as Christ, and him crucified, excited hereto by a high esteem of Christ, and a fervent affection to him *d*; for I count not my life dear to me, so I may finish my ministry, to testify the gospel of the grace of God.

The object of this knowledge, spoken of in my text, is JESUS CHRIST, and *him crucified*; the Son of God, and the Son of man, anointed to save lost sinners, by suffering and dying for them. The crucifixion of Christ has particular notice taken of it, as that which was most proper for him to preach, and them to hear. The Son of God, in all the glories of his divine nature, may be a delightful object to the holy angels; but to sinners he could be only terrible, as appearing in the ‘brightness of the Father’s glory *e*,’ if

a Εἰδέναι.

b Gal. i. 16.

c 1 Thess. v. 12, 13.—Ἐρωτῶμεν δι’ ὑμῶν, Ἀδελφοί, εἰδέναι τοὺς κοπιῶντας ἐν ὑμῖν.

d Acts xx. 24.

e Heb. i. 3.

he had not also revealed himself, as purging our sins by himself. It was necessary for the apostle, as a minister of Christ, to remove the offence of the cross, and make it appear, that from Christ's sufferings arises glory to God in the highest, as well as the greatest joy and happiness to man.

The law had a 'shadow of these good things *a*,' but yet not the very image of them; Christ was not then come, nor so clearly revealed, as he was after his death, in the preaching of the apostles, wherein he was 'evidently set forth as crucified *b*.' The Sun of righteousness was formerly veiled, and hid, as the natural sun, in a dark and cloudy day; but in the gospel-day, the shadows fled away, and Christ appeared, as the sun in a clear sky, in brightness and glory, and 'with open face, we behold the glory *c*.' Christ and his cross now appeared glorious: the apostle had good reason to place his chief delight and honour, in knowing, and making them known. He does not content himself with saying, to know nothing save Christ crucified; but he speaks in the strongest terms, CHRIST, and *him crucified*. The addition of the pronoun *Τούτου*, *him*, signifies, that he considered Christ's sufferings, in their near relation to his person and office; upon which indeed their dignity and worth depend, as may be shewn hereafter. Excellent is the gloss of the judicious Calvin, upon my text *d*; "This is a glorious passage, from whence we learn, what faithful ministers ought to teach, and what we ought to employ our whole lives to learn, esteeming all things but dross and dung in comparison of it." There are three things in my text, which, in the apostle's order, may be more distinctly considered.

a Heb. x. 1.

b Gal. iii. 4.

c 2 Cor. xiii. 18.

d Pulcher locus, und intelligimus, et quid docere debeant fideles ministri, et quid nobis discendum sit, tota vita, et præ quo nihil non pro stercore habendum. Calv. in 1 Cor. ii. 2.

- I. The *knowledge* here spoken of.
- II. The *object* of it, or the person known, CHRIST.
- III. The special *light* in which Christ is set and represented, as CRUCIFIED.

I. The first thing to be considered is this *knowledge* as it includes the internal manifestation of Christ, in the soul, and the external revelation, or making him known to others. We may consider this knowledge as it is internal, in the soul of every true Christian; and here the necessity, nature, excellence, and usefulness of this knowledge deserve our notice.

The *necessity* of this knowledge appears from the miserable lost condition of those to whom the gospel is *hid a*; such as do not see the Son, cannot believe on him; and such as do not believe on him *b*, cannot be saved by him: such as do not know Christ, cannot love him, and such as do not love him are under a dreadful curse *c*; eternal life is inseparably connected with the knowledge of God and Christ *d*; and therefore eternal death is the necessary consequence of ignorance of them. The apostle's resolution, to know nothing save Christ and him crucified, may well be supposed, to arise from a clear conviction of the necessity, as well as of the excellence of this knowledge.

This also may be inferred, from its being a necessary medium of our knowing and enjoying God. The Gentiles are said 'not to know God *e*,' because they did not know Christ, in whom God is reconciling the world to himself: God gives us the knowledge of his glory, 'in the face of Jesus Christ *f*;' such therefore who are destitute of the knowledge of Christ, cannot know the glory of God, or that which he counts his greatest glory, viz. the glory of his grace and love, in our reconciliation and salvation. 'No man knows

a 2 Cor. iv. 3.

b Mark xvi. 16.

c 1 Cor. xvi. 22.

d John xvii. 3.

e 1 Thess. i. 5.—2 Cor. v. 19.

f 2 Cor. iv. 6.

the Father, save the Son, and he to whomsoever the Son will reveal him *a*.’ The Gentile world, when they knew God, (*viz.* what they could discern, by the light of nature, without the Sun of righteousness;) they glorified him not as God, and their foolish hearts were darkened; all their devotions to him were to an *unknown God b*.

How needful then was it for Christ to reveal the Father? and how necessary is our knowledge of Christ, to our knowledge of the Father? ‘He that hath seen the Son, hath seen the Father also; and he that hath not seen the Son, hath not seen the Father *c*.’ God the Father hath more clearly revealed himself, in the person, doctrine, and works of Christ, than in all the other discoveries which he hath made of himself on earth; and therefore such as know the Son best, know the Father.

The world by wisdom knew not God, after four thousand years’ fruitless inquiry; God therefore saw it necessary to give us the knowledge of himself in the face of Jesus Christ *d*.

He is the ‘image of the invisible God,’ the ‘express image of his person *e*’; and therefore God reveals himself in Christ; and it is only in, and through him, that we come savingly to know God; from whence it farther appears how necessary the knowledge of Christ is, in order to our knowledge and enjoyment of God, which is our highest happiness. The knowledge of Christ is necessary, both as to the benefits we receive from him, and the exercise of grace upon him; and our justification is through the knowledge of him. ‘By his knowledge shall my righteous servant justify many *f*’; *viz.* not that knowledge which is *in* Christ, but that which we have *of* him. Justifying faith gives a knowledge of Christ; and therefore we are said to be justified by his knowledge, or the knowledge of him. Our sanctifica-

a Mat. ix. 27.

d 2 Cor. iv. 6.

b Acts xvii. 23.

e Heb. i. 3.

c John xiv. 9.

f Isa. liii. 11.

tion is closely connected with this knowledge; 'but of him are we in Christ Jesus, who is made of God to us wisdom, righteousness, sanctification.' Where Christ is made sanctification, he is made wisdom: He by the Spirit of wisdom makes himself known to the soul. Our eternal life depends upon this knowledge: 'This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent *a*.' Our consummate happiness in another world, is expressed by our 'coming to a perfect man,' and 'the knowledge of the Son of God *b*.' This knowledge is also necessary, for the exercise of grace; faith acts not without it. 'I know whom I believe,' said the apostle *c*; faith cannot trust an unknown person, though it can trust him for an unknown felicity. The man that had been blind, put a very proper question to Christ, exhorting him to believe on the Son of God; viz. 'Who is he, Lord, that I might believe on him *d*?' Christ has joined *seeing the Son* with *believing on him e*; they go together. Spiritual gracious desires and breathings after Christ, depend upon the knowledge of him. 'If thou hadst known the gift of God, and who it is that says to thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water *f*.' What is not known, is not desired. Without the knowledge of Christ, there is no veneration or worship of him. Such as see no comeliness in him *g*, despise and reject him; nor is there any true repentance without it; we never mourn kindly for sin *h*, until we look on him whom we have pierced. The knowledge of Christ is necessary *i*, because he is the way, the truth, and the life; no man comes to the Father but by him; and, as he has told us, 'If ye had known me, ye should have known the Father also.' The light and the life by which we come to God, we derive from Christ; and the

a John xvii. 3.

d John ix. 36.

g Isa. liii. 2.

b Eph. iv. 13.

e John vi. 40.

h Zech. xii. 10.

c 2 Tim. i. 12.

f John iv. 10.

i John xiv. 6, 7.

knowledge that we have of God is in Christ, who is his image, and the brightness of his glory.

Having shewed the *necessity* of this knowledge, I shall next inquire into the *nature* of it; this I shall do in some distinct propositions concerning it.

PROP. I. It is not a *carnal, fleshly* knowledge: we do not know Christ in a sensitive way; he is 'taken up out of our sight *a*;' whilst he was on earth, the Jews saw him, and conversed with him; yet they did not know him. 'He was in the world, and the world knew him not *b*.' Christ says, that the 'Jews neither knew the Father nor him *c*:' if they had known him, they would not have 'crucified the Lord of glory *d*.' The apostle, who was so zealous to know Christ, says, 'Henceforth know we him no more after the flesh *e*.' Christ says, 'Blessed are they who have not seen, and yet have believed *f*.' And there are many who having not seen Christ this way, yet 'love him *g*.' From the instances given, it appears, that there may be a gracious knowledge of Christ, where there is no sensitive knowledge of him; and also that there has been a sensitive knowledge of him, without a gracious knowledge of him.

PROP. II. This gracious knowledge of Christ doth not consist in *mere speculation*, such as reason, and external revelation can furnish us with, under the common illuminations of the holy Spirit. The evil spirit said, 'Jesus I know *h*.' The devils believe and tremble, though they cannot love: their capacities are larger, activity greater, time and experience longer, than ours are; therefore it may be reasonably supposed, they have more of this speculative knowledge than we; yet they do not know Christ, in a gracious manner; therefore the gracious knowledge of him is something different, from what ariseth from the use of

a Acts i. 9.

b John i. 16.

c John viii. 19.—xvi. 3.

d 1 Cor. ii. 8.

e 2 Cor. v. 16.

f John xx. 29.

g 1 Pet. i. 8.

h Acts xix. 15.

mere reason, and external revelation. Many have had this barren speculative knowledge, who have been shut out of the kingdom *a*. This knowledge is something more than common illumination, such as the holy Spirit works in the mind of many, who perish. We read of some who were ‘once enlightened *b*,’ and who have ‘tasted of the heavenly gift,’ who yet it is supposed may fall away; and elsewhere some who have escaped the pollutions of the world through the knowledge of Jesus Christ, are represented as overcome, and turning from the holy commandment, and their latter end is worse than the beginning; and therefore they had not that knowledge of God and Christ, to which eternal life is annexed.

PROP. III. This gracious knowledge is a *real, spiritual revelation*, and discovery of Christ in the soul by the holy Spirit. Thus Paul, when he was converted, had Christ revealed *in him c*, and not barely externally revealed *to him*. Knowing the necessity, nature, and excellency of this, he prayed for the Ephesians, that God would grant them, (*viz.* a larger measure) of the ‘spirit of wisdom and revelation, in the knowledge of him *d*.’ It is the work of that glorious divine person, the holy Spirit, to ‘take of the things of Christ, and shew them unto us *e*.’ This is ‘the unction which we have from the holy One *f*,’ from God the holy Spirit. He causes us to *behold the glory of the Lord*, and *changes us into his image g*; Christ says, ‘I know my sheep, and am known of mine *h*.’ He has no sheep but what know him.

PROP. IV. Though the knowledge be real, yet it is *different* from what it shall be hereafter. On earth it is mediate, we ‘see through a glass *i*’; in heaven it is immediate; there the saints see *face to face*. On earth it is imperfect,

a 2 Pet. i. 8.

b Heb. vi. 4.

c Gal. i. 16.

d Eph. i. 17.

e John xvi. 14.

f 1 John ii. 20.

g 2 Cor. iii. 18.

h John x. 14.

i 1 Cor. xiii. 12.

it is through a glass, darkly, and but in part; but in heaven it is perfect, *viz.* as much as our capacities can receive. In the present state, the views are often interrupted, 'Christ stands behind the wall, and looks through the lattice *a.*' Sometimes the Christian sees 'the king in his beauty *b,*' at other times he hides his face, and then he is troubled. But in heaven, the redeemed are 'ever with the Lord, *and* always beholding his glory *c.*' Here we have a sight of Christ only by faith, hereafter the saints shall see him with the eyes of their bodies, as well as the eyes of their minds. Christ's glorified body will be a pleasing object for the fleshly eyes of the saints; 'With these eyes shall I see God,' said Job *d.* This will be an elevation of sense into an inconceivable glory. Stephen had this part of heaven, here upon earth; 'He saw Jesus, standing on the right hand of God *e.*' but he was then on the borders of that happy state, which all Christians should look and long for, seeing the knowledge of Christ there, so much transcends what we have in this life, not barely as it has now been represented, but abundantly more.

PROP. V. This gracious knowledge may be singled out, and distinguished from other knowledge by its *effects.* I shall here only mention such, as taken either singly, or together, prove the knowledge to be gracious, and such as will be followed with eternal life.

1. Such as *know* Christ, and *trust* in him: they commit their souls to him, and rest and rely upon him, by faith, for life and salvation. 'I know in whom I have believed,' saith the apostle, 'I am persuaded that he is able to keep what I have committed to him against that day *f.*' The Ephesians are another instance of this;—'in whom ye trusted, after that ye heard the word of truth *g.*' Such as graciously know Christ, see merit and grace enough in

a Cant. ii. 9.

c 1 Thess. iv. 17.—John xvii. 7.

c Acts vii. 55, 56.

b Cant. iii. 12.

d Job xix. 25.

g Eph. i. 13.

f 2-Tim. i. 12.

him, to place a dependence upon, and therefore to give up themselves to him.

2. Such *love* him. It is impossible to know Christ, and not to love him: a soul savingly enlightened, sees him to be 'fairer than all the sons of men, *and* altogether lovely.' The beams of the Sun of righteousness kindle a flame of love in the heart; when the understanding is opened, the heart burns. In this the true Christian's knowledge is distinguished from that of others; they may look and wonder, but only the Christian looks and loves.

The apostle Paul, at his conversion *a*, found love in his heart to Christ, at the same time when he had faith in him; and so do all other Christians, though some may not be sensible of it.

3. This knowledge engageth the person to *obey* Christ. 'Hereby do we know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him,' saith the scripture *b*. Faith without works is a *dead faith*; and knowledge without obedience is an empty knowledge; it is a mere lie: nothing but ignorance in God's account. Gracious knowledge reaches the heart, and moulds it to obedience: 'Ye have obeyed from the heart,' saith the apostle to the believing Romans *c*.

4. This knowledge changes the soul into the *image* of Christ. The degrees are different in different persons, but the *truth* of the change is found in all *d*, who savingly know Christ. If any man be renewed in knowledge, it is 'after the image of him that created him *e*.'

5. This knowledge makes the Christian ardently desire an *increase*, yea, the perfection of this knowledge. We may take Paul for an instance.—He knew Christ, at his

a 1 Tim. i. 14.

b 1 John ii. 3, 4.

c Rom. vi. 17.

d 2 Cor. iii. 18.

e Col. iii. 10.

first conversion, and that so as to count those things loss for him, which before had been his gain; but not satisfied with his present measure, he saith, many years after, ‘that I may know him *a*’; and aspires to the heavenly vision. ‘If by any means I might attain to the resurrection of the dead.’ We may safely say, such is the amiableness of the object; as that man never knew Christ, who is satisfied with any measure of knowledge of him, whereto he can reach in this world.

6. This knowledge *humbles* the soul, and *exalts* the Saviour. That knowledge which is only notional, ‘puffeth up *b*,’ and makes men proud and self-conceited. But a spiritual view of Christ discovers so much glory in him, and vileness in the beholder, as causes him to abhor himself, and to have high thoughts of his Saviour. When the prophet saw the glory of Christ, he was struck with the sense of his own loathsomeness; ‘Woe is me, I am undone, I am a man of unclean lips. My eyes have seen the King, the Lord of hosts *c*.’ The sun-beams, which shew the glory of that body, where they come, likewise discover the uncleanness of a room, into which they penetrate: in like manner, this spiritual knowledge at once manifests Christ’s glory, and the Christian’s deformity, and upon comparing the one with the other, he cannot but with Job say, ‘Behold, I am vile, what shall I answer? I abhor myself, and repent in dust and ashes *d*.’ How unworthy am I of such a Saviour, and how mean and unworthy of his acceptance are my best services!

The next part of my design is to shew the *excellency* of this knowledge, to stir up our gratitude for what we have received, and our zeal to gain more of it. It is this sets the Christian above the flatteries and frowns of the world, arms him against the rage of Satan, and the terrors of death.

a Phil. iii. 10, 11.

c Isa. vi. 5.

b 1 Cor. viii. 1.

d Job xlii. 5, 6.

Death has an angel's face to him who knows that his Redeemer lives, and that when he appears, he also shall appear with him in glory. A sight of Christ has made some court death, kiss the stake, and sing in the flames. This knowledge is much despised by men, full of themselves, and strangers to Christ, but the eminent apostle Paul styles it *excellent*; and counts all things but *loss* for the sake of it. This knowledge is the privilege and the delight of the most excellent creatures, *viz.* the saints on earth, and the glorified saints and holy angels in heaven: it is the medium, through which we come to see the most glorious excellencies of God, in the face of Jesus Christ: it is a means of working in us some resemblance and likeness to Christ, in his imitable perfections; which is called a 'being changed into the same image *a*:' it is introductive to the beatific vision, or that state where the saints behold Christ's glory, and see him as he is; for the change into the divine image, by beholding the glory of the Lord, is 'from glory to glory.'—On these, and many other accounts, it is the most excellent knowledge, diligently to be sought, and highly to be valued. For a fallen sinful creature, there is no knowledge like the knowledge of Christ; there is no other knowledge can make him safe and happy without this; and nothing can make them miserable who have it.

According to my first proposal, I am now to consider this knowing of Christ, as it means the making him known to *others*. This is what the apostles and primitive preachers were much engaged in. We may see their heads and hearts were in it; they made it their main concern, and not an accidental business. We are told, that 'daily in the temple, and in every house, they (*viz.* the apostles) ceased not to teach, and to preach Jesus *b*.' Philip went to Samaria, and preached Christ to them *c*. Paul not only was much engaged

a 2 Cor. iii. 18.

b Acts v. 42.

c Acts vii. 5.

in preaching Christ himself, but rejoiced in others doing it, though they did it in opposition to him. And there was sufficient reason for this joy, that Christ was made known, seeing the knowledge of him is so necessary, so useful, and excellent, as has been observed; ‘in him are all the treasures of wisdom and knowledge.’ God most clearly reveals himself in Christ; all our spiritual riches and comforts are laid up in him; and by the knowledge of him, and faith in him, we come to see and enjoy him. Take away the knowledge of Christ, and what a dungeon would the world be to the Christian! What a sorrowful miserable creature must he be! It is reported that the people said, “It were better the sun should not shine *a*, than that Chrysostom should not preach:” much rather may we say, it were better the sun should not be, than that Christ should not be preached and made known; seeing without him ‘men sit in darkness and the shadow of death *b*’; and ‘where there is no vision the people perish *c*.’

APPLICATION.

All that I shall further add, at this time, is a short reflection upon the obvious use and improvement which we should all make of this doctrine and example, viz. to esteem, study, know, and make known, Christ, and him crucified;—this should be the centre in which all the lines of our contemplations should meet. How absurd would it be for a Christian, to grow weary of Christ, or make that the matter of his present neglect, which is the delightful entertainment of all the redeemed in heaven, whose business and whose blessedness it is to be with Christ for ever, to behold his glory. Did the apostle prefer this knowledge before all other things; and shall we prefer all, or any other things to this? Did we know and enjoy Christ more, how active would it make us in his service—how zealous for his

a Clark in Chrysost. Life.

b Mat. iv. 16.

c Prov. xxix. 18.

glory—how impatient of the disgrace, which men, full of themselves, but empty of Christ, are casting upon him! Did we know him ‘as God manifested in the flesh, *and* feel the power of his resurrection, being made conformable to his death *a*,’ how would it provoke every one of us to say, ‘He is my God, and I will exalt him!’ And whilst by others he is evil spoken of, by us he would be glorified; and then the Spirit of God, and of glory, would rest upon us. Paul was a pattern and example to all succeeding ministers, in determining not to know any thing, save Jesus Christ, and him crucified; and in resolving to glory in nothing, save in the cross of Christ. If this was to be a fool for Christ’s sake, it were well that we were all such; but surely, it would be rather a disgrace for a minister of Christ to be ashamed of his Master, or forget his commission, and leave Christ out of his studies and sermons. Did Augustine *b* throw by his beloved Cicero, because he could not find the name of Christ there? And shall we reckon that a burden, which Paul counted a favour, to ‘preach the unsearchable riches of Christ *c*?’

Finally then, let us all, ministers and people, resolve, through divine assistance, to know nothing in comparison of Christ, and him crucified.

a Phil. iii. 10.

b Et hoc solo in me tanta flagrantia refrigebat, quod nomen Christi non erat ibi; quoniam hoc nomen secundum misericordiam tuam, Domine, hoc nomen salvatoris mei, filii tui, in ipso adhuc lacte matris, tenerum cor meum pie biberat, et alte retinebat.—*Aug. Confess. lib. 3. cap. 4.*

c Eph. iii. 8.

SERMON II.

PREACHED JULY 5th, 1726.

I COR. ii. 2.—*I determined not to know any thing among you, save Jesus Christ and him crucified.*

IN these words, as was formerly observed, three things may be more distinctly taken notice of; the knowledge itself; the object of this knowledge; and the special light in which the object is placed, as *crucified*. The necessity, nature, and excellence of this knowledge, were formerly insisted upon.

The next thing to be considered is, the *object* of this knowledge, or the person known, JESUS CHRIST; but who shall undertake this work? The majesty and glory of Christ infinitely transcends our highest apprehensions, and best expressions. How should a dim taper be equal to the sun, or our narrow thoughts comprehend him who makes, upholds, and comprehends all things; and before whom, all the inhabitants of this world are ‘as nothing, less than nothing, and vanity? Who hath ascended up into heaven, or descended? Who hath gathered the wind in his fists? Who hath bound the waters in a garment? Who hath established all the ends of the earth? What is his name, or what is his Son’s name, if thou canst tell *a*?’ † This text *b*, as some think, is applied to Christ in the New

a Prov. xxx. 4.

b Pool’s Annot. Dutch Annot. Junius and Trigel. Cartwright in loc.

Habemus etiam apertum et perspicuum testimonium distinctionis personarum, et quod filius Deo patri æqualis, et consubstantialis sit.—Lavater in loc.

Quod nomen est ejus, et quod nomen est filii ejus? Horum que-

Testament *a*. The name of the Son of God is here set in equality with that of the Father, and both declared to be alike ineffable. Co-existence, omnipresence, and omnipotence, are equally ascribed to them, (in ascending, descending, gathering the winds, bounding the waters, and establishing all the ends of the earth). But, at the same time, as this unity of nature, power, and perfection, is applied to them, the text asserts a distinct personality: ‘What is his name, (viz. the Father’s)? and what is his Son’s name, (viz. Christ’s) if thou canst tell?’ Christ himself says, ‘No man knoweth the Son, but the Father *b*.’ ‘Who can by searching find out God? Who can find out the Almighty unto perfection?’ But shall we therefore sit down discouraged, and proceed no farther? Is it not eternal life to know Jesus Christ? Are we not commanded to *grow in grace*, and in the knowledge of him? And is there not a promise, ‘that the holy Spirit shall receive of the things of Christ, and shew

rum, quæ in extremo commemoravi unum retulit ad patrem; et alterum evidentur ad filium, cum ait, aut quod nomen est filii ejus. Propter cætera quæ de filio magis intelliguntur, hoc est, quis ascendit in cælum et descendit; quod Paulus ita commemorat, qui descendit, ipse est, et qui ascendit super omnes cælos.—Augustin. Epist. 49. T. 2. (mihi) 203.

Apertissime hic Deo tribuitur filius de quo varia suggeret. Dorschæus notatu digna. 1. Nomen Dei et filii ejus ab Agure copulari. 2. Et utrumque pariter esse ineffabile et inexplicabile. 3. Utrique tribuit et co-existentiam, et omnipraesentiam, (per ascensum in cælum et descensum) et omnipotentiam et creatoriam atque conservatoriam majestatem. Et 4 Patri et Filio et ὁμοσίαν tribuit ἀδιάρκισιν (distinctionem personalem.)—Calov. apud Poli Synop. Critic.

—Prov. xxx. 4. “What is his name, or what is his Son’s name, if thou canst tell?” He was therefore the Son of God, and he was incomprehensible even then, before his incarnation.—Dr Owen against Biddle. c. 7. p. 177.

a John iii. 13.—Eph. iv. 10.

b Mat. xi. 27.

them unto us *a* ? Has he not been prayed for, as a ' Spirit of wisdom and revelation in the knowledge of Christ *b* ?' And also obtained by *babes c*, because it seemeth good in God's sight ?

In obedience to the divine command, and with dependence upon the grace of the Father, and the teachings of the Holy Spirit, let us then pursue our inquiries, concerning the object set before us in the text, *viz.* Jesus Christ. If the representation of him in the bush to Moses *d*, required such veneration and respect ; with what holy awe ought we to speak and hear of Christ himself, before whom all the glorious spirits above bow with the most profound reverence ! This object is too high, and too holy to be trifled with.

In discoursing upon this head, I shall sum up my thoughts in distinct propositions, which I shall endeavour to explain in their order.

PROP. I. " The doctrine of Christ, God manifested in the flesh, has great *certainty* in it, and yet it is hard to be understood. *Great is the mystery of godliness ; God was manifested in the flesh e.*" The reality of this event is here asserted, ' God was manifested in the flesh ; the Word was made flesh, and dwelt among us *f* ;' ' and sent forth his Son, made of a woman, made under the law *g*.' All therefore, who allow the scripture testimony, cannot modestly call the truth, or reality of Christ's incarnation into question, but of this I shall have occasion to speak more largely hereafter. Christ's assuming our nature was a certain real thing ; yet it must be owned, it was a wonderful mystery, that God should be manifested in the flesh. A mystery is a hidden secret thing, which it is hard to penetrate into, or fully to understand. Such is the doctrine of Christ God-man ; our understanding is too short to fathom

a John xvi. 14.

d Exod. iii. 5.

g Gal. iv. 4.

b Eph. i. 16, 17.

e 1 Tim. iii. 16.

c Mat. xi. 25.

f John i. 15.

this great deep; this infinite and glorious object dazzles and overpowers the most piercing apprehension. Christ is 'the brightness of the Father's glory, manifested in the flesh:' but he who shall attempt to comprehend this object, in the narrow bounds of his own reason, will soon find his thoughts confounded, swallowed up, and lost; and whilst he professes to be wise, may be left to manifest his own folly, as a just correction of his pride and arrogances. Could Moses only see his back parts? and do the holy angels, who have so long studied this mystery, in the realms of light, yet desire a-new to look into it? and shall man who cannot comprehend himself, comprehend the great God and Saviour, whose very *love* passeth knowledge? Christ the hidden wisdom of God, in a mystery, is an object too glorious and immense, for us to search out to perfection: We may know him apprehensively, but we can never know him comprehensively. 'It is as high as heaven, what canst thou do: deeper than hell, what canst thou know? the measure thereof is longer than the earth, and broader than the sea *a*.' And can we be so vain, as to pretend to grasp the infinite object within the narrow span of our reason; or to think that even faith itself, which sees but through a glass darkly, should get a full and comprehensive view of him? But though we cannot penetrate into all the deep things of the incarnate God, yet we are bound to believe the incarnation; because God has so plainly told us, that 'the Word was made flesh *b*,' or was made in the likeness of men.

PROP. II. "The words *Jesus Christ*, signify the incarnate God and Saviour; or that person, who, being God, became man to redeem and save us." The name *Jesus* was given to the Messiah, to signify the glorious work which he should accomplish, of 'saving his people from their sins *c*.' And lest the Saviour should be taken for a mere man, we

a Job xi. 8, 9.

b John i. 14.—Phil. ii. 7.

c Mat. i. 22.

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a Job xi. 8, 9.

b John i. 14.—Phil. ii. 7.

c Mat. i. 22.

are expressly told, that he is ‘Immanuel God with us *a* ; God and man, or God in our nature. The Word that was ‘with God the Father *b*,’ as a distinct person ; and was God, of the same essence with the Father, was made flesh, and dwelt among us ; that is, became incarnate.— This is that wonderful person, God and man united. The word CHRIST signifies *anointed*. Among the Jews it was customary to anoint priests, and sometimes prophets and kings : our Redeemer was anointed, by the Father, ‘to preach glad tidings to the meek *c* ;’ he was anointed with ‘the oil of gladness above his fellows *d* ;’ God gave him the Spirit without measure. Christ’s human nature was filled with, and assisted by the holy Spirit, far above what any other person ever enjoyed *e*. God anointed Jesus of Nazareth, with the Holy Ghost, and with power ; he gave him authority and ability for his great work ; consecrated, and set him apart, to be prophet, priest, and king.

But here a question may arise : Seeing in Christ there dwelt the fulness of the Godhead bodily, what need was there for him to be thus anointed, with the Holy Ghost, and with power ? To which it may be answered, that as the Son and Spirit are co-essential, their works *ad extra* are undivided ; so that there was a concurrence of the Son and the Spirit in that power wherewith Christ’s human nature was anointed : But yet this anointing may be peculiarly ascribed to the Holy Ghost, to shew the validity of Christ’s mission. God the Father gave him the highest marks of his approbation, by pouring out his Spirit upon him : he calls him, ‘My elect in whom my soul delighteth ; I have put my spirit upon him *f*.’ God giveth not the Spirit by measure to him. The ‘Father loveth the Son *g* ;’ and this is the reason assigned, in that very text where Christ is said

a Mat. i. 23.

b John i. 1, 14.

c Isa. lxi. 1.

d Heb. i. 9.

e Acts x. 38.

f Isa. xliii. 2.

g John iii. 34, 35.

to be anointed' with the Holy Ghost, and with power; 'for God was with him *a*.' Farther, this anointing may be ascribed to the holy Spirit, to manifest the real distinction among the divine persons in the Trinity; and also the glory of God, the holy Spirit. The distinct personality of the Father is discovered in his act of anointing our Saviour.—The distinct personality of the Son is manifest, in his taking our nature, and dwelling in it.—The distinct personality and glory of the Holy Ghost appears, in all that divine power, wisdom, and grace, which he exerted in, and by the Redeemer, in his conception, at his baptism, in his preaching, miracles, death, resurrection, and ascension.

PROP. III. "From eternity Christ was a *real* and *glorious* person." This, as I apprehend, is signified in those words of his, 'Now, O Father, glorify thou me, with thine own self, with the glory which I had with thee before the world was *b*.' These words, 'the glory which I had with thee before the world was,' denote, that Christ had not only a personal existence, but also a personal glory before the world was. This personal glory of Christ was distinct, but not separate, from that of the Father; it was distinct, for Christ himself had it; and yet not separate, for he had it with the Father, before the world was. This would be strange language, if applied to a divine power, or property, distinguished from, and speaking to God; and still more unintelligible, if applied to the Father, speaking by that power: for then it would be, the Father praying to himself, to glorify himself, with himself, with that glory which he himself had with himself, before the world was. If Christ uttered these words as man only, then it would follow, that the human nature had a glory before the world was, and consequently existed before the world was, from eternity; which is contrary to the whole current of scripture. But

a Acts x. 38.

b John xvii. 5.

the sense is more easy and clear, if we understand Christ speaking of *himself*, as the second person in the Trinity, *set up from everlasting a*, as Mediator; now praying as Mediator, and high-priest, that the glory of his divine person might be more clearly manifested, and that his human nature, to which he is now actually united, might enjoy all that glory, which from eternity was designed for it *b*.

The glory of his divine person Christ really had from eternity, and could never lose it, or part with it, without ceasing to be God. If then Christ prayed for that glory, the restoration of it can only mean the manifestation of it. As Christ glorified the Father, not by making any additions to his essential glory; but by making known his glorious perfection, counsels, and works: so the divine Logos, the eternal Son of God, might be glorified, by the Father, as manifesting the glory of his person, office, and work, as God-man, Mediator. Christ was from all eternity the glorious God; this glory of his Godhead, by his humiliation, was not diminished and lessened, but obscured and hid; and therefore he prayed that he might be received by the Father, and openly declared to the world to be the Son of God; or that the glory of his Godhead might shine forth in his per-

a Prov. viii. 23.

b He (*viz.* Christ) had a peculiar glory of his own with the Father before the world was; and this was no other, but that especial exaltation, which he had, when he was set up from everlasting, as the foundation of the counsels of God, for the salvation of the church. In those eternal transactions that were between the Father and Son, with respect unto his incarnation and mediation, or his undertaking to execute and fulfil the eternal counsels of the wisdom and grace of the Father, there was an especial glory which the Son had with him; the glory which he had with the Father before the world was. For the manifestation hereof, he now prays; and that the glory of his goodness, grace, and love, in his peculiar undertaking of the execution of the counsels of God, might be made to appear. Dr. Owen, of Christ's person, p. 21.

son as Christ, God-man. If he had not a divine being, how could he have a divine glory before the world *a* ?

The Son, as a divine person, existed from eternity; and, as some think, was from everlasting set up as God-man Mediator *b*.

Chrysostom seems to refer the glory, which Christ prays for, wholly to his human nature *c*; "He speaks here," says he, "of the incarnation, seeing the human nature was not yet glorified, neither had put on incorruption, nor was ascended to the regal seat. Therefore he doth not say *upon the earth*, (viz. glorify me upon the earth) but *with thyself*." But he doth not tell us, how Christ's human nature could properly be said to have had this glory with the Father, before the world was, before it did exist. How could the glory be enjoyed, before the subject of it had a being. And therefore it could not be the glory of his human nature only, which Christ intended. By what has been said, I hope, it may appear, what the glory is, for which Christ prayed; but if that were not known, yet this I think is evident from the text, that from eternity Christ was a real and glorious person, which is the thing I undertook to prove *d*.

a Dr. Manton on Christ's eternal existence, p. 86.

b As Christ, since the incarnation, is the Mediator incarnate; so before the incarnation, he was the Mediator to be incarnate; he was designed and accepted, to be Mediator from eternity: 'Jesus Christ, yesterday, and to-day, and for ever,' Heb. xiii. 8.—*Norton's Orthodox Evangelist*, p. 41.

Optat—ut divina majestas, quam semper habuerat, nunc refugiat, in mediatoris persona, et in carne hominis, quam induerat. Insignis locus, quo docemur, Christum minime esse novitium, vel temporalem Deum. Nam si æterna fuit ejus gloria, ipse quoque semper fuit. Adde quod inter ejus et Patris personam manifesta hic distinctio statuitur. Unde colligimus, non modo æternum esse Deum, sed æternum quoque Dei sermonem, ex patre ante secula genitum.

—Glossæ ord. in loc.

c Vide *Chrysost.* in loc.

d It is supposed, and, I think, generally allowed, that he who

Our blessed Saviour is also represented, as a glorious person before his incarnation, in these words of the apostle, 'You know the grace of our Lord Jesus Christ, that though

speaks in this text, is a person, distinct from the Father; but what kind of person he is, has been the subject of much debate. The Socinians, who allow Christ no existence before he was conceived in the womb of the Virgin, understand it of a mere human person, desiring now actually to enjoy that glory, which he had in the decree and appointment of God before the world was: but the text speaks nothing of a decree, but of a person, actually possessed of the glory, before the world was. Nor can the words, [τῇ δόξῃ ἣν εἶχον παρὰ σοί] with *the glory which I had with thee*, be properly applied to the decree; they evidently speak of a glory actually enjoyed, before the world was. Believers are said to have a 'building of God, an house not made with hands, eternal in the heavens,' 2 Cor. ii. 5. But it is not said that they had it, before they existed. Grace was 'given in Christ Jesus before the world began,' 2 Tim. i. 9. To *give*, signifies the act of the giver: to *have*, supposes the being and act of the receiver. A deed of gift may be made to a person, before he exists; but the gift, or thing given, cannot be enjoyed by the person, before he exists.

The *Arians*, to avoid the force of this scripture, as a proof of Christ's proper divinity, have advanced the pernicious invention of the pre-existence of Christ's human soul, supposing, that therein he had a glory with the Father, before the world was, and that Christ now prayed; that his whole soul and body might enjoy in heaven, that glory, which, (as they say) his soul had long enjoyed, before his incarnation: but from what text of scripture can they prove the pre-existence of Christ's human soul? Till such proof be produced, it is to be looked upon as a mere human invention, and may be rejected as such. To say, that what is spoken of the *Messias* antecedent to his incarnation, must be understood of his pre-existent human soul, is to beg the question, seeing those attributions might be made to the divine Logos, the Son of God, as Redeemer and Mediator, set up from everlasting.

There are others, who, supposing that the inferior characters cannot be ascribed to the divine Logos, and also to avoid this testimony for his real personality, as God, have revived the ancient imagination of an angelic or super-angelic spirit, created or begotten of God, in

he was rich, yet for your sakes he became poor *a.* He was, from eternity, in the form of God, and had all the riches of the deity in himself. 'Isaiah saw his glory,' and

some unknown moment of eternity, which is supposed to have been the subject of this glory, before the world was; which glory, being laid aside for a time, he now prays for the restoration of it. This notion may please such, who are fond of human schemes, and clear ideas, destitute of scripture proof. But 'to the law, and to the testimony, if they speak not according to this word, it is because there is no light in them,' Isa. vii. 20. Therefore till some clear scripture evidence be brought, to support the notion, it may be looked upon, and treated as the fiction of a warm imagination, suited chiefly, whether designed or not, to weaken the proofs of Christ's deity and personality, as God, drawn from his antemundane existence, operations, and glory. If it should be said, that the inferior characters could not belong to the divine Logos, but as united with a created nature; it may be answered, that before that union, they might be applied to him, with regard to what was to be hereafter. In many scriptures things are spoken of by way of anticipation: So Christ said in the verse preceding that under consideration, 'I have finished the work thou gavest me to do;' though it was not then actually accomplished. In like manner, Christ is represented saying, before his incarnation, 'My heart is like wax, it is melted in the midst of my bowels. Thou hast brought me unto the dust of death,' Psal. xxii. 14, 15. If what was proper to a fleshly body, is here ascribed to Christ, so long before he had one, why might not the characters, proper to Christ's inferior nature, be applied to him, before that nature, or any part of it, was assumed by him? There are two things, which taken together, may much help us in understanding the text under consideration:—what the glory was, which Christ had, before the world was; and what the glory is, wherewith he was crowned, after his death. It may be supposed, that the glory which the Father gave him, after his sufferings, was the same glory which he prayed for, so far as consistent with his own words; 'The glory which I had with thee before the world was.'

It was the same person, who was in the form of God, and in the form of a servant, who was humbled, and highly exalted; could

a 2 Cor. viii. 9.

‘spake of him *a*,’ of that glory which he had with the Father, before the world was; not the glory of a phantastic super-angelic spirit, which the scripture knows nothing of; but the glory of the Son of God, who was in the ‘form of God *b*’; and being so, was, by the Father, ‘set up from everlasting *c*,’ as Mediator and Saviour. He was God-

this be a super-angelic spirit? could a creature be in the form of God? that is, true God, as the form of a servant signifies a true or real man: and if it was the divine Logos, who made himself of no reputation, and was afterwards highly exalted; why should it be thought improper, for him to desire the glory, any more than to undergo the abasement? Christ never parted with his essential glory, as God, during his humiliation; nor could there be any additions made to it in his exaltation; but as, in the former case, it was eclipsed and hid; so in the latter, it was more clearly manifested, and made known: ‘in that day, (saith Christ, *viz.* after my resurrection) ye shall know that I am in my Father and the Father in me,’ John xiv. 20. Among men Christ had in great part concealed his glory: he did not commonly appear in his godlike majesty; his Father mostly treated him on earth as a servant and sufferer: upon his finishing his work on earth, we may suppose him praying to the Father, that he might no longer be treated as an inglorious man, but as his beloved Son, and as God, one with the Father; that in his resurrection, ascension, abode in heaven, and manifestation in the world, he might be attended with those honours and glories, which became the Mediator of the new covenant, and eternal Son of God, full of power, wisdom, grace, and truth, and all divine perfections. This agrees very well with the sense of that eminent divine, Mr. *Charnock*, (*Reconcil.* p. 265,) that the glory which Christ prayed for, was that of his Father’s acceptance of him, and delight in him, as Mediator, which glory he always had with the Father; for as he was *set up from everlasting*, so he was *always the Father’s delight*. If these remarks be just, the sense of Christ’s words will appear consistent and clear, without supposing him to have had a soul or super-angelic spirit, before the world was; and without referring the glory, which he then had, to the divine decree, as several have done, who deny the real personality of the Word, or divine Logos.

a John xii. 41.—Isa. vi. 1.

b Phil. ii. 6.

c Prov. viii. 22, 23.

man elect, contracted to human nature, though not then united to it; for he did not, until the fulness of time, take the manhood into union with his divine person. But he bore the personage of God-man, to use Dr. Goodwin's words.

The prophet Isaiah styles him, 'The everlasting Father *a*;' it may be, as taking upon him, from eternity, the character of a Saviour, who should bring many sons to glory. And this was the work, not of a divine property or power, but of a divine person, endowed with understanding and will, and fatherly affection towards those who in time were to be his seed, the travail of his soul, in which he should be satisfied. The prophet Micah speaks of this glorious person, as one whose 'goings forth have been from of old, from everlasting *b*:' personality, and personal operation, are here ascribed to him: and both are eternal, or from everlasting.

Christ himself, who best knew, said, 'No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven *c*.' It was in that nature he descended, in which he was then in heaven, when these words were spoken; and therefore it was not the human nature, which came down from heaven, for that was not then in heaven. It must be then as God, that he came down from heaven, and was then in heaven.

Christ indeed calls himself the Son of man, but affirms that of himself, which could belong to him only as the Son of God; that is, to be in heaven and on earth at the same time. The words, (*the Son of man*) as one of the ancients observes *d*, do not mean the *flesh*, but by the lower substance, he intends his *whole self*; for this is his manner

a Isa. ix. 6.

b Micah v. 2.

c John iii. 13.

d 'Ψιδν δε ανθρωπου, ενταυθα ου την σαρκα εκαλησεν, αλλ' απο της ελαττονος ουσιας, ολον εαυτον, εν' ετως ειπω, ονομασε, νυν, και γαρ ετως εθος αυτου πολλακις μεν απο της θεοτητος, πολλακις δε απο της ανθρωποτητος, το καλειν.—Chrysost. in loc.

to name himself, sometimes from his divinity, sometimes from his humanity *a*. That which is called the commu-

a A late Author, (*vide* Appeal to a *Turk* or *Indian*, p. 141; 142.) understands the last cited scripture, as speaking of the very same being, the self-same intelligent principle, that acted in the body, and conversed with man, that was before in heaven; and appeals to his friend, a *Turk*, or an *Indian*, whether this be not the plain and obvious sense of many of these scripture passages. To serve this hypothesis, he has misrepresented the sacred text, by rendering it, 'No man has ascended up to heaven, but he that came down from heaven, even the Son of man, who was in heaven.' And having cited two or three other texts, with an air of assurance, he says, can any thing be more plain, than it is from these words, that the intelligent principle, that was then in the body, and conversed with them, was not then with the Father, was not then in heaven, and yet had been with the Father in heaven before it came into the world? But these words, which he renders the *Son of man which was in heaven*, ought to be rendered the *Son of man who is in heaven*, as our translators have done, ὁ υἱὸς τοῦ ἀνθρώπου ὁ ὢν ἐν τοῦ ἑρανοῦ. Thus the same writer useth the expression, *the Son of man who is ὁ ὢν, in the bosom of the Father*, John i. 18. and elsewhere, Rev. i. 4, 8.—iv. 8. ὁ ὢν, is rendered, *which is*, in contradiction to ὁ ἦν, *which was*, and ὁ ἐρχόμενος, *which is to come*. Christ being in the body, says, the Son of man is in heaven; our author says, he had been in heaven, but was not then in heaven, when in the body, and when he conversed with these men: but it is no wonder, if he, who has treated the person of Christ with so much injustice, should offer such abuse and violence to his words. The learned Dr. Wallis has observed, [letter third, postscript, p. 57.] that ὁ ὢν ἐπὶ πάντων Θεὸς ἐνλογητός, in its full emphasis, is, that Being *over all*, or the supreme Being, *God blessed for ever*. It may be urged, that supposing Christ had a pre-existing soul, before he was incarnate, therein he might properly be said to come down from heaven, and to ascend up into heaven; but with what propriety could it be said, that, as God, he came down, and ascended up into heaven? It may be replied, with the same propriety as God is said to go down to see what was done, at the building of Babel, Gen. xi. 5. and to see the sin of Sodom, Gen. xviii. 21. and to come down to deliver his people out of the hands of the Egyptians, Exod. iii. 8. Ascending and descending, as to local motion, cannot be proper to an omnipresent Being; but where God peculiarly

nication of properties, some seem to dislike, but nothing is more plain in scripture than this, that what belongs to either nature is ascribed to his person; of which I shall have occasion to give divers instances hereafter. This appears from Theophylact. to be no novel opinion *a*, and it may be vindicated from exceptions made against it.

Christ says also of himself, 'Then I was by him, as one brought up with him, and I was daily his delight, rejoicing always before him *b*.' Here is the person of the Son from eternity with the Father, and the Father and the Son

works; or manifests himself, there he is said to be. The Son of God is said to come down from heaven, when, in a wonderful manner, he was made flesh, or manifested in the flesh, and to ascend to the presence of God, for us, as our advocate and intercessor. And farther, if it be improper to say, that *the Son of God*, meaning the divine Logos, came down from heaven, with what propriety could Christ say, when on earth, *the Son of man which is in heaven*? how could the same person say, that the only begotten Son, if only a creature, and then on earth, (*ὁ ὢν*) is or exists, in the bosom of the Father? Because, as Theophylact has observed, Christ is one hypostasis, in one person, constituted of two natures; therefore all those things which belong to the human nature, are affirmed of the Word, and those things which belong to the Word, are attributed to the man: so in this place, the Son of man is said to descend from heaven, because the hypostasis, the person, is one; moreover, lest, when you hear, that he descended, you should think, that he is not in heaven, he saith, he who is in heaven: do not suspect that I am not there, because I have descended: but I am here bodily present, and there I sit with the Father as God.

a Ἄλλ' ἐπεὶ μία ἡ ὑπόστασις ἦγαν ἐν τρέσωπον ἦν ὁ Χριστὸς ἐκ οὐο φύσεων σύνθετος, τὰ τῷ ἀνθρώπῳ ὀνόματα λέγονται ἐπὶ τοῦ λόγου, καὶ πάλιν τὰ τοῦ λόγου τῷ ἀνθρώπῳ προσίδονται. Ἔτως ἐν κἀνταυθ' ὁ υἱὸς τοῦ ἀνθρώπου λέγεται κατελθεῖν ἐξ οὐρανοῦ ὡς ἐνός ὄντος τοῦ προσώπου, καὶ μιᾶς τῆς ὑποστάσεως, εἴτα ἵνα μὴ ἀκούσας ὅτι κατέβη, νομίσης ὡς κατὰ χάριν οὐκ ἔστι λοιπὸν ἐν οὐρανοῦ φησὶν ὁ ὢν ἐν τῷ οὐρανοῦ, μὴ γὰρ δε ἐπειδὴ ἤκουσας ὅτι κατέβη νομίσης μὴ εἶναι με καὶ ἐκεῖ, ἀλλὰ κἀνταυθ' πάριμι σωματικῶς κακεῖ συγκάθημαι τῷ πατρὶ θεϊκῶς.—Theophylact in loc.

Prov. viii. 20.

mutually delighting in each other. If such things are here affirmed of this wisdom, as can belong to none but a real divine glorious person, with what propriety could it be said, that a divine power or property was 'by God, as one brought up with him,' and that it 'rejoiced always before him?' Can any parallel instance be given, where any attribute, or power of the Father, is thus represented?

If Christ were not a real glorious person from eternity, he could not love us from eternity, or consent to save us, or indeed love us at all as God; for if he has not a divine understanding and will, he can neither know, nor love us as God, which is as contrary to the truth, as it is to our faith and comfort. To suppose that the covenant of life was only between God the Father, and one of his divine powers, which is no real person; and that he who said, 'Lo, I come to do thy will,' is not an infinite person, who undertook in infinite love, to redeem us, is to unhinge our salvation: and so far as I can see, at once to sap the foundations of our faith, and hope, and thankfulness: if the Redeemer's person be but created, and finite, how should either his love, or his merit, be infinite? and unless they be both so, what ground can there be to trust, or rejoice in him as the church doth? 'I will trust and not be afraid, for the Lord JEHOVAH is my strength and my song; he also is become my salvation *a*.' Were he not a divine person, the JEHOVAH, who is Saviour, there would be ground enough of distrust, and fear, and sorrow; for, 'cursed is man that trusteth in man, and maketh flesh his arm *b*.'

To enforce the argument a little more; we may observe, that Christ speaks of his being in heaven, as a divine person, before he was upon the earth, in the human nature, as I think these words are to be understood: 'What, and if ye shall see the Son of man ascend up, where he was before *c*?' The words, 'where he was before,' do not sig-

a Isa. xii. 2.

b Jer. xvii. 5.

c John vi. 62.

nify, that he was not there then; but they import, that he had a residence in heaven, before he took our nature: in which nature he should shortly ascend to that place, where he ever was and will be as God. John the Baptist speaking of our Saviour, as to his state before he took our nature, said, 'He that cometh from heaven, is above all *a*;' that is, in the dignity of his person, Christ was a glorious person in heaven before he appeared in this world. This farther appears from the words of Christ: 'Before Abraham was, I am *b*.' The Jews thought him to be fifty years old; but he told them, he had a being before Abraham, and was that person who said to Moses, 'I am *c*.'

That from eternity Christ was a real and glorious person, appears from this illustrious testimony, 'To the Son he said, Thy throne, O God, is for ever and ever *d*.' The Father, as a distinct person from the Son, is here brought in, ascribing to the Son, another divine person, and God, a throne from everlasting. Not barely that it should be to eternity, but that this had been from everlasting, as these words explain it, 'And thou, Lord, in the beginning hast laid the foundations of the earth *e*.' He who could do this personal work, in the beginning of time, must exist, as a person, before all time: and to suppose, that this creating work could be done by a creature, or any power that had not personality, seems to me the greatest absurdity and contradiction. He who made all things, must himself be unmade, or else make himself, and be before himself. To suppose a finite being capable of exerting an infinite power, sufficient to create a world, or to be employed in it, is to contradict the scriptures, which tell us, that 'the Lord stretched forth the heavens alone, and spread abroad the earth by himself;' and that by 'the things that are made,' an

a John iii. 31.

b John viii. 50.

c Exod. iii. 14.

d Heb. i. 8.

e Heb. i. 10.

eternal power and Godhead may be clearly seen *a*. I conclude therefore, that he who had a throne from eternity, who made the heavens and earth, in the beginning of time, is a glorious person, and *the true and eternal God*. This is that glorious person, who was *in the beginning with God*, that is, the Father; therefore a person distinct from him, who was God; therefore a divine person, not a super-angelic spirit: and, as 'all things were made by him, and without him was not any thing made that was made *b*;' he was uncreated himself, and together with the Father and Spirit, is the Creator of all things.

What unspeakable joy and satisfaction may all believers take in their Redeemer as *an everlasting Father*, and *the Prince of peace*; especially when it shall appear, under the next proposition, that this person assumed our nature, and became man, for our redemption?

PROP. IV. "This glorious person, who was from eternity, did, in the fulness of time, *assume* and take our nature, and become man." 'Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same *c*.' 'For verily he took not on him the nature of angels, but he took on him the seed of Abraham *d*.' In these words we have a clear account of an intelligent voluntary act of the eternal Son of God, laying hold on our nature, and taking it into an individual subsistence, in or with himself. Some of old, and of late, have earnestly contended, that the sense of this text is, that he did not take angels, but men to redeem; but the whole context shews the apostle here to be speaking of Christ's so taking the seed of Abraham, as to qualify him to die for them, and to redeem his people by his death; and this was not by choosing which nature, the angelic or human, should be the object of his love, and redeeming grace; but by assuming

a Isa. xlv. 24.—Rom. i. 10.

c Heb. ii. 14.

b John i. 1, 2, 3.

d Heb. ii. 16.

that nature, of which the chosen seed partook, that the famous promise might be fulfilled made to Abraham, that 'in his seed should all the nations of the earth be blessed *a*;' and likewise the first promise, that 'the seed of the woman should break the serpent's head *b*.' According to that promise the Saviour and saved were to be *both of one*, of one and the same nature: and therefore, seeing 'the children were partakers of flesh and blood, he took part of the same;' assumed or took the same nature, and was 'made like unto his brethren *c*.' And here we may observe, that this taking part of flesh and blood was a personal act, and therefore an intelligent voluntary act; the word *taking* implies both, and the scriptures so represent it: 'He took the form of a servant *d*;' 'Lo, I come to do thy will, O God *e*.' Some unions are involuntary, but this was voluntary: there is a remarkable difference between our partaking of human nature, and Christ's partaking of it; we partake of it, not by our own will and choice, but by the will and power of God, and the instrumentality of our parents; and therefore the apostle expresseth it by a word which signifies our common interest in it, *κοινωνίης*; but when he speaks of Christ, he varies the word, and expresseth it by another, *μετέχω*; which is in scripture *f* mostly used for a voluntary participation *g*. To suppose a power of the divine nature, which has not understanding, and will, to assume our nature into union with itself, to me carries in it more contradictions and absurdities, than that notion can avoid or clear off; and doubtless must bring down that love and grace of the Son, to a very low degree, which is magnified in the scripture, and has been so much admired by all the saints. And supposing it is only a creature, let it be ever such a

a Gen. xvii. 18.

b Gen. iii. 15.

c Heb. ii. 11.

d Phil. ii. 7.

e Psalm xl. 7.

f Πάντες ἐκ τοῦ ἐνός ἄγρου μετέχομεν, 1 Cor. x. 17.

g 1 John iii. 16.

glorious spirit, that assumed our nature, it is still but a finite love, which in him is the moving cause of it; and therefore seems not worthy of that high encomium of *the love of God*, and of *a love that passeth knowledge*: but allowing, as I think the scriptures teach us, that the person assuming our nature is the eternal Son of God, an intelligent, infinite, voluntary agent, then we may easily find reason enough, for wonder and amazement, that such a person should come in the *likeness of sinful flesh*, be *made of a woman*, and *made under the law*: that the *only begotten of the Father*, should be *made flesh*; and the *brightness of his glory* make himself of *no reputation*: That he who thought it *no robbery to be equal with God*, should so freely take upon him *the form of a servant*: this may raise our love, and joy, and thankfulness to the highest pitch. The person assuming our nature, is not the Father, or holy Spirit, but the Son; ‘That holy thing shall be called the Son of God *a*’: it was ‘the Word that was made flesh, and dwelt among us *b*’; a person distinct from God the Father, who said to him, ‘Lo, I come to do thy will; a body hast thou prepared me *c*.’ That it was not a finite created person has been proved before: it remains therefore, that it was the second person in the Trinity, the Son of God, who assumed our nature, and united it to himself. If any inquire into the *modus* of this union, between the Son of God and a creature, I shall only say, that till such curious inquirers into things unrevealed, shall tell me, how their souls and bodies are united, or deny the union because they cannot explain it, I shall think myself excused, either from explaining, or denying this union of a much higher nature. *God was manifest in the flesh *d**, yet so as still it remains a *great mystery*; and it would be a vain attempt, to set it in a clearer light than God has done.

a Luke i. 35.

Psal. xi. 7.

b John i. 14.

d 1 Tim. iii. 16.

PROP. V. "The nature assumed, was properly his *own*, by virtue of his personal union with it, or his taking it into a subsistence in his own person. As there is a sense in which all men live, move, and have their being in God, so there is a peculiar sense, in which Christ's human nature lives, moves, and has its being in his divine person; 'The Word was made flesh, and dwelt among us *a*.' The union is wonderful; that of the Trinity is of three distinct persons in one essence; this is of two different natures in one person. It had a beginning, though it shall have no end: It is so intimate and close, as that all the acts of the human nature are reckoned acts of Christ's person. God's own proper Son came in the likeness of sinful flesh, was made of a woman, and made under the law, and purchased the Church with his own blood: this blood is the blood of Jesus Christ, God's Son; he purged our sins, by himself. The obedience and sufferings of Christ's human nature, were properly his own, the obedience and sufferings of his person, because he had taken this nature to be his own, to subsist in his own person; and this shews us of what importance it is, to believe and maintain, the personality of Christ, as God; without it, there could be no assumption of our nature into union with himself, and then the acts of that nature could not be properly the acts of an infinite, divine person; how then should they be sufficient for our salvation?"

APPLICATION.

Was Christ a glorious person from eternity? Then the new covenant is well established, and shall stand fast with him; the covenant was between two real and glorious persons, both infinitely powerful, gracious, and faithful; and therefore salvation is sure. Did one of these glorious persons assume our nature, to redeem and save us? what reason have we to be glad and rejoice in his salvation! It is 'glad tidings

of great joy to all people *a*; how freely, heartily, and thankfully should we receive him who cometh in the name of the Lord to save us! Mary said, 'My soul magnifies the Lord, and my spirit hath rejoiced in God my Saviour *b*.' As the woman had the shame to be first in the transgression; so that sex has the honour of the promise, that 'the seed of the woman shall break the serpent's head,' and also of the performance; 'God sent forth his Son made of a woman;' that deliverance might come not only by the same nature, but also by the instrumentality of the same sex, by which sin at first destroyed us.

May we all admire and adore the divine wisdom and grace; and determine, to know nothing in comparison of Jesus Christ, and him crucified!

SERMON III.

PREACHED SEPTEMBER 13th, 1726.

1 COR. ii. 2.—*I determined not to know any thing among you, save Jesus Christ and him crucified.*

THE prophet Isaiah, speaking of Christ, the mighty God, as a *child born* into this world, very justly gave him the title of *Wonderful c*. The highest mystery in the Christian religion, is that of three persons in one divine essence; and next to that, is the great mystery of godliness, *God manifested in the flesh*, two natures being united in one person; the creation was a wonderful work, and so will the resurrection be; but Christ's incarnation has far greater wonders and glories in it. Something of these may be known; for

a Luke ii. 10, 11.

b Luke i. 45.

c Isa. ix. 6.

this end, they are revealed, and recommended in scripture; but to pretend to comprehend them, would betray too low thoughts of Christ, and too high an opinion of our own understanding. It is the work and obedience of faith, to believe things which eye hath not seen, and which it hath not entered into the heart of man to conceive, because God has revealed them to us, by his Spirit, to whom alone the things of God are fully known. In the prophet Isaiah the question is asked, ‘Who shall declare his generation *a*?’ It is not said who *doth*, but who *shall*; not only to exclude all attempts of that present age, but of those to come, as Chrysostom speaks; by *generation b*, several of the ancients understood the eternal generation of the Son; but the Hebrew word signifies, as the learned have observed, *Christ’s seed c*, or posterity: However, if we cannot fully declare his seed, much less shall we be able fully to declare Christ himself.

God’s judgments are unsearchable, and his ways past finding out; his peace passeth all understanding, his gift is unspeakable; the heart of man cannot conceive the future glory, much less the Lord of glory; We see but through a glass darkly, know but in part, and prophesy but in part. God’s works are incomprehensible, much more God himself: “Hold the Heretic to this,” says Chrysostom, “and do not let him go *d*.” In heaven there is no created power, that

a Isa. liii. 8.

b Ταῦτα γὰρ Ἡσαίας φιλοσοφῶν ἔλεγε. τὴν γενεάν τις διηγῆσεται ἢ ἐπισ-
τις διηγῆται, ἀλλὰ τις διηγῆσεται, καὶ μελλὸν ἀπέκλεισε.—Chrysost. de
Deo incomprehens. Hom. 1. p. 198.

c Many of the Fathers’ understanding this place, Isa. liii. 8. of Christ’s eternal generation; but *Daud* signifies properly *generationem successivam*, as in the Psalms; *Dor vador*, from generation to generation: therefore the prophet means the multitude that shall believe in Christ.—Leigh’s crit. sac. in verb.

d Πάντα ἀκατάληπτα καὶ αὐτὸς μόνος καταληπτός, κατέχει τὸν ἀ-
ρετικὸν μὴ ἀφῆς ἀναχάρησαι.—Chrysost. de incomprehens. Dei natura.
Hom. 1. p. 298.

fully knows God; the highest angels look and wonder, adore and praise, whilst proud and bold men, on earth, petulantly cavil against, and contemn what they pretend to grasp, but cannot understand, as the same writer speaks concerning this temper. I may say, as was formerly said of some heresy, Paul did not plant it, Apollos did not water it, nor did God give the increase; it is planted by the unreasonable search of reason, watered by foolish pride, and ambitious desire gives it increase.

Could we grasp all created beings; yet how vast, yea, impossible a leap must it be from thence to what is uncreated and infinite, with its operations and effects? The work of our redemption, by the blood of the Son of God himself, condescending to be a man, that he might die for us, has in it heights above the reach, and depths beyond the fathom, of any mortal intellect, as one speaks *a*.

God dwells in light inaccessible; him no man hath seen or can see; such as cannot view his habitation, can much less fully know himself. A light superior to our faculties hides the object, as much as thick darkness. Modesty and humility therefore become us, in all our inquiries into the deep things of God. Our great dependence ought to be upon the holy Spirit, for illumination; and the holy scriptures, for right apprehensions of divine mysteries. Did the holy angels cover their faces, as owning the incomprehensibility of Christ's glory? and shall we, dark creatures, think to comprehend it, pretend to answer all doubts, clear up every difficulty, or deny what we cannot fully explain!

There is no need of curiosity after Christ, nor of search beyond the gospel; when we believe that, we desire to believe nothing farther; for we believe this first, that there is nothing beyond it, which we ought to believe, said one of the ancients *b*.

a Dr. South's Sermons, vol. iii. p. 292.

Tertul. praescrip. advers. haers.

Having formerly shewed, that Christ, from eternity, was a real and glorious person; and that in time he assumed our nature, and became man, I now proceed to a sixth proposition.

PROP. VI. "The human nature so assumed, consists of a *true human body*, and a *true human soul*."

Before I proceed upon this, I shall premise something of the necessity, weight, and importance of this doctrine. It is a foundation truth, on which the whole superstructure of the Christian religion depends.—As Christ, in his person, is the foundation of the church; so his humanity, united to his divine person, was absolutely necessary, to render his mediation effectual to our salvation. If he be *made under the law*, he must be *first made of a woman*: which two ideas the apostle has joined together *a*: he who was the law-maker, became subject to the law, by becoming man, and being born of a parent, who, with the rest of the Jews, was more immediately under the law. If Christ makes 'reconciliation for the sins of the people,' it behoved him 'in all things to be made like to his brethren *b*.' To be our *goel*, our near kinsman, one in nature with us; that he might be one in condition and affection. If he be a *priest*, he must of necessity have 'somewhat to offer *c*.' The legal sacrifices were rejected of God; but then he substituted a better in their room; 'a body hast thou prepared me *d*,' said Christ.

It was necessary that the heavenly things should be *purified* with this *better sacrifice*, by which Christ came, to *put away sin e*. If 'without shedding of blood there be no remission;' and if the 'blood of beasts could not take away sins;' it was then necessary, that we should be 'redeemed by the precious blood of Christ.' But if Christ had no real

a Gal. iv. 4.

b Heb. ii. 17.

c Heb. viii. 3.

d Heb. x. 5.

e Heb. ix. 23, 26.

flesh, he then had no blood to shed for us; if he shed no blood, there is no remission: if no remission, then no salvation; it was therefore necessary that Christ should have a real human body, in order to our redemption; for it was in the body of his flesh, through death, that he reconciled us to God; and it was by his own blood, that he purchased the church.

We are told, by the apostle, that 'God sent his Son in the flesh, that the righteousness of the law might be fulfilled in us *a*.' Christ and his people being one in nature, and one by federal relation, what he did *for* us, is said to be done *in* us; the righteousness of the law is said to be fulfilled in us, as Christ our head, in our nature, fulfilled it for us.—The Jew seeks in vain for his righteousness in the law of Moses; the Turk, in the rules and laws of Mahomet; the Papists, in their own or others' merits; but the true Christian finds he has perfect righteousness, in his incarnate Saviour fulfilling the law for him. If these things be duly considered, it will appear that the doctrine of Christ's humanity is of great necessity and importance in the Christian religion; take away this, and we have no Saviour or salvation.

If Christ had not a true human body, the prophecies of his birth are all nullities, the history of it all a falsehood; his death, resurrection, and ascension, all a fiction; and, in a word, the whole gospel is but a fable, and salvation by Christ is but a mere chimera. Satan therefore very early raised up enemies to Christ's humanity, as well as to his divinity; well knowing, that if he could rob us of either nature, he should shipwreck our faith, and unhinge our salvation. The apostle John has taken notice of these adversaries, and condemns them. 'Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God; and this is that spirit of antichrist whereof you have heard, that

it should come, and even now already is it in the world *a*. The holy Spirit has here fixed the brand of antichristianism upon all those who deny either Christ's divinity, or humanity. His coming in the flesh implies, and supposes a person, who so came, who assumed flesh; even God's own proper Son. The expressions, *who was made flesh, coming in the flesh, and taking part of flesh and blood*, are acts of a self-conducting agent; and therefore never ascribed to any, as I know, but the eternal Son of God. Other spirits are put into their bodies, by a superior creative power, and not by their own choice and agency; but so the Son of God came in the flesh, and as one has observed, upon the last cited text *b*, "They are not of God, who now deny Christ's deity, or call in question his humanity." Christ's person, as God-man, being the foundation of the church, has been struck at by Satan and his instruments, in both the natures, their union, properties, and operations, so as there is nothing of Christ, but what has been opposed and assaulted by them *c*.

Marcion, Appelles, Valentinus, and many other heretics, denied Christ's humanity of old, as some have done since. Justin Martyr, Irenæus, and others defended it. Tertullian saw it needful to write a book, *de Christi carne*, of Christ's flesh; wherein he maintains, that Christ had a true human body, in opposition to such as fancied it to be only a mere human shape, or a body brought down from heaven, and not real flesh, conceived in the womb of the virgin Mary. We not only read in prophecy, that the seed of the woman should break the serpent's head; that in the seed of Abraham all the nations of the earth should be blessed; and that a virgin should conceive, and bring forth a Son: but the inspired history of Christ assures us, that Christ was con-

a 1 John iv. 3.

b Gualter. in loc.

c Dr. Owen, of Christ's person, Fol. præf. p. 17.

ceived in the womb of the virgin Mary, born of her a real infant, laid in a manger, was circumcised, increased in stature, and gave the clearest evidences, that he had true human flesh, and was (as the scripture says) ‘made of a woman, *and* made like to us in all things, sin only excepted.’ He ate, drank, and slept; walked, worked, and was weary: wept, was apprehended, bound, and led away by his enemies; was wounded in his hands, feet, and side; bled in the garden, and died upon the cross; exposed his body, both before his death, and after his resurrection, not only to the sight, but touch of his disciples, who handled the word of life, and were told by him that a *spirit hath not flesh and bones* as they saw him have *a*.—From all which it is abundantly evident, that Christ had a real human body, as we have, subject to sight and touch; and that he really ate and drank with his disciples, is affirmed in scripture *b*.—If Christ had no true body, he could not bleed, and die, and rise from the dead; and then the scripture would be false, and our *faith vain*, and we must yet be *in our sins c*. It is expressly said, ‘That the children partaking of flesh and blood, he likewise himself took part of the same *d* :’ that is, of flesh and blood of the same species and kind with ours. Chrysostom well urged this against the Marcionites and Valentinians *e*. “Let them blush, let them be covered with shame,” saith he, “Christ did not take an imaginary, but a real body, true flesh and blood, of the same sort and kind with ours.” This appears from the end of his incarnation, which was, that he might suffer and die, and by his death destroy the devil’s kingdom. Elizabeth *f*, under the

a Luke xxiv. 39.

b Acts x. 41.

c 1 Cor. xv. 17.

d Heb. ii. 14.

e Ἀισχυνίσθησαν πάντες οἱ Ἀιρετικοὶ ἐγκαλυπτίσθησαν οἱ Δοκῆται γέγοντες αὐτὸν παραγενέσθαι καὶ ἐκ ἀληθείας.—παραπλησίως προσθεῖς ἢ φαντασία ἐκ ἱκονι, φησὶν ἀλλ’ ἀληθεῖα.—Chrysost. in Hebraeos ii. 14.

f Luke i. 42.

inspiration of the Holy Ghost, speaks of Christ as the fruit of the virgin's womb; and therefore he had a true, real, human body, not an aerial one, or one brought down from heaven. 'He took upon him the form of a servant, and was made in the likeness of man, and found in fashion as a man *a*.' That these expressions, *the likeness of man*, and being found in *fashion as a man*, signify real humanity, and not his shadow and appearance only, is evident from his obedience and death, in and under that fashion and likeness of man: his death upon the cross was a real, known, public thing; therefore that body, which was crucified, was a real body of flesh, and not the shadow and appearance only. The objection against Christ's having real flesh, drawn from the expressions of *fashion* and *likeness*, has no weight in it; but appears to be a strain upon the words, and contrary to the scope of the context; and also to the meaning of the like phrase in other scriptures. Adam begat Seth *b*, 'in his own likeness:' was Seth then only the appearance of a man, and was he not a real one? Both Moses and Paul speak of a substantial likeness, and not of a phantastic resemblance only: 'He was found in fashion as a man;' known to those who conversed with him to be a real and true man. The words, *σχήματι ὡς ἀνθρώπου*, in *fashion as a man*, are used, by the apostle *c*, to signify that Christ had the real form, parts, properties, and actions of a man.

CHRIST, before he was born of a virgin, appeared as a man, to Abraham, to Jacob, to Moses, and others: but if it was in a real human body, yet it could not be the same that was born of a virgin: for that body which Christ assumed, when he became incarnate, was really derived from Abraham and David, and was born of the virgin Mary: it was that body which the Father had prepared him.—

a Phil. ii. 7, 8.

b Gen. v. 3.

c Vide Zanchium de incarnat. p. 39.

Hence, when it is said, that *the Word was made flesh*, to shew the truth of his manhood, it is added, and *dwelt among us a*. If Christ's body had been only a phantasm and apparition, in all probability it would suddenly have disappeared; but he dwelt among us, and conversed familiarly with men a long time, and gave them sufficient opportunity, to know that he had a true and real body of flesh.

It is therefore very wonderful, that any should be so senseless, as to deny that Christ had a real body, supposing they believe the scriptures. For, allowing them to be a true history, greater evidence cannot be given by any man of his having a true human body, than we have, that Christ had such an one. A sudden and temporary appearance, as man, was not uncommon under the Old Testament; if therefore Christ's incarnation had been no more, the apostle would have had little reason to represent it, as the 'great mystery of godliness,' that 'God was manifested in the flesh *b*:' he was so manifested in the flesh as to be 'made flesh,' not by changing the Logos, the Word, into flesh, which was impossible; but by the assumption of a real human body, and a reasonable soul, into union with his divine person. The most beloved Son of God became the Son of man, that he might make the sons of men the sons of God, as Chrysostom saith *c*. But, as he adds, "Be not troubled, do not stumble at it, when you hear that the Word was made *flesh*; the substance of the Word was not turned into *flesh*, that were impious to imagine." But, remaining the same, he took upon him the form of a servant: as God he

a John i. 14.

b 1 Tim. iii. 15.

c Εγένετο γὰρ υἱὸς ἀνθρώπου, Θεοῦ γνήσιος ὢν υἱὸς, ἵνα τὰς τῶν ἀνθρώπων υἱὸς τίνα ποιήσῃ Θεοῦ, ὅτι ὁ Λόγος ζᾶρξ ἰγένεται μὴ δορυβισθῆς, μηδὲ καταπίσις, οὐ δε γὰρ ἡ ὕσια μετίπισιν εἰς σάρκα, οσι γὰρ ὄντως ἀσιβες ἔστιν καὶ ἰνοῆσαι ἄλλα μῆνυσα ὡσπερ ἔστιν, οὕτω τῷ δῶλε τὴν μορφὴν ἀνίλασε:—
Chrysost. in *Jes.* cap. i. v. 14.

is ever the same, superior to all change, and can no more cease to be God, than he can cease to be. He was so made flesh as to dwell among us; but the dwelling and the inhabitant cannot be the same. No man dwells in himself, as Chrysostom argues *a*. The Word which dwells in flesh, is therefore distinct and different from the flesh, in which he dwells; different with respect to substance, but by union one God: the Word and flesh are one, not by confusion of the natures, but by a certain, secret, and inexplicable union, as the same person expresseth it.

Christ so put on our nature, when he was made flesh, as never to desert it again: he carried it through the agonies of death, and delivered it from the power of the grave, and dwells in it for ever upon his throne of glory; ‘angels, and authorities, and powers, being made subject to him *b*.—What words can declare, what mind can conceive, the honour and dignity this way conferred upon our nature! what angel, what arch-angel can explain it? none in heaven, none upon earth; none but that WORD, who was *with God*, and *was God*, and was *made flesh*, and *dwelt among us*, full of *grace and truth*: “God! what more glorious!—Flesh! what more vile!—God dwelling in flesh! what more wonderful!” saith Augustine.

But to return; when Christ was made flesh, or assumed our nature, he had an organized body regularly formed, fit for all the functions of human life, and not a mere unshapen mass of flesh. The apostle, speaking of his reconciling us to God, saith, that it was ‘in the body of his flesh through death *c*’: ‘He bore our sins in his own body upon the

a Τὸ δὲ Σκηῦν οὐ ταύτ’ ἐν εἶη τῇ Σκηπῇ ἀλλ’ ἴτερον, ἴτερον γὰρ ἐν ἴτερω Σκηπῇ, οὐδὲν ἐν ταυτῷ κατοικεῖ, ἴτερον δὲ εἶπον κατὰ τὴν ἕσιν, τῇ γὰρ ἐνώσει καὶ τῇ συναφείᾳ ἐν εἶσιν ὁ Θεὸς Λόγος, καὶ ἡ σὰρξ, ἢ συγχύσεως γενομένης οὐδ’ ἀφανισμοῦ τῶν οὐσιῶν, ἀλλ’ ἐνώσιως ἀβήτου τινὸς καὶ ἀφράσου.—

Chrysost. ubi supra.

b 1 Pet. iii. 22.

c Col. i. 22.

tree *a.* When the devil tempted Christ to turn stone into bread, to feed him, it is supposed, that he had a real body, that was hungry, and wanted food; and when he tempted him to cast himself from the pinnacle of the temple, it is supposed, that he had a body capable of being hurt by the fall.

The Holy Ghost was the agent, and efficient in forming the body of Christ, in the womb of the virgin; yet that body being formed of her substance, was properly her Son, and not the Son of the Holy Ghost; for, fathers beget their own children, out of their own substance; but the Holy Ghost formed the body of Christ out of the substance of the virgin Mary: So he was *bone of our bone, and flesh of our flesh.* In the formation of this body, the divine power was exerted; but how it wrought, is impossible for us to find, if not unlawful for us to inquire. It is said, 'The power of the Highest shall overshadow thee *b.*' Secret things belong to God; and it is represented in scripture as the work of a 'proud and fleshly mind to intrude into things which it hath not seen *c.*' That Christ did not derive his body from the virgin Mary, some have attempted to prove from that text; 'The first man was of the earth, earthy; the second man, the Lord from heaven *d.*' To which it may be answered, that the apostle is there speaking rather of the *condition* of the persons, than of their *natures.* He doth not institute a complete comparison, between the first and second Adam: but his subject and design led him to speak of the first Adam, as an emblem of men's frailty and mortality; and the second Adam, as an emblem and glorious instance of the resurrection, and life everlasting. And besides, it doth not follow, that the second man brought his body from heaven, because he is said to be 'the Lord from heaven,' any more than it doth, that

a 1 Pet. i. 24.

c Col. ii. 18.

b Luke i. 35.

d 1 Cor. xv. 47.

the first Adam derived his soul from the earth, because he is said to be 'of the earth, earthy.' As Adam derived his soul from heaven, yet was of the earth; so Christ derived his body from his mother, and yet was 'the Lord from heaven.' When Christ said, 'who is my mother,' and 'who are my brethren?' he intended not to deny that he had a mother; but to shew, that to bring men to know, and to do the will of God, was more to be valued, and attended to, than converse with his fleshly relations.

It has been objected, that if Christ has a fleshly body, derived from the virgin, how will it be visible to all that shall appear before his judgment-seat? To this I shall only answer; that having such full evidence, that Christ has a true human body, we are not to quit this truth, though we could not answer this, and other objections that may be raised against it: besides, a change shall pass upon all men before the general judgment; Christ in a human form appeared to John with a glory in his countenance above that of 'the sun, when it shineth in its strength *a*.' And Christ will come in the 'clouds of heaven in great glory *b*,' lifted up above all the numerous attendants; so that it does not appear so difficult to apprehend how every eye may see him. But if we could not tell how it *may* be, yet seeing the scripture saith it *shall* be, we ought to believe it.

This we are to abide by, that God has seen it fit, that *he that sanctifieth*, and *they who are sanctified* *c*, the Saviour and the saved, should be all of *one nature and blood*: if therefore we reject Christ's human nature, we must, at the same time, quit all our hopes of sanctification and salvation by him. Christ often speaks of himself as *man*, as the *Son of man*; if he had not a true human body, and true human soul, he did not tell us the truth, but misled and deceived us. Paul recommends it to Timothy, as a very important part of the gospel, that *Christ*, of the seed of

a Rev. i. 16, 18.

b Rev. i. 17.

c Heb. ii. 12.

David; 'was raised from the dead *a*.' If Christ had no true body he could neither die, nor rise from the dead; nor 'become the first fruits of them that slept *b*.' How then did he by death destroy Satan, and deliver sinners? How did he destroy death, and conquer the grave? For these ends he needed, and had a true body of flesh.

I might further argue the reality of Christ's human nature, and the certainty of his birth, from the extraordinary star that conducted the wise men to the place where he was born; from the presents they made him, and their worshipping of him; from Herod's attempt to slay him; and Joseph's carrying him into Egypt; from his being circumcised; and the good old prophet's taking him in his arms: these, if true reports, incontestably prove Christ to have had a true and real body of flesh as we have; for such facts could not attend a phantasm, or mere likeness of a human body. How much deceived must the apostle have been, in fixing his contemplations upon a crucified Christ, if he had nobody to be crucified! what did Christ mean, in saying that 'he would give his flesh for the life of the world *c*,' if he had no real flesh to give? It is observed by some of the ancients, that Christ appearing as man under the Old Testament, was a prelude to his incarnation, and designed to put the faithful in mind of it; and by putting on human affections, as well as a human appearance, he drew them with the 'cords of a man *d*,' as it is expressed in scripture *e*. The prophet describes the person of the Messiah as God-man *f*, in that glorious text: 'To us a child is born *g*,' which signifies the humanity; 'and a Son is given.' God's only begotten Son, which he 'so loved the world as to give *h*':

a 2 Tim. ii. 8.

c John vi. 5.

e See Dr. Owen of Christ's person, p. 46.

f Dr. Edwards' Body of Divinity, Vol. 1. p. 341.

g Isa. ix. 6.

b 1 Cor. xv. 20.

d Hos. xi. 4.

h John iii. 16.

and this child born, and this Son given, becoming one person; 'the government is laid upon his shoulder;' and the titles of a *God* and *Saviour* are given to him; and suitable works are said to be done by him. To this prophetic account the gospel account exactly answers, where we read, that 'the Word was made flesh and dwelt among us *a*;' was in 'the form of God,' but 'took upon him the form of a servant *b*.' At Christ's death the veil of the temple was rent, to shew that Christ, by his sufferings in our nature, should open a way for us to God, or give us boldness to enter into the most holy place, through 'the veil of his flesh *c*,' rent asunder for us, to consecrate for us a new and a living way to God. As Jacob's ladder *d*, seemed to conjoin heaven and earth *e*, the foot being upon the earth, the top reaching heaven; and as God standing above it, seemed to open a communication between both: so, in Christ, earth and heaven, God and man, are united; his inferior part was earthy; his superior, the Lord from heaven. 'The angels of God descended and ascended upon the Son of man *f*;' and it is by him God descends to all the faithful, and they ascend to God: 'For through him we have all access, by one Spirit, to the Father *g*.'

There is one thing farther concerning Christ's human body, which ought to be taken notice of. That though Christ took flesh of the virgin, yet it was not *sinful* flesh, but only the *likeness* of it *h*; the natural infirmities and

a John i. 14.

b Phil. ii. 6.

c Heb. xi. 19.

d Gen. xxviii. 12, 13.

e Here (that is, in Jacob's ladder) there was some dark shadow of the person, natures, and office of Christ. As in this ladder the top and foot of it made but one ladder, so both the natures of Christ are but one person: and by this union of his two natures he brings heaven and earth together, unites God and man.—Mather on the types, p. 131.

f John i. 51.

g Eph. ii. 18.

h Rom. viii. 2.

sufferings which attend us: but, as the angel declared, that which was born of the virgin was *holy a*. He knew no sin; was undefiled in his conception, birth, life, and death; for as he was born *without sin*, and did *no iniquity*; so, at last, he offered up himself to God *without spot*. In Christ then we have a glorious instance of the holiness and purity of our nature, which, among other considerations, ought to render him dear to us. It is observable, what early notice in scripture is taken of Christ's incarnation. Job looked to his Redeemer, as 'standing at the latter day upon the earth *b*;' which, whether it refers to Christ's incarnation, resurrection, or coming to judgment, it views him as clothed with flesh; 'Yet in my flesh shall I see God,' said Job; or, as some render the words, 'I shall see God in my flesh.' The learned Broughton seems to favour this sense *c*, when he brings in Job saying to his friends, "Our father Abraham taught us, in our fathers, how Adam lost life, and brought death upon us all; but the Son of God will dwell in our tabernacle, and perform justice for us. The God of Bethel will take flesh; in Isaac his death and resurrection were taught; my Redeemer, in the nature of man, is the ever-living, and shall arise from death; and by him I shall arise and be made like his glorious body." David brings in Christ saying, 'Thou hast brought me to the dust of death; thou wilt not suffer thy holy One to see corruption *d*.' Isaiah speaks of him as 'wounded for our transgressions, pouring out his soul to death;' and 'making his grave with the wicked, and with the rich in his death *e*.' In all which, and in many other places, an eye is had to Christ's incarnation and suffering in the flesh for us. Abraham, and indeed all the faithful, 'rejoiced to see Christ's day *f*,' the day of his ma-

a Luke i. 35.

b Job xix. 25.

c See his works, p. 288.

d Psal. xxii. 15. xvi. 10.

e Isa. liii.

f John viii. 56.

nifestation in the flesh? and made this their comfort amidst their many sorrows. Some think that Christ is pointed at in those expressions, twice repeated in one short Psalm, 'This man was born there *a*.' However, it is certain, that the ancient church looked and longed for, and delighted in him, though many now despise him. Jacob said, 'I have waited for thy salvation *b*.' The church said, 'Oh that the salvation of Israel were come out of Zion *c*:' and he is spoken of, as the 'Messenger of the covenant, in whom they delighted *d*.'—If Christ was not born of the virgin, how could the angel of the Lord say, 'To you is born a Saviour, Christ the Lord *e*?' Why did the glory of the Lord confirm the testimony, and the heavenly host celebrate the birth, which the angel had proclaimed, to be matter of 'great joy to all people?' and why did he, as a sign of the truth of what he had said, tell them that they should find the babe 'wrapped in swaddling clothes, lying in a manger,' as they afterwards did, publicly declaring the matter, and giving others an opportunity to examine the truth of the fact, as no doubt they did? This did not seem to be the conduct of persons, who would put a cheat upon the world; and if the fore-mentioned things were true, then Christ was certainly born of the virgin.

I proceed now to the other part of the proposition, that Christ, when he assumed our nature, assumed not only a true human body, but also a *true human soul*. Apollinaris, and other heretics, a little above three hundred years after Christ, denied the Messiah's having a human soul, and talked of a super-celestial spirit that supplied the room thereof. The Arians of old *f*, denied Christ to have a human soul,

a Psal. lxxxvii. 4, 6.

b Gen. xlix. 18.

c Psal. lxxv. 6.

d Mat. iii. 1.

e Luke ii. 11.

f They, (that is, the Arians) thought that before God made the rest of the creatures, he made one super-angelical perfect spirit, by which he made all the rest, and that is Christ; and that he

and imagined his body to be animated by a spirit, not of the same nature with God the Father, nor of the same nature with ours; thereby making Christ neither true God nor man. There were other heretics who said, the Deity supplied the place of a soul in Christ. And though they allowed Christ to be God, yet they did not admit him to be true man, nor indeed the second person in the Godhead, united to our nature.

Against these unscriptural and dangerous opinions we have, I think, sufficient evidence. The apostle saith, 'Wherefore it behoved him in all things to be made like to his brethren *a*.' The illative particle *ὅτι*, *wherefore*, directs us to his taking our nature, in order to his being our high-priest, as the great thing, wherein it behoved him to be made like to his brethren. If he only assumed a human body, and not a soul of the same species and kind with theirs, he must be unlike his brethren, in one, and that the principal and essential part of human nature. Was he made like man in all things, that only excepted, which chiefly makes the man, even the soul? I see not with what propriety he could be called *man*, if he had not a human soul; for the flesh, without the soul, doth not constitute a man. The denomination *man* is given to both parts of the compound being; but then it

received no other soul, but a body only at his incarnation; and this super-angelical spirit was this soul. *This was the dangerous heresy of Arius.*—Baxter's Church hist. p. 48.

Vide Epiphan. lib. 3. Hæres. 77.

Apollinaris was not profoundly learned in the scripture and religion: he philosophized too much upon our mysteries, and did not confine himself enough to the simplicity of the scriptures, which fault was the occasion of his falling into error. For, when once men give themselves up to human reasonings, in the explication of mysteries, they presently wander from the right way, and are in danger of falling headlong.—*Du Pin*, Eccles. hist. fourth cent. p. 102.

a Heb. ii. 27.

is as they are in a state of union, and not in a state of separation. When the souls of the saints are separated from the bodies, and taken up into heaven, they are spoken of not as men, but as the 'spirits of just men made perfect *a*.'

The scripture speaks of Christ's soul, in the same terms as it doth of ours. The words ψυχὴ, and πνεῦμα, commonly used to express our souls by, are applied to Christ: the former is three times used by the Septuagint, in the translation of the fifty-third chapter of Isaiah, when the prophet speaks of Christ's 'pouring out his soul to death, making it an offering for sin,' and of his 'seeing the travail of his soul, and being satisfied *b*.' In the history of Christ, we find him saying, 'My soul is exceeding sorrowful, even to death. Now is my soul troubled *c*.' It is also said, 'Christ came to give his life,' or his soul, 'a ransom for many.' In all which places the same word ψυχὴ, is used, whereby the souls of men are often signified; particularly in this passage, 'Fear not them that can kill the body, but cannot kill the soul *d*;' where the soul must mean something distinct from the life of the body, something which should live, after that was dead. So likewise in this passage, 'Take my yoke—and ye shall find rest for your souls *e*.' The other word, πνεῦμα, by which the human soul is often expressed, is also applied to the soul of Christ: For it is said, by all the evangelists, that *he gave up the ghost*: and by Matthew, Mark, and Luke, that *he cried with a loud voice, and then gave up the ghost, or his soul*.

If it was the deity that animated his body, and not a human soul, how could he give it up? How could he commend it into the hands of his Father? Did God commend himself into his own hands? It is said indeed, that 'Christ through the eternal Spirit offered himself without spot to

a Heb. xii. 23.

b Heb. xii. 10, 11, 12.

c Mat. xxvi. 38.—John xii. 27.

d Mat. x. 28.

e Mat. xi. 29.

God *a.* The sacrifice offered, was Christ's human nature; 'He bore our sins in his own body upon the tree;' and 'poured out his soul to death.' The person who offered it was Christ, God-man; or God and man in one person: as God, he was concerned in the offering; for having taken the human nature into a subsistence in his divine person, how should the life of that nature be taken away without his consent? but as God, he had a 'power to lay down his life, and to take it again *b.* The support of the human nature under its sufferings, and the dignity and efficacy of his oblation, depended on his divine person. If by the *eternal Spirit*, by whose efficiency the sacrifice was offered, he meant the *Holy Ghost*, then we are to understand it of his assisting the human nature, in the exercise of all that faith, and love, and holy zeal for the glory of God, and salvation of men, which appeared in Christ, when he gave himself for us. But if, with some very valuable interpreters, by *eternal Spirit* we understand *Christ's divine person*; how that could be concerned in this offering, has been just before declared *c.* So won-

a Heb. ix. 14.

b John x. 18.

c Hæc est princeps causa tantæ efficacis, non quod Deus humano cruore fuerit delectatus; sed quia Christus immaculatus se obtulit Deo, per Spiritum æternum. Sic autem vocat apostolus æternam Christi divinitatem. Qua victimæ corporis et sanguinis sui divinum vigorem aspirant. Διὰ πνεύματος αἰωνίου, per Spiritum æternum: quod propter epitheton αἰωνίου de Spiritu ejus creato; hoc est, de animo intelligi non potest: anima enim Christi non fuit æterna, sed necessario de ejus divinitate, quæ sola æterna est accipitur.—Pareus in loc.

He (viz. Christ) was so far a priest and mediator in both his natures, as that whatever he did in the discharge of those offices, was the act of his *entire person*, whereon the dignity and efficacy of all that he did depended. This offering of himself therefore was the act of his whole person: both natures concurred in the offering, though one alone was offered. It is said, if Christ be God himself, how could he offer himself to God? That one and the same person should be the offerer, the oblation, and he unto whom it is offered,

derful and miraculous was the transaction, as a by-stander concluded from it *a*, that that *man* was the *Son of God*.

If it be said, supposing Christ had, in the room of a human soul, a super-celestial or super-angelic spirit, he might give up that as well as he could give up a human soul: It may be answered, that the scripture no where speaks of such a spirit in Christ: and I much wonder how any man should know more concerning Christ's spirit, than that reveals. Such a notion may be the matter of fancy, but it cannot be the matter of faith; for that is suited to, and dependant upon the word: 'so we preached, so ye believed,' said the apostle. In matters so much above us we cannot take one step safely, without that word, which shines as a light in a dark place. And I am much mistaken, if such a glorious super-angelic spirit be agreeable to the scripture account of Christ, *increasing in wisdom b*; being *ignorant of the day of judgment*; being *filled with fear, amazement, and exceeding*

seems not so much a mystery as a weak imagination. But there may be cases wherein the same individual person, under several capacities, may both give, and take satisfaction himself. But it is not the same person that offereth the sacrifice, and unto whom it is offered. And whereas in the one person of Christ there are two natures, so infinitely distinct as they are, both acting under such distinct capacities as they did, there is nothing unbecoming the mystery of God, that the one of them might be offered unto the other. Although the person of the Son is partaker of the same nature with the Father, yet that nature is not the object of this divine worship, as in him, but as in the person of the Father; wherefore the Son did not formally offer himself *unto himself* but *unto God*, as acting supreme rule, government, and judgment in the person of the Father. In the will, grace, and love of his divine nature, he, (*viz.* Christ) offered himself unto God, through the eternal Spirit. As his human nature was the sacrifice, so his person was the priest that offered it; which is the only distinction that was between the priest and sacrifice herein.—
Dr. Owen expos. in loc passim.

a Mark xv. 39.

b Luke ii. 52.

sorrowful. Nor is it probable, that he was endowed with a super-angelic spirit, when he came to be made 'a little lower than the angels, for the tasting of death *a*.' His humbling himself is ascribed elsewhere not only to his *dying for us*, but in the first place to his *taking our nature*, and being *found in fashion as a man b*.

If no satisfaction for the sins of men could be made, but in the nature that sinned, then it was necessary for the Redeemer to assume our *whole nature*, soul as well as body *c*. He gave body for bodies: soul for souls, as Irenæus is cited, saying *d*. Nor can any one glory in that head, in whom he affirms his nature not to be *e*. He knows not, he plainly knows not his life, who is ignorant of Christ as true God and true man *f*. He took the whole man, saith St. Augustine, that he might save all that is in man from the plague of sin. "If the incarnate Word did not take an human soul, our souls had not been healed; for what he did not assume, he did not sanctify *g*." If these things be true, then Christ did not assume a human body only, but also a human soul. This, as some think *h*, but I shall not determine, was hinted in those words of the prophet, 'Behold I create a new thing in the earth, a woman shall compass a man *i*:' that is, Christ's manhood, soul and body, shall be in the womb of the virgin.

Seeing Christ did not undertake to redeem angels, it is not likely that he should make an angelic spirit part of that

a Heb. ii. 9.

b Phil. ii. 8.

c Dr. Owen of Christ's person, fol. p. 132.

d Ib. pref. p. 18.

e Leo, epist. 11.

f Nescit plane vitam suam nescit, qui Jesum Christum, ut verum Deum, ita et verum hominem ignorat.—Hilar. de Trinit. l. 9. p. 116.

g Ἐπεὶ ἴαν οὐ προσλάβειτο ψυχὴν ἀνθρώπινην ὁ Λόγος σαρκωθείς ἀδύνατοι εἶσι εἶναι αἱ ψυχαὶ ἡρώων, ὁ γὰρ οὐ προσλάβειτο, οὐδὲ ἡγήσεται.—Theophylact. in Joan. i. 14.

h Usher on the incarnat. p. 5.

i Jer. xxxi. 22.

sacrifice, whereby he redeemed us. It may be a question, whether a glorious super-angelic spirit was capable of that *sore amazement*, and *sorrow unto death*, ascribed to Christ; but it is certain, these things could not belong to the Deity; what then must be the subject of them, supposing that the divinity supplied the place of a human soul in Christ? Nor upon the last mentioned supposition, could the Redeemer say to his Father, ‘Not my will, but thine be done *a*.’ If God never said to any of the angels, ‘Thou art my Son, this day have I begotten thee *b*’; how could an angelic spirit be part of that Son of God that was born of the virgin? The angels are all ‘ministering spirits to the heirs of salvation *c*.’ The ‘world to come *d*’ is not put in subjection to them; but it is to Christ: therefore his body is not animated by an angelic spirit.

It may be urged, *the Word* is said to be *made flesh e*, but nothing is said of his soul. I answer; as the word *soul* is often put for both soul and body, by a usual figure, wherein a part is put for the whole; so the word *flesh*, very frequently signifies the whole man: ‘I will pour out my Spirit upon all flesh,’ viz. all men *f*.

Apollinaris, (as Theophylact tells us) made the same objection, “It is not said, *he is made man*, but *he was made flesh*; the miserable man, (as Theophylact says) not knowing that the scripture often puts a part for the whole: sometimes it calls the whole man the soul; as, *every soul, which is not circumcised, shall be cut off*: See how the whole man

a Μὴ τὸ θελημα μου τὸ ἀνθρώπινον γινέσθω ἀλλὰ τὸ σὸν, ὅτι τὸ σὸν οὐκ ἔστι τοῦ ἐμοῦ θεοῦ θελήματος πεχωρισμένον, δύο γὰρ φύσεις ἔχων ὁ εἰς Χριστὸς εἶχε πάντως καὶ φυσικὰ θελήματα τὰ τε θεῖον καὶ τὸ ἀνθρώπινον ἦτοι θελήσεις. Let not my will as man be done, but thine; forasmuch as my divine will is not different from thy divine will: one Christ, having two natures, had natural volitions, human and divine.—Theophylact. in Lucam. cap. 22, 42.

b Heb. ii. 5.

c Heb. i. 14.

d Heb. ii. 5.

e John i. 14.

f Joel ii. 28.

is expressed by a part, the soul. And again, the whole man is expressed by the *flesh*, as when it is said, 'all flesh shall see the salvation of God.' So the evangelist, instead of saying the Word is made man, saith, 'the Word is made flesh,' denominating the whole man, consisting of body and soul, by a part. But, perhaps, because the flesh is more remote from the divine nature, the evangelist, willing to signify the boundless mercy of God, mentions the flesh, that his unspeakable love might astonish us; that, for the sake of our salvation, he should assume a nature so very different and unlike to his own. The soul has some relation or likeness to God; but there is no communion, or likeness, between him and flesh: therefore, as I think, the evangelist useth only the name of *flesh*, not because the soul was not assumed, but that we might the more admire and wonder at this mystery *a*."

The word *flesh* may be used, to denote the frail, sorrowful, humbled condition in which Christ assumed our nature; and also to magnify the grace and condescension of the Saviour, in assuming such a nature, in order to our redemp-

a Οὐ γὰρ φησιν εἶπεν ὅτι ἄνθρωπος ἰγαρεύτο, ἀλλὰ σὰρξ—ἠγγόει δε ἄρα εἰλειονός, ὅτι ἡ γραφή ἀπὸ τοῦ μέρους πολλάκις ὀνομάζει τὸ ὅλον, οἷτι μελλωσαν ἐπιμνησθῆναι ἄνθρωπον ὅλον ἀπὸ μέρους τῆς ψυχῆς λόγῳ, ὀνομάζει αὐτον, οἷτι, πᾶσα ψυχὴ ἥτις οὐ περιτμηθῆ θανατεύσθω ἰδού γὰρ ἀντὶ τοῦ εἰπεῖν πᾶς ἄνθρωπος, εἶπεν τὸ μέρος τὴν ψυχὴν, λέγω καὶ πάλιν, ἀπὸ τῆς σαρκὸς ὀνομάζει τὸ ὅλον, ὡς ὅταν λέγη, καὶ οἴεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ αὐτως οὐν καὶ ὁ Ἐυαγγελιστὴς ἀντὶ τοῦ εἰπεῖν ὁ λογὸς σὰρξ ἰγαρεύτο, ἀπὸ τοῦ μέρους τὸν ἄνθρωπον ὀνομάζων, τὸν ἐκ ψυχῆς καὶ σώματος συγκειμένον τάχα δὲ εἶπει ἡ σὰρξ ἀλλότριον ἐστὶ τῆς Θεῖας φύσεως, θέλων δε ὁ Ἐυαγγελιστὴς δηλῶσαι τὸν ὑπεραίπιρον συγκατάβασιν τοῦ Θεοῦ, τῆς σαρκὸς ἐμνήσθῃ, ἵνα ἐκπλαγῶ μὲν τῆν ἄφατον φιλανθρωπίαν αὐτοῦ, ὅτι διὰ τὴν σωτηρίαν ἡμῶν τὸ ἀλλότριον τῆς φύσεως αὐτοῦ καὶ ξενὸν παντάλασι, φημί δε τὴν σάρκα προσίλασθαι ἡ μὲν γὰρ ψυχὴ ἔχει τινὰ συγγενεῖαν πρὸς Θεόν, τι δε σὰρξ παντάπασιν ἀκοινωνήτος; Διὰ τοῦτο οὐν οἶμαι τὸν Ἐυαγγελιστὴν ἐνταῦθα μόνῳ τῷ τῆς σαρκὸς ὀνόματι Χρησασθαι, οὐκ ὡς ἀμοιροῦντος ψυχῆς τοῦ προσελήματος, ἀλλὰ πρὸς ἑνδειξιν πλείω τοῦ θαύματος καὶ φρικώδους μυστηρίῳ.—Theophylact, in Joan. cap. i. v. 14.

tion. Though the *soul* is not expressly mentioned, yet it is necessarily implied, and included in the word *man*; and it is abundantly evident from what has been said, that Christ had a human soul, as well as a human body. He became a complete perfect man: 'There is one mediator between God and men, the man Christ Jesus *a*.' How often did Christ call himself *man*, and the *Son of man*, not to exclude his deity, but to assert the truth of his humanity, consisting of soul and body?

If any should yet say, as many formerly did, 'How can these things be?' how could a human body be formed in the womb of the virgin, out of the ordinary way of generation? what kind of soul had he, and how was it united? I reply, That in inferior things to dispute against matters of fact is foolish; but in things divinely revealed, it is wicked. How did God at first form all things out of nothing, or the body of Adam out of the earth? how did he breathe into him the breath of life? shall we reject these things, because we cannot explain them? The busy inquirers into things not seen, who would be thought men of superior reason, ought not to neglect one rule of reason among the rest, either to believe God in every thing, or in nothing. If his infinite wisdom and truth be the ground of our faith, then his declaration of the reality of a thing, without explaining the manner of it, ought to cause us to believe it; if God's wisdom and truth be such, as he cannot either deceive, or be deceived, then we ought to believe him in every thing; but if they have ever failed, we have no sufficient ground to believe him in any thing. It doth not seem reasonable, to take one thing upon God's word, and reject another as plainly asserted there, either because we do not like it, or cannot comprehend it.

When Christ's mother was for inquiring into his wonderful conception, the angel gave her such an answer, as might

a 1 Tim. ii. 5.

satisfy her faith, not her curiosity. He told her, it should be done by a 'divine power *a*;' and that was enough for her, and indeed for us, to know. Abraham having God's promise for a thing not possible, in the ordinary course of nature, is commended for his faith, as thereby 'giving glory to God *b*.' It is the glory of faith, and it is for the glory of God, to believe things that are not seen. Faith is an evidence to the Christian, of things hid from the eyes of sense and reason: As by faith we believe that 'the worlds were made by the word of God *c*,' though we know not how; so, by faith, we are to believe, that 'the Word was made flesh,' the eternal Son of God, became man, though we cannot explain how it was done. If it had been needful for us to know the modus, God would have given us an account of it, and faculties to understand it. But where he has cast a veil, it does not become us to gaze. It would be better to endeavour to support our faith, than to satisfy our curiosity. If we more firmly believed these great truths, we should love them better: and if we loved them more, we should question and quarrel against them less.

APPLICATION.

Let us then believe the prophets, believe the apostles, believe Christ himself; believe him to be the true God, and true man, in one wonderful person: Let us say, 'This is our God, we will be glad and rejoice in his salvation.' O this infinite grace and condescension! 'Will God indeed dwell with men upon earth?' dwell in a creature formed in the lower parts of the earth? will he come in the likeness of sinful flesh? what amazing grace and love is this! The higher the nature assuming, and the lower the nature assumed is, the more glorious is the grace, and the condescension of the assumption. They therefore do a very ill piece of

a Luke i. 34, 35.

b Rom iv. 20.

c Heb. ii. 3.

service to our love and thankfulness, who lessen, all they can, the person assuming: and exalt, far too high, the nature assumed: it is best to keep close to the scripture account: for as there we are most certain of truth, so the doctrine taught there is best suited to the honour of God, and the increase of our grace and peace. Can we ever enough admire this transaction? *God over all, blessed for ever, made of a woman, and made under the law, to redeem such as were under the law, whilst he neglected the fallen angels?* 'Lord, what is man, that thou art mindful of him!; to how high a pitch of dignity and happiness has he raised our nature, and will raise the persons of all the redeemed!

The Son of God incarnate is called the *desire of all nations a*; the consolation. He was the Father's delight, the patriarchs' desire, the wonder of angels, the joy and delight of all the faithful; how then should we adore him, love him, serve him, praise him! He came down from heaven to earth, to raise us up from earth to heaven: He was born according to the flesh, that we might be born according to the Spirit: He was born of a woman, that we might become the sons of God: He lay in the womb, in a manger, in the grave, that we might lie in Abraham's bosom. The prophet addresses the church in magnificent, yet sweet language, upon this head, Christ's incarnation, 'O Zion, that bringest good tidings, lift up thy voice with strength, lift it up, be not afraid; say to the cities of Judah, Behold your God. Behold the Lord God will come with a strong hand, and he shall feed his flock like a shepherd b.' May God the Spirit enable us all in return to say, 'Blessed is he that cometh in the name of the Lord, to save us; he is fairer than the sons of men:' may we all cleave to him, by faith, and say, 'We beheld his glory, as the only begotten of the Father, full of grace and truth;'

a Hag. ii. 7.

b Isa. xl. 9, 10.

and then we shall never repent of determining, to know nothing in comparison of Christ and him crucified.

SERMON IV.

PREACHED SEPTEMBER 27th, 1726.

1 COR. ii. 2.—*I determined not to know any thing among you, save Jesus Christ and him crucified.*

I HAVE formerly endeavoured to shew, that Christ was a real and glorious person from eternity; that in time, he assumed our nature, and became man; and that the nature assumed, consisteth of a true human body, and a true human soul. I now proceed to

PROP. VII. “Christ’s body and soul have their *subsistence* in his divine person; and therefore in Christ there are not two persons, but one divine person only.”

In the fifth century, Nestorius and others with him affirmed, that as there were two natures, so there were two persons in Christ; this opinion was opposed and condemned, in the first council at Ephesus, consisting of two hundred bishops, and by the council of Chalcedon, where six hundred and thirty were present. The reason commonly given why the human nature in Christ is not a distinct person, is, because in the first moment of its formation, or creation, it had its subsistence in the person of the Son. The Word, or Son, in assuming our nature, created it *a*; and in cre-

a Eam (scil. naturam humanam) sumendo creavit, et creanda sumpsit.—Zanch. de incarnat. p. 57.

ating it, he assumed it: he did not create it *out* of his divine person, but *in* it, or in union with it, at the first moment of its existence. “His conception in the womb of the virgin, “as to the integrity of human nature, was a miraculous operation of the divine power; but the prevention of that nature “from any subsistence of its own, by its assumption into personal union with the Son of God, is that which is above all “miracles,” as one observed *a*.

1. That the Logos, or Son, *assumed* our nature, I think is plain from scripture; and that, after the assumption, he is represented as one person, I also hope to prove. That the Son of God assumed our nature, is declared in this scripture, ‘Verily he took not on him the nature of angels, but the seed of Abraham *b*.’ The Arians, Socinians, and some others, who tread in their steps, would persuade us, that the taking *the seed of Abraham* is not meant of Christ’s taking our nature, but of his undertaking to redeem mankind, and not angels. Crellius thus explains it *c*, “It is “no where in scripture said, that Christ was appointed by “God to undertake for angels, and relieve them, (for this is “here meant by *ἐπιλαμβάνεισθαι*) or that he was employed there- “in; but this was his work, that he should take under his “care, relieve, and eternally save, the posterity and children “of Abraham.” To the same sense, though in fewer words, another has thus rendered and explained the text. “He does “not lay hold on angels to rescue them, but he lays hold on “the seed of Abraham for their rescue from bondage:” to support this explication, and expose the contrary sense of

a Dr. Owen of Christ’s person, p. 14.

b Heb. ii. 16.

c Nusquam in scriptura dici, Christum angelis suscipiendis ac sublevandis, id enim hic est *ἐπιλαμβάνεισθαι*, destinatum a Deo, aut in eo occupatum esse. Sed has ejus esse partes, ut Abrahæ posteros ac filios, cura sua complectatur, eos sublevet, æternamque servet.—Crel. de uno Deo, lib. 2. sect. 3.

the text, it has been represented as hardly consistent language to say, He took not on him the nature of angels; but he took on him the nature of the seed of Abraham. But leave out the word *nature*, which is not in the original text; and the inconsistency vanishes, and the sense is very plain and good: he took not of angels, any of them, but he took the seed of Abraham, that human nature, derived from Abraham, which was the promised seed. Thus the apostle has explained it; ‘Now to Abraham, and his seed, were the promises made; he saith not, and to seeds, as of many, but as of one, and to thy seed, which is Christ *a*.’ It is not likely, that it should be said in the fourteenth verse, that Christ came to destroy; and in the sixteenth, that he did not come to *rescue* the fallen angels. As little reason is there to think, that in the fifteenth verse the apostle should say, that Christ came to deliver us from bondage; and then again in the next verse say, he laid hold on us for our rescue from bondage, for that would be but saying the same thing over again, without any apparent occasion for it. “By angels, the good angels, not fallen angels, are principally regarded; of fallen angels he had newly spoken under the collective expression, the devil who had the power of death; nor are, it may be, the devils any where, called absolutely by the name of angels *b*.”

The holy angels were in no bondage, so did not need any rescue, how then could the apostle say of *angels* in general, and as including the good ones, that he *did not rescue them*, for there was no room to suppose, that he did or could do it? The supposed difficulty is avoided by the commonly allowed sense of the text, that the divine Logos, or Son of God, did not take any angel, or angelic spirit into union with his divine person, but that he took the promised individual seed of Abraham, into union with himself, and gave

a Gal. iii. 16.

b Dr. Owen on Heb. ii. 6.

it a subsistence in his own person *a*. The distinguishing grace shewed to mankind, in Christ's taking our nature, and not that of angels, is by the apostle proposed to our consideration: the Saviour is peculiarly recommended to the Jews by declaring him to be that very seed of Abraham, solemnly promised, and so long, and so much desired; "he took not any one of the angels, but the seed of Abraham; what is it he saith, he took not the nature of an angel but of a man?" saith Chrysostom *b*. The angels minister to the saints below, and adore the Saviour above; he who is 'the brightness of the Father's glory, the express image of his person,' who made the worlds, who sits at the Father's right hand, is become our brother, has taken our flesh, that therein he might destroy the devil's tyranny, and free us from slavery.

a He is here said to take the seed of Abraham, because in the scripture it is so plainly, so often affirmed, that he should so do, when not one word is any where spoken, that he should be an angel, or take their nature upon him; and this, as I said, gives us the true meaning of the words. The apostle in them confirms what he had before affirmed concerning his being made partaker of flesh and blood, together with the children.—Dr. Owen in loc. p. 275.

The Socinians embrace and endeavour to confirm another exposition of the words, *i. e.* that Christ, by his participation of flesh and blood, brought help and relief, not unto angels, but unto men, the seed of Abraham, and that it is their concernment so to do; for, if the words express, that the Lord Christ assumed human nature, which necessarily infers his pre-existence in another nature, their persuasion about the person of Christ is quite overthrown.—*Ibid.*

b Οὐ γὰρ δήπου Ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ σπέρματος Ἀβραάμ, τὸ ἔστιν ὃ φησὶ ἐκ Ἀγγέλων φύσιν ἀνεδίξατο ἀλλ' ἀνθρώπου.—Chr. in loc.

Heb. ii. 16. He took not, that is, he did not assume the nature of angels or bear that. Οὐ γὰρ δήπου Ἀγγέλων ἐπιλαμβάνεται ταυτίσιν ἢ τῆς τῶν ἀγγέλων φύσεως ἰδράξατο ἠδὲ ταύτην ἰφόρει.—Theophylact, in loc.

He did not comprehend or assume the angelic nature, but the human. Οὐκ Ἀγγέλων φύσος ἰδράξατο ἠδ' ἀνέλαβεν ἀλλ' ἀνθρωπίνης.—Occumenius in loc.

It has been objected, that Christ's taking the seed of Abraham, cannot mean his assuming our nature, or being made man, because this taking the seed of Abraham is assigned, as a reason why it behoved him to be made like to us, *i. e.* to become man, which would be *idem per idem*, or proving the same thing by the same; if by taking the seed of Abraham, be understood the rescuing and redeeming them, that is a good reason, why he ought to be made like us, or become man. But the objection proceeds upon a mistake, *viz.* that what is affirmed in the sixteenth verse, is a reason of what is spoken of in the seventeenth; whereas, in the opinion of the learned Dr. Owen and others, the sixteenth verse is a confirmation of what the apostle had before affirmed, concerning Christ's being made partaker of flesh and blood; and the seventeenth and eighteenth verses set forth some special ends of this divine dispensation. As the reader may see if he pleases to consult the Doctor's celebrated exposition, of the verses cited.

Christ took flesh and blood, that he might be one in nature with the children given him; and he took his flesh and blood, as derived from Abraham, to fulfil the promise and design of God, expressed in scripture, which never speaks of Christ's making use of the angelic nature, but of Abraham's seed to redeem us.

Christ took our nature, that he might be our high priest; and he became our priest, that in our nature, he might expiate our sins, and sympathize with us, in all our temptations and sorrows. If this be the true sense of the words, then they give no countenance to the former opinion, but plainly speak of an intelligent voluntary agent, who assumed our nature into union with himself: Was this the act of some super-celestial or super-angelic spirit, or of the eternal Son of God? not of a mere property, nor power, but of a real person: This, I think the apostle's *a* preceding discourse

will best determine: The person assuming our nature, is the *Son of God*, the *heir of all things*, the *brightness of the Father's glory*, the *express image of his person*; who upholds all things by the word of his power, as at first he laid the foundations of the earth, and made the heavens: It is he whom all the angels of God are to worship; whose throne is for ever and ever; who sits at God's right hand, whilst all the angels are sent forth by him, to minister to the heirs of salvation. Is this a created, or uncreated spirit? Is this the work and character of an angelic, or super-angelic spirit; or of the eternal Son of God? Is it a truly divine and infinite person, or only a divine power or property, to whom these characters belong? Which ever of them it be, that is spoken of in the first chapter of this epistle, I think, it is plain, that it is the same person who in the second chapter is said to take flesh and blood, and to take the seed of Abraham: the Lord Christ, the Son of God, according to the promise, took the nature of man, into personal union with himself, as Dr. Owen explains the words.

I have the longer insisted on this testimony, because I think it to be very proper and full to the point in hand; for in it we have the divine person assuming, the human nature assumed, the personal union of the one with the other, in the person of our great high-priest; in this sense the whole catholic church has taken this famous text, says Pareus *a*.

If it should be said, as it has been, that the Greek word *ἐπιλαμβάνεται*, *he took*, no where else signifies to take into personal union; it is a sufficient answer to say, that the word is no where else used concerning the mystery of the incarnation; and it is enough that the scope and all the circumstances of the place prove, that it so signifies here.

Another illustrious testimony confirming this truth is the following: 'He who was in the form of God, took upon him

a Vide Pareum in loc.

the form of a servant *a*. Was this person, who is said to be in the 'form of God,' a super-celestial or super-angelic spirit? Could one creature thus take upon him another; and by death merit our salvation. The Papists have long talked of the merits of their saints, in subordination to the merits of the Son of God; but who dares to say, that a created spirit, in the form of God, took upon it the form of a servant, and therein by death merited our salvation? Or was it only a divine power, or property, and no real person, that being in the form of God, took upon it the form of a servant? Or will any say that it was the Father, who being in the form of God, took upon him the form of a servant? If none of these be allowed, what remains, but that the divine Logos, the second person in the Trinity, being in the essential form of God, voluntarily assumed our nature into personal union with himself, so as that the humiliation, obedience, death, and exaltation, which followed thereupon, are all ascribed to his person: he humbled himself, and God exalted him, viz. the same person, who was in the form of God, though not in the same nature, wherein he was in the form of God, but in that nature, which he assumed, and wherein he was, in the form of a servant. It is not said, *servant*, denoting a distinct person, but he took the *form* of a servant; denoting a distinct nature, taken into a subsistence in his own person, by which nature he procured our salvation.

If it be said, how could he take the human nature, without the human personality? I answer, Separate existence is necessary to human personality. Thus two men are two persons, because they exist separately, and independent of one another; though for kind their natures be the same, yet their persons are distinct, and the one lives whilst the other dies: but Christ's human nature never existed out of, nor separate from his divine person; it was formed at first

in union with it, as well as assumed by it; it was his own body, and his own soul, so as no other ever were or can be.

If it be said, what is the nature of this union, and in what manner was it effected? I shall only return the following answer: These busy and bold inquirers into the deep things of God, had better begin with things more easy, and proceed more gradually; let them explain how the parts of a material body are united, how the loadstone draws the iron, and then proceed to declare, how their own souls are united to their bodies, so as that they can never, by mere acts of the understanding and will, without other means, dissolve the union; and when they have tried their abilities upon these things, they will be better prepared, to explain the union of Christ's two natures, or to own their incapacity to do the greater, when they cannot do the less; and how unreasonable is it to deny this union of natures in Christ, because they do not know the modus of it, whilst those very faculties which form the denial, are resident in bodies, to which they know they are united, but can never tell how? Besides, if God has revealed the certainty of this glorious union, between Christ's divine person, and his human nature, and yet has not revealed the modus of it, it is plain, that we are bound to believe the thing, and at the same time to rest contented, not fully to know the manner how it is, God manifested in the flesh would be no such great mystery, if all the questions which may be asked concerning it, could easily or clearly be answered. Some have undertaken to illustrate this union by that between the soul and body; but though the resemblance may hold in some things, yet it will not in many others: In man the substances united are one nature, in Christ they are two; in man neither soul nor body is the efficient cause of the union, but it is God that breathes into the body the breath of life; but the divine Logos, or Son of God, actually took our nature into union with himself. As to man there was no person before the

union of the two substances; but as to Christ, in his divine nature, he was a glorious person from all eternity.

I shall not therefore attempt to clear up this union, by comparing another with it, seeing there is no other like it, but rather hint at a few scriptures more, from whence the reality of it might be proved. ‘The word was made flesh *a*,’ not by being changed into flesh, for then he must have ceased to be God, which was impossible; but the Word was *made* flesh, *became* flesh, as *Εγένετο* might as well be rendered, by his taking human nature, and dwelling therein among men. He is represented as coming into the world, in *the body* which the Father had *prepared* him, herein to do the will of God *b*. ‘He is over all blessed for ever *c*’; and therefore no glorious spirit below Deity, is said to come in the flesh derived from the stock of Israel. From all which testimonies it appears that the Son of God actually took the human nature into union with himself.—Having thus proved, that the Logos, or Son, assumed our nature into union with himself, I now proceed,

2. To the other part of the proposition, that after this union, Christ is constantly spoken of in scripture, not as *two* persons, but as *one* person only. It is said, *HE dwelt among us*; not *they*; *we beheld his glory*, not *theirs*, as the glory of the *only begotten Son*, not *sons of God*: *HE, by himself, purged our sins*, not *they, by themselves*: in a word, the personal appellations in the singular number, *I, thou, he, him*, are always given to Christ, notwithstanding his taking our nature; and the plural personal terms, *we, ye, they, theirs, them*, are never, by the Holy Ghost, applied to Christ; which shews, that though his natures are two, yet his person is but one: Some think it is of no great moment, whether there be two persons, or but one in Christ; but the asserting a plurality of persons in Christ, is no such innocent harmless notion, as some imagine. It is observable

a John i. 14.

b Heb. x. 5.

c Rom. ix. 5.

what language the angel used when he foretold Christ's birth. 'That holy thing which shall be born of thee, shall be called the Son of God *a*.' The human nature is not called a *person*, but an *holy thing*, because it subsisted in the Son of God; and therefore had no personal character of its own, but was called the 'Son of God.' For weighty reasons, no doubt, did the Holy Ghost thus guard against the notion of a plurality of persons in Christ; for, if there had been more persons, there had been more Saviours than one. If in Christ the human nature had been a distinct person, all its actions would have been reckoned to his human person, and could not have had an infinite dignity and worth in them *b*, which flows from their being the obedience and sufferings of the Son of God, though in the human nature: actions are always reckoned to the person whose actions they are, and are better or worse, according to the person whose they are.

In man there is a body and soul; if these were two persons, the actions of the body would be justly reckoned to the fleshly person, and the actions of the mind to the spiritual person; but soul and body making but one person, the actions of either part, soul or body, are justly said to be the actions of the person. In Christ there

a Luke i. 35.

b What then is the personal union of the two natures in Christ?

Answ. The assuming of the human nature, (having no subsistence in itself) into the person of the Son of God, John i. 14. Heb. ii. 16. And in that person uniting it to the Godhead, so making one Christ, God and man.—The works of each of the natures could not be counted the works of the whole person, if the person of the Son of God had joined itself to a perfect person of man: whereas, now by this union of both natures, in one person, the obedience of Christ performed in the manhood, is become of infinite merit, as being the obedience of God; and thereupon, Acts xx. 28. God is said to have *purchased his Church with his own blood*.—Usher's body of Divin. p. 165, 166.

are two natures, yet but one person, because Christ's human nature was created in, and is upheld by his divine person, as his own body and soul; their union with him being more strict, more lasting, than that of our bodies to our souls, which makes them our own, in a very intimate and endearing sense.

Were there a diversity, or plurality of persons in Christ, the man might be said to die, but God could not be said to purchase the church with his own blood. By dividing Christ's person into two, and consequently cutting off all communication of properties between them, the force and energy of our Saviour's sufferings is plainly evacuated, and the doctrine of redemption by his death subverted, as one observed *a*. If Christ were not one person, he could not be said to *purge our sins by himself*, nor to be *in heaven*, whilst he was *on earth*; nor would that be true, that there is *one Mediator between God and man*; nor could it be said, that *we shall reign in life by one b*, unless it be said, that a human person only procured our salvation: and supposing two persons in Christ, we should be confounded in the acts of our faith, prayer, and praise; but the scripture asserts the unity of Christ's person, and this leads me to the next proposition.

PROP. VIII. "As Christ's person includes *both natures*, "the properties and actions of either nature are ascribed to "his person."

Various things are spoken of Christ's person, which properly belong to his divine nature. 'In the beginning the Word was with God, and the Word was God.—Before Abraham was I am,—upholding all things by the word of his power *c*.' There are other things ascribed to Christ, which are proper only to his human nature; as to be born, to be sorrowful, to suffer and die; not to know of the day

a Dr. Edward's Preserv. part 3. p. 117.

b Gal. iii. 16.

c John i. 1. viii. 38.—Heb. i. 3.

of judgment, which cannot be applied to his divine nature, and yet are properly affirmed of Christ. The scripture sometimes speaks of Christ, as God, and predicates of him what belongs to him only as a man; as when God is said to purchase the church with his own blood, and when the Lord of glory is said to be crucified. And sometimes Christ is spoken of as man, and what is proper to his divine nature is attributed to him; thus the Son of man is said to be *in heaven*, whilst he was here *on earth a*; which he could be only in his divine nature, and not in his human, which could not be in heaven and on earth at once. Some things are ascribed to his person, as including both natures; thus he is a Redeemer, a Mediator, the Head of the church, and Judge of the world: so likewise he is called IMMANUEL, God with us; and the Word is said to be *made flesh*, and to *dwell among us*: God was manifest in the flesh. This wonderful person is also, sometimes, signified by one nature; and that which relates to both natures, is ascribed to him; as when it is said, 'The Lord JEHOVAH is become my salvation *b*,' where he is represented only as God; but the salvation flows from him as God-man, on the account of the inferior nature united to his person; many inferior characters and ascriptions are given him in scripture; such as to be *a man of sorrows*, and the like.

It is by a very fallacious way of arguing, that the heretics allege the properties of the divine nature, in denial of his human nature, and the properties of his human nature, in denial of his divine nature. Seeing the properties of each nature belong to his divine person, as including, since his incarnation, both natures, by the help of this distinction, their most plausible reasonings are easily answered, and the truth established; and assertions which would otherwise be contradictory, may very consistently be applied to the Son of God; as, to be mortal and immortal; to be created and

a John iii. 13.

b Isa. xii. 2.

uncreated; to be omnipresent and circumscribed in a certain place; to be omniscient, and yet not to know some things; to be in the form of God, and in the form of a servant; to exist from eternity, and to be made in time; to be the most high God, and yet to be inferior to the Father; to be made lower than the angels, and yet to be infinitely above them, and worshipped by them: In a word, to be true God, and yet true man, the man who is fellow to the Lord of hosts *a*. Wonder not, saith one *b*, to find one and the same to be prince and priest, God and man, the rod and root, the root and offspring of David, his Son, and yet his Lord; for these things belong to that one Person, who is both God and man; some of them as he is God, some of them as he is man, and some as God-man. “As he had said above *c*, “that the Son of man came down from heaven, though the “flesh did not descend from thence; yet because he was one “hypostasis, one person, those things which belong to God, “are attributed to the man, and those things which belong “to man, are attributed to God the Word; for it is said, “that God gave his Son to death, although God is im- “passible,” as one of the ancients speaks.

PROP. IX. “Though there be an union of natures in “Christ, yet there is not a *mixture* or *confusion* of them, or “of their properties.”

Some heretics of old taught *d*, that as there is in Christ but one person, so but one will; but we find Christ’s will as man, distinguished from the will of God, in these words, ‘not my will but thine be done *e*.’ Nor is it possible, that

a Zech. xiii. 7.

b Vide Jerom. in Ezek. cap. 46.

c “Οτι ὡς περ ἄνω εἶπεν, ὅτι ὁ υἱὸς τῆ ἀνθρώπου κατέβη ἐκ τοῦ οὐρανοῦ, καὶ τοὶ οὐ κατέβη ἡ σὰρξ ἐκ τοῦ οὐρανοῦ, ἀλλ’ ὁμῶς διὰ τὸ ἓν πρόσωπον, καὶ τὴν μίαν ὑπόστασιν, τὰ τοῦ Θεοῦ προσέθηκε τῷ ἀνθρώπῳ, ἕτως, κεντάνυθ’ τὸ ἔμπαλι τὰ τοῦ ἀνθρώπου προσέθησι τῷ Θεῷ λόγῳ ἕδωκε γὰρ φησι ὁ Θεὸς τὸν υἱὸν αὐτοῦ εἰς θάνατον καὶ τοὶ ὁ Θεὸς ἀπαθὴς διέμενεν.—Theophylact. in Joan. cap. 3. v. 16.

d Zauch. de incarnat. p. 34.

e Luke xxii. 42.

the human nature should be omnipotent, omniscient, omnipresent; or that the divine should be impotent, ignorant, or limited. If when the Word was made flesh, it had been changed into flesh, there had been no beholding of his glory afterwards, as the only begotten of the Father; or if his humanity had been changed into Deity, he could not have been hungry, thirsty, weary, sorrowful, or have sweat, and bled, and died. The union of the natures therefore in Christ, was without changing the one into the other, or mixing the one with the other; but the essential properties of each nature were preserved distinct and entire: In this sense the ancients said of this wonderful person *a*, that remaining what he was, he became what he was not, nor had been. The soul and body constitute the man, which neither part, separate from the other, could properly be said to be, and yet each part retains its own qualities and properties: The body is material, divisible, and mortal; the soul immaterial, indivisible, and immortal: in Christ the human nature is, and does, what is proper to it; and his divine nature is, and does what is proper to it: for it is impossible and a contradiction, that the humanity should be changed into divinity, or the divinity into the humanity; or that a finite nature should become infinite, or an infinite nature become finite, or that what is created, should become uncreated; or what is uncreated, become created; much less can each, or either nature, be both; for then indeed in Christ there would be but one nature, and that nature contradictory to itself. In the divine nature there is no variableness, nor shadow of turning; Christ's divinity therefore could not be turned into humanity, nor could the humanity, remaining such, become divinity. The ancient catholic faith, (as appears from the Athanasian creed) was that Christ is God-man, "yet he is not two but one Christ; "one, not by the conversion of the Godhead into flesh, but

“ by taking the manhood into God; one altogether, not by confusion of substance, but by unity of person.”

PROP. X. “ Many high titles and characters are given to this glorious person to confirm and invigorate our faith and love:” I shall just touch upon a few of them.

John the evangelist, speaking of the *Word made flesh*, adds; ‘ We beheld his glory, as the glory of the only begotten of the Father, full of grace and truth a.’ “ He was now in no reputation with men, despised and rejected of them, was far from affecting or enjoying a worldly glory: but yet he had a glory, which his disciples saw, not a fleshly but a spiritual, not an earthly but a heavenly glory.” *It was the glory of the only begotten of the Father, but not the brightness of his glory as God.* For, as one well observes *b*, if the people could not bear the glory which appeared in the face of Moses, how should we be able to behold the brightness of the divine glory. Yet the glory which they saw, is expressly said to be the glory of the ‘ only begotten of the Father;’ not the glory of the prophets, angels, or any other mere creature, but the glory of God’s only begotten Son. An uncommon star conducted the wise men to him, they worshipped him, the heavenly host adored and praised him; men, women, and angels proclaimed his birth; an infant in the womb leaped for joy, on that account; but afterwards not the stars and heavens, angels and arch-angels, but God the Father ‘ appeared in glory *c*,’ and owned him for his Son.—The glorious Spirit abode upon him; the gracious words that came out of his mouth, and

a John i. 14.

β Εἰ γὰρ Μώσως τὴν αὐτῆς ἡμῶν μετέχοντας φύσεως, οὐκ ὑπέμειναν οἱ κατ᾽ ἐκείνο γε καιροῦ τὸ πρόσωπον μόνον δόξασθαι ἰδεῖν, ἀλλὰ καὶ προκαλύμματος ἰδέσθαι, τῷ δικαίῳ, τοῦ δυναμίνε τὸ τῆς Δόξης ἀκρατοῦν, συσπιάσαι καὶ τὸ ἀμήχανον τῆς ἑαυτοῦ ὀφείας δυνατόν αὐτοῖς θεῖναι, πῶς θεότητα γυμνῆν ἔσαν ἀπροσιτοῦν καὶ αἰταῖς ταῖς ἀνω δυνάμεσιν ἡμεῖς οἱ πᾶσιλοι καὶ γηγενεῖς ἠδυνήθημεν ἂν ἐνεργεῖν.—Chrysost. in loc.

c 2 Pet. i. 17.

the god-like works that were done by him proclaimed a glory, which could belong to no other, but the only begotten of the Father *a*; by his miracles, he manifested his glory, diseases were subject to his controul, evil spirits fled at his rebuke, the devil was cast down from his empire, and death itself was conquered by him: But what made the glory of his grace and truth more conspicuous, was his dying for sinners, satisfying divine justice, reconciling us to God, enlightening the minds, and renewing the hearts of men: turning vile sinners into glorious saints, a work becoming the glorious and only begotten Son of God. In a word, the wisdom, the power, the grace, and love which appeared in his whole conduct, living and dying, declared him to be a glorious divine Person, God's only begotten Son, full of grace and truth. It is a greater work of power and grace, to cast Satan out of the souls than out of the bodies of men. To forgive great sins, and sanctify the vilest sinners, is a work of grace and truth, becoming the only begotten of the Father.

Christ is the only begotten of the Father, as he is his own proper Son, of the same nature: for, before he was made flesh, he was with God, and was God; not barely like the only begotten Son, but the self-same. The word *AS* is thus used, when it is said, that Christ was found in fashion *as* a man, he really was a man; so here his glory was *as* of the only begotten of the Father; it was the glory of him who really was, and is God's only begotten Son.—He is the brightness of the Father's glory; the glory of God shines in the face or person of Jesus Christ; he is the Lord of glory *b*. Many other expressions of a like nature set forth the glory of this divine person Jesus Christ.—Many glorious titles are affixed to him. Particularly he is said to be the *image of the invisible God*, and the *first-born*.

a John ii. 11.

b Heb. i. 3.—2 Cor. iv. 6.—1 Cor. ii. 8.

of every creature. The beginning and first begotten from the dead. He is the *image of the invisible God*, as the power, wisdom, goodness, and other perfections of God discovered themselves in the works which he did, so as that he could justly say, 'He that hath seen me, hath seen the Father also *a*;' because the Father abiding in him did the work; and seeing he did the works of the all-wise, almighty, gracious Father, he by these works proved himself to be the image of the invisible God: And might say, he that had seen him, had seen the Father also. He being one in nature with the Father did the same works, and represented the Father's perfections to men. If he be only a creature, how should he be the image of the Creator? A beast is not the image of a man, nor a man of an angel, nor an angel of God; what can be like God that is not God? Who can manifest the glory and perfections of the invisible God, but he who is one with him, or of the same nature and perfections? 'He is the first-born of every creature *b*.' It is not said, the *first created*: but *the first-born c*.—Almost all the Greek fathers, and many of the Latins understand it of Christ's divine nature, saith the learned Davenant *d*, who has cited Tertullian, Ambrose, and Chrysostom, full to the purpose. This sense seems to be much favoured by what follows; for 'by him all things were created, which is assigned as a reason, or evidence of his being *the first-born*: Because he created all things, visible and invisible, angels, and all things else; therefore he himself is

a John xiv. 10, 11.

b Col. i. 15.

c Καὶ μὴ ἐ πρωτόκτιστος εἶπεν ἀλλὰ πρωτότοκος.—Chrysost. in loc.

Our translation, (*the first-born of every creature*) comes not up to the force, or meaning of the original; it should have been *first-born before the whole creation*, as is manifest from the context, which gives the reason, why he is said to be πρωτότοκος πάσης κτίσεως, it is, because he is *before all things*, and *by him were all things created*, as the learned Dr. Waterland observes, Ser. II. p. 59, 60.

d Vide Davenant in loc.

no creature, but the eternal Son of God, who was before them all, by whom, and for whom, they were all made.

In the eighteenth verse he is said to be *the beginning*, ἀρχή; the word is often used for the *principle*, the *source*, *spring*, and *efficient cause a*: in this sense, it may be he is said to be 'the beginning of the creation of God b.'—All things were made by him, visible and invisible, and without him was nothing made that was made. It is observable, that the holy Spirit, when he styles him *the beginning*, immediately adds, *first-born from the dead*; which cannot be meant, that he was the first person that rose from the dead, for he was not; but rather, that he is 'the resurrection and the life c,' being God's first-born, his only begotten Son: as he created all things at first, so he quickens whom he will, and raises the dead, and brings them out of their graves, by a word of power; as by the same word of power, he at first brought them out of nothing, into being: This is the work of God, of him who, being the proper Son of God, before all creatures, the Lord and heir of all things, the source and spring of all power and life, made the worlds, and raiseth the dead. What a glorious person is our Saviour! what reason had the apostle to desire to know him, and to make him known? And, how justly might it be said to the church, 'Cry out and shout thou inhabitant of Zion, for great is the holy One of Israel, in the midst of thee d'?

a Ἡ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ ἀντὶ τοῦ ἡ βασιλεία καὶ ἡ ἀρχὴ πάντων, ὡς κτισμάτων δεσπόζουσα· ἀρχὴ γὰρ τῆς κτίσεως· προκαταρκτικὴ αἰτία τῆς κτίσεως;—ἀρχὴ τῆς κτίσεως (ὡς ἔφθηνεν εἰρηκότες) οὐκ ἄλλο τί τὸ ἀρχὸν τῆς κτίσεως τοῦ Θεοῦ δηλοῦν βάλεται.—Arthæ. Episcop. Cappad. comment. in Apoc. 3. 14.

The beginning of the creation of God; that is, the ruler and governor of all things, as having dominion over those things that were created; for, the beginning of the creation is evidently said to be the cause of the creation: by the beginning of the creation, as we have also said, he would signify nothing else, than that he is the author of the creation of God.

b Rev. iii. 14.

c John ix. 25.

d Isa. xii. 6.

There is a multitude of other glorious titles given to Christ, which I cannot now so much as mention, which indeed would deserve many discourses. I shall, however, take notice of one more: Christ is often styled ‘the Son of God,’ and that with distinction from all other sons of God: He is said to be God’s own proper Son; his only begotten Son; his beloved and dear Son; the Son of the living God. God has sons by creation, sons by regeneration; but Christ is a Son in a different and higher sense. Something very great is meant by it; hence a multitude of witnesses attested it. John Baptist bore record of it. Peter, in his famous confession said, ‘Thou art Christ, the Son of the living God *a*.’ And Christ told him, that the Father revealed it to him, and that he was blessed in having this discovery; that on this rock the church should be built. Could it then mean no more than a Son born of a virgin, and invested with a special office? Paul calls him, in one place, the Son of *himself*, even of God the Father, and his *proper* Son *b*.—God, from heaven, proclaimed this title; ‘This is my beloved Son *c*,’ and this is the thing *testified* by the three witnesses in heaven, and the three on earth *d*; this is that for which the Jews crucified him; ‘By our law he ought to die, because he made himself the Son of God *e*.’ When Christ owned himself to be the Son of God, the Jews inferred, that he made himself God. Christ in his defence pleaded his office, as sanctified, and sent into the world; yet did not deny, but asserted, and proved his Deity, from his being in the Father, and doing those works which none but God could do: ‘If I do not the works of my Father, believe me not: but if I do, though ye believe not me, believe the works, that ye may know and believe, that the Father is in me, and I in him *f*.’ By which he meant, that

a Mat. xvi. 16.

b Rom. viii. 3, 32.

c Mat. iii. 17.

d 1 John v. 7, 8.

e Mark xiv. 61.—John xix. 7.

f John x. 37, 38.

he and the Father are one; that he was so the Son of God, as to be true God. The titles of *Son of God*, and *Messiah*, are often put together, because they meet in the same person; not because they denote the same thing, for in scripture they are distinguished. When the Eunuch said, 'I believe that Christ is the Son of God *a*.' And when Peter made that glorious confession; 'We believe and are sure, that thou art Christ, the Son of the living God *b*.' Did they only say *c*, we believe that Jesus Christ is Jesus Christ? and yet so it must be, if by *Jesus Christ*, and *Son of God*, they meant the same thing; but if by Son of God be meant God the Son, then the sense of their confessions is very full and glorious: We believe that he who is our Saviour by office, is God's own Son by nature; and that, 'As the Father hath life in himself, he hath also given to the Son to have life in himself *d*.' And if this be meant by the Son of God, no wonder that so much stress is laid upon it in scripture. 'He that hath not the Son of God, hath not life. Whosoever confesseth that Christ is the Son of God, God dwelleth in him, and he in God. And we know that the Son of God is come, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life *e*.' The Son of God is the true God; and our eternal life depends upon knowing and believing in him, as such. 'These things are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name *f*.'

a Acts viii. 37.

b John vi. 69.

c Οὐ γὰρ εἶπε, σὺ εἶ ὁ Χριστὸς, υἱὸς τοῦ Θεοῦ, χωρὶς τοῦ ἄρθρου, ἀλλὰ μετὰ τοῦ ἄρθρου, ὁ υἱὸς ταυτίσιν αὐτὸς ἐκείνος ὁ εἶς καὶ μόνος ὁ χάριτε υἱὸς ἀλλὰ ὁ ἐξ αὐτῆς κτῆς οὐσίας τοῦ πατρὸς γεννηθείς.—Theophylact. in Mat. cap. 16. v. 16. He did not say, *Thou art Christ, the Son of the living God*, without, but with the article; he, viz. the very Son, who is the one and the only Son, not by favour, but as begotten of the very substance of the Father.

d John v. 26.

e 1 John v. 12. iv. 15. v. 20.

f John xx. 31.

PROP. XI. "The whole design of salvation, and all the parts of it, *center* in Christ's person."

Christ is the chief corner-stone, the rock upon which the church is built; and another foundation no man can lay: take this away, and the whole building falls to the ground; for 'there is salvation in no other *a*.' The covenant of grace was, by the Father, made with him; election-grace, and all subsequent grace and glory are given in and by him. We have an admirable account of this in the first and second chapters of the epistle to the Ephesians. The apostle affirms, that God hath 'blessed us with all spiritual blessings in Christ *b*.' This general he makes good in many particulars. We are 'chosen in him *c*;' by him we have 'the adoption of children;' we are made 'accepted in the Beloved;' and we have 'forgiveness through his blood.' In him we 'obtain the inheritance;' in him 'we are sealed with the holy Spirit of promise;' in him Christians are made 'nigh to God;' in and through him they 'draw nigh to God;' in him the church universal becomes 'God's temple;' in him a particular church becomes 'his habitation.' And all this is agreeable to the eternal counsel and will of God, to 'gather all things together in Christ *c*.' He is that glorious person, who was 'before all things, and 'in whom all things consist *d*.' Take away his *humanity*, and he has no sacrifice to offer; take away his *Deity*, and the merit of his sacrifice is destroyed, his intercession made void, and our salvation overturned at once. Take away the doctrine of Christ's *person*, and the gospel scheme is a mere confused heap, and without his righteousness, his grace and Spirit, we should, in law and nature, all be dead towards God, and certainly shut out from eternal life. We have reason then to love and value him, to stand up for his *Deity*, and divine person-

a Acts iv. 12.

c Eph. i. 5, 10.

b Eph. i. 3.

d Col. i. 17.

ality; for take away these, and we lose our God, and our salvation; and what have we more.

PROP. XII. "Christ is now in a *state* of exalted glory himself, and is doing glorious things for his people."

This is generally allowed, and indeed plainly revealed in scripture. He 'entered into his glory *a*;' was 'received by the Father; highly exalted and crowned with glory and honour.' This glory of Christ is asserted in those words of his; 'That they may be with me, that they may behold my glory *b*.' This glory we now see but 'through a glass darkly *c*;' it is reserved for heaven, to see Christ as he is, to behold the glory and excellency of our Redeemer, as God-man, sitting at God's right hand, as a Prince and a Saviour highly exalted above the most glorious creatures: The transfiguration was a shadow of it; John 'fell at his feet as dead *d*,' when Christ gave a brighter display of it; but who knows what it is in itself? or what it will be, to behold him? This we know, that in this glorious state he intercedes for his people, communicates his Spirit and grace to them, preserves and defends them, and brings them safe to glory. When he went up into heaven, it was to appear in the presence of God for us, to be our advocate, and plead our cause, preserve our peace, and make a full application of that salvation which he had purchased. He ascended, not only to do all that remained for him to do, as a prophet and a king; but also, as our great and glorious high-priest, passed into the heavens for us.

PROP. XIII. 'This glorious person is the *object* of our faith and worship.'

It is what God commands, and takes pleasure in; 'That we believe on him whom he hath sent *e*.' It appears then that the person of Christ is the proper object of faith, and

a Luke xxiv. 26.—1 Tim. iii. 16.—Heb. ii. 9.

b John xvii. 24.

c 1 Cor. xiii. 12.

d Rev. i. 13.

e John vi. 29.—John xiv. 1.—Acts xvi. 31.—John i. 12.

not his doctrine only. Faith receives Christ and relies upon him; we are bound to believe Paul, but not to believe in Paul: to believe his doctrine, but not to depend upon his person for salvation. It is said, 'That by him, (viz. Christ) we believe in God *a*.' Whence some would infer, that he cannot be the object of faith, who is the means of it; but the consequence is not good. Christ's resurrection, and reception into glory, are a means of faith, as they shew justice to be satisfied, and God reconciled; but this is so far from excluding the risen and glorified Redeemer from being the object of our faith, that it renders him more meet and fit, so to be. It is the work of the Spirit, 'to convince the world of sin, because they believe not in Christ *b*.' He is gone to the Father, and so has made it evident, that in him there is a sufficient righteousness for faith to fix upon; whereas, if he had not *risen*, and if he had not *ascended*, faith in him would have been a *vain thing*, and we had been yet *in our sins*. Nor does it follow, that because *by him we believe in God*, that therefore we are not to *believe in Christ*, seeing faith in the Father and Son are both mentioned in one text *c*; and faith in the Son is particularly enjoined. Nor does it follow, that he is not God, because by him we believe in God; for it is very consistent for him to be the object of faith, as God-man, and the means of faith, as arising and ascending. He is the immediate object of faith, as a propitiation; and, with the Father and Spirit, the ultimate object of it, as 'God over all, blessed for ever *d*.'

That Christ is the object of divine religious worship is abundantly evident in scripture, and generally allowed. 'All the angels of God are to worship him *e*;' he is the object of the believer's faith, love, hope, prayer, and praise. The scripture makes no distinction between a supreme and infe-

a 1 Pet. i. 21.

b John xvi. 9.

c John xiv. 1.

d Rom. ix. 5.

e Heb. i. 6.

rior divine worship; but absolutely forbids any religious worship to be given to any other, than to the supreme God. 'Thou shalt worship the Lord thy God, and him only shalt thou serve. My glory will I not give to another *a*.'—Christ then is that supreme God, seeing divine worship is given to him, not only with God's allowance, but by his command. 'He is thy Lord, worship thou him *b*.' 'That all men honour the Son as they honour the Father; he that honoureth not the Son, honoureth not the Father *c*.' Divine worship is that respect due to the divine Being, and given according to the will of God. The perfections of God, such as infinite holiness, goodness, power, prescience, knowledge, and glory, are the proper grounds and reasons of it: if these be not in Christ, he has no right to our religious worship; and if they be in him, they are equally in him with the Father; for in what is infinite, there is no greater and less. If then the formal reason of the worship be the same, surely the worship itself is to be the same; and he who is *the brightness of the Father's glory, and equal to God*, has a right to equal honour *d*. Seeing the scriptures make no difference between *the blessing, and honour, and glory, and power*, ascribed to him that *sitteth upon the throne, and to the Lamb e*, I see no reason, why any should be made by us. All creatures being obliged to give the same respect to him that sits upon the throne, and to the

a Mat. iv. 10.—Isa. xlviii. 11.

b Psalm xlv. 11.

c John v. 2, 3.

d It is assigned as a reason, why the Son of God was incarnate, to become the Saviour and Redeemer of mankind, because if it had been possible for a creature to undertake and effect our redemption, men would never have thought they could have had esteem enough for him, or have made due expressions of their gratitude, unless they had deified him, and committed idolatry, in worshipping him, and paying him all divine honours.—Jenkyn's reasonableness, &c. of the Christian religion, book 2, p. 366.

e Rev. v. 3.

Lamb for ever and ever; surely we are safe who do it, but they are very unsafe who do it not.

PROP. XIV. "Christ, who is now the object of our faith, and religious worship, will shortly be the *author* of our complete salvation." 'To them that look for him shall he appear the second time, without sin, unto salvation *a*.' Our blessed Lord's first appearance was in the likeness of sinful flesh: His second appearance shall be to free his people from all the sin that dwells in their flesh, and to put the finishing hand to their salvation. If therefore he was the *desire of all nations* in his first coming, how much more so may he be, with respect to his second coming? Well might the church say, 'Come, Lord Jesus, come quickly *b*.' Well may every believer love his appearance; and seeing he is such a glorious person, possessed of all perfections, not only human, but also divine, what reason have all true Christians to 'gird up the loins of their minds,' and to 'look for the blessed hope, and the glorious appearing of the great God, even our Saviour Jesus Christ?'

APPLICATION.

In the mean time, let us beg of God the holy Spirit, to enable us to recollect, and improve this doctrine of Christ, to those divine purposes, to which it is adapted; let us then make use of it,

1. To *increase our knowledge of him*, that we may *grow in the knowledge of Christ c*. Our best views are very imperfect; there is room for farther discoveries: the object is worthy of our contemplations, and there is ground to hope, that if we 'follow on to know the Lord, we shall know him *d*,' through the Spirit of wisdom and revelation, enlightening our understandings, and explaining the scriptures to us. It is our duty, 'To search the scriptures, because

a Heb. ix. 28.

b Rev. xxii. 20.

c 2 Pet. iii. 18.

d Hos. vi. 3.

they testify of Christ *a*; but they will prove but a dark and a dead letter to us, if the Spirit doth not make them light and life. With a holy dependence upon his office, and gracious disposition towards us, let us then apply ourselves to this study, counting all things but loss, for the excellency of this knowledge, which is introductive to eternal life.

2. To *strengthen our faith*, and *encourage our adoration and worship*. If Christ were not God, of the same nature with the Father, he would be but a creature, how glorious and exalted so-ever; and then the charge of idolatry would lie against us for worshipping him, and the curse of God would lie upon us, for trusting in him; but seeing he is God, and God in our *nature*, we may *trust and not be afraid b*. Here is ground and scope enough for faith in the highest respect: The glorious object is more than equal to our highest trust, and deepest reverence. Let us then be steadfast and strong in the faith; hold fast the doctrine, and exercise the principle of it; and that will lead us, with the apostle, to say, 'To him that loved us, and washed us from our sins, be glory and dominion for ever and ever; for worthy is the Lamb that was slain, to receive glory, and honour, and praise *c*.'

3. Let us make use of this doctrine, to *inflame our love to him*, and *increase our delight in him*: his name is as an 'ointment poured out *d*,' therefore the virgins ought to love him. He is 'fairer than the sons of men *e*;' the glorious wisdom, grace, and love of God, and the other perfections of God are in him; there is no danger, therefore, in loving him with all our souls and strength. The object before us is God's only begotten Son: the Father shewed the highest love, in giving such a Son; the Son manifested the highest love, in giving himself; and this calls for the highest love

a John v. 59.

b Isa. xii. 2.

c Rev. i. 5.

d Solomon's Song, chap. i. 3.

e Psalm xlv. 2.

and delight on our part. Had it been only a creature, though the highest and best of creatures, that had been given, and that gave himself, the love, and the gift, had been nothing to what now it is, God's giving his own proper Son, the Son of himself, who had been always his delight; and therefore deserves always to be ours: May it appear that we have that love, that many waters cannot quench. Seeing death could not abate Christ's love to us, let not all the contempt thrown upon him alienate our affections from him. Did Moses esteem the 'reproach of Christ, more than all the treasures of Egypt *a*,' though Christ was not then so clearly revealed? and shall we be ashamed of his truth, or unwilling to lay down our estates, our reputation, our lives at his feet, if thereby we may advance his glory? Doubtless the apostle had very good reason for fixing a dreadful curse upon all such as 'loved not the Lord Jesus Christ *b*,' and also for *wishing grace* to all such as 'loved him in sincerity *c*.' Did the Son of God love us so well, as to dwell, and die in our nature, for our redemption? O then, how worthy is he of our delightful love!

4. Let us improve this doctrine, to *enlarge our obedience*. If we own him as our Lord and Saviour, his authority should move us, and his love should constrain us, to love him. That is a weighty and dreadful sentence of the apostle, wherever it falls, 'He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him *d*.'—Christ is a 'son over his own house *e*;' therefore we are bound to hear and obey his voice: There is no *escaping* *f*, if we turn away from this heavenly teacher and Lord. May we then obtain grace to serve him acceptably, that we may not be unfruitful in the knowledge of Christ; and if we *do his will*, he has promised, that we 'shall know his doctrine *g*:'

a Heb. xi. 26.

b 1 Cor. xvi. 22.

c Eph. vi. 24.

d 1 John ii. 4.

e Heb. iii. 6.

f Heb. xii. 12, 25.

g John vii. 17.

but if we do not, it will be no wonder, if it be hid from us. Let us then, in a way of faith, prayer, and gospel obedience, endeavour to grow in the knowledge of Christ, and him crucified.

SERMON V.

PREACHED DECEMBER 6th, 1726.

1 COR. ii. 2.—*I determined not to know any thing among you, save Jesus Christ and him crucified.*

THE doctrine of Christ, and him crucified, has met with different entertainment and success in all ages: To some it has been a *stumbling-block* and *foolishness*; to others, *the wisdom of God*, and *the power of God*. The Jews, who expected the Messiah in all the power and grandeur of an earthly King, to deliver them from their servitude to the Romans, and to raise them to the highest pitch of temporal greatness and glory, could not receive him as their Saviour, who was *a man of sorrows*, who appeared *in the form of a servant*, and was *crucified in weakness*. The Greeks, who sought after wisdom, and pretended to clear ideas, and strong and convincing reason, thought it a folly, to expect that life should spring out of death, blessedness from a curse; that he should appease the wrath of God for others, who so evidently died under it himself: Their faculties could not grasp it; it was above the reach of their idolized reason, that he should deliver others, who did not preserve himself: they could not understand, how he should be the Saviour of the world, who was conquered, and crucified by

so small a part of it; and therefore they *despised*, and *wondered*, and *perished a*. They were of an inquisitive genius, must have a reasonable belief, and could not lie down satisfied in darkness: Christ crucified, the ‘wisdom of God in a hidden mystery,’ they rejected as unintelligible; and thus ‘professing themselves to be wise, they became fools *b*:’ and whilst they despised the darkness of a mystery, fell down into the darkness of everlasting perdition. The apostle has declared, that the ‘preaching of the cross is to them that perish foolishness *c*.’ If they could have submitted their blind reason to scripture revelation, they might have learned, that *Christ ought to suffer*, and then to *enter into his glory*: “Let us (says one of the ancients) weep over them *d*; the “doctrine of the cross is foolishness to them, for so it is to “those that perish. They call that foolishness, which is so “full of wisdom; they will not be persuaded, but by human “wisdom: and if you would so persuade them, you shall “but do the contrary; for those things that are above reason “do only require faith.” But to the saved, Christ crucified *is the wisdom of God*, and *the power of God*.

Christ crucified, is the union of all the parts of the Christian doctrine, suited to our miseries and wants, the support and life of all our graces. Take away this, and what becomes of election, which is through the sprinkling of the blood of Jesus? How should justice be satisfied, if Christ’s atoning sacrifice were wanting *e*? And if there be no satisfaction, there can be no remission, and consequently no salvation. Of what advantage would the covenant of grace,

a Acts xiii. 41.

b 1 Cor. ii. 7, 11.

c 1 Cor. i. 18.

d Ἐθνηῶμιν τοῖνυν αὐτοῖς ὅτι ὁ Λόγος τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις φησὶ μαρτία εἶναι—σὺ δὲ μαρτίαν καλεῖς, πρᾶγμα τοσαύτης σοφίας γέμον τὰς δεῖται διακείμενος, διὰ σοφίας ἀνθρωπίνης, πειθεῖν οὐκ ἔστι, ἀλλὰ κἄν βεβληθῆς ὁδῶ πείσαι, τὸ ἐναντίον ποιεῖς. Τὰ γὰρ ὑπερβαίνοντα λογισμὸν πίστεως δεῖται μόνῃς.—Chrysost. in loc.

e 1 Pet. i. 2.

or the promises of it be, if that blood were never shed, which confirms them, and upon the shedding of which they all depend? 'When thou shalt make his soul an offering for sin *a*;' or, 'When his soul shall make an offering for sin, he shall see his seed, he shall prolong his days; the pleasure of the Lord shall prosper in his hand *b*.' 'Therefore will I divide him a portion with the great, because he hath poured out his soul to death.' What had become of this seed, and this portion, if Christ had made no offering for sin, if he had not poured out his soul to death? On what account could the holy Spirit have been given to fit men for heaven, if Christ, by his blood, had not removed the curse, and obtained eternal redemption for us? What joy in God, what peace in ourselves, what rejoicing in Christ, what hope of glory could we have had, if Christ had not 'put away sin by the sacrifice of himself *c*?' In short, take away a crucified Christ, election would be fruitless, redemption a nullity, justification and adoption but a fancy, yea, the whole gospel but a mere fable.

If Christ's death and sufferings are excluded, the whole frame of the gospel salvation is broken in pieces, and the several parts become disconcerted and inconsistent with one another. But of this I shall have occasion to speak more hereafter, and to shew how all the glorious lines of divine truth meet and center in a crucified Christ; and all the parts of gospel doctrine, fitly framed together, grow up into a beautiful and holy temple in the Lord. By the hints now given, it may appear, how much the support and vigour of all our graces and comforts are concerned in the knowledge of Christ, and him crucified. By exercise upon this subject, faith lives and grows strong: love feels the attractive power,

a Isa. liii. 10.

b See Fool's Annot. on the place; and also Charnock's works, Vol. ii. p. 310, 920.

c Heb. ix. 26.

and breaks out into a flame; repentance flows with all its springs, from a heart melted in the views of a dying Saviour; mortification advances under the power of the cross; hope, with longing eyes and earnest desire, springing up with Christ from the dead, pleaseth herself with the prospect of seeing the Lamb as it had been slain, and being for ever with the Lord: Holy joy breaks forth in that song, 'Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing *a*.' The Church here speaks, as if she could never find out sufficient titles of honour, and respect for her crucified Redeemer, though others never knew when they have debased and disgraced him enough. Did Abraham rejoice to see the day of Christ's atonement *b*? and shall we reject it, or grow weary of it? With what pleasure and profit may we speak and hear of this subject, if the holy Spirit shall please to aid and assist us?

In the explication of the text I observed, that the *object* of knowledge is set forth, both in his person and offices. The first of these has been discoursed upon: the second comes next to be considered:—Christ's offices, which the words *Jesus Christ* hint to us.

Some have spoken of the name *JESUS c*, as his proper name; and his name *CHRIST*, as counting out his offices: but, I think, the words *JESUS CHRIST*, anointed Saviour, both of them represent to us, first, the person, and then, the office, or the offices of the Redeemer. All actions and works must proceed from some agent; the work of mediation, which is a personal work, must connote the person

a Rev. v. 12.

b John viii. 56.

c *JESUS est nomen proprium mediatoris; CHRISTUS quasi cognomen.—Utroque officium ejus designatur; sed nomine magis summatim, cognomine vero clarius, et expressius; cognomen enim, Christus, notat tres certas officii partes.—Paræus in Catech. Urs. p. 215.*

by whom it is performed : JESUS *saves his people from their sins a* ; the word, CHRIST, *anointed*, signifies not only the person, but also the work of our Saviour, as may appear in the following propositions :

PROP. I. “ As priests, and sometimes kings and prophets, were among the Jews *anointed* to their offices ; so our Saviour was anointed as a prophet, to preach glad tidings to the meek ; as a priest, to bind up the broken-hearted ; and as a king to deliver the captives *b*.”

It was fit there should be same analogy between the office and the unction : Therefore they that typified Christ, were anointed with the inferior ceremonial oil : But our Saviour, who obtained a more excellent ministry, had therefore the more excellent unction, viz. the oil of gladness, the holy Spirit consecrating him to, and assisting his human nature in, the discharge of his offices.

PROP. II. “ The person anointed to, and invested with these offices, is IMMANUEL, God incarnate, or God in our nature.”

As the unction means designation and ordination, it is properly applied to the divine person of the Mediator : He is spoken of as God, who was ‘anointed with the oil of gladness above his fellows *c*.’ As the anointing with the holy Spirit signifies the *gifts d*, and *aids* of the holy Spirit *e*,

a Mat. i. 21.

b Psalm xi. 1. *which Christ has applied to himself*, Luke iv. 18—21.

c Heb. i. 8, 9.

d Unctio ergo respectu utriusque naturæ ordinationem illam significat ; sed respectu humanæ naturæ præterea significat donorum ad munus illud obeundum sufficientium collationem.—Wallæus de offic. med. p. 38.

e Isa. xi. 2. ‘ And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord.—And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.’

it terminates upon his human nature only, and not his divine person, which has all the divine perfections in itself; and cannot properly, in the sense last mentioned, be said to be anointed with the holy Spirit. But yet as the human nature is taken into a subsistence in his divine Person, the anointed may properly enough be predicated and affirmed of his Person.

PROP. III. "The unction of our Redeemer has a great *stress* laid upon it in scripture." And therefore we read, 'Whosoever believeth that Jesus is the Christ, is born of God *a*.' 'Who is a liar, but he that denieth that Jesus is the Christ? He is an Antichrist, that denieth the Father and the Son *b*.' He denieth Jesus to be the Christ, who denies either of Christ's natures, in whole or in part; who separates or confounds them; who denies any of Christ's offices, or his anointing to them; and particularly, who trusts not in him alone to procure, by his one offering, as his great high-priest, his pardon and acceptance with God: In a word, he who denieth Christ's person, unction, offices, or his execution of them, in teaching us, making atonement, and in ruling and rewarding his people, he is a *liar*, and an *antichrist*:—of such weight and importance is this title **CHRIST**. Our Saviour's enemies were sensible of this, when they made an order, that if 'any man did confess that he was Christ, he should be put out of the synagogue *c*.'

PROP. IV. "Our Saviour's anointing was *superior* to "that of any other, and more excellent as to the work, to "which he was consecrated."

The apostles and others, who are called his followers, had the Spirit *by measure*, but Christ *without measure*. He is 'fairer than the sons of men *d*;' and had a glory as the 'only begotten of the Father, full of grace and truth *e*;' and of his fulness the apostles and all others re-

a 1 John v. 1.

d Psalm xlv. 2.

b 1 John ii. 22.

e John i. 14, 16.

c John ix. 22.

ceive. Christ's anointing answers to that of Aaron his type; the precious ointment which was 'poured upon his head, ran down to the skirts of his garment *a*.' Our Saviour was so anointed, as to 'fill all in all *b*.' He filleth all his members, and all their faculties, with all those measures of the Spirit, which they ever receive.

In treating upon those offices, to which our Saviour was anointed, it is proper to take some notice of one grand name, or title, which is general, and comprehensive of all Christ's particular offices, and that is, *Mediator*. In scripture, Christ is said to be a 'Mediator between God and men *c*;' and to be 'the Mediator of the new covenant,' which is the better covenant. What I shall speak concerning this Mediator, I shall sum up in the following propositions.

PROP. I. "Christ, as Mediator, is a *middle person*, between God and men, making and maintaining peace, and mutual satisfaction; and securing all the stipulated ends and fruits of his mediation."

The Mediator was God and man in one person, that by doing and suffering all that was required, he might unite God and man in one covenant, and procure and secure all that glory to God, and all that happiness to the redeemed, mentioned and contained in the new covenant. The word *Mediator*, signifies a middle person, who comes between distant and disagreeing parties, to procure a reconciliation, and all the blessed fruits of it. Thus Christ, as Mediator, makes our peace with God, and secures all that glory to God, and happiness to man, which is agreeable to his purpose and promise.

PROP. II. "Christ is the *only Mediator* between God and man."

a Psal. cxxxiii. 2.

b Eph. i. 23.

c 1 Tim. ii. 5.—Heb. xii. 24. chap. viii. 6.

When the apostle *a* opposeth the one Mediator of the Christians, to the many among the Heathens, his meaning must be, that as we have one Mediator, so we have but *one*, and no more. The Papists allow, that Christ is the only Mediator of redemption; but they say, there are other mediators of intercession: now the scripture makes no such distinction, between a mediator of redemption and intercession. Christ saith, ‘I am the way, the truth, and the life; no man cometh to the Father but by me *b*:’ And lest it should be thought, that we may come to God by him, and by others too, we are told, ‘There is no other name under heaven given among men, whereby we must be saved *c*.’

Before the fall there was no mediator between God and man: for, though there was an infinite distance in nature, between God and man, yet, there was no variance, no offence given to God, no impurity in man that should require a mediator, to atone God, and purify man: But upon the fall, the case was altered; God was dishonoured, and highly offended; a sentence of death passed on the offender; and divine justice required a full satisfaction: And who could pay the debt, but the Son of God? Who could have the right to plead the satisfaction, but he that made it, or renew the heart, but he that formed it? And therefore it is great folly and presumption to set up any other mediator but Christ; he is able to save to the uttermost all that come to God by him; he needs no helper, God has allowed of none; it is only *in Christ*, that he is ‘reconciling the world to himself *d*.’

PROP. III. “As Christ is God-man in his person, so he *acts as God-man in his mediation.*”

To what purpose should the Son of God become man, to redeem us, if the human nature, acting alone, in distinction from his divinity, could do it? The scriptures ascribe

a 1 Tim. ii. 4, 5.

c Acts iv. 12.

b John xiv. 8.

d 2 Cor. v. 19.

to Christ's person, the great works of purging our sins, purchasing the Church, dying, interceding, bringing us to God; seeing therefore, in his person he is God-man, these acts of his mediation are performed by him as God-man. It is true, the one Mediator between God and man, is said to be 'the man Christ Jesus *a*:' But it is one thing to say the Mediator was man: and another to say, he was only man: or, as Mediator, acted only as man: His divine nature is no more excluded from acting in his mediation, when he is said to be man, than the human nature is excluded, when God is said to purchase the Church with his own blood.

It may here be objected, if the Mediator acted as God, and yet mediated with God, and reconciled us to God; then he mediated with himself, and reconciled us to himself. I answer, it is no unscriptural, and therefore no absurd language, to say, that 'God reconciled sinners to himself; God was in Christ reconciling the world to himself *b*.'— And wherein lies the difficulty to suppose, that God, in the person of the Son, united to human nature, interposed between God the Father, and guilty sinners, to remove that difference and misery which sin had procured; especially considering, that he had a plea to use, arising from the merits of a sacrifice which was his own, and which he presented to the Father? The difficulty and absurdity is far greater, to suppose, that the Son of God took our nature, to redeem and save us, and then left the human nature, to do all the work. Could the human nature alone offer the sacrifice and make satisfaction, and intercession, change the hearts, and cleanse the consciences of men, subdue the devil, and bring souls to God, which is the work of a Mediator? If the manhood could do all this, why was the Mediator God as well as man; why did the Son of God come in the flesh? As he took the human nature, when he came to men, so he was

a 1 Tim. ii. 2, 5.

b 1 Cor. v. 19.

not separated from the divine nature, because he came from God; for seeing he was the medium of two natures, he ought to partake of them both: therefore as he was made man, so he was also God: For a mere man could not be a Mediator, because he must converse with God; and he who was only God, could not be Mediator, because they could not have received him with whom he should mediate, as Chrysostom speaks *a*. “A Mediator,” as another observes, “must be capable of the sentiments and affections of both the parties he will reconcile. The Son of God assuming our nature, perfectly possesses these qualities; he hath zeal for God, and compassion for man. He hath taken pledges of heaven and earth, the supreme nature in heaven, and the most excellent on the earth, to make the hostility cease between God and man. He is Immanuel by nature and by office *b*.”

But to resume, and more particularly answer the objection, that if Christ be Mediator, as God-man, then he is not a Mediator between two different parties, God and man, but between man and himself; he mediates with himself, therefore he is Mediator only as man.

I. If the parties between whom the Mediator interposes, be God and man, and Christ be Mediator as man; then he is not Mediator between two *different parties*, God and man, but between God and himself as man, according to the ground on which the objection proceeds. If Christ's divinity must be excluded from his mediation, because he mediates with God; by the same reason his humanity must be excluded from his mediation, because he mediates with

a “Ὅσπερ γὰρ τῆς τῶν ἀνθρώπων φύσεως ἔχεται, ἐπειδὴ πρὸς ἀνθρώπους ἤρχεται οὕτω καὶ τῆς τοῦ Θεοῦ, ἐπειδὴ παρὰ Θεῦ ἤρχεται. ἐπειδὴ γὰρ δύο φύσεων μήσος γέγονεν, ἐγγύς τῶν δύο φύσεων αὐτὸν εἶναι δεῖ, ἄνθρωπος οὐκ ἂν ἐγένετο μεσίτης, ἴδιον γὰρ καὶ τῷ Θεῷ διαλέγεσθαι, Θεὸς οὐκ ἂν ἐγένετο μεσίτης, οὐ γὰρ ἂν ἐδέξαντο αὐτὸν οἱ ἐμεσίτευσεν ὡσπερ ἐκεῖ φησίν.—Chrysost. in 1 Tim. ii. 5.

b Dr. Bates, Harm. fol. p. 126.

man; and so according to this argument, he can be no Mediator at all: both his natures being excluded, in or by which he should execute the office. But I may say here, as Tertullian formerly did to Marcion *a*, “ Spare the only hope of the whole world, O thou, who destroys the necessary glory of our faith.”

2. Why may not the Son, God manifested in the flesh, be Mediator with the Father, as well as he can be both *Testator* and *Mediator* of the New Testament? and yet the latter is plainly declared: ‘ And for this cause he is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions, that were under the first testament, they which are called might receive the promise of eternal inheritance: For where a testament is, there must also of necessity be the death of the Testator *b*.’ Is not Christ here supposed, as Mediator, to deal with himself, as Testator? It is plain, in scripture, that the covenant of grace was by God the Father made with the Son, as the head and representative of the elect, and with men in him. ‘ The council of peace was between them both. My covenant, saith God, shall stand fast with him; I will not lie to David. The purpose and grace were given in Christ Jesus before the world began *c*.’ And yet Christ is ‘ the Mediator of the new covenant *d* ;’ he is then both a mediator of, and a party in the new covenant. If the Holy Ghost thought this no absurdity, why should we? Shall we say, how can this be, when he saith it is so? But,

3. Is it not common among men, for the same person to be a *party*, and a *Mediator*? and why should it then be thought impossible or absurd in divine things? How often is

a Parce unicæ spei totius orbis, O tu qui destruis necessarium decus fidei.—Tertul. lib. de carne Christi.

b Heb. ix. 15, 16.

c Zech. vi. 13.—Psal. lxxxix. 28, 35.—2 Tim. i. 9.

d Heb. xii. 24.

a member of a trading company an agent with others, on account of some injury done, or some advantage to be procured to the company; and so to the agent himself as one of them? Why then should it seem unreasonable for the Mediator, God-man, to transact with his Father, and with men, the accomplishment of that covenant which the Father made with him, and of which he is the Surety? Is it any argument against a person's taking care to have a covenant fulfilled, that he is a party in it? And that whatever expence he is at, at present, he shall finally be a gainer by it? Will not this rather engage him to do his part, and to see that the other parties do theirs? I see no absurdity for the second person in the Trinity to take our nature, pay the price of redemption, and then plead it with the Father, and apply it to the children, given him according to the covenant between him and the Father.

4. Though Christ, our Mediator, be God as well as man, and mediates with the Father; yet there is not the same *reason*, why he should have another to mediate with him; because the satisfaction given to divine justice, by the obedience and sufferings of our Redeemer, extended to the whole divine nature; and therefore to the Father, Son, and Spirit, as one God. The sacrifice and offering was presented to God, and was of 'a sweet-smelling savour *a*;' pleasing and satisfactory to the Father, the Word, and the Spirit, who are one, the one God; so that what atones the Father, likewise atones the other divine persons. Hence we learn, that this was proper and sufficient; for God is infinite in wisdom, and all his works are perfect.

5. Though God the Father and the Son be one in nature, yet they are *distinct*, as to their personality; and so there is a certain distinction between the Mediator, and the persons between whom he mediates. The Father did not take our nature and therein suffer, and intercede; but the

a Eph. v. 2.

Son, as afterwards may be more fully declared: Nor is the Mediator the same person with man, though he has the same nature. So that although, in some respects, and in some instances, as has been shewed, he may be said to be both a party and a mediator; yet as the person of the mediator, and of those between whom he mediates, is not the same, a sufficient distinction between them appears; and we are guarded against the Sabellian confusion, making the person satisfied and satisfying, the same. How they who own but one person in the Trinity, will get clear of it, it concerns them to consider.

6. As the Father and the Son are distinct in their personalities, so they are distinct in their *aeconomical* consideration; by an order between them, they have undertaken distinct parts, in the work of man's salvation. We find it ascribed to the Father, to choose the Redeemer, and redeemed; to impute our sins to Christ, and his righteousness unto us. And the Son agreed to take our nature, and to be our ransom and advocate, our surety and protector, to redeem us from the curse, and fulfill all the promises of grace and glory; to give us spiritual life, and to preserve it; to reduce us from our wanderings, and present us at last, before the presence of his glory, with exceeding joy; thus the works of the Mediator, and those of the Father, with whom he mediates, are sufficiently distinct.

It may be yet urged, that it seems to be inconsistent that Christ should bear the characters of a convenantee or party, in the covenant of grace, and also of a Mediator of that covenant. This has been in part spoken to before; I may add,

(1.) There is no inconsistency between the characters of a *party* in the covenant, and a *Mediator* of the covenant: For it is only with a design to bring us to God, that Christ became a party in the covenant: He did not want the pro-

mised grace and glory, nor was he liable to suffer and satisfy, on his own account; but he undertook to bear the curse, purchase and apply the promised salvation to us; not purely as God, not purely as man, but as God-man, Mediator: he received promises from the Father, for man, and made promises to the Father, on our behalf.

2. It is not inconsistent for *different characters* to belong to the same person, on different accounts. On the account of Christ's person, in himself, he needed no mediator, no sacrifice, for he was always the Father's delight; there was no difference to be removed: But as he was the head and representative of the elect, there was need of a sacrifice, satisfaction, and intercession, of infinite power, to bear the wrath of God; and of infinite dignity, power, and grace, to purchase and apply salvation to men; and in the execution, he acted the part of a Mediator of that covenant; in the making of which he was originally a federate party, on our behalf, stipulating with the Father. In this respect Christ is said to be 'the Mediator of a better covenant, established upon better promises *a*.' Christ undertook to make the covenant good, on God's part and on man's part, and actually doth so; and therefore the covenant is established, as he ratifies and fulfils all the promises thereof, relating to his Father, himself, and his people. He not only sets his name to the covenant, as our head and representative; but he also *writes it in our hearts*, as Mediator, having confirmed the covenant with his blood; and therefore is very fitly called, 'the apostle and high-priest of our profession,' and 'the author and finisher of our faith.'

I conclude therefore, consonant to the scriptures, and the catholic faith, that Christ, as God-man, is both Sponsor, and Mediator of the new covenant. "*The Word*," saith

a Heb. viii. 6.

Augustine, “*was made flesh, and dwelt among us a ;*
 “*and was therefore the Mediator between God and men,*
 “*because he was God with the Father, and man with men ;*
 “*the man is not mediator, without his divinity ; nor his*
 “*deity, without his humanity : but between the sole deity,*
 “*and the sole humanity, the human divinity, and divine hu-*
 “*manity of Christ, is Mediator.*” That is, as I understand
 him, Christ’s humanity, in union with his deity, and his
 deity, in conjunction with his humanity, is Mediator ; for,
 though the natures, and their works are distinct, yet the
 actions of each belong to his wonderful and glorious person,
 as including both natures. And the Mediator *Θεάνθρωπος,*
 God-man in one person, is sufficiently distinct, both from
 God the Father and his elect, between whom he mediates ;
 and therefore, though in nature he is one with both parties,
 yet in person and office, he is clearly distinct from both ;
 and therefore is not a Mediator of one, as God is one.

PROP. IV. “Christ’s equality with, and inferiority to the
 “Father, appear to be *consistent*, if we consider the consti-
 “tution of his person, and the quality of his office as Me-
 “diator.”

The Mediator, as has been proved, is God-man ; as God,
 he is equal to the Father ; so he must be, who is in *the form*
of God, and brightness of the Father’s glory, God over
all blessed for ever ; but yet, by office, he became *God’s*
servant, and in that respect, was inferior to the Father :
 on which account, he often calls him *his God ;* and speaks

a Quia Verbum caro factum est, et habitavit in nobis, princeps in
medio eorum, inde et Mediator Dei et hominum, quia Deus cum
Patre, homo cum hominibus, non Mediator homo, præter deitatem.
Non Mediator Deus, præter humanitatem : divinitas, sine humani-
tate, non est mediatrix ; humanitas, sine divinitate, non est mediatrix ;
sed inter divinitatem solam, et humanitatem solam, mediatrix est
humana divinitas, et divina humanitas Christi.—Augustin. lib. de
ovibus, chap. 12.

of receiving his commandments, and doing his will : But in taking our nature, he seemed to stoop yet lower. As there is an infinite distance between God and a creature, it was therefore a deep abasement for the Son of God to become man, and have all the inferior characters, and works of human nature, though sinless, ascribed to his person ; as, to be hungry, and thirsty, and weary, and sorrowful, poor, and reproached ; to be buffeted, spit upon, and bound ; to sweat, and bleed, and die, and be buried : well might it be said, that he ‘ humbled himself *a* ;’ but though, as to office, and his human nature, he be inferior to the Father, and therefore has declared, that the ‘ Father is greater than he ;’ yet this doth not prove, that in his divine nature, he is inferior to the Father. As we know but one nature that is truly God ; so we know of no scripture, or reason, from whence we should conclude, that the same nature can be superior and inferior to itself ; but between one sovereign prince, and his subjects, another sovereign prince, equal to the former, in nature, riches, and government, may interpose, to reconcile them, and yet remain equal to the prince he applies to, and far superior to the people he intercedes for.

PROP. V. “ The word *Mediator* is not a name of any one peculiar and distinct office, executed by Christ ; but a general title including all those particular offices, with which our Saviour is invested, those of prophet, priest, and king.”

As a prophet, he teaches us ; as a priest, he reconciles us ; as a king, he renews, protects, and rewards us : As a prophet, he reveals the Father ; as a priest, he atones him ; as a king he rules for him, subdues his enemies, recovers his revolted subjects, and restores the observation and honour of his laws and government : and, in all these, does the work of a Mediator. I proceed then briefly to consider

Christ's three particular offices, to which he was anointed, and in discharge of which he fulfils his mediation.

1. His *prophetical* office. It was long before Christ's incarnation, declared to Moses, 'That God would raise up a prophet to the Jews, from among their brethren *a*.' The inspired writers of the New Testament assure us, that Christ was he: and even the Jews confess, that *he was* of a truth that 'prophet that should come into the world *b*.' He is called 'a great prophet *c*;' and it is recorded of him, that, 'he was a prophet mighty in deed and word, before God and all the people *d*.' His doctrine, miracles, and conversation all manifested, that he was God's *beloved Son*, in whom he was *well pleased*, and whom he commanded us to *hear e*. This prophet infinitely excels all the rest; they knew part of God's will, he the whole; they uttered the words which the Spirit dictated; so David saith, 'The Lord spake by me, and his word was in my tongue *f*;' and they were students in their own prophecies, 'searching what, or what manner of times the Spirit of Christ, which was in them, signified *g*.' But Christ knew the meaning of all their predictions, and his own: they were but his servants, in making known the will of the Lord; but Christ spake in his own name, and 'as one having authority *h*:' they had some portions of light; but, 'in Christ are hid all the treasures of wisdom and knowledge *i*:' they spake as they were taught, Christ as one who 'dwelt in the bosom of the Father,' and 'knew all things.' Moses was a 'servant in God's house *k*,' and beheld the similitude of the Lord; but Christ is a son over his own house, who dwells in the Father's bosom, knows all his secrets, is intimately acquainted with all his counsels, his nature, and will: Hence he him-

a Deut. xviii. 18.

b John vi. 14.

c Luke vii. 16.

d Luke xxiv. 19.

e Mat. xvii. 5.

f 2 Sam. xxiii. 2.

g 1 Pet. i. 11.

h Mat. vii. 29.

i Col. ii. 3.

k Num. xii. 8.—Heb. iii.—John i. 18.

self saith, 'All things are delivered to me of my Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him *a*.' He doth not say, as Chrysostom observes *b*, the Son is *commanded* to reveal him, but the Son *will* reveal him: herein he acts the part of God, as having, with the Father, the same nature, knowledge, and sovereignty. Christ says, 'all things are delivered to me of my Father,' lest we should suspect, that they were delivered to him only as a servant, an inferior: Unless he were begotten of him, and were of the same substance, all things would not have been delivered to him; the Father reveals mysteries to babes, but Christ reveals the Father, as one of the ancients observes upon the place *c*. To the same purpose we find Christ saying, 'not that any man hath seen the Father, save he that is of God *d*, (viz. who is of the same nature with him) the Son, who is in his bosom, he hath seen the Father, he hath declared him.' The inferior prophets made known some part of the mind of God, to the fathers; but it was reserved to the Son, to perfect the revelation, he being the most proper person, as the 'heir of all things,' and the 'brightness of the Father's glory.' He fulfils this office of a prophet principally in two things,

(1.) In a complete *discovery* of the will of God externally, so far as it is proper for us to know it, so as 'to make the man of God perfect, thoroughly furnished to all good

a Mat. xi. 27.

β Ουχ ὃ ἄν ἐπιτάττηται ἔδὲ ὃ ἄν κελύηται.—Chrysost. in loc.

c Τὸ δὲ παρεδόθη ἀκῶν μὴ νόμιζε ὅτι ὡς ἀλάω καὶ ὑποδεσέρω παρεδόθη ἀλλ' ὡς υἱῶ, καὶ ὁ καὶ ἐγεννήθη ἐκ τοῦ πατρὸς, κατὰ τὸ παρεδόθη αὐτῶ εἰ μὴ γὰρ ἐγεννήθη, καὶ τῆς οὐσίας αὐτῆς οὐκ ἦν τῶ πατρὶ οὐκ ἄν παρεδόθησαν. Σκοπεῖ δὲ ἀνωτέρω εἶπεν ὅτι ὁ πατὴρ ἀπεκάλυψε τὰ μυστήρια, τοῖς νηπίοις, ἐνταῦθα δὲ ὅτι ὁ υἱὸς ἀποκαλύπτει τὸν πατέρα.—Theophylact in loc.

d John vi. 46.

works *a*, viz. provided with all necessary doctrines of faith, and rules of practice, in worship, and conversation; and therefore at the end of the Bible, he has denounced a curse against any that should *add to*, or *take away b*, any thing from the words of the prophecy of that book. In this, as well as other senses, he is both the ‘author and finisher of our faith *c*’: the latter is true, though the former is chiefly intended in that text.

(2.) Our great prophet *fulfils* his office, in giving us ‘the spirit of wisdom and revelation *d*,’ which is spoken of as opening the understanding, and giving us an understanding; not a new faculty, but a renovation of the mind, infusing into it spiritual light, or an ability, to know the things of God, which are foolishness to such as are not anointed with this eye-salve. This is the glory of Christ, and the happiness of his people, that he can, and doth not only reveal the truth externally to them in the word, but also internally by his Spirit, which is ‘revealing Christ in them, and calling them by his grace,’ as Paul represents it *e*.

2. The *priestly* office of Christ must next be considered. The Holy Ghost has glorified Christ, in this office, by shewing us his mercy and faithfulness, as ‘a high-priest, in making reconciliation for the sins of the people *f*.’ The two principal parts of his office are his oblation and intercession: His ‘offering himself a sacrifice to God upon the cross,’ and then ‘entering into the holy place, with his own blood *g*,’ and pleading the merits of it as our advocate with the Father. His sacrifice was of a sweet-smelling savour; and his intercession is always prevalent with the Fa-

a 2 Tim. iii. 16, 17.

b Rev. xxii. 18, 19.

c Eph. i. 17, 18.—Heb. xii. 2.

d Luke xxiv. 32, 45.—1 John v. 20.—Rom. xii. 2.—1 Cor. ii. 12, 14.—Rev. iii. 18.

e Gal. i. 16.

f Heb. ii. 17.

g Heb. ix. 14.—v. 12, 24.—1 John ii. 1.—Eph. v. 2.

ther. 'He put away sin by the sacrifice of himself *a* ; and by his intercession, 'he saves to the uttermost, all that come unto God by him *b*.' His blood 'purges the conscience *c*,' and opens for us a way of free access to God. Justice, that was once our dreadful enemy, being now satisfied, becomes the guarantee of our forgiveness, and peace with God. Christ 'made peace, by the blood of his cross *d*,' and reconciled those who had been enemies and aliens : and as he now mercifully presents their prayers 'with his much incense *e*,' so hereafter he will make a glorious presentation of their persons to the Father, 'holy and unblameable, and unproveable in his sight *f*.' But I shall have occasion to insist upon many things relating to Christ's priestly office, in discoursing upon his *crucifixion*, mentioned in the last clause of my text.

3. The *kingly* office of Christ is much spoken of in scripture, and comes within the compass of our knowledge of him. The Lord hath 'set him as king upon the holy hill of Zion *g* : ' he rules externally by his word and providence ; internally, by his Spirit and grace : he protects his subjects ; corrects them for their disobedience ; supports them under their burdens ; and crowns them with glory at last. The prophet Isaiah, speaking of Christ, has not only stiled him 'the mighty God, and the Prince of peace ;' but also has declared, 'that of his kingdom and government there shall be no end ; that he should sit upon his throne, to order his kingdom, and establish it with judgment and justice *h*.' He is governor among the nations, head over all things to the church. And seeing 'the Lord reigns *i*,' the saints should rejoice : his power over all flesh is employed in serving that great and gracious design, of 'giving eternal life to

a Heb. ix. 28.

b Heb. vii. 25.

c Heb. ix. 14. x. 19, 30.

d 1 John i. 7.

e Rev. viii. 3.

f Col. i. 21, 22.—Jude verse 24.

g Psal. ii. 6.

h Isa. ix. 6, 7.

i Psal. xxiv. 1.—Eph. ii. 22.

as many as were given him by the Father *a* ; the power of life and death, of comfort or sorrow, is in his hands ; he ‘has the keys of hell and of death *b*,’ and all the churches shall know that he ‘searches the hearts,’ and will give to every one ‘according to his works :’ the nations he rules with his iron rod, and ‘dashes them in pieces *c*,’ when he sees fit : his own people are under the gentle sway of the sceptre of his grace, sweetly conducted by his word and Spirit ; are made ‘willing in the day of his power,’ and finds his ‘yoke to be easy, and his burden light *d* ;’ they choose his service, and would not go out free. Christ is not only King, but King of kings, ‘possessed of all power in heaven and earth :’ of his ‘kingdom there shall be no end *e*,’ and yet he ‘shall deliver it up to the Father *f* :’ How both can be, is a question too important and difficult to be answered in a few words ; that, and many other things upon this head, I must pass over in silence.

APPLICATION.

1. How necessary is it for us to *know* and *make use* of Christ in all his offices, seeing he is the one and only Mediator between God and men. If one that adheres to Christ, sins, ‘we have an advocate with the Father, Jesus Christ the righteous, who is the propitiation for our sins *g* ;’ but if this Advocate and Mediator be despised and rejected, ‘who shall intreat for such a person *h* ?’ If they found ‘no mercy *i*,’ who despised Moses’ laws ; what mercy can they expect, who reject Christ’s mediation, and trample under foot his merit and intercession ; Christ having declared, that ‘such as despise him, also despise the Father that sent him *k*.’ Moreover, there can be no access to

a John xvii. 2.*b* Rev. i. 18. ii. 23.*c* Psal. ii. 9.*d* Psal. cx. 3.—Mat. xi. 29.*e* Mat. xxviii. 18.*f* 1 Cor. xv. 24.*g* 1 John ii. 1, 2.*h* 1 Sam. ii. 25.*i* Heb. ii. 28, 29.*k* Luke x. 16.

God, or acceptance with him, but by and through Christ; this is very evident from the words of Christ himself, ‘No man cometh to the Father but by me *a*.’ Such is the holiness, justice, majesty, and glory of God; and such the impurity, enmity, guiltiness, darkness, and weakness of man; as we can have no access to God, no comfortable communion with him, unless Christ the Mediator puts his righteousness upon us, and his Spirit within us, expels our enmity and darkness, cleanses us from our guilt and impurity, and brings us to know and love God, and to enjoy his favour. If others think themselves good enough, to come immediately to the holy God, or wise enough to provide mediators for themselves, let them do it at their peril; but let all who have a true sense of the majesty of God, and their own meanness, of his holiness and justice, and of their own guiltiness and unworthiness, keep close to that way of access to God, through Christ alone, revealed and recommended in the scriptures. ‘We have peace with God, through our Lord Jesus Christ, by whom also we have access, by faith, into this grace, wherein we stand; Through him we have both access by one Spirit to the Father *b*.’ By faith in Christ the Mediator, the Gentiles, as well as Jews, have now access to God, in the same gospel-worship and ordinances, and under the same influences, of the holy Spirit; formerly the Gentiles were *strangers, foreigners, and afar off*; whilst they were *without Christ*, they were *without God in the world c*: the Jews also of old, in their worship, stood afar off and said, ‘Let not God speak with us lest we die *d*.’ but the gospel spirit derived from Christ, ‘is not a spirit of bondage, again to fear, but a spirit of adoption, enabling believers to cry, Abba, Father *e*.’ They do, or at least they may, come with freedom to God, as a Father, through Christ, the Mediator, ‘in whom,’ saith the apostle, ‘we have

a John xiv. 6.

b Rom. v. 1—9.—Eph. ii. 18.

c Eph. ii. 12, 13.

d Exod. xx. 18, 19.

e Rom. viii. 15.

boldness and access with confidence, by the faith of him *a*! To divert men from Christ, the one and only Mediator, the devil very early introduced the mediation of angels; his servants therein pretending a greater exercise of humility, than others attained to; the apostle Paul has taken notice of this, when he speaks of a *voluntary humility*, and *worshipping of angels*, and *not holding the head b*! It was alleged, that to go immediately to Christ, would be too great a boldness, and discover too little sense of our own unworthiness: but to implore the intercession of angels, would discover our humility; but the apostle charged this invention with pride and arrogance, when he called it ‘an intruding into things which they have not seen, and a being vainly puffed up with a fleshly mind;’ he condemned it as will-worship, and not ‘holding of Christ the head *c*,’ for, if Christ be God-man, Mediator, there is no need to employ any other; and whilst men expect more easily to obtain pardon, grace, and glory, by the mediation of others, than of Christ, they practically disown his care, condescension, and kindness, as head of the church. He is nearer to us, both in nature and affection, than the angels, and is appointed of God, as the one and only Mediator: And therefore it is not humility, but pride! it is not religion, but rebellion and superstition, to set up, or make use of, any other Mediator. The apostle, instead of deterring us, has encouraged us, ‘to come boldly to the throne of grace, seeing we have a great high-priest, Jesus the Son of God, who is passed into the heavens for us *d*.’ “I can,” saith

a Eph. iii. 12.

b Col. ii. 18, 19.

c Talem igitur (scilicet preposterum et superstitiosam) humilitatem injiciunt, qui volunt nos, propter indignitatem nostram, non Mediatoris nostri Θεωπρότου opem et subsidium protenus implorare; sed prius adire angelos vel sanctos.—Davenant in loc.

d Heb. iv. 15, 16.

one of the ancients *a*, “more safely, and more comfortably speak to my Jesus, than to any one of the holy spirits of God; Christ is more engaged to me [that is, as God-man, Mediator and Redeemer] than to any of the celestial spirits.” The gospel reveals to us ‘Jesus the Mediator of the new covenant,’ and ‘the blood of sprinkling *b*,’ pleading for sinners. If they escaped not, who refused Moses, who spake on earth, much less will such be able to escape, who refuse Christ, the heavenly Mediator.

It concerns us then to know and make use of him, and draw near to God even in the holiest, by Christ’s blood, the new and living way, which he hath consecrated through the veil of his flesh; that blood which opened Christ’s way into heaven, in the name of all the redeemed, cannot but ‘procure us a free access to God *c*,’ if we make use of it by faith. By the same medium, by which God descends to us, we ascend to God, even Christ; it is in him, that God is reconciling the world: and it is in or by him, that we come to God, otherwise we are excluded, and miserable for ever; “As the blood of Christ speaks better things than the blood of Abel, for those on whom it is sprinkled; so it speaks bitter things for all such, as by unbelief and impenitence trample upon it,” as one expresseth it *d*.

Greater opposition has been made against the one Mediator, between God and men, than against the Deity itself; the devil well knew how little it would avail us, to acknowledge one only supreme God, the object of worship, and the fountain of happiness, if he could but block up the only way of our access to him, and acceptance with him; for this end he has contrived and introduced a multitude of feigned mediators, between the supreme God and men; such as

a Tutius et jucundius ad meum loquor Jesum, quam ad aliquem sanctorum Spiritum Dei; plus debet mihi Christus, quam alicui celestium spirituum.—Aug. de visitat. infirm. lib. ii. c. 2.

b Heb. xii. 24, 25. x. 19, 20.

c Heb. ix. 12.

d Charnock of Christ’s intercession, p. 1150.

the inferior deities, or dæmons, among the heathens; saints and angels, in the papacy; and religious duties and services, by which many others expect to be introduced into the favour of God: thus Satan, by various arts, misleads and destroys men, whilst he pretends to bring them to God, in these by-paths of his own invention: their access to God is precluded, by their neglect of the only Mediator Jesus Christ, who is 'the way, the truth, and the life,' and 'no man comes to the Father but by him.' This farther shews us, what need we have to study and know Christ, as Mediator; and what infinite grace and favour they obtain, who are brought to God by him, when so many despise, and wonder, and perish: And also we may here see, what need we have, to make use of Christ continually, in all his offices; in him there is a fulness of light, to shew us our way; a fulness of strength, to enable us to walk in it; a fulness of merit, to render us acceptable to God; a fulness of compassions, to render him beneficent to us; a fulness of power, to protect us from our enemies; and a fulness of glory, to make us happy with himself for ever. What a glorious way to God has Christ thus opened for believers! Let all such as 'love his salvation, say continually, The Lord be magnified a.'

2. Is Christ such a Mediator as has been declared? Hence we may learn the *certainty* and *necessity* of his being true God, as well as man. The undertaking was too great for any mere creature; 'the law was weak through our flesh b'; our fallen nature could not rise up again to God, by fulfilling the righteousness of it; and therefore God sent his *own Son*, (the Son of *himself*;) *the mighty God*, to raise up the tribes of Jacob, and restore the preserved of Israel. It required infinite wisdom, dignity, and strength, to accomplish the work of mediation, 'to make an end of sin, and bring in an everlasting righteousness c'; to pay the

a Psal. xl. 16. b Rom. vii. 3.—Τὸν ἑαυτοῦ υἱόν.—Isa. ix. 6. xlix. 6.

c Dan. ix. 24.

price of our redemption, and bring us back to God: A mere creature, by the law of creation, must owe all the obedience it is capable of to God on its own account, and therefore could never merit any thing for others: How then could the blood of Christ have purchased the church; if it had not been the *blood* of that person *a*, who is not only man, but also God? How can it be thought, that a human strength, in one single man, could bear that weight of vengeance due to the sins of all the redeemed; when we see such a multitude of angels sinking down to hell, under the condemnation of their first offence? It is the work of the Mediator to present the petitions and wants of the saints to God, and dispense his blessings and favours to men; for this end ‘all fulness dwells in him *b*,’ and every Christian receives ‘grace, according to the measure of the gift of Christ *c*.’ Could this be done by a mere man? Can such an one be every where present; hear, and distinctly regard, millions of requests that come to him at once; supply the wants of all the saints; protect all their persons; be present in all their assemblies, and secret retirements; dwell in all their hearts; and, at the same time, restrain and over-rule all the policy and rage of men and devils for the good of the church? To Christ, the Mediator, all *judgment* is committed by the Father; and he ‘shall judge the world in righteousness *d*,’ and give to every one according to his works: for which end, he must know all the secret springs and circumstances, and ends of their actions. Can this be done by a mere man? The Psalmist found it unattainable for him *e* to know the thoughts of one man afar off; and shall a mere man be able to know and recollect all the good and evil thoughts of all men that have ever been, are, or shall be? ‘All the churches shall

a Acts xx. 28.

b Col. i. 19.

c Eph. iv. 7.

d John v. 22.—Acts xvii. 31.—Mat. xvi. 27.

e Psalm cxxxix. 2, 6.

know, that Christ searcheth the hearts and reins, and will give to every one according to his works *a*: but then, they shall know also, that he is true and real God; 'for he only knoweth the hearts of the children of men *b*.' Farther, the Mediator is not only to know the hearts of men, but also the heart of God; all the secrets of his will; perform all his pleasure; fulfil all his promises in the new covenant; curb and destroy all his and his people's implacable enemies; perform a new creation; work in the hearts of millions, and raise their bodies out of the dust, and crown all the redeemed with glory. Can a mere man do all this? If these be the works of a creature, what are the works of the most high God, whereby he distinguishes himself from men, and declares his eternal power and Godhead? Could the covenant have been established, or the promises of it have been sure, if the Mediator of it had been but a mere creature, and therefore mutable in his nature? In short, I see not how heaven could have been an easy place to him, or the prospect of it possible to us, if our Mediator and Advocate were not God as well as man. Were he not infinite in wisdom, power, presence, grace, and glory, he could never do all that in scripture is applied to him, as prophet, priest, and king: But 'behold God is become our salvation; the Lord Jehovah is our strength and song; and therefore we may trust, and not be afraid *c*.'

3. From the doctrine of Christ's mediation, we may draw a farther confirmation of his *divine personality*. The same person who is the *express image of the Father's person *d**, and therefore not the person of the Father himself, *purged our sins by himself*. Who could be the image of the Father's person, but another divine, increated, infinite person? Man, indeed, was created in the image of God; but it is no where said to be (*χαρακτήρ τῆς ὑποστάσεως αὐτοῦ*) *the express image of his person*, which denotes one person

a Rev. ii. 23.

c Isa. xii. 2.

b 2 Chron. vi. 30.

d Heb. i. 3.

as like another as the impression on the wax is to the engraving on the seal. If in the Godhead there be but one person, who was it that was *set up from everlasting* *a*? With whom did God enter into covenant? And to whom did God make promises before the world was? Was all this only metaphorical and figurative? At this rate, salvation by Christ will soon be esteemed no other, nor better. Or was the eternal transaction between God and an antemundane creature? Where doth the scripture speak of such an one? And upon how slender a bottom must our hopes and happiness have been built, if, when one creature had ruined us, our happiness had been put into the hands of another mere creature, and it had been left to such an one to redeem and save us? When God was manifest in the flesh, and made flesh, and purchased the church with his own blood, was it that person called the Father who did all this? Did the same person assume our nature, and not assume it; mediate with himself, and satisfy himself? Or was it a finite created person (that was before any thing was made) that was made flesh, that reconciled us to God, and mediates with him? Was the new covenant made with such a person? Was this he, *in whom we were chosen*, and in whom *the grace was given before the world was* *b*? If these and other things mentioned in scripture, cannot belong to any mere creature, yet all of them may very fitly be applied to the person of the Son; set up from everlasting, entering into covenant with the Father, assuming human nature and performing the whole work of mediation between God the Father, and the redeemed. “In
 “the 89th psalm this covenant is very plainly mentioned;
 “and the whole contexture of the psalm discovers the de-
 “sign of it to be, to set forth some higher person than
 “David, and seems to be too magnificent and lofty for an
 “earthly prince: ‘Mercy shall be built up for ever; thy

a Prov. viii. 24, 25, 31.—Titus i. 2.

b Eph. i. 4.—2 Tim. i. 9.

"faithfulness shalt thou establish in the very heavens."
 "But how was it established in the heavens? 'In making a
 "covenant with his chosen, and swearing to David his ser-
 "vant,—Thy seed will I establish for ever, and build up
 "thy throne to all generations.' Here indeed was faithful-
 "ness established in the heavens. 'My covenant shall stand
 "fast with him; his seed will I make to endure for ever *a*.'
 "This covenant between the Father and the Son must be
 "broken before the covenant of God can fail to a believer *b*.
 "The notion of a treaty and covenant is suitable to our con-
 "ceptions, and gives us a distinct account of the methods of
 "redemption; and also of the ground of the salvation of the
 "fathers, who died before the coming of the Redeemer in
 "the flesh. In order of conception, the first resolution was
 "this, that man should be redeemed; the second, by what
 "ways and means this redemption should be brought about,
 "and how to make it sure, that there may be no revolt.
 "Again, the second person is pitched upon for this under-
 "taking; we must then conceive his voluntary consent to
 "this, and also some terms upon which he undertakes it,
 "which is necessary to every action, according to the rules of
 "wisdom. Had not this way of redemption been settled
 "and stated, the fathers before, and under the law, could
 "not have been saved; for they were saved by faith. Faith
 "could not be without a promise, and a promise could
 "not be without a previous ascertaining the method of
 "redemption. Had Christ only consented to it, at the
 "time of his coming into the world, there had been no
 "ground of any promise before, because the consent of the
 "Redeemer had till that time been uncertain; but the pro-
 "mise supposeth his consent positively given before the pro-
 "mise was made *c*."

"It is true," saith Dr. Owen *d*, "the will of God the
 "Father, Son, and Holy Ghost, is but one; it is a natural

a Charnock's Reconcil. p. 272.

b *Ib.* p. 274.

c *Ib.* p. 272.

d Dr. Owen's Answ. to Biddle, p. 569.

“ property, and where there is but one nature, there is but
 “ one will: But in respect of their distinct personal actings,
 “ this will is appropriated to them respectively; so that the
 “ will of the Father, and the will of the Son, may be con-
 “ sidered, in this business, which though essentially one
 “ and the same, yet, in their distinct personality, it is dis-
 “ tinctly considered as the will of the Father, and the will of
 “ the Son. Notwithstanding the unity of essence that there
 “ is between the Father and the Son, yet is the work dis-
 “ tinctly carried on by them; so that the same God judges,
 “ and becomes surety—satisfieth, and is satisfied, in these dis-
 “ tinct persons. Thus, though this covenant be eternal, and
 “ the object of it be that which might not have been, and so it
 “ hath the nature of the residue of God’s decrees, in those re-
 “ gards, yet because of this distinct acting of the will of the
 “ Father, and the will of the Son, with regard to each other,
 “ it is more than a decree, and hath the proper nature of a
 “ covenant, or compact. Hence, from the moment of it,
 “ (I speak not of time,) there is a new habitude of will in
 “ the Father and Son, and towards each other, that is not
 “ in them essentially: I call it *new*, as being in God freely,
 “ not naturally.”

4. How worthy is Christ of our *veneration* and *delight*!
 He walks in the *greatness of his strength, mighty to save*:
 He who took upon him the *form of a servant*, is also in the
form of God. It is very strange and very ungrateful for
 any to deny him the honours due to his divinity: because
 he humbled himself for our sake, shall that which com-
 mended his love, lessen ours? Is he to be the less esteemed
 by us, because he made himself of no reputation for us?
 Did he cease to be God by becoming man? The more he
 debased himself for us, the more we ought to exalt him.
 Chrysostom *a* gives this as one reason why the Son of

a Chrysostom cited by Jenkyn, Of the reasonableness of the
 Christian religion.—Book ii. p. 366.

God was incarnate, to become the Saviour and Redeemer of mankind: "Because if it had been possible for a creature
 " to undertake and effect our redemption, men would never
 " have thought they could have had esteem enough for him,
 " or have made due expressions of their gratitude, unless
 " they had deified him, and committed idolatry in worship-
 " ping him, and paying him all divine honours; to prevent
 " this in Moses, who was but a temporal deliverer, and but
 " a type of Christ, his sepulchre was sealed from the Is-
 " raelites; so dear is the memory of great and generous
 " benefactors wont to be, that men are apt to think they
 " never can be sufficiently grateful to them, unless they even
 " adore and worship them." But this respect to the Re-
 deemer has visibly declined, as a sense of the evil of sin,
 and of the justice of God, has grown less, and an opinion of
 men's own righteousness and strength has been advanced;
 for a mean saviour may be thought sufficient for them who
 presume they can do so much, and deserve so well for them-
 selves: But such as know their own guilt and weakness,
 and the terrors of the Lord, cannot but desire, and highly
 value a Redeemer, who is not only *man*, but also the *mighty*
God. It must give them great satisfaction to find such a
 promise of God the Father, as that, *I will save them by the*
Lord their God a. "The Father calls the Son, God ab-
 " solutely, in whom also he chose us, before the world was,"
 as Hilary explains it *b.* Seeing then our Saviour is God,
 and by the will of the Father is to be honoured even as
 himself, we need not fear our having too great an esteem
 and veneration for him. Let every true Christian magnify
 the Lord, and let his spirit rejoice in his Saviour; and let
 him determine not to know any thing in comparison of
 Christ, and him crucified.

a Hosea i. 7.—John v. 23.—Luke i. 46, 47.

b Ergo absolute Pater Deum Filium nuncupat, in quo et elegit
 nos, ante tempora secularia. Hil. de Trin. lib. iv. p. 45.

SERMON VI.

PREACHED DECEMBER 16th, 1726.

1 COR. ii. 2.—*I determined not to know any thing among you, save Jesus Christ and him crucified.*

THE crucifixion of Christ was a glorious explication of the first prediction and promise, that the *seed of the woman should break the serpent's head*, and it should bruise his heel *a*. The old serpent, the devil, plotted and pursued the death of Christ, from the cradle to the cross: He, no doubt, set Herod on work to kill him; after that he tempted him to destroy himself: He put it in the heart of Judas to betray him, and of the Jews to condemn and crucify him. When Christ was actually upon the cross, Satan might think himself sure of a complete victory; but whilst he thus bruised Christ's heel, he had his own head broken, the weakness of Christ being stronger than Satan. The cross, which was designed to ruin Christ's kingdom, and to establish Satan's, had the contrary effect; for Christ conquered by yielding, and made the cross the place of his own triumph *over principalities b*, and all the powers of darkness: 'By death he destroyed him that had the power of death, the devil *c*.' "Here the apostle shews us that which is
 "wonderful; Satan overcome by that whereby he had con-
 "quered; by those arms which had been effectual against
 "all the world, viz. death; by that Christ gave the devil
 "his deadly wound: Here the conqueror shewed his great

a Gen. iii. 15.

b Col. ii. 15.

c Heb. ii. 14.

“power; here we see how much good death has done *a.*”
 “The external power which he (viz. Satan) obtained over
 “Christ’s body, in death, proved the death of his internal
 “power over the souls of men: for Christ, by his death,
 “and the one true sacrifice which he offered for us, purged
 “those sins, on the account of which the devil justly held
 “us liable to suffer punishment *b.*” This may encourage
 us to pursue the knowledge of Christ crucified, as considered
 in the several propositions following.

PROP. I. “In the knowledge of Christ, his *crucifixion* is
 “of special consideration.”

For this reason, the apostle particularly names it in my
 text; *To know Christ, and him crucified.* He does not
 say, Christ, and him incarnate; Christ, and him preaching,
 working miracles, going about doing good, leading a most
 exemplary life; though thus we ought to know him: Nor
 doth he say, to know Christ, and him rising from the dead,
 ascending up into heaven, sitting on God’s right hand,
 crowned with glory and honour, as a Prince and a Saviour;
 or as coming with power and great glory to judge the quick
 and the dead: But the apostle singles out his sufferings;
 and, next to his person, gives them the preference, in the
 knowledge of him: to know *Christ*, and especially a *crucified*
 Christ: But why Christ as crucified, rather than Christ
 as glorified? Because Christ’s death was the end and means
 of all the great things that went before it, and the ground
 of all the glorious things that follow it, in the work of man’s

α Ενταῦθα τὸ θαυμαστὸν δείκνυσιν ὅτι δι’ ἡ ἐκράτησιν ὁ Διάβολος διὰ
 τῆς ἡττήθης, καὶ ὅτι ἰσχυρὸν ἦν αὐτῷ ὄπλον, κατὰ τῆς ἀνομιᾶς, ὁ θάνα-
 τος, τῆς αὐτῶν ἐπέληξε ὁ Χριστός, καὶ τὸ πολὺ τῆς δυνάμεως τοῦ νικῆσαντος
 ἐμφαίνει, ὅπως ὅσον ὁ θάνατος εἰργάσατο καλῶν. Chrysostom. in Heb. ii. 14.

β Et unde accepit exterius potestatem dominicæ carnis occiden-
 dæ, inde interior ejus potestas, qua nos tenebat occisa est:—Morte
 sua, quippe uno verissimo sacrificio pro nobis oblato, quicquid culpa-
 rum erat, unde nos principatus et potestates ad luenda supplicia jure
 detenebat; purgavit, &c. Aug. de Trin. L. iv. c. 13.

redemption. As to our election, it is through the *sprinkling of the blood of Jesus a*: Christ's blood did not procure our election; but the shedding and sprinkling of it was the meritorious cause of that salvation to which we were *chosen b*. When God decreed the redemption of lost sinners, he decreed, that it should be through the blood of Christ, and not otherwise; *for without shedding of blood there is no remission c*. Christ's taking our nature was for this end, that he might therein become *obedient to the death of the cross d*: He 'took part of flesh and blood, that through death he might destroy him that had the power of death e': He assumed our nature, that 'he might bear our sins, in his own body, upon the tree:' His crucifixion was the ground of his resurrection, ascension, and glory in heaven. If he had not suffered, and satisfied upon the cross, he could never have been brought up from the dead by the *God of peace*: nor have been exalted as a *Prince and a Saviour*, at the Father's right hand, to *give repentance and remission of sins f*: If he had not died for us, he could have offered no atoning sacrifice on earth, nor have made any effectual intercession in heaven, nor have brought us thither; for it is because 'he put away sin, by the sacrifice of himself, that he shall appear the second time, without sin, to salvation g.' For good reason therefore, did the apostle pay so great a regard to Christ's crucifixion, seeing without it, the Father's election, and all the parts of his own mediation, had been of no effect. The importance of Christ's sufferings, and of our knowledge of him as crucified, lets us into the reasons of the great regard paid thereto, in many instances. The Spirit of Christ, in the prophets, testified beforehand the 'sufferings of Christ h': David, in the twenty-

a 1 Pet. i. 2.

b Eph. i. 17.

c Heb. ix. 22.

d Phil. ii. 7, 8.

e Heb. ii. 14.

f Heb. xiii. 20.—Acts v. 31.

g Heb. ix. 28.

h 1 Pet. i. 11.

second, fortieth, and sixty-ninth psalms; and Isaiah, in the fifty-third chapter of his prophecy, spake of them, rather as things which they had seen, than as things foretold so long before-hand. The types, and shadows, and sacrifices, and sacraments, under the law, all pointed at a crucified Christ; they had a *shadow of good things to come a*.—Our Saviour himself, before he suffered, often took occasion to speak of it to his disciples *b*, to shew what a value he did, and we ought to put, upon his sufferings *c*: Just as he was entering upon them, he appointed, and exemplified, the memorial of his death, to be continued in the church to the end of the world; ‘This do in remembrance of me *d*: For, as often as you eat this bread, and drink this cup, you shew forth’ (or, as it may be rendered,) ‘do you shew the Lord’s death, till he come *e*.’ Christ appointed this standing memorial of his death and sufferings, in regard to the weight and importance of the things declared; therefore they are both to be remembered, and made known by his people, throughout all ages, till Christ comes to judgment, as the sacraments of the Old Testament endured, till the first coming of Christ in the flesh: The duration, as well as the institution of this representation of Christ’s death, discovers how much we are concerned to know Christ as crucified. This carries peculiar instruction and advantage in it; and therefore our Saviour has selected this, and commanded us to shew forth his death, rather than his resurrection, or glory in heaven.

In Christ crucified we have the clearest discovery of the

a Heb. x.

b Matt. xvi. 21. xvii. 22.—Mark ix. 12.—Luke ix. 27. xvii. 25.

c Luke xxii. 19.

d 2 Cor. xi. 26.

e Imperativum postulare videtur sequens determinatio temporis (annunciate donec venerit) *i. e.* non vos soli sed et secuturi credentes, usque ad finem mundi, debent annunciate mortem Domini. Piscator in loc.

evil of sin, the misery of sinners, the holiness, justice, and faithfulness of God, consistent with his love to men, the grace and merit of Christ, the purchase and security of eternal life. “By this medium all the rights of the divine attributes are preserved in their harmony; goodness appears inexhaustible, sin formidable, and the divine government venerable; the punishment of the sinner is translated on the substitute, that the merit of the substitute may, according to divine order, be made over to the sinner; and so justice boils against the rebellion, and the bowels of mercy yearn towards the rebel; the designs of mercy are accomplished, and the lustre of holiness preserved; the riches of grace displayed, and the sceptre of justice revered; the honour of the law-giver, and the equity of the law asserted; his wrath appeased, and the dreadful sentence suspended; his right of government vindicated; sin disgraced, and pardon dispensed; the law preserved from contempt, and the creature not tempted to rebel,” as one speaks *a*. So precious to the Lord is the memory of his death, as that Christ appeared with the marks of it upon him, when he shewed himself to his disciples, after his resurrection; for, though he had done suffering, yet he knew how needful the remembrance of that was for his people: Hence the Holy Spirit, in the evangelists, has recorded the history of his passion, in the minutest circumstances of it, for the perusal and use of believers to the end of the world. The apostles made a crucified Christ, the main subject of their preaching; and Paul seems to intimate, that he did it by the special appointment of Christ himself; *for I delivered unto you first of all, (viz. I gave it the precedence, or placed it as the leading, and principal doctrine) that which I also received b, even by revelation and commandment from Christ, to publish to men: But what doc-*

a Iremonger of God's Wisdom in Redemption.

b 1 Cor. xv. 1, 2, 3.

trine is it that is introduced with such magnificence and solemnity? *That Christ died for our sins.* Christ now, as well as formerly, despised the shame of the cross, and would have the doctrine of it preserved, and preached, for the salvation of men, ‘I declared to you the gospel,’ says the apostle, ‘by which you are saved, if you keep in memory what I preached to you, that Christ died for our sins.’—Hence we infer, that Christ’s crucifixion is a principal doctrine of the gospel; that it is a saving doctrine when received, retained, and improved by a gospel faith; that it is the will of Christ, that this doctrine should have the pre-eminence, in the preaching and hearing of the gospel. I may add, that this is a doctrine admirably adapted to the case of a guilty, convinced, self-condemned sinner; for, though here we have the *terrors of God*, yet they need not make us afraid, when we see, that *God laid upon Christ the iniquity of us all*; and that *by his stripes we are healed* a: The terror was his, that the peace, and rest, and glory might be ours. We receive the atonement, as God hath *set it forth*; and such as *believe enter into rest*.—Christ, in the glory of his holiness and justice, might terrify us; but as making reconciliation for our sins, he may allay our fears, and give us comfort. The angel spake the language of heaven, and the sense of the gospel, when he said, ‘Fear not, for I know that you seek Jesus that was crucified; he is not here, but is risen b:’ q. d. The flames of justice did not consume him; he had dignity and merit enough, in his sacrifice, to rescue him and you from death: *he goes before you into Galilee*, to publish the triumphs of his cross, you need not fear the terrors of death, for he has conquered it, nor the spite of Satan, for he has destroyed him; nor the resentment of justice, for that is satisfied; nor the power of the grave, for he has subdued it: in Galilee you shall see the glorious author and example

a Isa. liii. 6.

b Matt. xxviii. 5, 6, 7.

of your fortitude and triumph. Oh! how good is it to be attached to a crucified Christ! The women who sought him, had encouragement and comfort sent them from heaven, by the tongue of an angel. Paul passionately desired to know more of a crucified Christ *a*: what some make their scorn, he made his joy and his glory; he did not recommend to others, what he had no relish of himself: but, to shew his regard to a crucified Christ, he wept over the *enemies of the cross*, and often warned the people of them; for he durst not spare the wolves, who did not spare the flock, but endeavoured to bring others to the same destruction whereto they exposed themselves.

From what has been said, I hope, it appears, that in the knowledge of Christ, his *crucifixion* is of special consideration, which is the proposition I undertook to explain and confirm. I proceed to

PROP. II. "There is a wonderful *agreement* between Christ's sufferings, our miseries and wants, and the scripture doctrine relating to both."

As to our *miseries* and *wants*, we learn from the scriptures, and partly from experience, that we are naturally estranged from God, and exposed to his wrath. Sinners live without God in the world, are alienated from the life of God; through the blindness of their hearts they cannot see God, so as to love him; though they can see him so as to hate him, and say to him, *Depart from us*; though they cannot seek his favour, yet they can and do provoke him to wrath. Now, in this miserable case, the holy scriptures represent a crucified Christ, as a most suitable and sufficient remedy: 'You that are sometimes alienated, and enemies in your minds, by wicked works; yet now hath he reconciled, in the body of his flesh, through death, to present you holy, and unblameable, and unproveable, in his sight *b*.— Here is reconciliation instead of enmity; souls presented to

a Phil. iii. 8—18.

b Col. i. 21, 22.

Christ, in all the endearments of holy love, that had been removed at the greatest distance from him in point of affection and communion; and all this brought about by Christ's death and sufferings. How dear then should a crucified Christ be to all who love God's presence, and lothe themselves for their former alienation and enmity! Man naturally lies bound under the curse of the law; Christ *endured the curse a*, in his death, to deliver us from it. Oh! how wonderfully suited is the remedy to our diseases and wants!

The scriptures speak of a *conscience defiled* and wounded by sin; and, a *wounded spirit who can bear?* But then they also set before us the sovereign remedy; the blood of Christ, who, 'through the eternal Spirit offered up himself to God, without spot, *as able to purge the conscience b*,' cleanse away the guilt, and give inward peace. The scriptures represent the afflicted case of Christians, as liable to the *fiery darts of Satan*; but they also shew us the 'accuser of the brethren, overcome by the blood of the Lamb *c*.' The fallen creature is apt to be afraid of death, and the wrath of God, which brings the person *under bondage*, as the scriptures testify; but then they lead us to a crucified Christ for relief, and tell us, that Christ, by death, has delivered them that were *in bondage, through the fear of death d*; and that God has given the greatest evidence of his love, in sending his Son, to be *the propitiation for our sins*. The scriptures and experience both discover the convinced sinner, *going about to establish his own righteousness*: This was the foolish error of the Galatians, from which the apostle laboured to reclaim them, by putting them in mind, that, *Christ as crucified had been evidently set before them e*: q. d. When you have seen how the law handled Christ, when he came under it; how he was bound,

a Gal. iii. 13.

b Heb. ix. 14, 15.

c Rev. xii. 10, 11.

d Heb. ii. 14.—1 John iv. 10.

e Gal. iii. 1.

buffeted, spit upon, stript naked, nailed to the cross, treated with gall and vinegar, reproached of men, forsaken and wounded in his soul by God, what extreme folly is it for you to desire to be under the law, which *cursets every one* who continues not in all things written therein to do them; especially seeing ‘God thus made Christ sin for us, that we might be made the righteousness of God in him *a*?’ Both scripture and conscience inform the sinner, that he is a *stranger to the covenants of promise*; and therefore *without hope b*: (a dismal case indeed!) But as deplorable as it is, we find relief in a crucified Christ; for by means of his death, *the called c* receive the promise of an eternal inheritance.—Many other instances might be added, but these may be sufficient to shew the wonderful agreement between Christ’s sufferings, and our miseries and wants, as both are represented in scripture. I proceed now briefly to speak to

PROP. III. “There was a *necessity* of Christ’s death “and sufferings.”

I do not mean an absolute necessity, but a necessity arising from Christ’s undertaking to save elect sinners. If man had never sinned, or if God had not chose any of the human race to salvation, or if Christ had not undertaken to save them, there had been no necessity for him to suffer for us any more than for the apostate angels. If there had been no sin, there had been no need of a satisfaction: If all mankind had been rejected of God, in case they sinned, as the angels that fell were, there had been no room for an atoning sacrifice; or if the Son of God had not voluntarily engaged to redeem men, it doth not appear that he had been under any necessity to suffer for them. Redemption was as much a free act of the Son, as election was of the Father; the Son being ‘in the form of God, equal with God, *and therefore*, over all, blessed for ever *d*, must be above com-

a 2 Cor. v. 2.

b Eph. ii. 12.

c Heb. ix. 15.

d Phil. ii. 6.—Rom. ix. 6.

pulsion; his taking our nature to die for us, is represented as a voluntary act; 'Lo, I come to do thy will, O God. He loved us, and gave himself for us *a*. Christ having freely engaged himself to bring the chosen seed to glory; and finish sin, and remove the curse, exposing them to death and misery, it was necessary for Christ to *put away sin by the sacrifice of himself*, and to redeem them from the curse, by being *made a curse for them b*. All God's declarations of his mercy, grace, and forgiveness, must be taken in a sense consistent with that clause, that *he will by no means clear the guilty c*. Guilt must then be removed, either by the sinner, or his surety; the sinner cannot pay the debt, therefore the surety must. It no longer remains an indifferent matter, which he might do, or not do: God's chosen cannot perish; the sinner under his guilt cannot be saved; the Son of God has engaged to give eternal life to those given him by the Father; and his truth and honour, his love to the Father, and to the chosen seed, will not permit him to go back; he must therefore lay down his own life to save theirs. 'It became him, of whom are all things, to make the captain of our salvation perfect through sufferings *d*.' It became his wisdom, holiness, and truth, not to take sinners into glory, without punishing their sins; and because it was neither consistent with his love to their persons, to shut them out of heaven, nor consistent with the sinners' weakness, for them to bear the punishment themselves, so as to survive it, and enjoy the decreed felicity; therefore God's own Son, their sponsor and surety, must come in the 'likeness of sinful flesh, *that sin might be condemned in his flesh*.' Viewing things in this light, we may see the reason why it is said, *the Son of man must be lifted up; that he ought to suffer; that it was necessary that the heavenly things should be pu-*

a Psal. xl. 7, 8.—Gal. ii. 20.

b Gal. iii. 13.

c Exod. xxxiv. 6, 7.

d Heb. ii. 10, 13.

rified with his better sacrifice a. And indeed if Christ's death was not necessary, as our surety and Saviour, why did he say to Peter, dissuading him from it, *Get thee behind me, Satan b?* Why did not the Father excuse him, when he earnestly begged, that *if it was possible, that this cup might pass from him c?* Surely, then, it was not possible he should be exempted, seeing it did not pass from him. Had there been no necessity for his crucifixion, how had it been consistent with the wisdom of God, or his love to his Son, not only to *bruise him*, but to be *pleased* in doing it *d.* Christ's death could not be necessary on his own account, for he did *no iniquity*; and *death is the wages of sin*: It came in by sin; and in that state, where there is no sin, there is no more death. If, then, God the Father bruised Christ, it could not be on his own account: *The Messiah was cut off, but not for himself e*: And yet it was so necessary, that God took part in it, and took pleasure in it too. God the Father himself *put him to grief*; and it *pleased the Lord to bruise him*: Surely, then, it was necessary that Christ should suffer. The apostle having declared, that *all have sinned, and come short of the glory of God*, and that notwithstanding, *God justified men freely by his grace*; he has next declared, that it is *through Christ's redemption, and through faith in his blood f.* And the reason assigned why God proceeded in this method is, 'that God might be just, and the justifier of him that believes in Jesus.' If God had not justified the elect, he had not been true to his purpose and promise, made in Christ, before the world began; but if he had justified them without satisfaction, without death or sin, he had not been just to himself; to his holiness, and to his truth, in his declared will, that he would by *no means clear the guilty*; and before that to

a John iii. 14, 15.—Luke xiv. 26.—Heb. ix. 23.

b Mat. xv. 23.

c Mat. xxvi. 39.

d Isa. liii. 10.

e Dan. ix. 26.

f Rom. iii. 23—25.

Adam, 'In the day thou eatest thereof, thou shalt surely die *a*.' It was therefore necessary that Christ should die for us, to clear the guilty by his sacrifice, and open a way for grace to justify freely its chosen objects, and yet so as God might still preserve all the honour of his justice and truth, and declare his righteousness in the remission of the sins of Old Testament saints. The forgiveness of sins, which God granted before Christ suffered, was with an eye to his future sufferings, and so agreeable to the rules of his righteousness, as appeared in the sufferings and satisfaction of Christ. I will only add, upon this head, that God's eternal counsel and decree, his promise that Christ should suffer; the prophecies and types of it, Christ's solemn call to the priesthood, and confirmation therein by an irrevocable oath, all shew that it was neither an accidental nor a superfluous thing, but what was very necessary, that Christ, our substitute and Saviour, should be crucified for us.

PROP. IV. "There were many *concurring causes* which brought about the crucifixion of Christ."

When I speak of *concurring causes*, I do not mean that they all aimed at the same thing, any farther than with respect to Christ's dying upon the cross; in that one thing they all agreed, though from different principles and for different ends. The causes of Christ's death may be considered as impulsive, meritorious, and efficient.

The *impulsive*, or first moving cause, was the infinite wisdom, justice, and love of God: the love of Father and Son are often spoken of; and the wisdom and justice of God are likewise mentioned as causes of Christ's death.

It was the work of infinite *wisdom* to contrive a way of salvation for lost sinners, that was suited to the perfections and honour of God, and the happiness of sinful men; and to answer these high and valuable ends, the infinitely wise God,

of whom are all things, thought it necessary to fix upon Christ, as the *captain of our salvation*; and, in the *bringing many sons to glory*, to make him *perfect through sufferings* *a*: Christ is therefore said to be ‘delivered by the determinate counsel and foreknowledge of God *b*.’ In our redemption, through the blood of Christ, God hath abounded in all wisdom and prudence, working all things after the counsel of his own will. God’s wisdom was very evident in man’s first creation; but it abounded more, and shined brighter in his restoration; for, as one well expresses it *c*, “Death is made the way to life, and shame the path to glory; the weakness of the cross, the reparation of man: here different interests are reconciled; justice in punishing, and mercy in pardoning; sin eternally condemned, and the sinner eternally rescued; the honour and righteousness of the law vindicated, both in the precept and penalty; the devil’s empire overturned, in the same nature (and, I may add, by the same means,) by which he had raised it.”

Divine wisdom found out an admirable expedient, which it was the interest of itself to accept, the satisfaction of Christ, which it could never have had from the sinner: and therefore we may put *justice*, as well as wisdom, among the moving causes of Christ’s crucifixion; for since God had resolved to excuse the chosen seed from suffering, and Christ had put himself in their stead, we may well suppose the justice of God, moving him to inflict that death upon Christ, which otherwise would have been required of us.—But farther, the divine *love* is abundantly celebrated in scripture, as the moving cause of Christ’s death; the love of the Father is herein recommended to us: ‘God so loved the world, that he gave his only begotten Son; herein is love, that God

a Heb. ii. 10. *b* Acts iii. 23.—iv. 28.—Eph. i. 7, 8, 11.

c Charnock, vol. i p. 381.

loved us, and sent his Son, to be a propitiation for our sins *a*; which inclined him to send him in our nature, to bear the punishment of our sins. What manner of love was in it, to give his only begotten and dear Son, who had always been his delight, to dwell in an house of clay; that he who was upon a throne of glory should wear a crown of thorns, and submit to a painful and shameful death upon the cross! Also the Father's love to the Son, moved him to it. 'The Father loveth the Son, and hath given all things into his hand *b*:' The Father glorifieth the Son, in making him an *high priest c*. God, in love to Christ's person and glory, chose him to die for us, and redeem us. This also makes it appear what moved Christ to suffer; boundless and incomprehensible love: 'Hereby perceive we the love of God, that he laid down his life for us *d*:' And if this will not cause us to see it, we must be blind indeed; *who loved me, and gave himself for me*, saith Paul *e*; *who loved us, and gave himself for us f*, saith the church.

And as Christ's love to us inclined and moved him to die for us; so also his love to the will and glory of the Father, had, no doubt, a great influence into his consent so to do; 'that the world may know that I love the Father; and as the Father gave me commandment so do I: Arise let us go hence *g*.' This Christ said, when he was going to his bloody agony in the garden, and his bitter death upon the cross. This was to be a demonstration to the world, that he loved the Father, and therefore complied with his will, and obeyed him even unto death. "It is not because I am guilty of death, or obnoxious to it, but because I love my Father, that I suffered this; it is because I greatly loved him, and he whom I love will have it be thus," as

a John iii. 16.—1 John iv. 10.

c Heb. v. 5. *d* 1 John iii. 6.

f Rev. i. 5.

b John iii. 5.

e Gal. ii. 40.

g John xiv. 31.

one represents Christ saying *a*. This caused Christ to undertake the work, and delight in it, because he loved the will and glory of the Father.

We should next consider the *meritorious* cause, viz. the *sins* of men. 'He bore our sins in his own body upon the tree; in himself he knew no sin, but he was made sin for us; the Lord laid on him the iniquity of us all; he was wounded for our transgressions, and the chastisement of our peace was upon him *b*. The scriptures alleged are so plain and full, as there can be no reasonable doubt, whether the sins of men were the meritorious procuring cause of Christ's crucifixion. He died for our sins, the just for the unjust: Hence it is said of them that lived in distant ages, and places, from the time and place where Christ suffered; 'they shall look upon him whom they have pierced, and mourn *c*: but their sins were the *deserving* cause of his sufferings; and they are therefore justly said to *pierce* him.

As to the *efficient* causes, they are either supreme or subordinate; the *supreme* efficient cause was God, Father, Son, and Holy Spirit: The Father bruised Christ, and put him to grief; the Son gave himself, gave up the ghost, offered himself to God; the Holy Spirit formed his body, graciously inclined his human will to consent to the sufferings he was to endure.—The *subordinate* efficient causes were many: Satan moved Judas to betray him, and covetousness inclined him to do it: The Jews, from envy and malice, delivered him; Pilate, from cowardice and covetousness, condemned him; and the soldiers executed the sentence, with all the spite and malice, which their own hearts, the devil's temptations, or the people's enmity, could suggest.

a 'Ου γὰρ ὑπέβουλος ἂν θανάτῳ φησὶν οὐδὲ ὀφείλων αὐτῶ, δια τὴν ἀγάπην τὴν εἰς τὸν πατέρα ὑπομένειν.—εἴηγε ὅτι σφόδρα αὐτὸν ἀγάπων καὶ ἀγαπώμενος παρ' αὐτοῦ οὕτω βούλεται. Chrysost. in loc.

b 1 Pet. ii. 24.—2 Cor. v. 21.—Isa. liii. 5, 6. *c* Zech. xii. 10.

Thus we see there were different causes of Christ's death, and contrary designs in those concerned in it; but infinite wisdom over-ruled the whole, to the accomplishment of the gracious design of God, and disappointed that of Satan, and wicked men. What we have here to admire is, that, Father, Son, and Spirit, should all concur in bringing Christ to the dust of death, the death of the cross. To have appointed a holy man, or a glorious angel, to die for us, had been wonderful condescension and goodness; but that he who was 'in the form of God, *should take the form of a servant, and become obedient to the death of the cross a;*' and that all the persons in the ever-blessed Trinity, should not only allow of, but have a hand in it, is such a wonder of divine grace and love, as eternity will be short enough to admire.

PROP. V. "The death of Christ, though it was necessary, and in some respects violent; yet in him it was *voluntary. No man, saith Christ, taketh it, (viz. my life) from me; but I lay it down of myself: I have power to lay it down, and I have power to take it again b.*"

But some may say, did not the Jews apprehend Christ, bind him, lead him away, condemn and crucify him by force; how then could he say, *No man taketh my life from me?* To this I answer, It is very true the Jews took, condemned, and crucified him, in a violent way, and without asking his consent; but yet not against his will: How often had he before made his escape, when they would have taken him? And could he not have done it as well, when they apprehended him? To shew that he was neither ignorant of their design, nor unable to have delivered himself from them, he caused them to *go backwards, and fall to the ground.*—Could not the same power have struck them dead, or have conveyed him away, before they rose again? He first blinded their eyes, so as they did not know him: it could not be

a Phil. ii. 6, 7, 8.

b John x. 18.

the darkness of the night that concealed him, for they had torches; and besides Judas was with them, and gave them the sign agreed upon; and also Christ told them, that he was the person; but then, instead of laying hold on him, they went back and fell before him; how easily then might he have escaped; but he voluntarily yielded himself, and designed, by what has been mentioned, to shew that he did so. When they would have made him a king he hid himself; but now they came to make him a sacrifice, he went forth to meet them, and frankly surrendered himself: He refused, at his trial, to make any defence, that might bring him off; and when upon the cross, after he had cried with a loud voice, to shew that nature was not spent, and forced to yield to death, but that he died freely, it is recorded that he *gave up the ghost*. He was the Lord of death; and none could inflict that upon him, without his own consent; he therefore bid Peter put up his sword, to shew that he would have no resistance made, to prevent his death now approaching.

It may be here alleged, that he had lately cried, with great earnestness, that the cup might pass from him—that he might not die; how then did he voluntarily give up himself to it? This was only the reluctance of human nature, averse to a dissolution, and afraid of the dreadful wrath of God, and not an unwillingness in his person; and therefore he said ‘Not my will, but thine be done: The cup which my Father hath given me, shall I not drink it? I delight to do thy will, O my God *a*.’ As an evidence of this, we find him declaring, that it was his *meat* to do the *Father’s will*, and *finish his work b*; and therefore to die for us. Hence he was angry with Peter for dissuading him from it; he *longed* for his bloody baptism, and hastened Judas to do his part *quickly c*. Judas was no sooner about it, but

a Luke xxii. 42.—John xviii. 11.—Psal. xl. 8.

b John iv. 34.

c Mat. xxvi. 22, 23.

Christ with joy and triumph said, ' Now is the Son of man glorified; God shall straightway glorify him *a*,' viz. upon the cross; for, as one notes, it is a great glory to overcome death by dying. In that hour, the rocks and veil of the temple were rent, the sun was darkened, the earth quaked, one of the thieves upon the cross was converted, and the devils were lead in triumph: " He would enter Jerusalem with Hosannas, as if when he went to his death, he went to his triumph *b*." His going to the garden, was, as it were, his presenting the sacrifice at the door of the tabernacle, as some have observed: " The same night in which he was betrayed, he gave his disciples his blood in the supper, to shew how freely he would pour it out the next day in a sacrifice," as one speaks *c*.

PROP. VI. " The person who suffered was *Jesus Christ*, " the Son of God; not the Father, nor the Holy Ghost."

My text asserts, that it was Jesus Christ was crucified; and the inspired writings elsewhere abundantly confirm it. The Son of God, who is ' the heir of all things, *and* the brightness of the Father's glory, *and* the express image of his person, *is he who* purged our sins by himself, *and then* sat down on the right hand of the majesty on high *d*." Did the Father appoint himself heir of all things? Was he the express image of his own person? Did he, after he had purged our sins by himself, sit down at his own right hand? It is plain, that the person who by himself purged our sins, was the same person who is heir of all things, and who sat down at the right hand of the Father: Either then we must allow, that God the Father is his own heir, the image of his own person, and sat down at his own right hand, which is absurd to say; or else we must allow the person who purged our sins by himself, to be a distinct person

a John xiii. 27, 31, 32.

b Charnock, of the volunt. of Christ's death, p. 881.

c Charnock.

d Heb. i. 2, 3.

from him, whose heir and image he is, and at whose right hand he sat down. Thus I think it appears, that it was the Son, evidently distinguished from the Father, who *purged our sins by himself*, by *shedding his blood*, and *offering up himself to God*, as the apostle explains it *a*. Again, if the person who purged our sins by himself, be the heir of all things, and one who sat down at God's right hand, then it was not the *Holy Spirit* who suffered and died for us; for we find him nowhere spoken of as made heir of all things, or sitting at God's right hand; but this is spoken of the Son: It is so written in the scriptures of truth.

I might argue also from the divine economy, wherein the Father takes upon him to be a lawgiver and judge, the Son to be redeemer of lost sinners, and the Holy Spirit to apply this redemption, by renewing the soul, and fitting it for the purchased felicity. The glorious persons subsist in a certain order, and their operations are according to the manner of their subsistence. It seems inconvenient, as has been observed, that the law-maker should stand in the stead of the law-breaker, or the judge be punished in the room of the malefactor, or he who was to punish sin should suffer for it *b*.

If it be said,—The Son who was punished in our stead, is *judge of the quick and dead*. I answer,—He did not appear under that character before his sufferings; and since he has, it is as the Father's vicegerent; the judgment is committed to him, and he acts as appointed by the Father; and, therefore, when he comes to judgment, as he comes in the Father's name, so he comes in the Father's glory.

According to the order of persons in the Trinity, Father, Son, and Holy Ghost, it doth not seem proper for the Holy Spirit to have taken our nature, and suffered therein; for then the Spirit, who is the third in order, had been

a Heb. ix. 14.

b Dr. Bates's work, Ed. in Fol. p. 223.

the second in operation, and the second person had been sent by the third, as has been argued. The Spirit's work is declared in scripture to be, to search the deep things of God; to glorify Christ; to convert and edify the elect, to be an earnest of heaven, and to prepare them for it: And if we credit the divine oracles, there is no room to suppose, that it was the Holy Ghost that was incarnate, and was crucified.

It remains then, that it was the Son, 'the Word made flesh, who bore our sins in his own body upon the tree.' The Holy Ghost is distinguished from that person who purchased the church with his own blood *a*; therefore it was not the Holy Ghost himself that did it.

Both in the Old Testament and the New, the person suffering is represented saying, 'Sacrifice and offering thou wouldst not; a body hast thou prepared me: Lo, I come to do thy will, O God *b*.' Did God the Father say to himself, 'A body hast thou prepared?' Did he say to himself, 'Lo, I come to do thy will, O God,' viz. of another which is myself? Surely it is very evident, that the person who assumed the body, and he who prepared it, are two different persons; he who said, 'Lo, I come to do thy will, O God,' is not the same person to whom he spake, and whose will he came to do. If, then, it were God the Father who prepared a body, and whose will it was that it should be assumed, and crucified, then it was not God the Father who assumed, and was crucified in that body, but another distinct person. If it was not the Father, was it the Spirit who so came? Where do we read of a body prepared for him? Or that he being in the form of God, took upon him the form of a servant, and became obedient to the death of the cross? The scriptures say no such thing; and therefore we have no ground to believe it. We read, that God

a Acts xx. 28.

b Psal. xl. 7, 8.

from him, whose heir and image he is, and at whose right hand he sat down. Thus I think it appears, that it was the Son, evidently distinguished from the Father, who *purged our sins by himself*, by *shedding his blood*, and *offering up himself to God*, as the apostle explains it *a*. Again, if the person who purged our sins by himself, be the heir of all things, and one who sat down at God's right hand, then it was not the *Holy Spirit* who suffered and died for us; for we find him nowhere spoken of as made heir of all things, or sitting at God's right hand; but this is spoken of the Son: It is so written in the scriptures of truth.

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a Acts xx. 28.

b Psal. xl. 7, 8.

sent his Son in the likeness of sinful flesh, and for sin condemned sin in the flesh *a*; but no where, that he sent himself, or Spirit, in the likeness of sinful flesh. 'God sent forth his Son, made of a woman, made under the law *b*.' Did he, then, send forth himself, or his Spirit, made of a woman, made under the law? The scripture no where useth that language.

In the latter end of the second, and in the third century, arose Praxeas, Noetus, Sabellius, and others, who held, that there is but one person in the Deity; that the Father, Son, and Spirit were one, not only in nature, but in person; and that these three were incarnate, and suffered death: That God was called *Father*, as in heaven; *Son*, as on earth; and *Spirit*, as an efficient power in the creature. Tertulian wrote against Praxeas, proving that the Father, Son, and Spirit, were three distinct persons in the Trinity: And therefore, when the Son was incarnate, and crucified, the Father and the Holy Spirit were not. He shews, that the person that was crucified, was the Son of God, and the Son of man, born of a virgin, and named Jesus Christ; that he it was, who suffered, died, and was buried; and, according to the scriptures, was raised by the Father, was received up into heaven, sits at the Father's right hand, and shall come to judge the quick and dead. He argues, that if it be one thing to have a son, and another to be a son; it follows, that the Father, who has that Son, is not the Son himself; and that the Word, who was with the Father, and was made flesh, was not he, with whom he was, and who was made flesh.

If he who anointed Christ to his office was one person, and he who was anointed to that office, was another distinct person; then the Father is not the Son who was anointed and crucified for us. We may likewise argue, that if the Lord, who said to David's Lord, 'Sit thou at my right

a Rom. viii. 2.

b Gal. iv. 4.

hand; and who said, 'Thou art a priest for ever,' was a person distinct from him to whom he said, 'Sit thou at my right hand,' and 'thou art a priest for ever *a*;' then the Father was not that person who sits at the Father's right hand, and who is the priest for ever; and consequently it was the Son only, and not the Father, who was crucified, and sat down on the right hand of the Majesty in the heavens; and also, if the Father be invisible, and the Son visible, then the Father is not the Son, nor the Son the Father: Their persons are distinct; and one might, and did assume our nature, and not the other. When the Spirit of Christ 'testified of the sufferings of Christ,' did the Spirit of the Spirit testify of his own sufferings? As it must be, if the Father, Son, and Spirit, be the same person, who was incarnate, and suffered for us. When it is said, that 'Christ, through the eternal Spirit, offered himself without spot to God *b*,' is it possible to think the meaning to be, that the Father offered up himself to himself, through himself; as it must be, if, with the Patripassians, we say, that the Father assumed our nature, and was crucified therein?

It may be said, supposing there be one person in the Godhead, and that one person united himself, with that branch of human nature, that was born of the virgin, then the humanity might offer up itself to the divinity; but offering up himself to God is a personal act; was it the act of a human person, or of God united to the humanity? If it was the act of God, then he offered up himself to himself, if there be but one person in the Deity. Let the heretics and their abettors get off as well as they can. But if it be said, the humanity, thus united to God, is a distinct person, then there are two persons in God, one divine, and the other human; and then the sacrifice and intercession are but merely human: but as for them who trust to a human, finite merit, grace and power, for salvation, I would for my part

a Psal. cx. 1, 4.

b Heb. ix. 14.

say, 'O my soul, come not thou into their secret! to their assembly, mine honour, be thou not united.'

If it be said, supposing there be but one person in the Godhead, and this person be united to the human nature, in the same way, as others think the Son was united to it: May not the same dignity and worth be derived to the obedience and sufferings of the humanity, as if the divine Logos had been united? I answer, Were it so, yet the case is vastly different between the Sabellian scheme, and the Catholic faith; for, if the divinity of the sacrifice be derived from the union with the Deity, subsisting but in one person, then it is the same person who makes the payment, and receives it; who gives it with one hand, and takes it with the other; then indeed he satisfies himself, atones himself, and mediates properly with himself, personally considered: but allowing a Trinity of real persons in the Godhead, and that the second person was united to the humanity, and presented the sacrifice, and made and pleads the atonement; then there are different persons to make the atonement, and to receive it; to make the intercession, and accept it. If the real personality of Father, Son, and Spirit be denied, I cannot see but far greater contradictions and absurdities will be justly charged upon the anti-trinitarian doctrine, than can be objected against, what I will venture still to call, the orthodox scheme.

I would take leave to add farther, upon this head, that I cannot persuade myself, that the God of infinite truth and wisdom would have exposed us so much to error and mistake, as the whole current of the scriptures doth, if Father, Son, and Spirit, be but one person; and if he that was incarnate, and died for us, was not a person in the Godhead distinct from him to whom he offered the sacrifice; why are we never told so? Why did not the apostle say, *God so loved the world, that he gave himself for us: and, herein is love, that God came himself to be the propitiation for our sins;*

and that *God commended his love to us, in that whilst we were yet sinners, not his Son, but he himself, died for us*; or, why do we never read, to raise our consolation the higher, that the *Holy Ghost* took flesh and blood, and ‘was made under the law, that by death he might destroy him that had the power of death?’ If what is spoken of the Son is meant of the Father, Son, and Holy Ghost, why is the doxology applied only to Christ *a*, ‘To him that loved us, and washed us from our sins, in his blood, and hath made us kings and priests to his God and Father; to him be glory and honour, for ever and ever. Amen?’ Why is it not said, to the Father and Spirit, who loved us, and washed us from our sins in their own blood; and made us kings and priests to their own God and Father, be glory and honour, for ever and ever? which would sound oddly. Surely they should at least have been included in the praise, if they had been equally concerned with the Son, in *washing us from our sins in blood*, personally; and therefore properly their own.

The unity of Christ’s person as God-man, has been proved before; let any one prove, from scripture, the like unity of person, with respect to the Father and holy Spirit; that the same actions, human and divine, relating to man’s redemption, are in God’s word ascribed to the Father, or to the Holy Ghost, as are ascribed to the Son; and they will bid fair for carrying their cause; but this I am persuaded the ablest of the enemies of the truth can never do.

But after all, the Father, Word, and Spirit, are said to be *one b*; therefore, it may be said, if one of them suffered, the others did. This text is so much against the anti-trinitarian cause, that it has been rejected, as not being part of the inspired writings. But taking it as it stands, the word *b* signifies *one thing, one being*, not one person; so serves not the objectors’ purpose. That the Father and

a Rev. i. 5.

b 1 John v. 7.

Son are one in nature, is owned; but that the Father and Son should be one person, is what no language or good sense will allow; therefore we must never suppose the great God to speak to us, in terms so contrary both to common sense, and the common sentiments of mankind.—Though much more might be said upon this head, yet what has been said, I hope, is sufficient to establish the truth proposed, that the person who suffered, or was crucified, was Jesus Christ, not the Father, nor the Holy Ghost.

PROP. VII. “Christ’s crucifixion is a general *term*, and includes the rest of his sufferings.”

It is very common in the sacred writings, and in others also, to put a part, especially a principal part, for the whole: Thus Christ’s death upon the cross is put for the whole of his sufferings; the preaching of the gospel is called ‘the preaching of the cross *a*’; Paul resolved not to ‘glory in any thing, save the cross of Christ *b*’; by which he meant not a part, but the whole of Christ’s sufferings for our redemption, together with the glorious fruits and effects thereof: The cross, then, may denote all Christ’s sufferings, from his birth to his death, and the finishing of the work that was given him to do. Paul was very solicitous, lest the cross of Christ should be made of no effect, through ‘the enticing words of man’s wisdom *c*’; implying, that all the doctrine of the gospel has relation to the cross of Christ. Christ was ‘a man of sorrows, and acquainted with grief’; but this was part of his sufferings, not of his personal desert: He did no evil, and therefore deserved to suffer none on his own account. Christ dying upon the cross was such a wonderful thing, as might well be put for the whole of his sufferings. The apostle gives us a plain intimation, that when he speaks of knowing Christ, and him crucified, he meant more than the bare article of his dying upon the

a 1 Cor. i. 18.

b Gal. vi. 14.

c 1 Cor. i. 17.

cross, because he says elsewhere, 'That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death *a*.' From these hints it appears, that he took the doctrine of a crucified-Christ in a large sense, which he might very well, seeing all the other doctrines of the gospel have relation to it, and dependence upon it: This will warrant our discoursing on many things; which, though they come within the general compass of the apostle's expression, yet are not strictly confined to his dying upon the tree for us.

All that I shall farther add to this discourse, shall be a few particulars, by way of application.

APPLICATION.

I. In the glass of Christ's sufferings, we may see the *being and providence* of God.

The Gentile world had a sight and conviction of an 'eternal power and Godhead *b*,' in the works of creation; the discovery is more clear in the work of redemption. The exceeding sorrows of Christ's soul, and his bloody sweat in the garden, before the hand of any man was upon him, made it evident that he suffered from an invisible hand; which is also strongly implied in these words, 'Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt *c*.' This exactly agrees to the prophetic account, 'Thou hast brought me to the dust of death *d*.' 'It pleased the Lord to bruise him; he hath put him to grief *e*.' Upon the cross he cried out, 'My God, my God, why hast thou forsaken me *f*?' God very clearly revealed himself in this awful transaction: He had *set up Christ from everlasting *g**; consecrated him to be a *priest*, by an irrevocable oath *h*; set him forth in 'the

a Phil. iii. 10.

d Psal. xxii. 15.

g Prov. viii. 23.

b Rom. i. 20.

e Isa. liii. 10.

h Psal. cx. 4.

c Mat. xxvi. 38, 39.

f Mat. xxvii. 46.

likeness of sinful flesh, and condemned sin in his flesh *a*; and what was done to Christ when he died, was whatsoever God's hand, and his counsels, had determined beforehand to be done *b*. The miraculous eclipse of the sun, and Christ's commending his spirit into the hands of his Father, are farther discoveries of a divine being and providence. This truth, then, appears with bright evidence from scripture, considered as a true relation, and much more as an inspired and infallible testimony, upon which there is the impress of a deity, and an all-wise providence.

2. From Christ's crucifixion it appears, that *sin* is a real evil, and the abominable thing which God hates. The iniquity of all the sheep *c* was laid upon Christ, by the Father; God sending his Son in the likeness of sinful flesh, for sin condemned sin in the flesh *d*. God, then, condemned sin in Christ's flesh, when he suffered in the flesh; judgment was executed on the sins of the redeemed, when Christ suffered for them: Hence Christ's discharge from death and the grave is called, his being 'taken from prison and from judgment *e*;' implying, that he had been in and under them. The dreadful curse which Christ bore, shewed the demerit of sin: for the Judge of all the earth did right, and did not inflict more punishment than sin deserved. In Christ's death, God most clearly discovered the evil of sin, and how much he hated it. If Christ's sufferings were real and great, it neither became the wisdom nor justice of God, nor love to his Son, to inflict a real and dreadful punishment upon Christ, for mere imaginary sins, or such as had no great evil in them. The evil of sin, and God's hatred against it, appear in the condemnation and misery of the fallen angels; in Adam's exclusion out of paradise; in the curse and misery entailed upon his posterity; in the drowning the old world; in laying Sodom in ashes;

a Rom. viii. 3.

b Acts iv. 28.

c Isa. liii. 6.

d Rom. viii. 3.

e Isa. liii. 8.

in the destruction of Jerusalem, and innumerable other judgments, wherewith God has visited the world: But the crucifixion of Christ is yet a greater proof of the evil nature of sin, and of God's indignation against it, if we consider the dignity of his person, and depth of his sufferings. Though he was God's own only begotten Son, yet he did not spare him; but 'it pleased the Lord to bruise him,' when he came to suffer and satisfy for our sins. Sin must, therefore, be as vile, as the sinners were despicable and unworthy, for whom he endured the pain and shame of the cross. Whilst we take a view of Christ as crucified, and behold him sorrowful to death, forsaken of God; first sweating blood, then burnt up with thirst; and at last dying under God's dreadful curse, we may say, O the infinite evil and malignity of that sin, and the dreadful terrors of that wrath of God, which brought the Son of God himself unto this condition!

3. From Christ's sufferings, we may learn the *certainty* of a future judgment. Infidelity has been long scoffing at it,— 'Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation *a*.' But did not Christ's judgment come, though it was near five thousand years after it was first hinted; and shall sinners escape? If God did not spare his own Son, will he spare final impenitents and unbelievers? In the 'fulness of time Christ was made under the law *b*,' and suffered for our sins: And the same justice and veracity will bring about the judgment of the great day; for, 'if they do these things in the green tree, what shall become of the dry *c*?' i. e. If I, who am the Son of God, righteous and holy, and have not deserved to suffer, must be thus judged, condemned, and crucified, what must they suffer who are fit fuel for everlasting burnings? If the sins of those who believe and repent, cannot escape the righteous

a 2 Pet. ii. 3, 4.

b Gal. iv. 4.

c Luke xxiii. 31.

judgment of God, surely the impenitent and unbelieving can never avoid the judgment and condemnation of the great day; of this we are assured, not only in the declarations and threatenings of the word, but also in the death and sufferings of the Son of God, when he bore our sins, in his own body, upon the tree. If Christ must endure, and die under the judgment, shall the wicked either escape it, or live under it? Must not all men know something of Christ's righteous judgment, and the terrors of the Lord, who have closely considered Christ's sufferings?

4. How just and dreadful will be their *misery* hereafter, who neglect and despise Christ. 'Beware, therefore, lest that come upon you, which is spoken of in the prophets: Behold, ye despisers, wonder and perish; for I work a work in your days, which you shall in no wise believe, though a man declares it to you *a*.' As it was then, so is it now; there are many who despise both the *person* and *sufferings of Christ*; they are 'enemies to his cross *b*.' Such as disbelieve the merits of Christ's death, or set themselves in opposition to that purity and holiness, which Christ died to effect, bear the character of enemies to Christ's cross, and have their dreadful end foretold, even destruction; 'everlasting destruction, from the presence of the Lord, and from the glory of his power *c*.' Unbelievers dream of being happy for ever; but the scripture says, 'He that believes not the Son, shall not see life; but the wrath of God abideth upon him *d*.' Christ confirmed the sentence, when he said, 'Except ye eat the flesh of the Son of man, and drink his blood *e*, (viz. by faith embrace and rest upon the merits of his death,) ye have no life in you, viz. "no spiritual life at present, nor any right to eternal "life *f*." The Jews, in contempt of Christ crucified,

a Acts xiii. 40, 41.

b Phil. iii. 18.

c 2 Thess. i. 9.

d John iii. 36.

e John vi. 53.

f Continuat. Pool's Annot. and Dr. Whitby in loc.

said, 'His blood be upon us, and our children *a*.' And what sad marks of divine vengeance lie upon them to this day, though they did not know him to be the Lord of glory? And can any, since he has been so clearly, and so long revealed, and so much believed on, reject him at a cheaper rate?

5. How great a *blessing* is the *gospel*, and a *gospel* ministry! In the *gospel*, 'the Sun of righteousness rises upon us with healing under his wings *b*.' 'Blessed is the people that know the joyful sound *c*.' Christ set forth evidently, as crucified, is a doctrine 'worthy of all acceptance *d*.' it is the charge of ministers, and the treasure of believers; it is a lifting men up to the borders of heaven; but the more dreadful will be their fall who neglect this great salvation,—'Thou Capernaum, who art exalted to heaven, shall be brought down to hell *e*.' This thought should stir up ministers to recommend the doctrine of Christ, and him crucified, to the esteem of their hearers; and 'how beautiful upon the mountains should the feet of him be that brings good tidings,' and 'that publishes peace *f*!'

6. How *safe* and *happy* are they 'who have fled for refuge to Christ;' and, by faith, 'laid hold on the hope set before them *g*!' God 'set forth Christ to be a propitiation through faith in his blood *h*;' he who has faith may plead the atonement,—'God gave his only begotten Son, that whosoever believes on him should not perish *i*.' Such a death as Christ endured, is worth the escaping; such a life as he purchased, is worth the enjoying; such a Saviour as Christ, is worthy of our acceptance and dependence. Christ calls the 'weary and heavy laden *h*,' to come unto him for rest. He who bore that heavy burden upon

a Mat. xxvii. 25.

d 1 Tim. i. 15.

g Heb. vi. 18.

h Mat. xi. 28.

b Mat. iv. 1.

e Mat. xxi. 23.

h Rom. iii. 25.

c Psal. lxxxix. 15.

f Isa. lii. 7.

i John iii. 16.

the cross, is able to sustain and remove our less burdens. Our sins may be easily too heavy for us; but Christ came triumphant from under that inexpressible weight of sin and wrath which he bore, when he died upon the tree; and, therefore, there is no reason to suspect his inability to save us from all our sins: And seeing God gave his Son, and Christ so freely gave himself to die for us, it is very evident, that such as come to Christ by faith, shall in no wise be cast out.

It may much encourage our faith to consider, that all God's attributes are glorified in the believer's salvation; justice, truth, and holiness, as well as grace and mercy. God is more honoured in the believer's salvation than in the sinner's destruction. Salvation by Christ's blood, and faith in it, is a very honourable way of salvation. When Christ suffered, how much greater was the sufferer, how much better the sacrifice, than if the sinner had suffered for ever; Christ paid the whole debt, in a little time, and purchased eternal life. Happy, then, are they who have obtained, or who shall obtain, like precious faith with God's own elect, and who are brought, by grace, to determine to know nothing in comparison of Christ and him crucified!

SERMON VII.

PREACHED FEBRUARY 28th, 1726-7.

1 COR. ii. 2.—*I determined not to know any thing among you, save Jesus Christ and him crucified.*

THE *bush burning* *a*, and yet *not consumed*, an emblem of the affliction and salvation of the church *b*, was so wonderful a sight, that Moses thought it worthy of his fixed attendance: This extraordinary appearance and presence of the Son of God, in the bush flaming, yet not consumed, deserved and required his observation; not with curiosity, but humility and holy reverence. In like manner, and with greater reason, may we now fix the eyes of our minds on the wonderful object before us, a crucified Christ! The human nature enduring the fiery indignation of divine justice, and yet not consumed, seeing the Son of God dwelt in it, and supported it, with infinite power and good will towards men. Some have thought that what Moses saw was a type, or more obscure representation of Christ's incarnation and sufferings *c*; but we may at least use it, as an allusion, which

a Exod. iii. 2, 3.

b Hinc rubri ardentis, nec consumpti tamen, mysteriosis conspectus figuræ afflictionum ecclesiæ; mediis in ignibus, ardentis quidem, non consumptæ; tamen et accensæ, flamma pietatis, ardore precum, atque erectæ apparitionibus gratiosis Dei.—Spanhemij Hist. Eccles. vol. i. p. 319.

c This fire (viz. the bush) was a type and declaration of the presence of God in the person of the Son; for, with respect to the Father, he is called 'an angel, the angel of the covenant:' but absolutely,

may both instruct and affect us. If the burning bush was a wonderful sight, the Lord of glory crucified is much more so, whether we consider the sufferer, the sufferings, the causes, or the issue and event of them. I shall only now remark the different and opposite affections and passions, which meet both in the sufferer and the beholders: In Christ crucified, appears the most dreadful indignation and wrath, and the most tender affection and love; the wrath of God against sin, and the love of Father and Son towards miserable sinners. Such a conjunction of *justice* and *mercy, grace* and *truth* *a*, as there never was before, and never will there be again any instance of it: And if we consider what different and contrary affections, towards this object, appear in the beholders, it may furnish us with new matter of wonder and admiration. Satan and his servants could not be at rest, till Christ was crucified; and when that was done, they were more uneasy than ever; for, as his life disturbed them, so his death destroyed their darling design. As therefore the devil was very busy to prompt men to crucify Christ, so that was no sooner done, but he set others to work to deny that he died, to deride his sufferings; some to deny his divinity, others his humanity; and a multitude to disbelieve all the salutary ends and fruits of his death: but this should be so far from cooling our desires, that it should render them more fervent towards this wonderful object.— And herein all the faithful are remarkably distinguished from the rest of mankind, and from themselves in other cases. The tenderness of human nature will not permit them to bear

in himself, he was Jehovah, the God of Abraham, and of his presence the fire was a proper representation. The being of the fire in the bush for a season, was a type of him in whom the 'fulness of the Godhead dwelt bodily,' and that for ever, Col. ii. 9.—of him who was made flesh, and dwelt among us.—Dr. Owen's Meditations of Christ's glory, p. 40:

a Psalm lxxxv. 10.

the sight, nor so much as to speak, of a dead relation, a father, a mother, a dear brother, or child: but the blessed Saviour, dearer to them than all the rest, they can think of, and look upon, as dying and dead, and revolve all the passages and circumstances of his sufferings, agonies, and crucifixion; observe a frequent memorial of it; press after a fuller knowledge of his death; and resolve to glory in nothing, save in the cross: Herein the divine affection exceeds and corrects that which is natural, and the Christian attends the dying Saviour with that strange, yet sweet mixture of affections, fear, and great joy. Hagar withdrew a good way off, saying, 'Let me not see the death of the child *a*;' but the Christian desires to draw near, and see 'the Lamb as it had been slain;' to look and believe, look and mourn, look and love, admire, adore, and praise him. Let us then, with ardent desires, and dependence on the Spirit of revelation, in the knowledge of him, fix our contemplations on this great sight, Christ crucified, and not consumed; but, after his sufferings, 'crowned with glory and honour *b*.'

I formerly considered the importance of this doctrine; the suitableness of a crucified Christ to our miseries and wants; the necessity, causes, and voluntariness of Christ's death; and proved at large, that it was neither God the Father, nor the Holy Ghost, but Jesus Christ the Son, who was crucified: I also briefly hinted, that Christ's crucifixion is, in scripture, often taken in a large sense, as including the whole of his sufferings, which preceded that last and dreadful scene, which Christ called 'the hour and power of darkness *c*.'

Christ was a *man of sorrows*, and *acquainted with grief*; he was born to trouble, and persecuted from the cradle to the cross. It may be said, he began to die as soon as he

a Gen. xxi. 16.

b Heb. ii. 9.

c Luke xxii. 53.—John xvii. 1.

began to live; he was born among beasts, and exposed to the cruelties of men, more vile than they; he had not been long in the world, before 'they sought his life *a*,' and he became an exile to secure it; upon his return, he led a servile life, in a mean laborious occupation; for he is called not only the 'carpenter's son,' but 'the carpenter *b*:' his reputed father was a carpenter; and it is thought he earned his bread before he ate *c*; and according to Adam's curse which he bore for us, 'ate it in sorrow,' and in 'the sweat of his face *d*.' But the more public part of his life was most painful; his body was pinched with fasting and hunger, and his soul tormented with wicked temptations of the devil forty days together, in the wilderness: who can conceive what he endured in that time? We read that he was 'in all points tempted as we are *e*,' so far as could be without sin.—Christ styled his public life his 'temptations *f*;' it was filled up with temptations, and these were no small part of his passive obedience; for, 'he suffered, being tempted *g*.'—His condition was mean and poor, and he was despised in the world; his own people gave him no countenance, his relations no credit nor respect; when he paid tribute, the money was procured by a miracle; when he ate the passover, and instituted the Lord's supper, it was at the expence of another. He had not a bed whereon to lay his head, whilst alive; nor a grave where to lay his head, when dead: he lived upon the bounty, and was buried at the expence of others. Instead of leaving an estate to his mother, he commended her to the care of one of his disciples. During his

a Mat. ii. 13.

b Luke ii. 52.—Mat. xiii. 55.—Mark vi. 3.

c Justin Martyr, in his dialogue with Trypho, saith, Ταῦτα γὰρ τὰ τιυκτονικὰ ἔργα ἐργάζετο ἐν Ἀνδράποισι ἂν ἄροτρα καὶ ζυγά. Being among men, he made ploughs and yokes; which is the work of carpenters.

d Gen. iii. 17, 18.

e Heb. iv. 15.

f Luke xxii. 28.

g Heb. ii. 18.

public ministry, how often did his enemies tempt him, and seek his life? and, at best, he 'endured the contradiction of sinners against himself *a*.' How often was he hungry, weary, and thirsty; and yet called a wine-bibber, a glutton, and a drunkard? He was holy, harmless, and separate from sinners; and yet charged with being a friend of publicans and sinners, with having a devil, with being mad, and with being a deceiver of the people. His righteous soul could not but be vexed at the filthy conversation of the wicked, and grieved at the hardness of their hearts. The reproaches of his Father fell upon him; the folly and unbelief of his own disciples much affected him. In a word, his doctrine was reproached, as blasphemous; his miracles, as magical; and his actions as base and vile: one of his disciples betrayed him, another denied him, the rest forsook him and fled; Pilate declared him faultless, yet condemned him. Thus he bore the cross whilst he lived, as well as endured it when he died. What Augustine said of mankind in general *b*, may justly be applied to Christ in particular, that his was a dying life, and a living death.—What has been hinted, was no small part of Christ's sufferings; but the grand period, emphatically called 'the hour and power of darkness,' was what he endured in the garden, and upon the cross: As if he had endured nothing till then; it is said, That 'at this time he began to be sorrowful, and very heavy *c*:' and this brings me to consider the finishing part of Christ's sufferings; the subject and nature of which I shall consider under

PROP. VIII. 'When Christ was crucified, his *divinity*

a Heb. xii. 3.

b Nunquid ergo hoc quod vivimus in hoc mundo possumus dicere vitam, quam humores tumidant, dolores extenuant, ardores exsiccant trisitiae consumunt—mors ista vitalis, et vita mortalis.—Aug. Medit. c. 21.

c Mark xiv. 27.

did not suffer, but his *soul* and *body* did; and those sufferings had in them the nature of a sacrifice, and price of redemption.

1. The first branch of this proposition is, that Christ was *really crucified*; my text supposes it, the ancient prophecies foretold it, the gospel history confirms it, even Jews and heathens believe it, and make it an objection against receiving the Christian religion. Some of the later Jews being convinced, that the Old Testament speaks of the suffering Messiah *a*, that they may with the more colour reject Jesus Christ, have feigned a twofold Messiah, one the son of Joseph, to suffer death; and, if need be, another, the Son of David, to save and deliver them: but this is a groundless and a novel conceit, supported by no scripture, nor by reason or antiquity.

Simon Magus, the Gnosticks, Basilides, and others, impudently denied that Christ truly and really suffered for us: Basilides said, that Simon the Cyrenian was crucified in Christ's stead. This impious opinion was condemned and confuted by Irenæus, and other ancient writers; and at the first sight it appears directly contrary to the scriptures, and subversive of man's salvation. One great design of the epistles ascribed to Ignatius, is to prove the reality and certainty of Christ's incarnation and passion; in his epistle, wrote to the Philippians, there is this passage: "He (viz. Christ) was truly born, really grew, ate, and drank; was truly crucified, died, and rose again: he who believes these things, as the things really were, and were done, is blessed; he that believeth not these things, is not less wicked than they who crucified him: the prince of this world rejoiceth, when any one will deny the cross, for he knows that the confession of the cross is his destruction *b*."

a See the learned Bishop Kidder's Demonstration of the Messiah, p. 70. Edit. fol.

b Vide Clerici Patres Apostol. vol. 2. p. 113.

Some may say, Seeing the Word was made flesh, surely the flesh could not suffer; its union with Christ's divine person surely set it above all sufferings and death. I answer, It was for this very end God sent his Son, in the likeness of sinful flesh, that sin might be condemned in his flesh.—No flesh was able to bear the condemnation due to our sins, and procure our redemption, but that flesh which was inhabited, supported, and dignified by the eternal Son of God, the divine Logos, 'who is over all, God blessed for ever.' "As he was *man*," saith Irenæus, "that he might be tempted; so he was the *Word*, that he might be glorified: the *Word* acquiescing, that he might be tempted, crucified, and die; and yet united to the humanity, that he might overcome all *a*."

If it should be further said, Seeing Christians die, it appears that Christ did not die for them, for so there would be a double payment of the same debt. I answer, the death of Christians does not prove that Christ did not die for them, and pay their debt; for the death of Christians is not a curse, but a blessing; it is not designed to punish them, but to bring them to God; 'Christ died for us, that whether we wake or sleep, we should live with him *b*.' He did not die to prevent our natural death, but to secure the life of the soul with him, whilst the body sleeps in the dust, and the glorious life of the whole man, soul and body together, after the resurrection. Though Christ died as Christians die, yet there is not a double payment of the same debt *c*: Christians do not die to satisfy justice, but to be satisfied with beholding God's face in righteousness, and awaking in his likeness:

a Sicut homo erat ut tentaretur, sic et Verbum, ut glorificaretur; requiescente quidem verbo, ut posset tentari, crucifigi, et mori; et tamen humanitati unito, ut posset vincere.—Iren. lib. 3. contra Hæres.

b 1 Cor. iii. 22.—Rev. xiv. 13.—1 Thess. v. 10.

c Psal. xvii. 15.

they die to be free from sin and sorrow, and enter into their master's joy; to reap the fruits of Christ's purchase, and receive an answer of many prayers; that 'they may be ever with the Lord, to behold his glory.'

2. The second branch of the proposition to be spoken to, is, *Christ's divinity did not suffer*, when he was crucified. As some of old would not allow, that Christ suffered at all; so there were others who ran into the contrary extreme, affirming that Christ suffered in his divine nature: This indeed is but the natural consequence of the opinion of Eutychus and his followers, who held, that when the Word was made flesh, the human nature was mixed with, or rather absorbed or swallowed up of the divine Logos; as also of the ubiquitarians, who deify the humanity, in ascribing to it a real communication of the properties of the Deity. At the same time when the Holy Ghost speaks of Christ's coming in the flesh, to suffer for us, he styles him, 'God over all, blessed for ever *a*;' but if the Deity had suffered with the humanity, he could not have been blessed for ever, for the suffering nature fell under the curse. "The invisible one became visible; the incomprehensible was made comprehensible: he who is impassible capable of suffering, and "the Word man," saith Irenæus *b*. 'The Lord of glory was crucified; God purchased the church with his own blood *c*;' but yet the sufferings here ascribed to his divine person, were undergone only in his human nature.—Christ suffered in the flesh *d*; but his divine nature did

a Rom. ix. 5.

b Invisibilis visibilis factus, et incomprehensibilis factus comprehensibilis; et impassibilis passibilis, et Verbum homo. Iren. Cont. Hæres. lib. iii. c. 16. § 6.

The Lord Christ suffered many things, in life and death, in his own person, by the human nature, wherein the divine nature did not suffer any thing at all; although in the doing of them, his person be denominated from that nature; so God purchased his church with his own blood.—Dr. Owen's med. of Christ's glory, p. 78.

c 1 Cor. ii. 28.—Acts xx. 28.

d 1 Pet. iii. 18.—iv. 1.

not suffer in the flesh: though there is a strict union, yet there is no mixture, or confusion of the two natures, the divine and the human, in Christ. The scriptures no where speak of the sufferings of Christ's divinity; but as both natures are included in his person, his sufferings are justly ascribed to his person, but could not terminate upon his Deity; it was God who suffered, but he suffered not as God. God only hath immortality, essentially, eternally, by nature, and not by gift, or the will of another *a*: what once began to be, may cease to be; he that gave the being could, if he pleased, take it away; he who never began to live, can never die: necessary self-existence is proper and peculiar to God; and therefore death could not touch Christ's deity, which is, in its nature, immortal, impassible, and blessed for ever. God only hath immortality; "What then," saith Chrysostom, "has not the Son this? Is he not immortality itself *b*?" "The Lord himself hath immortality essentially; angels also are immortal, yet not by nature, but by grace; therefore they have it not, but partake of it *c*." Christ, in his divine nature, did not, could not suffer; for then he must cease to be what he is, necessarily and essentially, 'God over all, blessed for ever.'—He who was 'in the form of God,' took on him another form, 'the form of a servant *d*,' and humbled himself to death; but if, as *God*, and as in the *form* of God, he could have died, what need had there been for him to take another form, the humanity, in order to his undergoing the death of the cross?

3. The next thing, in the proposition to be considered,

a 1 Tim. vi. 16.

b Τι ἐν υἱὸς ἐκ ἔχει, ἐκ αὐτὸς ἀθάνασία ἐστίν.—Chrysost. in loc.

c Κύριος γὰρ αὐτὸς ἔχει, οὐσιαστικῶς τὴν ἀθανασίαν, ἄγγελοι δὲ καὶ ἀθάνατοι, ἀλλὰ οὐ φύσει, χάριτι δὲ ὥστε οὐκ ἔχουσιν, ἀλλὰ μετεχοῦσιν.—Theophylact. in loc.

d Phil. ii. 6.

is the *subject* of Christ's sufferings, when he was crucified for us, his *human nature*, consisting of soul and body.— Some have thought that Christ's *fleshly* sufferings were sufficient; but on this supposition, why do the scriptures take so much notice of Christ's inward *soul* conflicts, both in the garden and upon the cross? If Christ suffered, as our surety, and paid our debt, as shall be proved hereafter, then it was very necessary, that he should suffer in his soul, and not only in his flesh: Where sin enters, the curse follows; sin enters the soul, therefore the curse lights upon that. Christ had no sin in his soul, but he put his soul in the room of our sinful, guilty, condemned souls; and therefore he suffered in his soul, and not in his body only: Christ redeemed our souls, and not our bodies only; and therefore he suffered in his soul, and not in his body only: Christ redeemed our bodies, and not our souls only; and therefore he suffered in his body, and not in his soul only.

When the scriptures speak of Christ's *offering of his body once for all*, and suffering *in the flesh*, this no more excludes his soul sufferings, than his bodily sufferings are excluded, when it is said he *poured out his soul to death*, and *made his soul an offering for sin*: It is very common, in scripture, to signify the whole by a part; but far from its design, when it expresseth a thing by one part, to exclude another part belonging to it. Having thus cleared the way, I proceed to take a short view of the scripture account of Christ's sufferings.

1. Christ suffered in his *soul*. I begin with this, because the dismal conflict began here; first in the garden, and was continued upon the cross. The pouring out the blood of the sacrifices, under the law, represented Christ's sufferings in his soul, as some think *a*. Christ's soul-troubles and sufferings, the scriptures represent in the following terms:—
 'My heart is like wax; it is melted in the midst of my bowels. Deliver my soul from the sword. Innumerable evils have

compassed me about ; therefore my heart faileth me. Re-
proach hath broken my heart ; Thou hast smitten ; Thou
hast wounded ; Thou shalt make his soul an offering for sin.
He shall see of the travail of his soul. He hath poured out
his soul to death *a.* This is the account given in the Old
Testament, of Christ's soul-sufferings ; the accomplishment
of it in Christ, appears from his own words and actions, re-
corded in the New Testament ; ' My soul is exceeding sorrow-
ful, even to death.—My God, my God, why hast thou for-
saken me ? He began to be sore amazed and very heavy ;
and, being in an agony, he prayed most earnestly ; and his
sweat was as it were great drops of blood falling down to the
ground *b.* ' Now is my soul troubled, and what shall I
say ? He said, it is finished, and bowed his head, and gave
up the ghost *c.*—Thus we see that his heart was broken
and melted, his soul poured out to death, and made an of-
fering for sin ; he being stricken, smitten of God, and af-
flicted. But who knows the power of God's anger, which
threw him into an agony, and bloody sweat in the garden,
and made him cry out upon the cross, ' Why hast thou for-
saken me ! ' soon after which he gave up the ghost. In the
garden Christ was in an agony, and bloody sweat, in a great
soul-conflict and commotion, for now he was drinking the
cup of the wine of God's wrath and indignation, without
mixture, and without measure, the infinite wrath of Almight-
y God, due to the sins of all the elect ; and though the
human nature was sore amazed, at the very sight and taste
of it, yet he was enabled to drink it off, to the very bot-
tom ; therefore he never left the cross, till he could say,
It is finished ; and then he *gave up the ghost.*

It is very wonderful, with what eyes and apprehensions

a Psal. xxii. 14, 20.—Psal. xl. 12.—Psal. lxxix. 20, 26.—Isa. liii.
10, 11.

b Mat. xxvi. 38, 46.—Mark xiv. 33.—Luke xxii. 44.

c John xii. 27.—xix. 30.

Arians and Socinians read these things, who will not allow that Christ endured the wrath of God, or made satisfaction for our sins when he died: why then was he in such an agony in the garden, when no man's hand was upon him? He had no stings of conscience to torment him, nor irregular appetites to disturb him; he was filled with the Holy Ghost, who is not a spirit of fear, but of love, peace, and fortitude; he had been at heavenly work with his disciples, and was now at that exercise of prayer, which has calmed many a ruffled spirit. As to his death, which no doubt he had in view, he knew he should be carried through it, into a life full of glory and joy; that he had power to take that life again, which he was now to lay down; that God should be glorified in his death, and his followers have a joy superior to all their present sorrow, in that life which, in a few days, he should repossess, and never part with more. What then was the spring of all his distress, of his strong cries and tears? Why had he a labouring heart, a mournful tongue, eyes filled with tears, and a body covered with blood, though lying on the ground, in the open air, so cold, that it congealed as soon as the fire within had forced it from his veins through his pores? Could David say, 'Though I walk through the valley of the shadow of death, I will fear no evil *a*?' And was Christ so sore amazed, as to cry out, 'My God, my God, why hast thou forsaken me?' Heathens have died with courage—Christians with triumph; and whence is it, that Christ himself, who had 'the oil of gladness above his fellows,' should be filled with distress, sorrow, and agonies in dying, though he was *the Prince of Peace, and Lord of glory*? when shall we have some good reasons of this assigned by those who deny that Christ, in his death, endured the wrath of God, and made a real satisfaction for the sins of men? But if he did, it is

a Psalm xxiii. 3.

no wonder that his soul was *exceeding sorrowful, even to death a*; for it is a fearful thing to fall into the hands of the living God: Who can abide the fierceness of his anger? His fury is poured out like fire. "How did Christ's soul "boil under the fire of wrath, and his blood leak through "every pore, by the extremity of the flame?" as one expresseth it *b*. The fire indeed was not eternal, nor did Christ despair under it. The eternity of punishment arises from the incapacity of the sufferer to satisfy sooner; and despair arises from the prospect of the eternity, and intolerable weight of misery: but Christ knew, that he should be *taken from prison and judgment*; and when he cried out, *Why hast thou forsaken me?* he yet said, *My God, my God*. In the garden and upon the cross, the 'sorrows of death compassed him, and the pains of hell got hold upon him;' so there was no need for him locally to descend into hell: Before he left the cross, he solemnly declared his work was finished; and did he go down to hell to do it over again? When he expired, he commended his soul into the hands of his Father; and was this the case of one going into the place of torments? How then, should the converted thief be with him that day in paradise? "That clause of "descending into hell, which we meet with here, viz. in the "Athanasian creed, as it is now read, is not in the Nicene "creed, nor was it anciently, as learned men seem to be "agreed," saith the learned Dr. Wallis *c*.

From what has been said, concerning Christ's sufferings, we may gather, that he underwent the punishment due to the sins of men; both the pain of loss, and the pain of sense *d*. For a time he lost the joys of his Father's pre-

a Heb. x. 31.—Nahum i. 6.

b Charnock's Reconcil. p. 311.

c Letter 3d, p. 15, 16.

d In genere damni fuit amissio gaudii ac delectionis illius, quam ipsi fruitio Dei et gratiæ plenitudo solebat adferre. In ge-

sence and favour, and endured the sensations of his wrath; the vexation of the powers of darkness, and the shame and infamy of his suffering condition. Christ now stood in our room and stead, and sustained our punishment. We had forfeited God's favour, and exposed ourselves to his wrath. We had exposed ourselves to shame; had forsaken God, and deserved to be forsaken of him for ever; therefore desertion, wrath, and shame were now to be the lot of the dying Jesus. He underwent that very punishment which was due to sinners; what was substantially and essentially the same, though, as to some things accidental, different. 'He was made a curse for us; he was made sin for us *a* ; sin was condemned in his flesh: He gave himself a sacrifice and an offering to God; the substance of the curse was death, under the wrath and vengeance of God, and so Christ died.

2. Christ suffered in his *body*: He suffered the punishment of the *cross*. This was not a Jewish, but a Roman punishment; stoning, burning, strangling, and killing with the sword *b*, were the four capital Jewish punishments, as has been observed. It had been declared, in prophecy, that they should 'pierce Christ's hands and feet;' that they should 'look on him whom they had pierced, and mourn *c*:' And Christ said, 'As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up *d*.' It is true, Jewish sacrifices were not crucified, but the burnt-offerings were first lifted up by the priest, and laid upon an altar of wood, raised some height from the ground; thus Isaac was laid upon a pile of wood. Adam sinned in eating the fruit of the forbidden tree; Christ bore our sins

nere sensus fuit, iræ divinæ degustatio, et subjectio quædam ad potestatem tenebrarum. Amesii medulla, p. 90.

a Gal. iii. 13.—2 Cor. v. 21.—Rom. viii. 3.—Eph. v. 2.

b Kidder's demonst. Part I. p. 73. Ed. fol.

c Psalm xxii. 16.—Zech. xii. 10. *d* John iii. 14.

in his own body upon the tree: Sin and death entered into the world by the fruit of a tree; and on a tree they were conquered and subdued *a*. The death of the cross seems to be singled out for Christ, because it was an accursed, shameful, painful death; and therefore fit for him who was to endure the pain, and shame, and curse which our sins had deserved. Crucifying was the most ignominious, shameful death; a death of slaves, and the most profligate villains. Christ was 'numbered with transgressors; crucified between two thieves;' he was buffeted, scourged, crowned with thorns, attired with a scarlet robe, mocked with a reed for a sceptre: in derision they bowed the knee before him whom all the angels of God worship; then spit upon him, smote him on the head with the sham sceptre, to drive the thorns in the deeper; then loaded him with his cross, and led him away to be crucified; they stripped him naked, exposed him to the insult and contempt of all the multitude: Inexpressible must be the pains of the cross, he bearing all his weight by his hands and feet nailed to the tree, parts of the quickest sense, and of one whose senses were more acute than ordinary: His members were distorted, till his bones were out of joint; he was tormented with a cruel thirst, and had no drink to allay it, but gall and vinegar *b*, which was a further addition to his misery. For three hours together, he endured this bodily torture, as well as inward torments in his soul. It was a dark day indeed, when the light of the natural sun, and which was far more, the light of God's countenance was withdrawn from him; and he had such exquisite pain in his body and in his soul, the terrors of the Almighty, and all the powers of darkness. This, and more than can be expressed, or conceived, Christ endured upon the cross: The death of

a Vide Cateches. a Pareo, Ed. p. 279.

b Psal. xxii. 14.—Psal. lxxix. 21.

the cross was an accursed death: The ceremonial law cursed every one that was *hanged on a tree a*. Such as were stoned to death for idolatry, or blasphemy, were afterwards exposed upon a gibbet, or cross, to the abhorrence of spectators, as being accursed of God, not only spiritually and eternally, but also declaratively and visibly before men. To make it therefore as evident as possible, that Christ was made a curse for us, he hung on a tree; not being first stoned to death, as was the custom of the Jews, but fixed there alive, according to the Roman way of crucifying, which now obtained among them; they being at this time tributaries to the Romans. Thus we see that Christ was crucified, suffered in his soul and body, was a sacrifice, and paid the price of our redemption. I now proceed to

PROP. IX. "What Christ suffered, in his soul and body, had a *near relation* to, and derived a *dignity* from his *person*."

Paul desired to know the sufferings and crucifixion, as they belong to Jesus Christ; therefore he saith, *and him crucified*. The word *him*, as was observed before, represents Christ's sufferings, in their near relation to his person and offices, upon which their dignity and worth depend; hence when the scripture speaks of the meritorious virtue of Christ's sufferings and death, it also hints the dignity and divinity of the person. So we read, that *God purchased the church with his own blood b*. He is first described, as *the brightness of the Father's glory, and the express image of his person*; and then is said to have *purged our sins by himself c*. The blood that cleanses from all sin, is the blood of Jesus Christ. When sin was condemned in the flesh, and so condemnation taken off from those in Christ, it was in the flesh of *God's own Son d*. It is the 'blood of him, *who* through the eternal Spirit, offered up

a Deut. xxi. 23.

b Acts xx. 28.

c Heb. i. 3.

d Rom. viii. 3.

himself to God without spot, *that* purges the conscience from dead works *a.* The expressions *God, himself, God's own proper Son, &c.* lead our thoughts to Christ's divinity, which gave value and worth to his death, and that blood which he shed for us. The sacrifice was as noble, as our sin was vile. An infinite majesty was provoked; an infinite Saviour made satisfaction. Our sins were the sins of finite creatures; but Christ's sufferings were the sufferings of an infinite person; by the personal union, the dignity was conferred upon the sufferings of his human nature: this value was as inseparable from his sufferings, as the divine nature was inseparable from the human. "The union of his natures remained firm in all his passions; and therefore the efficacy of the Deity mingled itself with every groan in the agony, every pang and cry upon the cross, as well as with the blood which was shed," as one speaks *b.* He must surely have very low thoughts of his own guilt, the extent of the law, and the strictness of divine justice, or else very high thoughts of the merits of a creature, who can trust to the obedience or sufferings of the best of mere creatures for life and salvation: but our redemption by Christ's blood depends upon his being the image of the invisible God *c.* "There is an infinite worth in the sacrifice which he offered for us, on account of the infinite dignity of his person," as the learned Davenant upon the place observes *d.* Thus one of the ancients is cited, saying *e,* "The Divinity that could not suffer was joined to the suffering flesh, to render the sufferings salutary or saving." This is the faith which has been held by the

a Heb. ix. 14.

b Charnock on the acceptation of Christ's death, p. 900.

c Col. i. 14, 15.

d Dav. in Col. i. 14. p. 73.

e *Patienti carni conjuncta erat Divinitas, manens impassibilis et efficiens ut passiones essent salutares. Damascenus apud Shenium de officio et persona Jesu Christi.—p. 290.*

church of Christ, in all ages, agreeable to the scriptures, and that alone in which there is solid peace and comfort; for 'cursed is the man that trusteth in man, and maketh flesh his arm *a*.'

PROP. X. "When Christ was crucified, it was as our *substitute* and *surety*; whence arises our interest in the "merits of his death."

The gates of hell have been always endeavouring to subvert the foundation of the church of Christ, the Son of the living God, and to draw men off from a dependance upon his merit, to a trust in themselves; for which end, they sometimes deny his divinity, sometimes his humanity, sometimes the reality of his sufferings; and when these pretences are baffled, they tell us, that he suffered only for our good, but not in our room and stead. They reject Christ's substitution, in order to destroy the doctrine of his merit and satisfaction; but let us keep close to the holy scriptures—there we read, that Christ was made a *surety of a better testament* *b*. We may illustrate it by the instance of Judah, 'Thy servant became surety for the lad; let thy servant abide instead of the lad, a bondsman to my lord, and let the lad go up with his brethren *c*:' So Christ said, 'If you seek me, let these go their way *d*.' When he came to do the will of God, he came to pay the vast debt which he owed to God, both of satisfaction and obedience: as Paul said to Philemon on the behalf of Onesimus, 'If he hath wronged thee, or oweth thee ought, put that to my account, I will repay it *e*:' So 'Christ suffered, the just for the unjust, that he might bring us to God *f*:' he restored what he took not away. The apostles declare that 'Christ was made under the law, that we might receive the adoption of

a Isa. xvii. 5.

b Heb. vii. 2.

c Gen. xlv. 32, 33.

d John xviii. 8.

e Philem. 18, 19.

f 1 Pet. iii. 18.—

Psal. lxxix. 4.

sons :’ And also that ‘ he redeemed us from the curse, being made a curse for us *a*.’

Seeing Christ never broke the law, how should he come under the curse of it, on his own account? Surely the curse could not lay hold on an innocent man, much less on the Son of God, but as standing in the room of the guilty. We are told; that ‘ God made Christ to be sin for us, who knew no sin, that we might be made the righteousness of God in him *b* :’ He made him to be sin for us. Grotius says, *tractatus erat tanquam scelerosus*, he was handled like a wicked man : Some others explain it, *he was numbered with transgressors* ; but how absurd is it to interpret Christ’s being made sin by God, of his being reputed a sinner by men? And were that the meaning, what could it contribute to our being made *the righteousness of God in him*, that he was looked upon, and used in the world as a sinner? The text speaks of the ground of *beseeking sinners to be reconciled to God c*, viz. because God hath laid our sins upon Christ, and punished him for them, and imputes his righteousness to us, to all who by faith receive him. The typical sacrifices under the law were presented to God *d*, in the room of those who brought them ; their sins were put upon them, and they were offered in their room and stead : therefore Christ, the antitype, and real sacrifice, which they prefigured, was offered in the room and stead of sinners ; this is abundantly confirmed in scripture, ‘ Christ loved us, and gave himself for us an offering and a sacrifice to God ; he gave himself a ransom for all ; (*ἀντίλυτρον ὑπὲρ πάντων*,) a price paid instead of others *e* ;’ life was given for life,—the Redeemer suffered what the redeemed must otherwise have suffered themselves. The apostle puts Christ’s death between the sinner and his con-

a Gal. iv. 15.—iii. 13.

b 2 Cor. v. 21. *c* 2 Cor. v. 18—20.

d Lev. i. 4.

e Eph. v. 1.—1 Tim. ii. 6.

demnation,—‘Who is he that condemneth? it is Christ that died *a*’ But how should Christ’s death protect us from condemnation, if he did not die in our room and stead: Can we suppose the apostle saying,—“Christ in his death confirmed his doctrine, set us an excellent example of patience, humility, and resignation to the will of God—“Who then is he that condemneth the sinner?” How easy is the answer? The law condemns him—Satan may condemn him. Why should he not be as much exposed to condemnation as ever, if Christ died not in his stead—offered no sacrifice for his sins? Will Christ’s example of patience screen the guilty creature from the curse and condemnation of the law? Now, allowing that Christ died in the room and stead of his people, and endured the condemnation in his own flesh, to exempt the redeemed, then the argument is strong and unanswerable; Christ in his death has endured the condemnation due to God’s elect, who then shall condemn them?

Thus we see, that the doctrine of Christ’s substitution or suffering in our stead, stands upon sure scripture foundations; as it is of the highest consequence, so we have the brightest evidence, and strongest assurance of the truth of it. If we look upon Christ as the scriptures represent him, as bearing our sins and God’s wrath due to them, then we can give a good reason for all his conflicts and agonies in the garden, and upon the tree. If he died only to bear witness to the truth, and give us a pattern of patience and submission to the will of God; why was he so much moved and troubled, or why was his spirit so wounded? Did it become the wisdom of God, and his love to his own Son, to expose him to such a bitter death, for an end that might have been attained without it? How should this example be of any advantage to those saints who died before Christ

was crucified? How inconsistent must some men be with themselves, as well as with the truth, to hold that Christ died for all men, and yet that he died only to bear witness to the truth, and give us an example of humility, patience, and submission to the will of God, which last could be of no service to those who were dead before this example was given? He could not on this supposition die to set a good example to all men, because half the world, it may be, at least, vast numbers, in about four thousand years time, were dead before this example was given, and so could have no benefit by it. I conclude, therefore, that Christ died as our substitute and surety, not barely for our good, but in our room and stead, as I hope will appear from what has been offered upon this head. The next thing in order will be to inquire whose surety Christ was; in whose room he stood; or for whom he was crucified. And this brings me to

PROP. XI. “The persons whose surety Christ was, and for whom he died, were the *chosen seed*—those given to him of the Father.—*That he should give eternal life to as many as thou hast given him a.*”

Two things, I think, are plain in this text, viz. that a peculiar, select, determinate number were given to Christ, by the Father, to be redeemed; and also, that Christ was to give eternal life to those very persons—to all, and every one of them whom the Father had given him; and therefore for them he was to die upon the cross, and intercede in heaven; and, indeed, he gave us a specimen of his intercession in heaven even in this very prayer, ‘I pray not for the world, but for them which thou hast given me *b.*’ Some indeed have told us, that Christ’s death is far more extensive than his intercession; that he died for all men, though he does not intercede for all men.—The scripture account of this matter we have in that passage of the apostle,—‘If when we were enemies, we were re-

^a John xvii. 2.

^b John xvii. 9.

conciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life *a*.' Now, if the price of redemption was paid for all, and applied only to some, then surely the apostle should have said, not *much more*, but *much less*, shall we be saved by his life, if many were reconciled by his death, who are never saved by his life. Christ says, that 'he laid down his life for his sheep *b*;' and that we might know whom he meant by his sheep, he adds—'My sheep hear my voice, and I know them, and they follow me; and I give to them eternal life, and they shall never perish *c*.' The sheep then for whom Christ laid down his life, are such as shall never perish; therefore, not *all* men, but such as the Father had *given him*, as is plain from the following words:—'My Father which gave them me is greater than all.' Elsewhere it is said, that he *shed his blood* for many—bore the sins of many—gave his life a *ransom* for many *d*. The song which the saints sing to the Lamb, teaches us who they are for whom he died: 'Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation *e*.' The redeemed then are not *every* kindred, tongue, people, and nation; for then it could not be said, by way of distinction, that they were redeemed *out* of these.

It may be said, Christ is elsewhere said to *taste death for every man*; the words in the original are, *ὅτι ἕως πάντων*, *for every one*; for the many sons to be brought to glory, which Christ calls *the children which God had given him*. Again, it may be said, Christ is said to be a 'propitiation for the sins of the whole world *f*.' I answer, so it is said by the same person, 'we are of God, and the whole world lieth in wickedness *g*.' If by the *whole world*, in this last

a Rom. v. 10.

b John x. 15.

c John x. 27—29.

d Mat. xxvi. 28.—Heb. ix. 28.—Mat. x. 28.

e Rev. v. 9.

f 1 John ii. 2.

g 1 John v. 19.

text, be meant only a *part* of it, why must the former text be understood of *all men* in the largest sense of the expressions? If Christ by his death purchased salvation *for all men*, why are not the means of salvation granted *to all men*? They are lost to whom the gospel is hid: Multitudes in the world never enjoy the gospel. Why were the apostles forbid to preach the gospel in some places? Surely, if Christ *died equally* for all men, reason dictates, that he should be *equally revealed* to all men. If their unworthiness did not hinder his dying for the worst of them, why should it hinder his being made known to the worst of them? Christ, before he died, spake of some men, whose ‘sins should not be forgiven, neither in this world, nor in that to come *a* ;’ and can it be thought, Christ died to procure the pardon and salvation of such persons, whom he declared beforehand, could never be pardoned and saved? It is the will of the Father, that Christ should *lose nothing* of all given him by the Father; he shall present the redeemed hereafter with *exceeding joy*, saying, ‘Behold, here am I, and the children which God hath given me *b*.’ How could he say, and do this, if he died for all men, and multitudes perish? Instead of saying, *Here am I, and the children whom thou hast given me*, should it not rather be said, Behold, here is *some part* of those thou gavest me to redeem, the rest are lost! Though I shed my blood for them, it was thy will and mine that they should be saved; but their will prevailed against our will, and as to them made void the end of my death. What joy could there be in this, either to the Father or the Son, or any others, if this were the state of the case? How should Christ ‘see of the travail of his soul, and be satisfied *c*?’ Is it possible, that Christ should be satisfied to see multitudes perish, for

a Mat. xii. 31, 32.

b John vi. 39.—Jude 24.—Heb. ii. 13.

c Isaiah liii. 11.

whose salvation his soul travailed in the bitter agonies of death? We may conclude, then, that Christ ‘loved the church, gave himself for it, *and* purchased it with his own blood *a*’ When Christ had preached this doctrine to the Jews, some of them were enraged at it, and said, ‘He hath a devil, and is mad; why hear ye him *b*?’ As it is now, so it was then; they could not endure sound doctrine, but ran out into reproaches, though Christ himself was the preacher. I pass on to

PROP. XII. “The death of Christ was remarkably *dis-*
“*tinguished* from the death of all other men.”

This might be made appear, both as to the circumstances, nature, degrees, and end of their respective sufferings and death. Many remarkable *events* attended Christ’s crucifixion; he rent the rocks, made the earth tremble, tore the veil of the temple in twain: at his birth the night was turned into day *c*, and at his death the day was turned into night; nature, as it were, went into mourning, upon the death of the maker and heir of the world. Even in dying, Christ triumphed over death, and over him that had the power of death, the devil: he brought forth the dead bodies of saints out of their graves, and rescued the soul of one dying with him, from the powers of darkness, as trophies of his victory over sin and Satan, death and the grave: He made some of his enemies, as it were, lick the dust; Pilate’s wife was filled with fear; Judas was brought to confess Christ’s innocence, and his own guilt, and under the horror of it, to put an end to his own life; and the spectators of his death *smote upon their breasts d*. These were uncommon accidents attending the death of Christ, and suitable to a person so extraordinary as his was. Christ’s death differed from that of the saints and martyrs, very remarkably many ways. Christ, who was crucified, is God-man;

a Eph. v. 25.—Acts xx. 25.

b John x. 15, 16, 20.

c Luke ii. 9.

d Luke xxiii. 48.

the martyrs and dying saints are but mere men: he died to bring us to God; they die to go to him themselves: he died to purchase salvation; they die to possess it: he died under a curse; they die under a blessing: his soul was filled with trouble; many of theirs with joy in the dying hour: Christ, in his death, had to do with avenging justice, and all the powers of darkness; but the saints are delivered from the wrath to come; and many times in their last hours are kept from the evil one, that he touches them not: So very different is the death of Christ from that of his people, even the martyrs, that the apostle might well put that question with some warmth, *Was Paul crucified for you a?*

And this will farther appear, if we consider the *fruits* and *effects* of Christ's death. I shall now only represent this matter in the words of one of the ancients: "The cross removed the hatred of God, reconciled God to men, made earth become heaven, and associated men with angels, demolished the devil's strongest tower, and took away his strength; destroyed the power of sin, delivered the earth from error, and caused the truth to return; expelled devils, destroyed temples, overturned their altars, took away all the sweet savour of their sacrifices, gave strength and establishment to the church: the cross is the will of the Father, the glory of the Son, the exaltation of the Spirit, and that wherein Paul gloried *b.*" I may add, that though precious to the Lord is the death of all his

a 1 Cor. i. 13.

Ὁ γὰρ σταυρὸς τὴν ἰχθῆραν τοῦ Θεοῦ κατέλυσε τὴν πρὸς τὰς ἀνθρώπους τὰς καταλλαγὰς ἐκόμισε τὴν γῆν ἕρανὸν ἐποίησε, τοὺς ἀνθρώπους τοῖς Ἁγίοις ἀνέμιξε, τοῦ θανάτου τὴν ἀκρόπολιν κατήγαγε, τοῦ Διαβόλου τὴν ἰχθὺν ἐξενεύρωσε, τῆς ἁμαρτίας τὴν δύναμιν ἠφάνισε, τὴν γῆν τὴν πλάνης ἀπήλλαξε, τὴν ἀλήθειαν ἐπανήγαγε, τὰς δαίμονας ἀπήλασε, ναὺς καθείλε, βωμὸς ἀνέτροχε, κίσσαν ἠφάνισε, τὰς ἐκκλησίας ἐρρίζωσε. σταυρὸς τὸ τοῦ πατρὸς Δέλημα, ἡ τοῦ υἱοῦ δόξα, τὸ τοῦ πνεύματος ἀγαλλίωμα, τὸ τοῦ Παύλου καύχημα. Chrysost. in locum. Serm.

saints, yet none is so sweet to him, as the death of his Son, with regard to its end and effect, it being ‘an offering, and a sacrifice to God of a sweet-smelling savour *a*.’ Justice was satisfied, grace was glorified, truth proclaimed all God’s perfections to be honoured; for good reason, therefore, was his death so acceptable to God: ‘It pleased the Lord to bruise him *b*’; he *delighted* in it, as one gives the sense of the words *c*; and well he might, seeing Christ, ‘through the eternal Spirit, offered up himself to God without spot *d*.’ Faith and love, patience and meekness, zeal for the glory of God and the salvation of men, hatred against sin, and love to righteousness, with all the other graces, with which Christ’s soul was filled, were raised to their highest pitch; and this, together with the dignity derived to the sufferings from his divine person, must needs render his death infinitely more delightful to God than any other death or sacrifice could be.

The mean opinion which some called Christians have of it, and the little trust they put in it, doubtless, must be highly displeasing to God; and if a great degree of hardness of heart had not seized them, those words would make them sensible of it: ‘Of how much sorer punishment, suppose you, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing *e*’; or a common thing, such as the blood of an ordinary man? Dr. Owen has well observed upon the place, that “those by whom the efficacy of his blood, the expiation of sin, by making satisfaction, is denied, as it is by the Socinians, (and I may add Arians) will never be able to free themselves from making this blood, in some sense, a common thing; yea, the contempt which hath been cast on the

a Eph. ii. 2.

b Isa. liii. 10.

c Charnock of Reconcil. p. 308.

d Heb. ix. 14.

e Heb. x. 29.

“ blood of Christ by that sort of men, will never be expiated with any other sacrifice for ever *a*.” Well then might the apostle in my text single out Christ’s death, and crucifixion, as most worthy of his thoughts and meditations. Other sacrifices are of no value, God has no pleasure in them, for they could never take away sin; they only put the people in mind of the wonderful death, and sacrifice of the Son of God, whereby he destroyed Satan, and delivered from all misery those for whom he died: Let no man then pretend to set any other sacrifice or service upon a level with that of Christ, or indeed unite and conjoin any other with him in the procuring salvation. There is but *one mediator*, but *one sacrifice*, and there is intercession but of *one advocate*, whereby we are brought to God at first, or can come to him afterwards. It is then needful to keep up a distinguishing regard to Christ’s death, and repose a fiducial confidence in that one offering, by which he hath for ever perfected all that are sanctified: There never was such a death as this before; a death that had so much curse in it to the sufferer, and so much comfort in it to the believer, and so much wonder in it to the beholders.

PROP. XIII. “ Christ’s offices and sufferings have a *near relation* to, and a mutual dependence upon each other.”

Christ could not have executed his mediatorial office of prophet, priest, and king, if he had not been ‘ obedient to death, even the death of the cross.’ It was Christ’s work, as a prophet, to reveal to us the way of salvation; but, ‘ without shedding of blood there is no remission,’ and so no way of salvation: it was Christ’s work, as a prophet, to open the understanding, and as the *sun of righteousness*, to arise upon the soul, with *healing in his wings*; but if Christ’s sacrifice be set aside, there is no *balm in Gilead*, nor any *physician there*. Christ’s death was a confirmation of his

doctrine, and a fulfilment of his own prophecy; ‘destroy this temple, and in three days I will raise it up *a*’; though there were other, and higher ends of Christ’s dying, than giving us a practical instruction of humility, patience, and self-denial; yet it is very plain, that this was one end of it; he taught us, as well as he himself *learned, obedience by the things he suffered*; and in his sufferings, *he left us an example*, that we should tread in his steps: ‘let this mind be in you, which also was in Christ Jesus, who being in the form of God, humbled himself *b*.’ He had not been a true prophet of these things which he had taught, concerning his sufferings and death, had they not come to pass.—Christ’s priestly office could not have been executed, if he had not ‘given himself for us an offering and sacrifice to God:’ If he were a priest, *he must have something to offer c*; nor could he have entered into heaven by his own blood, if he had never shed it; nor have prevailed with the Father, by his intercession, to bestow salvation upon men, if he had not purchased it for them by his death: but now he pleads effectually, because he is our Jesus Christ the righteous, who is *the propitiation for our sins d*. He has now a right to say, ‘Father, I will, that those whom thou hast given me, may be with me where I am, to behold my glory *e*’; being made *perfect through sufferings f*, nothing shall hinder his fulfilling his priesthood; and he will be the author of eternal salvation. As to Christ’s kingly office, the execution of that depends upon his death; ‘for this end he died, and rose, and revived, that he might be Lord, both of the dead and of the living *g*. On what grounds should he have protected men from misery, or have given them the crown of righteousness, if he had not, by his death, redeemed them from the curse, and purchased the

a John ii. 9.

b Phil. ii. 5, 6, 8.

c Heb. viii. 3.

d 1 John ii. 1, 2.

e John xvii. 24.

f Heb. v. 9.

g Rom. xiv. 9.

eternal inheritance for them?—Thus it appears what a strict connection and mutual dependence there is between Christ's death, and the discharge of his prophetic, priestly, and kingly offices, which may convince us still more of the need of studying and knowing Christ crucified.

APPLICATION.

1. The preaching of Christ, and him crucified, is *justified* by the apostle's *resolution* and *practice*. This way of preaching is grown much out of fashion, and has been loaded with a great deal of reproach and contempt by many, who pretend to act under Christ's commission, and to be his ministers. What account such will give of their ministry, and how they will justify their conduct, it concerns them seriously to consider. Paul determined not to know (or make known) any thing so much as Christ and him crucified. The discourses of some men practically declare, that they have determined to know, or to make known, any thing rather than Christ and him crucified: The apostle not only himself preached Christ, but *rejoiced that Christ was preached* by others *a*; but this is a joy in which many in our day have no share, for they are strangers to it. The apostle having declared the great mystery of godliness, the main articles of our Christian faith, 'God manifest in the flesh, justified in the spirit, seen of angels, preached to the Gentiles, believed on in the world, and received up into glory *b*;' and having foretold, that 'in the latter times, some should depart from the faith *c*;' he addressed himself very closely to Timothy, 'If thou put the brethren in remembrance of these things, (viz. the doctrine before mentioned) thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, where-to thou hast attained *d*;' strongly implying, that he could

a Phil. i. 18.

b 1 Tim. iii. 16.

c 1 Tim. iv. 1, 4.

d 1 Tim. iv. 6.

not approve himself a good minister of Jesus Christ, if he did not preach these doctrines to the people: “Many (as one notes upon the place) *a* desire to be praised for their wit, eloquence, or more abstruse knowledge; but Paul commands Timothy to be content with this one thing, that he be a faithful minister of Christ:” and truly this title ought, in our esteem, to be far more honourable, than to be called a thousand times seraphical and subtle. Whatever be thought of it now, this will doubtless be found true hereafter, when Christ shall make good that awful word, ‘Whosoever shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with his holy angels *b*.’

I shall conclude this head with the observation, and complaint of a late celebrated writer of the church of England *c*, which it must be confessed is too justly applicable to several who are not of that communion. “This I may truly say, a man may more justly complain of some of their sermons now a-days, than the Fathers of old did of Tully’s works; that there is not a word of Christ in them. You can hardly discern, by some discourses, whether the authors and speakers be Christians or pagans; ministers of the gospel, or heathen moralists; but my brethren, this is not the right way, but is a fond mistaking of Christianity, and placing it in moral performances; but the truest apprehension concerning this matter is, that as Christianity has all that is good in morality, so it far exceeds it; and accordingly our preaching ought to be above the rate of moral philosophers. Our divine orator should fetch not only his speculations and notions, but his materials for practice from the evangelical writings; this he must do, or else he is no minister of the New Testament; this he

a Vid. Calvin. in locum.

b Mark viii. 38.

c Dr. Edwards’s Preacher. Part I. p. 81, 82.

“ must do, that he may be truly said to preach Christ,
 “ which is often mentioned in these sacred writings: this he
 “ must do, or else there will be but mean and poor effects
 “ of his preaching. To which purpose I would have it ob-
 “ served, that since so many preachers have confined their
 “ discourses, as to the main, to morality, there has been
 “ less success in preaching than ever: There is plenty of
 “ excellent discourses from the pulpit, wherein the nature
 “ of all moral offices is set forth, and they are urged with
 “ great art and vigour; but notwithstanding this, there was
 “ never less morality in men’s lives and actions; which shews
 “ that there is something of an higher nature wanting, and
 “ that the bare inculcating of moral duties and virtuous liv-
 “ ing, is not sufficient to amend men’s practices. And, in a
 “ word, we must be preachers of an higher pitch, that we
 “ may effectually promote the salvation of our hearers; for
 “ this is unquestionable, that if they have no more than mo-
 “ ral and civil righteousness, they will come short of heaven
 “ and eternal happiness.”

2. Let us not be *ashamed* of Christ and his cross, but rather *rejoice* and *glory* therein. The apostle exhorts the Christians to *rejoice in Christ Jesus*, and so to *have no confidence in the flesh a*. Did we know Christ more extensively, and more intensively; had we more enlarged views of the King in his beauty, white and ruddy, and altogether lovely; and did this make a warmer and deeper impression on our hearts, what a spring of consolation would it be within us? such as the world could neither give nor take away; ‘ God forbid,’ saith the apostle, ‘ that I should glory, save in the cross of our Lord Jesus Christ, by whom I am crucified to the world, and the world is crucified to me b.’

We are told, that the Jesuits *c*, in their preaching in

a Phil. iii. 33.

b Gal. vi. 14.

c Dr. Edwards on the Creed, p. 388.

China, were silent concerning Christ's death, lest it should prejudice the people against the Christian religion; but Paul has told us, that he and his brethren *preached Christ crucified*, to the saved *the wisdom and the power of God*. We have then no reason to be ashamed of the cross of Christ. "Why is the cross to be gloried in?" (says one of the ancients,) "because Christ, for my sake, took upon him *the form of a servant*, and suffered for my sake, who was a slave, and an enemy, and ungrateful; but he so loved me, as he exposed himself to it for me. What can be equal to this? for servants, who are of the same nature with their master, are very much pleased when they are only praised by him: is not this much more to be gloried in, that the true God was not ashamed to undergo the death of the cross for us? and surely we shall not be ashamed of his inexpressible concern for us; he was not ashamed to die for our sake, and shall we be ashamed of this wonderful dispensation *b*?"

3. Did God the Father freely give up his Son? did the Son give up himself to die for us? then let us not only *own*, but *admire* the infinite love of the Father and of the Son. The Father so loved the world, as he gave his only begotten Son: He commends his love towards us, in that while we were yet sinners, Christ died for us: Herein is love, not that we loved God, but that he loved us, and sent his Son

a 1 Cor. i. 23, 24.

Ὁ Καὶ τί ἔστι τὸ καύχημα τοῦ σαυροῦ; ὅτι ὁ Χριστὸς δι' ἐμὲ δάλα μορφὴν ἀνίλαβι, καὶ ἔπαθεν ἅπειρ' ἔπαθε, δι' ἐμὲ τὸν δουλον καὶ τὸν ἐχθρὸν, καὶ τὸν ἀγνώμονα ἀλλ' ἔτω με ἠγάπησιν, ὡς καὶ ἑαυτὸν ἐκδῶναι ἄρα· τέτου γένεσις ἂν εἴ ἴσον: εἰ γὰρ δίκαιαι ἂν μόνον ἐπαινῶνται παρὰ τῶν δεσποτων, καὶ ταῦτα ὁμογενῶν ὄντων, μέγα φρωναῦσι, πᾶς οὐ καυχᾶσθαι χρὴ ὅταν ὁ δεσπότης, ὁ ἀληθῆς Θεὸς, μὴ ἐπαισχύνεται τὸν ὑπὲρ ἡμῶν σαυρὸν, μηδὲ ἡμῖς τοίον ἐπαισχυνόμεθα τὸν ἄφατον αὐτοῦ κηδεμονίαν· αὐτος οὐκ ἐπαιχύνθη σαυρωθῆναι διὰ σὲ, καὶ σὺ ἐπαιχύνῃ ὁμολογῆσαι αὐτοῦ ἅπειρον κηδεμονίαν. Chrysost. in loc.

to be the propitiation for our sins *a.* In these scriptures the love of God towards men is magnified, from the nature of the gift proceeding from it; God's only begotten Son; not one son out of many, but his only Son, his dear Son, who always had been his delight: the gift is singular, God had not such another to give, it is called the *unspeakable gift b.* It was an infinite gift: Such then must be the love that bestowed it. Nothing less than an infinite love could have inclined him to give that Son, who is the *mighty God, the brightness of his glory,* to be made flesh, and to be made a curse for us. And the way in which God gave his Son for us, renders his love truly admirable; he gave him to die for us, in a low abject state, full of sorrow, shame, reproach, and all kinds of misery; to die under the curse: yea, the Father himself laid our iniquities upon him, and 'it pleased the Lord to bruise him, and put him to grief *c.*' What infinite love to men must this be, which caused the Father to deal thus with his only begotten Son, who had *always been his delight d.* Yet now he exposed the Son of his dearest love to the flames of his severest wrath for us: O what manner of love is this! Christ's being *sent by the Father,* to be a *propitiation for our sins,* is mentioned as a singular evidence of the love of God: this was the design and fruit of the glorious love of the Father, that Christ should satisfy, and make atonement for our sins; herein is love indeed.

Another thing, by which the Holy Ghost commends this love to us, is, that God bestowed this gift upon enemies; 'whilst we were yet enemies, Christ died for us.' To do this for such as hated both the gift and the giver, must be a convincing evidence of the infinite love of the Father, to such vile unworthy creatures. Lord, what is man, that thou art thus mindful of him?

a John iii. 16.—Rom. v. 8.—1 John iv. 10.

b 2 Cor. ix. 15.

c Isa. liii. 6, 10.

d Prov. viii. 30.

These things will be better understood, and more admired, in that state where there is no darkness, unbelief, guilty fears, carnal affections, or diversions, to cloud the mind, or damp the affections, or cramp the delightful admiration of this infinite love, which shines there with an unclouded brightness and glory. May the Holy Spirit help us to begin the work of heaven, in our way thither, that we may know and believe this love of God, and dwell in it! for, ‘ he that dwelleth in love, dwelleth in God, and God in him *a*.’

Let us next take a view of the love of Christ in dying for us: The highest degree of human love is for a man to die for his friend, and very few instances have there been of that; but the love of Christ rose much higher, for he died for enemies, and did it freely. If one man dies for another, he loseth but part of a short life, which, in the ordinary course of nature, must have soon been given up; but Christ had no occasion of dying, no desert or causes of it in himself. If he died, it must be purely for our sake. If one man dies for another, he submits only to the necessary pains of that sort of death, which he is to undergo, whether by beheading, strangling, or the like; but Christ, when he died, not only endured all the natural pains which attended dying upon the cross, but he had soul troubles and conflicts, from God’s wrath, and his being deserted by the Father, as has been declared at large. All this he knew beforehand he must undergo, yet he never went back, his love and zeal did not abate in the least. ‘ Lo I come, I delight to do thy will, O my God; yea, thy law is in my heart *b*:’ he longed for the bloody baptism; *he loved his own to the end c*, and in the winding up of all, gave the most amazing proofs of it: many waters could not quench his love, nor the floods of wrath drown it. Christ chose to pour out the last drop of his own most precious blood for us, rather than we should be a sacrifice to the wrath of God for ever. What reason have

a 1 John iv. 16.

b Psal. xl. 8.

c John xiii. 1.

all the redeemed frequently to address Christ, as the apostle did, in those words; ‘ To him that loved us, and washed us from our sins, in his own blood, and hath made us kings and priests to his God and Father, to him be glory, and dominion for ever and ever, Amen *a*?’

This most affecting love was formerly represented in a very moving manner. “ The wicked sins, and the just is punished; the guilty transgresses, and the innocent suffers; “ the ungodly offends, and the holy One is condemned: “ what the evil man deserved, the good one suffered; the “ servant commits the crime, the Lord blots it out; man “ does the evil, God bears the punishment. O Son of God, “ how far has thy humility descended, to what a height has “ thy love risen *b*?”

4. We may learn the *evil of sin*, from Christ’s sufferings for sin. The righteous God did not lay upon his Son more than was right; he did not spare him, or abate him any thing, nor did he inflict more punishment upon him than sin deserved. Wicked men make a mock of sin, but what did it cost Christ? Is there no evil in that which brought so much evil upon the Son of God? Did Christ find it a fearful thing to fall into the hands of the living God? And will the sinner find it easy to him to bear the wrath of God, for his own sins? Was the soul of Christ *exceeding sorrowful*, and *sore amazed*? And will the *sinner’s hand be strong c*, or his heart endure, when God shall deal with him? Can that bring the sinner any glory, which brought Christ to so much shame? or can he entertain that with de-

a Rev. i. 5, 6.

b Peccat iniquus, et punitur justus; delinquit reus, et vapulat innocens; offendit impius, et damnatur pius; quod meretur malus patitur bonus; quod perpetrat servus, exsolvit Dominus; quod committit homo, sustinet Deus. Quo nate Dei, quo tua descendit humilitas, quo tua flagravit charitas? Lib. Medit. Cap. 7. inter Opera August.

c Ezck. xxii. 14.

light, which caused Christ to die in the bitterness of his soul? How proper may it be, for every one to put this question to himself? Did Christ drink the bitter cup for me, or did he not? If he did, what vile ingratitude must it be, for me to indulge, delight, and glory in that which cost Christ so dear? If he did not, how foolish is it to make so light of that, which will lie with such a weight of vengeance upon me, when I reap the fruit of my doings in that state where *the worm dieth not, and the fire is not quenched a?*

5. What influence may *Christ's sorrows* have both upon the *believer's joys and sorrows*? Did Christ bear his griefs and carry his sorrows, and shall he not 'look upon him whom he has pierced, and mourn *b?*' Shall our hearts be unaffected, when we see the heart of Christ 'melted as wax in the midst of his bowels, *and his soul poured out to death c?*' In the contemplation of a crucified Christ, the Christian may say, I was lifted up with pride, thou wast debased and humbled; I tasted the sweetness of the forbidden fruit, thou the bitterness of the gall; I indulged my appetite, thou wert afflicted with hunger and thirst; I provoked the wrath of God, thou didst bear it for me; How proper is this thought, to fill the heart with godly sorrow? May the Spirit of grace be poured out upon us! And then, but not till then, shall we thus look and mourn. We may also raise a noble joy out of the sorrows of the suffering Jesus; and this is not inconsistent with godly sorrow: Whilst we mourn for our sins, as the cause of Christ's sorrows, we may rejoice in that consolation which is the fruit of them. 'We joy in God, through Jesus Christ, by whom we have received the atonement *d.*' Christ's soul was so exceeding sorrowful, even to death, that the souls of believers may be

a Mark ix. 44.

c Psal. xxii. 14.

b Zech. xii. 10.

d Rom. v. 11.

exceeding joyful to eternal life. ' You now therefore have sorrow, but I will see you again, and your hearts shall rejoice, and your joy no man taketh from you *a*.' Christ is the *consolation of Israel b*, every believer may rejoice in *God his Saviour c*.

6. Did Christ make an *end of sin*, and *bring in an everlasting righteousness*? Then a crucified Christ is a meet and sufficient *object of faith*. Thus he is represented in scripture; ' whom God hath set forth to be a propitiation through faith in his blood *d*.' There is no reason to suspect Christ's ability, or sufficiency to save us, seeing God hath set him forth as a propitiation. The great and good God would not delude us with an insufficient atonement; nor can it be presumption, by faith, to receive and rest upon this atonement; seeing God has appointed and declared, that such as have faith in Christ's blood, shall find him to be a propitiation: Will God ever refuse that atonement, which is of his own appointment, and which he himself hath set before us as an object of faith? Or, is there any room to suppose, that God will reject that faith in Christ's blood which he hath thus recommended and required? Surely this would be inconsistent with his veracity and truth—his goodness and grace towards believers. The object of faith is as free for the wounded sinner as the brazen serpent was for the stung Israelites to look to, and be healed; this is Christ's own doctrine, ' As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life *e*.' Shall we make conditions where Christ has made none? Might those who had the most and deepest wounds be healed by looking to the brazen serpent? and may not the greatest sinner look to Christ and

a John xvi. 22.

b Luke ii. 25.

c Luke i. 4.

d Rom. iii. 25.

e John iii. 14, 15.

be saved, through faith in his blood? Doth Christ say, that whosoever believes in him shall not perish; and shall we say, such and such may not believe? There is no need to stand hesitating,—am I called, am I worthy? But we should rather say,—am I stung, am I wounded? If so, I may, and I must look to Christ to be healed: He has called *all the weary and heavy laden to come to him a*; and has promised, that if they come, he will give them rest:—And has further said, ‘Him that cometh to me, I will in no wise cast out *b*.’ God has appointed and revealed Christ’s blood as an object of faith; and surely there is all the encouragement that can be, to rest upon it by faith, seeing it ‘cleanses from all sin *c*.’ There is more merit in this than there can be demerit in man’s sins: He who atoned God for the sins of such a numberless number, must be able to save the chief of sinners. God smelt a *sweet savour in Christ’s sacrifice*; and by ‘one offering, he hath perfected for ever them that are sanctified *d*.’ The justice and law of God could find no fault or defect in Christ’s obedience and sufferings; and therefore the gospel reveals him, as the ‘end of the law for righteousness, to every one that believes *e*.’ The poor publican who ‘stood afar off,’ and ‘smote upon his breast *f*,’ and would not lift up his eyes to heaven, yet could lift up an eye of faith to the sacrifice of Christ, and say, ‘God be merciful,’ or gracious through a propitiation, ‘to me a sinner *g*.’ In a crucified Christ there is merit and grace enough to answer every accusation

a Mat. xi. 28.

b John vi. 37.

c 1 John i. 7.

d Eph. v. 2.—Heb. x. 14.

e Rom. x. 4.

f Luke xviii. 13.

g ἰλάσθητι μοι. Christus ἰλασμός, *i. e.* expiatio, placatio, sive propitiatio, ἰλάσκομαι duo præcipue significata habet in Scripturis, primum est expiare, sic Heb. ii. 17. alterum est Deum placare, ceu propitium reddere, et hæc alterutrum significatum sequitur ex priore, quia expiatus peccatis, Deus placatus et propitius redditur, Luke xviii. 13.—Leigh Critic. Sac. in verb, ἰλάσκομαι.

and objection which can be brought against the believer, or which he can justly bring against himself? 'Who is he that condemns? It is Christ that died. Let Israel hope in the Lord, for with the Lord there are mercies, and with him there is plenteous redemption *a*.' Are our sins many and great? so are the mercies and redemption which are with God in Christ: Christ's redemption is plenteous, and therefore 'he shall redeem Israel,' i. e. all true believers, 'from all their iniquities.' He who presented his burnt-offering to the Lord, was required to put his hand upon its head: And God says, 'It shall be accepted for him, to make an atonement for him *b*.' We must lay the hand of faith upon Christ, the propitiation, and then God will accept it, to make an atonement for us: but 'he that believeth not, shall not see life, but the wrath of God abideth upon him *c*.' In a crucified Christ, the just God and a Saviour meet in one; how delightful may that object be to an eye of faith in whom 'mercy and truth, righteousness and peace *d*' meet in such a glorious harmony! Faith in Christ's blood honours God's wisdom in contriving, his grace and goodness in fixing upon this way of salvation; it presents to God an atonement infinitely more honourable to his holiness, law, and justice, than ever the sinner could have given; for he indeed could have given none at all; he must have been ever paying, but could have never paid the dreadful debt. 'The redemption of the soul is precious, and it ceases for ever *e*,' if men attempt it for themselves or for one another; but the weakest faith has the same blood, the same atonement, to receive, rest upon, and glory in, as the strongest faith has. 'Christ saves to the uttermost, all that come to God by him *f*.' In a word, in Christ there is a righteousness which covers all the believer's sins, and grace superior to all

a Rom. viii. 34.—Psal. cxxx. 7, 8.

b Lev. i. 4.

c John iii. 36.

d Psal. lxxxv. 10.

e Psal. xlix. 7, 8.

f Heb. vii. 25.

his unworthiness; for it 'reigns through righteousness to eternal life *a*.' How meet and sufficient an object of faith then is Christ; and how desirable is it to know Christ, and him crucified!

SERMON VIII.

PREACHED MARCH 24th, 1726-7.

I COR. ii. 2.—*I determined not to know any thing among you, save Jesus Christ and him crucified.*

CHRISt crucified is the *tree of life*, which bears *twelve manner of fruits b*, yielding his fruit every month, and his very leaves are for the healing of the nations. This tree hangs continually full of all the fruits of grace and glory. Here is rich variety, and never-failing plenty; provision enough for all the saints who sit under his shadow with delight *c*, to whose taste his fruit is sweet. All the sorrows of Christ's life, and the bitter agonies of his death, were not undertaken and endured without some end. The infinitely wise God our Saviour had many great and glorious designs in view, when he laid down his life for us; and these were so valuable to him, that he freely undertook, and faithfully finished the work, that they might be accomplished. I now proceed to the last proposition concerning Christ's sufferings.

PROP. XIV. "There were many great and glorious *ends* " and *fruits* designed and attained in Christ's crucifixion."

a Rom. v. 21.

b Rev. xxii. 2.

c Cant. ii. 3.

There are two things I would here take a little notice of, before I come distinctly to consider the several ends and fruits of Christ's death.

1. Christ did not die an *uncertain, accidental* death, but that which was according to 'the determinate counsel and foreknowledge of God *a*.' God not only foresaw what would be done; but 'Herod and Pilate, the Gentiles, and the people of Israel were gathered together, to do whatsoever God's counsel determined before should be done *b*.' Christ said to Pilate, 'Thou couldst have no power at all against me, except it were given thee from above *c*.' "Lest any should think those words, *power given thee from above*, should signify, that Pilate was not faulty, Christ added, *he that delivered me to thee hath the greater sin*. It may be said, if the power was given from above, neither he nor they were guilty of any crime: but this is objected to no purpose, for the word *given*, in this place is permissive; as if he had said, he has appointed these things to be, but this does not exempt you from being blame-worthy," as Chrysostom observes upon the place *d*.

2. As the things Christ was to suffer were certain beforehand, so the *issue* and *good event* of his sufferings were likewise sure. 'He shall not fail nor be discouraged *e*;' that is, he shall never give over till he has finished his work, says God the Father; therefore says Christ, 'I have set my face like a flint, and I know that I shall not be ashamed *f*;' or, I am assured of success in my work, and victory over mine enemies. It was solemnly declared beforehand, that 'the pleasure of the Lord shall prosper in his hand;' that he

a Acts ii. 13.

b Acts iv. 27, 28.

c John xix. 11.

d Εἰ μὴ, ἦν σοὶ δεδομένον, νομίση τοῦ παντὸς ἀπηλλάχθαι ἰγκλήματος, διὰ τοῦτο εἶπες, μείζονα ἁμαρτιαν ἔχει, ὁ παραδιδούς μὲ σοὶ, καὶ μὲν, εἰ δεδομένον, οὔτε οὗτος οὔτε ἐκεῖνος ὅτι ὕθονοι ἰγκλημάτων· εἰκὴ ταῦτα λίγεις· το γὰρ δεδομένον ἰνταῦθα τὸ συγκεχωρημένον ἐστὶ, ἀσάνει ἔλεγειν, εἴσαι, τάντα γινέσθαι, ὁ μὲν διὰ τοῦτο τῆς πονηρίας ἐκτὸς ὑμῶν.—Chrysost. in loc.

e Isa. xlii. 4.

f Isa. l. 7.

should 'see of the travail of his soul and be satisfied *a*.' All that was to be done, suffered, purchased, and enjoyed, was determined and agreed upon beforehand: The blessed ends and sweet fruits of Christ's sufferings were the *joy that was set before Christ*, which induced him to *endure the cross, and despise the shame b*. - The glory of God, and salvation of men set before Christ, in the divine decrees, and in the prophecies and promises of the word, moved him to die for us. Christ's sufferings and glory, though wrapt up many times in dark metaphorical expressions, were the principal subject of the prophecies of the Old Testament; as we may gather from this passage, 'Of which salvation the prophets have enquired, searching what and what manner of time the Spirit of Christ which was in them, signified, when it testified beforehand, the sufferings of Christ, and the glory that should follow *c*.' The Spirit of prophecy, was the Spirit of Christ, long before he came in the flesh; not the spirit of a power or property, or super-angelic creature; but of the eternal Son of God: this Spirit of Christ testified beforehand Christ's sufferings, and the glory that should follow; which shews that all things were known and determined beforehand, relating to Christ's sufferings, and the glory which should be the fruit and effect thereof.

These things being premised, I proceed to consider some of the great *ends* or *fruits* of Christ's crucifixion, mentioned in scripture.

I. Christ died, to make *satisfaction* to the justice of God, for the sins of the redeemed: this is called by the prophet, 'the chastisement of our peace *d*,' which was upon Christ; and by the apostle, 'an offering and a sacrifice of a sweet-smelling savour *e*.' In the ceremonial law it was expressly declared, that no satisfaction should be taken for him *f*, that was fled to the city of his refuge; that he should not

a Isa. liii. 10, 11.

b Heb. xii. 2.

c 1 Pet. i. 10, 11.

d Isa. liii. 5.

e Eph. v. 2.

f Num. xxxv. 32.

come again to dwell in the land till the death of the high priest: hereby, as some interpreters think, God would signify the absolute and indispensable necessity of Christ's death to expiate sin, and redeem the sinner. By the word *satisfaction*, I do not mean any sort of removal of the resentment of the person offended; such as the satisfaction which men sometimes demand of one another, which is merely to acknowledge a fault, and beg pardon; but, by satisfaction, I intend a suffering the punishment which sin had deserved, and God's justice had demanded, and a fulfilling that obedience which the law required to secure man's life and happiness; 'He that doeth these things shall live in them *a*.' It is the part of justice to give to every one his due; the wages of sin is death, therefore justice makes this retribution, or inflicts this punishment. Christ's voluntary engagement to be our substitute and surety, and God's laying upon him, as such, the iniquity of us all, were the grounds and reasons of his paying our debts, and making satisfaction for our sins: the inflicting the punishment was necessary, on the account of those sins which had been committed; and the obedience was necessary, as Christ stood in the room of those, who being God's creatures, were bound to do what the law required, as well as to suffer what it threatened, in case of disobedience. It is very absurd to think, that our violation of the law, or the satisfaction made for that violation, should render the obedience needless. If it was just and necessary for Adam in innocence to obey the law, it is just and necessary still, for the holiness and authority of God and his law are the same as they were before the fall. If it was necessary then *b*, why should it not be justly required since? Christ did not come to *destroy the law*, but *to fulfil it*: the necessity of Christ's sufferings has been stated and proved before *c*; I would add here a little more

a Gal. iii. 12.

b Mat. v. 17.

c See above, p. 162.

on this subject. God's essential holiness makes him necessarily to hate sin; therefore his essential rectitude, righteousness, and justice, must necessarily incline him to punish it, and his government also makes it necessary: 'To slay the righteous with the wicked, and that the righteous should be as the wicked, that be far from thee; shall not the Judge of all the earth do right *a*?' Whatever some men boldly and falsely say to the contrary, the scriptures assure us, that 'God will by no means clear the guilty *b*;' and that 'without shedding of blood there is no remission *c*.— Let the adversaries of this truth produce any one instance, in all the word of God, of spiritual and eternal forgiveness granted to any person, without satisfaction made by Christ for his sins. 'God has set forth Christ, to be a propitiation, through faith in his blood, to declare his righteousness, for the remission of sins that are past; to declare his righteousness, that he might be just, and the justifier of him which believeth in Jesus *d*.' Justice is an essential attribute of God: this perfection he exerts and discovers in shedding Christ's blood, for the remission of sins, as is very evident in the last cited scripture.

Some attributes of God form their objects, others only exert themselves upon objects, fitted and prepared for them to work upon. Divine wisdom contrived, divine power created, all things; but divine mercy exerts itself only upon the miserable, and vindictive justice only upon the guilty: as infinite power was in God, before ever the world was created; so vindictive justice was in the nature of God, before ever there was any sin to punish. It was not absolutely necessary, that God should punish sin as soon as it was committed: but the essential rectitude, and justice of God made it necessary, that if ever sinners be saved from misery, satisfaction be made for their sins, otherwise whilst

a Gen. xviii. 25.

c Heb. ix. 22.

b Exod. xxxiv. 6.

d Rom. iii. 25, 26.

God glorified his mercy, he would have injured his righteousness and purity; but infinite wisdom has found out a way, to satisfy fully both justice and mercy in our redemption by Christ: 'Mercy and truth are met together; righteousness and peace have kissed each other *a*.' This will be the admiration and delight of all the redeemed for ever. God is to be regarded more than man; and his honour to be promoted, rather than our happiness, in case both could not be secured. God had engaged his truth, in pronouncing this threatening, 'In the day thou eatest thereof thou shalt surely die *b*,' before mercy had spake one word, or at all discovered itself. Can it then be reasonably supposed, that when mercy puts in its plea for the fallen creature, God would give up the rights of justice, and act contrary to his solemn declaration and sentence? This would not have been consistent with the perfections of his nature, and the wisdom and honour of his government over the world. 'I kept silence,' says God, 'and thou thoughtest I was altogether such an one as thyself *c*.' If a temporary suspension of punishment caused men to think, that God did not hate sin, that it was as grateful to him, as to the sinner, what then would they have inferred from God's pardoning and saving sinners, without any satisfaction to his law and justice? Would they not have said, though the scriptures declare, that 'death is the wages of sin;' that 'God will by no means clear the guilty;' that he will 'render tribulation, anguish, and wrath to every soul of man that doth evil;' yet these are words only, to keep the world in awe, for he can easily forgive, and pass by sin; and therefore it is not so contrary and odious to him, as has been pretended? I conclude therefore that the holy and all-wise God could not do a thing, which would have encouraged his being dishonoured, justified the rebellions of sinners, and rendered his word not fit to be trusted and regarded. How those who deny the satisfac-

a Psal. lxxxv. 10.*b* Gen. ii. 18.*c* Psal. i. 20.

tion of Christ, will guard against these horrid imputations, I confess I know not; nor, upon their scheme, do I think it is possible to do it. The prophet Daniel has told us, that ‘seventy weeks were determined, to make reconciliation for the sins of the people *a*.’ The apostle says, that ‘when we were enemies we were reconciled to God, by the death of his Son *b*.’ Reconciliation here must mean satisfaction, not man’s renovation; for a renewed or sanctified enemy is a contradiction. Christ, at once, paid the price of redemption, and made satisfaction for the sins of men; whilst many of them were yet in their enmity against him. Satisfaction supposes an injury and offence, the injury and offence supposes a right which the offended person had to something denied him: sin is a violation of God’s authority, purity, and righteousness in his law and government, a defrauding him of that subjection and obedience to which he had the highest right. Christ, by his obedience and sufferings, bore the punishment due to us, as sinners, and fulfilled that obedience which God justly claimed from us, as his creatures: and having thus removed the injury and offence, he is very properly said to reconcile us to God, by his death; he made plenary and full satisfaction to divine justice, for all the sins of the redeemed; this is the foundation of all the church’s hopes and happiness, for which reason the scriptures much insist upon it.—All the expiatory atoning sacrifices under the law, preached this doctrine to the people; ‘They were a shadow of good things to come, but the body is Christ, who put away sin, by the sacrifice of himself. God laid on him the iniquity of us all; the chastisement of our peace was upon him, and by his stripes we are healed *c*.’

Christ was, in the appointed time, ‘to make an end of sin, to make reconciliation for iniquity, and to bring in an everlasting righteousness *d*.’ He gave his life a *ransom for*

a Dan. ix. 24.

b Rom. v. 10.

c Heb. x. 1. ix. 26.—Isa. liii. 5, 6.

d Dan. ix. 24.

many; he is 'the Lamb of God that taketh away the sin of the world *a*;' he offered a *sacrifice to God, of a sweet-smelling savour*; through *his blood, we have redemption, and the forgiveness of sins*; he was *delivered for our offences, and raised again for our justification*; he *redeemed us to God, by his blood, and by the merit of his death we are justified*. When we have considered these, and a multitude of other scripture expressions of the same import, is it not justly astonishing, to find any man, who owns the scriptures, impudently denying, that Christ's death made satisfaction for the sins of men? "All that Christ suffered can of itself have no more virtue in it, than if any mere man had undergone the same; "it is a truth that this price was received by none, for on that account is our deliverance not a true, but a metaphorical redemption," saith Socinus *b*. These passages ought to be detested by every one, to whom Christ and his own soul are precious. "Though now it is the vulgar sentiment of Christians, that Christ merited salvation for us by his death, and fully satisfied for our sins; yet this is a deceitful and erroneous opinion, and extremely dangerous," saith Smalcus *c*. But this is contrary to the holy scriptures, which tell us, that 'Christ redeemed us from the curse of the law, being made a curse for us; that he blotted out the hand-writing which was against us, nailing it to his cross; that he washed us from our sins in his own blood *d*.' If

a John i. 29.

b Quicquid passus est Christus, nullam vim majorem per se habere potest, quam si quilibet purus homo idem passus est.—Socin. de Servat. par. 3. cap. 4.

Et recte est neminem id præteritum accepisse affirmare, ea siquidem ratione potissimum non vera sed metaphorica redemptione liberalis nostra est.—Idem. par. 2. cap. 2.

c Etsi nunc vulgo Christiani sentiunt, Christum morte sua nobis salutem meruisse, et pro peccatis nostris plenarie satisfecisse, tamen ista sententia est fallax, et erronea, et admodum perniciosa.—Cat. Racov. cap. 8. q. 12.

d Gal. iii. 13.—Col. ii. 14.—Rev. i. 5.

we set aside Christ's satisfaction, what sense can these texts convey to us, worthy of the oracles of God? It is to be observed, that Christ's death was for 'the redemption of the transgressions' which were under the first testament *a*, that the 'called might receive the promise of the eternal inheritance:' The redemption of transgressions, is the deliverance of the transgressors from all the evils they were subject to, on their own account, by the payment of a satisfactory price *b*.

To make it evident, that Christ's satisfactory offering was presented to God, not only for such as lived since his incarnation, but also for such as lived and died before it, let the following words of the apostle Paul be considered: 'Then must he often have suffered, since the foundation of the world; but now once in the end of the world, hath he appeared, to put away sin, by the sacrifice of himself *c*.—The supposition which the apostle here goes upon, is, that there was a necessity for the expiation of the sin of all that were to be saved from the foundation of the world. Christ did that by one offering, which the Levitical priesthood could not do, by often entering into the holy place with blood. The Old Testament saints were saved by the grace of God, who loved all his sheep, and gave himself for them *d*.

Against Christ's satisfaction many things have been alleged by its adversaries.

1. It is objected, that Christ's taking our nature, and dying for us, was the 'fruit of God's love;' for 'God so loved the world, as to give his only begotten Son *e*:' therefore there was no need of satisfaction where there was no offence or injury. To this I answer; God's love to our persons, is not inconsistent with his being offended and injured by our sins. 'God loved us, and sent his Son to be the propitiation for our sins *f*.' His love did not make the atoning

a Heb. ix. 15.

c Heb. ix. 26.

f 1 John iv. 10.

b See Dr. Owen on the place.

d Acts xv. 10.

e John iii. 16.

sacrifice unnecessary, but the more necessary; if he had not loved us, he might have left us, as he did the fallen angels, to bear the punishment ourselves; but seeing he loved men, he will have all the injuries and provocations taken out of the way, by Christ's propitiation; that so justice being satisfied, and God's honour vindicated, he might freely receive us, and place us in his presence for ever. According to our adversaries the apostle should have said, God loved us, and therefore there was no need to send his Son as a propitiation for our sins; but he says directly the contrary.

2. It has been farther objected, that if Christ be God, and yet made satisfaction for our sins, then he *satisfied himself*; or both made and received the satisfaction, which is absurd. But here I would ask, Does the Holy Ghost utter an absurdity, when he says, 'God was in Christ, reconciling the world to himself;' or when he says of Christ, that 'he purged our sins by himself *a*?' The satisfaction was made in and by the human nature, and accepted by the divine; the divine nature did not, could not, suffer, therefore did not make the satisfaction. In an economical sense, it was the Father who was lawgiver, judge, and avenger: He found the ransom: he bruised and put Christ to grief. The eternal glorious Son of God, according to order, assumed human nature, and therein obeyed and suffered, all that God's law and justice required, for he fulfilled all righteousness: so that there is a sufficient distinction between the nature in which the satisfaction was made, and the Being to whom it was made; the former was the human nature, the latter the infinite eternal God. Also, the person who made the atonement is Jesus Christ, God-man, and Mediator; the person who as a judge received it, is God the Father: So that it cannot justly be said, it is the same person who makes and receives the satisfaction, or that Christ properly satisfied himself. It is true, the union of his divinity with

a 2 Cor. v. 19.—Heb. i. 3.

the humanity gave a greater dignity to the obedience and sufferings of the human nature; but that falls short of what the objectors pretend, nor doth it involve our scheme in any absurdity.

3. It is surmised, that if Christ, in his death, made satisfaction to the Father for our sins, yet still the *debt* is due to Christ; he may require it of us; and so it is only transferred, not satisfied. But I would observe, that Christ laid no engagement or obligation on the redeemed to repay him; he well knew we were not able; and besides, he chose to manifest the infinite riches and freeness of his grace to lost sinners. He who dwelt in the flesh, was the Maker and Lord of it, and had a right to employ it in this service for us, without requiring the principal debt, or obliging us to make him restitution; nor does he in his word demand more of us, than to give up ourselves to him, to love him, and to live to him, and to glorify him, as those who are *not their own*, but are *bought with a price a*.

4. It is asked, why might not the Father have remitted the *original debt*, without any satisfaction, as well as the Son, when he made it, require no satisfaction from us? I answer, the cases are vastly different: God had declared, that he would by *no means clear the guilty*: his truth, righteousness, holiness, and government required, that satisfaction should be made to the Father; but Christ acted in quite another station and capacity: he did not take our nature to enrich himself, for this is called *making himself poor b*; but his love to the Father and to men, caused him freely, without any after-demand of satisfaction from us, to 'purchase the church with his own blood.' There was not the same reason for God to forgive us, without any satisfaction at all, as for Christ freely to bestow his labours and sufferings upon us; for Christ acted as Mediator and Surety, not as the supreme Governor and Judge: he con-

a Rom. vi. 13.—1 Cor. v. 14, 15.

b 2 Cor. viii. 9.

formed to the Father's commandment, and presented his most precious sacrifice to him; his recompence, therefore, must be from the Father, who appointed him to do the work; from us he can have no equivalent: he, therefore, is represented saying, 'My judgment is with the Lord, and my reward is with my God *a*.'

5. It is objected, that *free forgiveness* and *full satisfaction* are inconsistent; for, 'we are justified freely by the grace of God *b*:' therefore, to require a full satisfaction, is as if a creditor should say to his debtor, pay me all thou owest me, and I will freely forgive thee thy whole debt; to which the other might reply, if I make thee full payment, thou neither givest me nor forgivest me any thing. But here I may justly take notice, that if we could not tell how to reconcile these two, free forgiveness and full satisfaction; yet we are bound to believe them to be both true and consistent, one with the other; because the scriptures so plainly connect and join them together: 'Being justified freely by his grace, through the redemption that is in Jesus Christ; God for Christ's sake hath forgiven you *c*.' Free forgiveness and full satisfaction are then only inconsistent, when it is the same person who makes the satisfaction, and receives the free forgiveness; in this case, indeed, full satisfaction and free forgiveness are inconsistent: But this is not the state of the case before us; for it is Christ that makes the satisfaction, and the redeemed are those who receive the forgiveness: Christ might claim it as a debt, but to us it is all free grace. It was free grace in God, to find out and appoint a surety, and accept the payment from him, which might have been peremptorily required of us: It was free grace in God, to send his own Son, made of a woman, and made under the law, that he might redeem them that were under the law: It was free grace in Christ, to pay our debt, and purchase the eternal inhe-

a Isa. xlix. 4. *b* Rom. iii. 24. *c* Rom. iii. 24.—Eph. iv. 32.

ritance: It is free grace that moved God to send the holy Spirit to work faith in our hearts, and make us partakers of Christ's redemption. Free forgiveness and full satisfaction are not therefore inconsistent. It is not the disgrace, but the peculiar glory of our religion, that the just God and our Saviour meet in the Redeemer, and there is 'none else *a*,' or there is not such another instance.

And I may farther ask, if it be not consistent with the honour and holiness of God, to forgive men their sins, without faith and repentance, as conditions of pardon, which is the doctrine of the objectors, how is it consistent with the honour and holiness of God, to forgive sins without a plenary satisfaction to his law and justice? And also, if the making faith and repentance, performed by man, the conditions of forgiveness, as the objectors teach, doth not hinder its freedom, why should satisfaction for sin made by another, for the sinner, hinder the freeness of God's goodness?

6. It is pretended, that if God was so severe, as not to pardon us without a satisfaction, and if the Son of God undertook and accomplished it for us, then the *Son's love* towards us is greater than the *Father's*. To this I reply, The love of the Father is infinite, so is that of the Son; and in what is infinite there are no degrees; and, therefore, the love of the Father, and of the Son, is to be admired, but not to be set the one above the other. It was infinite love in the Father, that caused him to 'give his Son:' and infinite love in the Son, that inclined him to 'give himself *b*.' To find, and become a ransom, proceeded from the same boundless grace in the Father and the Son; and, therefore, they are both to be jointly and equally admired and praised.

That satisfaction to the justice of God, for the sins of the redeemed, was one glorious end and fruit of Christ's death, is a truth which we are bound firmly to believe, and

a Isa. xlv. 21.

b 1 John iii. 10, 16.

constantly to hold fast, whatever are the cavils and contradictions of its enemies. That Christ not only entered upon the work, but fully accomplished it, appears from the holy scriptures; for, ‘by one offering he hath perfected for ever them that are sanctified. By his own blood he entered once into the holy place, having obtained eternal redemption for us *a*.’ Christ’s resurrection from the dead, and his being received up into glory, and sitting at the Father’s right hand, as a Prince and a Saviour *b*, all make it evident that he paid our whole debt: Justice had nothing more to demand; and, therefore, the judge and the avenger discharged him from prison, and from judgment—brought him from the dead, as a God of peace, and highly exalted him *c*. If no satisfaction had been made, or but an imperfect one, it might have created an uneasiness in the Christian’s mind, every time he should reflect upon the injury sustained by the veracity, justice, and holiness of God, in his forgiveness and salvation. But now he may adopt the language and joys of the heavenly host, ‘Glory to God in the highest, on earth peace, and good will towards men *d*.’ God’s glory is not lessened, but highly advanced in this way of our salvation. This may also increase our humility, when we consider, that when in ourselves we are as poor and insolvent as others—mere bankrupts—our debts were paid, and our inheritance purchased, not by our own treasure, but by the labours, sufferings, and death of the Son of God himself;—no less a person being able to do it. Good men have sometimes found it very hard to bear God’s temporary displeasure. Heman said, ‘Whilst I suffer thy terrors, I am distracted *e*.’ How then should they be able to sustain, and survive all the wrath due to their sins? ‘Who can stand before his indignation: and who can abide in the

a Heb. x. 24. ix. 12.

3.—Acts v. 31.

d Luke ii. 14.

b Rom. iv. 25.—1 Tim. iii. 16.—Heb. i.

c Isa. liiii. 8.—Heb. xiii. 20.—Phil. ii. 9.

e Psal. lxxxviii. 15.

fierceness of his anger? His fury is poured out like fire *a.* The church of God saw, that she had but one way for salvation:—‘Iniquities prevail against me; as for our transgressions thou shalt purge them away *b.*’

7. It has been alleged, that the *pardon of sin*, is, in scripture, ascribed to the *justice of God*, but not the *punishment* or it:—‘If we confess our sins, he is faithful and just to forgive us our sins, and cleanse us from all unrighteousness *c.*’ I answer,—If justice be not an essential perfection of God, it can no more be concerned in pardon than in punishment; but the scriptures describe God, as a ‘God of truth,’ and ‘without iniquity, just and right *d.*’ God’s justice is concerned in pardoning the penitent believer, because Christ has paid his debt, satisfied for his offences; and it is as contrary to justice to exact a double satisfaction for the same sins, as to have none at all: Moreover, God has promised pardon for Christ’s sake to the penitent believer, and he could not be true and just to his word, if he should withhold it. The apostle, therefore, explains his meaning, when he joins justice and faithfulness together in this work: He is just in pardoning the penitent believer, because Christ has purchased his forgiveness; and he is faithful, because the Father has promised it; the former may be collected from a preceding passage, ‘The blood of Jesus Christ, his Son, cleanseth us from all sin *e.*’ The latter is evidently contained in the word *faithfulness*, which must refer to some previous promise or engagement.

It is evidently false, that justice is not, in scripture, applied to the *punishment of sin*:—‘Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness that he might be just *f.*’ God has de-

a Nahum i. 6.

b Psal. lxxv. 3.

c 1 John i. 9.

d Deut. xxxiv. 3.

e 1 John i. 7.

f Rom. iii. 25, 26. Εἰς ἔνδειξιν τῆς δικαιοσύνης· εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν χαίρω, εἰς τὸ εἶναι αὐτὸν δίκαιον. The word δι-

clared his righteousness, or distributive justice, in the punishment of our sins, upon Christ our surety, that there might be no eclipse of his justice in that glorious act of his grace, his justifying him that believeth in Jesus. Justice, without Christ's satisfaction, had eternally precluded, and shut out, our justification; but being satisfied and manifested, in the blood of Christ, it secures the believer's justification; it is as contrary to justice now to withhold it, as without the intervention of Christ's satisfaction, it would have been to have granted it. It is making a man odious to mankind to represent him as destitute of a principle of justice and righteousness; and is it possible to conceive of the highest and best of Beings, as not having this righteousness and justice in his nature? How then is he fit to govern the world by his providence—to protect and reward the good, and punish the evil doers? What certainty can there be of future rewards and punishments, according to what is just and right? And how is it possible to maintain holy and honourable apprehensions of God, if we do not conceive of him; as naturally hating sin, and inclined to punish it?

If it be said, such a resolution is an act of his free will, not the necessary effect of his nature: I would take notice, that here is a distinction without a difference: the nature and will of God are one; he is an infinite Spirit; his

καὶ ὁ δίκαιος is rendered *righteousness*, viz. distributive justice, or a giving to every one his due; and so the word *δίκαιος* is here rendered *just*, and is the very same word used 1 John i. 9: where it is applied to the *pardon*, as here it is to the *punishment*, of sin upon Christ. *Justitia vindicatrix maxime declaratur in Christi redemptione.*—Paræus in loc. The word *δίκαιος* is used about eighty times in the New Testament. When it relates to God, as here, it always signifies either the equity and congruity of his dealings, or his faithfulness to his word, or his vindictive justice.—Dr. Whitby on the place.

understanding, will, power, and other perfections, are his very nature, essence, and being. Justice is as essential and necessary a perfection of God, as any other of his attributes. An unjust God is no God; an unjust governor, or judge of the world, can be no righteous governor or judge; and therefore cannot be God, the highest and best of Beings. If God's justice be as essential to him as his goodness, truth, and power, then it is as necessary to be exerted and glorified, in case of sin. It was not, therefore, possible, that the cup should pass from Christ; 'he that absolves the wicked, and condemns the righteous, is an abomination to the Lord *a*.' It is, then, contrary to the nature of God, so to do himself: 'Shall not the Judge of all the earth do right *b*?' When God proclaimed his name, one part of it was, 'Who will by no means clear the guilty *c*.' 'It became God, [it was suitable to his nature and perfections, his holiness, justice, and righteousness,] in bringing many sons to glory, to make the Captain of their salvation perfect through sufferings *d*.'

Conscience tells the sinner, what God's judgment is; and they who commit such things are worthy of death. God's law is holy, just, and good *e*; it is the image of God's essential holiness, justice, and goodness *f*; and this law curseth every one that continues not in all things written therein to do them. Christ, therefore, 'redeemed us from the curse, being made a curse for us *g*.' It was not

a Prov. xvii. 15.

b Gen. xviii. 25.

c Exod. xxxiv. 7. Quid ergo aliud est, (scilicet odium Dei adversus peccata,) quam voluntas constans puniendi ea vero est ipsissima Dei justitia vindicatrix—constans et immutabilis voluntas est cum ab ipsa Dei essentia haud quaquam distet necesse est ut sit, et posito objecto, necesse est ut operetur, quamvis libere.—Dr. Owen, *Distributio de Justitia*, p. 227, 222.

d Heb. ii. 10.

e Rom. i. 32.

f Rom. vii. 1, 2.

g Gal. iii. 10, 13.

possible that the 'blood of bulls should take away sins *a*;' but why not, if there was no essential justice in God, which made satisfaction for sin necessary? Upon the whole, Christ made atonement by his death,—the design of it was to satisfy offended justice, and 'reconcile us to God *b*.'

II. Christ died to bring in an *everlasting righteousness*. This was foretold by the prophet Daniel *c*, and affirmed by the apostle Paul, in the plainest and fullest words that can be; 'He made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him *d*.' I am sensible, that Christ's satisfaction and righteousness are very closely connected, and united one with the other; and therefore some may think, it had been more proper to have put them both under one head; but because I find the scriptures often speaking of them separately and distinctly, I thought it best to follow their example. I shall not enter into a large explication of the causes, nature, parts, properties, and extent of this righteousness, but only give some brief hints, which may excite us to value, and make more use of it, which doubtless will be pleasing to God, seeing he 'made Christ to be sin for us;' or to suffer and satisfy for our sins, that 'we might be made the righteousness of God in him.'

1. The righteousness I speak of is in Christ as the *subject* of it; he wrought it out, he brought it in. If faith itself were the matter of it, then it would be the righteousness of God in us, not in him, seeing faith is in the believer as the subject of it. Inherent righteousness is not a given, received, revealed righteousness, as that is, whereby we are justified and reign in life; therefore it is Christ's righteousness which is given to us; and we are said to 'reign in life by one, Jesus Christ *e*.' The word *receiving* signifies

a Heb. x. 4.

b Rom. v. 10.

c Dan. ix. 24.

d 2 Cor. v. 21.

e Rom. v. 17.

that this righteousness is ready wrought out, and that God gives it, and faith embraces and receives it. What idea can any man have, of *receiving an abundance of that righteousness*, which is in himself, and wrought out by himself? If faith be the *matter* of the righteousness which God gives, and the *receiver* of it, then faith must receive itself; therefore the faith receiving, and the righteousness received, are not the same: But if we understand the receiving the *gift of righteousness*, of Christ's righteousness given on God's part, and received by faith on ours, the expressions are very proper and clear. 'Christ of God is made unto us righteousness *a*;' the gift of righteousness is from him. The scriptures speak of the 'blessedness of the man to whom God imputeth righteousness without works *b*.' Can this be the work of faith, and the works that flow from faith? Is that a righteousness without works, any works of a man's own? or must we not rather understand it of Christ's righteousness, which is imputed to men, without any mixture of their own works; and is *to* and *upon* all that believe *c*, for there is no difference? *As by the disobedience of one* (the first Adam) *many were made sinners*; (and that was, without adding to his disobedience, the sins of his seed;) *so by the obedience of one* (the second Adam) *many are made righteous *d**; (without adding to his obedience, that of his seed or servants.) When God has limited the obedience, by which we are made righteous, to one, surely it is a most unwarrantable boldness and presumption, to bring in others, as partakers with Christ in that obedience, by which many are made the righteousness of God in him.

2. The *matter* of this righteousness is Christ's *perfect conformity* to the law of God, in his active and passive obe-

a 1 Cor. i. 30.

b Rom. iv. 6.

c Rom. iii. 21, 22.

d Rom. v. 19.

dience, as our substitute and surety. This is the same with that satisfaction before insisted upon, but considered under a different relation, and respecting a different object. As *satisfaction*, it relates chiefly to the law and justice of God; but as *righteousness*, it terminates upon men; therefore we are said to be *made his righteousness*. As God made Christ to be *sin* for us, by imputing our sins to him, and punishing them upon him; so he makes us the *righteousness* of Christ, by imputing it to us, and justifying us by it.

The same obedience of Christ, is by divines called his *merits*, with respect to its deserving, procuring, or purchasing eternal life for us. The word *merit* is not found in scripture, but the thing intended by it, as now explained, is often mentioned; particularly when Christ is said to have 'purchased the church with his own blood,' and to 'have obtained eternal redemption for us *a*.' It is called the *righteousness of God*, in contra-distinction to all righteousness in us, or in any other creatures; and it is that which God has appointed, revealed, and commanded us to receive, and wherein he accepts us, to eternal life. Christ is 'the end of the law for righteousness to every one that believes *b*;' for in Christ there is the perfection of the law for righteousness. Whatever punishment and obedience the law required of the believer, that Christ fulfilled for him, as his justifying righteousness: the persons to whom this righteousness belongs, are those for whom he was made sin, and who are made the righteousness of God in him. It is not said, who are made *righteous*, for that might refer to our imperfect, inherent righteousness; but 'that we might be made the righteousness of God:' The making us this righteousness, is the work of God; 'who of God is made to us wisdom and righteousness *c*.' It belonged to the same sovereign Lord, who imputed our sins to Christ, to impute Christ's righteousness to us, and especially seeing it was for this very end, that he made

a Acts xx. 28.—Heb. ix. 12. *b* Rom. x. 4. *c* I Cor. i. 30.

Christ sin, that he might make us the righteousness of God in him.

It may be objected, that it is not said, that we might *be made the righteousness of CHRIST*, but of GOD. I answer; By the righteousness of God, is not meant the essential righteousness of God, that is incommunicable: therefore Christ's sufferings could not bring us into a participation of it; this glory God will not give to another, nor are we indeed capable of receiving it; for we must have the same essence, if we had the same essential righteousness with God: but the very text from which the objection is drawn, makes it very plain, what righteousness is meant, when it is said, *in him, viz. in Christ*. He is the subject of it; it is called, 'the righteousness of our God and Saviour Jesus Christ *a*.'—*God and Saviour* here denote one and the same person, as the grammatical construction of the words leads us to understand them *b*: and if this be the true sense, then the righteousness of Christ is the righteousness of God, or of him who is God; *JEHOVAH our righteousness c*.

The *bringing in an everlasting righteousness*, of which the prophet Daniel speaks, is by some understood *d*, of Christ's having given us his gospel, as the law of everlasting righteousness: but the gospel is not a *law*, but a *doctrine* of grace; nor doth Christ ever intimate, that he came to bring in a new law, which must have put an end to that in force before, unless any can be stupid enough to think,

a Τῷ Θεῷ ἡμῶν καὶ Σωτῆρος Ἰησοῦ Χριστῷ, 2 Pet. i. 1.

b Dei nostri et servatoris τῷ Θεῷ ἡμῶν καὶ Σωτῆρος, &c. ita necesse est conjunctim legamus, quia unicus est articulus—itaque continet etiam hic locus manifestum divinitatis Christi testimonium.—Beza in loc. Τῷ Θεῷ ἡμῶν καὶ Σωτῆρος ex græco apparet; hæc duo de uno et eodem dici, non autem de duobus diversis ita scilicet ut vocabulum (Dei) intelligendum sit de patre, (servatoris) vero de Christo, sed utramque de Christo, dicitur, quoniam ante nomen Σωτῆρος abest articulus τῷ.—Piscator schol. in loc.

c Jer. xxiii. 6. *d* Dr. Prideaux' Connect. Part I. p. 380. ed. 9.

that Christ would keep in force two such very different laws at once; but our Saviour says, 'he did not come to destroy the law, but to fulfil it *a*.' And the apostle says, 'we are under the law to Christ *b*;' yet a man is not justified by the works of the law, not by his own righteousness, but by the righteousness of God without the law; the righteousness which is wrought out by Christ, imputed by God, and received by faith: which sort of righteousness 'the law knew nothing of *c*;' but required every person under it, to do all things contained in it, and denounced a curse upon the least failure or violation of it *d*. If there were such a gospel law in being, it is very strange that Christ did not solemnly proclaim it, fix some marks of distinction upon it, whereby we might know it, and that the writers of the New Testament should so often speak of the moral law, as still in force, and expressly say, the *law is not of faith*; that if the inheritance be of the law, it is no more of *promise*; and that if there had been a 'law given, which could have given life, righteousness had been by the law *e*.' Here surely had been a just occasion, to distinguish between the moral and evangelical law; (and it seemed very necessary to prevent any mistake, in a matter of such importance) for us to have been told, that the moral law could not give us life, yet there is a gospel law that can and doth: the apostle says, 'is the law against the promises? God forbid *f*.' But it is, I think, impossible, to reconcile a law that requires personal perfect obedience, and 'curses every one that continueth not in all things written therein to do them *g*,' with this gospel law; which, as it is said, absolves and acquits men upon an imperfect obedience and righteousness in themselves. The apostle makes a very plain distinction between the *law of righteousness*, which he says the Jews had not attained to, and

a Mat. v. 7.

b 1 Cor. ix. 21.

c Rom. iii. 21.

d Gal. iii. 10.

e Gal. iii. 11, 18.

f Gal. iii. 21.

g Gal. iii. 10.

the 'righteousness of faith *a*,' to which the Gentiles had attained. The righteousness of faith is not then a law righteousness, but a gospel righteousness, even that of which the prophet speaks; 'Surely shall one say, In the Lord have I righteousness and strength *b*.'

It may be said, the scriptures speak of the *law of faith*, I answer; Faith is called a law in a large sense, as we read of a *law in the members*, and a *law of the spirit of life*, and the *law of sin c*. The word *law*, according to Grotius himself, is to be taken for every rule of living; or, according to others, the apostle called the *doctrine of faith*, the *law of faith*, in allusion to the Jewish way of speaking; and if, by the *law of faith*, any law, appointing faith to be a man's justifying righteousness, be intended, it will be hard to shew, how it excludes boasting: whereas the apostle says, 'boasting is excluded by the law of faith *d*.' To what purpose can such a law of faith, as some plead for, serve, but to exalt a man's own righteousness, and debase the righteousness of Christ, as not sufficient, or not appointed to justify us fully before God? Surely this is not the way to exclude boasting, but to promote it; it is not the way to *establish* the moral law, but to make it *void*, contrary to the apostle's words, 'Do we then, through faith, make void the law? God forbid: yea, we establish the law *e*.' It gave a wonderful sanction and honour to the moral law, that Christ fulfilled it for us, and therein made it evident, that not 'one tittle of it should pass, till all was fulfilled *f*:' and, by faith, the believer is enabled to yield a better obedience, than any unbelievers destitute of the spirit and grace of Christ are able to do. Thus faith establishes the law, though properly it is itself no law: for abrogating the ceremonial law, the reason is evident; but for making void the

a Rom. ix. 30, 31.

c Rom. vii. 23. viii. 2. iii. 27.

e Rom. iii. 31.

b Isa. xlv. 24.

d Rom. iii. 27.

f Mat. v. 18.

moral law; and erecting another in its room, there is no apparent reason at all. If the moral law was at first agreeable to God's holy nature and will, it is so still; and there is the same reason of its continuance, as of its first institution. I conclude then, that Christ bore the curse and fulfilled the precept of the law, to work out, and bring in an everlasting righteousness for us.

Some cannot bear the doctrine of Christ's imputed righteousness; but yet they are very fond of the imputation of faith, and their own sincere obedience for righteousness; and some hotly contend for the imputation of the merits of their saints: so then it is not an imputation of righteousness, but the imputation of Christ's righteousness, which they so much dislike: however, this is a glorious title, which God has given him, 'Jehovah our righteousness *a*.' Thus he has been owned and received by the faithful in all ages; and will be so to the end of the world. They ought to think how they will answer it, who stick at no method to rob him of this glory of his crown, and are building up their own crippled righteousness upon the denial of Christ's perfect and everlasting righteousness, which he lived and died to work out for us. "He was sin, that we might be righteous; not our own, but the righteousness of God; not in ourselves, but in him; as he was sin, not his own, but ours; not in himself, but in us *b*." This is that comfortable truth which was taught long ago by the prophet, and shews, that from the first this was proposed as one glorious end of Christ's sufferings; 'By his knowledge shall my righteous servant justify many, for he shall bear their iniquities *c*.'

a Jer. xxiii. 6.

b Ipse peccatum, ut nos justitia; nec nostra, sed Dei; nec in nobis, sed in ipso, sicut ipse peccatum; non suum, sed nostra; nec in se, sed in nobis, constitutum.—Aug. Euchirid. ad Laurent. cap. 41.

c Isa. liii. 11.

III. Christ died to *confirm the new covenant*. David long since had declared the covenant to be ‘everlasting, ordered in all things and sure *a*’ from whence some might infer, that there was no need of Christ’s blood, to secure the performance of the covenant, either on the part of the Father, or of the Son, the veracity and love of each to the covenant seed, being sufficient to secure to them all the blessings of the new covenant; but the veracity and truth of God the Father, and God the Son made it necessary, that Christ should die to satisfy for sin, and purchase grace and glory; ‘And for this cause he is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions, that were under the first testament, they which are called might receive the promise of eternal inheritance *b*.’ Among other things here ascribed to the death of Christ, and spoken of as the end and design of it, is the taking away the sin under the first covenant, which, until expiated, absolutely precluded men from partaking of the salvation of the second covenant; for, till the old debt be paid, man lies under the curse, and therefore cannot at the same time have a title to heaven: but the death of Christ having taken away all iniquity, a glorious way is opened for God to receive us graciously; for him to exhibit, and for us to receive, the promise of eternal inheritance. Christ’s death may also, for another reason, be said to confirm the new covenant, because it purchased the great blessings of the covenant; and we may say the very persons who shall enjoy them: To open a way for the promise to operate, was a great thing; but it was still greater, for Christ to ‘purchase the church with his own blood:’ and not only so, but also to purchase *the possession* for us *c*. These things may serve as a key to open the sense of several scriptures, relating to this matter. ‘This is the blood of the testament, which God

a 2 Sam. xxiii. 5.

b Heb. ix. 15.

c Eph. i. 14.

hath enjoined to you *a*.' This was to prefigure that new covenant *b*, which could not be established, but with the blood of a sacrifice. 'This cup,' saith Christ, 'is the New Testament in my blood *c*;' and the apostle Paul carefully recites these words of Christ in the account of the Lord's supper, which he tells us, he had 'received from the Lord. This cup is the New Testament in my blood *d*;' elsewhere Christ's blood is styled 'the blood of the everlasting covenant *e*:' the blood of Christ, as it was the blood of his sacrifice to God, confirmed the covenant; and as it was to be sprinkled, it procured and communicated all the grace and mercy of the covenant to them who are taken into the bond of it, as one explains the sentence *f*. Man was neither able of himself, when fallen, to enter into covenant with God, nor to keep covenant; or to do or suffer, what was necessary to be done and suffered, in order to the acquisition and communication of the blessing of the new covenant: Christ therefore, as a surety, appointed of God, and voluntarily engaging himself, undertook to see all this done, to remove the curse, slay the enmity, renew our minds, bring us to God in a state of grace and glory. And thus he establishes the covenant, and is properly the surety of it, who has undertaken for the accomplishment of it, according to these words; 'I will make an everlasting covenant with them, that I will not turn away from them, to do them good: but I will put my fear in their hearts, that they shall not depart from me *g*.' The Father has made the Son 'heir of all things *h*.' Christ made his will, and died to put it in force *i*; and if a man's testament, thus confirmed, remains unchangeable, and 'no man disannuls or adds thereto *h*,' how much more stable and firm must the testament of

a Exod. xxiv. 8.—Heb. ix. 20.

b Dr. Owen in loc.

c Luke xxii. 20.

d 1 Cor. xi. 25.

e Heb. xiii. 20.

f Dr Owen in loc.

g Jer. xxxii. 40.

h Heb. i. 2.

i Heb. ix. 16, 17.

k Gal. iii. 15.

Christ be, which is the sum and substance of the new covenant? Hence it appears, that the confirmation of the new covenant was one glorious end and fruit of Christ's death.

IV. Christ died to condemn, destroy, and *make an end of sin.* 'Seventy weeks are determined to make an end of sin *a.*' Christ came to 'save his people from their sins:' he 'gave himself to redeem us from all iniquity:' our 'old man was crucified with Christ *b.*' In Christ's death is contained the ruin of the whole body of this death: Christ's death takes away its guilt, or condemning power; 'Who is he that condemneth? it is Christ that died *c.*' 'Christ hath redeemed us from the curse of the law, being made a curse for us.' Christ having been made *under the law*, God sends forth his Spirit into the hearts of the redeemed, enabling them to cry, *Abba, Father*: when this is done, sin has lost its dominion, the person is delivered from the powers of darkness, and translated into the kingdom of God's dear Son *d.* The progressive work of sanctification and mortification, brings the Christian every step nearer to sin's total and final destruction; 'The very God of peace sanctify you wholly *e.*' 'Faithful is he that calleth you, who also will do it *f.*' At death the very being of sin is taken away; when the body is laid in the dust, the believer's soul is numbered with the spirits of just men made perfect. And thus Christ, when he died, made an end of sin, by expiating its guilt; and he destroys its dominion, by a gradual wasting its remaining power through his Spirit; and at last, by sanctifying the believer throughout. So that he is, like the king's daughter, 'all glorious within *g.*' and like the church, when she shall be presented 'without spot, or wrinkle,

a Dan. ix. 24.

b Mat. i. 21.—Tit. ii. 14.—Rom. vi. 6.

c Rom. viii. 34.—Eph. i. 7.

d Gal. iii. 13.—Col. ii. 14.

—Gal. iv. 4, 5, 6.—Rom. viii. 2. vi. 14.—Col. i. 11.

e 2 Cor. vii. 7.

f 1 Thess. v. 23, 24.

g Psal. xiv. 13.

or any such thing *a*.' Christ came by 'water and by blood *b* : by *water*, to cleanse us from all our pollutions ; and by *blood*, to take away all our guilt.

V. Christ died to *destroy Satan* : this is mentioned in the first prediction and promise in the Bible ; ' He, (viz. the seed of the woman) shall bruise thy head, and thou shalt bruise his heel *c*.' By the *seed of the woman* we are to understand CHRIST, who was the seed of the woman without the man : he breaks the serpent's head, or destroys Satan's power and government over man ; and the serpent bruises Christ's heel : by which expression Christ's death is not obscurely hinted, even his crucifixion, in which his feet were nailed to the cross. The conflict between Christ and Satan is here represented to be with very unequal success ; for Christ breaks the serpent's head, destroys the devil's rule and empire over men : but Satan can only bruise Christ's heel ; that is, wound and crucify his body, which soon lived again, and in greater vigour and glory than before. As for Christ's head, the devil could not touch that ; for, ' of the increase of his government there shall be no end *d*.' This sense of the promise is confirmed by the account which we have of its accomplishment in the death of Christ, which is expressly said to be for this end, ' that he might destroy him that had the power of death, the devil *e* : ' for this end our Redeemer became man, that in and by the same nature, which Satan had ruined, he might ruin and destroy the devil, who had set up himself as the god of this world, and the ruler of the darkness of it ; and as death was our curse and ruin, so now it was the devil's. Some may wonder how the devil, when he had fallen from God, and was banished out of heaven, and reserved under chains of darkness to the judgment of the great day, should be able to set up

a Psal. xlv. 13.—Eph. v. 27.

b 1 John v. 6.

c Gen. iii. 15.

d Isa. ix. 7.

e Heb. ii. 14.

à kingdom in the world, and gain a power over men; but that he had the *power of death* is expressly asserted in scripture. We also read of ‘his kingdom,’ and of the ‘rulers of the darkness of this world:’ and Satan is called ‘the god of this world;’ and every converted person is one turned from ‘the power of Satan to God *a*.’ The devil’s kingdom consists chiefly in two things, the power of sin and the power of death.

As to *sin*, the devil entices men to it,—he puts it into sinners’ hearts, and fills them with it *b*; he provokes them to it,—inflames their imaginations with the thoughts of it,—dresses it up, so as it may allure the affections and blind the judgment, and gain the sinner’s consent. He is that *evil spirit*, that works in the ‘children of disobedience *c*’: he suggests evil thoughts; and when they are entertained, cherishes and strengthens them: he blows up the affections and passions, and over-rules the very tongue, which is therefore said to be ‘set on fire of hell *d*.’ The devil is the father of lies,—the fountain of passion, malice, virulence, and evil speaking; men are ‘taken captive by him *e*:’—at his will he leads or runs them into such evils, as are most agreeable to his malicious will and pleasure.

The other branch of Satan’s power is that of *death*: It is difficult to determine what this is; the most commonly received, and, I think, the most probable opinion, concerning it, is this, That by his subtle temptations, he brought sin, and so death into the world; and is therefore said to be a ‘murderer from the beginning *f*.’ And he may be said to have the power of death, because, in many signal judgments, he has been permitted, as in the instance of Job’s children, or employed in inflicting death on sinners *g*:

a Mat. x. 26.—Eph. vi. 12.—2 Cor. iv. 4.—Acts xxv. 18.

b John xiii. 2.—Acts v. 3.

c Eph. ii. 2.

d James iii. 6.

e 2 Tim. ii. 26.

f John viii. 44.

g Job i.—Rev. ii. 10.

Hence the ancient Jews called him the *angel of death*. Those who murmured in the wilderness were 'destroyed of the destroyer *a*,' the devil, as some think, whose name is APOLLYON *b*, the destroyer *c*.

Satan has a power of terrifying men with the fears of death, joining in with the stings of conscience, and fearful looking for of judgment to come; when God permits him, he can set the terrors of the future judgment and of hell before men, and fill them with bondage and anguish of heart. Satan may be said to have the *power of death*, as he is the executioner of the sentence of death upon the damned; partly for the aggravation of their punishment, who so readily hearkened to him and obeyed him; and partly to punish himself in this woeful employment, as the learned and excellent Dr. Owen observes *d*. Now, supposing the devil has the power of death, how came he by it; is it his *de jure*, of right, or only *de facto*, as to possession? As to right, this power is one of Christ's royalties, 'He has the keys of hell and of death *e*:' but the devil, being an aspiring ambitious spirit, usurps a power over those whom he has drawn into sin and misery, claims them as his

a 1 Cor. x. 10.

b Rev. ix. 11.

c And it may be, this is he who is called, Job xviii. 13. *the first born of death*, or he that hath the right to the administration of it, Dr. Owen Expos. in Heb. ii. p. 262. See also Caryl on the place; the angel of death is called *ἄλοσφύριον* the *destroyer*, Heb. xi. 28. Wisdom xviii. 25. and him that had the *power of death*, Heb. ii. 14.—Dr. Whitby on the place. The Septuagint on Exodus xii. 23. expresses the destroyer by the word *ἄλοσφύριοντα*. Sive de bono sive de malo Angelo accipias, cujus ministerio Dominus judicium suum executus est, cum ultimo impiorum exitio.—Beza in loc. vid. etiam Calv. in loc. ad sensum eundem. However, it is not absolutely in Satan's power to kill any man, he seeks whom he may devour, but cannot break through the hedge of God's protection, to hurt or destroy any one without God's permission.

d Expos. on Heb. ii. 14.—Heb. vii. 5: p. 271.

e Rev. i. 18.

children; or subjects; and God, in righteous, but dreadful judgment, permits him to exercise his cruel tyranny over them. It is sin that casts men out of God's favour and protection, and exposes them to the malice and power of Satan, 'The whole world lieth in wickedness *a*,' or 'under the power of the wicked one,' *ἐν τῷ πονηρῷ*. The word is used elsewhere *b*, for Satan; the devil claims a right of parentage and of conquest, 'You are of your father the devil, and the lusts of your father you will do *c*.' Satan was not the father of their being, of their souls and bodies; but he was the father of their lusts, by which he had gained their wills, and brought them into subjection; 'his lusts you will do:' he overcomes them, and so they are brought into bondage to him; hence he pretends to a right to govern and to rule them *d*. He could not enter into the herd of swine without leave from Christ *e*: So far was it from being true, that God had delivered the 'kingdoms of the world,' and the 'glory of them to him *f*,' as he boasted; nevertheless Christ calls him the 'prince of this world *g*,' and the apostle speaks of 'the prince of the power of the air, of principalities and powers, and spiritual wickednesses in high places;' not to signify Satan's right, but his actual power, and usurped dominion over men. Upon Christ's coming into the world, it is said, that the devil's oracles were silenced, and that his temples were demolished; and the scriptures inform us of a notable defeat the devil met with, when the magical books, to the value of fifty thousand pieces of silver, were publicly burnt *h*, and the name of the Lord Jesus was magnified; yet Satan was not totally subdued after Christ's death. The powers of darkness have openly shewed themselves in the ten famous persecutions; in the Mahometan infidelity, and in Arian and pa-

a 1 John ii. 13, 14.

b 1 John iii. 12.

c John viii. 44.

d 2 Peter ii. 19.

e Mat. viii. 31.

f Luke iv. 6.

g John xiv. 30.—Eph. ii. 2. vi. 12.

h Acts xix. 19.

pal idolatry; in the vast numbers of Pagans, heretics, and other enemies of Christ, which have supported and do still support the devil's throne. How then was he destroyed by the death of Christ? To remove this difficulty, and to explain the point, I hope the following particulars may be of some use.

1. The text which speaks of *Satan's destruction* by the 'death of Christ *a*,' doth not represent it as actually and fully accomplished, immediately upon his death; it affirms this to be the *design* and *end* of it, that thereby he might destroy him that had the power of death, but doth not fix or determine, when this design should be finished: if it be done at, or before the end of time, the scripture declarations concerning it are true.

2. Things in scripture are often said to be done, when a sure *foundation* is laid, the superstructure begun, and the finishing of them is certain. God solemnly declared, or promised, that because Christ 'poured out his soul to death,' he would 'divide him a portion with the great *b*,' and that he should 'divide the spoil with the strong;' by which, as one observes *c*, we are not to understand, that Satan takes part, and Christ part; but Christ *d* disarms the strong man *e*, and then divides the spoil, as conquerors use to do. Upon this ground, we find Christ saying a little before his death, 'I beheld Satan falling as lightning from heaven; Now shall the prince of this world be cast out *f*.' As it is in other victories, when the commanders are overcome, the armies that were under them are dispersed, and scattered; so, when Satan was vanquished, the world, and sin, and death, and hell fell with him. Hence it is said; 'O death, where is thy sting? O grave, where is thy victory?'

a Heb. ii. 14.

b Isa. liii. 12.

c Dr. Manton on the place, p. 522.

d Luke ii. 21.

e Luke xi. 18.

f Luke x. 17.—John xii. 31.

The sting of death (wherewith Satan used to torment men) is sin, and the strength of sin is the law; but thanks be to God who giveth us the victory through our Lord Jesus Christ *a*. Hence the prophet represents Christ saying, '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: repentance shall be hid from mine eyes *b*.' As in defeating an army, the general is inevitably defeated: so, when Christ overcomes these legions of death, he necessarily destroys him that had the power of death. Sampson in this was a very significant type of Christ, who whilst he pulled down the house, and thereby killed himself, by the same act *c*, destroyed his enemies also; only this difference must be noted, that though Christ died voluntarily, yet he did not kill himself.

3. Satan may be said to be destroyed by Christ's death, on account of the *commission* and *power* granted, by virtue of Christ's death, to the holy Spirit to 'judge Satan *d*,' and cast him out of the throne, as he does in conversion; wherein he wrests men from the 'powers of darkness *e*,' and 'translates them into Christ's kingdom.' Thus the Spirit 'convinceth the world of judgment,' whilst the 'prince of this world is judged *f*.'

4. The word, *καταργήσι*, *destroy*, signifies the *dissolution* or *making void* Satan's power of death: the same word is rendered, *of no effect, making void*, and *a being freed from* *g*. It may be explained by Christ's words, 'Now is the prince of this world cast out *h*:' it is not a destruction of his being, nor a divesting him of his actual power, all at once; but it is the procuring his gradual ejection, and destruction, which is the thing intended.

5. The specimens and examples of Christ's *victory* and

a 1 Cor. xv. 55, 56, 57.

b Hos. xiii. 14.

c Judges xvi. 30.

d Col. i. 13.

e John xvi. 10, 11.

f John xvi. 11.

g Rom. iii. 31.—Rom. vii. 2.

h John xii. 31.

triumph over Satan may, by an usual figure, putting a part for the whole, be called his destruction. Even in dying, Christ overcame Satan, in the conversion of the thief upon the cross; he took the prey out of the hands of the devouring lion, in the very article of death, when Satan was just ready to be fully and for ever possessed of his expiring slave and vassal: 'This day,' saith Christ, 'shalt thou be with me in paradise *a*.' And every new conversion is a recognizing of Christ's original victory and triumph. 'Christ spoiled principalities and powers, made a shew of them openly, and triumphed over them upon the cross *b*.' The devils are called *principalities* and *powers*, on account of the power and dominion they have usurped over men: Christ's victory and triumph over them upon the cross was not only potential and virtual, but actual; 'He led captivity captive.' It is the opinion of some divines of note *c*, that Christ led the devil in triumph through the air, as a conquered enemy, in his way to paradise; how far his leading captivity captive will justify this notion, I shall not determine: however, that was not the triumph upon the cross, but after he left it. The spoiling of the devil, and Christ's triumph over him, according to our reading of the text, was *in* or *upon* the cross; though *in aurā* may be, and by some is, rendered, *in himself*, as signifying that Christ alone did it, in his own person, and by his own power and merit, and not as other generals, who conquer, by the courage and valour of their soldiers. Christ's making an open shew of the spoiled and vanquished princes of hell, is an allusion to the custom of conquerors, who used to disarm the conquered enemy, and drive them before their triumphal chariots, exposing them to the gaze and insults of the spectators, of which Cicero gives an account *d*. The apostle speaks

a Luke xxiii. 43.

b Col. ii. 15.

c Dr. Goodwin, Zanchy, Rollock, and others.

d Quid tandem habet iste currus, quid vinciti ante currum duces, quid Simulachra oppidorum.—Cicero orat. in Pisonem.

of Christ's taking away the *guilt* of sin, and the *curse* of the law, by *dying* for us; and then immediately mentions his spoiling principalities and powers, and triumphing over them. The guilt of sin he has expiated, and the curse of the law he has taken out of the way; Satan's plea is defeated, his power broke, and destroyed; it is so virtually, with respect to all the redeemed, and was so actually in some instances.

6. Whereas Satan, the god of this world, had spread his empire wide and far, brought some to worship him in persons, others to be subject to him, in disguise, and had filled the world with idolatries, will-worship, heresies, and impieties of all sorts, which has long been notorious in the world, Christ will, before the end of the world, bring a visible and public judgment and destruction upon Satan, in all these branches and instances of his power: this seems to me to be the sense of that scripture, where we read of the devil's being *bound a thousand years*, and confined from deceiving the nations for that time *a*; which cannot be meant of the final judgment, for after that judgment, the devil must be loosed for a little season: but there will be no such thing, after the judgment of the great day; for the fire prepared for the devil and his angels to be endured by them from that time, is *everlasting b*.

7. In the great day, Satan's judgment and destruction shall be completed; the single petty victories shall be summed up, in that universal and eternal one, which Christ shall then obtain, when the deliverance of all the redeemed shall be perfected, and the devil's condemnation actually accomplished, in his everlasting destruction in hell, prepared for him and his angels. It is Christ's prerogative to pass and execute the sentence; but yet the saints, who often had been judged, and condemned by Satan, shall bear a part in judging him: 'We shall judge angels *c*.'

a Rev. xx. 1, 2, 3.

b Mat. xxv. 41.

c 1 Cor. vi. 3.

There is one thing more to be spoken to upon this head, and that is, how Christ's death *destroys the devil's power*. The means seemed very unlikely, and too weak for the enterprise; but Christ chooses, by unlikely and weak means, to confound the things that are mighty. It contributes most to the devil's disgrace and shame, and the honour of Christ, that when he was crucified in weakness, he should destroy the devil's power and empire, which began early, and had been long continued, and was spread far and wide in the world: that Christ, by his death, should destroy such a power, will be to his eternal honour and glory.—The devil's power had its rise in and from his bringing sin into the world; this foundation of it Christ overturned, by taking away the *sin of the world*, as the *Lamb of God a*, made a sacrifice for sin.—The devil's power was established, by the guilt and condemnation of sin; but Christ took away this power, in expiating the guilt of sin, by his blood; 'We have redemption through his blood, the forgiveness of sins *b*.'—Satan's power was more extended by sinners' voluntary subjection to him; but in this respect, Christ, by his death, defeated it, according to his own words; 'And I, if I be lifted up, will draw all men to me *c*.'—The devil's power of death, in part, consisted in terrifying poor guilty creatures, with the fears of death and judgment; but Christ, by his death, has provided a sovereign remedy for all true believers: his blood, applied by faith, calms the conscience, and expells the tormenting fears of death, and so disarms Satan of his power; 'There is no condemnation to them that are in Christ Jesus. Who is he that condemneth? it is Christ that died: We joy in God, through Jesus Christ, by whom we have now received the atonement *d*.'—As to the final execution of the sentence of death, Satan's power is made void, with regard to the saved, seeing Christ, by

a John i. 29.

b Eph. i. 7.

c John xii. 32.

d Rom. viii. 1, 34.

death, redeemed them from eternal death; and took care, that whether they *wake or sleep a*, they should live together with him.—Thus it appears that one end of Christ's death was Satan's destruction, and how it was accomplished.

VI. Christ died for us, that he might *bring us to God*. 'Christ once suffered for sin, the just for the unjust, that he might bring us to God *b*.' He brings us to God, first, in a state of grace, and then in a state of glory. Faith in Christ's blood, opens a way of sweet access to God, and communion with him. The believer may, with boldness, enter into the holiest of all, through the blood of Jesus.—That blood which opened the way to Christ, as representing all the saved, surely is sufficient to take away all the guilt, and shame, and fear, of a particular Christian, and give him a comfortable access to God; especially if we view Christ, as our Advocate with the Father, securing our interest there: And the redeemed should never forget, that 'Christ died for them, *that* whether they wake, or sleep, they might live together with him *c*.' This is not to be looked upon as an accidental event, following Christ's death, but as the very end and design of it. The Captain submitted to all the sufferings, that 'he might bring many sons to glory *d*': he leads them a long way sometimes in the wilderness, before he brings them home; but he has in himself all necessary supplies for them: he adorns them with a robe of righteousness, in which they are always pleasing to God: he supplies them with his Spirit, and with his gracious presence: he feeds them with the bread of life; and never lets go his hold of them, till he brings them to 'eternal life *e*': he is a 'sun and a shield,' and 'gives grace and glory *f*.' He delivers them from the present evil world; and redeems them to God by his blood: they overcome Satan and the world by the blood of the Lamb, and sing the glories of it for

a 1 Thess. v. 10.

d Heb. ii. 10.

b 1 Pet. iii. 18.

e John x. 28.

c 1 Thess. v. 10.

f Psal. lxxxiv. 11.

ever *a*. This is a blessed end and fruit of Christ's sufferings; a happy change for the Christian, from slavery to freedom, from estrangement to intimate communion, from a long exclusion to an everlasting fellowship with God and the heavenly assembly.

VII. Christ died to bring about *unity* among the redeemed. This, it must be confessed, is too little considered and exemplified, at this day: however, it is very plain, that this was one end for which Christ died, that 'he might reconcile both Jews and Gentiles to God, in one body, by the cross, having slain the enmity thereby; for through him we both have an access, by one Spirit, to the Father *b*.' All believers, of all ages and nations, are justified and purged by the same blood; they come to God by the same new and living way; they have all the same eternal inheritance, and same promise of it; and all this they have by means of the same death, the death of Christ: for which reason all the redeemed are 'bound to keep the unity of the Spirit, in the bond of peace *c*.' The apostle urged this from the end and design of Christ's death; 'Walk in love, as Christ has also loved us, and given himself for us, an offering and a sacrifice to God, of a sweet-smelling savour *d*.' There is not only a strong motive in Christ's love to his people, manifested in his dying for them, which should engage all those for whom he died, to love one another; but this unity and love was one end of Christ's death. Christ reconciled all the redeemed to God in one 'body, by the cross, having slain the enmity thereby; therefore,' saith the apostle, 'you are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God *e*.' All the redeemed are of one city, of one family; they are all reconciled to one God and Father, by the blood of one Saviour; therefore they

a Gal. i. 14.—Rev. v. 9.—xii. 11.

b Eph. ii. 16, 18.

c Eph. iv. 3.

d Eph. v. 2.

e Eph. ii. 19.

should not be strangers, and enemies, one to another, but of one heart and of one way, being a collective body, purchased by one and the same blood, and ‘baptized into that one body, by one and the same Spirit *a*.’ When the apostle reprehended the dissensions and divisions among the Corinthians, he said, ‘Is Christ divided? was Paul crucified for you *b*?’ implying, that they ought to be one, in that they had one Lord and head, Christ, who was crucified for them. All Christians should be united together, as it is said, Austin and his friends were, by the blood of Christ; the great shepherd laid down his life for the sheep, that there might be *one fold*, as there is *one shepherd c*. ‘Caiaphas prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one, the children of God, that were scattered abroad *d*.’ This was what Christ had in view when he died, to gather all the redeemed into one body, one family; to inspire them all with one Spirit of faith, love, and hope, that they might stand fast ‘in one Spirit,’ have ‘the same care one for another *e*.’ Variance, strife, and want of brotherly kindness, among Christians, is therefore an evident contradiction, and opposition to one end of Christ’s death.

VIII. Christ died to manifest the *harmony* and *glory* of the *divine perfections*. In a crucified Christ, mercy and truth meet together, righteousness and peace kiss each other *f*. Christ, a little before his death, said, Father, glorify thy name; then there came a voice from heaven, saying, I have glorified it, and will glorify it again *g*. Christ might have respect to this, in these words uttered, in the near approach of his sufferings, ‘Father, glorify thy Son, that thy Son may glorify thee *h*.’ The *name* of God is his perfections *i*; such as his mercy, grace, and goodness;

a 1 Cor. xii. 13.

b 1 Cor. i. 13.

c John x. 16.

d John xi. 51, 52.

e 1 Cor. xii. 25.

f Psal. lxxxv. 10.

g John xii. 28.

h John xvii. 1.

i Exod. xxxiv. 5, 6.

wisdom, power, holiness, justice, and truth. The name of God was eminently glorified in the death and sufferings of Christ; of which some instances may be given.

a. The infinite *wisdom* of God was glorified by Christ's death. Christ crucified is 'the wisdom of God *a*.' Here sin is punished, and the sinner saved; justice satisfied, and mercy glorified; death inflicted, in vindication of God's truth and holiness, and life purchased, in compliance with God's purpose and grace, given in Christ Jesus, before the world began. Satan had drawn the human nature into an apostacy from God, and had made it the instrument of his public dishonour; the Son of God assumed that nature, and made it the instrument of the most perfect and glorious obedience to God, most honourable to him, and beneficial to us: Satan had brought in death as our misery; Christ, by death, procured our blessedness: Thus the wicked one was ensnared in the works of his own hands, and the pit which he digged for others, he fell into himself. It was an admirable fruit of divine wisdom to destroy sin in the same nature, in which it came into the world; to recover heaven, in and by the same nature, which had lost it; and to destroy the devil, by that very death, by which he thought to have ruined Christ and his interest for ever. The same nature that bred the mortal poison, expels it: and the *stripes b* laid upon Christ's human nature heal the deadly wounds which sin had given ours. 'As by man came death, so by man came also the resurrection of the dead *c*.' This way of God shews, at the same time, his favour to the sinner, and his hatred of his sins. The death of Christ cherishes the Christian's hope, but mortifies his pride and presumption; whilst he sees justice flaming against his sins, and his debt paid, and happiness purchased, by another for him, he being utterly unable to do it himself. Pride at first ruin-

a 1 Cor. i. 24. ii. 7, 8.

b Isa. liii. 5.

c 1 Cor. xv. 21.

ed us, whilst man aspired to be as God; humility recovers us, whilst the eternal Son of God became man, a servant and a sacrifice to redeem us: Here the *manifold wisdom of God* appears *a*, which the tongue of an angel cannot fully declare; it will be the employment of a blessed eternity to behold and admire it.

2. *Grace, mercy, and love* were glorified in Christ's sufferings. A greater gift than Christ, grace could not give, nor could it bestow that gift, with greater love and freedom. When man's salvation is completed, it will be with the loudest acclamations of *grace! grace b!* When Christ consented to become man, and to die for us, he gave the most convincing proofs of his grace *c*; and the Father shews the *riches of his grace d*, in the remission of our sins, through the blood of his own Son; not barely the riches, but the *exceeding riches* of it *e*. Christ dying for us, when sin was so multiplied and increased, in a long course of near four thousand years, shews the plenitude of that grace, which engaged Christ to make satisfaction by his death; grace extended to such great sinners, to such vast numbers of them, through all the ages of time, and continued through all the endless ages of eternity, must be exceeding rich. If the Son of God be a gift, he must be a gift of infinite grace; especially when he is given to bleed and die for us. 'Grace and truth came by Jesus Christ: The grace of God, and the gift by grace hath abounded to many *f*.'—This free love and mercy of God is much admired in scripture, and will be the subject matter of eternal praise and thankfulness, among the redeemed: but this love I have insisted on before, and therefore shall not now enlarge upon it.

3. The *truth* of God maintains its honour, in our salva-

a Eph. iii. 10.

b Zech. iv. 7.

c 2 Cor. viii. 9.

d Eph. i. 7.

e Eph. ii. 7.

f John i. 17.—Rom. v. 5.

tion by a crucified Redeemer. Both the truth of the threatening, and the truth of the promise is preserved and glorified; in Christ's death. God had declared, death should be the wages of sin, this Christ endured; he had promised eternal life to his chosen, this Christ, by his death purchased; and thus the glory of God's truth shines brightly in a crucified Christ: Not only *grace*, but *truth* came by Christ *a*; he is *the truth*, a minister of the circumcision, for the truth of God.

4. The *holiness* of God shined forth with unspotted glory in Christ's crucifixion: herein God made it very evident, that he is of purer eyes than to behold iniquity, and that sin must be punished and destroyed; therefore Christ gave himself to 'redeem us from all iniquity, and purify to himself a peculiar people *b*.' And in all his obedience and sufferings, he gave us the most perfect example of that purity, which is agreeable to God's holy nature and will; for, he was 'holy, harmless, undefiled, and separate from sinners *c*.'

5. *Justice* and *righteousness* were so discovered in Christ's sufferings, as had never been before, nor will ever be again: but of this I have largely spoken before upon the head of satisfaction, and therefore shall not further insist upon it here.

6. The divine *goodness* opened all its treasures, and gave us all, in giving us Christ: If goodness be a doing good, communicating good things to the indigent; then God's giving us Christ, and in him all the treasures of grace and glory; must be the most glorious instance of God's infinite goodness: whilst our thoughts dwell upon this, must we not say with the Psalmist, 'How great is thy goodness, which thou hast laid up for them that fear thee, which thou hast wrought out for them that trust in thee, before the sons of men *d*!'

a John xvii. 1.—xiv. 6.—Rom. xv. 8.

b Titus ii. 14.

c Heb. vii. 27.

d Psalm xxxi. 19.

7. The divine *power* was admirably glorified in a crucified Christ, in upholding the human nature, under that weight of vengeance, which would have sunk the whole creation, as it did the sinning angels, to the lowest hell; this power farther discovered its glory, in Christ's resurrection from the dead, and also in making the doctrine of the cross the 'power of God *a*' to salvation to multitudes, who lay under the strongest antipathies and prejudices against it; 'We preach Christ crucified,' saith the apostle, 'to them that are called, the power of God *b*.'

Thus it appears, in several instances, how the divine perfections were discovered and glorified in Christ's sufferings, as they had been disgraced by man's sin: Christ thought it to be an end highly worthy dying for, that *glory* might thus redound to 'God in the highest,' as well as 'peace on earth,' and 'good will towards men *c*.'

IX. Christ suffered death, to give us the most glorious *example of patience, condescension, and submission* to the will of God. We do not deny this to be one end of Christ's death, though we deny it to be the greatest, or the only end of it: 'Christ suffered for us, leaving us an example *d*;' an example of the greatest meekness and patience, of the profoundest humility, of a forgiving spirit, of the greatest fortitude, and the most amazing love, not only to his friends, but to his very enemies: his meekness and patience are set forth, as an example for suffering Christians to imitate; 'When he was reviled, he reviled not again: when he suffered, he threatened not: but committed himself to him that judgeth righteously *e*.' What a glorious pattern of patience and meekness is here! how should we fix our thoughts upon it, and be deeply ashamed, that we so little conform to it! When we hear Christ praying upon the cross, for those who crucified him, 'Father, forgive them, for they know not

a Rom. i. 4.

b 1 Cor. i. 23, 24.

c Luke ii. 14.

d 2 Pet. i. 21.

e 1 Pet. ii. 23.

what they do *a*; how should it engage us to forgive and pass by iniquities? An implacable unforgiving spirit, is not that mind which was in Christ; did he suffer altogether unjustly from men, and yet did he forgive them, and beg of his Father to forgive them; and can we exercise no forgiveness, when we suffer what we have deserved from God, though it may be undeservedly as to men? In the death of Christ we have a very moving example of the deepest humility, the most unlimited obedience to the will of God, in the most difficult instance of it; ‘He learned obedience, though he was a Son, by the things which he suffered: and he humbled himself, and became obedient to death, even the death of the cross *b*.’ Shall we then shrink back from any hard service, when we consider, how freely and willingly Christ obeyed and died for us? Shall we swell with pride when we see the Son of God thus humbling himself for us? Let us never forget this example, which Christ has left us, that we should follow his steps: we should also keep in our view the example of Christ’s love, who died for enemies; and his fortitude and courage in a good cause, who endured the cross, and despised the shame: with regard to this we are directed, to ‘look to Jesus the author and finisher of our faith *c*.’

X. Christ died to give *efficacy* and *weight* to his *intercession*:—‘Who is he that condemneth? it is Christ that died, who also makes intercession for us *d*.’ A plea without a sacrifice would have had no prevalency: besides, as Christ stood in the capacity of the great High-priest, he could never have entered heaven to plead at all, if he had not done it by his own blood, the blood of his sacrifice. This was signified of old, in that appointment of the high-priest, never to enter into the holiest of all, without blood *e*; Christ therefore entered by his *own blood*; and stays and pleads it

a Luke xxiii. 34.

b Heb. v. 8.—Phil. ii. 8. . *c* Heb. xii. 2.

d Rom. viii. 34.

e Heb. ix. 9.

there for ever, because this blood procured the redemption: and *he ever lives*, in heaven, to *make intercession for us*. Upon the cross Christ began to mingle his blood and his prayers together: whilst his body hung bleeding, his soul was pleading for his very crucifiers; ‘Father, forgive them, for they know not what they do *a*.’ And the blessed answer which we read of, in the conversion of several of them *b*, shews how effectual it was. If Christ had pleaded only mercy, justice could easily have alleged, that it was not fit to wrong one attribute, to gratify another: but since Christ can shew his own blood before the throne, and say, ‘Father, “I desire nothing for these poor believers, but what I have “paid for,” his plea must needs be strong, and prevalent with the Father: Christ could never have been a prevailing intercessor in heaven, if he had not first offered an atoning sacrifice on earth.

XI. Christ died, to bring forth a *numerous* and a *glorious seed*: this was the stipulated end of his sufferings, that he should *see his seed*; gather together a glorious church, who, when they all meet in heaven, will be the most glorious assembly that ever was gathered, out of all kingdoms, and tongues, and nations, being brought home to God, by the great shepherd who laid down his life for his sheep.—This end and fruit of Christ’s death was proposed and promised long before he died, that he should ‘see his seed, the travail of his soul, and should be satisfied *c*.’ For my part, I cannot conceive what satisfaction Christ could have, in seeing the far greater part of those perish, for whom he died; this could neither answer his Father’s will, that of ‘all given him he should lose nothing *d*,’ nor the intentions of his own love, in giving himself for us; but it must be entirely to his satisfaction, and his Father’s too, for him to be able to say, ‘Lo, here am I, and the children which thou

a Luke xxiii. 34.

b Acts ii. 36, 41.

c Isa. liii. 10.

d John vi. 39.

hast given me; those that thou gavest me, I have kept, and none of them is lost *a*. Some *b* understand the following promise of the spiritual seed; 'Thy seed shall be as the dust of the earth; and thou shalt spread abroad, to the west, and to the east, and to the north, and to the south; and in thee, and in thy seed, shall all the families of the earth be blessed *c*.' Accordingly we read that the redeemed are a *great number d*, which no man can count: such a seed Christ thought worth dying for; therefore he, the *good shepherd*, willingly gave his life for his sheep *e*.

XII. Christ died, that *honour and glory* might redound to HIMSELF. He that *tasted death is crowned with glory and honour*: these two were ever kept in their connexion, Christ's sufferings and his glory *f*; when his death drew near, Christ said, 'The hour is come, that the Son of man should be glorified *g*.' He died in the highest exercise of grace: nature did him homage, his enemies justified his innocency, and he went off the cross with victory and triumph, saying, 'It is finished; Father, into thy hands I commend my spirit *h*.' His righteousness is the throne, upon which grace sits regent for ever; and therefore will be the admiration of the redeemed to eternity. Christ has the honour to sit at the Father's right hand, till all his enemies are made his footstool: all the angels of God worship him; the adoring armies of the redeemed cast their crowns before the throne; it is their eternal joy and felicity, to magnify the wonders of his death; to behold his glory, and to celebrate his praise. In order to advance his glory, the sovereignty of both worlds is put into his hands; he bears the character of a 'Prince and a Saviour *i*': the saints on earth admire and praise him, and devils and wicked men tremble and

a Heb. ii. 13.—John xvii. 12. *b* Dr. Manton on Isa. liii. 10.

c Gen. xxviii. 14.

d Rev. vii. 9.

e John x. 11.

f Heb. ii. 9.—Luke xxiv. 26.

g John xii. 23.

h John xix. 30.—Luke xxiii. 46.

i Acts v. 31.

how before him; their tongues are made to confess those excellencies and glories in him, which they inveterately hate. Christ has the glory of being the head of the whole new creation, and the honour of dispensing the holy Spirit, with all his gifts and graces. He now presents all the prayers of the saints to God *a*, and hereafter their glorified persons, with exceeding joy: his glory at present is inconceivably great: but, as if it were now small, in comparison of what it shall be, the scripture speaks of Christ's coming to 'be glorified in the saints, and admired in all them that believe *b*.' At present, his iron rod dashes the nations in pieces, and his illustrious grace raises 'many sons to glory *c*,' through armies of difficulties and dangers, whilst numbers of sinners sink down to hell, under the weight of his vengeance: 'Christ died, and rose, and revived, that he might be Lord, both of the dead, and of the living *d*.' The glory of Christ's crown never fades; but his enemies he clothes with shame. The devils, who felt the triumphs of his cross, dread their judgment from his throne, which made some of them cry out, during his abode on earth, 'Art thou come to torment us before the time *e*?' In what a glorious form did Christ appear to Paul, at his conversion, and to John afterwards; 'his countenance being as the sun when it shines in its strength *f*?'

I have endeavoured to give some, though a very short and imperfect account of that glory with which Christ is crowned, for his tasting of death for us: may we, according to Christ's prayer, be so happy as to be with him, where he is, to 'behold his glory *g*.' There we shall understand it better than now we do; for 'now we see only through a glass darkly, but then we shall see face to face *h*.'

a Rev. viii. 4.—Jude 24.

b 2 Thess. i. 10.

c Psal. ii. 9.

d Rom. xiv. 9.

e Mat. viii. 29.

f Acts xxvi. 13.—Rev. i. 13, 16.

g John xvii. 24.

h 1 Cor. xiii. 12.

APPLICATION.

1. Let us *consider* HIM; who was crucified, as the Lord of glory, to guard us against the rude insults of his various enemies. The Holy Ghost has told us, that the same person, who was in the 'form of a servant,' and 'became obedient to the death of the cross,' was in the 'form of God,' and thought it 'no robbery to be equal with God *a*.' It is evident, that the superior and inferior characters belong to the same person, as including two natures, the divine and human: on which account they are all properly ascribed to him; the superior characters as God, the inferior as man; but the inferior characters of a *servant*, humbling himself, and becoming obedient to death, no more deny, or destroy the superior characters of being in the *form of God*, and *equal to God*, than the superior characters deny or destroy the inferior. It is therefore very wrong to deny Christ his divine honours, as God, whilst we consider him as a man, humbled and obedient to death: the person who took the form of a servant *was* (not *was made*) in the form of God; was real God, as the form of a servant signifies a real man. There is not the least intimation, that he ever began to be in the form of God; and this, as also his taking the form of a servant, makes it evident that it was no glorious created spirit that took this form; for it was a spirit that *existed* in the form of God, before he *took* the form of a servant: whereas a created finite spirit must be in the form of a servant, from the first moment of its existence; and therefore could not be said to *take* what it was, and always *must* be. Every creature, by the law of creation, being subject to its Creator, this subjection is the result of nature, not of consent and choice; a creature therefore could not properly be

a Phil. ii. 6, 7, 8.

said to *take* the form of a servant, but the infinite and eternal Son of God might do it.

Let us then preserve Christ's high and glorious character as God; and abhor all the attempts of his enemies to lessen and degrade him. Many heretics of old did all they could to lessen his character. Marcion said, God did not take flesh. Marcellus, and others, affirmed the Word of God to be a power dwelling in him, who was of the seed of David, and not a person. Paul of Samosata said, that he had the beginning of his being of Mary. Sabellius affirmed, that the Father, Son, and holy Spirit, were mere names, attributed to the same person. Arius said, that the Son is a creature. Apollinaris pretended that he received not a rational soul, as Theophylact informs us, in his excellent comment on those words, 'Who being in the form of God, thought it no robbery to be equal with God,' &c.; which, being so clear and strong against Christ's adversaries, I shall here insert part of it. "See," saith he a, "how the here-

α "Ὁρα τίνων πῶς πίπτει πάντες μιᾷ σχεδὸν μαχαίρᾳ, ἐν μορφῇ Θεοῦ ὑπάρχων, πῶς ἐν ὑμῖν λέγετε, ὅτι ἐνεργεῖα ἐστὶν ὁ Λόγος ἐκ οὐσίας δὲ; μορφὴ γὰρ Θεοῦ ἢ οὐσία λέγεται, ὡς περ μορφὴ δάλε ἢ φύσις τῆ δάλε. Πῶς καὶ σύ, ὅτι ἀπὸ Μαρίας ἤρξατο; προὔπηρχε γὰρ ἐν μορφῇ, καὶ οὐσία Θεοῦ οὐκ ἀρπαγμὸν φησὶν ἠγήσατο τὸ εἶναι ἴσα Θεῷ ἴσον δὲ ἐπὶ ἐνὸς προσώπου οὐ λέγεται, τὸ γὰρ τινι ἴσον, ὡς δύο πρόσωπα ἐνσεύθεν φαίνεται. "Αρειος δὲ διὰ πλειόνων καθαιρεῖται, ἐν μορφῇ γὰρ Θεοῦ, τρεῖσιν οὐσίᾳ, καὶ οὐκ εἶπε γεγονώς, ἀλλ' ὑπάρχων. "Ομοιον ᾧ, ἐγὼ εἶμι ὁ ᾧ καὶ οὐκ ἀρπαγμὸν ἠγήσατο εἶναι ἴσα Θεῷ· ὁρᾷς τὴν ἰσότησα, πῶς οὖν σὺ λέγεις, ὅτι μείζων ὁ πατήρ, ὁ δὲ υἱὸς ἐλάττων; ἀλλ' ὅρα τὴν ἀνόνητον αὐτῶν ἕκαστιν, μικρὸς, φάσι, Θεὸς ᾧ ὁ υἱὸς, οὐκ ἤρτασε τὸ εἶναι ἴσα τῷ μεγάλῳ Θεῷ. Πρῶτον, μὲν οὖν ποία γραφὴ διδάσκει ἡμᾶς μικρὸν καὶ μέγαν Θεόν; ταῦτα γὰρ τῶν Ἑλλήνων εἰσιν. ὅτι δὲ καὶ ὁ υἱὸς μέγας Θεὸς ἔκκε Παῦλος, τὴν ἐπιφάνειαν τῷ μεγάλῳ Θεῷ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ· ἐπίστα, εἰ μικρὸς, πῶς ἂν ἤρτασε τὸ γενεσθαι μέγας; πρὸς τέτοιος ὁ Παῦλος ταπεινοφροσύνην διδάσκειν μέλλον, ἄτοπος ἂν ἦν τέτο παλαιῶν, ἐπὶ δὲ ὁ μικρὸς Θεὸς τῷ μεγάλῳ Θεῷ οὐκ ἐπανέστη, ὀφείλετε γὰρ ὑμεῖς ὑποταπεινωθῆαι ἀλλήλοις· τὸ γὰρ οὐκ ἐπανεστῆναι τῷ μείζονι ποία ταπεινοφροσύνη; ἀδυναμία μόνον τέτο τὸ δὲ τὸν ἴσον καὶ ὁμοδύναμον Θεῷ ἔχοντα, ἀνδρωπιον γενέσθαι, τέτο ταπεινώσεις· ταῦτα μὲν ἱκανῶς λοιπὸν,

“tics (such as Paul, Marcellus, Phonnus, and Sophronius,) are all slain with one sword? How do any say, that he is only the power of God, and not substance, seeing he is in the *form of God*? for, the form of God is his essence, as the form of a servant is the nature of a servant. How can it be said, that he took his first being of the virgin? for he was before in a divine form and being. *He thought it no robbery to be equal with God*: But *equal* is not spoke of one person: for he that is equal must be equal to some one; therefore two persons are here mentioned. Arius’s notion is destroyed by many reasons, *in the form of God*, viz. in his essence: Besides, it is not said, *was made*, but *existing*; it is like this, *I am that I am*; and, *he did not esteem it any robbery to be equal to God*. You see the equality: How then can you say, that the Father is greater, the Son less? But let us consider their foolish obstinacy. They say, the Son of God, being a little God, did not arrogate to himself to be equal, and like to the great God. But, first of all, what scripture teacheth a little and a great God. These are the fancies of the unbelieving Gentiles: That the Son is the great God, hear Paul, *the appearing of the great God and our Saviour, Jesus Christ*.—Again, if he was little, how should he arrogate to himself to be great? St. Paul, teaching humility, had argued absurdly, if he had said thus, the little God did not resist the great God; therefore you ought not to submit to one another: For, what kind of humiliation is this, for the less not to rise up against the greater? This is only want of power. On

ὅρα τι φησιν, οὐχ ἀρπαγμὸν ἠγήσατο τὸ εἶναι ἴσα Θεῷ· ἀλλὰ φάσιν οἱ Ἀρειανοί, ἰδὲ ὑπήκοος λέγεται, καὶ τι τέτο, ὃ ἀνόητοι; καὶ φίλοις ὑπηκούμεν, καὶ οὐδὲν τέτο ἐλάττωσ ποιῶ ἡμᾶς ποῖον δὲ τὸ χαρυσθὲν ὄνομα τῆ ἀνθρωπίνῃ φύσει τοῦ υἱοῦ Χριστοῦ, τὸ υἱός, τὸ Θεός; τέτο δὲ δόξα ἴσι τοῦ πατρὸς, ὅτι τοιοῦτον ἔχει υἱὸν ᾧ τὰ πάντα ὑποκλίνονται· ὁρᾷς ὅτι ἡ ἀνάρρησις τοῦ μονογενοῦς δόξα ἴσι τοῦ πατρὸς, ὡς τεναντίον ἢ ἐλάττωσις αὐτοῦ ἀτιμία τοῦ πατρὸς.—Theophylact. in loc.

“ the contrary, for him who was equal to God, and of the same power with him, freely to be made man, this is truly humiliation: But the Arians say, he was obedient; and what of that, O fools? we obey our friends, which does not at all lessen our dignity: But what kind of name is given to the one Christ, even the *Son of God*? This is the glory of the Father, that he hath such a Son, to whom all bow: The honour of the only begotten, is the glory of the Father; and, on the contrary, the lessening him is the Father’s dishonour.”—Upon the whole, when we meditate on Christ’s death, let us remember it is the Lord’s death—the Lord of glory was crucified: And, with a detestation of all opinions that lessen or eclipse the glory of Christ, let us resolve, by the assistance of his Spirit and grace, to ‘ honour the Son, even as the Father a.’

2. If there were such glorious ends and fruits of Christ’s crucifixion, then how *precious* is *Christ’s blood*? This is the mark of esteem which the Holy Ghost has fixed upon it, ‘ You were not redeemed with silver and gold, but with the precious blood of Christ b,’ the valuable much esteemed blood: that blood must have an infinite dignity and worth in it, which could, and did satisfy justice, procure our pardon and eternal life, vanquish Satan, confirm the new covenant, open a way of access to God, and comfortable communion with him, purge and calm the conscience, and bring all the redeemed to the everlasting enjoyment of God in heaven: What reason have we then to esteem this blood? How dreadful is their guilt who trample upon this blood,—who profanely swear by it, to screen them from wrath, whilst they indulge their lusts, and sin freely, in confidence that this blood shall cleanse them! These are crimes c which expose a man to a sorer punishment, than dying without proffered mercy. It ought to be remembered, that they

a John v. 23.

b 1 Pet. i. 18, 19.—Τιμίω αἱμάτι.

c Heb. x. 28, 29.

are such as *walk in the light*, whom the blood of Jesus Christ cleanseth from all sin: They disgrace and dishonour it who think otherwise. Christ's blood is precious, as it is the blood of the Son of God; and it is redeeming blood: Let all the redeemed then treat it with the greatest esteem and veneration.

3. If there were such glorious fruits and ends of Christ's death, what then do they miss and lose, who have no *interest* in him? They have no interest in that satisfaction which Christ made to divine justice, nor in that everlasting righteousness which he brought in. Sin is not made an end of, nor Satan destroyed for them; they have no comfortable access to God here, and dying in unbelief, they can have none hereafter. We may then very justly pronounce the case of an unbeliever very miserable; if they are miserable, who have hope in Christ only in this life *a*, how great must their misery be, who have no hope in Christ, either for this life, or for that to come? but are 'without Christ, strangers to the covenants of promise, having no good hope;' and are 'without God in the world *b*.' If some call the proud, the great, and the rich unbeliever happy, yet that doth not make him so; all his worldly possessions, honours, and delights he must part with at death; and how miserably poor will he then be who has neither grace, nor righteousness, nor the glory and riches of the celestial world? 'He,' according to God's word of truth, 'shall not see life, but the wrath of God abideth upon him *c*.'

4. If Christ by his death, destroyed the devil; what *support* and *comfort* may this afford a *tempted Christian*?— Though Satan be troublesome, yet he is a conquered enemy: he that triumphed over him on the cross, is able to triumph over him in the Christian, and 'bruise him under his feet *d*.' The apostle, who used, as well as recommended,

a 1 Cor. xv. 19.

c John iii. 36.

b Eph. ii. 12.

d Rom. xvi. 20.

the 'shield of faith *a*,' draws this believing conclusion, from Christ's being given for us, that we are 'more than conquerors through him that loved us:' and that 'neither angels, nor principalities, nor powers, shall be able to separate us from the love of God, which is in Christ Jesus our Lord *b*.'—Whatever weakness there is in us, there is strength enough in Christ; his 'grace is sufficient for us,' and his 'strength is made perfect in our weakness *c*.' Christ having expiated our guilt, and taken away the reigning power of the believer's sins, Satan's plea is defeated, because the foundation of his power is blown up. Could the poor tempted Christian but see it, how *stedfast in the faith* might he be, and how might he *resist the devil*, so as to cause him to fly away *d*? Christ knows what sore conflicts with Satan mean; and he has compassion and power enough to help, and relieve the tempted, distressed Christian. By faith then, in the views of Christ's victory and triumph, let the tempted apply to their merciful and powerful Saviour, to succour and deliver them.

5. If satisfaction to divine justice, everlasting righteousness, sanctification; Satan's destruction, access to God, and eternal life, flow from the death of Christ, then hence we may infer, that there is 'salvation in no other *e*:' the scripture is plain and positive, 'He that hath the Son, hath life; and he that hath not the Son, hath not life *f*.' Christ affirmed the same thing when he said, 'I am the way, the truth, and the life; no man cometh to the Father, but by me *g*.' Let us then adhere to the scripture doctrine, and give no heed to those seducing spirits, who teach, that such as neither know Christ, nor believe in him, nor love him, may be saved (which is the case of the heathens, for such as know, love, and believe in Christ, are Christians, not hea-

a Eph. vi. 16.

c 1 Cor. xii. 2.

e Acts iv. 12.

b Rom. viii. 32, 37, 38.

d 1 Pet. v. 9.—James iv. 7.

f 1 John v. 12.

g John xiv. 6.

thens): but the Holy Ghost saith, 'If the gospel be hid, it is hid to them that are lost *a*.' Do not they then make him a liar, who say that such may be saved, to whom the gospel is hid and Christ unknown? The entertainment of this impious sentiment, lies at the bottom of all the contempt which, at this day, is cast upon Christ by the Arians, and upon divine revelation by the deists. Let us then hold fast the truth, and 'contend earnestly for the faith once delivered to the saints,' believing, according to the scriptures, that eternal life is in Christ, and in him only.

6. If Christ freely suffered for us, how readily should we submit to any sufferings, whereby we may glorify him? The worst we can suffer for him, comes far short of what he endured for us: He was reproached, buffeted, and spit upon for us; and can we endure nothing, bear no reproach for him? Was his soul exceeding sorrowful on our account, and shall we choose rather to make use of sinful evasions, than endure sorrow and trouble for Christ? 'Consider him who endured such contradiction of sinners against himself, lest you be wearied and faint in your minds *b*.' How much better is it to suffer for Christ, than to suffer eternal punishment from him for ever, as all must, who do not deny themselves, take up their cross and follow him? The primitive Christians rejoiced, that they were counted worthy to suffer shame for his name; therefore let us rejoice, if we are called to suffer for Christ's sake; if we bear reproach for his name, let us reckon our honour as great as our happiness.

To conclude, let us consider the *excellence* of this knowledge of Christ, which changes the soul into the divine image: let us view the *glories* of the object known, Christ in his person and offices: let us inquire diligently into his sufferings, the causes, nature, and effects of them; and if we behold these things, in that clear and glorious light in which

a 2 Cor. iv. 3.

b Heb. xii. 3.

the scripture has placed them, the Spirit of God, at the same time, glorifying Christ, by taking of his things, and shewing them unto us, then we shall count all things but loss, for the excellency of the knowledge of Jesus Christ; then we shall with pleasure study Christ, and him crucified, as represented in scripture: and we shall long for that happy state, where we shall behold Christ face to face, be like him, and see him as he is. In the meantime, may the Lord grant, that we may not be barren in the knowledge of Christ; and may these discourses be owned and blessed of God, to promote our growth in grace, and in the knowledge of our God and Saviour Jesus Christ, and then we shall never repent the pursuit of this knowledge of Christ, and him crucified.

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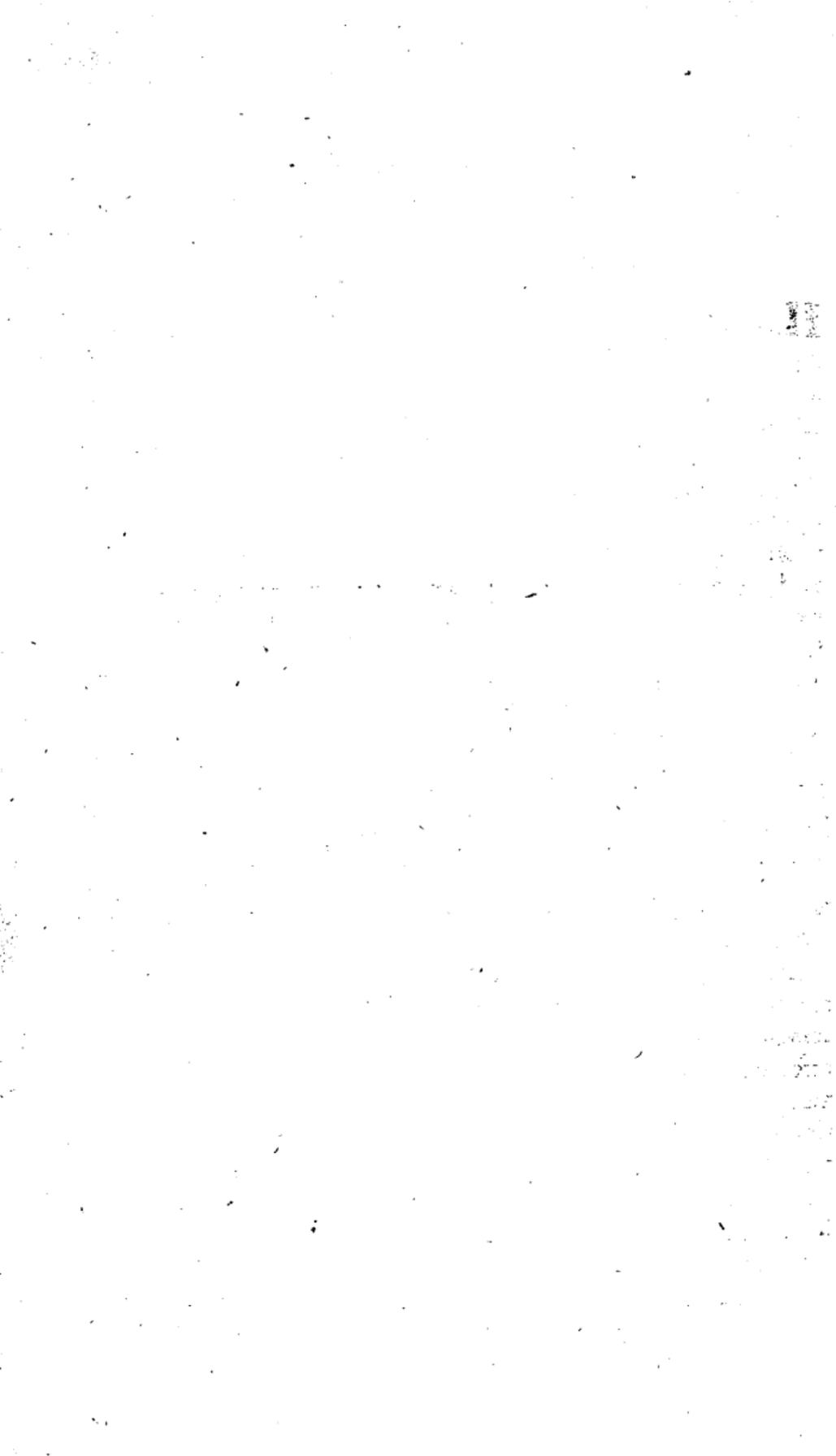


VOLUME SECOND

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SECOND.



THE
WHOLE WORKS

OF

THE REV. JOHN HURRION,

LATE MINISTER OF THE GOSPEL IN LONDON;

NOW FIRST COLLECTED;

TO WHICH IS PREFIXED,

THE LIFE OF THE AUTHOR.

IN THREE VOLUMES.

VOL. II.

CONTAINING

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- II. The RIGHTS and DUTIES of MINISTERS and PEOPLE, a Sermon preached at the Ordination of the Rev. Thomas Milway.
- III. A FUNERAL SERMON for the Rev. John Nesbet.

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1967-1968

1967-1968

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PREFACE.

HAVING formerly preached and published some Sermons on the knowledge of Christ, in his person, offices, and sufferings, I was inclined to pursue the same subject, the knowledge of Christ, in some discourses, concerning his resurrection, ascension, sitting at God's right hand, intercession, and judging the world, in the great day; that Christ might be seen and admired, not only in the sorrows of life, and agonies of death, but also in the glories of his exalted state, which must be pleasant and delightful to all who love him in sincerity. The favourable reception which the former compositions met with from such, and the use which, through a divine blessing, I have reason to hope, they have been of to some, have encouraged me to permit these sermons to follow the former from the press, as they did from the pulpit; and the rather, because they are designed, and I hope, in some measure, suited to set forth, and advance the knowledge of Christ, and his glorious work of redemption, through the several periods of time, to the consummation of all things. Being persuaded of the weight and importance of these doctrines of revelation, of the clear evidence which they offer of the deity and glory of our blessed Redeemer, and of the influence which they have upon the Christian's acceptance with God, his obedience, usefulness, and comfort in this world, and his eternal happiness in that to come, I was willing to recommend them in the best and most public manner I could.

The *resurrection from the dead* is one of the principles of the doctrine of Christ *a*, and a foundation-

a Heb. vi. 1, 2.

truth which has great stress laid upon it in scripture *a*, where we are told, that if ‘we confess with our mouths the Lord Jesus, and believe in our hearts, that God raised him from the dead, we shall be saved;’ that if ‘Christ be not risen, then is our preaching vain, and our faith is also vain, we are yet in our sins;’ for, as ‘he was delivered for our offences,’ so ‘he was raised again for our justification; God raised him from the dead and gave him glory, that our faith and hope might be in God,’ and thereby ‘declared him to be the Son of God:’ how they will support, or where they will place their faith and hope, who either do not know, or do not receive this truth, it highly concerns them to consider.

What I have said of the *possibility b* of a resurrection, and of the aids which reason affords it, does only shew, that the doctrine of the resurrection being revealed, reason can yield some assent to it, and can give some assistance to defend this point; but it does not hence follow, that the light of nature, or natural religion alone, can either find out, or receive this truth. When Paul preached it to the Athenians, ‘some mocked *c* ;’ some not only of the Epicureans, but even of the Stoics; these last, though zealous for natural religion, yet did not believe the doctrines of a resurrection and future judgment. Plutarch *d* thought it a ridiculous thing, to imagine that the bodies of good men ascend, and to place earth in heaven. Eusebius has acquainted us *e*, that

a Rom. ix. 10.—1 Cor. xv. 14, 17.—Rom. iv. 25.—1 Pet. i. 21.—Rom. i. 4.

b Pages 16, 17.

c Acts xvii. 32.

d In Romulo. p. 35, 36.

e Τα ἕν σώματα τῶν μαρτύρων μετέπειτα καίεντα καὶ ἀδακόμενα καπνισσάμενα εἰς τὸν ποταμὸν———νῦν ἴδωμεν εἰ ἀναστήσονται καὶ εἰ ὁ Θεὸς δύναται ἐξελίξαι ἐκ τῶν χειρῶν ἡμῶν.—Euseb. Hist. Eccles. i. 5. c. 1. p. 134.

N. B.—This was not done, when only an immoral prince, such as was Lucius Verus, filled the throne, but when this man had for his partner, or rather his superior, the demure, and precise Marcus Aurelius Antoninus, that great admirer of natural religion.

the primitive persecutors, in opposition to the doctrine of the resurrection, used, after they had burned the bodies of the martyrs, to scatter their ashes, saying, "Now, let us see whether they will rise again, and whether their God can deliver them out of our hands." This shews, that unassisted reason could neither find out, nor receive this truth, and consequently, the need there is of viewing it in that light, in which revelation hath placed it.

The *ascension* of Christ is a doctrine of great use and comfort to believers; for it not only answers the types, fulfils the prophecies and promises of it before hand, redounds to the honour and glory of God and Christ, but also it may fill the Christian with joy; and to reflect upon these things, and to see his dear Saviour, who had been brought to the dust of death, now treading the sun and stars under his feet, and mounting up in his glorious body to his heavenly throne, and that in a near relation, and with a cordial affection to his people here below, and with a joyful and glorious triumph over his and their enemies. Christ, as was foretold of him *a*, has 'ascended up on high, he led captivity captive:' our incarnate God is 'gone up with a shout, the Lord with the sound of a trumpet;' therefore we may address Christians in the Psalmist's words, 'Sing praises to God, sing praises; sing praises unto our King, sing praises *b*.' When Solomon was anointed king over Israel, so great were the acclamations of the people, that it is said 'the earth rent with the sound of them *c*;' but what joy could the crowning of Solomon with a crown of gold afford, compared with what may result from Christ's ascending to his throne, and being crowned with glory? Christ's 'sitting at the Father's right hand' is a farther illustration of his and his Father's glory; and how much it conduces to the faith and comfort of the re-

a Psal. lxxviii. 18.

b Psal. xlvii. 5, 6.

c 1 Kings i. 40.

deemed, I have endeavoured to shew, in the ensuing discourses on that subject.

The *intercession* of Christ is recommended to our esteem in scripture, as that which renders him 'able to save us to the utmost *a*:' the security, comfort and encouragement, which it may afford, even to the weakest true believer, I have, I hope, set in an useful light, in the sermons upon that head.

Christ's *judging the world*, in the great day, is by the apostle Paul spoken of *b*, as one of the fundamental articles of the Christian faith, and is made use of in scripture *c*, as a grand incentive to repentance, and a diligent care, to be accepted of God ourselves, and to persuade others to 'fly from the wrath to come,' and to 'lay hold on the hope set before them:' it is produced as a bright evidence of Christ's government and glory, and a means of completing the work of redemption, and bringing the redeemed to their most consummate happiness. This point therefore, as well as the rest, cannot be insignificant and useless articles of our faith, but must be dear to all such as have a due value for Christ, and their own salvation.

What I have briefly hinted *d*, of the insufficiency of the law of nature, to save a sinner, might have been more largely explained and confirmed, had there been time for it, and might be done here, were there room for it. The light of nature, in its present state, makes but very imperfect discoveries of God, of his perfections and will; of the way in which he may be acceptably worshipped in this world, and enjoyed by us, in that to come; of the immortality of the soul, and of the certainty, nature, and degrees of future rewards and punishments: these matters are very darkly and doubtfully represented, by the unassisted light of nature, as might easily be made appear; and

a Heb. vii. 25.

c Acts xvii. 30, 31.—2 Cor. v. 9, 11.

b Heb. vi. 2.

d Pages 226, 227.

it is no less certain, that the glory of God, which is, and ought to be, the chief end of all who truly love and enjoy him, has been not only overlooked, but opposed by the ancient patrons of natural religion, which agrees to what the scripture has told us *a*, That 'when they knew God, they glorified him not as God, but waxed vain in their imaginations, and their foolish hearts were darkened.' An instance of this we have in Seneca, who, in one place *b*, says, that "the wise man beholds and contemns all the enjoyments of other men with as calm a mind as God; but upon this he values himself more than God, because God cannot use them, but he will not." He farther says *c*, that "the upright man cannot be overcome by external things, and is an admirer only of himself;" nay, he goes so far as to say *d*, that "there is something in which a wise man excels God, in that God's wisdom is not by himself acquired, but is owing to the kindness of nature." This is that principle of pride and self-love, which the devil set up, when he made man a sinner; and which the Spirit of God always pulls down, when he makes a man a Christian; as it is written *e*, 'If any man will come after me, let him deny himself;' and 'he that glories, let him glory in the Lord.' It is worthy of observation, that instead of glorying only in Christ, natural religion, taken by itself, excludes him altogether; and when he is set up as sufficient for salvation, instead of giving him glory, must cast the vilest reflections on his wisdom, grace, and love, in becoming incarnate, living a life of sorrow, and dying an

a Rom. i. 21.

b Sapiens tam æquo animo omnia apud alios videt, contemnitque, quam Jupiter; et hoc se magis suspicit, quod Jupiter uti illis non potest, sapiens non vult.—Senecæ Epist. 73. p. 21.

c Incorruptus vir sit externus est insuperabilis, miratorque tantum sui.—Id. de vita c. 8.

d Est aliquid quo sapiens antecedit Deum, ille naturæ beneficio, non suo, sapiens est.—Id. Epist. 53. p. 136.

e Mat. xvi. 2, 4.—1 Cor. i. 31.

accursed death for men, and giving us an institution of doctrines and precepts, which we might have done very well without: but notwithstanding, as has been lately well observed *a*, some have shewed a great zeal for natural religion in opposition to revealed, with no other views, as it seems, than to get rid of the restraints of revealed religion, and to make way for the unbounded enjoyments of their corrupt appetites, and vicious inclinations. Those who write on the side of revelation, have as good a right to do it, and a much better cause to defend, than those who write against it; and if the friends of the latter encourage them to repeat, and reprint what has been often much better said before; shall not the friends of Christ and his gospel do what they can, in defence of his truth and glory, especially at a time, when men, by various arts, are endeavouring to undermine and run them down?

I was willing in this circumstance to comply with the desire of my friends, in publishing the ensuing discourses, concerning several great doctrines of the gospel, and to put Christians in remembrance of them, though they know them already, and are established in the present truth. If what I have written shall be found consonant to the scriptures, and serviceable to the faith, holiness, and establishment of any serious and humble Christian, or to make any persons such, I shall rejoice in the success. I will only add my request, that the serious and candid reader would excuse the imperfections and mistakes he may find in this work, and that his prayers, that God may be glorified by it, may be united with those of the unworthy author

JOHN HURRION.

Jan. 28th, 1728-9.

a See the Bishop of London's pastoral letter, p. 3.

CONTENTS OF VOL. II.

I.

Page

O N the resurrection of Christ from the dead, in two Sermons, from 2 Tim. ii. 8.	12
1. Shewing the possibility of a resurrection, in general, and of Christ's in particular,	15
2. The necessity of it,	18
3. The certainty of it,	21
Objections against it answered,	35
4. Its nature and properties,	43
5. The reasons of it,	49
6. The application,	33, 52

II.

O N the ascension of Christ into Heaven, in two Sermons, from Eph. iv. 10.	59
1. Shewing the reality of Christ's ascension, and the benefit of knowing it,	63
2. The nature, circumstances, and manner of it,	67
3. The difference between Christ's ascension and ours,	78
4. The reasons of it,	80
5. Some of its fruits and consequents,	89
6. The application,	75, 92

III.

O N Christ's sitting at the right hand of God, in two Sermons, from Heb. xii. 2.	100
1. Explaining what is meant by Christ's sitting at the right hand of the throne of God,	101
2. Producing some evidences of it,	112
3. Enquiring in what relation and capacity Christ sits there,	129
4. Hinting the time and ends of Christ's sitting on God's right hand,	126
5. The application,	115, 136

IV.

Page

On the intercession of Christ for his people, at the right hand of God, in two Sermons, from Heb. vii. 24.	141
1. Describing the persons for whom Christ intercedes,	142
2. Shewing the reality and certainty of Christ's intercession,	145
3. Giving the character of the intercessor,	149
4. Explaining the nature and properties of Christ's intercession,	160
5. Enquiring into the extent of it,	170
6. Representing the importance and prevalence of it,	173
7. Mentioning some of its fruits and effects,	178
8. The application,	158, 181

V.

On Christ's second coming, to judge the world in righteousness, in four Sermons, from 2 Tim. iv. 1.	187
1. Enquiring into the certainty, and time of the future judgment,	190
2. Considering the person and character of the Judge,	197
3. Specifying the objects of this judgment,	205
4. Explaining the form and process of it,	214
5. Hinting some of its properties,	233
6. Assigning some reasons of this judgment,	244
7. Mentioning some of its consequents, and answering some questions concerning it,	252
8. The application,	202, 224, 238, 258

THE
RESURRECTION
OF

CHRIST FROM THE DEAD;

IN
TWO SERMONS.

SERMON I.

PREACHED MAY 23d, 1727.

2 Tim. ii. 8.—*Remember, that Jesus Christ, of the seed of David, was raised from the dead, according to my gospel.*

THese words are a part of the apostle Paul's second epistle to his beloved Timothy; and, as it is thought, of the last he wrote, he being now a second time prisoner at Rome, under the bloody Nero, ready to be offered, the time of his departure being at hand. In this epistle he has given to Timothy the evangelist his last instructions, as to what doctrines he should most insist on himself, and commit to other able and faithful men, by them to be transmitted to posterity. In the head of these stands the doctrine of CHRIST'S RESURRECTION, which he, in my text, has recommended to be remembered, taught, and received, as a principal article of our faith and happiness. 'Remember, that Jesus Christ, of the seed of David, was raised from the dead, according to my gospel;' which words contain an assertion, its confirmation, and the use to be made of it.

1. The words contain an *assertion*, that Jesus Christ, of the seed of David, was 'raised from the dead.' The person here spoken of is described, partly by his work and office, *Jesus Christ*; he who was anointed to save men from their sins, and partly by his lineage and descent, he was of the 'seed of David,' as it was foretold the true Messiah was to be; for, has not the scripture said *a*, that Christ comes of the seed of David, and out of the town of Bethlehem, where David was born? That flesh which was thus derived from David was crucified and buried, and after that was raised from the dead, and came forth out of the grave, having its soul re-united to it, and entered into a state of happy life and immortality, as Christ himself said, 'I am he that lives and was dead, and behold I am alive for evermore *b*.'

2. We have the *confirmation* of this truth, in those words, 'according to my gospel,' viz. according to that revelation which I received from Christ, and which I have preached to the people, having also myself seen Christ in the flesh; for, 'last of all he was seen of me also *c*.' Christ's appearing was to qualify Paul to testify this important truth to others, according to the words of Ananias, 'The God of our fathers hath chosen thee, that thou shouldst know his will, and see that just One, and hear the voice of his mouth: for thou shalt be his witness to all men of what thou hast seen and heard *d*.' Paul being thus qualified abundantly, published the doctrine of Christ's resurrection; he has asserted it more than thirty times in his writings, and it was his manner *e*, in his preaching, to open the scriptures, and to prove Christ's resurrection from them.

3. We have the *use* which is to be made of this truth in the word *remember*, which is sometimes used to recollect and call to mind; so Peter 'remembered the words of Christ *f*:' and sometimes it is used to put others in mind of a

a Mic. v. 2.

b Rev. i. 18.

c 1 Cor. xv. 8.

d Acts xxii. 14, 15.

e Acts xvii. 2, 3.

f Mat. xxvi. 75.

thing; so Joseph made mention of, or remembered, the departing of the children of Israel; thus Paul exhorted Timothy to keep in mind, and put others in mind of Christ's resurrection. We are told, that the usual salutation among the primitive Christians was, The Lord is risen! This is a truth never to be forgot or neglected, seeing the truth of the Christian religion, and the holiness and comfort of Christians have such a dependence upon it. From the words this doctrine may be drawn,

It is highly necessary to preserve the memory of Christ's assured resurrection from the dead.

In discoursing upon this point, I shall observe the following method :

I. I shall consider the *possibility* of a resurrection in general, and of Christ's in particular.

II. I shall shew the *necessity* of it.

III. I shall prove the *certainty* of it.

IV. I shall explain its *nature* and *properties*.

V. I shall assign the *reasons* of it.

And I shall then shew the use and improvement which is to be made of it.

I. I shall consider the *possibility* of a resurrection in general, and of Christ's in particular.

The apostle Paul introduced a discourse on this doctrine with that interrogation, 'Why should it be thought a thing incredible with you, that God should raise the dead? If indeed the dead rise not, then Christ is not risen *a*. If the resurrection is not possible, the doctrine of Christ's resurrection must be a mere fiction; The Sadducees *b* among the Jews denied the resurrection; some of the Athenians *c* derided it, but without cause; for reason suggests, that

a Acts xxvi. 8.—1 Cor. xv. 13.

b Acts xxiii. 8.

c Acts xvii. 32.

he who could at first make all things out of nothing is able to re-collect our scattered dust, and re-build the body:—If in nature the seed dies, and then is quickened, why should it be thought impossible for the God of nature to re-unite a soul and body which death had parted? Why should it seem impracticable for the same power that formed the body of Adam out of the dust of the earth in the creation, to frame it anew out of the earth in the resurrection? There is indeed no natural aptitude, or propensity, in a body once dead to live again, yet there is not any insuperable repugnancy in it thereto; it may, by a divine power, be quickened again without destruction or change of its species, or kind, or without supposing any thing contrary to the divine perfections. Abraham believed *a*, that God was able not only to raise him up a son, but the same Isaac; and yet at that time there never had been any instance or example of a resurrection, that we read of; Since that time there have been many *b*, as the son of the Shunamite, the widow's son, Jairus's daughter, Lazarus, and others. Hence appears the possibility of a resurrection; for though the argument will not hold from the possibility to the fact, viz. a thing is possible, therefore it really is; yet the argument from the fact to the possibility is good, that which has been may be. The Sadducees *c* thought to have confuted the doctrine by a captious question, whose wife the woman should be in the resurrection who had had seven husbands? but Christ removed the difficulty, by declaring, that in the resurrection there is no marrying; or giving in marriage: So that there is no need to question the resurrection, because husbands and wives cannot stand in the same relation in that world as they do in this. The possibility and certainty of the resurrection, Christ proved by scripture

a Heb. xi. 19.

b 2 Kings iv.—Mark v.—Luke vi.—John xi.

c Mat. xxii. 25.

testimony *a*; God said, 'I am the God of Abraham, the God of Isaac, and the God of Jacob; God is not the God of the dead, but of the living.' He is the God of their whole persons, the body is a constituent part of the man: Seeing God is the God of the man Abraham, therefore the body of Abraham, which is an essential part, shall live again; for God is the God of the living man.

The apostle Paul, in discoursing on the resurrection, has asked this question, 'If the dead rise not, what shall they do that are baptized for the dead *b*?' Where it is evident he had respect to some usage then known, which supposed a resurrection, and also to the great disappointment of some Christians, in case there was none; whether it was a being baptized into the *faith* of the resurrection upon the tombs of the martyrs, or Christians exposing themselves to the baptism of *sufferings*, in hope of a better resurrection (as Christ said, his disciples should be baptized with *his* baptism) or whatever custom he refers to, yet this I think is plain, that he has respect to some usage of those times, which was a proof not only of the possibility, but also of the certainty of a resurrection. God's infinite power renders a resurrection possible, and his revealed will confirms the certainty of it.— Christ is the person who shall change our vile bodies, according to the power whereby he is able to subdue all things to himself *c*; and all that are in their graves shall hear his voice, and shall come forth.

*If there is no resurrection, then Christ is not risen, and if so, our faith is vain, and we are yet in our sins, as the apostle Paul has assured us *d*: But if the resurrection is a thing possible, then there is a possibility of Christ's resurrection; and we are not to reject the doctrine, though we cannot solve all the objections that may be raised against it, for we know but in part. Could we comprehend all things*

a Exod. iii. 6.

c Phil. iii. 21.

b 1 Cor. xv. 29.

d 1 Cor. xv. 13.

else, and were there inexplicable difficulties only in this doctrine, there would be more colour for calling its possibility in question. But when we may be puzzled about the meaning of God's works, and when we know many things to be certainly true, the reason of which we cannot assign, (for God's ways are past our finding out) it is very absurd to deny the possibility of a resurrection, because we cannot account for all things belonging to it. No man has shewed or can shew any thing in it contrary to the divine nature, or that implies a contradiction: And of all men they have the least reason to question the possibility of it; who, according to their principles, must suppose, that men at first sprung out of the dust as plants, by a natural production. They who own an omnipotent power, and free agency of God in things created, have no room to doubt of his ability to effect this great work. To confess ourselves at a loss as to the modus of it, or the way and manner in which it shall be accomplished, is but to allow God to be as much above us in understanding, as we own him to be in power. The scripture has told us *a*, that with God all things are possible, which are not contrary to the divine perfections, or inconsistent with themselves.

Seeing then, as hath been proved, a resurrection in general is a thing possible; hence it follows, that there is no impossibility that Christ should rise from the dead. The Athenians therefore had no reason to mock at the hearing of it, as we read they did *b*; nor ought we to treat it as a thing incredible. We have far greater reasons to give for the possibility of it, than can be alleged against it. Having thus made the possibility of it appear, my way is opened to what will come next to be considered, even the necessity and certainty of it; to which I now proceed in their order.

II. I shall shew the *necessity* of Christ's resurrection.— It is fundamental to all our faith and happiness: This the

a Mat. xix. 26.

b Acts xvii. 32.

scripture has declared, ' If Christ is not risen, then is our preaching vain, and your faith is vain, you are yet in your sins,—they that are fallen asleep are perished *a* ;' a number of dismal consequences follow, on supposition of Christ's not rising from the dead. If Christ is not risen, then to preach to the people, that he rose from the dead, must be vain preaching, because false ; and so that faith which is the effect of it must also be vain. If Christ is not risen, the whole gospel can be but a fable, and the happiness derived from it must consequently be only delusive ; for if Christ is not risen, then justice has not discharged him ; if justice has not discharged him ; then it is not satisfied : if justice is not satisfied, then God is not reconciled ; if God is not reconciled, then Christ's blood is not meritorious ; if Christ's blood is not meritorious, then his intercession cannot be prevalent ; and if his intercession is not prevalent, then for us there is no salvation : therefore if Christ did not rise, Christians cannot be saved. If Christ is not risen, then death is not destroyed ; if death is not destroyed, then Satan is not vanquished ; if Satan is not vanquished, then sinners cannot be delivered ; therefore if Christ is not risen, his people are not redeemed, but those that are dead in Christ are perished. If the object of faith fails, then salvation, which should be the consequent of it, must fail also : So necessary was Christ's resurrection to our salvation.

Christ having foretold his resurrection *b*, when he said, ' Destroy this temple, and in three days I will raise it up ;' if he had not risen, he had been a false prophet, and so not fit to have been credited in other things ; but he has proved himself to be the faithful witness, in his being the first begotten from the dead.

c God had sworn with an oath that he would raise up Christ, and had declared it by the prophetic spirit *d*, that

a 1 Cor. xv. 14, 15, 17, 18.

c Rev. i. 5.

b John ii. 18, 19.

d Acts ii. 30.

he would not suffer his holy One to see corruption; had not Christ risen, God had rendered his truth suspected; and if he had failed in one point, the whole divine revelation had been uncertain; for if he had deceived us in this part, he might in all the rest. And so Christ's not rising from the dead would have at once sapped the foundations of all our hopes of happiness.

If Christ had not risen, he could not have executed any of his offices after his death, the truth essential to his prophetic office had been lost, the merit and intercession necessary to his priesthood had been wanting, the power requisite in him as a King had not been conferred upon him, for to this end he rose again *a*, that he might be Lord both of the dead and of the living. With good reason then did the apostle Paul lay the main stress of our salvation upon Christ's resurrection. 'It is Christ that died, yea, rather that is risen again *b*.' Faith is now the hardest thing in the world, although the gospel sets before us a faithful, living, all-sufficient Saviour: But if it had presented one false, dead, and insufficient, faith had been impossible; or if not impossible, yet as foolish, as now it is hard; for what reason could there have been to expect that he should save us, who could not save himself? 'Therefore God raised Christ from the dead, and gave him glory, that our faith and hope might be in God *c*.' His resurrection was absolutely necessary, and it was not possible that he should be held of the cords of death *d*; for if he had, God's decrees had been disappointed, his beloved Son and people had been lost, the throne of grace had been demolished, and the mansions of glory must have been left unpeopled. Hence we learn the necessity of Christ's resurrection, and the reason why Paul taught it so carefully; and, when dying, left it to Timothy, to transmit it to posterity: hence also we learn how neces-

a Rom. xiv. 9.

c 1 Pet. i. 21.

b Rom. viii. 33, 34.

d Acts ii. 24.

sary it is that we be well assured of the truth of it; and this leads me to the next head: therefore,

III. I shall prove the *certainty* of Christ's resurrection. There is a natural prejudice against the doctrine of the resurrection in general: When Christ had declared himself to be the 'resurrection and the life,' he said to Martha, 'believest thou this *a*?' We need the best proof of this point, and especially of Christ's resurrection, seeing the whole of our salvation has such a dependence upon it; God has been pleased therefore to give us very clear and abundant evidence of this truth, as may appear, if we consider the circumstances and effects of the thing itself, and the testimonies that have been given of it.

1. The certainty of Christ's resurrection may appear from the *circumstances* of it. These circumstances I now suppose to be truly reported; hereafter I shall shew that the credibility of the witnesses is above exception.

The first circumstance which I shall take notice of, is the rolling away the stone from the sepulchre; all the evangelists have taken notice of it. Matthew has told us *b*, that an angel descended from heaven, and rolled back the stone from the door: Mark has observed *c*, that the stone was very great; Christ's enemies had sealed and made it sure: The women that were going to embalm Christ's body were solicitous how to get the stone rolled away *d*; but when they came to the sepulchre, they found it ready done to their hands: this to be sure was not done by Christ's enemies, for they had made the door sure; nor could it be done by his friends, for there was a guard set upon the tomb, to prevent any attempt of the disciples to take away the body: And if the stone was, as the evangelist says, rolled away by a good angel, certainly it was in order to Christ's coming out of the sepulchre: God would not have sent a

a John xi. 25, 26.

c Mark xvi. 4.

b Mat. xxviii. 2.

d Mat. xxvii. 66.

messenger from heaven to open the prison door, if, according to prophecy *a*, Christ was not to be taken 'from prison and from judgment,' or his body was not to be released from the prison of the grave.

Matthew has told us, 'that the angel sat upon the stone, that his countenance was like lightning, and his raiment as white as snow; and that for fear of him the keepers shook, and became as dead men *b*.' The stone then was not rolled away without their knowledge; they saw the angel, and were so terrified with the sight, that they had no power to prevent the opening of the sepulchre, or to roll back the stone upon it again. It is very probable the centinels were so affrighted with the appearance, that they forsook the sepulchre, as soon as they had a little recovered themselves, for we have no account of their being there, when the women, and Peter, and John came to it. It is also hinted, that 'some of the watch went out into the city and told the chief priests all that was done *c*:' they were not so stupefied, but they knew how, and were able to relate what had come to pass; and it appears that they gave a right account of the matter, declaring no doubt Christ's resurrection, and the circumstances of it; seeing the priests and elders *d* invented quite another story, and put a lie into their mouths, hiring the soldiers to tell it to the people, of which farther notice shall be taken afterwards.

Another circumstance which shews the truth of Christ's resurrection, is the order in which the grave clothes were found. Those which had been wrapped about the body were lying in one place, 'and the napkin which was about his head was not lying with the linen clothes, but was wrapped together, and laid in a place by itself *e*.' If the body had been stolen away, the grave clothes would not have been thus

a Isa. liii. 8.

b Mat. xxviii. 2, 3.

c Mat. xxviii. 11.

d Mat. xxviii. 13.

e John xx. 6, 7.

stripped off, and left behind in such order; the fear and haste of those who had come to take the body, would not have admitted of such deliberation and order: It is not probable, that if Christ's enemies had removed the body, they would have given themselves so much trouble; nor is it at all likely, they who set a guard upon the tomb, to prevent others from taking away the body, should take it away themselves: It was undoubtedly their interest to have kept it in the sepulchre, and to have shewed it there after the third day, which would have confirmed the opinion that Christ was a false prophet and a deceiver. Allowing that Christ really rose from the dead, we may well account for the grave clothes being taken off, and found lying in such order.

Christ's body was laid in a new sepulchre, 'in which never any yet was laid *a*.' Providence wisely ordered it thus, to prevent any suspicion that it was not the body of Christ, but of some other person, that was raised. The tomb where Christ's body had been deposited was found empty; and it must be the body of Christ which was departed out of it, and no other, seeing there was no other body but his laid in it.

To make it appear that it was a real resurrection, and not a revival out of a swoon, it is related *b*, that before the burial of the body, a spear had been thrust into Christ's side, which piercing the membrane that encompasses the heart, and letting out the water contained in it, must necessarily have killed him, if he had not been dead before. There being then such evidence that he was really dead, before he was buried, it appears that his coming out of the sepulchre was a real resurrection. 'There was also a great earthquake *c*' at the time of Christ's resurrection, to shew that death was subdued, and the grave conquered, by the

a John xix. 41.

b John xix. 34.

c Mat. xxviii. 2.

Prince of Life,*now returning from the bars of the pit, and many other dead bodies of saints arose, and appeared to many. This might be to shew the possibility of a resurrection, and to confirm the truth of Christ's rising, and to do honour to him.

2. The certainty of Christ's resurrection appears from the *effects* of it. Such was the effusion of the divine Spirit, 'This Jesus hath God raised up; therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which you now see and hear *a*.' Peter declared that it was the Prince of Life, raised from the dead *b*, who healed the lame man. It was Christ as risen that shewed light to the Gentiles, and gave Paul a commission to preach the gospel to them. This effusion of the Spirit, the working of miracles, the conversion of sinners, and the divers gifts of the Holy Spirit, which men received, flowed not from a dead, but a risen Jesus, who though 'he was once dead, yet is now alive, and lives for evermore, and has the keys of death and hell *c*.' How is it possible for the dead to be raised—for the sick to be healed—for the unlearned to speak with tongues—and for the most obstinate sinners to be converted by Christ's power, if he himself perished under the stroke of death, and never rose from the grave, to fulfil his promise, and accomplish his work? Seeing, then, Christ's work has in fact been carried on,—seeing such fruits of his resurrection have actually been produced,—and seeing the gates of hell, neither have to this day, nor ever shall prevail against the church, it appears, that Christ is risen from the dead, and will die no more. God poured out his Spirit upon the witnesses of Christ's resurrection *d*, enabled them to do many miraculous works:

a Acts ii. 32, 33.

b Acts iii. 15, 16.

c Rev. i. 18,

d Acts iv. 33.—Heb. ii. 4.

Multitudes were converted by their ministry, which made it appear, that God was with them, and owned them in their report, which the God of truth and holiness could not have done, had they obtruded a cheat, and a lie upon the world, in declaring Christ to be risen from the dead, as the case would have been, if this had not been a real truth.

3. The certainty of Christ's resurrection appears from *testimony* of all sorts, human, angelical, and divine.

(1.) Christ's *disciples* abundantly testified this truth; and they had the three great qualifications of credible witnesses, certain knowledge, clearness, and integrity in their report.

[1.] We must allow that they had *certain knowledge*, if we believe the scripture, which tells us, that Christ shewed himself alive to the apostles, after his passion, by many infallible proofs *a*; being seen of them forty days, and speaking to them of the things pertaining to the kingdom of God: He ate, he drank *b*, he talked, and walked with them; shewed them his very wounds, and permitted them to touch them. - Christ appeared first to Mary Magdalen, when she had no expectation of it, and so could not be under the power of fancy; and she did not know him, until by a powerful word he discovered himself to her. After that, Christ appeared to the women, who were going to carry the news of his resurrection to the apostles, as they were directed by the angel *c*, 'As they went to the disciples, behold Jesus met them, saying, All hail! and they came and held him by the feet, and worshipped him *c*:' which shews that it was a real body, and not a spectre or ghost which they saw; for a spirit has not flesh and bones, as they felt him to have. So he also appeared to the eleven apostles on a hill in Galilee *d*, where he had appointed them to meet him. The two disciples who were going to Emmaus *e*,

a Acts i. 3.

b Mat. xxviii. 14, 16.

c Ver. 8, 9.

d Ver. 16, 17.

e Luke xxiv. 13—32.

had a long conversation with him, and felt his divine influences on their hearts, and he made himself known to them in breaking of bread: The same evening he appeared to the eleven apostles *a*, and the disciples who were with them, and shewed them his hands and his feet; he also ate before them, and opened their understandings to take in the meaning of such scriptures as related to his sufferings and resurrection: all which shewed, that it was not only a true body which appeared to them, but that the very same body of Christ which had been crucified, was now raised from the dead, even the very individual body in which the Logos dwelt. Well then might one of the apostles say, 'What we have seen and handled of the word of life, declare we unto you *b*.' Christ convinced unbelieving *c* Thomas of the truth of his resurrection, by permitting him to thrust his hand into the scar in his side. 'After this Christ shewed himself again to several disciples at the sea of Tiberias *d*,' and held a long conference with them. We are also assured that Christ *e*, after his resurrection, appeared to more than five hundred brethren at once, the greater part of whom were living when Paul entered this upon record; had not this been true, it is not at all probable so many would have agreed together to conceal the deceit; certainly among such a number some would have been found so weak, or so honest, as to have detected the falsehood: Nor is there any room to suppose, that so great a number of men should be all at once imposed upon by a strong imagination, that they saw the risen body of Christ, if there had been no such thing. Paul also has assured us, that last of all Christ was seen of him *f*; I suppose at the time of his conversion, when he saw the just One, and heard the words of his mouth *g*. Thus I hope the first branch of the argument is made good;

a Mark xvi. 11.—Luke xxiv. 40, 42.

b 1 John i. 1, 2, 3.

c John xx. 26.

d John xxi.

e 1 Cor. xv. 6.

f Ver. 8.

g Acts xxii. 14.

that the witnesses of Christ's resurrection had certain and full knowledge of the fact, that Christ really rose from the dead.

[2.] The next branch of the argument is, that they declared Christ's resurrection with all *plainness* and *clearness*. Peter, in that famous sermon *a*, whereby three thousand were converted, more than once asserted it, and proved it to be agreeable to ancient prophecy. And on another occasion he thus declared, that 'this Jesus hath God raised up, whereof we are all witnesses *b*.' And we are told *c*, that with great power the apostles bore witness to the resurrection of the Lord Jesus; an instance of this we have in the answer which Peter, and the rest of the apostles gave to the high-priest and council, 'The God of our fathers raised up Jesus, whom you slew and hanged on a tree; him hath God exalted with his right hand, to be a Prince and a Saviour:—and we are his witnesses of these things, and so also is the Holy Ghost *d*.' Paul, in a sermon to the people of Antioch, declared, 'that God raised Christ from the dead, and that he was seen many days by such who came up with him from Galilee to Jerusalem, who were his witnesses to the people *e*.' A multitude of other testimonies might easily be produced, but by these it appears how plainly and fully the apostles declared Christ's resurrection, the truth of which they had such certain knowledge of.

[3.] Another thing needful to render the argument invincible, is to make it appear, not only that these witnesses had sufficient means of knowing the truth of Christ's resurrection, and plainly asserted it, but that they were persons of *great faithfulness* and *integrity*. This appears in their publishing and recording their own infirmities; for instance, Matthew hath told us *f*, he had been a Publican, though the other evangelists say nothing of it. And Paul has re-

a Acts ii. 24—32.

b Acts iii. 15.

c Acts iv. 43.

d Acts v. 30, 31, 32.

e Acts xiii. 30, 31, 32.

f Mat. x. 3.

corded his black character of having been a blasphemers *a*, and a persecutor before his conversion: Had they been inclined to dissemble or conceal the truth, surely they would have spared themselves. The apostles did not act in confederacy, and wink at each other's faults; for we find Paul sharply reprov'd Peter when he was to be blamed *b*.— They did not write encomiums upon one another, or satires upon their enemies, but as became honest and impartial historians, they plainly declared matters of fact, whether they were for them, or against them, and that with all possible freedom. They never expressed themselves in doubtful and ambiguous terms, nor did they scruple to assert Christ's resurrection to the very faces of the most subtle, knowing, and powerful of his enemies, who could not confute them any otherwise than by the absurd arguments of cruel mockings, stripes, and imprisonment. They had no prospect of worldly advantage by this testimony: Peter declared he had neither silver nor gold *c*: and the same apostle, on another occasion, with disdain refused it, when Simon, the father of heresy, offered it, saying, 'Thy money perish with thee *d*.' Paul could appeal to the elders *e*, that he had coveted no man's silver, gold, or apparel; and that his hands had ministered to his necessities, and to them who were with him: He was a person of extraordinary learning and zeal, a man fit for business, in favour with the rulers before his conversion, and he stood fair for preferment; but he lost all by turning Christian, and becoming so zealous a witness of Christ's resurrection. He has told us *f*, that he and the rest of the apostles were set forth as appointed to death; that to the present hour of his writing they bore hunger and thirst, were buffeted, and had no certain dwelling place; that they were forced to labour, working with their own hands; and were besides made the

a 1 Tim. i. 13. *b* Gal. ii. 11, 14. *c* Acts iii. 6.

d Acts viii. 20. *e* Acts xx. 33, 34. *f* 1 Cor. iv. 9, 11, 12, 13.

filth of the world, and the off-scouring of all things. Therefore it could not be worldly riches, ease, or honours, that could induce them to carry such a message through the world: And if their doctrine could not make them happy in this world, they had as little reason to expect it would make them happy in another, if they published a known falsehood, and lived and died with a lie in their mouths.

It must require very clear evidence to convince a man of Paul's parts and prejudices; but being once convinced of the truth of Christ's resurrection *a*, he was ready to die as a witness for it. Matthew left a gainful employment to follow Christ; and whatever he might do in a sudden heat, yet when Christ was gone out of the world, and his interest was so hated and persecuted, and he came calmly to consider the case, it is not at all probable he would have continued to act contrary to all his temporal interests, to assert and maintain a delusion, which he could not but know would make him more miserable in another world than it did in this.

The apostles were not credulous and easily brought to believe the truth of Christ's resurrection, when it was reported to them by some of their own friends; nay, 'their words seemed to them as idle tales, and they believed them not;' so incredulous were they, that Christ himself 'upbraided them with their unbelief, and hardness of heart' on that account *b*; persons so distrustful were not easily to be imposed upon: But Christ gave them such convincing evidence of the truth of his resurrection, that they could not withstand it; and when once they were convinced of the truth of it, they always and unanimously asserted it, and sealed their testimony to it, at last, with their blood; though they were naturally timorous and low-spirited men. One of them had denied Christ, the rest forsook him and fled, at the time of

a Acts. xxi. 13.—Phil. ii. 17.

b Luke xxiv. 11.—Mark xvi. 14.

his crucifixion; but when they were endowed with the Holy Spirit *a*, they boldly testified this truth to their bitterest enemies, who could not confute them, though their inclination and interest led them to have done it, had they been able.

If all these things are laid together, it will, I think, appear, that the witnesses of Christ's resurrection were faithful honest men, and that we have no reason to question the truth of their testimony, but have the highest reason to believe that Christ certainly rose from the dead.

(2.) This truth is confirmed by the testimony of Christ's *enemies*. Some of the watch who guarded the tomb told it to the chief priests *b*. Pilate gave an account of Christ's resurrection, and the miracles that attended it, to the emperor Tiberius, and the Roman senate, in whose records these things were entered. Tertullian *c* appealed to this record in his apology for the Christians; Eusebius did the same *d*, in his church history: now, had there been

a Acts iv. 10, 14.

b Mat. xxviii. 11.

c Die tertia concussa repente terra, et mole revoluta quæ obstruxerat sepulchrum, et custodia pavore disjecta, nullis apparentibus discipulis, nihil in sepulchro repertum est, præterquam exuvie sepulti——ea omnia super Christo Pilatus, et ipse jam pro sua conscientia Christianus, Cæsari tunc Tiberio nunciavit. Tertullian, Apolog. cap. 21. p. 209, 210. Ed. Haverchamp.

d Καὶ δὴ τῆς παραδόξεως τε Σωτῆρος ἡμῶν ἀναστάσεως τε καὶ εἰς ἕβραϊοὺς ἀναλήψεως τοῖς πλάσις ἦδε περὶ βοήτης κατεσώσης παλαιῆς κενρατηκότος ἔθους, τοῖς τῶν ἱδνῶν ἀρχασι τὰ παρὰ σφίσι καινοτομέμενα τῷ τὴν βασιλείαν ἀρχὴν ἐπικρατῆντι σημάειν, ὡς ἀν μείδην ἀτὸν διαδιδράσκει τῶν γινομένων, τὰ περὶ τῆς ἐκ νεκρῶν ἀναστάσεως τῆ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, εἰς πάντα ἤδη κατ' ὅλης Παλαιστίνης Βεβοημένα, Πιλᾶτος Τιβηρίω Βασιλεῖ κιονῆται, ὡσι τὰς τε ἄλλας αὐτοῦ πυθόμενος τερατείας καὶ ὡς ὁ τι μετὰ θάνατον ἐκ νεκρῶν ἀναστὰς ἦδὲ Θεὸς εἶναι παρὰ τοῖς πολλοῖς πισπίσμετο. Eusebius Hist. Eccl. Lib. 11. c. 2. p. 31, 32. Ed. Par.

See Justin Martyr appealing to the acts of Pilate concerning some other matters relating to Christ. Apol. 1. p. 56, 71. Ed. Thirlby.

no such record remaining, how easily might such an appeal have been confuted? but, if there was any such record, it shews that Pilate, Tiberius, and the Roman senate believed Christ's resurrection to be a real thing. It is said, that the emperor Tiberius so far believed the report, as to put forth an edict for the burning such alive as persecuted the Christians, if they could prove no other crime upon them but their Christianity. Josephus also, the historian, who was no Christian, testified that Christ rose the third day *a*, and appeared to his disciples. Julian the apostate *b*, when having received his death, took a handful of his blood, and with rage threw it up into the air, crying out 'Thou hast at length overcome me, O Galilean;' owned that Christ, as man, was alive again, for as man only he was a Galilean. Julian had been educated a Christian, and was a man of a prying wit, and uncommon malice, and had there been any fraud in the doctrine of Christ's resurrection, he was as able

Vid. Euseb. Chronic. lib. 1. p. 78. lib. 11. p. 303. Gr. p. 43, 73. Vers. Hieron. Ed. Scaliger.

There are remaining some spurious acts of Pilate called the Gospel of Nicodemus, with two epistles from Pilate to Tiberius; which they who have a mind to see them, will find in M. Fabricius's collection of Apocryphal Pieces, Vol. I. p. 212, 301.—as likewise a pretended Greek rescript of Pilate to the emperor is to be met with in the same work. Vol. II. p. 456, &c.

a Γίνεται κατὰ τῆτον την χρόνον Ἰησοῦς σοφὸς ἄνθρωπος, ἔγει ἀνδρα αὐτὸν λέγειν χρῆ—αὐτὸν ἐνδείξει τῶν πρώτων ἀνδρῶν παρ' ἡμῖν σαυρα ἐπιτιμηκότος Πιλάτου, οὐκ ἐπαύσαντο διγε πρώτον αὐτὸν ἀγαπήσαντες, ἐφάνηγάρ αὐτοῖς τρίτην ἔχων ἡμέραν πάλιν ζῶν, τῶν θείων προφητῶν ταυτά τε καὶ ἄλλα μυρία θαυμάσια περὶ αὐτῆ ἱερηκότων. Joseph. Antiq. Jud. lib. xviii. c. iii. n. 3. p. 798. Ed. Oxon.

b Ἐκείνον δὲ γε φασὶ διεξάμενον την πληγὴν ἐυθύς πληῆσαι την χεῖρα τοῦ αἵματος, καὶ τοῦτο ῥίψαι εἰς την ἀέρα καὶ φᾶναι νινίκεκας Γαλιλαίει· καὶ κατὰ ταῦτο τήν τε νικῆν ὁμολογήσαι καὶ την βλασφημίαν τολμῆσαι ὕτως ἐμβρόντητος ἦν. Theodorit. Hist. Eccles. lib. iii. cap. 20. p. 147. Ed. Par.

Vid. et Sozomen. Hist. Ecoles. lib. ii. cap. 2. p. 419.

and as willing as any of Christ's enemies, to have detected and exposed it; but he could find none. I would only farther observe upon this head, that the testimony of an enemy for or in favour of a person, is reckoned of great weight because it must be the mere force and conviction of truth that draws it from them.

(3.) We have the testimony of the *angels*, who said, 'He is not here, he is risen *a*.' Christ was now seen of angels in his resurrection, as he had been attended by them in the hour of his passion. Christ's resurrection is a doctrine which destroys Satan's kingdom; it was not therefore an evil angel, but a good angel who testified it to the women. He is called *the angel of the Lord*; and is expressly said to come from heaven. And there is no reason to question the knowledge or veracity of such a heavenly witness: But yet we have a higher testimony than any of these; for,

(4.) We have the testimony of *God himself*. God the Father, who foretold and promised it; for David, speaking by inspiration, said, 'The Lord said to my Lord, Sit thou on my right hand:—he shall drink of the brook in the way, therefore shall he lift up the head *b*.' And when the Father brought again into the world the first-begotten *c*, at his resurrection, he said, 'Let all the angels of God worship him.' God the Son testified this truth *d*, in these words, 'I am he that lives, and was dead; and behold I am alive for evermore.' God the Spirit had borne witness to Christ's resurrection; for we are told *e*, that the God of our fathers raised up Jesus, whom the Jews slew and hanged on a tree, of which things the apostles were witnesses; and so also was the Holy Ghost. Thus there are 'three that bear record from heaven, the Father, the Son, and the Holy Spirit;' and 'if we receive the witness of men, the witness of God is greater *f*.' If two or three credible witnesses

a Mat. xxviii. 2.

b Psal. cx. 1, 7.

c Heb. i. 6.

d Rev. i. 18.

e Acts v. 30, 32.

f 1 John v. 7, 9.

among men are thought sufficient to confirm a thing, shall not the testimony of the heavenly Three have the utmost weight with us?—Thus I have endeavoured to prove the certainty of Christ's resurrection by the circumstances and fruits of it, and by testimonies of friends and enemies, of God, angels, and men. All that remains, on this head, is to answer two or three objections which may be made against the reality of Christ's resurrection; but these I must refer to the next discourse, and shall conclude this, with some

APPLICATION.

1. Is Christ risen? then how *dangerous* and *miserable* is the conduct of his enemies. Christ lives to observe their sins, and to judge and punish them for them: Assurance is given to all men, that he shall judge the world in righteousness, by his resurrection from the dead *a*. How hard then is it for sinners to kick against the pricks, to degrade and reject a risen Saviour, who is alive for evermore, and has the keys of hell and death *b*, who is as able to destroy them that despise him, as he is to save them that believe in him? Every knee shall bow to him, and every tongue must confess him *c*: Such as do not bow to the sceptre of his grace, must fall under the iron rod of his indignation; and whatever they now think, they will hereafter call to the rocks and the mountains to fall upon them, to hide them from the wrath of the Lamb.

2. Is Christ risen from the dead *d*? then how needful is it to *kiss the Son*, and by faith to submit and resign to him? The gospel is no fable; faith is not vain; believers are not yet in their sins; Christ rose for their justification, and so their salvation is in an able and immortal hand: He lives for ever, but he lives not for himself alone *e*, but

a Acts xvii. 31.*b* Rev. i. 18.*c* Phil. ii. 11.*d* Rom. iv. 25.*e* Heb. vii. 25.

to save to the uttermost, all who come to God by him.—What encouragement is here to believe! how great is the happiness of believers! Blessed then are all who put a fiducial trust in the risen Jesus.

3. Is Christ risen? then how may this raise the Christian's *faith, hope, and joy*? God 'raised him from the dead, that their faith and hope might be in God *a*.' Such have reason to bless God for 'begetting them to a lively hope, by the resurrection of Christ from the dead *b*.' He who rose for our justification, will not leave the weakest true believer under condemnation. He that conquered death and the grave, and raised up his own body, is able to raise up our dead hearts to himself, and to cut down our living enemies, whether inward or outward. No blessings are too good for his love to grant, or too great for his power to confer upon his people, who are the travail of his soul. The waters of death could not quench the flame of his love for them; he spent one life in bleeding and suffering for them on earth, and he is now spending another in pleading for them in heaven *c*: Therefore in all distresses and wants the believer may have recourse to Christ; for he lives and cares for him. With what satisfaction then may a Christian leave all the dearest concerns of the church, of his friends, and of his own soul, in the hands of a risen Redeemer?—God the Father has shewed himself to be at peace with the sheep, in bringing again from the dead their great Shepherd. What reason then have Christ's people to make God the object of their faith, hope, and joy, through Jesus Christ *d*? Death itself could not conquer, nor the grave confine their dear Saviour: what then is able to stand before him? Can any thing be too hard for him to do, who has broken the cords of death, and the bars of the grave? is he not

a 1 Pet. i. 21.

b 1 Pet. i. 3.

c 1 Pet. v. 7.

d Heb. xiii. 2).

able to save his people, and destroy their enemies to the uttermost. Let then all such as have received him by faith, with joy and thankfulness remember, that Jesus Christ, of the seed of David, was raised from the dead.

SERMON II.

PREACHED JUNE 6th, 1727.

2 TIM. ii. 8.—*Remember, that Jesus Christ, of the seed of David, was raised from the dead, according to my gospel.*

THE possibility, necessity, and certainty of Christ's resurrection were formerly discoursed of from this text. I proceed now to remove some *objections* which have been raised against this truth.

I. It may be objected, that the Jews *a* affirm Christ's disciples to have stole away his body by night, whilst the soldiers, who guarded the tomb, slept: Therefore from his body not being found there, on the third day, his resurrection is not proved: But this objection is a lie; invented by Christ's inveterate enemies, to secure their own reputation, and cast a reproach upon the Christian religion. The story will appear to carry little colour of truth in it, if the following things are considered:

(1.) It is not at all probable, that the disciples, who forsook Christ, and fled when he was apprehended, should have courage enough to break through a guard of soldiers, and carry away his dead body, especially when they doubted of his being the true Messiah. That they did it not before

a Mat. xxviii. 14.

the watch was set, appears from the *sealing the stone*, and *placing a guard about the tomb* *a*; for it cannot be thought, that Christ's enemies would seal and guard an empty sepulchre: doubtless they assured themselves that the body was there, before they took such pains to keep it; and if it was there when they set a guard about the tomb, there is no reason to think that the disciples, who did not attempt to take it away the first night, when there was none to hinder them, should do it when a guard of soldiers was placed about it.

(2.) The story carries its own confutation in it; for if the disciples took away the body, whilst the soldiers slept, how could they know it? if some of them were awake, at the time, how is it that they did not awake the rest, and prevent it? Or if they were told of it by others, who saw it, had it not been easy for them to have pursued and overtaken the disciples, loaded with the dead body, and to have recovered it from them? At least, why did they not produce the person or persons who saw the disciples take the body away? It is plain the soldiers never thought of this excuse, until it was put into their heads, nor is it to be supposed they should all be so careless and negligent of their duty, when they knew to what danger they should thereby expose themselves; as is hinted in those words, 'If this comes to the governor's ears, we will persuade him, and secure you *b*.'

(3.) If the disciples had stole Christ's body, whilst the soldiers slept, how is it that they did not carry it away, with the grave clothes upon it, which being wrapped about it with a large quantity of spices of about an hundred pound weight *c*, could not be taken off so hastily, as their fear and danger must require? Or supposing the disciples had so hastily and irreverently stripped the dead body of their

a Mat. xxvii. 66.

b Mat. xxviii. 14.

c John xiv. 39, 40.

Lord, yet how can we think that they would have left the grave clothes in such order, when they knew it would be as much as their lives were worth for the watch to awake and apprehend them?

(4.) It is not at all likely, that the Jews who were so desirous to have kept Christ's body in the sepulchre, until the third day was past *a*, would have rewarded the negligence of the soldiers with large sums of money, and have undertaken to pacify their master, if he should resent it, had the body been taken away whilst they had been asleep.

(5.) It is unlikely that the disciples should be able to roll away a great stone, from the door of the sepulchre, and not make noise enough to awake the watch, if they were asleep; nor is it probable, that the soldiers were far from the entrance into the tomb, or from one another, seeing that was the only place they had to guard; besides, we do not know what methods the Jews might take to make the sepulchre sure, seeing Pilate *b* gave them leave to make it as sure as they could.

(6.) It is strange that the Jews did not endeavour to support their story by some plausible corroborating circumstances, seeing the disciples gave them so much occasion to do it, in that they not only asserted the certainty of Christ's resurrection, in opposition to the idle tale they told the people, but also produced so many witnesses and circumstances of Christ's resurrection, and confirmed their doctrine by so many miracles, and made so many proselytes, as would have made it absolutely necessary for Christ's enemies to have confirmed their account with more than the bare assertion of the soldiers; and especially if the disciples reported what Matthew has recorded of the rise and falsehood of that report of their having stolen the body of their Master; all these things put together may cause us to conclude, that the objection has no truth or weight in it.

a Mat. xxviii. 12.

b Mat. xxvii. 65.

2. It may be objected, if Christ really rose from the dead, he ought to have shewed himself openly to the people, whereas his followers confess he was not seen of all the people, but by 'witnesses chosen before of God *a*:' now his more public appearance among the people, especially to those that crucified him, and so knew him, and were satisfied that he was really dead, might wonderfully have convinced them, and turned to the advantage of the Christian cause; but the keeping it a secret among Christ's friends made it look like a trick and delusion imposed upon the world. To this it may be replied in general, if the people would not believe the evangelists and apostles, neither would they have been persuaded, though they had seen one risen from the dead. They might have said, what they saw was only a ghost in human shape, or that they were imposed upon by the strength of imagination, but really saw nothing at all; or they might have thought the devil might have been permitted to raise up, and actuate the body of Christ, for a time, though it rose not to a blessed immortality. Whilst Christ was living the Jews said 'he had a devil *b*,' and it would have been no wonder if they had imputed the appearance of his body, after he had been dead, to the same agent; especially seeing he had not been dead long enough to putrify, or be turned into dust: And if these or the like suspicions had prevailed on them, of what advantage would Christ's bodily appearance have been to them? Christ had but a little before experienced, in the instance of Lazarus, how little a person's appearing to them from the dead would work upon them; for they sought to kill both Christ and Lazarus *c*, because many of the Jews, by reason of him, believed on Jesus. How little reason then had Christ to appear after his resurrection to such obdurate wretches?

Christ before his death had declared, that in a 'little time

a Acts x. 40, 41.

b John vii. 20.

c John xii. 10:

the world should see him no more *a* ; if after that he had appeared to them, it is very likely they would have charged him with being a false prophet, or at least his disciples might have called his veracity in question ; besides, the glory and grandeur of Christ's risen state would not admit of such free and familiar converse with all sorts of men. It was part of his humiliation and sufferings to be numbered with transgressors, and to endure the contradiction of sinners : but when he rose, his humiliation and sufferings were at an end, and he was now entering upon his glorious exalted state ; and therefore it did not seem fit that he should debase himself to hold conversation with the wicked, and satisfy their endless and unreasonable doubts and scruples.— The high-priests were informed by some of the watch, of Christ's resurrection, and the circumstances of it, but instead of being wrought upon by it, they maliciously stifled the evidence, and hired men to report a lie, in order to suppress the belief of it, when at the same time they could not but be convinced in their own consciences, that Christ was really risen. What reason then could there be for Christ to manifest himself to such malicious enemies.

It is also to be considered, that Christ was to stay but a short time upon earth, and had many important things concerning his kingdom, to impart to his disciples, and as they were to be his witnesses to the ends of the earth, it was fit he should give them full instructions ; and therefore he spent his time chiefly with them.

One principal reason why Christ did not, after his resurrection, shew himself in common to the people was, because it was then, as it is now, the will of God, that men should live by faith ; Christ therefore appeared to a select number, who were proper witnesses, holy men, owned of God, and inspired by his Spirit, to preach and write the truth ; and God was pleased to bear witness by divers signs and mira-

cles, *and* gifts of the Holy Ghost *a*, that their doctrine was true: and this way Christ's resurrection was as clearly proved, as it could have been by his bodily appearance among them; 'Blessed are they that have not seen and yet have believed *b*.' God could easily give men such evidence and conviction of his being, as should render it impossible for any man to doubt of it; but he has not seen fit to do it; he expects we should pay a deference and honour to his veracity, and take his bare word, and depend upon it, even when we have no other evidence of the truth of a thing; so he required the people to believe his word, assuring them of Christ's resurrection, by the ministry of the apostles, without his bodily appearance among them. It may indeed be supposed, that such an appearance would have brought many to have owned him to be the true Messiah; but what would that have availed them, seeing they might believe that, and yet not be saved? The devils know and believe him to be the true Messiah, and yet tremble at the thoughts of their future doom and misery. God has fixed it as a standing rule *c*, that in the mouths of two or three witnesses every word shall be established; and upon such evidence we venture our lives and estates: But in the case before us we have not only two or three, but a great many witnesses, far more credible than the common people among the Jews would have been, if Christ had shewed himself to them. It is not the number of witnesses, but their knowledge, veracity, and open declaration, which are chiefly to be regarded in matters of this nature. If these things are seriously considered, I hope they will be found to contain in them a sufficient answer to the objection.

3. There yet remains another objection to be answered, which is this,—Christ, before he died, declared, that he should be three days and three nights in the heart of the

a Heb. ii. 5.

b John xx. 29.

c Deut. xix. 15.

earth, and that he should rise again *the third day a* ; whereas it is plain, that he died and was buried the latter part of the day before the Jewish sabbath, and that he rose early in the morning after it ; so that he lay but one whole day in the sepulchre. Now, I would here observe, that this is not an objection against the truth of Christ's resurrection, but against the truth of his predictions ; and so I might dismiss it as foreign to my present subject : but because Christ's resurrection is not worth contending about, if he were a false prophet, (for then he could neither be the true Messiah, nor the true God,) I shall endeavour to set this matter in the clearest light I can. An inspired writer has told us, that Christ rose the third day : 'I deliver to you,' said Paul, 'that which I also received, [viz. from Christ himself,] that he was buried, and that he rose again the third day *b*.' Christ's body was in the grave part of the sixth day of the week, all the seventh, and part of the first day of the week ; so that it is evident it was on the third day that he rose, including the day of his burial, and the day of his resurrection. If Christ had intended to have remained three whole days in the grave, his resurrection must have been, not on the third, but on the fourth day. It is plain, then, that Christ, by the *three days*, did not intend complete natural days, consisting each of twenty-four hours, but part of three such natural days. It is, as one has observed *c*, a received rule among the Jews, that a part of a day is put for the whole ; so that whatsoever is done in any part of the day, is properly said to be done that day. According to this rule, it might properly be said, that Christ was three days and three nights in the earth, or part of three natural days, consisting of night and day. According to the first division of time *d*, the evening and the morning were the first day ;

a Mat. xii. 40.—xx. 19.

b 1 Cor. xv. 34.—Gal. i. 12.

c Dr. Whitby on Mat. xii. 40.

d Gen. i. 5.

accordingly, the evening or night before Christ suffered must be reckoned to the first day; the evening or night before the Jewish sabbath belongs to the second day; and the night before the first day of the week belongs to the third day; and, thus understood, it might be said,—‘As Jonas was three days and three nights in the whale’s belly, so Christ was three days and three nights in the heart of the earth.’

4. It may be asked,—If Christ really rose from the dead, why did he say to Mary, ‘Touch me not *a*?’ If it was a real body, why should he refuse such a means of conviction that it was so? To this I reply,—That Christ did not absolutely forbid the touching; for this and the other Mary held him ‘by the feet, and worshipped him *b*.’ But when he said, ‘Touch me not, for I am not yet ascended, but go tell my disciples,’—it is as much as if he had said, Neither you nor I can spare much time for this, I have other work for you now to do; go carry the good news of my resurrection to my poor disconsolate disciples, and inform them where they may meet and converse with me; this is of more importance than your touching me; there may be time enough hereafter to gratify you this way, *for I am not yet ascended*. But farther, Mary Magdalen did not need such a sensible conviction. Christ had made such a powerful impression on her mind, before she attempted to touch him, as convinced her who he was *c*. I will only add here,—That Christ was not unwilling that his disciples should see and touch his body after his resurrection. Thomas received conviction in this way; and he shewed the rest of them his hands and his feet, saying, ‘Handle me and see; for a spirit has not flesh and bones as you see me have *d*.’ therefore, there is no weight in this any more than in the other objections. These being removed, our way is clear to the next general head.

a John xx. 17.

c John xx. 16.

b Mat. xxviii. 9.

d Luke xxiv. 39, 40.

IV. I shall explain the *nature, quality, and properties* of Christ's resurrection, and shew the agreement and disagreement between that and ours. Christ's resurrection was the restoring life to his dead body, and the removal of it out of the grave: It was not the forming another new body out of the dust, for that had been a creation, not a resurrection; nor was it re-uniting scattered particles of dust, for his flesh saw no corruption; his body was never dissolved, though for a time it was dead, by a separation of his human soul from it; though even then neither soul nor body were separated from his divine person; as when a man draws his sword out of his scabbard, holding the sword in one hand, and the scabbard in the other, the sword and the scabbard are really separated from each other, but neither from the man; so Christ's soul and body remained united to his divine person, whilst they were separated from each other: and hence it follows, that in the resurrection of Christ there was no re-union between his human nature and his divine person, for that union had never been dissolved; but there was a re-union between his human body and soul, which for a time had been parted from each other. Concerning Christ's resurrection, it is said, That 'his soul was not left in hell,' and that God's 'Holy One did not see corruption *a*:' his soul did not long remain in a state of separation from his body, which was its state whilst the body lay dead; but before the body could putrify it re-entered, and animated the same body again, that had been dead and buried; and that it was so, appeared by the marks of his sufferings upon it. Christ's resurrection is ascribed to his person; for he said of himself, 'I am he that was dead and am alive *b*,' though strictly speaking, it belonged only to his body, for that only lay in the grave, and was raised out of it. Christ's coming out of the grave was rather a manifestation than a proper part of his resur-

a Acts ii. 31.

b Rev. i. 18.

rection: It was a triumph over the grave, as his living again was a triumph over death. That which died was saved from death, according to Christ's earnest prayers.

The efficient cause of Christ's resurrection was the infinite power of God, which being common to all the persons in the blessed Trinity, the resurrection is sometimes ascribed to the Father *a*; sometimes to the Son *b*; *in three days*, said Christ, *I will raise it up*; and sometimes to the Holy Ghost *c*: For Christ was *quickened by the Spirit*. Christ's being raised by the Father and Spirit, is not inconsistent with his raising himself; for, 'what things soever the Father does, these also does the Son *d*;' for they being one in nature, they are also one in operation. The unity of nature, and distinction of persons, is the ground of ascribing this work sometimes to the Father, sometimes to the Son, and sometimes to the Holy Spirit.

There is, in some things, a resemblance between the resurrection of Christ and of Christians: Christ rose without sin, so shall his people: He had the same body which died, so shall the Christian have: Christ rose to a glorious immortality, so shall the redeemed. But there are other things wherein Christ's resurrection and ours differ: Christ rose by his own power, we by his: Our mouldered bodies shall be rebuilt, Christ's body saw no corruption: Christ rose soon after he was buried, some of the saints lie a long time in the grave: Christ rose as the head and representative of his people, they rise as members of his mystical body: Christ rose with a fulness of the Godhead in him, but this belongs not to Christians: Christ rose to enter into his own glory, Christians to behold his glory: He rose to sit upon his Father's throne, Christians rise to bow and adore before it. Thus his and our resurrection differ.

a Eph. i. 20.

b John ii. 19.

c 1 Pet. iii. 18.

d John xv. 19.

I proceed now to the other branch of this head, to shew the *properties* and *qualities* of Christ's resurrection.

1. Christ rose in a *public capacity*; as he *died for our sins*, so he *rose again for our justification*; hence the apostle Paul said, 'Who is he that condemneth? it is Christ that died; yea, rather who is risen again *a*: and believers are raised up together with him:' we may say they are raised up *in him b*. It is in scripture supposed and taken for granted, that Christians are risen with Christ; he being their head and representative, his public acts are spoken of as theirs. Christ was brought from the dead, as the 'great shepherd of the sheep *c*,' not as a private person; for, 'since by man came death, by man must come the resurrection of the dead *d*.' Adam, as a common root, died himself, and conveyed death to all its branches; Christ, as a common head rose from the dead, and conveys life to all his members; therefore Christians are called 'children of the resurrection *e*;' and we are told, that as 'in Adam all die *f*,' as their federal head, so 'in Christ shall all be made alive,' even all that are under him as their federal head.

2. Christ rose with *great power*, even with such power as discovered him to be 'the Son of God *g*.' There was not only *power*, but *mighty power h*, that wrought in Christ, when he rose from the dead. He rose from under a curse so heavy as would have sunk all mankind into hell; and he ascended up to a glory above that of all creatures, and all by his own power. To raise the dead is a work of omnipotence: Christ had power to 'lay down his life, and to take it again *i*;' he therefore is the Lord God omnipotent; the strongest cords of death could not hold him; he had power enough not only to raise up his own body,

a Rom. iv. 25.—viii. 34.

b Col. iii. 1.

c Heb. xiii. 20.

d 1 Cor. xv. 21.

e Luke xx. 36.

f 1 Cor. xv. 22.

g Rom. i. 4.

h Eph. i. 19, 20.

i John x. 18.

but also to bring others out of their graves, when he rose, as an evidence of that power, whereby he is 'able to subdue all things to himself *a*.'

3. Christ rose with great *magnificence* and *glory*; his state of humiliation being now ended, he put off all the sorrows and infirmities of human nature; and with brightness, as the sun comes out of an eclipse, he rose out of darkness into the most glorious light. In his converse with his disciples, he was obliged to veil this glory, because they could not bear the lustre of it. Paul was struck blind, and John fell at his feet as dead, when he let out some rays of it upon them. The angels that were sent to roll away the stone, and proclaim his resurrection, appeared in shining garments, as was fit on the glorious occasion of the return of the Prince of life from the gloomy territories of death and the grave. Now he saved himself indeed, and in coming out of the grave acquired more glory than he would have done in coming down from the cross; for it is a greater thing to recover life when lost, than to preserve it when only in danger. The earthquake at his resurrection was a token of his triumph over the grave, and all the regions of darkness.

4. Christ rose to *universal empire* and *dominion*; he suffered in the 'form of a servant;' he rose to be 'the Lord both of the dead and living *b*:' he has the keys of hell, and of death *c*;' he was lately death's prisoner, on his resurrection he now appears as death's Lord. When he was raised from the dead, he became 'head over all things *d* to the church,' that every knee should bow, and every tongue confess to him.

5. Christ's resurrection is the *pattern* and *cause* of his people's resurrection; their bodies are to be fashioned according to his glorious body: Christians shall be raised, not

a Phil. iii. 21.

b Rom. xiv. 9.

c Rev. i. 18.

d Phil. ii. 10, 11.

by a mere word of power, but by that quickening Spirit which dwells in Christ *a*, as the head, and in them as the members; 'Them that sleep in Jesus shall he bring with him:' he shall quicken the mortal bodies of the saints by his Spirit, which dwells in them; and he that believes in him, though he were dead, yet shall he live.

6. Christ rose with a heart full of *grace* and *love* to his people; neither the sorrows which he had endured, nor the glory to which he was now raised, could alienate his affections from his people. Mary Magdalen, out of whom he had cast seven devils, was first to see him *b*, and carry a most tender and gracious message to his people; for thus he said to her, 'Go to my brethren, and say to them, I ascend to my Father, and your Father, to my God and your God *c*.' Men often hate those by whom they are sufferers, and despise those that are beneath them: but the risen Jesus still owns his disciples, and calls them brethren, a term of respect which he had never used before. The bitter waters of death could not quench Christ's love, nor the floods of God's wrath drown it. He stayed forty days out of heaven to instruct, comfort, and confirm the faith of his disciples: His expressions of love and condescension to his people were not less, but greater after his resurrection, than they were before. Peter who had shamefully denied him, was singled out by name to be acquainted with the joyful news of his resurrection; for his gracious words were, 'Go tell my disciples and Peter *d*,' that so Peter might know, that Christ still loved him, how ill soever he had used him. Unbelieving Thomas was convinced by an act of astonishing love and goodness; Christ said to him, 'Reach hither thy finger, behold my hands, and reach hither thy hand and thrust it into my side, and be not faithless but believing *e*.' He now carried the lambs in his

a 1 Thess. iv. 14.—Rom. viii. 11.—John xi. 25.

b Mark xvi. 9.

c John xx. 17.

d Mark xvi. 7.

e John xx. 27.

bosom, as the good shepherd; and as the Prince of peace, he often spake peace to his disciples when he entered their assemblies *a* after his resurrection: in the same temper he parted with them, for he was snatched from the earth as he was blessing them *b*.

7. Christ rose with all the essential *parts* of that body that had been crucified. Christ's risen body had flesh and bones, he ate and drank. It was not an ubiquitarian body which rose, but one so confined to one certain place, as not to be in another at the same time: 'he is not here, he is risen *c*,' said the angel; which had not been true, if Christ's body had been every where at once. When he ascended he was parted from his disciples *d*, and the heavens must receive him till the time of the restitution of all things *e*. Now, if his body was capable of being in many places at once, as the Papists and Lutherans teach, what truth could there be in the fore-mentioned scriptures? But let God be true, though every man be found a liar.

8. Christ rose with the *marks* and *prints* of his death upon his body, which made it evident, that it was the same body which had been crucified; for this reason, it is probable, they were continued, otherwise he that healed the young man's ear with a touch *f*, before his humiliation was over, could easily have healed his own body, in as short a time, when his state of exaltation had commenced. Whether these marks of his death still remain upon Christ's body, I shall not determine, seeing the scripture has not done it, unless that text is to be thought to favour the affirmative *g*, which speaks of the Lamb in the midst of the throne, as it had been slain: but this is a point which we need not know at present, it will be time enough when Christ shall be seen as he is.

a John xx. 19, 21, 26.

b Luke xxiv. 51.

c Mat. xxviii. 6.

d Luke xxiv. 51.

e Acts iii. 21.

f Luke xxii. 51.

g Rev. v. 6.

V. I proceed to assign some *reasons* of Christ's resurrection.

1. Christ rose from the dead to vindicate his *deity*, and to manifest his glory, which had been hid and veiled in his life and death. The Jews had insulted him upon the cross, saying, 'If thou art the Son of God, come down: He trusted in God, let him deliver him now, if he will have him; for he said, I am the Son of God *a*.' Thus he died under a cloud, and his enemies thought that by these sayings, they sufficiently confuted his pretensions to deity and veracity; But in his resurrection he was declared to be the Son of God *b*, the Father owning him as a God of peace; the vile aspersions of his enemies were now wiped off: In the day of Christ's resurrection it appeared, that he was the only begotten Son of God *c*. 'The promise,' said the apostle Paul, 'which was made to our fathers, God hath fulfilled the same to us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm; thou art my Son, this day have I begotten thee *d*.' Thomas was no sooner convinced of the truth of Christ's resurrection, but he owned him as his Lord, and his God *e*. The offence and reproach of the cross is ceased, in God's raising Christ from the dead; for God would never have raised from the dead a false pretender to deity, or a false Christ.

2. The *quality* of Christ's person made his resurrection necessary. A person so innocent, holy, and glorious, as Christ was in himself, could not, after he had paid our debt, be longer continued in the prison of the grave. Justice made Christ's release as necessary on the account of his payment and dignity, as it had made his confinement in the grave necessary on the account of our guilt: Justice being once satisfied, the God of peace soon brought him again

a Mat. xxvii. 42, 43.

b Rom. i. 4.

c Psal. ii. 6.

d Acts xiii. 32, 33.

e John xx. 28.

from the dead; and, indeed, it was not fit that the body, in which the fulness of the Godhead dwelt, should lie long in a dark and gloomy grave.

3. Christ rose from the dead to confirm our *faith* and *hope* in God *a*. Christ's resurrection is an evidence that God was atoned by his death; hence he is said to be raised for our justification *b*. Hereby we do, or may know, there is pardon and eternal life for all true believers. The scriptures speak of him as one whom God *raised c*; and declare, that through this man is preached the *forgiveness of sins*; and that by him all who *believe are justified*. There is good anchor-hold for faith in Christ risen, and gone within the veil *d*; whereas, if Christ had not risen, our faith had been vain, because it would have appeared that he was a false and insufficient Saviour.

4. If Christ had not risen, the *prophecies* and *types* of his resurrection had not been fulfilled. We often read, that such and such a thing was done, that the scripture might be fulfilled. David prophesied of Christ's resurrection in these words, 'Thou wilt not leave my soul in hell, nor suffer thy Holy One to see corruption *e*.' Isaac and Jonah were types of Christ's resurrection: It was at least implicitly declared in those words, 'Sit thou at my right hand *f*;' and promised in those, 'therefore shall he lift up the head.' Christ himself had foretold it *g*: On these accounts, it was therefore necessary, that Christ should rise from the dead.

5. The *work* which Christ had to do after his death, required his resurrection. The scripture has assured us *h*, there is one *Mediator*, the man Christ Jesus; but without his body Christ had not been man: The world is to be judged in righteousness by the *man Christ Jesus i*. The

a 1 Pet. ii. 23.

b Rom. iv. 25.

c Acts xiii. 37—39.

d Heb. vi. 19.

e Psal. xvi. 10.

f Psal. cx. 1, 7.

g John ii. 19, 21.

h 1 Tim. ii. 5.

i Acts xvii. 31.

bodies of the saints are to be fashioned according to Christ's glorious body *a*; they who had pierced him are to see him and mourn *b*. These things require his resurrection from the dead.

6. It was fit that that body which had bore its part in *labours* and *sufferings* should also enjoy its part in the following *glory*; and for that end it must be raised from the dead. It was always designed: Therefore Christ is represented saying, 'I have a goodly heritage: Thou wilt shew me the path of life; at thy right hand there are pleasures for evermore *c*.'

7. Christ rose from the dead, in order to the *effusion* of the Holy Spirit. It was said before Christ's death *d*, that the Holy Spirit was not yet given, because Jesus was not glorified: If it was necessary that Christ should be glorified, then it was necessary that Christ should rise from the dead, in order to the giving the Spirit; and when upon his exaltation, the Spirit was poured forth from on high, Peter might well say, 'He being by the right hand of God exalted, and having received of the Father the promise of the Spirit, he hath shed forth this which you now see and hear *e*.'

8. Christ rose from the dead, as a *pledge* and *assurance* of our resurrection; because 'Jesus died and rose again *f*,' therefore such as sleep in Jesus shall God bring with him. 'Because I live,' said Christ, 'you shall live also *g*.' It is in and through the risen Jesus, that believers have the victory over death and the grave *h*; their life is hid with Christ in God; and when Christ shall appear, they also shall appear with him in glory. Thus for many weighty reasons it was necessary, that Christ should rise from the dead.

a Phil. iii. 21.

d John vii. 39.

g John xiv. 9.

b Rev. i. 7.

e Acts ii. 33.

h Col. iii. 3, 4.

c Psal. xvi. 6, 10.

f 1 Thes. iv. 14.

APPLICATION.

1. If Christ was raised from the dead, then it is unreasonable for sinners to thrust him down from his excellency. Did God exalt him, and shall we trample him under foot? Let us not degrade him in his person, or interest, to whom God has given a name above every name; so that at the name of Jesus every knee must bow *a*, and every tongue must confess him, to the glory of God the Father. If Christ is risen from the dead, and crowned with glory and honour, it is then at their peril that sinners load him with contempt and disgrace. Christ deserves better treatment at their hands; they have little reason to expect a favourable sentence from that God who raised him from the dead, and gave him glory, whilst they despise and reject him, indulge their lusts, disobey his law, slight his righteous judgments, and disregard the rewards which he gives, and the punishment he inflicts in the great day. How great is their guilt, and how dreadful will their punishment be, who neglect and refuse him, who is declared to be the Son of God *b*, by his resurrection from the dead, and who now speaks to them from heaven?

2. We may take occasion to inquire what interest have we in the risen Jesus, what benefit we have reason to expect from his resurrection, and whether he was raised for our justification. To state and determine this important question, I shall refer to the decision of it which the scripture has given. There we are told, 'Blessed and holy is he who hath part in the first resurrection, on such the second death shall have no power *c*.' Let us then thus examine ourselves. Has God begotten us again? Are we born of God? Has the immortal seed quickened and sanctified us? Then we have part in the risen Jesus, and the blessedness pro-

a Phil. ii. 11.*b* Heb. x. 29.—xii. 25.*c* Rev. xx. 6.

nounced on such as believe in him. Are we planted in the likeness of Christ's death? If so *a*, we shall be planted in the likeness of his resurrection? Is sin mortified, has it lost our love? Then it has lost its dominion, and shall lose its being. Do we heartily desire to be delivered from the body of this death, and to be made completely holy? Do we breathe a spirit of love and faith to God, desire of his presence, and zeal for his glory? Are we brought to say, as Christ, Not my will, but thine be done? Do we endeavour to make use of Christ's death, to the same end for which he submitted *b*, that we may die to sin and live to righteousness? If so, we have reason to think we are planted in the likeness of Christ's death, and shall be planted in the likeness of his resurrection. Are our affections set on things above *c*? Is our conversation in heaven? Do we love, and look, and long for the Saviour *d*? Then we have reason to hope that he rose for our justification; and that in due time he shall change our vile bodies, and make them like to his own glorious body? Have we our rest in, or dependence on, Christ? Are we raised together with him, and made to sit in heavenly places in him *e*? Do we go entirely out of ourselves, and place all our trust upon the merit and righteousness of our Redeemer, for life and salvation? And do we find complacency and satisfaction in the way and method of life and salvation by Christ, revealed in the gospel, and acquiesce in it, without seeking or desiring any other way of salvation, or any alteration in this way? If so, we have reason to hope we are of that happy number who shall not die eternally, who now live in Christ by faith, and shall hereafter live with him in body and soul for ever. If the bent of our hearts, and the scope of our actions be to do good, and to aspire after perfect

a Rom. vi. 5.

b 1 Pet. ii. 24.

c Col. iii. 1.

d Phil. iii. 20, 21.

e Eph. ii. 6.

holiness, then we have reason to rejoice in Christ's resurrection, as designed for our justification. Paul aspired after the resurrection of the dead *a*; not barely, that he might rise again, but that he might attain the holy heavenly spirit, which the saints have at the day, when their corruptible shall put on incorruption, and their mortal be swallowed of immortality. We are told by Christ himself, that they who have done good, shall come forth out of their graves to the resurrection of life *b*: As the tree must first be good, before the fruit can be so; so the person must be renewed, or created in Christ Jesus, before he can perform good works; the works themselves must be good, for their matter, manner, and end; they must be what God commands, done as he requires, and with a design to please and honour him, and to be beneficial to others: And this doing good is not to be understood of a single act, but of a continued course; where the person is good, and his principles and ends are good, his life and course will be so in some measure: For the fruits of the Spirit are in all goodness *c*. Are we then risen with Christ, born or begotten again? Are we planted into the likeness of his death? Are our affections set on things above? Is the bent of our hearts, and the scope of our lives, to do good? If so, we may take great comfort in Christ's resurrection, as that on which we may build a lively hope of the inheritance which is incorruptible, undefiled, and which fadeth not away; which is reserved in heaven for those who are kept by the power of God, through faith to salvation *d*.

3. Is Christ raised from the dead? then what encouragement have we to commit ourselves to him, and to cast all our care upon him, for he careth for us? It is now evident, that he is the Son of God, and that God is atoned by him,

a Phil. iii. 11.

c Eph. v. 9.

b John v. 29.

d 1 Pet. i. 3—5.

and is become a God of peace through his blood. Christ therefore is able to keep what we commit to his trust *a*, and to save us to the uttermost: He suffered, that he might bring us to God *b*. After his sufferings he returned to his Father, but not alone, and empty handed, he brings his children with him: he doth not send them to God, and stay behind himself; but he goes to God as their forerunner, and afterwards brings all his followers into the divine presence, and to the glory of heaven. We may safely trust God on his word; he that raised up Christ from the dead, according to his promise *c*, will not break his word with us, or exclude us from the heavenly inheritance: Christ has taken possession of it in the name and behalf of his people; he is for us entered, and we have his promise *d*, that he will come again, and receive us to himself, that where he is we may be also. A living exalted head will not finally leave any of its members in a dying inglorious state; Christ is alive, and all the redeemed shall be saved by his life: He who conquered Satan, death, and the grave, even when he died, will not be conquered by them now he is alive; he dies no more, and such as believe in him shall never die *e*, or shall not die eternally, because Christ lives; he liveth in them, and they shall live for ever with him. We then may safely trust in the Lord; his saints may trust in the Lord for ever *f*, for in the Lord Jehovah there is everlasting strength. The true believer may trust, and not be afraid; that justice, which discharged our surety, will not condemn our persons; Christ's discharge is ours, his resurrection and glory virtually contain ours in them *g*: He who raised up the Lord Jesus shall raise us up. Jesus Christ's interest in our souls, or in the world, may be brought low for a time, but he has promised, that the gates of hell shall

a 2 Tim. i. 12.*b* 1 Pet. iii. 18.*c* Heb. vi. 20.*d* John xiv. 2.*e* John xi. 26.*f* Isa. xxvi. 4.*g* 2 Cor. iv. 14.

not prevail against that church which is built on the Son of the living God *a*. Our blessed Saviour is in a condition to fulfil his promise; for if men and devils, when they united all their force against him, and brought him to the dust of death, could not keep him under, or prevent his rising to immortality and supreme dominion; then surely they shall not be able, now he is possessed of such a glorious empire, to disappoint his designs, or crush his interest. If the weakness of Christ was stronger than his enemies, what will his strength be? If the dying Jesus was an overmatch for all the powers of darkness, surely the risen living Saviour is able entirely to subdue them; especially considering, that God has put all things under his feet, and has given him to be head over all things to the church *b*; what deadness soever there is in our frames; and what seeming death soever there may be upon our hopes and comforts, yet let us consider, we have a risen living head, who is able to give a resurrection to our faith, hope, and comfort; and also to his interest in the world. O then let us not sorrow as others, who have no hope, who have no risen Saviour to raise their hope and joy above their fears and sorrows: Let us consider how low Christ was brought, and how high he rose after that, lest we be wearied and faint in our minds *c*: Let us take the apostle Paul for an example, who said, 'We had the sentence of death in ourselves, that we should not trust in ourselves, but in God, who raises the dead; who delivered us from so great a death, and still delivers, in whom we trust that he will yet deliver *d*.'

4. If Christ has risen from the dead, then what reason is there for us all to take Christ's yoke upon us, and to yield to him? For this end he revived and rose again *e*, that he might be the Lord both of the dead and of the living;

a Mat. xvi. 16, 18.

d 2 Cor. i. 9, 10.

b Eph. i. 22.

e Rom. xiv. 6.

c Heb. xii. 2, 3.

every knee shall bow to him, such as do it not in love and obedience, shall do it in fear and torment. How hard will it be for us to contradict and oppose the design both of Christ's death and of his new life, which is that he may be our Lord? As we know this, can any say in their hearts and practice, that he shall not reign over them?

5. Is Christ risen, then what full assurance have we, that Christ is no deceiver, but the very Christ, the true Messiah? God has owned him, raised him from the dead, and given him glory; he is therefore the real and great Shepherd of his sheep. He returned to his people with the same spirit of love and condescension, which had appeared in all his life before; he was full of grace and truth, as has been hinted: his resurrection should cause us, with Thomas, to own him as our Lord, and our God, as the true and only Saviour, who was not only manifested in the flesh, but was justified in the Spirit, when he was declared to be the Son of God, by his resurrection from the dead.

6. Since Christ is risen, how necessary is it for them who are married to him that is risen from the dead *a*, to bring forth fruit to God? Christians lie under the strongest obligations, not to live to themselves *b*, but to him that died for them, and rose again. Does Christ live in heaven continually to intercede for us, and shall not we live on earth, to serve and glorify him? Is Christ never weary of doing for us, and shall we ever grow weary of his service? Could neither the sorrows of death, nor the glories of the resurrection, take off his heart or hand from the work of our salvation? and shall either the frowns or flatteries of the world, cause us desert his interest, or the work which he calls us to? If we are risen with Christ, we ought to set our affections on things above *c*, and have our conversation in heaven.

a Rom. vii. 4.

b 2 Cor. v. 15.

c Col. iii. 1, 2.

7. Seeing Christ is risen, and the redeemed shall rise to a glorious immortality, let us be stedfast and unmoveable, always abounding in the work of the Lord, for as much as we know, that our labour shall not be in vain in the Lord *a.*

There is reason to labour for Christ, seeing he has done, is doing, and will do such great and glorious things for us. We are not called to serve a weak or hard master, but to obey one who has a large heart, and a strong hand; our labour shall not be in vain in the Lord. Let us then labour and not faint, remembering with faith, love, joy, and thankfulness, that Jesus Christ, of the seed of David, was raised from the dead, according to the gospel.

a 1 Cor. xv. 58.

OF
CHRIST'S ASCENSION;

IN
TWO SERMONS.

SERMON I.

PREACHED AUGUST 23d, 1727.

EPH. iv. 10.—*He who descended, is the same who also ascended up far above all heavens, that he might fill all things.*

HAVING formerly treated of Christ's *resurrection*, I come now to consider his *ascension*. We are to follow the Lamb, whithersoever he goes. In the words now to be insisted on, we have the person ascending described, his ascension affirmed, and the end of it declared.

I. We have a description of the *person* ascending. The same person ascended who descended into the lower parts of the earth; first into the womb, afterwards into the grave. Thus one of the ancients has explained it *a*:—"He who descended, is plainly he who when he was in the heavens, by the incarnation came down to the earth, and by death went into the grave; he is the same single person, not divers persons."

a 'Ο γὰρ καταβάς, δῆλον ὅτι ἄνω ἂν κατέβη καὶ σαρκέμενος εἰς τὴν γῆν, καὶ θανὼν εἰς τὸν ἄδην, καὶ ὁ αὐτὸς ἴσιν, καὶ εἷς, ἢ π' ἄλλος καὶ ἄλλος.
Theophylact. in loc.

Christ's assuming our nature did not multiply his person or make him two persons; nor did his death or burial alter his person; but amidst all these changes of the human nature, his divine person remained the same. He who descended and ascended was the eternal Son of God. Local motion is not proper to his divine nature; but he having also another, that is, the human nature, with respect to that, he is said to descend and ascend: He descended when he assumed it; he ascended when he carried it up to heaven. Those acts are properly ascribed to his person, seeing they belong to a nature which is united to, and subsists in, his divine person. On this account we find Christ saying, 'I came forth from the Father, and came into the world; I leave the world, and go to the Father.' And elsewhere, 'What if you shall see the Son of man ascend up, where he was before *a*.' The apostle, in my text, has very properly ascribed the descending and the ascending to the same person, to distinguish our Saviour from all others: Saints ascend, but they never descended; angels descend, but not into the lowest parts of the earth, nor do they ascend to *fill all things* as Christ did.

2. We have Christ's *ascension* affirmed, 'He ascended up far above all heavens;' in his human nature he left the earth, and went up far above all the visible heavens, to the third heaven, where he sat down at the right hand of God: he went far above the ætherial and starry heavens, into the place of the blessed, called *the third heaven*, which must receive him, till the time of *the restitution of all things b*. He went *within the veil c*, into the heavenly sanctuary, *to appear in the presence of God for us*. We have, as the apostle Paul has told us, *a great high-priest, who is passed into*, or, as it might be rendered, *THROUGH the hea-*

a John xvi. 28.—John vi. 62.

b Acts iii. 21.

c Heb. vi. 20.

vens a ; as the high-priest of old passed through the first and second veil into the most holy place *b*, and was hid there, from the sight of priests and people ; so Christ, our great high priest, passed through the visible heavens into the third heaven, the holiest of all, which hides him from our sight.

3. In the words we have the *end* of this ascension declared, it was 'that he might fill all things.' Soon after his ascension *c*, he filled his apostles, ministers, and people with the gifts and graces of the Holy Spirit. Thus fulfilling the glorious work he had undertaken, 'he ascended *d*, and gave some apostles, some prophets, some evangelists, some pastors, and some teachers, for the perfecting of the saints, till we all come to a perfect man, to the measure of the stature of the fulness of Christ.' It is to be observed, that the 'filling of all things,' ascribed to Christ, in my text, is subsequent to his ascension ; and therefore cannot be meant of his omnipresence as God, for so he filled all things, not only after his ascension, but at all times before.

Some would interpret Christ's 'filling all things' of the ubiquity of his body ; but it is contrary to the nature of a bodily substance to be infinitely extended : If Christ's body had been so, then he could not properly have ascended ; for how could he leave one place to fill all places ? That which is every where, cannot change place. If the union of Christ's human nature with his divine person, rendered his body omnipresent, and so caused it to fill all things, then he should have filled all things from the moment of his incarnation, and not barely after his ascension. It is contrary to all the principles of sense and reason, as well as of revelation, to suppose a human body unmeasurably bigger than the earth ; nay, the heavens, which, at such a vast distance from the earth, surround it. One would think that the bare repre-

a Heb. iv. 14.—Owen in loc.

c Acts ii. 4.

b Lev. xvi. 17.

d Eph. iv. 12.

sentation of this monstrous opinion should be enough to confute it, and yet it has been, and still is warmly contended for by many. This is very far from being the thing intended by the apostle. Christ having fulfilled his work on earth, as Mediator, took his place in heaven, and took upon him to influence and order all things, in the church and in the world, on earth and in heaven, by his infinite wisdom, power, presence, Spirit, and grace. As a great King, Christ resides in the chiefest place of his dominions, the highest heavens, yet his influence reacheth all persons and things. The earth is filled with his goodness, the heavens with his glorious and delightful presence, hell with his power and the fruits of his avenging justice, the church below with his Spirit and grace, and the whole world with his providential care and government. He ascended for this end, that he might thus fill all things. This being the nature and design of Christ's ascension, we have a great deal of reason to receive this useful truth, with attention, and raised affections.

The doctrinal proposition which I shall insist on is this;

Christ ascended into the highest heavens, to fill all things, and finish the work of man's redemption.

In handling this point, I shall essay the following particulars;

I. I shall inquire into the *reality* of Christ's ascension, and the *benefit* of knowing it.

II. I shall consider the *nature, circumstances, and manner* of it.

III. I shall shew the *difference* between Christ's ascension and ours.

IV. I shall assign some *reasons* of Christ's ascension.

V. I shall mention some of the *fruits and consequents* of it. And,

VI. I shall conclude with some practical improvement.

I. I shall inquire into the *reality* of Christ's ascension, and the *benefit* of knowing it.

1. The reality of it appears from the *types* and *prophecies* referring and relating to it. God would never have raised such an expectation of it, if he had not designed to answer it. Enoch and Elijah, as some think, were types of Christ's ascension: The carrying the ark into the tabernacle and temple undoubtedly was so. Hence the Psalmist has spoken of it *a*, in such magnificent language as this; 'Lift up your heads, O ye gates; and be you lifted up, you everlasting doors, and the King of glory shall come in.'— Elsewhere he has said, 'God is gone up with a shout; the Lord with the sound of a trumpet *b*:' Hereby was signified, according to some, Christ's ascending to his heavenly palace *c*, and his throne. He is the King of glory, the Lord strong and mighty in battle; he conquered sin and Satan, death and hell, and then 'ascended up on high, led captivity captive, and received gifts for men *d*.' In which words it appears, that the Psalmist spake of Christ, from the application of this passage to him by the Holy Spirit *e*; though they were used at first, at the removal of the ark, which was a type of Christ: the high-priest's entrance into the most holy place was figurative of Christ's ascension into heaven. 'Christ entered not into the holy places, made with hands, which are the figures of the true, but into

a Psal. xxiv. 8.

b Psal. xlvii. 5.

c The ark being the figure of Christ, as that mountain (Sion) was of the heavens: The translation, or carrying back of the ark thither, may be looked upon as a figure of Christ's ascension, (after he had dwelt here a while, in a meaner place, and conquered death) to the high and holy place, where he is now at God's right hand, in the heavens. And with relation to this alone, the ancient fathers expound the Psalm; which may easily be applied in the mystical sense to that business. Bp. Patrick, argument of the Psalm.

d Psal. lxxviii. 18.

e Eph. iv. 12.

heaven itself, to appear in the presence of God for us *a*; but this had been all a fallacy and delusion, if Christ had not ascended into heaven. That Christ should do so, is foretold in the prophetic writings of the sweet Psalmist of Israel; 'Yet have I set my King upon my holy hill of Sion: The Lord said to my Lord, Sit thou on my right hand *b*.' From this testimony the apostle Peter proved Christ's ascension *c*; for, said he, 'David is not ascended:' that is, in his whole person, to sit at the Father's right hand, or to have his enemies made his footstool; whence he inferred, that the Psalmist spake of Christ, and his ascension. Some think that these words, 'Open to me the gates of righteousness, and I will go into them *d*,' relate to Christ's ascending into heaven, and opening the gates of that blessed temple, both for himself and his followers. Daniel in a vision saw the Son of man brought before the Ancient of days *e*, which could not relate to Christ's coming to judgment, for then he does not come to be served by all nations, but to reward them according to their works; not to receive a kingdom, but to deliver it up to the Father. He ascended up in the clouds of heaven, and sat down at God's right hand, in order to rule in the midst of his enemies, and be served by a willing people. This is therefore what Daniel foresaw, and foretold; and it being thus revealed and declared to be certain, it must certainly come to pass; and that it did so, appears,

2. From express scripture *testimony*. Christ himself said, 'I ascend to my Father: I go to prepare a place for you *f*.' Of him it is said expressly, 'It came to pass that whilst he blessed them, he was parted from them, and carried up into heaven *g*.' Paul has asserted peremptorily, that he

a Heb. ix. 24.

b Psal. ii. 6.—Psal. cx. 1.

c Acts ii. 33, 34.

d Psal. cxviii. 19.

e Dan. vii. 13, 14.

f John xx. 17.—xiv. 2.

g Luke xxiv. 51.

was received up into glory, and that as our fore-runner, he has for us entered into heaven *a*.

3. There were many *eye-witnesses* of Christ's ascension, which shews its reality. It was not done in a corner.—Whilst the apostles beheld *b*, he was taken up, and they looked stedfastly towards heaven, as he went up; the angels at the same time assured them, he would come in like manner as they had seen him go into heaven. The persons who saw him ascend were his apostles and brethren, who had conversed with him forty days after his resurrection, and therefore were able to distinguish him from another person, and they had a clear view of him: They looked stedfastly towards heaven, as he went up leisurely, and as it were, step by step, that they might the longer see him, and be the better assured of his ascension. A cloud is said to receive him out of their sight; but that, I conceive, was not from the darkness of the cloud, but from the great distance of his body from them, ascending higher and higher, till the fleshly eye could no longer discern him. Mark and Luke *c*, who were eye-witnesses of the fact, have attested it in their gospels; the holy angels also beheld it, and bore witness of it; The martyr Stephen before he died *d*, had a sight of Christ in heaven, which is a farther evidence that he is ascended.

4. The reality of Christ's ascension might be largely proved from the *consequents* and *effects* of it: Such as the extraordinary effusion of the Spirit, at the day of Pentecost, and afterwards. But of this and other consequents of Christ's ascension I must speak hereafter; and shall therefore only add here, that the apostle Paul has plainly declared these gifts to be the effect and fruit of Christ's ascension: 'When he ascended up on high, he gave gifts to men *e*.

a 1 Tim. iii. 16.—Heb. vi. 20,

c Mark xvi. 19.—Luke xxiv. 51,

e Eph. iv. 8.

b Acts i. 9, 10, 11.

d Acts vii. 56.

Christ declared *a*, he who believed in him, should do greater works than he had done, for extent, because he was to go to his Father. When we see these works done we may conclude, that Christ is indeed gone to the Father.

What remains on this head, is to consider the *benefit* that may attend the knowledge of Christ's ascension. It is very observable, that the very same morning on which Christ rose, in his first speech to Mary *b*, and in his first message to his disciples, he spake of it; 'I am not yet ascended, but go to my brethren, and say to them, I ascend.' Such an information might rectify the disciples' thoughts as to a temporal kingdom, and personal reign of Christ upon the earth, which they were very full and fond of. Christ foretold his ascension *c*, that when it came to pass they might believe; or that they might not think it to be a sudden and unexpected transport, such as Philip's was afterwards *d*, when he was taken from the eunuch; but not out of the world; but might, when they saw Christ taken up, believe that he was going to his Father, as he had told them beforehand. Christ might also take this method, to prepare them for their parting with him, that they might not set their hearts on his bodily presence. It is good to have our affections on earthly enjoyments, even the best of them, curbed by the thoughts of their short continuance with us. Christ might farther intend by this message, to stir them up to prize and improve his company during the little time they were to enjoy it; and by telling them of his ascension, they might be put in mind of his work and glory in heaven, and have their hearts and affections raised up more to the things above. The news of Christ's ascension might convince them, that though Christ had, on the cross, complained of his Father's forsaking him, yet he had not discarded him, but was now glorifying him with his own self. Christ would

a John xiv. 12.

b John xx. 17.

c John xiv. 29.

d Acts viii. 39.

let them know, that though he was going from them, yet it was not in anger, or with a design to forsake them, as they had forsaken him; nay, he owned them as brethren, and sent this gracious message to them, 'I ascend to my Father and your Father, to my God and your God.' The poor disciples were, no doubt, greatly dejected and confounded in themselves; with what face could they see him, whom they had deserted in his sufferings, and thought ill of afterwards? for they said, 'We thought that it had been he who should have redeemed Israel *a*.' Notwithstanding all this, when Christ's hour was come, that he should depart out of the world to the Father *b*, having loved his own, he loved them to the end, and indeed without measure, and without end; and therefore he let them know, that he was going to heaven to transact the affairs of that covenant in which God was his God and their God, through him, as one has explained it *c*. Many benefits we also might receive from the knowledge of Christ's ascension, if we were not wanting to ourselves; therein we may see much of the wisdom, truth, and love of God, of the honour and glory of Christ, the stability of the church, and might find great support for our faith and hope, and encouragement to obedience, as will more fully appear afterwards. I now proceed;

II. I shall consider the *nature, circumstances, and manner* of Christ's ascension.

Christ's ascension was his real visible going up from earth to heaven, as man, and Mediator, to possess his own glory, and perfect his people's salvation. Concerning this ascension we may observe, that there was a real visible change of *place*, with respect to Christ's human nature; that nature passed from earth to heaven; the man Christ

a Luke xxiv. 21.

b John xiii. 1.

c Dr. Owen on Christ's person, p. 172.

Jesus was seen moving upwards, as far as the eye could follow him. He left the world *a*, and went to the Father, nay, he so left the world, as to be no more in it, as to his bodily presence: But this doth not exclude his spiritual gracious presence; in this respect, he is with his people always, even to the end of the world *b*; he makes his abode with them that love him, and keep his commandments; nor doth this local and visible ascending of Christ's body hinder his omnipresence as God, as such, he fills earth and heaven with his presence, and is in both at once; for he himself says *c*, that he was in heaven, at the same time when he was speaking on earth. We may next consider the *power* by which Christ ascended. Sometimes we read, that the Father exalted him, sometimes Christ's ascension is spoken of as his own act, and herein there is no inconsistency; for Father and Son being one in nature, are also one in power and operation. Christ's ascension, though it raised up his soul and body to heaven, yet it did not change any of their essential properties; his body did not thereby become invisible and unlimited. We may also consider the *capacity* in which Christ ascended: It was, as Mediator, and his people's fore-runner *d*. Christ's ascension was extraordinary, not only as to his person, but also as to his office, and the work he went about. He entered heaven by his own blood *e*, as the great high-priest of his people, to appear in the presence of God for them. Let none then say, What is Christ's ascension to us? Our great concern is to get to heaven ourselves. Such should remember, that if Christ had not ascended, we never could; if he had not passed into heaven, as our high-priest, we could never have come to the throne of grace with freedom, much less could we have gone to the throne of glory, if Christ had not gone to prepare a

a John xvi. 28.—xvii. 11.

c John iii. 13.

e Heb. ix. 12.

b Mat. xxviii. 20.—John xiv. 23.

d Heb. vi. 20.—iv. 14.

place for us. Is then Christ's ascension nothing to us? If it be not, it must be because we have no part in the heavenly glory. We are also to consider the *end* of Christ's ascension, which was his own and our glory. According to agreement, he was first to *suffer*, and then to *enter into his glory*; and he went to heaven to save his people to the uttermost, or to perfect their salvation, as will appear under another head.

Having thus given a general description of Christ's ascension, it may be useful next to consider the circumstances and manner of it.

1. As to the *time*; it was forty days after his resurrection *a*. Christ denied himself the glory of heaven so long after his sufferings were finished, to confirm his people in the belief of his resurrection, to instruct them into the things of his kingdom, and to give them new proofs of his love and affection to them, which should make us willing to do much and suffer long for Christ, and willing to stay out of heaven, if we may do Christ and his interest any service on earth—if Christ preferred our good to his glory, should we not prefer his glory to our own?

2. We may consider the *place* whence Christ ascended, the mount of Olives; which was, as some say, about a mile in height, having three tops, of which that in the middle is the highest, and from that, as it is thought, Christ ascended; so that there was a fair open prospect, this mountain over-topping all the neighbouring ones; and Christ's ascension being from such a high place, so near to Jerusalem, might have been seen from most streets in Jerusalem, and the spectators might easily see he was not carried over it, and dropt on the other side, but that he went up straight to heaven. This mountain, from whence Christ ascended, had been the place of his agony and sore conflict *b*; where he rolled in blood, thence he rose to glory: the same

a Acts i. 3.

b Luke xxii. 39, 40.

mountain giving him a passage both to his cross, and to his crown. Places as well as things are what God makes them to be to us; that which, at one time, is a place of weeping, may, at another time, be a place of joy and triumph.

3. Christ's ascension was in the *perfection* of the human nature; as he never took the sinful, so now he dropped the sinless infirmities of our nature, and went up in all the glory of which the humanity was capable. The glory in which the bodies of the saints shall be raised, shall be but a lower resemblance of the glory in which Christ was received up into heaven.

4. Christ's ascension was with great *magnificence* and *triumph*. He went up with 'a shout, and the sound of a trumpet:' "The cherubs continually singing, 'Holy, holy, holy, Lord God of sabaoth;' the archangel proclaiming "beforehand the coming of the Lord, and the Holy Spirit "crying to the heavenly powers, with a commanding voice, " 'Lift up your heads, O ye gates; be ye lifted up, ye everlasting doors, that the King of glory may enter in:' But "the heavenly powers said, 'Who is this King of glory?' "to whom the Spirit replied, 'The Lord strong and mighty; "the Lord mighty in battle:' For he has overcome the "enemy; he armed himself with a human body against the "tyranny of the devil; he quenched his fiery darts—he nailed "him to the cross; and tasting death, when he was immortal, he overcame death, and came forth a conqueror, and "taking the lost sheep upon his shoulders, he carried it to "the heavenly fold," as Chrysostom has elegantly expressed this matter *a*. Christ did not go up to heaven alone;

a Ἀνέβη ὁ Θεὸς ἐν ἀλαλαγμαῖς, κύριος ἐν φωνῇ τάλπιγγος ἐν ἀλαλαγμαῖς μὲν ὅτι ἐν ἀκαταπάυστῳ φωνῇ, του τρισάγιον ὕμνον ἀναπέμπουσι τῷ Θεῷ, ἐν φωνῇ δὲ τάλπιγγος ἀρχαγγελικῆς δηλαδὴ προσημαινέσης αὐτῷ τὸν ἐν ἔρανοῖς ἄνοδον· ἀλλὰ καὶ τὸ πνεῦμα τὸ ἅγιον ταῖς ἄνω δυνάμεισι, τῇ προσεκτικῇ ἀνεκῆρυττειν, "Αρατε πύλαι οἱ ἄρχοντες ὑμῶν, καὶ ἐπάρθητε πύλαι αἰώνιοι, καὶ εἰσελεύσεται ὁ βασιλεὺς τῆς δόξης· εἶτα τὸ πνεῦμα, κύριος κραταῖος, καὶ

he was attended with myriads of angels: Therefore, the Psalmist, speaking of Christ's ascension, cried out, 'The chariots of God are twenty thousand; God is among them. Thou hast ascended on high; thou hast led captivity captive *a*.' Christ carried the human nature up to the throne of glory, with the names of an innumerable company, that should follow him. This was a glorious triumph over Satan, and all the powers of darkness. This was such an event as was never seen before. What shouts of the blessed angels may we suppose! How was the whole city moved at his coming! as one speaks *b*. How honourable a reception did the Father give him! Christ did not intrude, but was received up into glory: And the Father said to him, 'Sit thou at my right hand.' If the members of Christ shall be received with joy and gladness, with what marks of esteem did God receive Christ, their Head and Saviour? This was a day of joy and triumph—of honour and glory;—a bright and shining day.

5. Christ ascended, as he descended, *full of grace and truth*. He held his love to his people to the very last, and was expressing it that very moment he was parted from them: for, 'whilst he blessed them, he was parted from them, and was carried up into heaven *c*.' He would let them know what a gracious heart he carried up with him into heaven, and what blessings they might expect he would pour down from thence upon them. As Jacob blessed his sons before he died; so Christ in a solemn manner, shewed

δυνατός ἐν πολέμῳ ἐνίκησε γάρ τὸν πολέμιον ὠπλίσατο μετὰ τῆς τοῦ διαβοῦ τυραννίδος, ἐν τῷ ἀνθρωπίνῳ σώματι, ἔσβισεν αὐτὴ τὰ πεπυρωμένα βελη καὶ τῷ σαυρῷ προσήλωθεῖς, καὶ θανάτῳ γευσάμενος, ἀθάνατος ὑπάρχων ἐσκύλευσε τὸν ἄδην, καὶ νικητὴς ἀποδειχθεῖς, ἀνέστη ἐκ τῶν νεκρῶν καὶ τὸ πλαιώμενον πρόβατον ἐπιστρέψας, ἰδὲ ἀνέρχεται ἐκ ὄμων, οὐτὸν φέρειν πρὸς τὰ ἐνεσποντα ἐνῆα τὰ ἀπλαῆ, τὰ ἐν τρις, ὄρεσι, τῆσι ἐν οὐρανοῖς νεμόμενα.—Chrysost.

de ascensione Domini, ser. 5. p. 390.

a Psal. lxxviii. 17, 18.

b Flav. fountain of life, p. 187.

c Luke xxiv. 51.

his grace and condescension, in blessing his people, before he ascended.

6. Christ ascended to a glorious *place, work, and company*. It is very affecting to consider, what a glorious change Christ's ascension made in his condition, how different his state in heaven is, from what it had been on earth; formerly he lodged in a stable, now he is in the heavenly palace; on earth he lay in a manger, near to beasts, in heaven he sits upon a glorious throne, attended by myriads of angels, and the spirits of just men made perfect: in this world he was crowned with thorns, but when he ascended he was crowned with glory; here his visage was more marred than any man's, there his countenance is as the sun shining in his strength; he passed from the assaults of evil angels to the adorations of good ones; here below he was despised and rejected of men, as not fit for their society, but in the upper world he was received into glory, and placed at God's right hand, to be a delight to that honourable assembly, and to enjoy the most intimate fellowship and communion with God for ever; on earth he was buffeted and spit upon, in heaven he is worshipped with the most profound reverence, by all who attend the throne of God and of the Lamb; in his sufferings he had been forsaken by all his disciples, in his ascension he was attended with a great retinue of glorious angels; and it is very probable, by those saints who rose, and went into the holy city after his resurrection, and appeared to many *a*: And that, according to Beza *b*, not as persons who should live among men, and die again, as

a Mat. xxvii. 52, 53.

b Declarat autem hæc apparitio istos non resurrexisse, ut iterum inter homines versarentur, rursus morituri, sicut Lazarus et alii, sed potius ut in vitam æternam Christum, cujus virtute resurrexerant, comitarentur; idque ut vivificæ Christi virtutis certa testimonia exstarent, ut in hunc locum scribens, recte, meo judicio, sentit Hieronymus.—Beza in loc.

Lazarus and others did; but rather as persons who, being raised by Christ's power, were to accompany him into the other world, as living witnesses of his power: This also was Jerom's opinion *a*. Many others I find favour the same opinion: Theophylact *b* has mentioned it as the opinion of some in his time; but whether to be received or no he did not determine: Paræus has suggested it to be the most probable opinion *c*. Another celebrated expositor *d* has taken notice of it, as said by some, that they were raised to live in Paradise with Enoch and Elias. If this opinion be true, it must give us a pleasing idea of Christ's ascension: It must be most agreeable to view him who had poured out his soul to death, to redeem men from sin, Satan, death, and the grave, giving such a glorious specimen of the success of his undertaking, in carrying up with him a number of redeemed men, raised from the dead, perfect, holy, and glorious in body and spirit, into the celestial court, where he is for ever admired and praised by them; especially considering, how great a number of redeemed spirits they were there associated with, and the rule and dominion which Christ was to exercise to the end of time, yet so as not to forget, effectually to intercede for all who come to God by him. Viewing Christ's ascension in this light, what comfort may it yield us, what high thoughts may we have of it? This may greatly invite us to contemplate, love, and honour the ascending Redeemer; attended with such a

a Vide Hieron. in loc.

b Τίνας δὲ λίγους ὅτι μετὰ τὸ ἀναστῆσαι τὸν Χριστὸν, ἀνέστησαν καὶ οὗτοι, καὶ ἐκ ἐστὶ ἀπέθανον τοῦτο δὲ ἐκ οὐδα εἰ διὰ παραδείχσθαι. Theophylact. in loc.

c De his mortuis suscitatis movet quæstionem Justinus Martyr. Qu. 8. 5. Quæritur num resurrexerint immortales, potest hoc ignorari, probabilius non denuo mortuos fuisse, sed cum Christo resurgente conversatos ac tandem cum ascendente triumphum egisse.—Paræus in loc.

d Whitby on the place.

glorious retinue, and exchanging the labours and sorrows of a humbled life, and bitter death, for the rest and glory of a blessed immortality, in the most desirable assembly that ever was. Such who love Christ cannot but rejoice when they by faith see him, in these circumstances, going to the Father, and crowned with glory and honour.

7. When Christ ascended, he had not only an *adherent*, but an *inherent glory*; not only the glory of his humanity, but the glory of his divinity, shining through it: this was veiled and hid during his abode on earth, whilst he was among sinners, and in a state of humiliation and suffering. His sufferings, as a cloud, intercepted the rays and beams of his uncreated glory; but the veil being taken away, at his ascension, how did they irradiate his human nature! The angels told the spectators, that Christ should come again, in like manner as they saw him go into heaven. When he comes again, it shall be in 'power and great glory,' in 'his own and his Father's glory;' with such glory therefore he ascended to heaven. We have no account of his appearing in this glory to his disciples, during his forty days converse with them, after his resurrection; nor indeed were they in a condition to bear it: Paul was struck blind, and John fell at Christ's feet as dead, upon that sight of it which they had after his ascension; those who ascended with him were qualified to behold it, and those who on earth were the spectators of his ascension, were better able to bear it at a distance, and as he was going from them, than they could have done, had he remained with them. Christ could in a moment, as he did in his transfiguration, appear in his glory, and when he pleased could cast a veil upon it; but when he was taken up into the air, and was going from weak sinful mortal creatures, there was no farther occasion to hide it; nay, the discovery of it might be a greater torment to the devil.

8. Christ ascended to continue long in that *glorious condition*. Some men are suddenly raised very high, and as

quickly degraded; for man being in honour abides not: but Christ has been now near seventeen hundred years, in the high station to which he ascended, and will hold it, till he comes to judge the world in righteousness.

9. When Christ ascended, 'he led captivity captive.' As great princes, in former times, after some great victory, used to lead their conquered enemies in triumph, in view of the people, when they returned to their capital city; so Christ led Satan captive, in his return to heaven. Some have thought, that the fall of the devil was owing to the early notice in heaven, of Christ's taking human nature, and therein being set over all creatures, angels, and men: it is supposed, that those high spirits could not brook it, that such an inferior nature should be advanced above them, and have the government of the whole world; and so they left their first habitation, and hasted down to earth, to oppose, and, if possible, to prevent that design; and for that end, first tempted and ruined the human nature in Adam, and afterwards sought to destroy it in Christ. Our Immanuel having by death destroyed the devil, led him captive, and triumphed over him, in a glorious manner, by carrying up the human nature, united to his own person, as glorious as it was possible to be raised, not only above devils, but above the highest angels, in dominion and glory, and placed it upon a throne next to his all-mighty Father: this must make Christ's ascension such a victory and triumph over Satan, as was as much the devil's torment as it will be the saints' delight and honour for ever.

APPLICATION.

Reserving the particular improvement of the doctrine to the next discourse, I shall conclude this with a general exhortation to have our *conversation in heaven* a, whither

Christ is gone; and to 'look for, and hasten to the coming of the day of Christ *a*.' Is he ascended, and shall we not follow him in our thoughts, desires, and affections? Can we expect to rest on earth, when our Saviour has left it? Should we not, with the blessed apostle Paul *b*, leave the things that are behind, and press forward to those before, if by any means we might attain to be with Christ, which is far better? If the disciples were for dying with Lazarus, shall not we much rather be for ascending with, or after Christ? We have seen men who never enjoyed themselves, or any thing in the world, after some dear friend or relation was gone out of it: and shall not the Christian be crucified to the world, now his Saviour has left it, and is ascended up into heaven? Though wicked men call it folly and fancy for us to place our desires and hopes upon heavenly things, surely the Christian can give a good reason for it; his Redeemer, and consequently his treasure, is in heaven; and where the treasure is, the heart should be *c*. Let us often think whither Christ is gone, and for what end; it is to prepare a place for his people *d*, and therefore they had need prepare to ascend thither, and to live with Christ there *e*. Faith is a sort of ascension, it carries up the soul to Christ, in spiritual desires and contemplations; and such views of his glory are a means of changing the soul into his image *f*, and of fitting it to follow him into heaven, to be with him for ever.

We are to look to the ascended Jesus for repentance and remission of sins *g*. He who was able to raise up himself from the grave, and to ascend to a throne of glory, is able to quicken our souls, at present, and our bodies hereafter, and to bring us to God, according to his own word, which was, 'I, if I am lifted up, will draw all men to me *h*.'

a 2 Pet. iii. 12.

d John xiv. 2.

g Acts xv. 31.

b Phil. iii. 13, &c.

e Col. ii. 12.

h John xii. 32.

c Luke xii. 34.

f 2 Cor. iii. 18.

He has a power whereby he is able to subdue all things to himself *a*: what reason then have we to commit our souls to him, and to cast our care upon him? Can he, or will he ever be unmindful of the end of his ascension, which was to fill all things; to bring all the saints to a perfect man? What encouragement then have we to beg of him, to work in us, to will and to do, of his own good pleasure, that we may work out our salvation with fear and trembling? Let those whose hearts and affections are set upon the earth remember, that they will never find a Saviour or salvation there: Christ, in whom alone is salvation, is gone to heaven, and they who do not follow him with their love and affections now, will never follow him in their persons to that glory unto which he went, when he ascended up far above all heavens to fill all things.

SERMON II.

PREACHED AUGUST 29th, 1727.

EPH. iv. 10.—*He who descended, is the same also who ascended up far above all heavens, that he might fill all things.*

HAVING, in a former discourse upon these words, inquired into the reality of Christ's ascension, and the benefit which may attend the knowledge of it; in the next place I endeavoured to describe the nature, circumstances, and manner of Christ's ascension. I now proceed; and therefore,

a Phil. iii. 20, 21.

III. I shall shew the *agreement* and *difference* between Christ's ascension and ours. This may help us to conceive more clearly of the thing itself, and may cause us more highly to esteem and value the ascended Redeemer.

There are some things wherein Christ's ascension, and that of his people agree: Christ left the earth and went up to heaven, and so shall his people, that where he is, there they may be *a*: Christ was received up into glory; and when he appears, believers shall appear with him in glory *b*: Christ at his ascension was attended by the holy angels; Christians, when they die, are carried by angels into Abraham's bosom *c*: Christ ascended in the entire human nature, having put off all natural infirmities; and so shall the saints, at the great day, be caught up to meet the Lord in the air *d*: Christ ascended to his God and Father, and so shall the Christian: God is the God and Father of Christ's human nature, both by creation and covenant; and in the same respect is he to whom the saints ascend, their God and Father: Christ at his ascension entered into his rest, and so shall the Christian; 'for there remains a rest for the people of God *e*:' as Christ had done with labour and sorrow, when he exchanged earth for heaven; so Christians, in their souls, at death, and in their whole persons at the resurrection, rest from their labours, and enter into the realms of peace, where sorrow and sighing fly away; for to such as are troubled here below *f*, rest remains, when the Lord Jesus shall be revealed from heaven, with his mighty angels.

Though in the aforesaid respects Christ's ascension and that of Christians agree, yet there are other things wherein they differ; Christ ascended by his own power, but Christians only by his, for he receives them to himself; and it is

a John xiv. 3.

b Col. iii. 4.

c Luke xvi. 26.

d 1 Thess. iv. 16, 17.

e Heb. iv. 10.

f 2 Thess. i. 7.

a work of infinite power to raise a creature, and much more one that had been a sinner, to glory; therefore it is Christ's work, and not man's: Christ first descended, and then ascended; but the Christian did not first come down from heaven, and then go up again: Christ was in heaven in one nature, before he ascended thither in the other; but the Christian cannot be in heaven and on earth at once, as he has not two natures, much less one that is infinite and omnipresent: With respect to Christ, it was 'God manifested in the flesh,' that was 'received up into glory;' but this is too high for Christians; they have no claim to deity: Christ ascended in a public capacity, Christians in a private one; he as forerunner, his people as followers; he as head, they as members; he as the Lord of glory, they only as the subjects of it; he as great high-priest, his people as those that receive the atonement; he as advocate, they as his clients: Christ entered heaven by his own blood, we only by his; for no man goes to the Father but by him *a*; Christ ascended to sit down on the right hand of God; Christians to worship before his throne; they sit down with him on his throne, with respect to his victory over their enemies, but they fall down before the throne *b*, with respect to their subjection to the ascended Redeemer: Christ ascended to fill all things; Christians to fill up the place in his mystical body: Christ ascended to give eternal life; believers go to heaven to receive and enjoy it: Christ ascended to give gifts to men; Christians ascend to praise him for what they have received: Christ ascended to govern the world, to be a Prince and a Saviour; but departed saints have no more to do under the sun, their places know them no more, nor have they any more an influence upon human affairs: the ascended Jesus is head over all things to the church; but the ascended saints are fully satisfied with being members of that glorified

a John xiv. 6.

b Rev. v. 11, 12, 13.

body, of which Christ is the head; Christ ascended to dispense grace as well as gifts to men; but the glorified saints are no commissioners of the heavenly treasury: when Christ ascended, he established and confirmed a certain union and communion between himself and the church militant; he carried up our flesh to heaven, and sent down his Spirit to animate, rule, and govern his church below; thus he 'fills all things.' But no such thing as this can be said of the ascending Christian: Christ, when he ascended, carried up our nature, as a pledge of our future glory: but Christians when they ascend are only examples, not pledges of that glory to their fellow Christians in this world: Christ when he ascended, entered into a glory peculiarly his own; Christians, when they go to heaven enter into the joy of their Lord: Christ ascended to descend again; but when the saints ascend, in the great day, they descend no more, but are for ever with the Lord.

Thus we see wherein Christ's ascension and that of his people agree, and wherein they differ: and we may learn from the whole, how much Christ has the pre-eminence; he is highly exalted, and has a name above every name.

IV. I shall assign some *reasons* of Christ's ascension.

The disciples knew not how to bear the thoughts of Christ's departure *a*; when he had told them of it, 'sorrow filled their hearts.' They were fond of his bodily presence; and who would not have desired the company of one so holy, harmless, and undefiled; so wise, gracious, and able to defend and help them, as they knew him to be? for whilst he had been with them, in the world, he had kept them from the evil *b*: But when he was gone, they knew they should be as sheep among wolves, killed all the day long, and counted fit for nothing but the slaughter. Christ's prayers, sermons, and miracles must have been very delightful and useful to them: how then could they bear the

a John xvi. 6.

b John xvii. 12.

thoughts of parting with him, whom they had seen as the 'only begotten of the Father, full of grace and truth *a*?' With what peculiar endearing tenderness and condescension had he treated them since his resurrection? How did their hearts burn within them whilst he talked with them, and opened to them the scriptures? How had his presence calmed their fears, subdued their unbelief, and given them peace and joy? How then could they be willing he should go away from them? Many reasons we may suppose them to have against his departure, had it been lawful to have alleged them: they might have said that Christ's leaving the earth, no more to be seen upon it, would confirm the report which the Jews so confidently spread, that he was not risen, and that his disciples had stole away his body, and it was no where to be found, whereas his continuance, and open appearance in the world, his working miracles, and shewing himself in his God-like majesty, might have convinced, or at least, have confounded his enemies, and have been a comfort and encouragement to his disciples and followers; but to leave them to the insults of enemies, after all the expectations he had given them, of defending and enlarging his kingdom in the world, must seem a deserting it, either through diffidence or anger: It might be taken as if he had more regard to his own rest and glory in heaven, than to their peace and welfare on earth. His appearance to them after his resurrection had caused them to worship him; and might they not apprehend, that his presence might have had the same good effect upon others, as they had found it to have upon themselves. These and other reasons might they have urged against Christ's ascension; but as Christ had told them, it was expedient for them *b*, that he should go away, how plausible or strong soever their allegations might seem to be, there were superior reasons for

a John i. 14.

b John xvi. 17.

his leaving this world, and going to the Father; such as follow:

1. The Father's *love* to him required it. He, as God-man mediator, was the person in whom God was particularly delighted; and was it convenient that the chief favourite should live in exile from the heavenly court? that he who was always the Father's delight, should never see his face, or be admitted into his immediate presence? It had been necessary for him for a time, to abide in this world, that he might finish the work which the Father had given him to do here; but when that was accomplished, why should he stay any longer? Would not his affectionate Father insist upon his being present in the court of heaven? Christ had neither forfeited nor lost his Father's love; for he said, 'I abide in his love *a*.' Therefore it was fit he should abide in his presence. God loved him before the foundations of the world, and therefore gave him a glory, which is peculiarly his own *b*. If Christ's love to the redeemed will not be satisfied, without their being where he is, surely the Father's love to our Redeemer would as strongly insist upon his being with him in glory. It was necessary therefore not only, that Christ should rise from the dead, but that he should ascend up to the Father.

2. It was necessary because it was *decreed, foretold, and promised*; therefore it must come to pass. God has decreed and declared the decree, that his King should be placed upon his holy hill of Sion *c*; that Christ should be exalted to be a Prince and a Saviour, to be Lord of all, who must sit at the Father's right hand, till all his enemies are made his footstool *d*. Christ expected eternal pleasures at the Father's right hand, because he had promised it. The decree, the types, the prophecies, the promises all set this joy before Christ; and therefore he depended upon it: and

a John xv. 10.

b John xvii. 24.

c Psal. ii. 6, 7.—Acts v. 31.—Psal. cx. 1.

d Psal. xvi. 11.

when the time drew nigh, he thus prayed for it; 'Father, the hour is come, glorify thy Son. O Father, glorify thou me with thine own self *a*.' Therefore it must be, seeing God had not only promised it, but had declared that his covenant should stand fast with Christ *b*, and that his throne should be as the days of heaven, that he should be exalted and extolled, and be very high; and the scriptures cannot be broken. Christ upbraided his disciples with folly for not apprehending a necessity of his entering into glory *c*, because it was so plainly revealed in the old testament: The prophets spake not only of the sufferings of Christ, but also of the glory that should follow. It was therefore necessary that Christ should ascend to the throne of his glory. As Joseph was taken from the prison, not to lead an obscure life, but to sit upon Pharaoh's throne, and to feed and rule the kingdom; so Christ was raised from the dead, not to live an inglorious life on earth, but to ascend, and sit down with his Father upon his throne in heaven, and to rule and govern both the church and the world.

3. Christ's ascension was necessary with respect to his *person* and *circumstances*. He was too great and too good to live any longer in our world, than was absolutely necessary: He had endured the contradiction of sinners long enough in his state of humiliation, and so ought not to suffer, by being with them, when his suffering state was at an end; it was fit, that when he had done his work on earth, he should go to his rest in heaven: he was fully ripe for glory; who should ascend into God's holy hill, if he did not? who had hands so clean, and heart so pure, as Christ had? If we consider him as God manifest in the flesh, we cannot think it proper for him always to abide on the earth, who is so near allied to heaven. It would have been a hardship upon our Saviour always to have veiled his glory, and

a John xvii. 1. *b* Psal. lxxxix. 26, 27, 28.—Isa. lii. 13.

c Luke xxiv. 25, 26.

the eyes of mortal creatures could not have bore the full display of it. Earth then was no fit place for the residence of the risen Jesus. Heaven is a place where they know better how to bear the brightness of his glory, and to value and improve his blessed presence. His ascension to his throne, as God-man mediator, was a new glory in heaven, as delightful to the blessed there, as it would have been terrible to the wicked, and insupportable to the saints in this world. It was therefore proper for him, who is the brightness of the Father's glory, to sit down on the right hand of the Majesty on high *a*.

4. Christ ascended to fulfil the *office* he had undertaken. He continues under the character of a mediator, and to take care of his people. He was to be their advocate, and therefore must appear in the celestial court. As a prophet, he was to shed down the Spirit of wisdom and revelation, which was not to be given till he was glorified: For thus he said, 'If I go not away, the Comforter will not come *b*.' As a priest, he entered the heavenly sanctuary *c*, with his own blood: on earth there was no room for him to exercise his priestly function; for he had neither such a sacrifice or incense to present, as were appointed by the law: nor was there any need for him to offer up himself again, having by one offering perfected for ever all them that are sanctified *d*. His work lay not on earth, but in heaven; and therefore it was necessary for him to ascend thither: as he is a priest of a higher order than Aaron, and offered a more excellent sacrifice than those under the law; so it was fit that he should be made higher than the heavens, to plead the virtue and merit of it in the heavenly sanctuary: as he was the most holy priest, it was fit that he should officiate in an undefiled sanctuary; as he was the great high-priest, it was proper he should have the highest sanctuary; as he was call-

a Heb. i. 2, 3.

b John xvi. 7.

c Heb. viii. 4.

d Heb. x. 14.

ed immediately by God, it was necessary that he should officiate immediately before him. As Christ, after his resurrection, bore the character of a King, it was requisite he should ascend the throne of his kingdom, and be crowned, as we are told he was: this was done, when God set him at his own right hand *a*, in the heavenly places, far above all principality and power, might and dominion.— Christ, by the parable of a nobleman going into a far country to receive a kingdom *b*, signified his ascending up far above all heavens; his being brought before the Ancient of days, Daniel's vision signified, that to him was to be given a kingdom *c*. At Christ's ascension, the heavenly gates were opened, and the King of glory entered in *d*. It was not decent, that he who was raised above princes and angels in power, should be below them in place; that the king should dwell more meanly than some of his subjects; or that he should be degraded at the foot-stool, whilst some of them are admitted so near the throne: this would not have been consistent with his royal dignity and honour. It was necessary then, that Christ should ascend to the throne of his universal kingdom.

5. It was necessary that he should ascend, that the *Father* might be glorified. 'Father, (said he,) glorify thy Son, that thy Son may glorify thee *e*.' He had glorified him on earth; but the Father was to be farther glorified, by his high exaltation, in heaven, and the subjection of all things to him: when every knee bows, and every tongue confesses to him, it is to the glory of God the Father *f*. God is glorified in the excellencies which Christ displays, and the honours which he receives in his exalted station:— Hence it was necessary that he should enter into his glory.

6. It was necessary that he should ascend, that he might

a Eph. i. 20, 21.

b Luke xix. 12.

c Dan. vii. 13, 14.

d Psal. xxiv. 7.

e John xvii. 1.

f Phil. ii. 9—11.

accomplish the *great things* which he had to do for his people. He must go to 'prepare a place for them *a*.' As the ark of old went before the people *b*, to search out a resting-place for Israel; so Christ went first to Mount Calvary, and after that to Mount Sion, to prepare a place for his people. The kingdom, indeed, was prepared from the 'foundation of the world *c*,' as to God's purpose and appointment: But yet Christ went to prepare it *d*; partly, by taking possession of it for his people, for, as their fore-runner, he entered upon the inheritance for them *e*. The accuser of the brethren shall never make void their claim, while Christ keeps possession for them; and Satan can no more turn him out, than he could keep him out. Christ prepares a place for his people, by keeping open the way into the holiest of all: They who come to God by him, attain perfect salvation, because Christ ascended to heaven, and ever lives there, to make intercession for them *f*. It is true, the elect who died before Christ's incarnation, found a place prepared for them: But then, it was for the sake, and upon the credit, of Christ's death, resurrection, ascension, and intercession. When Christ ascended, it was for them as well as for us that he made his public entry: As Joseph, by his sufferings and glory in Egypt, made way for the entertainment of his father's family there, both elder and younger; so Christ, by his sufferings, and ascension to the throne of his glory, makes way for all his people to come to God, and enjoy him for ever. Whenever, or wheresoever believers die, heaven is ready for them; for Christ ascended to prepare it for them. The acceptance of their prayers and services at present, is owing to what Christ doth for them, in his ascended state: He went up to appear before the throne of God, with his golden censer, and much incense *g*, to offer it with the prayers of all saints; he

a John xiv. 2.

b Num. x. 33.

c Mat. xxv. 34.

d John xiv. 2.

e Heb. vi. 20.

f Heb. vii. 25.

g Rev. viii. 4.

bears our petitions to his Father: And what should the believers on earth do, without such a friend in heaven? As Satan accuses the brethren day and night *a*, it was necessary they should have one to speak and plead for them before God: And who is so fit, or who could do it so well as Christ? Who knows all the depths of Satan, all God's counsels, all his people's sins and wants, and is able to shew a sacrifice that made atonement for their highest offences, and purchased an exceeding weight of glory for them? Christ is the only fit person to implead, and cast down the accuser of the brethren, and maintain the cause of his poor people: And for this end it was necessary, that he should appear before God, that the answer may be made where the indictment is laid. And thus we see what Christ was to do in heaven; for his people on earth required his presence there. It was necessary on the account of the saints in heaven: many lived and died with hopes of seeing and enjoying him there. Job, a long time before Christ's incarnation, comforted himself, under great afflictions, with the expectation of seeing God in the flesh *b*. Now, had not Christ ascended, what a disappointment would it have been to them? How strange must it have been to them, for the Saviour not to have appeared in heaven, when he had done his work on earth? They who had never seen him in the flesh, though they had much desired it, could not but long to see him in heaven, who had died for them on earth; to see him in their own nature, who is over all, God blessed for ever. This must, to the patriarchs, prophets, and righteous men of ancient times, who were gone to heaven before him, be very desirable: And had he not ascended, might it not have created a jealousy in the inhabitants of heaven, if jealousy had any place there, that the Saviour had miscarried in his work, and missed his way to his throne; that he was detained a prisoner in the hands of justice, and

a Rev. xii. 10.

b Job xix. 25.

that all the prophecies of his glory were mere delusions. It was necessary, therefore, that Christ should ascend, to secure the joy and comfort of the glorified saints, as well as to provide for the safety and salvation of those who yet remain in the warfare here below.

7. It was necessary for Christ to ascend, that *Christians* might live by faith. God gave him glory *a*, that our faith and hope might be in God; for, 'blessed are they that have not seen and yet have believed *b*.' Men are much for sensitive evidence, and for knowing Christ after the flesh; they are ready to suppose that his fleshly presence would do great things; but how was he treated when he dwelt among men? and should he appear again in the form of a servant, would he meet with any better usage? When good old Simeon had seen Christ in the flesh *c*, he desired to see nothing more in this world; which was a sign he did not place his happiness in Christ's fleshly presence on earth. Christ saw it necessary to withdraw his bodily presence, lest his people should grown carnal: He would not have them trust to his flesh, but to his promise, merit, grace, intercession, and power. When the disciples had his bodily presence, they were slow of heart to believe; but after his ascension, their faith was more clear and strong. A sight of Christ by faith, in his ascended state, is far better than a sight of him in his humiliation, in the flesh; faith now can see him, not in the conflict, as he then was, but in the conquest and triumph. Christ ascended, that our faith and love might follow him: therefore we are thus advised in scripture *d*; 'Set your affections on the things above, where Christ is at the right hand of God; run with patience the race set before you, looking to Jesus.' Though he is gone to heaven, yet faith is to look up to him there; and the Christian is to have his conversation there, where his Savi-

a 1 Pet. i. 21.

b John xx. 29.

c Luke ii. 29, 30.

d Col. iii. 1.—Heb. xii. 2.

our is *a*. It is a noble and delightful life, to live by faith *b*; to love, and believingly to rejoice in that Saviour *c*, whom we never saw in the flesh; for thus we honour God's truth, at the same time that we get a glimpse of Christ's glory, and nourish a lively hope of seeing him, as he is, immediately and for ever in glory.

8. It was necessary that Christ should ascend on his *own account*, that he might possess and enjoy that glory *d*, which he was to enter into. The prophets *e* spake of the *glories f* that should follow Christ's sufferings. There were many glories that Christ enjoyed; when he ascended he filled both worlds with his glory: He ascended up into glory in heaven, and sent down his Spirit to glorify him on earth *g*, by a manifestation of his glory. The glory of his person, providence, righteousness, grace, and love; the glory of his human nature, of his victory over sin, Satan, death, and hell: This has raised a new triumph in heaven, and the sound of it has gone to the ends of the world; on which account the Psalmist said, 'Let the whole earth be filled with his glory *h*.' It was necessary therefore that Christ should ascend to heaven, to possess his mediatorial glory, both in the upper and lower world.

V. I shall mention some of the *consequents* and *effects* of Christ's ascension.

1. Christ being ascended, poured out his *Spirit*. The Psalmist said, 'He received gifts for men *i*;' the apostle Paul, that 'he gave gifts to men *k*,' which are not inconsistent; for he received them, in order to bestow them on men: Therefore, as the apostle Peter said, 'being by the right hand of God exalted, and having received of the Fa-

a Phil. iii. 20.

b Gal. ii. 20.

c 1 Pet. i. 1.

d Luke xxiv. 29.

e 1 Pet. i. 11.

f Τὰς δόξας.

g John xvi. 14.

h Psal. lxxii. 19.

i Psal. lxxviii. 11.

k Eph. iv. 8.

ther the promise of the Holy Ghost, he hath shed him forth *a*. The Spirit was a glorious and comprehensive gift, inclusive of many others, the fountain of all the ordinary and extraordinary gifts conferred upon men in the primitive times, or since. When Christ ascended, he sent the Spirit to supply his place, according to this promise, 'If I depart, I will send him to you *b*.' This sending doth not argue an inferiority of nature in the person sent, but only an order of working: The Spirit had been dispensed by Christ in all ages, for it was the Spirit of Christ *c*, which was in the prophets; but the miraculous, and more abundant pouring out of the Spirit, on all flesh, Gentiles as well as Jews, was a glory reserved for Christ's ascension: This was the glory of the apostles and primitive Christians; hence sprung their courage and comfort, their patience and unwearied diligence, in the work of the Lord: this effusion of the Spirit gave being to the gospel church; she derives her support and continuance to the end of the world, from the Spirit given by Christ, at and since his ascension. As great princes, upon their accession to the crown, scatter their gifts and bounty among the people; so Christ, being crowned with spiritual glory and honour, according to the nature of his kingdom, which is not of this world, bestowed his royal gifts, and shed his Spirit abundantly on the apostles and primitive Christians.

2. Another effect or consequent of Christ's ascension is his *intercession*: He went up to heaven *d*, to appear in the presence of God for his people; he ever lives in heaven to make intercession for them. But designing to handle this by itself hereafter, I shall not enlarge upon it at present.

3. A *conviction of righteousness*, is a consequent of Christ's going to the Father, as Christ himself foretold it should be; 'He, (the Spirit) shall convince the world

a Acts ii. 33.

c 1 Pet. i. 11.

b John xvi. 7.

d Heb. ix. 24.

of righteousness, because I go to the Father *a*. Christ's ascension and admission into the presence and glory of his Father, made it appear, that he was God's righteous servant, and no deceiver; and that he had fulfilled all the righteousness required of the Redeemer. His holy and righteous Father would never have received him up into glory, if there had been any imperfection in his obedience: The Father did not send him back from heaven to do his work over again, or to supply any thing that was wanting, which made it evident, that he is the perfecting end of the law for righteousness *b*.

4. Our *encouragement* to approach the throne of grace is another consequent of Christ's ascension: 'We have a great high-priest that is passed into the heavens for us; Let us therefore come boldly to the throne of grace *c*.' Christ is ascended, and presents the prayers of all saints, with much incense. All the acceptance which the prayers of the saints *d*, in all ages, have met with, has been for the sake of Christ's merits and intercession; when we know that he appears before the throne, and pleads actual payment of the price of redemption, it is a great encouragement to faith and prayer. The very name of the ascending Jesus gives a prevalency to believing prayer; for whatsoever we ask the Father in his name he will give to us *e*.

5. Christ's ascension assures us of the *conquest* of our spiritual enemies: He led Satan captive, when he ascended; and having overcome him, what can stand before him? He that has defeated the grand enemy, will subdue all the rest; seeing they have begun to fall before him, they shall surely fall before him.

6. Christ's ascension is a *pledge* and *assurance* of his people's being received into glory. Christ said, 'If I go away I will come again, and receive you to myself, that where I

a John xvi. 8.

c Heb. iv. 14, 16.

e John xvi. 23, 24.

b Rom. x. 4.

d Rev. viii. 4.

am, there you may be also *a*. Christ carried our nature up to heaven, to take livery and seisin of it for us; and he sent his Spirit down, to be in his people an earnest of their future glory, or of their following him into the heavenly rest: where should the members be but with their head, the followers but with their forerunner? Is Christ gone to prepare a place for his people, and shall they never inhabit it? shall those mansions be left empty, which Christ has provided for them? Christ, in carrying our nature into heaven, has made it evident, that it is capable of celestial glory. When Christ ascended, he went into heaven, as his people's representative, on which account believers are said *b*, to sit together in heavenly places, in Christ Jesus. They sit there in Christ now, and therefore they shall be with him hereafter. There is no such trifling in heaven, as first to admit them, in their forerunner, and then shut them out in person: When the time of possession is come, Christ, who reconciled them by his death, saves them by his heavenly life, he keeps them by his power, on earth, and reserves every one his place, by his presence in heaven, and will cause him to fill it up. Thus we taste another fruit *c*, which grows on the tree of life, in the midst of the paradise of God, even an assurance of eternal life, by Christ's entrance into it, in his people's name and nature.

I shall conclude this discourse and subject, with the use and improvement which may be made of the doctrine.

APPLICATION.

1. Is Christ ascended? then how *pleasing* to God is man's redemption? The honour which he has done our Saviour, is a clear evidence of the delight he has in our salvation. Can we entertain a thought to the contrary, when we see our dear Saviour so well received in the celestial court;

a John xvi. 3.

b Eph. ii. 6.

c Rev. xxii. 2.

and crowned with glory and honour there *a*? Christ's ascension shews how well pleased God is in his servant, and in his service. Christ ascended to his Father and our Father, to his God and our God: He must never have taken one step towards heaven, if God had not been pleased with his work on earth: If God had not smelt a sweet savour in his offerings here below, Christ had never been admitted to shew and plead it above. His going to the Father is a convincing proof, that he allowed and delighted in the righteousness which he fulfilled in this world *b*: When we see him ascending, we may then as it were hear the Father saying, 'Behold the servant whom I uphold; mine elect in whom my soul delights *c*;' herein we see the pleasure of the Lord prospering in the hands of Christ.

2. Is Christ ascended; then what *encouragement* is there for faith and prayer, love and praise? Faith may depend upon the perfection of his merit, and the prevalence of his intercession, and the accomplishment of all his promises; Seeing Christ is made higher than the heavens, love may find enough in the ascended Saviour, to feed all its flames; in him there is the most delightful union of greatness and goodness, grace and glory. The exaltation of his state, and the condescension of his behaviour, is very engaging, and may cause the believer to say, he is altogether lovely, and the chiefest of ten thousand. Has Christ then ascended, and do our hearts descend? To have our head in heaven and our hearts in the earth, is a very unbecoming separation. Did Christ leave the world, and shall we cleave faster to it? Did he ascend above it, and are we buried in the cares or pleasures of it? How dishonourable and displeasing to Christ must this be? How serene and calm should we be, were our affections where our Saviour is? How then should we look down upon worldly joys and sorrows, as little things, which

a Heb. ii. 9.

b John xvi. 8.

c Isa. lxii. 1.—liii. 10.

ought not much to move us? and how should we wonder to see men spending their strength and life, in pursuit of despicable vanities; and in the mean time neglecting an exalted Saviour, in whom there is every thing that can make us great and good, joyful and happy? Where can we find so suitable an object for a Christian to place his affections upon as our Immanuel, raised above the earth, and crowned with glory and honour in heaven? It should be so far from damping our love, that it should inflame it the more towards him; that he is taken up out of our sight, as too great and too good to remain on earth. Have we not the same reason as others before us had, though we have not seen him, yet to love him *a*; and though now we see him not, yet believing, to rejoice with joy unspeakable and full of glory? O then let the Christian's affections be set above, where his Saviour is *b*!

With what life and vigour may we send up our prayers to the throne of grace, seeing our Saviour is gone thither, to present them with much incense? When he left the earth, he did not quit his office, he is yet a Minister of the heavenly sanctuary *c*; when he was upon leaving the earth he said, 'I go to the Father, and whatever you ask in my name, I will do it *d*;' and for the confirmation and encouragement of our faith, he repeated it again, 'If you ask any thing in my name, I will do it.' Surely we forget where Christ is, and what he is doing, when we are backward to prayer, or flat and cold in it. Is Christ ascended to give such gifts to men, even to the rebellious, and has he shewed such a willingness and resolution to do it, and yet have we no hearts to ask, nor hands to receive them, no eyes to look up to him, nor resolution to wait for him? Christ's love and readiness to help us never fail, and shall our faith and prayers fail? Shall our spirits sink and flag,

a 1 Pet. i. 2.

b Col. iii. 2.

c Heb. viii. 1, 2.

d John xiv. 12—14.

when Christ is ascended so high to serve us? He is not above the reach of prayer *a*, nor above the impressions of pity; though he is passed into the heavens, yet he is still touched with a feeling of our infirmities: what comfort and encouragement in prayer may this consideration give the Christian? Though Christ is taken up out of our sight, we are not out of his: though we may not be duly affected with his glory, yet he is deeply affected with our infirmities, and is as much disposed as ever to hear and help us.

Christ's ascension may also raise our joy and thankfulness. He is gone up with a shout; let us sing praises to God; let us sing praises to our King *b*: Though the procession is at an end, yet the praises are not, nor ever shall be; the object and grounds of them are the same, as when Christ first ascended; and therefore why should not our rejoicing be the same? After Christ's ascension *c*, the disciples returned to Jerusalem with great joy, and were continually blessing and praising God: when Christ told them beforehand of his departure, sorrow filled their hearts; but now they had seen the glory of it, and felt the power of his blessing, and his promise of the Spirit upon their hearts, their sorrow was turned into joy, as Christ foretold it should be *d*. Should not the members rejoice in the exaltation of their Head? Love to Christ will cause the Christian to rejoice in his going to the Father, because the Father is greater than he; that is, than Christ, in that nature, in which he went to him, namely, the human nature, which was greatly advanced and honoured by the ascension *e*: this thought should cause all who love Christ greatly to rejoice.

a Heb. xiv. 15.

b Psal. xlvii. 6.

c Luke xxiv. 52, 53.

d John xvi. 20.

e Ἐπειτα ἐπάτασαν οἱ ἁρετικοί, κατὰ τι ἐπορευετο πρὸς τὸν πατέρα ὁ Χριστός, καὶ ὁ Θεός, ἢ καὶ ὁ ἄνθρωπος; πάντως καὶ ὁ ἄνθρωπος; ἐπεὶ καὶ ὁ Θεός ἀεὶ ἐν ἑρανοῖς ἦν, καὶ ἀχώριστος τῷ πατρὶ κατὰ τὸ ἀνθρωπίνον ἐν λέγεται, μίζαν αὐτῷ εἶναι ὁ πατήρ. The Heretics may then say, How did

3. Is Christ ascended? then how *dangerous* is it for sinners to disobey and degrade him? May it not prick them at the heart, as it did some formerly *a*, to think, how ill they have used him, whom God hath made both Lord and Christ? If it doth not strike them with conviction, in this world, it will fill them with confusion, in the world to come. How can sinners justify the contempt and reproach they cast upon Christ, when God has raised him, not only from the dead, but also to a heavenly throne? The Jews had a fairer pretence to slight Christ, when he was brought down to the dust of death, than any can now have, seeing he is ascended up on high, and has led captivity captive. Christ's enemies will find it hard to kick against the pricks *b*. He who sits on the holy hill of Sion is too high, and too great, for sinners to contend with; when his wrath is kindled but a little, blessed are all they that put their trust in him *c*.

4. From Christ's ascension we should learn to *value* and *improve* the gospel and a gospel ministry. Those are the ascension-gifts of Christ *d*, the fruits of the exalted Saviour, designed for the good of even the rebellious, that the Lord God may dwell among them *e*; but he will wound the heads of such as still go on in their trespasses. The Holy Spirit is grieved and withdraws himself when the gifts and labours of ministers are treated with contempt; they are by many looked upon as trifles, and placed but as cyphers in their account; but God values them at a great sum, as the fruits of Christ's deep abasement, and glorious ascension; and therefore, though many make a little account of them, they will have a great and a sad account to give for

Christ go to the Father; as God, or as man? altogether as man; for, as God, he always was in heaven, and inseparable from the Father; and therefore it is in respect of his humanity, that the Father is said to be greater than him. Theophylac. in Joan xiv. 28.

a Acts ii. 37.

b Acts ix. 5.

c Psal. ii. 6—12.

d Eph. iv. 10—12.

e Psal. lxxviii. 18, 21.

them. We should see that we refuse not him that speaks from heaven, for then there will be no escaping *a*.

5. Is Christ ascended? then how highly is our nature dignified and honoured? Adam had rendered it more vile than the beasts that perish; but Christ has raised it above the highest angels: After the fall it was thought to be unworthy of the earthly Paradise; but in Christ it is exalted at God's right hand, and fills the highest and most honourable seat, next his throne. Sin had made human nature the derision of devils, but Christ has made it the delight of angels *b*, and the joy and glory of the redeemed for ever. The union of our nature to Christ's divine person, gives it a glory infinitely above all conception: the continuance of that union is such an honour done to it, as is far above our highest admiration; and should make us cry out, 'Lord, what is man, that thou art mindful of him!'

6. Is Christ ascended in our nature? how much should we *honour* his person, and advance his interest in the world? Has Christ done so much for our honour and happiness, and shall we do nothing for him? Has he dignified our nature, and shall we debase him? Has he spent one life in labour and sorrows for us, on earth, and is gone up to employ another life for us, in heaven, and shall we not live to him?—What! shall we do nothing for one who has done, and is doing, so much for us? Is it not amazing that Christians should be so unwilling to labour, or suffer for Christ, who did both so freely for them? Who having shed his blood for them on earth, entered into the holy place, with it having obtained eternal redemption for them *c*? What un-

a Heb. xii. 25.

Ὁ Καὶ πῶς ἡμεῖς οἱ τῆς γῆς ἀνάξιοι φανέντες, σήμερον εἰς τὸν ἕρανον ἀνέχθημεν, καὶ ἡ ἡμετέρα φύσις, ἡ καὶ τοῦ παραδείσου ἀνάξια, τὸ πρότερον νομισθεῖσα; αὐτὴ γὰρ τῷ οὐρανοῦ τὴν προεδρείαν ἀνείληψε, καὶ ἡ τῶν δαιμονίων γενομένη παίγιον, σήμερον ὑπὸ ἀγγέλων, καὶ τῶν ἀνω δυνάμεων προσκυνεῖται.

—Chrysost. de Ascensione, p. 378.

c Heb. ix. 12.

grateful disingenuous creatures then must we be, if we think we can ever do too much, bear too much, or part with too much, to honour or promote his interest in the world?

7. From Christ's ascension we may learn the *security* of his interest in this world, and of every believer's salvation in that to come. The church can never sink so long as her head is not only above water, but above the skies, sufficiently qualified with wisdom, love, and power, to support his interest in the world. The Spirit and grace derived from the ascended Saviour, shall preserve the church's inward spiritual life, and his providence provides for her outward defence and safety. The believer having such a friend in heaven needs not to fear any foes on earth, or fiends of hell. The gates of hell shall never prevail against the church; it is Christ's trust, and it is in his power to give eternal life to as many as were given him *a*.

8. Is Christ ascended? then how *willingly* may the believer leave this world, and follow his Saviour to heaven:— Whilst we are present in the body *b*, we are absent from the Lord: how confident and willing then may the sincere Christian be, rather to be absent from the body, and present with the Lord? Heaven has a new attractive in it now, the man Christ Jesus is there in all his glory. Christ's ministry, in the heavenly temple, is infinitely preferable to the ministry and ordinances of the church on earth. The believer is an infinite gainer by exchanging the sight of Christ, through a glass darkly, for a sight of him, as he is, and face to face. Christ thought our sight of his heavenly glory worth his praying for, and the Christian should think it worth the dying for. We have been attempting to get a glimpse of this glory, through the glass of the gospel, and that is refreshing: But, O what is it, to behold it with open face! when there shall be no veil, either upon the eye, or upon the object; to see the glory of the Deity shining

a John xvii. 2.

b 2 Cor. v. 6, 8.

through the man Christ Jesus must be most desirable. How then can the Christian refrain from earnestly longing to depart, and to be with Christ, which is far better? Did the queen of Sheba come from the uttermost parts of the earth to hear the wisdom of Solomon, and shall not the believer be willing to go from earth to heaven, to see the glory of Christ? Has he paved the way, and prepared the place, by his own ascension, and shall we be unwilling to follow him? Is he in heaven to receive the dear purchase of his blood, and conduct us into the King's palace, and shall we be afraid to trust our souls in his hands *a*? Do we not know that he is able to keep them, and present them in glory with exceeding joy? Stephen resigned his soul freely when he had seen Jesus at God's right hand *b*; then he could say, 'Lord Jesus, receive my spirit:' he well knew that it would be safe in his hands, and that the rage of his enemies could not hurt it there. May the Lord enable us to make these good improvements of this comfortable truth, that Christ has ascended far above all heavens to fill all things.

a 2 Tim. i. 12.—Jude 24.

b Acts vii. 56, 59.

OF
CHRIST'S SITTING
AT THE
RIGHT HAND OF GOD;
IN
TWO SERMONS.

SERMON I.

PREACHED NOVEMBER 7th, 1727.

HEB. xii. 2.—*Jesus endured the cross, and sat down on the right hand of the throne of God.*

HAVING formerly explained, and applied Christ's glorious *ascension*, I come now to consider what immediately followed upon his sitting down at the right hand of God. This is proposed by the author of this epistle, for the support and encouragement of suffering Christians. Christ's cross was the way to the crown; his trials ended in a triumph, his toils on earth in a glorious rest in heaven. What needs explication in the words, will be attempted in handling the following doctrinal proposition :

Christ having endured the cross sat down on the right hand of the throne of God.

In speaking on this point, I shall attempt the following things :

I. I shall explain what is *meant* by Christ's sitting on the right hand of the throne of God.

II. I shall produce some *evidences* of it.

III. I shall inquire in what *relation* and *capacity* Christ sits there.

IV. I shall consider the *time* and *ends* of Christ's sitting on God's right hand. And,

V. By way of conclusion, I shall shew what *improvement* is to be made of these things.

Before I enter upon these heads, I would beg leave to hint, that we ought not to be wise above what is written, or boldly intrude into things which we have not seen. Many curious questions may be started upon this head, to which no regard is to be had: we ought to rest satisfied in what the scripture reveals concerning it, as sufficient for us to know in our present state. So much is revealed, as may raise high and honourable thoughts of Christ: and for this end, let us consider the truth before us, in the method proposed.

I. I shall explain what is *meant* by Christ's sitting on the right hand of the throne of God. By *God's throne*, and by his *right hand*, we are not to understand things material; God has not bodily parts, as man has, nor does he sit upon a material throne, as princes do. It was the stupid error of some ancient heretics, that God hath a fleshly body with such members as ours have; but we know that *God is a spirit*, and a *spirit has not flesh and bones*. God is said to have *wings* *a*, as well as *hands*: and if the expression were to be taken literally, we must suppose him to have the body of some flying creature; which shews that the terms are figurative. In condescension to our weakness, God is pleased to speak of himself after the manner of men. As the word *hand* is often used to signify, either intimacy, honour, or power; therefore God is pleased to express his power, intimacy, and the honour he confers on his Son, by his being on his right hand: And a throne is the seat of sovereign power, majesty, and glory. When Christ is said

a Psal. xvii. 8.

to be 'on the right hand of the throne of God,' it signifies, that he has sovereign power, majesty, dominion, and glory. In my text, Christ is said to be 'on the right hand of God's throne:' elsewhere he is spoken of *a*, as 'sitting down on the Father's throne,' and being in the 'midst of the throne.'—Christ being in his *Father's throne*, signifies his participation with the Father in power and glory; and his being on the *right hand of the throne*, may denote the honour which the Father has done Christ, as Mediator, and his nearness to and intimacy with him. Viewing the expressions in this light, there will be no shadow of an inconsistency between them. The Psalmist *b*, in one place, has spoken of *Christ's* sitting at the *Father's right hand*; and a little after *c*, he has spoken of the *Father* as being at *Christ's* right hand: both indeed could not be true, if the expressions were to be taken literally, or locally; but being understood of the dignity and power which Christ has with the Father; and of the aid and assistance which the Father gives to the Son, and of his intimacy with him, there is a very good agreement between the seemingly opposite expressions.

Having offered these general observations, it may be necessary,

1st, More particularly to shew, what is not included and implied, in Christ's sitting on the right hand of the throne of God; which will prepare my way to shew what is included in it.

(1.) It does not imply, that Christ is *exalted* above the Father. In these parts of the world, to place a person at the right hand, is to give him the upper hand, or to place him above one's self: But when all things are said to be put *under Christ*, it is manifest that *he is excepted* who put all things under him *d*. The Son is to be honoured *as the*

a Rev. iii. 21.—v. 6.—vii. 17.

c Psal. xc. 5.

b Psal. cx. 1.

d 1 Cor. xv. 27.

Father *a*, but not *above* him; he is said to be *equal* with God *b*, but not *superior* to him.

(2.) It does not imply, that the *human nature* in Christ is *equal* with God. The most dignified creature cannot be equal with God, in perfection or glory; there must be a vast difference between a goodness and greatness, which are infinite and eternal, and such as are limited, and begin in time. Christ's humanity, in its most exalted condition, must be infinitely below Deity; for God has said, 'I am God, and there is none else: I am God, and there is none like me *c*.' To suppose Christ's humanity to be immense, almighty, and all-sufficient, would be not to exalt its nature, but to destroy it. It would be to suppose it to be God, and not a creature.

(3.) Christ's sitting at God's right hand does not imply, that his body is *immoveably fixed* in a certain place. The heavens indeed must receive it, till the time of the *restitution of all things d*; but in what posture, or particular place Christ's body is, is not for us to say: however, this we may say, that though Christ's humanity may change place, yet it changes not its state. The union of Christ's humanity with his divinity, and the glory resulting thence, appears, wherever his body is; and as the deity is every where present, it never can remove from it, and especially seeing in 'Christ dwells all the fulness of the Godhead bodily *e*.'

(4.) Christ's sitting at God's right hand, does not signify, that he is *degraded* by the Father. Some have contended, that the *left hand* is, in the eastern parts, deemed the more honourable place; and therefore, that Christ's sitting at the right hand, must denote a lower degree of honour: but it is the constant language of scripture, that God hath highly exalted Christ; he has 'given him a

a John v. 22.

b Phil. ii. 6.

c Isa. xlvi. 9.

d Acts iii. 21.

e Col. ii. 9.

name above every name :’ the placing the sheep on Christ’s right hand *a*, and the goats on the left, in the great day, sufficiently confutes the opinion, that the left hand was, in the scripture times, the place of the greater honour. When the church is spoken of, as ‘standing at the King’s right hand *b*,’ it is so represented not to degrade, but to honour her: For the same reason, Solomon is said to have ‘placed his mother on the right hand of his throne *c*.’ From all which it appears, that, from ancient times, the right hand has been thought the most honourable place. I will only add here, it is not in the least probable, that when the Father will have all men to honour the Son, even as himself *d*, he himself should degrade him, or set him in a less honourable place. Having thus hinted some things that are not implied in Christ’s sitting at God’s right hand; I come, *2dly*, To shew, what *things are* implied or included in Christ’s sitting on the right hand of the throne of God.

(1.) It denotes the great *dignity* of Christ, in his exalted state: his divine nature was not capable of any real advancement, he being, essentially, ‘over all, God blessed for ever *e*.’ With respect to that nature therefore; Christ’s exaltation can only signify the manifestation of his essential dignity and glory. The veil of his humiliation being taken off, he shined forth in all the brightness of his glory, as God, when he sat down upon his heavenly throne: but with respect to his manhood and office, as Mediator, he was really dignified and exalted, when he sat down at the Father’s right hand. It was a great honour to the man Christ Jesus, to be admitted so near to God; and for the Mediator and High-priest, to be placed upon such a glorious throne: his humanity appears there, filled with all the excellencies where-

a See Dr. Owen’s Expos. Heb. i. 3.—Rivet on Psal. cx. 1.

b Psal. xlv. 9.

c 1 Kings ii. 19.

d John v. 22.

e Rom. ix. 5.

of it is capable, and in all the splendour which a finite being can enjoy. As Aaron *a*, the type, so Christ, the antitype, put on his garments of glory, when he went into the holy place, or when he sat down on the right hand of God. The praises and adorations of the heavenly assembly were a new honour done to Christ, upon his ascending his glorious throne. That nature, which had been the object of so much scorn and contempt on earth, is highly admired in heaven, and occasions new songs of praise to God; for they sing not only the song of Moses, but of the Lamb: they are represented saying, 'Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing *b*.' If this should be supposed to refer to the church militant, yet we must allow, that the church triumphant has greater reason, inclination, and ability, to do it; and therefore it is not to be supposed, that the saints above neglect giving those honours to Christ, which are paid to him by his saints here below. It is a high and honourable work, which Christ is engaged in there, to dispense the Spirit, govern the world, intercede for the saints on earth, and for ever feast the joyful eyes of those in heaven, who behold his glory; this must be another part of that dignity and honour to which Christ was raised, when he sat down at God's right hand.

(2.) It denotes the *joy* and *satisfaction* which Christ has in his heavenly state; 'At thy right hand,' said he to the Father, 'there are pleasures for evermore *c*.' He was a *man of sorrows* on earth, but he is full of joy in heaven: He that *wipes away all tears from the eyes of his people d*, surely has none in his own. There was a *joy set before him e*, before he suffered; and doubtless it was given him, when he sat down at God's right hand. We may take the

a Exod. xxvii. 2.—Lev. xvi. 4.

b Rev. v. 12.

c Psal. xvi. 11.

d Rev. vii. 17.

e Heb. xii. 2.

latter to be an actual donation of the former; the joy he had in prospect when he suffered, he had in possession when he came to his throne. This is the time of his receiving the Father's public approbation, and the tokens of his love, before the whole heavenly assembly; which must be matter of great joy to him who so much valued and delighted in his Father's love.

(3.) Christ's sitting at God's right hand, signifies his *dominion* and *power* over all creatures. When God set him at his own right hand, in heavenly places, it was far above all principality *a* and power, might and dominion, in both worlds. "Can any words," saith Chrysostom *b*, "declare this? He that was of the earth, see how he is exalted; the greatness of his power is truly super-eminent: See whither he has raised him; he has made him higher than any creature in heaven, above all principality and power. We truly need the Spirit, and a mind filled with wisdom in the knowledge of him. Think how great a distance there is between the nature of God and the nature of man; and yet from our meanness and abasement, he has raised it to that honour, not to the first, second, or third degree, but above all: All created power is made subject to the man, on the account of God, the Word, who dwells therein."

(4.) Christ's sitting at God's right hand, implies his nearness to, and *intimacy* with the Father. The prophet

a Eph. i. 20, 21.

b Ἄρα τις λόγος ἕτος παραστήσαι δυνήσεται· τὸν ἀπὸ τῆς γῆς, τὸν τῶν δαιμόνων παίγιον γενόμενον, εἰς ὕψος ἐυδίας ἀνήγαγεν· ὄντως ὑπερβαλλὸν μέγεθος τῆς δυνάμεως αὐτοῦ, καὶ διὰ τοῦ ἀνήγαγεν· τοῖς ἰπουρανοῖς πάσης κτισίας φύσεως ἀνεώτερον ἐποίησεν, ὑπεράνω πάσης ἀρχῆς καὶ ἰξουσίας· ὄντως πνεύματος χρεία, διανοίας τε σοφῆς ἐν τῇ ἐπιγνώσει αὐτῆς· ἐνόησον ὅσον ἐστὶν ἀνθρώπου καὶ Θεοῦ φύσεως τὸ μέσον ἀπὸ ταύτης τῆς ἰυτελείας εἰς ἐκείνην αὐτὸν ἀνήγαγε τὴν τιμὴν οὐκ ἕνα βαθμὸν ὑπερέβη καὶ δεῦτερον καὶ τρίτον βαβαί
— Ἀνθρώπου γέγονε δέλη, πᾶσα ἡ κτίση δύναιμι διὰ τὸν ἰνοικοῦντα Θεὸν λόγον.—Chrysost. in loc.

Daniel, in his vision concerning Christ's ascension, and sitting at God's right hand, has told us *a*, that he saw one like the Son of Man, who came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him; which may denote his intimacy with the Father: He received him with the greatest friendship and familiarity, saying, 'Sit thou on my right hand, till I make thine enemies thy footstool *b*.' Which words seem to carry in them the Father's congratulating the Son, upon his accomplishment of his difficult work on earth. As if he had said, "I was pleased with thy entrance on this work, and much more with the finishing of it. I love thee for laying down thy life for my chosen; and it is highly pleasing to me, that thou hast overcome sin, Satan, death, and hell. Behold all the joy, rest, and glory in heaven, and universal dominion over the world, are thine; thou shalt sit on my right hand, and possess all the honour and power foretold and promised thee: I place thee far above the whole creation, next to myself, on the throne: and thou shalt be my eternal delight, as from eternity I took pleasure in the foresight of this happy hour." Christ's intercession, of which he gave us a specimen a little before he died, shews what intimate converse he has with the Father, in his present state: this will appear by a careful perusal of Christ's famous prayer *c*, before he suffered; wherein he addressed the Father, as one who was indeed in his bosom, and knew his heart, and had liberty to speak his mind to him. He who had dwelt in his bosom from eternity, must not be thought to be estranged from him, when he sat down at his right hand. The Psalmist joined together his being made 'most blessed for ever *d*,' and being made 'exceeding glad with his Father's countenance.' With what pleasure did the Father look upon the Son, when he received him to sit at

a Dan. vii. 13.

c John xvii.

b Psal. cx. 1.

d Psal. xxi. 9.

his right hand! This was a wonderful evidence how much he was in God's favour, above all the patriarchs, prophets, apostles, martyrs, saints, or angels; 'To which of the angels said God, at any time, Sit thou at my right hand *a*?' Though they always behold the face of God, yet they are not admitted into such intimate converse with him, as he who sits at his right hand. It is said, that he 'appears in the presence of God for us *b*,' or before his face, in his immediate presence: As he is our advocate he has the Father's ear, eye, and heart; for he who always heard him on earth will not turn a deaf ear to him, now he has admitted him so near himself in heaven.

(5.) Christ's sitting at the Father's right hand, signifies his *administration* of his mediatorial kingdom. By dispensation the Father has 'committed all judgment to the Son *c*;' and, in that sense, 'the Father judges no man.' Christ, as God-man mediator, acting œconomically, or according to the order agreed upon, has the administration both of the kingdom of grace and of providence put into his hands; and is said to sit next to the Father, though in nature equal with him, and to receive power, and authority from him. As it is the Father's province to appoint, and the Son's to execute, the Son acts in the Father's name, as the Spirit acts in the Son's name. Christ sits at the Father's right hand, not absolutely as God, nor absolutely as man, but as God-man mediator; and therefore is in a station proper for it: He sits next to the Father, because above all mere creatures, in the dignity of his person; and yet below the Father, though in nature equal with him, on the account of his office, which he has voluntarily undertaken. The not truly considering these things has bred confusion in the thoughts of many, and at length run them into a denial of Christ's deity. The power and glory signified by Christ's sitting at the Father's right hand, cannot

a Heb. 1. 13.

b Heb. ix. 24.

c John v. 19.

be intended of that power and glory, which he has as God; for then the Holy Ghost might be said to sit there, as well as the Son, he having the same divine perfections; but the power and glory denoted by the expressions, being dispensatory, and belonging to Christ's office, as God-man mediator, it belongs to the Son of God, and to him only, seeing he is the one and only 'Mediator between God and men *a*.' The Holy Ghost not being in this office, cannot have the mediatory power and glory, or properly be said to sit at the right hand of the throne of God. Christ is a priest and a King upon the throne, and he has a glory which belongs to him, as 'building the temple of the Lord *b*:' not only the glory which is in, or results from the work itself, but also a glory and honour which he is crowned with for doing it. Some indeed will not allow this; but, I think, Christ himself asserts, or at least supposes it in those words, 'I have glorified thee on earth; now therefore glorify thou me *c*.' In which words Christ makes his performance of the work of a Mediator on earth, the ground of his mediatory glory in heaven: So the prophet Zechariah, in the text before referred to, said, 'He shall build the temple, and he shall bear the glory:' there is a connexion between the one and the other; because he 'poured out his soul to death,' therefore the Father said he would 'divide him a portion with the great,' and that Christ should 'divide the spoil with the strong *d*.' The apostle Paul has expressly told us *e*, that as a high-priest Christ sits on the right hand of the 'throne of the Majesty in the heavens.'—From these things it plainly appears, that it is not Christ's essential glory, as God, but his mediatorial power and glory, which are denoted by his sitting at God's right hand.

(6.) Christ sitting at God's right hand denotes the *excellence* of his mediatorial kingdom. The apostle Paul hav-

a 2 Tim. ii. 5.

b Zech. vi. 12, 13.

c John xvii. 4, 5.

d Isa. liii. 12.

e Heb. viii. 1.

ing introduced Christ *a*, sitting at the right hand of the Majesty in the heavens, as high-priest, a little after has told us, that he hath 'obtained a more excellent ministry;' which is first of all, with respect to the person ministering, which is not Moses, or Aaron, or the priests under the law, men that had infirmities, and could not continue by reason of death; but it is God manifested in the flesh, who, though he died once, yet soon revived again, and now lives for evermore; and in his person is possessed of all human and divine excellencies and perfections. He is Son over his own house; and is counted worthy of more glory than Moses, as he that builds a house has more honour than the house, as the scripture speaks *b*. His ministry is more excellent, as he is the Mediator of a better covenant, established upon better promises: Christ has greater blessings to dispense, and there is a greater certainty of our receiving them, than the legal priests of old either had, or could give. Besides, Christ's administration has more excellency and glory in it, with regard to the place and manner of it: The legal high-priest went into a worldly sanctuary; Christ appears in the heavenly one: the former stood before the typical mercy-seat; the latter is next to the Father of mercies himself: The legal high-priests had figurative garments of glory; Christ is clothed with real substantial glory: the former attended God's symbolical presence for a time on earth; Christ appears before the face, or in the immediate presence of God in heaven: Aaron and his followers had some respect and honour from sinful creatures like themselves; but Christ is adored and honoured by all the holy angels, and the spirits of just men made perfect: Aaron and his followers ministered the shadow of good things to come; but Christ gives the substance, the spirit, righteousness, pardon, grace, and eternal life: Moses and the Levitical priests were under a cloud;

a Heb. viii. 6.

b Heb. iii. 3, 4.

but Christ, at the Father's right hand, is in the clearest light and brightest glory: The wisdom, power, and majesty of the ancient prophets and kings had but a very faint resemblance of those glorious qualities in our Mediator. On the account therefore of the excellence of his administration he may be said to sit on the right hand of the throne of God: and this may be more clearly seen, if we take a view of the things signified by his sitting there.

1. The exaltation of his *human nature* in heaven, above all other creatures: they stand and bow before the throne; Christ sits upon it: he is exalted far above them, and has a 'name above every name *a*;' angels, authorities, and powers being made subject to him. But of this I had occasion to speak before, and therefore shall not enlarge upon it here.

2. Christ's sitting there may signify his *safety* and *security* from all attempts of his enemies: When he was on earth, they crucified him; now he is out of their reach, all their malice and rage is but kicking against the pricks *b*; wounding themselves instead of hurting him. Christ, it may be, had an eye to this, when he had told his enemies, that he was 'going to him that sent him,' and that 'whither he went they could not come:' which was, as if he had said thus: 'I shall be secure in my Father's presence; you cannot come at me there, nor so much as touch my body then.' Wicked men may arrogantly talk of breaking his bands, and may foolishly fancy they can ruin Christ's kingdom; but they imagine a vain thing: He who sits in the heavens laughs at them; Christ, upon the holy hill of Sion, has them in derision; he can dash them in pieces with his iron rod; but they cannot dethrone him; he is at the Father's right hand, and shall sit there till all his 'foes are made his footstool *c*.' Indeed they are not presently brought under, the work is go-

a 1 Pet. iii. 22.

b See Dr. Owen's Expos. Heb. i. 3. p. 70.

c Psal. cx. 1.

ing on, though not yet perfected: as the apostle Paul said in his time *a*, so may we now say, 'we see not yet all things put under him;' but, by faith, we may see him fixed in a glorious station, in which he shall abide till they actually are subjected to him.

3. Christ's sitting at God's right hand may signify his *duration* and *continuance* in this glorious state. He is not like earthly kings, who ascend their thrones, and sit on them a little time, and then lie down in the dust, as well as the meanest of their subjects: our heavenly King lives for ever; and the Father has said to him, 'Thy throne, O God, is for ever and ever *b*.' The high-priests under the law, when they entered into the holy place, soon came out again, they stayed there but a little time; but Christ continues in the heavenly sanctuary till he comes to judge the world in righteousness.

Having thus endeavoured to shew, what is meant by Christ's sitting at the right hand of the throne of God, I proceed to the next general head; and therefore,

II. I shall produce some *evidences* of this comfortable truth. If indeed we had no other evidence of it, but the assertion in my text, we ought firmly to believe it; but seeing God has given us many others in the scriptures, we may, for the exercise of faith, love, and joy, collect and improve them.

I. That Christ actually sits at the right hand of the throne of God, appears from *scripture prophecy*. The Holy Spirit, who spake in and by the prophets, could not foretel what would never be; for he is truth, and is no liar; 'he leads into all truth;' but it is impossible that he should delude or deceive us. He has represented Christ saying thus *c*; 'Thou wilt shew me the path of life: in

a Heb. ii. 8.

b Heb. i. 8.

c Psal. xvi. 11.

thy presence is fulness of joy; at thy right hand there are pleasures for evermore; or, thou wilt raise me from the dead, bring me into thy glorious presence, and place me on thy own right hand, where I shall have everlasting joy and pleasure. The Holy Spirit, by David's pen *a*, has represented the Father saying to the Son, 'Sit thou on my right hand:' When this was spoken, is not declared; possibly it might be in the eternal transactions between the Father and the Son, when the whole platform of salvation was agreed upon, when the purpose was declared, and the grace was given in Christ Jesus *b*: If it was so, the eternal Spirit well knew there was a joy set before Christ, and an obligation which made it necessary that Christ, when he had suffered *c*, should enter into his glory. Christ mentioned it before his ascension; and therefore proved it from the prophetic writings, among which that in the hundred and tenth Psalm has ever been looked upon as very full and clear. Had we but Christ's own exposition of it, which we may justly think he gave the disciples, how might it enlighten our understandings, and cause our hearts, as well as theirs, to burn within us? Those words, 'The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool,' seem to be not barely a prophetic declaration, but also a promise: As if the Father had said, "Son, "thou shalt sit at my right hand after thou hast suffered, and "continue there till all thine enemies are subdued: thou art "an eternal priest, and shall sit and rule upon thy throne."

The ancient Jewish doctors generally understood that passage in the hundred and tenth psalm of the Messiah; and if the Jews, in Christ's time, had not so understood it, they might easily have answered Christ, when he put them to silence, by alleging this text, and raising that question upon it *d*, How David could call his Son his Lord? for it had been only

a Psal. cx. 1.

c Luke xxiv. 26, 27, 32.

b 2 Tim. i. 9.

d Mat. xxii. 42, 43, &c.

replying, that the Messiah is not there spoken of; but they knew it belonged to him: and the last verse seems to me to be a prophetic promise of Christ's exaltation, and sitting at God's right hand: 'He shall drink of the brook in the way, therefore shall he lift up the head *a*.' From all these prophetic representations it appears, that Christ, after his death and sufferings, was to sit at the Father's right hand: Seeing therefore his death and sufferings are past, it follows, either that Christ sits there, or else that the prophetic writings have deceived us; but far be it from us to charge the Spirit of truth with falsehood: we conclude, therefore, that Christ actually sits at the Father's right hand.

2. It appears that he does so from express *scripture assertions*. The evangelist Mark has told us, that when Christ 'ascended he sat down on the right hand of God *b*.' Paul said, that God set him at 'his own right hand *c*.' Christ himself, after his ascension said to John, and by him to us *d*, 'I overcame and sat down with my Father on his throne:' in which expressions there may be an allusion to what was done by Solomon his type, who sat on the throne with David his father in his life time.

3. We have the testimony of that holy man and martyr, *Stephen*, under the influence of the Spirit of God, and going to appear before his judge, who said, 'he saw Jesus on the right hand of God *e*.' He could have no selfish ends to serve, by uttering a falsehood; and he might have well expected, that not Christ, but the devil would have taken his spirit, had he died with a lie in his mouth.

From these things it appears, that when Christ ascended, he sat down on the right hand of God. His enemies have no reason to reproach us for following and believing in a crucified God: he is a risen ascended Saviour; he is not lost, though gone from us; he sits in glory above, and

a Psal. cx. 7.

b Mark xvi. 19.

c Eph. i. 21.

d Rev. iii. 21.

e Acts vii. 56.

will come again the second time, without sin, to complete the salvation of his people *a*. Without spending farther time in the proof of Christ's sitting at God's right hand, I shall leave what remains, in the doctrinal part, to my next discourse, and conclude for this time, with some

APPLICATION.

1. What regard ought to be paid to Christ's *speaking to us from heaven*? When he was on earth we were commanded to *hear him b*; and he had then the same divine perfections to oblige us to it, as now he has; and yet there is an emphasis laid upon his *speaking to us from heaven c*: as he came from heaven, and knew all the mind and will of God; so he now is seated in heaven, in the highest authority and honour, executing all his offices in the most glorious manner. To refuse him whom God has thus authorised, and owned, is a sin of a high aggravation. It struck some of his enemies to the heart when Peter told them *d*, that 'God had made Jesus both Lord and Christ; though they had crucified him, God had exalted him, and raised him from the grave to a throne. When we neglect any duty or ordinance, which Christ has appointed, or distrust any gospel promise, which he has set before us, we should think what and where Christ is, whom we disregard: is he not one who sits at God's right hand, crowned with glory and honour? and may not this prick us to the heart hereafter, if we now slight his person, his presence, or any of his appointments? Is it not very evident from the station which Christ is now in, that God the Father loves and honours him? And may we not from thence infer, that he will be incensed against such as slight and disregard him? This sin will appear still more black and odious, if we con-

a Heb. ix. 28.

b Mark ix. 7.

c Heb. xii. 25.

d Acts ii. 36.

sider not only in what dignity and favour Christ now is, but also who he is, and what he is doing for us, in his present glorious state. Is he not our near kinsman, bone of our bone, and flesh of our flesh? Has he not carried up our nature with him into heaven, and raised it to the highest honour and glory, whereof it is capable? and shall we despise and dishonour him who has shewed such regard to us? Surely that would be most ungrateful, and a vile thing, which ought to be abhorred by all Christians. They who trample under foot the Son of God, and put him afresh to an open shame, will be confounded when he shall appear in a glorified human nature to judge them; and they at the same time will have visible evidence of his love to their nature, and of the honour he has put upon it.

If we consider what Christ is now doing in heaven, it will appear reasonable, that we should pay him our highest regards: He doth not sit idle in his glorious seat; he is still saving poor sinners, and carrying on the designs of his mercy both in heaven and on earth. So much is signified to us in those words *a*; 'Wherefore he is able to save to the uttermost, all that come to God by him, seeing he ever lives in heaven to make intercession for them.' Christ sits at God's right hand, to save his people to the uttermost; and if he lives there to save us to the uttermost, should we not live here to serve him to the uttermost? The rest and glory of heaven do not make him neglect our salvation; therefore shall any thing in this world make us neglect his honour and interest? Surely, if we were duly under the influence of these considerations, we should love Christ more, and serve him better, and pay a greater deference to his person, and a more ready obedience to his commands: We should then make it more our study to honour him whom God has so honoured, in placing him at his right hand; when he has not only by

a Heb. vii. 25.

his works, but also by his word told us *a*, that he will have every knee to bow, and every tongue to confess to his Son, whom he has so highly exalted; and what regard then ought we to pay to our enthroned Lord and Saviour? Let us resolve, by the help of his Spirit and grace, to endeavour to exalt, honour, and serve him more: Let us often, by an eye of faith, look up to him upon his throne, as a most glorious person, God-man, engaged in a most glorious work, even our salvation, honoured by his Father, and adored by all the other inhabitants of heaven; and let us say to ourselves, and to one another, shall we do nothing to shew our respects to such a Saviour? Shall we not do more than ever we did? Alas! how little has it been! It can never be too much, never so much as our glorious Lord is worthy of.

2. What encouragement have we to come to the *throne of grace* by prayer? Seeing Christ is for ever sat down at God's right hand, we may go into the 'holiest of all *b*,' having such a friend and advocate there. This argument is a very good one; the Holy Ghost has laid it before us for our encouragement *c*; Christ is 'touched with a feeling of our infirmities;' our great high-priest, Jesus the Son of God, is 'passed into the heavens for us:' we may therefore come boldly to the throne of grace. The glory of Christ's throne has not made him insensible of our infirmities, he feels them still; he pities and will help his poor distressed servants; we should not then be discouraged: we have a good friend at court; Christ at the Father's right hand, to pity and plead for us, and to dispense all needful supplies to us: now he sits at God's right hand he is moved with as tender compassion to the meanest of his members, as ever he was on earth. He is not only man, but the Son of God; therefore prevalent with the Father, and infinitely powerful and able to relieve his people. Our earthly friends often pity us, but

a Psal. ii, 9, 10, 11.

b Heb. x. 19, 20.

c Heb. iv. 14, 15, 16.

cannot help us; but Christ is able to save us to the uttermost. He is our great high-priest: he did not quit his office when he sat down upon his throne: he took his seat there on our account, and not only on his own: he passed into the heavens for us, to appear in the presence of God, on our account, and not only on his own; he is there as an advocate for his people, to present their prayers with much incense. Christians then ought not to be anxiously careful for any thing, but with cheerfulness and freedom they should go to the throne of grace for all needful mercy, whatever their difficulties and wants are.

3. If Christ has sat down at the right hand of the throne of God, then let us labour to *enter into his rest*, not by aspiring to an equal dignity or power with him, for that were wicked to desire, but by believing that he is there, and by making a right improvement of this comfortable truth. It is the work of faith to look within the veil, and to converse with Christ there, now freed from all the labours, sorrows, and sufferings which he endured here below, resting from all works of that kind, and crowned with glory and honour.— With what inward rest, joy, and satisfaction may such a sight of Christ fill a believer! How may it animate and encourage us more in our Christian race and warfare! For which end it is proposed to us to ‘look to Jesus the author and finisher of our faith, who for the joy that was set before him, endured the cross, and despised the shame; and has sat down on the right hand of the throne of God *a*.’ A view of Christ’s sitting at the right hand of God, as head of the church, and Saviour of the body, would be an excellent means to expel our guilty fears. God, who was manifested in our flesh, is ‘gone up with a shout; let us then sing praises to God our King *b*:’ Let us behold him on his heavenly throne, above temptation and death, and in the

a Heb. xii. 2, &c.

b Psal. lxxvii. 5, 6.

highest favour with his Father. Shall not the 'tongue of the dumb sing for joy *a*,' to see the Saviour accepted of God, and exalted to be Sovereign over men and devils, sitting in a royal seat, and making all his foes his footstool? What guilt can stand before that blood *b* which delivered him who shed it from the jaws of death, and raised him to his glorious throne, where he will draw all his people after him?

4. What reason have we to believe, that the *gates of hell* shall not *prevail against the church*? Is not Christ placed in the highest dignity and authority at God's right hand, far above all principality and power? How doth he there deride all the policy and power of his enemies? It is settled, by a firm agreement between Him and his Father, the highest powers in heaven and earth, before whom all creatures are as nothing, that 'Christ shall reign till he hath put all enemies under his feet *c*;' that he shall 'sit at God's right hand till he makes his foes his footstool.' Let us then commit our souls, our friends, his whole church and interest, into his hands, by faith, persuaded that he is 'able to keep what we commit to his trust *d*.' As he was never conquered, he never can be: the lower he was depressed, the higher he rose; from the cross and the grave he mounted up to the throne, and 'sat down on the right hand of God.'

a Isa. xxxv. 5.

b Heb. ix. 12.—John xii. 32.

c 1 Cor. xv. 25.—Psal. cx. 10.

d 2 Tim. i. 12.

SERMON II.

PREACHED NOVEMBER 21st, 1727.

HEB. xii. 2.—*Jesus endured the cross, and sat down on the right hand of the throne of God.*

HAVING formerly explained Christ sitting at God's right hand, and proved the reality and certainty of it, I now proceed; and therefore,

III. I shall shew in what *relation*, or *capacity*, Christ sits at God's right hand. We must regulate our conceptions of this by scripture, where we find many characters applied to Christ in his ascended state, or belonging to it, which teach us in what relation, or capacity, he resides there. I think we may very well conclude, that he sits there in the same relation, or capacity, in which he went thither; and he himself has declared, that he ascended to his Father and his God *a*. The first person in the sacred Trinity is 'the God and Father of our Lord Jesus Christ *b*;' and he is so with respect to Christ's mission and office. Of this the Psalmist, in the name of the Father, has spoken thus, 'He shall cry to me, Thou art my Father, my God, and the Rock of my salvation. I will make him my first-born, higher than the kings of the earth *c*.' Which Christ himself thus explained: 'Say you of him whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I said, I am the Son of God *d*?' God is Christ's Father, as he sanctified and sent him into the world: when Christ said he was to 'ascend to his Father and his God *e*,' he spake of the *dispensation*, as Chry-

a John xx. 17.*b* 2 Cor. xi. 31.*c* Psal. lxxxix. 26, 27.*d* John x. 36.*e* John x. 17. ubi vid. Chrysostom.

Chrysostom says. *To ascend* belongs to the flesh; but he spake that concerning it which they did not imagine. Is God any otherwise our God, than the God of our flesh? Yes, truly; for, if in a different way he is the God of the righteous and of the wicked, with much greater difference is he the God of his people, and the God of his Son: he was to sit upon the throne, they to stand before it; and his glory is far greater than theirs is. We may then look on Christ as sitting at the Father's right hand, in a covenant relation to him, as his Father, and his God, by office; of which great use may be made, both in defence of the Christian faith, and to increase the Christian's comfort. Christ's calling God *his* God, does not argue that he is, as God, inferior to the Father: but only that, by covenant and office, he has taken the Father to be his God, whose works he performed, and whose reward he receives. When we see Christ sitting at the Father's right hand, as his covenant God, we may justly infer, that the covenant shall be fulfilled. The blessings promised to Christ, are the sure mercies of David; for God spake thus: 'I will make with you an everlasting covenant, even the sure mercies of David: Behold, I have given him to be a witness to the people, a commander and leader of the people *a*.'

Christ sits in heaven in a special relation to his people.—He sat down at the right hand of God not only as his Father, but also as our Father; for as Christ and his people are one in covenant, so God is our God and Father, as well as his God and Father. Hence the redeemed are said now to sit together in Christ, in heavenly places: for the Father 'has raised us up together, and made us sit together in heavenly places, in Christ Jesus *b*.' The head sitting, the body sits with him; therefore, to use the words of Chrysostom, "O think where Christ sits, above all principality and power! And we sit with him; *we*, who were dead,

a Isa. lv. 3, 4.

b Eph. ii. 6.

“ and the children of wrath by nature, who have done no-
 “ thing right. O the depth of the riches, and wisdom,
 “ and knowledge of God; for, by grace we are saved *a* !”

Another of Christ's relative characters, as he sits at God's right hand, is *Mediator* and *Minister* of the heavenly sanctuary. Thus he is several times spoken of in scripture, since his ascension; ‘ There is one God, and one Mediator, between God and man, the man Christ Jesus *b*.’ ‘ He is the Mediator of a better covenant.’ Not he *was*, but he now *is*. Since he is gone up to his throne, he interposes at present, as a medium of communion between God and his people; they *come to God by him*, and are *made accepted in the Beloved c*. Christ is a minister of the heavenly sanctuary, and that as sitting at God's right hand *d*: “ In
 “ the height of his heavenly glory, he condescends to dis-
 “ charge the office of a public minister for the church,” as one has expressed it *e*; “ and in the discharge of that
 “ ministry, he executes all his offices of prophet, priest, and
 “ king.”

The testimony of Jesus, or that revelation of the will of God which he gives from heaven, is the spirit of prophecy: and as he externally reveals the truth, so he internally enlightens the minds of men; upon this depends the continuance of the church in the world. Were it not for the emanations of light from the Sun of Righteousness, the church would be as dark a dungeon as the world. It was since Christ sat down at God's right hand, that we were told, ‘ that no man hath seen God at any time, *but that* the only begotten Son, who is in the bosom of the Father, he hath

a Κεφαλῆς καθεζομένης, καὶ τὸ σῶμα συγκάθηται· διὰ τοῦτο ἐπήγαγεν ἐν Χριστῷ Ἰησοῦ——Ἐπάνω πάσης ἀρχῆς καὶ ἐξουσίας· καὶ τινὶ συγκάθηται ἰκεῖνῳ τῆς ὧν νεκρὸς φύσει τέκνον ὄρχῆς, καὶ τὴν κατώρθωσας, ἔδδεν——ὦ βάθος πλάτους καὶ σοφίας καὶ γνωσιῶς Θεοῦ, τῇ γὰρ χάριτί ἐστι σεσωσμένοι φεσίν.
 —Chrysost. in loc.

b 1 Tim. ii. 5.

d Heb. viii. 1, 2.

c John xiv. 6.—Eph. i. 6.

e Dr. Owen in loc.

declared him *a*. Were it not for this, all spiritual gifts would cease; we should be altogether estranged from the life of God, through the blindness of our hearts: there would be no exercise of grace, or enjoyment of spiritual comfort. But here lies the church's security and encouragement, that though the under-prophets die, yet the great Prophet lives for ever; though earthly ministers may err from the truth, yet Christ never can; he is in the bosom of the Father, and knows the Father as intimately and fully, as the Father knows him: with him also is the residue of the Spirit; and to him, as sitting at the Father's right hand, we are to look, as still engaged to teach and instruct us, to explain and to confirm the truth, and to make us feel the sanctifying and comforting power of it.

Christ's intercession is both an exercise and an evidence of his priestly office. It is, and it ought to be, the believer's great comfort, that Christ 'ever lives in heaven to make intercession for him *b*, and that he continues still to present his prayers; which shews that he has an unchangeable priesthood, and that, as our great High-priest, he passed into the heavens for us. We are to consider this our great High-priest, as being still as merciful and faithful as ever. Notwithstanding his sitting at God's right hand, he is touched with a feeling of our infirmities, and feels in himself the injuries done to his church here below. It was since he took his place in heaven, that he said, 'Saul, Saul, why persecutest thou me *c*?' Since his exaltation to his throne, he is spoken of *d*, as the *faithful witness*; and we are told, that if we *believe not*, yet *he abides faithful*, and *cannot deny himself e*. Such a merciful and faithful High-priest, at God's right hand, may be a great comfort and joy to his people in this world, amidst all their infirmities and afflictions.

a John i. 18.

d Rev. i. 5.

b Heb. vii. 25.

e 2 Tim. ii. 13.

c Acts ix. 4.

Christ, as King, sits and reigns upon his holy hill of the heavenly Sion; the supreme Lord sits as 'King for ever *a*;' he still sways the sceptre of grace and providence. To him therefore we are to look, who can protect us in all our dangers, who can redress all our just grievances, and can be our crown of righteousness in the great day.

Christ is spoken of *b*, in his present state, as *the great and chief shepherd of the sheep*: he is great in his person, in his power, in his grace, and in his glory; but he is the shepherd still, who protects and feeds the flock. It is a pleasant and useful work of faith, often to look upon him, and say, 'The Lord is my shepherd, I shall not want *c*.' He still 'feeds his flock, *and* carries his lambs in his bosom, *and* gently leads those that are with young *d*.' Therefore his weak, shiftless, and burdened servants, may cast all their care upon him, for he now cares for them *e*. Heaven has not put an end to his pastoral care: before he died, he spake of a work to be done *f*, after he was glorified; which was the bringing the Gentiles into his fold. This he has been doing near seventeen hundred years, and will never leave it till it is finished; and so pleasing is the work to him, that all who faithfully serve him in it, as under-shepherds, shall, when the chief shepherd appears, receive 'a crown of glory that fades not away *g*.'

Christ's sitting at the right hand of God is spoken of, as he is Head of the church: he is a head of vital influence to a body of men made up of living members, which derive from him nourishment, and spiritual increase *h*. They who worship angels, and make use of them as mediators and intercessors, deny Christ the Head of the church, whose work it is, as such, not only to protect, but to plead for the body,

a Psal. xxix. 10.

b Heb. xiii. 20.—1 Pet. v. 4.

c Psal. xxiii. 1.

d Isa. xl. 11.

e 1 Pet. v. 7.

f John x. 16.

g 1 Pet. v. 4.

h Eph. i. 21, 22.—Col. ii. 19.

and take care for the welfare of all its members. There is a strict union, and a real, though invisible communion, between Christ the Head, in heaven, and all his members here below : distance of place does not cut off the communication between them. No persecutor can touch the members on earth, but Christ the Head feels it in heaven. Let none then of Christ's poor, oppressed, afflicted, or tempted members say, Christ will not be concerned for me ; what benefit shall I receive from his sitting at the right hand of God ? For as he is seated there, he is the author and finisher of our faith, and to him we are to look, whilst we run the Christian race *a*, under such burdens as may make us ready to grow weary and faint in our minds. This looking to Christ, at God's right hand, is not limited to certain times and seasons, but is always to be done, by all Christians. As long as we are running our race, we must be looking to Jesus, at God's right hand : A sight of him there composed the martyr Stephen, and enabled him calmly to resign his spirit to his glorious Head.

We find in scripture, that Christ was exalted to be a ' Prince and a Saviour, to give repentance and remission of sins *b*.' There is no reason then for any to say, we have no concern in Christ's sitting at God's right hand, unless it be such as will yield him no subjection, and will expect from him no forgiveness. It is a comfortable thought, that Christ, in all his glory, still continues the character and office of a complete Saviour, or one that is ' able to save to the uttermost *c*.' Such as were reconciled to God by his death, shall certainly be saved by his heavenly life *d*. His advancement then should not discourage us ; if he had laid aside the care, he would also have laid aside the character of a Saviour. It would be a great eclipse of his heavenly glo-

a Heb. xii. 2, 3.

c Heb. vii. 25.

b Acts v. 31.

d Rom. v. 10.

ry, to be exalted for this very end, to save his people, and yet neglect their salvation, or leave it unaccomplished.

Thus I have considered some of the *titles* and *characters* which Christ sustains, as sitting at God's right hand, which, as they have a special relation to his people, so they may animate and encourage them, to go up out of this wilderness, leaning upon their Beloved.

We may also consider Christ's sitting at God's right hand, as it respects the wicked: Though Christ is not a head to them, yet he is Lord over them; though they are not his *friends*, yet they shall be his *footstool* *a*. The day of 'vengeance is in his heart, and he will tread them in his anger, and trample them in his fury *b*.' He sits above, to rule the nations with his iron rod, and to dash them in pieces, as a potter's vessel *c*. It would therefore be their wisdom to receive instruction, and to submit to him whom they cannot withstand; for, 'if his wrath is kindled but a little, blessed are all they that put their trust in him.'

IV. I shall consider the *time* and *ends* of Christ's sitting at God's right hand. I shall speak to these distinctly;

1st, I shall speak a little of the *time*, or how *long* Christ shall sit at God's right hand. That I may handle this the more clearly, I shall cast my thoughts into the following propositions:

1. Christ's sitting at God's right hand *followed* his ascension, and did not go before it. In my text, the apostle spake of it, as consequent to his 'enduring the cross.' It immediately followed his being 'received up into heaven *d*:' no regard is therefore to be had to their opinion, who hold that Christ sat at God's right hand from the first moment of his assuming our nature.

2. Christ shall sit at God's right hand, till *all his ene-*

a Psal. cx. 1.

c Psal. ii. 6, 9, 10, 11, 12.

b Isa. lxiii. 3, 4.

d Mark xvi. 19.

mies be subdued and destroyed, *viz.* sin and Satan, death and hell. The Father said to him, 'Sit thou on my right hand, till I make thine enemies thy footstool *a.*' And it is said of him, that 'he must reign till he has put all his enemies under his feet, and the last enemy that shall be destroyed is death *b.*' He shall then continue in his present station, till the general resurrection; for till then death is not destroyed. I do not say, that Christ shall not continue in it *after* that. Some indeed are of that opinion, induced, as I suppose, by some scripture passages, which I come next to consider.

3. There is a time and sense wherein Christ shall *deliver up the kingdom* to the Father. 'When the end cometh, Christ shall deliver up the kingdom to the Father, and be subject to him, that God may be all in all *c.*' But these things need to be explained: by *the kingdom* which Christ shall deliver up, we may understand the present form of his mediatorial kingdom, as it is now administered, by means and instruments, in this world: As for example, by the Word and Spirit, by ministers, ordinances, instruments of grace and providence. Angels and men are employed by Christ, in converting some, and confounding others; he, at the same time, overruling all to his own glory. When all of this kind is accomplished, as it will be, at, or after the general judgment; for then cometh the end of this present world, and of Christ's kingdom in it; then he shall deliver up his kingdom to the Father, as having finished all he was to do in time, and to bring about, by means and instruments in governing his church, subduing his enemies, and in bringing all the redeemed to glory: And then they who had enjoyed God but very imperfectly, in time, shall have him to be all in all, or enjoy him fully for ever, as fully as their capacities will admit; and then Christ himself shall be subject to the Father; that is, as some say, as man, but so he

a Psal. cx. 1.

b 1 Cor. xv. 25, 26.

c 1 Cor. xv. 24, 28.

is already; therefore I think it is rather to be understood of Christ's being subject to the Father, as Mediator.

It may be here objected, in that sense he was always subject to the Father, as he himself said, 'The Father is greater than I *a*.' I answer, that though the mediatory office is inferior to the essential sovereignty of the Godhead, yet, as to the exercise of that authority, the Mediator had it in his own hands, as set up by the Father, to govern the church and the world, by means and instruments to the end of time. Christ himself declared, in these words, 'The Father judges no man, having committed all judgment to the Son *b*.' But when that dispensation is finished, then the Son ceases from this way of rule and government, and in that sense becomes subject to the Father; his commission for a kingdom and rule on earth expiring, he, as it were, lays it down before the Father, and so becomes subject to him: This, with submission to better judgments, I think to be the meaning of the difficult text I have considered; but if I should be mistaken in this, yet I suppose I may safely assert,

4. Christ shall for ever *continue* King, Priest, Prophet, and Head of the church triumphant. 'He shall reign over the house of Jacob for ever; and of his kingdom there shall be no end *c*.' It is strange to think, that he should lay aside his rule as soon as he has subdued his enemies; as if a king should quit his crown as soon it comes to sit easy on his head; or lay down his government as soon as he has reduced his subjects entirely to his obedience: And it is, at least to me, very shocking, to suppose, that Christ should ever cease to be a head to his church, or that his human nature should ever be degraded from that throne on which it now sits. Are the gifts of God to the saints *without repentance*; and are they not so to his Son? It was long since declared, that of the 'increase of Christ's government

a John xiv. 28.

b John v. 22, 23.

c Luke i. 33.

and peace there should be no end *a* ; and, with respect to his sitting at God's right hand, that his dominion is an 'everlasting dominion,' which shall not pass away; and his kingdom, that which shall not be destroyed; that he shall reign over his people in mount Sion, from henceforth, even for ever, and that his throne is for ever and ever: and shall we think he has an everlasting throne, and yet shall not sit upon it for ever? Christ prayed that his people might be 'with him, to behold his mediatorial glory *b* ;' and shall this glory cease as soon as they all come to see it? What good then would this prayer do them? How short-lived a happiness would it be to some of them, who should only have a short glimpse of it, after the resurrection, and then behold it no more for ever, whilst others have been in the views of it ever since Christ's ascension. "It is (as one "expresses it *c*) a matter of inexpressible joy to such as "love Christ, that he is now exalted, glorified, enthroned, "in an everlasting immoveable kingdom." How then can they bear the thoughts of Christ's being dethroned?—Surely this can never be; will Christ the *chief Shepherd d*, hereafter give to his under-shepherds a 'crown of glory that fades not away,' and shall his own wither? Shall he who is chief, have less honour than they who are so much inferior to him? Shall the subjects wear a crown when the King has none?

It has been alleged, that Christ's mediatory kingdom being *given* him *e*, as a reward of his sufferings, the reward shall *cease* when the work is done; but that is a punishment, and not a reward: surely the reward is rather to begin than end, when that which procured it is accomplished. Christ did not *leave* but *enter into his glory* when his suffering work was finished; for otherwise the same thing should be the cause of his being enthroned and dethroned.

a Isa. ix. 7.—Dan. vii. 14.—Mic. iv. 7.—Heb. i. 8.

b John xvii. 24.

c Dr. Owen's Expos. Heb. i. 8. p. 112.

d 1 Pet. v. 4.

e Dr. Whitby on 1 Cor. xv. 28.

It has been farther urged, that when Christ's work as a *King* is done, his *kingdom* may well be supposed to be at an end *a*. To which I reply, that according to that rule, it must continue for ever; for it will be an eternal work for Christ to reward his friends, and punish his foes. Christ, as King, lives for ever, and has the keys of death and of hell: When he comes to judgment he will 'punish the wicked with everlasting destruction, from his presence:' and he shall be 'eternally glorified in the saints, and admired in all them that believe *b*.'

The members of Christ shall reign in life for ever; and shall not their Head, who procured them this dignity? Shall the servants be above their Lord? How can the saints reign with Christ for ever, if he himself does not reign for ever *c*? Some who speak of Christ's laying down his office *d*, and resigning his kingdom, do yet allow, that he shall sit for ever at God's right hand, highly exalted in dignity, honour, and blessedness; and that the saints shall pay him religious respect and veneration, as their King: And it is observable, that the scriptures say nothing of his being degraded after his being placed at God's right hand; but on the contrary tell us *e*, that he is a 'Priest for ever, after the power of an endless life,' and that he sat down on the right hand of God for ever and ever, and lives in heaven to make intercession. "It is not probable, as one says *f*, "that the intercession of Christ should totally end, at the "end of the world; but rather it will continue to all eternity." In some respects, indeed, there will be no occasion or necessity of Christ's interceding after the last judgment; there will be no need of his interceding for the effectual calling of any of the elect, nor for the pardon of

a Dr. Whitby on 1 Cor. xv. 28.

b 2 Thes. i. 9, 10.

c Rom. v. 17.

d Dr. Whitby ut supra.

e Psal. cx. 4.—Heb. vii. 16.—x. 12.—vii. 25.

f Cruso on Christ's interces. p. 364.

sin, nor for their progress in sanctification, nor for the bringing God's sons and daughters to glory: All these things will be then actually done, and fully brought to pass; but the intercession of Christ will be still needful, for the everlasting continuance of the glorified in their holy and happy state. If the virtue of the blood of Christ could ever be spent, or its voice drowned, throughout eternal ages, what security would the saints have for their abode in heaven?

The redeemed had always been used to come to God through Christ, and to receive all from God, by and through him; and to admire him, love him, and cleave to him, as their dignified Lord and Head: Surely then it would be very surprising to them, to have such a turn and change in their condition, that their dear Saviour should continue no longer in that relation or glory, which they had rejoiced in. But that God, who gathers all the things in heaven together in Christ, will doubtless continue him, as an everlasting bond of union, and medium of communion, between himself and the glorified saints. If the elect angels were chosen and confirmed for ever in Christ, as their Head, as the scripture seems to intimate *a*, what reason can there be that those redeemed from among men, should not for ever abide in him? The whole family in heaven *b*, and on earth, good angels, and redeemed men, are named of Christ: He is their Head, the Head of all principalities and powers; the angels worship him, and are part of the general assembly gathered together in Christ *c*; in him all the members of this family are united, and in him they for ever abide; he therefore is for ever their Lord and Head. Christ is the eternal Head of the whole family; God hath placed one Head over all angels and men. Thus there is a strict union and con-

a Eph. i. 10.

b Eph. iii. 15.—Col. ii. 10.—Heb. xii. 22.

c Vide Dr. Owen's meditat. on Christ's glory, p. 24.

jūnction, all having one heavenly necessary bond of union, as one of the ancient writers has expressed it *a*.

That what I am now upon may not be thought foreign to my subject, I desire it may be observed, that ‘Christ’s sitting at God’s right hand,’ and being ‘head over all things to the church *b*,’ are joined together in scripture; and certainly there is a very close connection between them. It is said of the heavenly Jerusalem, that ‘the Lamb is the light thereof *c*’; this may respect that unction from Christ, the holy One, the emanations of light from the Holy Spirit, derived from Christ, the eternal Head of the glorified church; and if so, then Christ for ever sits at the Father’s right hand, not only as king and priest, but also as prophet; from whom, by his Spirit, light is continually communicated to that blessed assembly.—From what has been said, I hope the truth of the proposition last laid down may appear, that Christ sits for ever at God’s right hand as king, priest, and prophet, and head of the church.

The substance of what I have advanced upon this point I take to be the sense of a very learned and judicious writer *d*, who, speaking of Christ’s sitting down for ever, at the right hand of God, says, “it was in an unalterable state “and condition:” and in another place *e*, upon a review of what he had said, concerning Christ’s delivering up the kingdom to the Father, he has observed, “That the person “of Christ, in and by the human nature, shall be for ever “the immediate Head of the whole glorified creation; for “we shall never lose our relation to him, nor he to us. That “he shall be the way and means of communication between “God and the glorified saints for ever; that our adherence

a Οὕτως ἂν γένοιτο ἀκριβῆς συνάφεια, ὅταν ὑπὸ μίαν ἅπαντα ἀχθεῖν κεφαλὴν, συνδισμόν τινα ἀναγκαῖον ἄνωθεν ἔχοντα.—Chrysost. in loc.

b Eph. i. 20, 22.

c Rev. xxi. 23.

d Dr Owen’s Expos. Heb. x. 12. p. 47.

e Owen of Christ’s person, fol. p. 188, 189.

“ to God, by love and delight, shall always be through
 “ Christ ; and that the person of Christ, and therein his hu-
 “ man nature, shall be the eternal object of divine glory,
 “ praise, and worship.” When this learned writer spake of
Christ's human nature, as being the *object of worship*, I
 suppose he meant not that it is so, immediately and formally,
 but only relatively and consequentially, as it is in the person
 of the Son ; for *God* only is the immediate and proper ob-
 ject of divine worship and adoration. The blessed assembly
 above will never forget the Lamb, or any of his glorious
 titles, offices, or works : a review and thankful remembrance
 of them, will be no small part of the eternal work and hap-
 piness of heaven.

I shall conclude this part of my subject relating to the
 duration of Christ's sitting at the Father's right hand, in
 the words of a very judicious writer *a*, “ Though the
 “ present *form* of Christ's government shall end with the
 “ world, yet his government shall not end : But together
 “ with, and subordinately to the Father, he shall govern
 “ his church triumphant, by the immediate efficacy of his
 “ Spirit, without all use of external means.” In which words
 I think he has expressed the truth, relating to this matter,
 very concisely and clearly.

2dly, I come to the last branch of this general head, which
 is to point out some of the *ends* and *reasons* of Christ's sit-
 ting at the right hand of the throne of God. The dignity
 of Christ's person, the Father's love to him and his work,
 the accomplishment of the decree and promise, and due per-
 formance of Christ's offices, and the filling up his relative
 characters, might here be assigned as good reasons of it :
 But I shall confine myself to one respecting God, another
 to the church militant, and a third relating to the church
 triumphant.

1. It was necessary with respect to the *glory of God*, that

a Mr. Norton's orth. evang. p. 50.

Christ should sit at his right hand. Christ hinted this in those words: 'Father, glorify thy Son, that thy Son also may glorify thee *a*.' The very appearance of such a glorious Redeemer, at the Father's right hand, must cause the heavenly assembly to admire the wisdom and grace which concurred in the constitution of his person, and in his designation to his office. How much is it to the honour of the divine truth, power, and love, to raise him from the lowest humiliation to the highest glory?

2. Christ sits there for the *good of the church militant*: Christ sitting at God's right hand, rules over a *willing people b*; he employs his power in both worlds, for the collecting and making happy the chosen seed: from that glorious morning, in which he began to shine in his heavenly throne, he had the *dew of his youth*, a numerous conversion of souls to God: A proof of this was Peter's sermon, which was preached when Christ was newly ascended to his throne, and had poured out the Spirit, according to his promise. Before his ascension, he promised to be with his church here below, to 'the end of the world *c*:' as Christ rules, so his people live, in the midst of his and their enemies; but Christ sits upon the throne to curb them, and in the end he will destroy them. After the general resurrection there shall be no enemies left, in a capacity to hurt Christ's people; and in the mean time his sitting at God's right hand is an evidence, that God is well pleased with man's salvation: This may cause us to believe that 'God is in Christ, reconciling the world to himself.' Every serious impartial mind will draw this conclusion from Christ the Saviour, sitting at the right hand of God. From Christ, in this station, all gifts and graces are derived, for the edifying the saints, both in grace and holiness; and thus our enthroned Saviour builds the temple, and bears the glory: He will never leave work-

a John xvii. 1.

b Psal. cx. 1, 2, 3.

c Mat. xxviii. 19.

ing, till the church militant is incorporated with the church triumphant.

3. Christ sits at God's right hand to complete the *joy* and *glory* of the *church triumphant*, or the saints in glory. To the Old Testament saints, who had never seen Christ in the flesh, it must be a wonderful joy, to see their incarnate Saviour, crowned with glory and honour, at the Father's right hand. If Abraham rejoiced to see the day of Christ's incarnation, what was his joy when he saw him ascend the throne of his glory? Such as had seen him a man of sorrows on earth, must be filled with joy unspeakable, to behold him in possession of those pleasures and honours which he has at the Father's right hand for evermore. John the Baptist, the converted thief, the apostles, and others, who saw him debased on earth, must be wonderfully pleased to behold him in his glorious throne, next to God the Father. Those who lived and died since Christ's ascension, and so never saw him in the flesh, till they saw him in glory, must be filled with joy unspeakable by the sight, especially if we consider Christ's part in the temple service above; how entertaining must this be to the blessed beholders on earth! They used, it may be, many prayers and sermons, and other duties and ordinances, to get one glimpse of Christ; but in heaven he dwells amongst them continually, and is never out of their sight. Christ had prayed that they might be *with him a*; and so they shall be for ever before him, to behold his glory *b*. It must be to them a peculiar pleasure to see what Christ is doing for the church here below; how he intercedes for them, how he presents their prayers and worship to God, and their souls when they leave their bodies. These things, with many others, of which we are now ignorant, we may suppose to be no small part of the happiness of the saints in heaven. And I would beg leave to add, that Christ's glory, after the day of judg-

a John xvii. 24.

b Rev. vii. 15.

ment, as sitting at God's right hand, and exercising all his offices, in a glorious manner there, will be the entertainment of all the redeemed, who shall then meet in one glorious assembly, and that the most glorious one that ever was; and the joy, adoration, and praises of the holy angels will be no small accession to the happiness and glory of heaven. They desired to *look* into the glory foretold by the prophets *a*; with joy they saw God manifest in the flesh, and sung 'glory to God in the highest *b*,' when he first appeared on earth. With what fresh delight then may we suppose they beheld him ascending up on high, and with how much pleasure do they attend his throne *c*, with the ascriptions of glory and honour to him, as sitting there! "Heaven itself (as one speaks *d*) was not what it is, since the entrance of Christ into the heavenly sanctuary for the administration of his office; neither the saints departed, nor the angels themselves were participant of that glory which now they are partakers of."—It was therefore necessary that Christ should take his glorious seat in heaven, that so he might glorify the Father, take care of the church below, and make the church above happy and joyful in his presence: And at the restitution of all things the blessed angels, and all the redeemed will join in ascribing glory, and honour, and praise, to him that sits upon the throne, and to the Lamb at his right hand, and that for ever and ever. I come now to the

APPLICATION.

1. If Christ sits at the right hand of the throne of God, then the Christian should be willing to be *absent from the body*, and to be *present with the Lord*. When Paul had once been in the third heavens, he ever after desired to be dismissed from this world. 'Having,' said he, 'a desire to depart, and to be with Christ, which is far better *e*.' Who

a 1 Pet. i. 12.

b Luke ii. 14.

c Rev. v. 11, 12.

d Dr. Owen on Christ's person, p. 184.

e Phil. i. 23.

could be a better judge of the desirableness of heaven, and the glory of that place, where Christ is, than one who had been admitted to such knowledge of it, as, I suppose, no mere creature in this mortal state ever had, either before or since.—The believer's affections should now be in heaven, where his Saviour is; his heart ought to be with his glorious Head. Did Jacob, when he heard of all the glory of Joseph in Egypt, say, 'I will go down and see him before I die *a*;' and should not the believer, who has heard of Christ's glory in heaven, say, If the Lord please, I would die, that I may go thither, and see my dear enthroned Redeemer, and live with him for ever? I am persuaded, that if we had a clear view of Christ's glory there, and of our interest in him, we should need as many arguments to make us willing to live, as some Christians now do to make them willing to die.

2. If Christ sits at God's right hand, then what *reverence* is due, in all our approaches to him, and in our whole conduct and conversation? Though we are in a low condition, yet we worship one who sits upon a glorious throne, on the right hand of the Majesty on high; the holy angels cover their faces before him, as sitting upon his glorious throne, high and lifted up. Did the prophet Isaiah cry out, 'Woe is me, for I am undone, (or cut off,) because my eyes have seen the king *b*?' Did the holy apostle, who had once 'leaned on his bosom,' afterwards 'fall at his feet as dead *c*,' when he had a view of his glory? and shall we draw nigh to him with an irreverent boldness? Must *Moses put off his shoes d*, in point of reverence, when he called to him out of the bush; and shall we indulge a light and unconcerned spirit, when he speaks to us from heaven; or when we approach him upon his glorious throne? Is he to be had in reverence by all who attend him in heaven? and shall we, in a lower station, have no awe upon our spirits, when we

a Gen. xlv. 28.

c Rev. i. 17.

b Isa. vi. 1.

d Exod. iii. 5.

have to do with him? Are not all things naked and open to his eyes, though he is at God's right hand; how then will they answer it another day, who profane, or take his name in vain?

3. If Christ is at God's right hand, next to him in dignity, power, and glory, then there is no reason for Christians to be *ashamed of their Master*, or his *service* in this world. It is a greater honour to be a servant of Christ, than to be next in dignity to the greatest prince on earth; for Christ is Lord of lords, and King of kings: Christians serve an honourable Lord, who sits enthroned, at the right hand of the Majesty in the heavens: but sinners, however they flatter themselves, have reason to be ashamed, both of their master and of his work; they serve an inglorious spirit, who is himself a victim in chains, dreading his final doom and misery. Whilst wicked men, therefore, applaud themselves and one another, they do but glory in their shame; and when the Christian either labours, or suffers for Christ, shall he be ashamed of his glory? When we look to Christ sitting at the Father's right hand, how reasonable may the apostle Paul's exhortation appear to be, which is, 'Be thou not ashamed of the testimony of the Lord, nor of me his prisoner *a*?' Christians should esteem the reproach of Christ, as greater riches than the world can give.

4. How *dangerous* is it for sinners to *oppose* Christ, who is at the right hand of God, possessed of all power in heaven and earth? Is he not able and resolved to make his enemies his footstool? 'Every knee shall bow to him, and every tongue must confess him *b*: Such as refuse his yoke, shall not escape his iron rod. How will they bear to hear him say, 'Bring those my enemies that would not that I should reign over them, and s'lay them before me *c*?'

5. How thankful should we be for the honour which Christ has done our nature? When man had made it more

a 2 Tim. i. 8.

b Phil. ii. 10.

c Luke. xix. 27.

vile than the beasts that perish, Christ raised it not only above them, but above the angels, even the highest order of them, whether they be thrones or dominions, or principalities or powers; to none of these was it ever said by God, 'Sit on my right hand:' But our blessed Redeemer did the human nature an infinite honour, first in taking it into union with himself, and then in raising it to a throne of unspeakable glory: He has not only filled it with grace, but which is astonishing, with the 'fulness of the Godhead *a*,' which dwells in him bodily, and the glory of it shines in his face. Now, *what is man*, that both God the Father, and the Son, should be thus *mindful of him b*? Christ did not lay aside our nature, because he was treated with such indignities in it, buffeted, spit upon, crowned with thorns, and crucified; but he still retained his respect to it, and after all this ascended in it, to be crowned with glory and honour, at the right hand of God: This is such a high favour and honour, as we could never have expected, nor have believed, were it not so clearly revealed in scripture. How much should this be in our thoughts, and how frequently should it be the matter of our admiration and thankfulness?

6. If Christ has sat down at the right of the throne of God, then what *encouragement* and *comfort* may this afford the weak and dejected Christian? Doth the Saviour find such favour with God; and will he reject any of his people? Is Christ in so high a station, exercising all his power and grace for the good of his labouring, afflicted servants, in this world; and shall not their weak hands be lifted up, and their feeble knees be strengthened? Do Christ's merits appear infinite, and prevalent, in-as-much as he is *gone to the Father c*, and we *see him no more*; and shall not this encourage the feeble Christian to commend his soul to him, and cast all his care upon him, expecting the comfortable issue of it? Is

a Col. ii. 9.

b Psal. viii. 4, 5.

c John xvi. 8.

not the Redeemer gone to appear in the presence of God for all his people? Does he bear all their names and cases on his heart, so near to the Father; and shall the believer refuse to be comforted? What reason has the Christian, who is of a *fearful heart, to be strong?* Are all the redeemed raised up with their exalted head, and set together with him in the heavenly places; and shall not our faith and hope be raised up, and fixed upon him? Have we no anchor to enter into what is within the veil? Why should the Christian's heart fail when he has an enthroned Saviour, who cannot fail or be discouraged? Let us the more diligently attend to this, because it is what the apostle Paul has so strenuously urged upon the afflicted believing Hebrews, in the text and context. 'Let us run with patience the race set before us, looking to Jesus, the author and finisher of our faith, who for the joy that was set before him, endured the cross, and despised the shame: Let us consider him who endured such contradiction of sinners against himself, lest we be wearied and faint in our minds.' And let us take encouragement from this consideration, that he who was brought very low, is now exalted, and has taken his seat at the right hand of God.

THE
INTERCESSION OF CHRIST FOR HIS PEOPLE,
AT THE
RIGHT HAND OF GOD;
IN
TWO SERMONS.

SERMON I.

PREACHED FEBRUARY 6th, 1727-8.

HEB. vii. 25.—*He is able to save to the uttermost, all that come to God through him, seeing he ever lives to make intercession for them.*

HAVING formerly discoursed of Christ's *ascension* and *sitting at God's right hand*, I come now to consider that *great and blessed work* which he is doing there for his people. The loss of Christ's bodily presence from the earth was attended with a double advantage, his *sending the Spirit* to dwell in, sanctify, and comfort his people on earth, and his own *interceding* for them in heaven. The Holy Ghost introduces *Christ's intercession* with a high encomium, in assigning it as a reason and evidence of his being 'able to save his people to the uttermost.' It appears that his sacrifice was accepted of God on earth, seeing he admits him to plead the merit of it in heaven; and doing this, in discharge of his office, the Father, according to previous agreement, is obliged to grant those saving blessings, for which he prays: for thus the Father said to him, 'Ask of me, and I will give thee the

heathen for thy inheritance, and the uttermost parts of the earth for thy possession *a*.'

The words of my text are introduced as a reason of Christ's being 'able to save to the uttermost all such as come to God by him,' because 'he ever lives to make intercession for them.' At first view, it appears from this connexion of the words, how much our perfect and eternal salvation depends upon Christ's perpetual and prevalent intercession. The apostle does not lay the stress of our salvation only upon Christ's *dying for us*, but ascends step by step till he comes at his *intercession*; and centers and rests there, that being what fully secures it. 'Who shall lay any thing to the charge of God's elect? It is God that justifies, who is he that condemns? It is Christ that died, yea rather, that is risen again *b*:' But as if that were not enough, he ascends two steps higher, 'who is even at the right hand of God;' and to crown all, he adds, 'who also maketh intercession for us.' The doctrine which the words afford is this,

Christ ever lives to make intercession for believers.

In speaking to this, I shall pursue the following method:

I. I shall describe the *persons* for whom Christ intercedes.

II. I shall shew the *reality* and *certainty* of his intercession.

III. I shall consider the *character* of the intercessor.

IV. I shall endeavour to explain the *nature* and *properties* of Christ's intercession.

V. I shall inquire into the *extent* of it, whether it is limited or universal.

VI. I shall represent the *importance* and *prevalence* of it.

VII. I shall mention some of its *fruits* and *effects*. And,

VIII. By way of conclusion, I shall shew some of the *uses* which are to be made of this doctrine.

I. I shall describe the *persons* for whom Christ intercedes: They are such as *come to God by him*.

The expressions are comprehensive of a great many things, which I cannot now insist on: As for example, that men naturally are at a distance from God; though as to his essence, he is not far from them, yet as to affection and communion, they are alienated from him, and are afar off, and naturally live without God in the world; so that if ever they enjoy him, they must first be *made nigh*, and then they will *draw nigh*, and *come to God*. Another thing implied in the words is, that God is the true center and rest of the soul; as all rivers run into the sea, so all happy souls take up their rest in God, as the Psalmist speaks, 'Return to thy rest, O my soul *a*!'—The expression also denotes, a sense of the person's unfitness and unworthiness to come to God alone, or immediately, by himself, by reason of guilt, pollution, darkness, and weakness; and therefore he comes to God by Christ, the one and only Mediator, betwixt God and sinners. There is one thing more included in the expression, which is the person's desire and willingness to come to, and enjoy God, in what way he prescribes and thinks fit. Seeing God has appointed that no man shall come to him but by Christ, those who come to him willingly and gladly take this way, they like it well and make use of it; the bent and earnest breathings of their souls are to come to God, and they agree to any method which he appoints, in order to their access to him, and enjoyment of him.

I might farther remark, that the words speak not of a single act, but of a series and continued course of actions, [*προσερχόμενος*] the *comers*, as the word is rendered elsewhere *b*; I may compare the expression with that of Peter, 'To whom coming as to a living stone *c*.' As departing from God is the continued course, and the reiterated action of an unbeliever, so coming to him through Christ, is the repeated daily work of a true Christian. Such therefore are very properly described as coming to God; persons

* Psal. cxvi. 7.

b Heb. x. 1.

c 1 Pet. ii. 4.

who do it not only once, but often; it is the employment, the business of their lives.

All these things, with others, are implied and included in the description of the persons for whom Christ makes intercession. But to sum up the whole, in as narrow a compass as may be, there are these two principal things signified by the apostle's words, true faith in Christ, and in God through him, and the exercise of that faith, in the way of God's own appointment.

1. Faith in Christ is represented as a *coming* to Christ, in these words of his, 'He that comes to me shall never hunger, and he that believes in me shall never thirst: Come to me all ye that labour, and are heavy laden, and I will give you rest *a*.' Faith is also represented as a coming to God, by Christ, 'by whom we have access, by one Spirit, to the Father *b*.' This faith in Christ terminates upon his person, has an eye to all his offices, but especially his priestly office: It looks to the sacrifice of atonement which Christ offered, and the interest which he makes in the virtue of it. Such as come to God by Christ, renouncing all trust in their own righteousness, their best duties and services, depend entirely on the merits and righteousness of Christ, for pardon and eternal life, and can wish with the apostle Paul, that they 'may be found in him, not having on their own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith *c*;' and being 'reconciled to God by the death of his Son *d*,' they trust, that they shall much more be saved by his life.

2. Coming to God often signifies *religious worship*: Thus especially in the Old Testament is the phrase made use of for that purpose; accordingly the apostle Paul, speaking of the legal sacrifices, said, 'That they could not make the

a John vi. 35.—Mat. xi. 28.

c Phil. iii. 9.

b Eph. ii. 18.

d Rom. v. 10.

comers thereto perfect *a*, viz. those who in that way came to God. Such as Christ intercedes for, and saves to the uttermost, are those who, believing in Christ, give up themselves in holy obedience to worship God in Christ, as one has observed *b*. Obedience to Christ's authority, affiance in his mediation, and faith in his person, are all included in the expression of coming to God by him; as is very well observed by the same person. We run into a gross mistake, if we think that Christ intercedes for all, who come to the religious worship of God by Christ: The text speaks no such thing; they who really come to God in faith and love, and have acceptance and communion with him, are the persons for whom Christ intercedes, and who are by him saved to the uttermost. A due consideration of this is necessary to our taking comfort in what remains to be spoken concerning Christ's intercession: Our joy may be full, if it appears that the high-priest bears our names on his breast, and that our cause is upon his heart, and in his pleas, as advocate with the Father. As the high-priest of old bore the names of the children of Israel upon his shoulders, and on his breastplate, which was fastened to his glorious ephod; so Christ, our great high-priest, appears before God, in the glorious garment of his own righteousness, and in a glorious conjunction of power and love, bears the names and causes of his people, 'as a memorial before the Lord continually *c*.' This is the happiness of all true believers who come to God by him; for them he intercedes, and them he saves to the uttermost, perfectly and for ever.

Having thus described the persons for whom Christ intercedes, it will be necessary, in the next place, to shew that Christ's intercession is no *fiction* or *fancy*. Therefore,

II. I shall shew the *reality* and *certainty* of Christ's intercession.

a Heb. x. 1. *b* Dr. Owen in loc. *c* Exod. xxviii. 12, 29.

Christ, as the angel of God's presence, (or one who appeared in the presence of God for them,) saved his people *all the days of old a*. As Aaron, the high-priest *b*, carried the names of the twelve tribes upon his breastplate and heart, when he went in to intercede for them before the Lord; so Christ, in all ages, has sustained the character of an advocate, as well as of a propitiation. God admitted of the salvation of Old Testament saints, by virtue of a sacrifice that should afterwards be offered; and consequently he admitted of a plea, arising from the virtue and merit of that future sacrifice: Christ then could as well be an intercessor, as a propitiation, from the foundation of the world.

He is always living to make intercession *c*. Before he came in the flesh he was engaged in this work, for thus he is introduced by the prophet Zechariah, the angel said, 'How long, O Lord, will it be ere thou hast mercy on Jerusalem? And the Lord answered the angel with good words and comfortable words *d*.' The angel here praying is Christ interceding with the Father for his people *e*. God the Father answered the Son with good and comfortable words, heard and graciously answered his prayers, and fulfilled his petitions. "Christ exercised the office of Mediator and Intercessor for his people, making the price to be paid forthcoming in all ages, even before his incarnation; for here, at this time, he is interceding for the church of the Jews," as one observes upon the place *f*. Before Christ's incarnation, it was an intercession upon credit; since his death it is upon a price paid, not upon promise, but upon performance, or upon value received.

Christ's intercession was not only typified, declared, and exercised, before his incarnation, but it is affirmed in the plainest and strongest terms in the New Testament; it is he;

a Isa. lxi. 9.

b Exod. viii. 29.

c Πάντοτε ζών.

d Zech. i. 12, 13.

e See the supplem. to Pool's annot. in loc.

f Hutcheson on Zech. i. 12.

‘ who is at the right hand of God, who also makes intercession for us. We have an advocate with the Father, Jesus Christ, the righteous. He entered into the holy place with his own blood. He is entered into heaven itself, to appear in the presence of God for us. The blood of sprinkling speaketh better things than the blood of Abel. He bore the sins of many, and made intercession for the transgressors. He ever lives to make intercession for them *a*.’ Christ’s priesthood, or his fulfilling his priestly office, depends upon his intercession. Hence the apostle said, ‘ If he were on earth, he would not be a priest *b*.’ As the high-priest under the law could not fulfil his office, without carrying the blood and sweet incense into the most holy place, sprinkling the blood on the mercy-seat, and covering it with the cloud of the incense; so Christ had not fulfilled his priestly office, if he had not entered into the heavenly sanctuary with his own blood, pleading the virtue and merits of it with the Father, as the ground of God being merciful and gracious to the redeemed. Here,

1. It may be alleged, that Christ seemed to disdain this work, when he said, ‘ I say not that I will pray the Father for you, for the Father himself loveth you *c* :’ to which it may be replied, that the design of these words is not to deny that he would intercede for them, for he does it in the very next chapter; but to declare the infinite love which the Father had for them, which inclined him to grant their prayers; this indeed may be formed into another objection.

2. If God has such a love to his people, and is so well affected to their salvation, what need can there be of Christ’s intercession, seeing this love of God towards them must be an effectual advocate in his own breast, to engage him to bestow the spiritual blessings they want? But, if this should set aside Christ’s intercession, it might also make the believ-

a Rom. viii. 34.—1 John ii. 1.—Heb. ix. 12. & xii. 24.—Isa. liii. 12.

b Heb. vi. 4.

c John xvi. 26, 27.

er's prayers needless: It might as well be said, that their prayers are superfluous, as well as Christ's intercession is so, seeing God's love will prompt him to give them what blessings they stand in need of. But notwithstanding God's free and eternal love, which moved him to establish the covenant of grace, in which all spiritual blessings are provided and promised; yet nevertheless he has said, 'he will be inquired of for these things, to do them for them *a.*' God will have his perfections acknowledged, and an esteem of his blessings discovered and exercised. God's justice is glorified in Christ's pleading his own merits; and grace, that lovely attribute, which reigns to eternal life, is honoured by Christ's intercession, which does not eclipse, but displays its glory: And with respect to Christ, God will have his office fulfilled, his care and love to his people employed, and salvation dispensed, according to the divine œconomy and order, and in such a way as shall shew the equity and righteousness, as well as the grace and mercy of his dealings with the redeemed. And this may serve as an answer to a third objection against Christ's intercession, which is,

3. That God had decreed and promised those blessings which Christ intercedes for; and therefore there was no need of this intercession, for the decree and promise cannot fail, or become void. It is true, God had decreed and promised those blessings; but we are to remember, that he decreed and promised to dispense them in this way, and not otherwise: He will put an honour upon Christ's sacrifice, and interest with him, in communicating salvation this way to us: He will have Christ to be endeared to us, and make him precious to the souls of believers for ever; seeing his blood shed on earth and pleaded in heaven, is the canal through which their blessings are conveyed to them. Nor is it any disparagement, but an honour to God's truth and faithfulness, that such a plea is continually urged; for it

supposes and declares, that God will not break his word, or be false to his promise. He who thus comes to God, declares his belief, 'that he is, and that he is a rewarder of such as diligently seek him *a*.' Christ had no foundation to intercede with the Father for us, if he did not know his love to be unchangeable, and that his faithfulness cannot fail, nor his righteousness be subverted; for otherwise he might plead, as well as die, in vain: but this cannot be; therefore Christ ever lives to make intercession.

III. I shall next consider the *character* of the intercessor.

1. Christ is in scripture represented 'as a great high-priest *b*.' Christ is infinitely more exalted above the legal high-priests, than they were above the ordinary priests. Christ's superiority appears both in the constitution of his person, and in the administration of his office, and his relation as Son to the Father.

(1.) His superiority appears in the *constitution* of his person. The law made men high-priests which had infirmities, but the word of the oath makes the Son high-priest, who is consecrated for evermore. He is the Son of God, by nature, perfectly pure and holy, and vested with an unchangeable priesthood. It was necessary that our intercessor should partake of both the natures he interposes between, that he might have credit with God, and compassion to man; that he might plead our cause with a feeling sense, and yet with a prevailing energy, arising from the dignity and merit of his obedience and sufferings. He is a proper 'days-man, who can lay his hand upon both *c*;' he communicates with God in the same nature, and also with us: He is God's fellow and our brother; we need not be ashamed to go to him, he is our near kinsman; nor has he any reason to be ashamed to go to God, being his own natural Son: He must then have power with God, as a prince, and prevail. As God he knows all our wants, all our de-

a Heb. xi. 6.

b Heb. iy. 14.

c Job ix. 33.

sires, all our difficulties and dangers, all our sins, all our sorrows, and what is the proper supply, for kind, season, and degree; and therefore must be most excellently qualified to be an intercessor with God for us, seeing he ever lives, and always employs his infinite knowledge, power, and grace, for the good of his people. As he is man, he knows how to have compassion on us. He himself, 'in the days of his flesh, made supplications, with strong cries and tears; and was in all points tempted, even as we are, sin only excepted *a*;' he had no inward lusts to draw him away and entice him; but outward provocations he had many to turn him aside from God; yet he did no iniquity, neither was guile found in his mouth: He not only was, but still is, 'a merciful and a faithful high-priest *b*,' and puts up many a compassionate plea to the Father on the behalf of his distressed servants. 'We have not an high-priest that cannot be touched with a feeling of our infirmities *c*,' for in his present exalted interceding state, he is very sensible of our case, and compassionate to his people; for he has the same natures, and therefore the same compassions, as he had when on earth.

(2.) Christ appears to be a high-priest, superior to the legal high-priest, with respect to the *administration* of his office: The legal high-priest went into an earthly sanctuary, Christ into a heavenly one; the former but once a year, the latter is ever interceding: Aaron went with the blood of beasts, and incense made of earthly things; Christ went into the most holy place, with his own blood, and intercedes in virtue of that sacrifice, which was infinitely more pleasing to God than any earthly odours could be. As Intercessor then, he is a great high-priest, highly exalted at God's right hand, not ministering there in a servile posture, for a short time, and first pleading for his own pardon, and then for the people's, as Aaron did; but as one holy, and higher than the heavens, sitting at God's right hand, he desires and wills

a Heb. v. 7.—iv. 15.

b Heb. ii. 17.

c Heb. iv. 15.

the communication of all those blessings, which he had purchased by his death.

(3.) Christ's *relation* as a Son to the Father, sets him above all other intercessors; Christ hints at this, in those words, which the greatest saint on earth could never have truly affirmed of himself, 'Father, I know that thou hearest me always *a*.' A Son so near and dear to the Father must have his ear, and his heart; 'This, said he, is my beloved Son, in whom I am well pleased *b*.' It is a great matter to have an advocate, or ambassador that is acceptable to the person to whom he is sent; Christ, as he is God's Son, and always his delight, cannot be otherwise conceived of, and therefore he is raised far above all other advocates or intercessors. Such another could not have been found, either on earth, or in heaven.

2. Christ is an *able* Advocate and Intercessor; able to save to the uttermost, seeing he ever lives to make intercession: He is qualified with a complete knowledge of the cases of his people; 'He needs not that any should testify of man, for he knows what is in man *c*.' He is infinitely wise and skilful; in him are hid all the treasures of wisdom and knowledge; he is qualified to apply to God, in a proper manner, on all occasions. We find him pleading God's holiness *d*, when he would have his people kept from sin; and his righteousness, when he pleads the accomplishment of his promises; and God gives him his heart's desire, 'and doth not withhold the requests of his lips *e*.' He knows the heart of God, and the hearts of men, what will be for God's glory, and his people's good; what God has promised to give, when and how he will do it; and therefore is able to manage every plea in season, and with suitable energy and force: 'He is quick of understanding in the fear of the Lord *f*.' He never mistakes a cause, or fails in any which he

a John xi. 41, 42.

b Mat. iii. 17.

c John ii. 25.

d John xvii. 25.

e Psal. xxi. 28.

f Isa. xi. 2, 3.

undertakes : This is too high a character for any other advocate ; but it is very justly due to Christ our Intercessor.

3. Christ is condescending and constant in his work. At the very instant when he was feeling the torments of the cross, to which his enemies had fastened him, he poured forth this most affectionate prayer for his crucifiers, ‘ Father, forgive them for they know not what they do *a*.’ Here was love that many waters could not quench, nor the floods drown. O the invincible kindness of our Advocate, thus pleading, even upon the cross, for his murderers ! We may admire and adore till there is no spirit left within us, as one speaks *b* : His heavenly glory has not caused him to lessen his care, or lay aside his concern for his people ; ‘ He ever lives in heaven to make intercession for them :’ It is not the only end, but it is one great end of his life there. Never was there an advocate so condescending, and so kind as Christ is ; his heart overflows with love, and he fills his mouth with arguments, for those who breathed forth nothing but cruelty against him ; they cried, ‘ Crucify him, crucify him ;’ he pleaded, ‘ Father, forgive them.’ Peter poured out imprecations on the name of Christ, but Christ prayed for Peter, ‘ that his faith might not fail *c*.’ Where was there ever such another advocate, who thus blessed those that cursed him, and prayed so fervently for them that hated him, and despitefully used him ? No discouragements, no ill usage could cause him to lay aside his work : Satan finds many ways to stop the mouths of Christians for a time, but he can never silence Christ : He ever lives to intercede, not once a year, as the high-priest formerly, but always. This is the happiness of believers, that Christ freely espouses, and ever pleads the cause of every one of them ; such is his condescension and constancy as he ever makes intercession for all that come to God by him.

a Luke xxiii. 34.

b Dr. Manton on Isa. liii. 12. p. 587.

c Mat. xxvi. 74.—Luke xxii. 32.

4. Christ is a *holy* and *righteous* intercessor. The apostle Paul having declared that Christ 'ever lives in heaven to make intercession for such as come to God by him *a*,' has immediately added, 'Such an high-priest became us, who is holy, harmless, undefiled, and separate from sinners *b*:' His sacrifice was offered to God, without spot, and so is the plea founded upon it. The apostle John has represented our advocate with the Father *c*, as JESUS CHRIST, *the righteous*; this must include the purity of his nature, and of his life. Whilst he was in the world he did no iniquity, neither was guile found in his mouth: But now, in heaven, he is not only separate from *sin*, but from *sinners*; he intercedes with a holy heart, and with a holy God, and in a holy assembly, where his prayers are no ways hindered. Our prayers, how polluted and defiled are they by sin! what darkness, deadness, distraction, unbelief, pride, and vanity, may we find in them? But Christ's intercession, as it is founded upon a perfect sacrifice, so it is performed in the most holy sinless perfection: There is not the least sin, either in the matter or manner of his prayers to the Father; a vain thought could never crowd in among his petitions, nor the least unbelief mix with them. Though we never made a sinless address to God, yet our advocate never made one which is sinful. Christ is the righteous advocate: grace and mercy having accepted him, as our high-priest, and his oblation being offered, and accepted of God, he has a right to plead the virtue and merits of it with the Father. His office gives him an authority to appear in the presence of God for us. Christ is no intruder; for he has a commission to plead. The Father said to him, 'Ask of me, and I will give thee the heathen for thy inheritance, and the uttermost parts of the earth for thy possession *d*.' It was part of the original agreement between him and the Father, that he should

a Heb. vii. 25.

b Heb. vii. 26.

c 1 John ii. 1.

d Psal. ii. 8.

‘make intercession for the transgressors *a*.’ He is a righteous advocate; and as he loves righteousness and hates iniquity, he is fit to manage the taking away our sins, and the restoration of righteousness. He is the righteous advocate, as he pleads the righteous cause. ‘God is faithful and just to forgive us *b*’; and therefore Christ acts a faithful and a righteous part, in interceding for that forgiveness. Christ has right and justice on his side, and is engaged in a righteous cause; and he therefore is to be looked upon as a righteous advocate. Christ is a righteous advocate, as he pleads his own merit and righteousness, as the ground and reason of granting his requests: This is meant by his ‘entering into the holy place with his own blood *c*.’ We may look upon our intercessor pleading in heaven, and may say in the words of the great apostles Paul and John, ‘Who is he that condemns?’ it is Christ that died. If any man sin we have an advocate with the Father, Jesus Christ, the righteous, who is the propitiation for our sins *d*.’ He fulfilled a perfect obedience, and presented an atoning sacrifice; this he pleads with great honour and success in the heavenly temple, as a reason of granting all spiritual blessings to the redeemed. If the cry of the labourers enters into the ears of God, claiming their wages, much more do Christ’s obedience and sufferings loudly plead for the blessings which they have purchased. Christ must be a righteous advocate, seeing he pleads a perfect righteousness, which he fulfilled for his people in their room and stead, which therefore gives him a right to claim the purchased possession, the grace and glory of the new covenant. He makes no unrighteous demands; desires nothing unbecoming the justice, holiness, or veracity of God to grant; nothing inconsistent with his honour or his people’s happiness. As Christ’s sufferings were such as became God, and were perfectly suited to his honour; in

a Isa. liii. 12.

b 1 John i. 9.

c Heb. ix. 12.

d Rom. viii. 34.—1 John ii. 1.

working out our salvation; so the plea which Christ raises from them is such as became the respect and honour due to all God's perfections, in the application of the salvation to the souls of the redeemed: He intercedes for no more than he has purchased, for whom he has given a valuable consideration; he paid, and he pleads a full price of redemption, and therefore is a righteous advocate.

5. Christ is very intimate, both with the persons *for* whom he intercedes, and the person *with* whom he intercedes. When we are told, 'we have an advocate with the Father *a*,' this may refer to Christ and to Christians. Christ is an advocate with his Father; he is in his very bosom, is his dear Son, has always been his delight, and the Father always shews great favour and affection to him: 'This is my beloved Son, hear him,' said the Father *b*. Does he command us to *hear him*; and will he not hear himself? Is he well pleased in him; and yet will he turn a deaf ear to his requests?—The expression of *an advocate with the Father*, may likewise relate to Christians; there is no contradiction in this, for God is Christ's Father, and their Father *c*: this still makes their cause the better; it is not only a Son that pleads, but they are sons for whom he pleads. God is a Father both to the advocate and the clients: the interest of all is wrapt together; the advocate is a dutiful Son to the Father, a loving Brother to the client, and God is a tender Father to them both. Our intercessor has the ear and heart of God; he is advanced high in his favour, and sits on the right hand of his throne; the advantage and comfort of which I endeavoured above to shew *d*. Believers may well rejoice, that Christ is gone to the Father, seeing he is an advocate so near the throne, and in such favour with God. Favourites in other courts are often supplanted, and lose their interest with the prince; but Christ

a 1 John ii. 1.

b Mat. iii. 17.

c John xx. 17.

d See the two sermons on Christ's sitting at God's right hand

is not only most in favour with God, but he holds it to eternity; as he always was, so he always will be the Father's delight; and therefore will ever be a glorious intercessor.

6. Christ is the *only* intercessor. The Papists grant, that he is the only mediator of reconciliation, but they feign many other mediators of intercession; but the scriptures speak of but 'ONE mediator between God and man *a*:' To us there is *one Lord* by whom we come to God; one person who is our Redeemer and intercessor. He, that single person, who hath an 'unchangeable priesthood, ever liveth to make intercession for us *b*.' We have *an* advocate *c*, not *many* advocates, with the Father. Though the virgin Mary was committed to the care of the apostle John, yet he did not do her the honour to join her with Christ, in this work; had he known any thing of her being an advocate, and of other advocates, he should have said, 'we have ADVOCATES with the Father, Jesus Christ the righteous,' his mother and others, who are in peculiar favour with him; but of that the scripture is wholly silent: and indeed what need could there be of any other intercessors besides Christ, when we are assured in my text, that 'he is able to save to the uttermost,' for ever, and to perfection, 'such as come to God by him?' What room then could there be for others to interpose? This singular honour is reserved for Christ; he alone is sufficient to plead and defend the cause of his people: it is nonsense and blasphemy to set up any other intercessors with God. Besides, how should any mere creatures be able to know the cases, and attend to the numerous petitions presented to them, from various parts of the world at once? It is very injurious to the condescension and love of Christ, to suppose, that any of them should be more inclined to hear, and favour the Christian's cause, than he who

a 2 Tim. ii. 5.

b Heb. vii. 24, 25.

c 1 John ii. 1.

had so loved them, as to die for them; or that any of them should be more able to manage the plea with God, than he who is the *everlasting Father*, the *wonderful counsellor*, and the *mighty God*.

7. Christ is a *party* with those for whom he intercedes. Those who plead at the bar in our earthly courts, many times, are strangers to their clients, and have no further to do with them, than to take their fees, and make the best of their briefs they can; and it is no matter to many of them, whether they gain or lose they cause they plead: But with respect to Christ, it is far otherwise; those for whom he pleads, were the objects of his eternal love: The persons for whom he travailed in death, to bring them forth to God, they are joined to him, and one in spirit with him; it is given in charge to Christ, not to *lose* any of his sheep *a*: his honour and comfort depend upon his presenting them all perfect in glory; they are all members of his mystical body, and it could not be complete without them: his interest is therefore deeply interwoven with theirs; his honour inseparably connected with their salvation. We must then look upon him as the fittest person, to plead the cause of his people. It is strange to see, with what coldness and indifference, many Christians plead with God for themselves; but we have reason to conclude, that Christ is in earnest: the zeal of God's house ate him up in this world: and we have no ground to think it is less, now he is in heaven: by all the discoveries he has made of himself from thence, it appears, that he is yesterday, to-day, and for ever the same *b*. Christ was very sensible how much his and his people's interest are complicated and united, when he said, 'I ascend to my Father and your Father; to my God, and your God *c*.' Sometimes when he prayed for himself, it was, 'not as I will, but as thou wilt *d*;' but when he pleaded

a John vi. 39.

b Heb. xiii. 8.

c John xx. 17.

d Luke xxii. 42.

for his people, it was peremptorily, and as one that would take no denial; 'Father, I will, that those whom thou hast given me, may be with me where I am, that they may behold my glory *a*.' His thoughts run upon the Father's gift, and his own undertaking; and therefore he is very solicitous to bring them safe to glory. May I not say, his life, his joy, his glory, are bound up with theirs? It is one of the glories of our salvation, that Christ, both by affection and interest, is so nearly concerned in it: hence he said, 'I pray not for the world, but for those whom thou has given me out of the world, for they are thine: and all thine are mine, and mine are thine, and I am glorified in them *b*.' God the Father, Christ, and believers have a mutual interest and concern in each other; and particularly, Christ's glory is much concerned in his people's salvation, therefore he so earnestly prayed for them.

APPLICATION.

I. What *encouragement* have we to come to God, by Christ, seeing he ever liveth in heaven, to make intercession for them that do so? A sight of our advocate at the Father's right hand, may cause us to come cheerfully to the throne of grace. When the Christian comes to God, in the exercise of faith and prayer, he has a friend in the heavenly court, to introduce him, to bring him into the presence of God, and to make him partaker of his favour. Surely then we forget our great intercessor at the Father's right hand, when we either neglect our addresses to God, or grow faint and dispirited in them. Does Christ's intercession never flag; why then should our hands hang down, and our cries to God grow faint? Do we not, or rather should we not, go boldly in such a worthy name, and to look to his prevailing intercession? What force and energy may our poor prayers have with God, when we are washed in the blood of the

a John xvii. 24.

b John xvii. 9, 10.

Lamb, and they are presented to God perfumed with the sweet incense of his merits? How should it enlarge our hearts to God, to consider how the heart of Christ is enlarged for us? all that come to God by him he receives, and effectually pleads their cause with the Father, and saves them to the uttermost. What then, shall we be strangers to the throne of grace, and seldom appear there? Shall we say in our hearts, It is in vain to serve the Lord; what profit can there be in praying to him?

2. What constant convincing *evidence* have believers of the love of Christ? He came down from heaven, lived a life of sorrow and labour for us on earth, and closed it with an accursed and bitter death; by this one would have thought, he had given sufficient evidence of his love to men, and that here it might have stopped and have gone no further; but well might he say, that 'having loved his own, he loved them to the end *a*;' nay, rather *without end, and for ever*; for so it appears, in his living for ever, to make intercession for them.

3. What *obligations* has Christ laid his people under, to love him, and live to him. Does Christ continually plead his people's cause in heaven; and shall they not plead his cause, and promote his interest all they can, in this world? Does Christ, even now in glory, live a life of continual service to his people; and shall not his 'love constrain them to live to him *b*,' and to vindicate his honour, his truth, and his ways? Is it not a reasonable service for Christians to do all they can for Christ on earth, seeing he is doing such great things for them in heaven?

4. From Christ's living for ever to intercede for his people, we may learn the *perpetuity* of the church, and the reason of the Christian's perseverance: Christ ever lives, therefore his people shall never die; consequently they

^a John xiii. 1.

^b 2 Cor. v. 5, 14.

should always abound in his service: Christ ever intercedes, therefore we are, or shall be, saved to the uttermost, even perfectly and for ever. That faith cannot fail for the continuance of which he has prayed; nor can such come short of complete and endless happiness, who though they are in the storm and heat of battle, yet are under the protection of a glorious Leader, who will bring all his children to glory, seeing he ever liveth in heaven, to make intercession for them.

SERMON II.

PREACHED FEBRUARY 20th, 1727-8.

HEB. vii. 25.—*He is able to save to the uttermost, all that come to God through him, seeing he ever lives to make intercession for them.*

HAVING formerly shewed for whom Christ intercedes, the certainty of his intercession, and the character of the intercessor, I now proceed: And therefore,

IV. I shall explain the *nature* and *properties* of Christ's intercession.

Before I enter on this, I would premise, that the variation of some circumstances does not alter the nature of Christ's intercession, or nullify and destroy it. We must allow some difference between Christ's intercession for his people, before their conversion, and after it; before his incarnation, during his abode on earth, and now in heaven; and yet the intercession itself is for substance the same. Let it also be observed, that Christ's intercession in heaven is performed in a way agreeable to his present glorified state, as sitting on the

right hand of God; and therefore he does not now prostrate himself, nor present his requests with *strong cries and tears a*, as he did in the days of his humiliation: This is not consistent with his present exalted triumphant state; and whatever is contrary thereto must be excluded from our idea of Christ's intercession in heaven. Christ's own words may, perhaps, be the best pattern and representation of it; 'Father, I will, that those whom thou hast given me, may be with me where I am, that they may behold my glory *b*.' Which words may inform us in what way and manner Christ manages the work: it is by expressing his *desire* and *will* to the Father, for the grant of the blessings prayed for. We may further note, that the circumstances of Christ's intercession, which the scripture has left unrevealed, we may, and should, leave undetermined; as for instance, whether it is *vocal*, or only *mental*; whether it is by *plea* and *argument* drawn out at length, or in a shorter way; these, with other things concerning it, we should be content not to know, because God has seen fit to conceal them: It is enough for us, that Christ intercedes in a way known to the Father, and which is sufficient and successful for our salvation.

1st, If we consider the *nature* of Christ's intercession in heaven, it may be said to be "his *continual appearance*, before the Father, as our great high-priest, presenting his sacrifices and desires, in his own name, as the ground and reason of the perfect and perpetual salvation of all true believers." The following things are comprised in Christ's intercession, as now described.

1. His *continual appearing* in the presence of God, as our great high-priest and advocate. Under the law, the high-priest, in a solemn manner, once a year, presented himself before the Lord, with the blood of the sacrifices, and

a Heb. v. 7.

b John xvii. 24.

with sweet incense, in his holy vestments, sprinkling the blood, and burning the incense in the most holy place *a* : in like manner we read *b*, that Christ is 'entered into the heavenly temple, to appear in the presence of God for us ;' which compared with the type, is justly to be interpreted of his entering into heaven, as our great high-priest, and acting there as our advocate and intercessor. The legal intercessor appeared before the ark, which, by reason of the cherubs and mercy-seat, was composed into the form of a throne *c*. Christ has entered into the real presence of God, appearing in his sight, and standing before his face. This Christ does, not barely as a friend, but as our great high-priest, who has taken our names on his breast, and into his heart ; and is engaged, by office, to transact and secure our salvation. Hence Christ has said, that 'he will confess their names before his Father *d*.' His appearance before the Father, under this character, is the more effectual, as it was the Father who called him to, and by a solemn unction and oath invested him in the office *e* ; and therefore, by his own act, is the more obliged to regard and own him in this sacred work : herein, as in many other things, Christ's intercession differs from that of any other person. Christ acts by special office, pleads in his own name, and pleads his own merits ; whereas, when one Christian prays for another, it is in Christ's name, and for Christ's sake, not his own ; and it is performed as an act of Christian love and duty, and not by virtue of special office. 'Whatsoever you shall ask the Father in my name, he will give it you,' said Christ *f*. It is farther to be observed, that though Christ's intercession, as well as his passion, belongs to and derives virtue from his divine person, yet they both are performed, in and by his human nature ; as his divine

a Lev. xvi.

b Heb. ix. 24.

c See Dr. Owen in loc.

d Rev. iii. 5.

e Heb. v. 5, 6.

f John xvi. 23.

nature did not, in itself suffer, so neither does it properly intercede. The human nature was the sacrifice, and presents the requests, and Christ's divine person renders them prevalent.

2. In Christ's intercession is included, his *presenting his sacrifice and merits before God*, as the ground of his audience, and of our complete salvation. 'He entered the holy place by his own blood;' and 'appears in the midst of the throne, as the Lamb that had been slain *a*.' He solemnly presents his sacrifice before the Father, as judge of the perfection of the offering on earth, and of the right it gives him to plead and prevail in heaven, for all the blessings purchased by it: This is, as it were, his shewing his credentials; or full powers, which he has to intercede and save to the uttermost, all that come to God by him. Christ presents that body before God, which had been crucified, and was shut up in the prison of the grave, which 'God delivered from prison and judgment *b*,' and 'received up into glory;' and hereby he makes it evident, that he has paid our debt, purchased our inheritance, and has a very good plea to make use of, for his people's being saved to the uttermost. Christ speaks by his blood, and his blood speaks by its merit: if he had not a mouth to speak, yet his blood has a prevailing voice in the ears of God. As Abel's blood is said to cry from the ground against Cain *c*, who shed it; so Christ's blood, by which he entered heaven, cries effectually for those for whom it was shed; and God can no more forget, or neglect to bless them, when he sees the Lamb that had been slain, appearing before him, than he can forget his covenant with the earth, when he sees his bow in the clouds.

3. Christ *wills and desires*, that all the evil from which he redeemed his people may be averted, and that all the good which he purchased for them, may be enjoyed by them. In what way he signifies his mind and will to the Father,

a Heb. ix. 12.—Rev. v. 5.

b Isa. liii. 8.

c Gen. iv. 10.

whether with words or without, we need not, as I said before, determine ; it is enough for us to know, that it is done in such a way, as that God *hears* and *answers* him, and gives *him his heart's desire a*. Christ informed his disciples, before he went to heaven, that he should not cease praying for them there ; ‘ I will,’ said he, ‘ pray the Father, and he shall give you another Comforter *b* ;’ which is as if he had said, “ when I am ascended, I will plead the Father’s promise of pouring out the Spirit, for your assistance and comfort. “ It is,” as one has observed *c*, “ no ways unbecoming the “ human nature of Christ, in its glorious exaltation, to pray “ to God : hence Christ is directed by the Father, to *ask of* “ *him*, in his exalted state, *the heathen for his inheritance* “ *d*.” The union of Christ’s divine nature with his humanity, does not set it above prayer, now in heaven, any more than it did whilst it was on earth. Christ’s willing and desiring our salvation is a petition of right, founded on his merits and God’s promises : it is not a mere supplication for mercy, that may be received or rejected ; but it is a plea that is peremptory, that cannot in justice be denied. It runs thus, ‘ Father, I will, that those whom thou hast given me may be with me *e*.’ Christ has authority to demand his people’s salvation, and every thing that shall promote it : for, though it is all free grace to us, it is all a due debt to him ; it is the purchase of his blood, the ‘ travail of his soul *f* ;’ and the satisfaction which the Father promised he should have. He desires that the promises may be fulfilled, and that the purchase of his death may be granted, which carries in it the nature of the strongest intercession : for, as the Spirit makes intercession for the saints, ‘ with groanings which cannot be uttered *g*,’ and the Lord knows the mind of the Spirit ; so Christ may, by strong desires, though not

a Psal. xxi. 2.

b John xiv. 16.

c Dr. Owen on Heb. vii. 25. p. 246.

d Psal. ii. 8.

e John xvii. 24.

f Isa. liii. 11.

g Rom. viii. 26.

uttered in words, make intercession for his people, and the Father knows and fulfils his desires. Job, in those early days, is thought to have had his eye upon Christ's intercession, in these words *a*, 'O that one might plead for a man with God, as a man pleadeth for his neighbour *b*!'

4. Christ presents the prayers of the saints, with *much incense c*; or, he presents their persons and services, that they may be acceptable to the Father, through his intercession, which is a desire of their being accepted, on the account of his own merits; for all his intercession is in the virtue of his sacrifice, and is a plea founded on a sacrifice. When Christ is represented as an advocate with the Father, we are led to think, not only that he defends his people against all the charges brought against them, and maintains their cause; but also, that he solicits for all those blessings, which are proper for his people, in their divers seasons and circumstances. This is strongly implied in the apostle Paul's encouragement to us to 'come boldly to the throne of grace,' for grace and mercy to help in the time of need, because 'we have a great high-priest, Jesus the Son of God, who is passed into the heavens for us *d*:' or, we have an able compassionate advocate and intercessor there, who is always pleading for that grace and mercy, which suits the case and necessities of every one of his clients, which are his covenant children. As Christ presents all the prayers of his people, that are agreeable to God's will; so he pleads for the com-

a Job xvi. 21.

b In the Annotations published by the Westminster Assembly, the words are thus rendered, 'He will plead for a man with God, and the son of man for his friend.' To which this sense is given, "Christ, who is God and man, will plead my cause with his Father; he will prevail, because he is God equal with the Father; he will undertake it, because he will be man like to me." Mr. Curyl and some others fall in with this interpretation.

c Rev. viii. 4.

d Heb. iv. 15, 16.

munication of all those blessings, which are agreeable to his death, and which he purchased and procured thereby.

Some of Christ's adversaries would confound his oblation and intercession, and make them the same thing; but they are evidently distinct, in many things, though closely united in some respects. Christ's oblation is the payment, his intercession is the plea founded upon it; the former was made on earth, the latter is done in heaven; the one consisted in his death, the other is the product of his new life; the sacrifice was offered but once, the intercession is perpetual.

Our justification before God, and acceptance with him, is a matter of great importance and comfort; herein God is considered as a Judge, man as a criminal, Satan as the accuser, the law as the indictment, conscience as the evidence, Christ as the believer's advocate, pleading his own obedience and sufferings, as a ground of our forgiveness and eternal life. It is also owing to Christ's intercession, that believers are kept in a state of peace with God: Such are the daily provocations of the best of saints, in this world, that their persons and services would soon become odious to God, did not Christ present the memorial of his sacrifice, and continually plead the merit of his death, as the ground of their acceptance and peace with God *a*. Our spiritual sacrifices are acceptable to God only by Jesus Christ *b*, through the much incense of our great high-priest; 'This is the confidence that we have in him *c*,' (the Son of God) *d* 'that if we ask any thing according to his will, he hears us;' and if he hear us, we have the petitions that we ask of him. If our prayers, for the substance of them, are approved of by him, his incense renders them acceptable to the Father, and so we have the petitions which we ask of him. Christ prayed for Peter, that his faith might not fail *e*,

a Eph. i. 1.

d 1 John v. 13.

b 1 Pet. ii. 5.

e Luke xxii. 32.

c 1 John v. 14.

and directed him after his recovery to strengthen his brethren, by that prayer; implying, that it was not only for *his* perseverance, but for his apostles also, and for all Christians, under their sore conflicts: 'He saves to the uttermost, every one that comes to God by him.'

2dly, I shall consider the *properties* of Christ's intercession; several were hinted when I spake of his character; others I shall have occasion to speak of in the process of this discourse; and therefore shall only briefly mention these few following.

1. It is *constant*, or continual; 'He ever lives to make intercession.' Other advocates cannot always attend the affairs of their clients, but Christ does so continually: There is no interruption or end of this service; and how comfortable may this be to the believer!

2. It is *complete* and *full*; there is nothing wanting in it: he did all things well on earth, so he does in heaven; 'He never fails nor is discouraged *a*:' he makes every motion, urges every request, refutes every accusation, solicits every grace and mercy, in proper time, order, and measure. All this and more is signified in the words of the text; 'He is able to save to the uttermost, all that come to God by him, seeing he ever lives to make intercession for them.'

3. It is a work of great *benefit* and *comfort* to believers. It is their defence against apostacy, and a spring of consolation at all times, could they make use of it, as may more fully appear afterwards. In all wants, fears, and dangers, this is our relief, we have a throne of grace, to which we may have recourse, and the prevailing intercession of our great high-priest: therein our eternal salvation, and consequently all our comfort, is wrapped up and secured.

4. It is a most *honourable* and *glorious* work for Christ. It shews the glory of his love to his people, that he not only cared and died for them on earth, but still cares as much

for them in heaven; as appears in his continual intercession on their behalf. It is for Christ's honour, that the Father ever continues him in his office, and takes pleasure in him, and in his management of it: It is for Christ's honour that his oblation and sacrifice has such infinite and lasting virtue in it, as to support so many pleas as are built upon it: it continues for ever; what a wonderful sacrifice must that be, which purchased all that grace and glory, which Christ prays for, and applies to all that come to God by him. It is also to the honour of Christ's faithfulness, that he ever holds out in this work, and manages it, now he is higher than the heavens, with undefiled integrity, and that for ever. The Son is consecrated for evermore; not after 'the law of a carnal commandment,' but after 'the power of an endless life *a*.'

Some heretics of old, and others of late, have endeavoured to turn Christ's intercession to his disgrace; and would infer from it, that he is not God, but a creature, in an inferior, indigent, and dependent state. Their pretence is, that if he has all-sufficiency in himself, all the fulness of the Godhead, what need has he to pray to the Father, for what he has in himself, and can communicate at his pleasure! The objection may appear plausible to some, at first sight, yet it is capable of an answer, which may be satisfactory to the judicious and impartial. It must indeed be allowed on all hands, that 'all the fulness of the Godhead dwells bodily in Christ,' and yet that 'he makes intercession *b*;' these two therefore are not so inconsistent, or absurd, as our adversaries suppose, unless they will charge Christ with inconsistency and absurdity in his conduct. The matters of fact are too plain to be denied; and therefore either there is no absurdity for one, who has the fulness of the Godhead, to make intercession, or else Christ is guilty of that absurdity; but there is no absurdity for him, who is true and real God, in one nature, to pray to the Father, in another nature, or

a Heb. vii. 28.

b Col. ii. 9.

in his human nature, which subsists in his divine person, for those blessings, which, according to the divine economy, and his office, as Mediator, were agreed to be that way given and dispensed to men. It is not absurd for one to ask of another, what he was able to do of himself, when, by mutual agreement, it has been fixed and determined to proceed in this way of petition and answer *a*, as agreeable to the office the petitioner bears, and as it is for the good of those whose cause he has undertaken; now, this is the real state of the case before us: A certain order of proceeding was agreed upon, among the persons in the ever-blessed Trinity; the Father acts as Judge, and Lord supreme; the Son, as Mediator, and High-priest, to whom it belonged, under that character, to pray for the people for whom he acted, having taken their nature, to qualify him to die, and intercede for them. Christ's love to the Father, his desire to advance his honour, his agreement with him as to the method of salvation, the office in which he acted, and the good of the persons for whom he acted, all required, that he should not only die, but intercede for his people; and yet he was and is God, of the same nature, and all-sufficiency, with the Father. When it is said, that Christ 'cried to him that was able to save him from death, and was heard *b*,' it does not imply, that Christ was not able to raise himself; for he said, 'I have power to lay down my life, and I have power to take it again *c*;' but his office, as high-priest, required his application to the Father, that he might receive his life from him, to whom, as judge, he offered it, as a testimony that he was well pleased with his sacrifice: on which account, God the Father, as bringing again from the dead our Lord Jesus, is 'called the God of peace *d*.' Christ presents his prayers to the Father on our account, and as our high-priest: In the days of his

a Vide Bisterfold. contra Crellium, p. 200.

b Heb. v. 7.

c John x. 18.

d Heb. xiii. 20.

flesh, and that others might know the Father's approbation of him, when a thing was done with his consent first had and obtained, he thus spake in a solemn address to him; 'Father, I thank thee that thou hearest me; I knew that thou hearest me always, but for the sake of the people that stand by, I said it, that they may believe that thou hast sent me *a*.' It is then neither inconsistent with Christ's power, nor deity, that he intercedes with the Father.

V. I shall inquire into the *extent* of Christ's intercession, whether it be limited, or universal. Christ himself has satisfied this inquiry, in a few words, which are full and very plain; 'I pray not for the world, (said he) but for those whom thou hast given me out of the world *b*.' The friends of universal redemption have not, as far as I know, had the boldness to affirm, that Christ intercedes for all, though they would have us believe, that he died for all men; for, indeed, such an affirmation would be a direct giving Christ the lie, or contradicting what he has openly declared: My text also signifies the persons for whom Christ intercedes, 'those that come to God by him;' by which words we are to understand all, and only such, as come to God by true faith in Christ; or true believers, exclusive of others.

1. Christ intercedes only for those who are *given him out of the world*, and not *for the world*. This is plain, from Christ's own words; 'I pray not for the world, but for those whom thou hast given me out of the world; for they are thine.' Hence Christ is brought in saying, 'My goodness extendeth not to thee, but to the saints, and to the excellent in the earth, in whom is all my delight *c*.' As for the rest, he said, 'I will not take up their names into my lips; or, I will not intercede for them. Here we are carefully to observe, that though Christ's intercession extends only to such as *come to God by him*, yet they have an interest in it, before they actually come; 'I pray,' said Christ, 'for them

a John xi. 12.

b John xvii. 9.

c Psal. xvi. 3, 4.

who shall believe in me, through their word *a*.' He intercedes for the first grace, as well as for all future graces; there was a stock of prayers laid up in heaven for his people, before they were born. As Abraham said, 'O that Ishmael might live in thy sight;' so Christ is deeply concerned to bring home all the chosen seed: Having spoken of the Jews *b*, he has added these words with relation to the Gentiles, 'Other sheep I have, which are not of this fold; those also I must bring:' they need his prayers before conversion, as well as afterwards; and, blessed be God, they are not excluded! What a comfort and encouragement is this, with respect to our unconverted hearers, relations, or friends, for whom we travail in birth, till Christ is formed in them! that they not only have an interest in our prayers, but also (if they belong to the election of grace) in Christ's prayers! and how far off soever they are at present *c*, yet, if Christ has prayed for them, they shall come. He did not say barely, it *may be*, but it certainly *shall be*. Christ's prayer and merit are of equal extent; he prays for all that shall believe, and only for such: He died not for the world, but for those that were given him out of the world, who either then did, or hereafter should believe.

2. Christ intercedes for *every individual member* in particular; not only for all in the gross, or comprehensively taken in a body, as the elect or church of God *d*; but he calls his own sheep by name, and has a particular regard for every single Christian. As Peter was personally prayed for in the hour of his danger, according to what Christ told him, 'I have prayed for thee, (for thee, PETER) that thy faith fail not *e*:' so Christ prays for every other believer, particularly, 'If any man sin, we have an Advocate with the Father *f*;' if any child, any one of the little children sins, he has an Advocate with the Father. Some poor de-

a John xvii. 20.

b John x. 16.

c John vi. 31.

d John x. 3.

e Luke xxii. 32.

f 1 John ii. 1.

jected believers are prone to think, they are so weak, sinful, and unworthy, as that Christ will take no notice of them, or they must be shut out of his prayers; but, on the contrary, the scripture has assured us, that if any man among the little children sins, he has an Advocate with the Father. Christ offers the prayers of *all saints a*; and therefore of every saint, upon every occasion. How hard is it then, Christian, to contradict the word, and to wound thyself? Christ carries his lambs in his bosom *b*; and wilt thou leap out and run away from him? He will not break the bruised reed *c*; and shall the poor Christian do it himself? Christ doth not despise the day of small things *d*, why then should we? Can he have compassion on the ignorant, and them that are out of the way; and shall such who so much need his compassion reject it, and make that a reason of their being excluded, which Christ makes a reason of his special care and concern for them? He carries home the lost sheep rejoicing; of all given him he loses nothing, but gives eternal life to as many as are given him *e*: Every one therefore, who comes to God by him, even the weakest true believer, is bound to believe, that Christ intercedes for him; and how weak, distracted, and unworthy soever his own prayers may be, how long soever he has cried, and cannot perceive that he is heard, yet this is certain, that Christ prays and prevails for him, for the Father always hears him *f*. He that secured a tempted Peter's faith from failing, will do, and does the same for every other believer, how small soever his faith is, or how great soever his sins, temptations, and fears may be. Let but this one thing be made clear, that Christ is chosen, received, and relied upon, by a gospel faith, and the believer may, with the apostle, bid

a Rev. viii. 3.

b Isa. xl. 11.

c Mat. xii. 20.

d Heb. v. 2.

e Luke xv. 5, 6.—John xvii. 2.

f John xi. 42.

defiance to all his enemies; and may say, who is he that condemns, since Christ makes intercession for me? he is my Advocate with the Father, I shall be saved to the uttermost, seeing he ever lives in heaven, to make intercession for me *a*.

VI. I shall represent the *importance*, and *prevalence* of Christ's intercession.

I. The *importance* of Christ's intercession is signified in my text, as the perfection of our happiness; and his ability to perfect our salvation, are both represented as depending thereupon. Why is Christ *able to save to the uttermost*? because *he ever lives to make intercession*; implying, that he would not be able to save to the uttermost, were it not for his intercession; did he not intercede, the perfection of his priesthood would be wanting; one thing which he had engaged, as our surety to do, would be neglected, and so the work of redemption would have been incomplete; and an insufficient saviour, is no saviour at all. The life of the legal high-priest depended upon his covering the ark and the mercy-seat, with the cloud of the smoke of the incense *b*; in like manner the residence and glory of Christ in heaven, and his ability to save his people, depend upon his life of intercession for them in heaven. What confidence could we have had to come to God, or what acceptance could our prayers have met with, if Christ were not our Advocate, and Intercessor, at God's right hand? It is unbecoming the wisdom of God, to appoint a needless, or an useless employment for Christ in heaven; and it is inconsistent with his veracity, to lay the stress of our perfect salvation upon Christ's intercession, if we could have been perfectly saved without it. The honour of God's justice is preserved, in Christ's pleading his merit and satisfaction as a ground of our salvation, and the honour of his grace is promoted, by its being solicited for us, in the prayers of

a Rom. viii. 34.—Heb. vii. 25.

b Lev. xvi. 13.

so great a person, as Christ is. His intercession then is of great importance, both to God and himself, and also to us, on the accounts now mentioned.

2. The next thing to be considered, is the *prevalency* of Christ's intercession: This is a very useful and comfortable truth, clearly revealed in scripture. As it was formerly said of Jacob, (a type of Christ,) 'As a prince thou hast power with God, and hast prevailed *a*;' so may it much more be said of Christ, and indeed is so prophesied of him, in these words of the twenty-first Psalm; 'Thou hast given him his heart's desire, and hast not withheld the requests of his lips *b*.' This Psalm is allowed, by many ancient and modern writers, to speak of Christ *c*; and the cited passage, as well as others, is eminently fulfilled in him: what ancient prophecy foretold, Christ declared to be fulfilled, and to be universally true, when he said, 'I know thou hearest me always *d*.'

(1.) If this was true, when he had not as yet paid the price of redemption, shall it fail, when he presents and pleads his *perfect oblation*? Did God hear him when he pleaded on the credit of it; and will he deny him when he pleads actual and full payment? His sacrifice must lose its virtue before his intercession can want its prevalency; for his intercession being founded on his death, the former must be as acceptable to God as the latter was. God was at liberty to have accepted of a sacrifice, in our stead, or not; but when he has accepted it, as satisfactory and sufficient, there is no longer room to deny the blessings purchased by it, when demanded by the purchaser. As grace and mercy admitted Christ to be a sacrifice in our room, so justice requires that his plea be admitted, when he claims that for which he has given a valuable consideration: The Father

a Gen. xxxii. 28.

b Psal. xxi. 2.

c See Patric. in loc. Charnock Intercess. p. 1131. Pool Annot.

d John xi. 42.

cannot deny him his requests, without disowning the merit of his oblation; but that he can never do, having smelt a sweet savour in it, and openly owned its perfection *a*. The argument is short and full: If his sacrifice is perfect, his plea upon it must be prevalent; if that obtained eternal redemption for us, this must succeed in soliciting the grant and application of every part of it: If Abel's blood prevailed for vengeance upon him that shed it, Christ's blood must prevail for the salvation of those for whom it was shed. 'The Judge of all the earth will do right;' and Christ's blood speaks better things than that of Abel *b*.

(2.) God is under the obligation of a *solemn promise*, that Christ 'shall see the travail of his soul and be satisfied *c*:' but this promise could never be fulfilled if any blessing he has purchased for the redeemed were withheld when he has not only paid, but prayed for it. God has declared, that 'his covenant shall stand fast with Christ, *and* his faithfulness shall not fail *d*.' Christ must then be heard, seeing he prays for what the Father has promised.

(3.) The *end* pursued by Christ in his intercession, is agreeable to the Father; and therefore his intercession must needs be prevalent. The whole design of it may be expressed in those words of Christ, and the Father, 'Father, glorify thy name: Then there came a voice from heaven, saying, I have both glorified it, and will glorify it again *e*.' All Christ's prayers are for such things as glorify God the Father, Himself, and the Spirit. Therefore, as God regards his own glory, he will regard Christ's intercession. When Christ prayed to be in heaven, to be at this work of intercession there, it was that he might glorify the Father: 'Jesus lifted up his eyes to heaven, saying, Father, the hour is come, glorify thy Son, that thy Son also may glorify

a Eph. v. 2.

b Heb. xii. 24.

c Isa. liii. 11.

d Psal. lxxxix. 28.

e John xi. 28.

thee *a*.' This prayer in the seventeenth chapter of John's gospel is thought to be a specimen or model of Christ's intercession; and if so, it comes up fully to my purpose, that Christ's intercession has God's glory for the end of it; and therefore is always prevalent. To be well assured of this, will be of excellent use against our unbelief and discouragements; and therefore I will proceed a little further upon it.

(4.) Christ's intercession is prevalent with the Father, because it is always agreeable to the Father's *will*. In the time of his agonies, the human will in Christ inclined to that exemption from suffering, which was not agreeable to the will of God; but then it was only conditionally, and may properly be called a wish or desire. 'If it be possible may this cup pass from me; nevertheless thy will be done *b*,' said our Lord when prostrated in the garden: But now, in glory, as there is no such occasion, so Christ's human will is so absolutely under the power of his divine will as God, and under the influence of the Spirit of grace, that there is no room to suppose that he is capable of putting up one request to the Father, but what is entirely agreeable to his will: He delighted to do his Father's will on earth; and no less doth he delight to comply with it in heaven. Now, seeing the will of Christ, whereby he intercedes, is the same with the will of the Father, with whom he intercedes, the Father cannot reject the will of the Intercessor, without offering violence to his own; and he must deny himself, at the same time that he denies his Son. If it holds true, that when we ask any thing, according to the will of God, he hears us, and we have the petitions we ask of him *c*; it cannot be less certain, that Christ asking only what is according to the will of God, is heard in every thing, and has all the petitions that he puts up granted to him.

a John xvii. 1.

b Mat. xxvi. 39.

c 1 John v. 14.

(5.) Christ's intercession is performed by virtue of a *commission*, or an *office*, which he has received from the Father. Will he authorise him to plead, and then refuse his plea when it is every way agreeable to his will as to matter, manner, end, and right to use it? This cannot be; he that made Christ a priest for ever, and gave him power to plead, and admitted him into the most holy place, in order thereunto, will not reject his plea when he makes it: He pleads with authority, and therefore with success. Christ intercedes with one who has a great love to the person interceding, and the persons for whom he intercedes; the Advocate and the clients are all dear to him; and therefore Christ's intercession must needs be prevalent, seeing there is nothing in law or equity against it; if indeed there were, the righteous Judge could not, by his affection to the parties, be engaged to do an unjust thing: but seeing what Christ prays for is just and right; and seeing the Father has such a love, both to Christ, and to those for whom he intercedes, there is no room to doubt his success. 'Thou art my Son,' said God, 'ask of me and I will give thee the heathen for thine inheritance *a*.' Such a Son shall be denied in nothing that he asks.

(6.) Nor should we forget the *love* which God bears to the clients, as well as to the Advocate: He loved them, and chose them from eternity; he sent his Son to die for them, in time, and his Spirit to convert them; and he has received Christ up into glory, in quality of a high-priest, to intercede for them; and shall he, after all these marks of affection to them, turn a deaf ear to the requests that are made for them, either for grace or glory? Can he love them so dearly, and yet deny them any thing that should make them happy, or do them good? It is unreasonable to think so: Therefore let us conclude, that Christ is a prevailing Intercessor; he himself thus declared; 'I say not that I will

a Psal. ii. 7, 8.

pray the Father for you, for the Father himself loves you *a* : That is, I will not now insist on the interest *I* have with the Father, but that which *you* have with him; his love to you disposeth him to do all that is needful for your good.

(7.) There is an infinite dignity derived from Christ's *person* to his intercession as well as to his sacrifice; and therefore it is prevalent. Though the intercession is made in and by his human nature, yet it is the act of his divine person, or belongs to him; and being the work of such a person, it must be of great value. "The intercession of such a divine person is as powerful as his sufferings were meritorious," as one speaks *b*.—The other characters of the Intercessor, as being infinitely wise, holy, faithful, and dear to God, were hinted before; and therefore I shall not insist on them here.

(8.) We may conclude the prevalency of Christ's intercession, from the instances which we have of its *success*. Christ prayed for Peter that his faith might not fail; and he lived and died a glorious believer: He prayed for the apostles that they might be kept from the evil of the world, or from moral evil; and the purity of their lives was an answer of Christ's prayers: He no sooner ascended, but he prayed the Father for the effusion of the Spirit, which was granted in a wonderful manner; and in granting this, God virtually granted all spiritual blessings; at least we may use the apostle's way of reasoning, he who withheld not the Spirit, but gave him freely, when Christ interceded for him, will doubtless with him, also freely give us all things he shall desire; for having granted the greater, there is no reason to think he will withhold the less.

VII. I shall mention some of the *fruits* and *effects* of Christ's intercession. In the general, our complete and entire salvation is ascribed to Christ's intercession: and there-

a John xvi. 27.

b Charnock on Intercess. p. 1133.

fore all the parts of it are the fruits thereof. 'He saves to the uttermost, seeing he ever lives to make intercession for us.' But more particularly,

1. The preservation and welfare of the *church* is the effect of it. 'O Lord of hosts,' said Christ, 'how long wilt thou not have mercy on Jerusalem? And the Lord answered the angel with good and comfortable words *a*.' At Christ's intercession the Father turns the captivity of Zion. As Christ promised, that the gates of hell should not prevail against his church, so his intercession secures her safety; and when she is brought low restores her. This teaches us to whom we should look under the most discouraging prospects. In the vision which John had *b*, Christ from heaven is represented in his priestly garments, in the midst of the churches, holding the ministers in his right hand, and his voice is said to be as 'the sound of many waters:' his intercession for his church is most powerful and effectual.

2. The *mission*, or *pouring out of the Spirit*, after Christ's ascension, was a fruit of his intercession: Before his death he declared *c*, he would pray the Father to send the Comforter; when he ascended up on high he received and gave this gift to his church *d*, the most comprehensive, and the most glorious gift next to himself, which he could bestow; for hereby the conversion, edification, and eternal glory of all the chosen seed are secured. A gospel ministry, and all ministerial gifts and success are to be looked upon as the fruits of Christ's intercession, procuring the mission of the Spirit for these ends; and therein for the 'edifying his body, till we all come to the stature of a perfect man in Christ Jesus *e*.'

3. Security from *condemnation* is another effect of Christ's intercession. None can condemn so long as Christ makes intercession for us. Satan, as an adversary, accuses; but

a Zech. i. 12, 13.

b Rev. i. 13, 15.

c John xiv. 16.

d Acts ii. 33.

e Eph. iv. 11, 12.

Christ, as an Advocate, silences and rebukes him, vindicates his people, and keeps open their way of access to God, and of their communion with him. Sin and Satan would soon find a way to debar us of this privilege, were it not for Christ's intercession: Through his blood, which pleads for us, we have boldness to draw nigh to God. This is what we can never enough value, or bless God for; all our spiritual comfort and eternal safety depend upon it, and flow from it.

4. Another fruit of it is God's *hearing* and *answering* his people's prayers. As they come from us, they are polluted, defiled, and attended with many infirmities; for we know not what to pray for as we ought *a*; but they ascend acceptably to God, as they are perfumed with Christ's much incense *b*. Christ is represented saying, 'Let not them that wait on thee, O Lord God of hosts, be ashamed for my sake; let not those that seek thee be confounded for my sake, O God of Israel, because for thy sake I have bore reproach *c*.' This is the ground of our acceptance at the throne of grace, the intercession of our great High-priest, who is passed into the heavens for us *d*.

5. The numerous *conversions* of souls to God, since Christ's ascension, have been the fruits of his intercession. All who have believed through the word of the gospel, have felt and enjoyed the power and fruit of that prayer of Christ begun on earth, and no doubt continued in heaven, 'I pray not for these alone, but for them also that shall believe on me through their word *e*;' which is, as if he had said, Holy Father, I desire, that those who are yet to be brought home to me may taste and feel the power of thy love and grace, in the gospel, so as to rest on me by faith, and may have all the privileges and blessings of believers.

6. Preservation and perseverance in the *faith*, is the fruit

a Rom. viii. 26.

b Rev. viii. 4.

c Psal. lxxix. 6, 7.

d Heb. iv. 15, 16.

e John xvii. 20.

of Christ's intercession. All the believers, as well as Peter, owe the security of their faith, and their recovery from backslidings, to Christ's prayer for them: they are preserved in Christ Jesus; he restores the believer, and makes him to walk in the paths of righteousness for his prayer's sake.

7. All *supplies of grace* are the fruit of Christ's intercession. The attendance of our great high-priest, at the throne of grace, and his prevailing pleas there, are the causes of our 'finding grace to help in time of need *a*.' For this reason, it may be, among others, it is called 'the grace of our Lord Jesus Christ;' and we are said to 'receive grace, according to the measure of the gift of Christ.'

8. *Eternal life* is the fruit of Christ's intercession. This is being 'saved to the uttermost;' and thus Christ saves believers, because he ever lives in heaven to make intercession for them.

Thus we see something of the nature, properties, extent, prevalency, and fruits of Christ's intercession, and may gather what reason the apostle had to lay a stress upon it, as he did in my text. What remains is to hint some heads of application.

APPLICATION.

1. This doctrine informs us of the injury the *Papists* do Christ, in joining other intercessors with him: The scriptures speak of but *one* advocate and intercessor in heaven; but the Romanists tells us there are *many* others. None but Christ has merit or authority to plead there: their doctrine is therefore a vile indignity put upon Christ, as if he were not able to save to the uttermost all that come to God by him. Is there any other that has more knowledge of our cause, more compassion to move him to espouse it, more wisdom to manage it, more favour with God, or a better plea to use than he? Or, in a word, is there any other authorised of God to intercede with him, in heaven, for his

a Heb. iv. 15, 16.

people on earth? We know that God has appointed Christ, admitted him into his presence, and heard his prayers: But as for all the rabble of popish intercessors, we know not whence they are: however, this we know, that they are not of God; and that they are, and must be, injurious to the office and honour of our one and only Mediator, between God and men, the man Christ Jesus.

2. From Christ's intercession let us learn that he is *true God*, and *true man*. If he was not man, he could not properly pray; if he is not God, he cannot prevail, know all our wants, supply them, and save us to the uttermost. A mere creature cannot know all things, search all hearts, know all the distant groanings of millions of labouring minds at once, see all their wants, difficulties, and dangers, and provide a suitable supply and remedy: he that can do this, as our Intercessor does, must have in himself omniscience, omnipotence, and all-sufficiency; and he that is possessed of these is, and must be God.

3. What *comfort* and *encouragement* may believers draw from Christ's intercession? What a mighty encouragement is it to go to God, and be much in prayer, seeing we have an Intercessor at his right hand to present our prayers? We have a friend in the heavenly court, to plead our cause, whose intercession never fails; shall then our prayers flag, or our spirits faint? Has he power as a prince, and prevails? and shall we give over all for lost, and say, it is in vain to pray to him? There must be great force and energy in our prayers, when we are washed in the blood of the Lamb, and our requests are enforced by his intercession. Some poor dejected Christians are apt to think, they are miserable and destroyed almost to the utmost; such should remember, that the great Intercessor is able to save to the utmost, all that come to God by him, whatever their sins and miseries have been, or are; and what can they desire more? What salvation can be greater?—It may be, Christian, thy darkness,

deafness, unbelief, slavish fears, straitness of heart in prayer, and other sins have abounded; but still the saving ability of the Intercessor much more abounds: his merit, wisdom, compassion, and prevalence with God, are far greater to save the believer, than all his sins and temptations can be to destroy him. 'If any man sin we have an advocate with the Father *a*;' yet still we must be careful to avoid sin as far as we can; and for that end we should go to God, and plead hard with him for his Spirit and grace, to keep us from it; remembering that Christ is praying that his people may be sanctified and kept from evil. With reference to that, in the model of his intercession, or his prayer recorded in the seventeenth chapter of John's gospel, Christ said, 'These things speak I in the world, that they might have my joy fulfilled in themselves *b*.' Christ's blood can and does speak for the Christian, when he cannot plead for himself: How may this encourage the poor believer, to go to God with full assurance of faith, as a ship under full sail to the harbour, carried in by the sweet gales of Christ's intercession?

If the Spirit has been making intercession in a Christian with labouring and unutterable desires after God, it is a sign Christ is interceding for him; for, "the Spirit's intercession in the heart is but the echo of Christ's intercession in heaven," as one speaks *c*: what comfort is there in this, for such as thus come to God by Christ? Christ goes to God for them, and never leaves the suit till he has saved his client to the uttermost, brought him to the King's palace, with joy and gladness, and has set him above all dangers and miseries. O how safe and happy is the believer, in such an Advocate with the Father, whose love never grows cold, whose merit is never exhausted, and whose plea never grows weak or fruitless? If it is a comfort to have a share in the

a 1 John ii. 1.

b John xvii. 13.

c Goodwin of Christ's intercession, p. 126.

prayers of our gracious friends? what joy may it afford the Christian, that he has an interest in Christ's prevailing intercession for ever continued in heaven. Noah, Job, and Daniel may be denied, but Christ never can: Satan often baffles us, but he cannot stand before Christ; he easily finds a way to distract our prayers, but he can never obstruct Christ's requests, or render them ineffectual. If the effectual fervent prayers of a righteous man avails much, shall not Christ's much more? How may these considerations strengthen our faith, encourage our prayers, and increase our comfort and joy in coming to God by Christ?

4. If Christ ever lives to intercede for his people, then great and affecting is his *love* to them: he lived a sorrowful life, he died a bitter death for them on earth, and employs his glorious life in interceding for them in heaven. What manner of love is this? Can he never do too much for us? Is he never weary of his work, how painful or endless soever it be? How much then does his love pass our knowledge, our highest admiration? The glory of his throne, the adoration of angels, the hosannas of the saved, the delights he has with his Father, cannot divert him from a care and concern for his poor people in this world, or cause him to intermit his pleas for them? It is the constant business of his heavenly life, to make intercession for them; behold then how he loves them!

5. What a *woeful condition* are they in, who, though they pretend to come to God, yet do not come by Christ? The Jews, though they have lost their temple, ark, priests, and sacrifice, yet will not come to God by Christ; they neither value his sacrifice nor intercession: When the law cannot save them, they reject the gospel salvation; whilst they have Moses and the prophets pleading against them, they refuse to have Christ to plead for them: they cannot save themselves by their own pleas; what then remains but that destruction should come upon them to the utmost; and

not on them only, but on all others who come not to God by Christ, and have no part in his intercession? Such may hear him pleading against them, in these terrible words, 'Pour out thine indignation upon them, and let thy wrathful anger take hold of them *a*!'

6. How safe is the church under the *patronage* of such an Intercessor? He ever lives to intercede and save it to the utmost; therefore Christ's church can never die, be lost, or miserable. Christ cannot fail of his end, and therefore Christians cannot be disappointed of their salvation. If Christ ever lives to intercede for them, then there will be some who fear his name to the end of the world, who shall come to God by him, for whom he always intercedes. This is a good evidence, that the gates of hell shall never prevail against the church, or extirpate Christ's interest out of the world. That faith cannot fail which he preserves by his intercession, nor can those in whom it dwells, fail from among men, till there is either an end of the world; or an end of Christ's prevailing, (may I not say) almighty intercession.

7. How valuable are the *souls* of believers and their salvation? The men of the world despise them, as they do indeed their own souls, and their salvation. How impossible is it to shun multitudes in the open streets, whose tongues are set on fire of hell, who are calling upon God for that damnation to which they are hastening? These wretches have surely no sense of the worth of souls, and of the value of salvation; no belief that Christ is in heaven interceding for salvation, whilst they, on earth, are soliciting damnation to seize upon themselves and others. However, the worth of souls, the importance and excellence of their salvation, may be clearly seen from Christ's intercession: He who is infinitely wise and good, would not spend his glorious life in heaven in pleading for things that are only fancies or trifles, things of no reality, or of no importance. Let us then be-

lieve the reality and excellence of the saints' future eternal blessedness.

8. Does Christ love believers in heaven? Does he live and plead for them there? Then how much are they bound to *love him*, to *live to him*, and to *plead for him* on earth? Since he will be ashamed of such as are ashamed of him before men, when he appears in glory, shall we be ashamed of him and his cause? Does he always include our interests in his prayers, and shall we exclude his interest out of our prayers? Is he so much concerned for our happiness, and shall we have no concern for his honour, or but little? Does he always plead our cause with his Father, against our enemies, and shall we never plead his cause, either with his friends to encourage them, or with his enemies to silence and convince them? Did he not only die, but does he always live for us, and shall we always live to ourselves and not to him? How disingenuous and ungrateful would this be! Let us then remember our obligations, and follow after, and abound in that faith, love, and obedience to Christ, which become all such, who come to God by him, and shall by him be saved to the utmost, seeing he ever lives in heaven to make intercession for them.

OF

CHRIST'S SECOND COMING

TO

Judge the World in Righteousness,

OPENED AND APPLIED;

IN

FOUR SERMONS.

SERMON I.

PREACHED APRIL 23d, 1728.

2 TIM. iv. 1.—*I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead, at his appearing, and his kingdom.*

HAVING formerly inquired, what Christ is doing at the *Father's right hand*, I now come to shew what he will do, when he descends from heaven again; then he will *judge the quick and the dead*. This future judgment is brought in as a reason of that solemn charge which the apostle Paul gave to Timothy, to 'preach the word in season, and out of season; to reprove, rebuke, and exhort, with all long-suffering and doctrine,' without being soon weary of it, or desisting from it, to avoid trouble, or for want of desired success. Christ will come again to judge all men; therefore Timothy was under his eye, and accountable to him for his ministry: What care therefore ought he to take to fulfil it? 'We must all appear before the

judgment-seat of Christ,' said the same apostle, on another occasion: 'wherefore we labour, whether present or absent, that we may be accepted of him; and knowing the terror of the Lord, we persuade men *a*.' It will be very dreadful for any unbeliever, especially for wicked and slothful ministers, to appear before Christ's judgment-seat: and even the best ministers, such as Timothy was, have need to be warned and excited by the thoughts of the future judgment, to a due discharge of their work.

The time of this judgment is, in my text, said to be at *his appearing*, and *his kingdom*: From these words some have inferred, that the day of judgment should last a thousand years; and that the dead in Christ, being raised and absolved at his first appearance, shall reign a thousand years with him on the earth, before the wicked shall be raised and receive their judgment: for this reason, as they think, Christ's appearance, judgment, and kingdom, are joined together. But from the connection between Christ's appearing and his judging the quick and dead, it rather appears, that the saints and sinners shall be assembled at once before the judgment-seat of Christ: and though the saints shall be raised first, and first receive their sentence, yet both righteous and wicked shall, at the same time, meet in judgment, the sheep being placed on Christ's right hand, and the goats on his left *b*. Though the saints shall first receive their sentence, yet the execution of the sentence first begins upon the wicked, according to the scriptures *c*. How this order of proceeding can consist with the before-mentioned scheme, I see not: As to the apostle's connecting Christ's judging, and his kingdom together, that might be only to shew, that the judgment of the great day will be a glorious exercise and discovery of Christ's kingly power, and sovereign dominion over all. "Christ's second coming shall not

a 2 Cor. v. 9—11.

b Mat. xxv. 31.

c Mat. xxv. 46.—2 Thess. i. 8—10.

“be like the former, in meanness and abasement, but with power and great glory, with an open discovery of his dominion and greatness,” as a judicious ancient commentator has explained the text *a*. When Christ comes to judgment, the earth, the sea, heaven, and hell, shall give up all that have been dead, at Christ’s command; which will make it evident, that his ‘kingdom ruleth over all.’

The words *quick* and *dead*, signify all persons that ever were, now are, or shall be; all who die before Christ’s second coming, and all who shall then be found alive. It is not said that Christ shall judge *some* of the quick and dead, at his appearing, and the rest a long time after; but my text joins them all together, in the same judgment, quick and dead of *all sorts*, both good and bad. The day of judgment is spoken of as one, and as unknown beforehand; but it could neither be one, nor unknown, if the saints should be judged at the beginning of the thousand years, and the wicked at the end of them; for then, at least when Christ was once come, the time when the wicked shall be judged must needs be known beforehand. I must confess, I cannot see how Christ’s being personally a thousand years on earth, can consist with his ‘ever living in heaven,’ to ‘intercede for his people,’ which requires his bodily presence there: and to say that earth itself will be heaven, when Christ comes to dwell here, is to mix and confound all things, and to suppose that the wicked shall appear in heaven, where nothing that defiles can enter, in order to be judged. But without allowing this personal reign, which some are so fond of, we may and ought to believe a happy and flourishing state of the church militant, before the end of time; concerning which glorious things are spoken in scripture: but it is beside my subject and intention to enter upon that point now. What needs farther explication in the text will be

a Κρίνειν πότε, ἐν τῇ ἐπιφανείᾳ αὐτοῦ, τῇ μετὰ δόξης, τῇ μετὰ βασιλείας, ἢ τοίνον ἔτος λεγείναι ὅτι ἔρχεται οὕτως ἥξει ὡς νῦν.—Chrysost. in loc.

attempted in the management of the following doctrine from it :

Christ shall come again, and in the great day shall judge the whole world, both quick and dead.

In discoursing upon this point, I shall cast my thoughts into the following method.

I. I shall inquire into the *certainty* and *time* of a future judgment, and the *need* of insisting on this doctrine.

II. I shall consider the *person* and *character* of the Judge.

III. I shall specify the *objects* of this judgment ; or shew who, and what shall be judged.

IV. I shall explain the *form* and *process* of it.

V. I shall hint some of its *properties*.

VI. I shall assign some *reasons* of this judgment.

VII. I shall mention some of its *consequents*, and answer some *questions* concerning it. And,

VIII. By way of conclusion, I shall make some *application* of this subject.

I. I shall inquire into the *certainty* and *time* of the future judgment, and the *need* of insisting upon it.

I shall begin with the last branch of this head, as opening the way to the others. The fitness of this doctrine, to be a part of the evangelical ministry, appears from Christ's command to the apostles, after his resurrection, as recited by Peter, in these words, ' He commanded us to preach to the people, and to testify that it was he that was ordained of God to be the judge of quick and dead *a.*' According to their instructions the apostles abundantly insisted on this doctrine ; some received it with pleasure, looking and longing for Christ's appearance, others trembled at the hearing of it : but whether it is liked or disliked, it ought to be preached, and was so very early.—Enoch, the seventh from Adam, preached it, saying, ' Behold the Lord comes

to execute judgment *a*.' The wicked would not believe it, but uttered many hard speeches, not only against the doctrine, but also against the Lord himself, who was to judge them; but yet it was published and insisted on from time to time.—We are told by a good judge *b*, that this doctrine was the eleventh article of the Jewish creed: It is plain that the apostle *c* reckoned it among the first principles and fundamental truths.—Solomon, the wisest preacher among mere men, taught this truth, as a relief against the injustice practised in human courts, when he said, 'God shall judge the righteous and the wicked *d*:' and to curb the voluptuous appetite, when he thus addressed himself to such as are guilty on this head, 'Know thou, that for all these things, God will bring thee into judgment *e*.'—Long before this, Abraham spake of God as a Judge *f*.—And the Psalmist has represented it in very lofty language, 'He comes to judge the earth *g*.'—Job, who lived very early, put his friends in mind, that there is a judgment *h*.'—And to shew the necessity and usefulness of this doctrine under the New Testament dispensation, near the end of the sacred canon, this matter is thus related by the apostle John *i*, 'I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life; and the dead were judged according to the things that were written in those books, according to their works.' Of which I shall have occasion to speak at large hereafter.—Paul told the Athenians of a day in which Christ shall judge the world *k*; and assured the Corinthians, that 'we must all appear before the judgment-seat of Christ *l*.'—Our blessed Lord spake of the 'end of the world,' when he instituted baptism, to put us in mind of the

a Jude 14, 15.

c Heb. vi. 1, 2.

f Gen. xviii. 25.

i Rev. xx. 12.

b Dr. Owen's Expos.—Heb. vi. 1, 2.

d Eccl. iii. 16, 17.

g Psal. xcvi. 13.

k Acts xvii. 31.

e Eccl. xi. 9.

h Job xix. 29.

l 2 Cor. v. 10.

general judgment which then will be : and when the apostle Paul spake of the Lord's supper, he likewise mentioned the *Lord's coming a* : and the dreadful curse he uttered against the haters of Christ, is 'till the Lord comes *b* ;' and so the persons who are cast out of the church, and die impenitent, pass from the lower judgment to the judgment of the great day : Thus a memento of the final judgment is annexed to these ordinances, that when they are celebrated, this awful and important doctrine may be presented to our thoughts.—If these things are well considered, it will appear that this is no improper or unprofitable doctrine, seeing it is so much insisted on in scripture.

This likewise, in part, shews us the *certainty* of a future judgment, which is the next thing to be spoken to. We are told, that 'in the last days there shall come scoffers, walking after their own lusts, saying, Where is the promise of his coming *c*?' These words imply, that this denial of a future judgment had neither been general nor perpetual, but the opinion of some notorious wicked men, who were willing to persuade themselves, that there would be no future judgment, because it was their interest that there should be none. The heathens had some glimmering apprehensions of this judgment, conscience suggesting it to them : hence Felix trembled whilst Paul reasoned concerning it ; hence also sprung their fiction of the infernal judges, the Elysian fields, and the Stygian lake. Conscience was in them the echo of the law, and the harbinger of this judgment, *their thoughts accused, or excused them*, in reference to that future judgment *d*. The poet spake the common sense of mankind, when he said, "no guilty person shall be acquitted, his own conscience being judge." It is also to be observed, that the future judgment is agreeable to the divine perfections. When we rightly conceive of God, we apprehend

a 1 Cor. xi. 26.

c 2 Pet. iii. 3, 4.

b 1 Cor. xvi. 22.

d Rom. ii. 15.

him to be the highest and best of beings, of sovereign power and dominion, of infinite holiness, goodness, and truth; without these perfections he would be no God, and if they belong to him, thence we may infer the certainty of a future judgment. If God is the highest and best of beings, then he governs the world, and will punish the disobedient; and will, in order thereto, try and judge them: for the supreme Governor to leave all men to do as they will, without ever calling them to an account, would be at once to quit the government over them. Nor would it be consistent with his infinite wisdom, to threaten the rebellious with punishment, and yet never inflict it: if the punishment was not necessary, equal, and just, why was it ever threatened? may some say and if it was, then not to execute the threatening must be unjust, and the omission of what was equal and necessary, which must be a high reflection on the wisdom, and other perfections of the great Governor of the world. If the omission of the judgment should be owing to a better insight into the nature of things, what becomes of God's omniscience? if it is supposed to arise from an inability to do as he had threatened, his omnipotency is destroyed; if it should be imputed to more favourable thoughts of the evil committed, can we defend his holiness? and if a change of will in God should be the cause of it, surely his veracity and immutability must be denied: Now, as this would be to deny the God that is above, by divesting him of the perfections of his nature, we may conclude, that God will not neglect a work which is so necessary to the stability and glory of his own throne, nor give any one room to say, the Governor of the world doth not what is right and agreeable to the declared excellencies of his nature; he cannot give men occasion by his keeping silence, always to say, he is altogether such a one as themselves.

God's faithfulness and goodness to his own *people*, prove the certainty of this judgment; how many of God's dear

servants suffer hard and unjust things from their enemies in this world? and at God's command his servants have left it to him to 'avenge their cause *a*:' they denied themselves, and taking up their cross, followed Christ, not loving their lives to the death, in hope of that crown of righteousness which the Lord hath promised them: But should there be no future judgment, rewards, or punishments, wherein would the faithfulness and goodness of God to his people appear? How could they be preserved? How could we acquit him from acting the most unkind and deceitful part towards them? But let God be true, though every man be a liar. Christ therefore shall certainly judge the quick and dead.

God's faithfulness, righteousness, and love to his *Son* render this judgment necessary. Christ, more than any man, had endured the contradiction of sinners against himself: many of his implacable enemies went out of this world without receiving a just retribution for their evil deeds. God himself had engaged that they should be punished, and that the judgment should be put into Christ's own hands: and this is to be no small part of Christ's mediatorial honour and glory, to judge the whole world: But on supposition that there never should be such a judgment, how would God be faithful and just to his *Son*? How would he shew his love to him, or a regard to his glory as Mediator, and as a sufferer for righteousness sake?

It may be said in the particular judgment after death, the sinner receives a sentence and reward according to his works; so Christ is avenged of his enemies, and his glory is provided for. To this it may be replied, that in the particular judgment only one part of the sinner, his soul, comes into judgment, and why should his body, which had been a partner in the sin, be exempted from the condemnation? Besides, this particular judgment is neither so public, nor uni-

a James v. 6—8.—Rom. xii. 19.

versal, as Christ's ill usage and honour require. Those alive at the end of time would escape judgment, if the general judgment should never be: should not every knee be brought to bow to Christ, and every tongue be made to confess to him, after he had humbled himself to death for his people; how would the Father's engagements to Christ be performed?

The righteousness of *God* proves the certainty of this judgment: the apostle thus confirms it *a*, 'It is a righteous thing with God to render tribulation to them that trouble you; and to you that are troubled rest with us, when the Lord shall be revealed from heaven with his mighty angels.' The dispensations of providence are very mysterious; *There is a just man that perisheth in his righteousness, and there is a wicked man that prolongs his life in his wickedness b*: It is necessary therefore that there be a future judgment, wherein the saint shall be rewarded, and the sinner punished. It was the belief of this that set the psalmist Asaph right *c*, when his feet were almost gone. If no sins were punished in this life, men would be apt to deny a providence; and if all sins were punished here, they would be ready to think there would be no future judgment; but seeing some are, and some are not punished in this world, there is reason to believe both a providence, and a judgment to come: 'Wrath brings the punishment of the sword, that we may know there is a judgment *d*.'

There is yet a clearer and more convincing argument of a future judgment to be drawn from the judgment and sufferings of *Christ*; that God, who did not spare the sins of his own people, will not spare the sins of others. He that judged and condemned his own Son, for sins only imputed to him, will certainly judge and condemn impenitent sinners:

a 2 Thess. i. 6, 7.

b Eccl. vii. 15.

c Psal. lxxiii. 2, 3, 17, 18.

d Job xix. 29.

for those sins that are inherent in them, and were never purged away by the blood of Christ. The same holiness, justice, and truth, which moved God to inflict judgment on his own Son, when he stood in the place of the redeemed, will engage him to judge and condemn them who have no sacrifice for their sins.

God has reserved the 'fallen angels in everlasting chains, to the judgment of the great day *a*;' therefore there shall be such a judgment: God has also given us an undeniable evidence of this judgment in Christ's resurrection from the dead; he received his body from the grave, to qualify him to execute judgment, as the Son of man, as well as for other reasons. Besides, the scriptures abound with testimonies assuring us of a future general judgment; 'The Son of man shall come in the glory of his Father, with his angels; and then shall he reward every man according to his works. God hath appointed a day in which he will judge the world in righteousness: It is appointed for man once to die, and after this comes the judgment. We must all stand before the judgment seat of Christ *b*.' Therefore, from plain express scripture testimony, appears the certainty of a future judgment.

As to the *time* of it, Christ said, 'Of that day and hour knows no man *c*;' it comes as a thief in the night, secretly and unexpectedly. God has concealed the particular day, that we may wait for it every day. God has revealed the time of several other great events, that men might be convinced of his omniscience and veracity; but at, or after the day of judgment, there will be no need of such conviction, which may be one reason why the precise time is hid from us. Christ indeed has mentioned the *signs* of his coming, and of the end of the world; but in such a way, that it is probable none will be able rightly to apply them, till

a Jude ver. 6. *b* Mat. xvi. 27.—Acts xvii. 31.—Heb. ix. 27.
c Mark xiii. 32.

the time itself draws very near, according to his own words, 'When you shall see all those things, know that the time is near, even at the door *a*.' But I shall have occasion hereafter to speak to this more largely.

II. I shall consider the *person* and *character* of the Judge. In my text Christ is said to be *the Judge of the quick and dead*; and elsewhere, he is often spoken of as the Judge; and yet in other places we find it affirmed of God the Father. We read of 'Jesus the Mediator *b*,' and 'God the Judge of all;' yet it is said, 'The Father judges none, but has committed all judgment to the Son *c*.' How are these things consistent? The apostle's words may help us to reconcile them; he has told us, 'God has appointed a day in which he will judge the world in righteousness, by that man whom he has ordained *d*.' The Father judges the world by the Son; the Father judges no man without the Son, nor personally as the Father, but has committed the administration of the judgment to the Mediator. The supreme judiciary power is in the Godhead; and the exercise of that power is, by dispensation, in the hands of Christ, God-man-mediator: 'The Father has given him authority to execute judgment, because he is the Son of man *e*.'—As *man*, Christ was capable of receiving this power, but not as *God*, and because the Son of God only assumed human nature, and became the Son of man, therefore the judgment is committed to him. It was proper, and it was designed, that judgment should be executed in a visible manner, in the sight and hearing of men; therefore the Son of God, who assumed our nature, and became man, has this authority given him, because he is the Son of man. A mere creature indeed could not be judge, but he who has both an uncreated and a created nature; or who is both God and man in one person, is qualified to be the Judge,

a Mat. xxiv. 33.

b Heb. xii. 23.

c John v. 22.

d Acts xvii. 31.

e John v. 27.

both natures acting in this work, according to their properties. As *God*, Christ is infinitely knowing, wise, holy, just, and powerful; therefore he can neither be blinded, deceived, corrupted, nor resisted. To *judge the world in righteousness*, must include a just and irrevocable sentence, and the execution of it: to accomplish this, requires those infinite perfections of knowledge, wisdom, holiness, justice, and power; and he that has these is and must be *God*, and not a mere creature; yet it was proper, that he should not only be *God*, but man, that he may visibly and gloriously appear on the throne of judgment, and openly pronounce sentence upon all. On account of the near union of Christ's humanity with his divine person, it is fit that even the human nature should bear its part in the future judgment: Having the honour of so near a conjunction with the Son of *God*, it has also the honour to be joined with him in the great work of judging the world.

As Christ's human nature had been condemned, made a sacrifice for sins, and very ill used by men, whilst he was employed in the work of our redemption, *God* will put an honour upon that nature in and by which he had been so much dishonoured. Seeing judgment is to pass upon men who have flesh as well as spirit, judgment shall pass upon them in such a way as shall be subject, not only to rational perception, but to the very senses of men. Hence Christ's *judging* and *appearing* are joined together in my text; and elsewhere it is said, 'Every eye shall see him, they also that pierced him *a*.' It will be very affecting and terrible to the wicked to see him visibly coming as their judge, in power and great glory, whom they had despised and rejected; and whom some of them had buffeted, spit upon, and treated with all manner of indignities. How will they be troubled and confounded at his presence? But it will be very pleasing to the redeemed to see that body, which had once

been humbled to the dust of death for them, now upon the throne of judgment; and to hear those lips pronouncing the sentence of life and death upon men, which had so often preached the word of life to them: and particularly to hear him saying, 'Come you blessed of my Father, inherit the kingdom prepared for you.'—On these accounts the person of the judge is God-man-mediator.

I come next to consider his *qualifications*, or some of the *ingredients* in his character: and seeing we must all be judged by him, it very much concerns us to know what sort of Judge he will be. But here an objection may be thrown in our way, Christ said, 'I judge no man; I came not into the world to judge the world *a*.' What need then is there to inquire into Christ's character as Judge, seeing he disclaims the work, and rejects the character? To this it may be answered; That Christ might say, he *judges no man*, at that present time, or in such a carnal fleshly manner as the Jews did: 'He came not into the world to judge the world;'^b this was not the primary end and design of his coming, to judge and condemn, but to save men: besides, the cited text speaks of Christ's *first* coming, not of his *second*. Christ came the first time, not to judge, but to be judged: He was then in the form of a servant; but at his second appearing he will judge the quick and the dead. And for this he is qualified; as may appear in the following things:

1. He is God's *elect*, in whom he is well pleased *b*; whence we may infer, that he is well qualified for the work, otherwise the infinitely wise and good God would not have chosen him: He would never have entrusted the concerns of his own glory, and of his people's happiness in an insufficient hand.

2. He is an *able* understanding Judge. 'He knows all things; he needs not that any should testify of man, for he knows what is in man *c*:' Hence he judges not after the

a John xii. 47.

b Isa. xlii. 1.

c John xxi. 17.—ii. 25.

'outward appearance,' but 'with righteous judgment *a*.' He is infallible; and therefore there lies no appeal from his judgment. Solomon, in a much lower case, says, 'Who is able to judge so great a people *b*.' But Christ, in whom dwells the fulness of the Godhead bodily, has sufficient abilities to judge the whole world.

3. He is an *impartial* Judge; he will be no respecter of persons: he may say as the Psalmist Asaph did *c*, 'When I receive the congregation, I will judge uprightly.'—In this world he is merciful; but yet he will by no means clear the guilty: He will not pervert judgment, nor lay on any man more than is meet. Every one shall 'receive the things done in the body, according to what he hath done, whether it hath been good or bad *d*:' not only open enemies, but pretended friends, who had not been sincere, shall be rejected and condemned in the judgment of the great day. Though they call Christ *Lord*, and claim favour on the account of former services and acquaintance, yet the impartial Judge will say to them, 'Depart from me, I know you not: you are workers of iniquity *e*.'

4. He is a *powerful* and *glorious* Judge: he shall come with 'power and great glory *f*.' There will be no room to question his power, when he re-collects the scattered dust of men's bodies, and rebuilds them, replaces their souls in them, and brings them and all the world to his bar, devils not excepted. Those who derided him on earth will feel the power and weight of his last sentence and judgment.

5. He is a *righteous* Judge: Because he 'loved righteousness, he was anointed with the oil of gladness;' and as he loved it, so he will exercise it: 'He shall judge the world in righteousness *g*.' It is impossible that one so righteous as

a Isa. xi. 2—5.

b 1 Kings iii. 9.

c 1 Pet. i. 17.—Psal. lxxv. 2.—Exod. xxxiv. 7.

d 2 Cor. v. 20.

e Mat. vii. 22.

f Mat. xxiv. 30.

g Acts xvii. 31.

Christ is, in both natures, should pass an unrighteous sentence: this righteousness is essentially requisite in the Judge of the world. 'The Judge of all the earth will do right;' were it otherwise, what multitudes would be eternal sufferers by him? 'Is God unrighteous?' said the apostle Paul, 'how then shall he judge the world *a*?' but Christ is the righteous Judge: Therefore this is not the case.

6. He will be to many a *terrible* Judge. The apostle Paul, 'foreseeing the terror of the Lord, persuaded men *b*:' There will be no room to call this in question, when 'he appears in flaming fire, taking vengeance on them that know not God, and have not obeyed the gospel *c*.' This will be the great and terrible day of the Lord: All the kindreds of the earth shall wail because of him; for destruction from the Lord may justly be a terror to them.

7. He will be a peremptory *inflexible* Judge. There will be no revoking or changing his sentence when it is once passed: It is eternal judgment, as the event of it is eternal happiness or misery. Christ's sentence is final and decisive; there is no higher court to appeal to. All power in heaven and on earth is given to him; and when once he has passed sentence, he will never alter the thing that is gone out of his lips; and this makes the judgment very awful: to be condemned then, is to be lost for ever without remedy.

8. This Judge is *strong* and *mighty*. He is the mighty God who made and upholds all things, who raised the dead, and can subdue all things to himself *d*. He has the devils in chains already; they were subject to his controul, in the days of his infirmity, much more in the day of his glorious power: As it was said of Babylon, so may it be said of the world, 'Strong is the Lord God that judges it.'

9. To the saints and holy angels, he will be *most gracious and delightful*. He has found out a way to unite mercy and

a 2 Tim. iv. 8.

c 2 Thess. i. 7, 8.

b 2 Cor. v. 11.

d Phil. iii. 11.

truth, righteousness and peace; and to be just and yet gracious to his people. The sentence of life will be just, because he had purchased the life for his people, and yet it will be gracious, because he freely gives the salvation to them. Well then may the saints be said to *love* the appearance of this Judge; for, 'He will come to be glorified in the saints, and to be admired in all them that believe.' And thus we see that Christ is well qualified to be the Judge of quick and dead.—What remains in the doctrinal part, must be deferred till another time; and, with some application, I shall close this discourse.

APPLICATION.

1. From what has been said, we may learn the *misery* which they will be in, when the Judge comes, who have not obeyed the gospel: How shall these lift up their heads in judgment, or be able to stand before the tribunal of an injured, slighted, rejected Saviour, who is then their Judge? In vain will they cry to him for mercy, who had so long offered them mercy, but all in vain: There is no escaping for them that 'neglect such great salvation *a*,' and turn away from him that speaks to them from heaven, and will come from thence in flaming fire, to judge and destroy them.

2. What strong *motives* have ministers to be earnest with sinners, and to exhort them to 'fly from the wrath to come?' Some would have us treat them as mere machines; but God draws them with the bands of a man, and works upon the faculties he has given them. It was Paul's practice, in the views of the awful judgment, to *persuade* men: 'Knowing the terror of the Lord he persuaded men *b*;' that is, as one has explained it *c*, "Duly considering what will be the state of things, with all men in that day, how dreadful the Lord Christ will be therein to impenitent sinners, and what a dreadful thing it is to fall into the hands of the

a 2 Thess. i. 8, 9.

b 2 Cor. v. 11.

c Dr. Owen's expos. Heb. vi. p. 31.

“ living God ! we use all diligence to prevail with men to
 “ get such an interest in the peace and reconciliation tender-
 “ ed in the gospel, that they may be accounted worthy to
 “ stand on that day ; for, if the judgment-seat of Christ is
 “ not continually in our eye, whatever other motives we may
 “ have to diligence, in our work, we shall have little regard
 “ to the souls of men, whether they live or die in their sins
 “ or no.”

3. From this doctrine we may learn the *greatness* and *glory* of Christ : he is now Lord of all, and hereafter he will be Judge of all ; all the great ones of the earth shall stand at his bar, and have him for their Judge. Our Redeemer is great, and greatly to be praised. God has given him a name above every name, made him a Prince and a Saviour, the supreme Judge of quick and dead. Christians have no reason to be ashamed of their Lord and Master, but a great deal of reason to be displeased with them who would degrade and lessen their exalted Saviour, whose nature and office set him far above the highest creatures.

4. What *comfort* may true believers take in this doctrine ? When the apostle had given the Thessalonians an account of this judgment, as a practical use to be made of it by the saints, he said, ‘ Wherefore, comfort you one another with these words *a*.’ A believer that knows his interest in Christ, may be delighted to think, how his dear Saviour will be openly seen, admired, and honoured, in the great day ; and that the redeemed shall then be fully and for ever acquitted from every charge and condemnation, and openly owned and proclaimed heirs of the heavenly glory. How comfortable it is to think in what shining robes of glory the saints shall attend the Judge, and appear at his right hand, even such as were not thought fit to live in this world, and could hardly find a den or cave of the earth to hide their persons in, whilst they lived, or when they died. O happy change for

the believers ! when Christ comes to judgment, and calls for their bodies out of their dusty beds, and brings their souls from heaven with him, and re-unites them with their bodies, he will plead their cause against all their enemies, and will allot them a place in the heavenly mansions : Happy are the people that are in such a case ; blessed are they who have Christ for their Lord : Such as are now subject to his government shall be hereafter exempted from his condemning sentence ; for, ‘ There is no condemnation to them that are in Christ Jesus *a*.’

5. With what *zeal* and *diligence* should ministers preach the word, in season, and out of season ? How should they reprove, rebuke, and exhort men, seeing they must all appear before such a righteous, holy, impartial Judge, whose sentence is for eternity ; and who is able and resolved to execute it upon all *b* ? And with what seriousness and attention should men hear the words, and use all other means to prepare themselves for the great day ; being firmly persuaded, that the Lord Jesus Christ shall judge the quick and dead, at his appearing, and his kingdom ?

SERMON II.

PREACHED MAY 7th, 1728.

2 TIM. iv. 1.—*I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead, at his appearing, and his kingdom.*

THE apostle here presses Timothy to preach the word with all diligence, as he would answer it to Christ, who shall judge all men at the great day. The consideration of that

a Rom. viii. 1.

b Jude 14, 15.

awful judgment should have a great influence upon all of us, ministers and people, in our whole conduct. One of the ancients thought he ever heard those words sounding in his ears, 'Arise you dead, and come to judgment.'—In a former discourse, on these words, I have shewed the *certainty* of this judgment, and the *necessity* and *use* of this doctrine; after which, I proceeded to consider the *person* and *character* of the Judge in several particulars. I now proceed.

III. I shall specify the *objects* of this judgment; or shew *who*, or *what* shall be judged.

The scriptures speak of it in general and universal terms: Christ shall judge the world, all nations, small and great, quick and dead, the righteous and the wicked; we must all stand before the judgment-seat of Christ, and every one must give an account to God: All mankind that ever were, now are, or ever shall be, without exception of any age, sex, or quality, must be judged in the great day. In this world some are too high to be called to an account, others are thought too low to be taken notice of; but there are none too great to stand at Christ's bar, nor too mean to appear there: civil distinctions will then cease; the prince and the peasant will appear before the Judge, as creatures and criminals to be tried and judged, without respect of persons. Those who would never come to the throne of grace, shall be forced to appear before the bar of justice. Death shall be no hindrance; for death and the grave shall give up their dead, when Christ comes to judgment.

It is said, indeed, that 'the wicked shall not stand in judgment *a*;' from whence some of old, very absurdly inferred, that the wicked should not be judged: but it is one thing not to *be* judged, and another thing not to *stand* in judgment; this is to be cast and condemned in judgment, which supposes a judgment to come. It is said, that 'he that believes shall not come into condemnation *b*;' and

a Psal. i. 5.

b John v. 24.

therefore, as some think, shall not be judged: and thus between these two opinions, the objects of the future judgment are almost wholly lost, and the judgment itself is in a manner denied.

It has been pleaded by some of the ancients, such as Hilary and others *a*, that judgment takes place only in doubtful cases; and therefore the openly wicked, and those evidently good, shall not be judged, but only such concerning whom the matter is not plain: but it is very surprising that such men could speak so contrary to plain texts of scripture, which tells us, that 'God will judge both the righteous and the wicked *b*': this is spoken without restriction; and what warrant have men to make exceptions, where God has made none? 'We must all appear before the judgment-seat of Christ, that every one may receive the things done in the body, according to what he has done, whether it be good or bad *e*.'

It is a question among some, whether such as die in infancy shall be judged in the great day; the scripture says, that *small and great* shall stand before God and be judged *d*. If infants have rational souls, and are subject to eternal rewards and punishments, sure then they must be liable to be judged in the great day: And it seems contrary to reason, and the end of creation, to suppose that God should put an immortal soul into a body, only to sleep here a few days on earth, or for ever in the world to come, which would seem to be a making them in vain and to no purpose.

Some are very confident, that the *good angels* shall be judged; but, as the scriptures speak nothing of it, I shall pay no regard to that opinion: but as to the *evil angels* it is very plain *e*, that they are 'reserved to the judgment of

a In Psalm i. 5. p. 651. Vide Gerh. T. 9. p. 82, 83.

b Eccl. iii. 17.

c 2 Cor. v. 10.

d Rev. xx. 12.

e The ministries and offices of the former, (*i. e.* of the good angels) shall come under examination, that they may receive due

the great day *a*; then they must answer not only for their first apostacy, but for all their sins since. The devil sins from the beginning; and therefore shall be judged for all he hath done from the beginning. Thus it appears who or what persons shall be judged.

There is one thing more to be considered under this head, that is, whether all the actions of all men shall be discovered and tried, in the day of judgment. Divines are divided in their sentiments on this point: that the saints shall not come into the judgment of condemnation is generally agreed; but yet many *b* think that their evil, as well as their good

commendation; for those forementioned words, in 1 Cor. vi. 3. seem to include these. Dr. Edwards' Theolog. Refor. vol. I. page 454.

I need not say much more of the absolution which appertains to the good angels; that these shall be judged hath been shewn already; and it is most undeniable, because we have it from the pen of the infallible apostle, (as we have heard before) that holy men at the last day shall judge angels: he speaks in general, and therefore both good and evil ones must be judged. *Id.* 456.

a 2 Pet. ii. 4.—Jude 5, 6.

b I know it is doubted by some, whether at the last judgment the sins of the saints shall come into the judgment of discussion and discovery: Scripture seems to many most to favour the affirmative; but that they shall escape the judgment of condemnation, it is not doubted.—Jenkyn on Jude, p. 244.

Ad Judicii illius objectum pertinent etiam omnes omnium, tam bonorum, quam malorum, hominum actus, tum boni, tum mali.—Non excipiuntur peccata piorum, quorum remissionem per Christum adepti fuerint, quæ tunc etiam manifestabuntur; ita tamen ut ipsis nullam confusionem afferant, sed potius gaudium immensum, ex eo quod propter tot peccata remissa, tanta erga eos apparebit clementiæ diviniæ magnitudo.—Synops. purioris Theologiæ, p. 799.

I cannot say absolutely, that their (*i. e.* the saints) sins shall not be mentioned at all, for Acts iii. 19. it is said, 'Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.' Certainly not to their trouble and confusion, possibly not particularly.—Manton on Mat. xxv. p. 176.

actions, shall be made manifest in that day; and several scriptures seem to favour the opinion *a*. It is said, that 'God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.' That 'men shall give an account of every idle word in the day of judgment:' that 'God shall judge the secrets of men by Jesus Christ, and manifest the counsels of the heart:' But when the scripture says, that 'God will bring every work into judgment, whether it is good or evil;' this may be taken distributively, or collectively, for every good work of the saints, or every evil work of the sinner. This sense will preserve the truth of the general or universal terms, without supposing that all the sins of all the saints shall be laid open in the day of judgment. In Christ's account of the future judgment *b*, not the least notice is taken of the sins of believers, but only those good works which evidence the truth of their faith; and Christ's representation of the process of the final judgment, may go a great way, in determining our thoughts as to this matter. All particular passages relating to the future account must be interpreted, in a consistency with Christ's own declaration concerning it. "The sins of the faithful shall not be brought into judgment," says a learned and judicious writer *c*; "for being in this life covered, and taken away, by a sentence of justification, and seeing the last judgment shall be a confirmation and manifestation of the same sentence, it is not at all likely that they should then be brought to light."

As to unbelievers, they are, in the great day, to receive

a Eccl. xii. 14.—Mat. xii. 36.—Rom. ii. 16.—1 Cor. iv. 5.

b Mat. xxv.

c Hinc peccata fidelium non prodibunt in iudicium: quum enim, in isthac vita, per sententiam justificationis, tecta sunt, et ablata, et ultimum illud iudicium confirmatio erit et manifestatio ejusdem sententiæ, non esset consentaneum ut in lucem denuo tum temporis proferantur. Anessi medull. l. 1. p. 323.

the 'wages of their sins *a*,' the full and proper demerit of their evil works; and Christ will convince them of all their *hard speeches*, and of all their *ungodly deeds*; and therefore it is necessary, that their sins should be brought into judgment: but there doth not appear to be the same reason of bringing to light, all the sins of the saints, because their trial and sentence proceeds upon a different ground, upon what Christ has done and suffered for them, on the account of which their sins are blotted out, and they have a sentence of life and happiness passed upon them. Christ has advised his people to 'buy of him white raiment, that the shame of their nakedness may not appear *b*;' and shall this shame appear, after they are thus clothed? shall the church be presented, in that day by Christ 'without spot *c*;' and yet will he expose all her spots to public view? Is not Christ's merit a sufficient covering, to hide all his people's sins? Christ's satisfaction takes away the charge of guilt; his obedience answers the demand of righteousness; and so the believer will stand *rectus in curia*, blameless in court. Christ having taken away the 'hand-writing that was against us *d*,' all the curse and condemnation, there remains no foundation to build a charge upon; for, 'where there is no law, there is no transgression;' and consequently, no room for a charge or accusation. The infinite grace which justifies the believer, and the infinite merit for the sake of which he is justified, overflows and swallows up all his sins; hence when they are 'sought for they shall not be found *e*.' Has God said, all the transgressions that he hath committed, shall not be mentioned to him *f*; and yet will he himself make a repetition of them, before the whole world? If God doth not impute sin to his people in this world, why should he proclaim it in another? Hath he said, 'their sins and iniquities will I remember no more?' and will he, after this, re-

a Jude 15.*b* Rev. iii. 17.*c* Eph. v. 27.*d* Col. ii. 14.*e* Jer. 1. 26.*f* Zech. viii. 27.

vive the memory of them, in the most public manner? This seems very disagreeable to the state both of the souls and bodies of Christians, in that day; their souls will then appear before God, without the least spot of sin; and as to the far greatest part of them, they had long since passed their trial, and private judgment, in which they had been fully absolved; and shall their sins, after this, be called over again? Their bodies also shall appear holy and glorious, at Christ's right hand; and is it not hard to suppose, that, after such testimonies of divine love and approbation, he should rip up all their faults, and make them a spectacle to evil angels and wicked men? Should Christ, in the great day, permit the accusation against his people, which he blotted out, and nailed to his cross, to be revived and read over again, it would look as if he had repented him of his performances; gone counter to the design of his cross, and permitted the sufficiency of his merit, as well as of his love, to be called in question.

It may be alleged, that this bringing the sins of the saints into judgment, will be a discovery of Christ's omniscience and righteousness: to which it may be replied, that these perfections will appear, in the examination and sentence of the wicked, and also in bringing to light the faith and holiness of the saints in that day, as well as in revealing and following the counsels of God, which Christ has such a regard to in those words, 'Come you blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world:' q. d. My Father, in infinite love, has appointed you to possess the kingdom from eternity; it was designed for you, and now I call you actually to inherit and enjoy it.

It has been objected, that to suppose that the sins of the saints shall not be brought into judgment, would open a gap to licentiousness, and encourage persons to sin. To which I answer, that they who are most likely to make that wick-

ed use of it, are those whose sins will be thoroughly searched and exposed to public view, even hypocrites and wicked men: but as for true believers, the inward principle of grace teaches them to 'deny all ungodliness;' and why should not the absolution of the sins of the saints, in the great day, as much encourage sin, as the concealing them? yet I think it is allowed, that a public sentence of absolution shall then pass upon all the saved.

If it be said, every one must give an account of himself to God, it is allowed; but it is not said, that it shall be to man too. God knows the heart, and the thoughts afar off.

It may be urged, that Christ, the righteous Judge, will not acquit any before his cause is fully heard and known, which may readily be granted, without any injury to the opinion now advanced; for the Christian's cause is sufficiently heard and known, when there is practical evidence produced, that he is a true believer: his faith is proved by his works, and so his right to eternal life appears, according to the will of God, that every one that believes should have everlasting life; so that Christ in passing a sentence of eternal life upon him doth not act unrighteously, or without knowing the cause, though he does not set all his sins in the view of the world.

If it be further urged, that the glory of God's grace and mercy seems to be best provided for, in first bringing all the saints' sins to public view, and then absolving their persons from them:—It may be answered, that their sins may be set forth as exceeding great and many, without entering into particulars; and the burying them all in oblivion, so as they shall be remembered no more, seems, at least to me, most highly to advance the glory of divine grace and mercy, which reigns in such a sovereign manner through righteousness, to eternal life.

If any should say, why may not the discovery of the sins of saints in the great day, be useful, as well as it is at pre-

sent; this will admit of an easy answer, for there are many good purposes to which such a discovery may serve at present, which can have no place in the great day; such as the humiliation of offenders, the caution and warning of other Christians, the public evidence of the need of Christ, and of the promises and ordinances of the gospel; as also to try the faith, and exercise the watchfulness of fellow-christians: but these things belong not to the day of judgment; and therefore there is not the same reason for their discovery then, as there is for it in this world.

After all, I would only desire the arguments made use of, may be seriously considered, and then be admitted or rejected, as they shall appear consonant to scripture and reason, or not. I shall close this, with the words of two very learned divines of our own, 'Whether all the saints' sins " shall be then called over, and made known to others, seeing they are known to him, who is more in himself, and " more to us, than all the world besides, I question. The " elect shall not have their sins, for which Christ satisfied, " but only their good works remembered *a*."

This leads me to speak something of the *notice* which shall be taken of the good works of the saints, in the day of judgment, with the *design* and *end* thereof. The good works of the saints shall be produced, in that day, not only as the evidences of their faith, but also as the rule of the reward of grace, which they shall then receive. This reward is not deserved by their works, but is the free gift of God: when they had done their best, they were unprofitable servants: but yet God has been pleased so to order it, that the reward shall be proportioned to their works *b*. Every man shall receive his own reward, according to his own works; great is their reward in heaven, who suffer for

a Dr. Owen's Expos. Heb. vi. 1, 2. p. 27. Usher's Substance of the Christian religion, p. 448.

b 1 Cor. iii. 8.

Christ's name's sake and the gospel *a*. The scripture speaks of a prophet's reward *b*, a righteous man's reward, and the reward of him that giveth a cup of cold water to a disciple in the name of a disciple. 'God is not unrighteous, to forget his people's work and labour of love, which they have shewed to his name *c*.' The following words are very clear and full to our purpose, 'The nations were angry, and thy wrath was come, and the time of the dead, that they should be judged, and that thou shouldst give rewards to thy servants, the prophets, and to the saints, and to them that fear thy name, small and great *d*.' Christ himself has expressly said, that 'the Son of man shall come in the glory of his Father, with his angels,' and then shall he 'reward every man according to his works *e*:' and it is laid down as a certain rule, in scripture, that he that sows sparingly shall reap sparingly; and he who soweth bountifully, shall reap bountifully. A learned commentator on those words *f*, ('God is not unrighteous, to forget your works of faith,') says, "respect may herein be had to the future and final reward of the faith, love, and works of believers, for this also belongs to God's covenant, and it is so of grace as that the righteousness of God can be no other than that of his faithfulness in his promises; for neither we nor our works are capable of an eternal reward, by way of merit." Upon the whole it appears, that there is a reward of grace which shall be given in the great day, according to the works of believers; and that therefore it will be necessary for these good works to be then set in an open light, that all may see the suitableness of that reward of grace, that every one may receive the things done in his body, according to that which he hath done, whether it be good or bad *g*.

a Mat. v. 11. 12.

b Mat. x. 41, 42.

c Heb. vi. 10.

d Rev. xi. 18.

e Mat. xvi. 27.

f Dr. Own in loc.

g 2 Cor. v. 10.

I now proceed to the next general head.

IV. I shall explain the *form* and *process* of the judgment; and here,

I. We may inquire briefly into the *preparations* for the judgment, which will be managed with the greatest regularity and order, becoming the greatness of the Judge, and of the work he shall come about. Christ is said to be 'ready,' that is, prepared, 'to judge the quick and dead *a*?' He has assumed our nature, in which he will visibly appear, which is one preparative for this judgment: He is invested in his office, as Lord and Judge; 'the Father has committed all judgment to the Son *b*?' He is qualified with all the requisites for it, infinite wisdom, knowledge, righteousness, authority, and power; he is ascended up into his throne, as Lord of lords, and King of kings. The time, manner, and objects of the judgment are already settled and fixed; the day is appointed, and not uncertain in itself, though unknown to us: It is resolved that the judgment shall be in righteousness; in order to it, a register, and a record is kept of the actions of men; as at a petty sessions in a county, presentments are made, and bills presented and found for the general assize; so there is a twofold record kept of men's actions, in the book of conscience, and in the book of God's omniscience, in order to the general judgment, at which time these books shall be opened. These things are done already.

There are other things which shall be done, by way of preparation for it, in a proper time and order; one of which will be the 'sign of the Son of man *c*,' which shall be seen in the heavens. Some think this will be the visible appearance of Christ himself; but it seems very harsh and improper to say, that his appearing shall be the *sign* of his appearing. The scripture says, 'Then shall they see the sign of the Son of man in the heavens: *and* they shall see

a 1 Pet. iv. 5.

b John v. 22.

c Mat. xxiv. 30.

the Son of man coming in the clouds of heaven, with power and great glory.' The 'sign of the Son of man,' and the 'coming of the Son of man,' are spoken of as two distinct things; the sign goes before Christ's appearance, and therefore cannot be that appearance itself, for then the thing must be before itself. Some take the sign to be some glorious standard and ensign of the approaching Judge, and of his host that shall come with him: Whether it shall be any shining brightness in the heavens, or any particular figure or form of the approaching Judge and judgment, we need not, as we cannot determine; this, I think, is enough for us to know, that it will be something visible to all, and a convincing evidence of the Judge's near approach. Hence one of the evangelists, having spoken of this *sign a*, immediately has added, that 'all the tribes of the earth shall mourn,' being struck with an apprehension of the Judge's near approach, and with their own guiltiness. This universal mourning, at the sight of the 'sign of the Son of man,' shews that it relates not to the destruction of Jerusalem, which did not occasion such universal grief, but it is the forerunner of the general judgment: in order whereto, the next thing will be the appearance of Christ himself, and his coming in the clouds of heaven, in power and great glory; of which more hereafter.

Other preparatives, for the passing sentence, will be the setting the judgment, the resurrection of the dead, and the gathering of all those who had been dead, and of all those who died not, but shall be changed, together with the fallen angels, before Christ's judgment-seat: The next thing in order to the judgment, will be the separation of the sheep from the goats, and the placing the former at Christ's right hand *b*, and the latter at his left hand. And seeing the devils are reserved in chains, to the judgment of this great

a Mat. xxiv. 30.

b Mat. xxv. 32, 33.

day, there is no room to question their being compelled to attend the tribunal of Christ; for, 'at the name of Jesus every knee shall bow, and every tongue shall confess to him; of things in heaven,' or all the blessed above; and 'of things in the earth,' or all that shall be living on the earth, when Christ comes; and 'of things under the earth *a*,' of devils, and all the miserable departed spirits, that then shall be found in the infernal prison of hell: That is, as some of the ancients explain it, the whole world, angels, men, and devils, shall be brought to own, that Christ is Lord and God. This shall be done in the great day, according to the apostle Paul, who has said, 'We shall all stand before the judgment-seat of Christ; for it was written, as I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God *b*.' Having thus hinted some of the preparations for this judgment, the next thing will be,

2. To consider the *manner* of the Judge's appearing, as a thing that will be very remarkable and extraordinary; and so it will be on many accounts: It will be a real local visible descent from heaven, as the angels declared, 'The same Jesus, which is taken from you, into heaven, shall so come, in like manner as you have seen him go up into heaven *c*.' He shall come in that glorious body in which he ascended, sitting upon a cloud, when he descends, as he did when he ascended. As he visibly ascended, so he shall visibly descend; and, as one of the ancients notes *d*, he shall come with greater glory, than he ascended with; and it will be much more wonderful, to see him descend, than it was to see him ascend, from earth to heaven; for his descent will be with a numerous and honourable retinue, becoming the dignity of his person, and of his office as Lord and Judge

a Phil. ii. 11.

b Rom. xiv. 10, 11.

c Acts i. 11.

d Μετὰ γὰρ πλείονος ἤκει δόξης, πλὴν οὕτω μετὰ νεφέλης οὕτω μετὰ σώματος, καὶ πολλῶ θαυμασιώτερον ἰδεῖν αὐτὸν ἀπὸ τοῦ οὐρανοῦ καταβαίνοντα ἢ ἀπο γῆς ἀναβαίνοντα.—Chrysost. in loc.

of all. Thus the patriarch Enoch prophesied of him *a*, 'Behold the Lord cometh with ten thousand of his saints.' The spirits of the just made perfect shall attend in this judiciary circuit; and shall receive their glorified bodies, which will, when all are together, make a shining part of Christ's retinue.

The holy angels will appear then in their richest robes of glory *b*, such as will be proper on so great an occasion; on the account of their splendour and brightness, I conceive it is said, that Christ shall come in the 'glory of the holy angels:' they shall then all of them wait upon him; not a saint or angel shall be left in heaven, but all, and every one, shall attend the Judge. Now, if the saints shall each one shine as the sun, if the angels shall appear in such dazzling brightness, and if the number of them altogether be so exceeding great, what will be the glory of this procession? what tongue can utter it, what thoughts can reach it? "It is likely, (says one,) the angels will put on some visible shape, for the greater glory and majesty of Christ's appearing; for, as he will appear in a body, upon a glorious throne, so will his legions round about him, whose order, power, and formidable hosts must some way or other be seen of the wicked for their greater terror *c*." Public ministers of justice are made formidable by their attendance; and Christ will come, as a royal King, in the midst of his nobles. At Christ's resurrection, 'the angel's countenance was as lightning, and his raiment white as snow; and for fear of him, the keepers shook, and became as dead men *d*:' what an appearance then must an innumerable company of them, in their brightest glory make?

These glorious creatures will be employed in a glorious work, the gathering together the elect from the several parts of the world, to attend their Lord: this will be an honour-

a Jude 14.

b Luke ix. 26.

c Dr. Manton on Mat. xxv. p. 153.

d Mat. xxviii. 34.

able and easy conveyance, and will add to the glory and splendour of Christ's appearance, which will be with great power; not only with a great authority, to which all ought to yield, but also with a puissance and strength, able to subdue all things to himself. There is no doubt but that those who, in this world, break his bands, and cast his cords from them, and will not have him to rule over them, will be of the same mind another day; and were it in their power, would keep as far from the bar of justice, as they had done from the throne of grace: they will be angry, that he should come to judge them, whom they had judged, condemned, and persecuted, whose person, laws, and government they hated: but however the Judge will bring them before his bar, not one shall be able to refuse his summons, or make his escape; nor will all of them, with their united craft and force, be able to secure themselves from his power: they will easily conclude that there is no withstanding that power, which raises the dead, and forces the legions of hell to appear, with their prisoners, before his bar. At the Judge's appearing they will be convinced of the greatness of his power, and of the truth of that declaration of it, 'I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plague; O grave, I will be thy destruction *a*!' What they shall then see, and hear, and feel in themselves, will make them sufficiently sensible of the superior infinite power of the Judge. Hence the kings of the earth, and the great mighty men are brought in saying, 'The great day of his wrath is come, and who shall be able to stand *b*?' They shall see the 'Son of man coming in the clouds, with great power *c*:' the first sight will convince them, how invincible the Judge is; and therefore they will be for immediately hiding themselves from his presence, seeing they find themselves too weak to oppose him.

a Hos. xiii. 14.

b Rev. vi. 15, 16.

c Mark xiii. 26.

There will be an *awful glory* attending the advent of the Judge: the scriptures represent it in magnificent language *a*, as the ‘glorious appearing of the great God, even our Saviour Jesus Christ.’ There is a threefold glory, in which Christ shall then appear; the *glory of the holy angels, his own glory, and the glory of his Father b*. The glory of the *angels* was spoke of before; *of Christ’s own glory* we may now take a distant view; but who can declare or fully conceive of it? The glory of his *humanity* will be inexpressibly great: when he appeared to Paul, it was in a light above that of the sun, which struck him blind; John fell at his feet as dead upon a like appearance *c*: And when he comes in the great day, we are not to think it will be with less, but far greater splendour and glory. But who knows what that glory of the Father is, or Christ’s own glory as God, in which he will then appear? when he appeared at Sinai, ‘the glory of the Lord was like devouring fire, so terrible was the sight, that Moses exceedingly feared and quaked;’ and the people said, ‘Let not God speak with us, least we die *d*:’ If such things attended the giving of the law, what will attend the execution of it? The throne of judgment will be like a fiery flame, and a fiery stream will issue and come forth from before him. The apostle’s account of Christ’s coming to judgment is, that ‘he will come in flaming fire *e*:’ his enemies fell backward, when he let out but a small ray of his deity upon them, when they came to apprehend him; what then will they do, when the glory and terror of the divine majesty shall appear in the face of the Judge, with the brightest lustre? The heavens and the earth are said to ‘fly away from his face;’ and what but his almighty power could retain and uphold the wicked in his presence? The great shout, the voice of the archangel, and the trum-

a Tit. ii. 13.

b Luke ix. 26.

c Acts ix. 3, 8.—Rev. i. 13.

d Exod. xiv. 17.

e 2 Thess. i. 9.

pet of God will add to the terror and glory of that awful day, as will hereafter appear more fully.

When Christ comes to judgment, he will appear in *royal dignity* and *authority*: every knee shall bow to him; not in derision, as it was when he died, but with the greatest awe and fear: Every tongue shall confess his sovereignty; not with contempt, but with deep conviction, in that day when they see the King upon the throne of judgment.—Hence in the representation of the future judgment, Christ is called ‘the King sitting upon the throne of his glory *a*’: there will be a great white throne, upon which the King will then appear; his kingly power will be disputed by none, who shall see the royal robes in which he comes, the crown of glory upon his head, and his present guards, and the execution of his sovereign commands, and heaven, earth, and hell, all obeying his authority. There will be no need of miracles, to prove the divinity of his person, or to manifest his sovereign power, for it will be evident to all; and what they shall see and feel will abundantly convince them.

I will add but one thing more, as to the manner of Christ's coming; that it will be very *sudden* and *surprising*; hence it is compared to the ‘flashing out of lightning *b*.’ One of the ancients represents Christ saying, “I shall not be hid in a manger, and walk up and down in obscurity, as I did thirty years, at my first coming; but I shall come in all my glory, breaking forth in a moment, with all my angels attending me *c*.” Christ's coming to judgment is by himself compared to the ‘coming of a thief *d*’: he will come very secretly and suddenly, in such an hour as men think not of. Christ's last words which he spake to us in

a Mat. xxv. 34, 40.—Rev. xx. 11.

b Luke xvii. 24.

c Οὐ γὰρ ὡσπερ πρότερον, ἐν φάτνῃ καὶ πτωχίᾳ διὰ τριάκοντα ἐτῶν, ἐφάνην, οὕτω καὶ τότε, ἀλλὰ πάντα ἐν δόξῃ δοροφορῶντων ἀγγέλων, καὶ ἐν βίπῃ.—Theophyl. in Luke xvii. 24.

d Rev. xxi. 15, 16.—1 Thess. v. 2.

the New Testament were, 'Behold I come quickly *a.*' What a surprise will it be to the epicure and atheist, and indeed to many Christians, who will be too deeply plunged in the cares or pleasures of this world, to find, in a moment, in the twinkling of an eye, the Judge descending, and all their worldly cares and delights at an end at once? The trumpet sounds, and the judgment breaks upon them, in a moment. Having thus described the preparations for this judgment, and the manner of the Judge's appearing, I come now,

3. To speak of the *solemnity* and *greatness* of that day and work. It is called 'the terror of the Lord *b.*' The Psalmist, by the spirit of prophecy, said, 'Our God shall come; a fire shall devour before him, and it shall be very tempestuous round about him: he shall call to the heavens from above, and to the earth, that he may judge his people; and the heavens shall declare his righteousness, for God is judge himself *c.*' Accordingly the apostle Paul has represented it in most awful terms. 'The Lord Jesus shall be revealed from heaven, with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction, from the presence of the Lord, and the glory of his power *d.*' Though it is easy to find many stupid hearers, yet there will be no unconcerned spectators of this awful event; 'all the kindreds of the earth shall wail because of him:' then shall 'the wicked,' the greatest and stoutest of them, 'call to the rocks and to the mountains to hide them from the wrath of the Lamb *e.*' desiring rather not to be, than to be brought before his dreadful tribunal. Whatever sinners now think, they will find it a fearful thing to fall into the hands of the living God, to appear before a slighted provoked Judge, armed

a Rev. xxii. 20.

c Psal. i. 3—6.

e Rev. i. 17.—ch. vi. 15—17.

b 2 Cor. v. 11.—Jude 6.

d 2 Thess. i. 7—9.

with power and vengeance. Men think it a matter of great importance, to have a decisive trial for their whole estate, and much more for their lives; but what is either of these, compared with the eternal judgment? what is the terror of an earthly judge, or the awe of a human tribunal, to the terrors of Christ, and his judgment-seat? O the vast assembly, that will make up that court, the dreadful shriek that will attend his condemning sentence, and the confusion and horror that will then fill the condemned criminals! When they hear of the everlasting curse and fire, which they must endure, with the devil and his angels, there will be no amusement to take off their thoughts from these things. The devil himself will not be at leisure, to tempt or divert them, he will have enough to do to receive his own sentence, and drag them from the bar to execution.

There will be no avoiding or escaping from this judgment, no deceiving or bribing the Judge; the sentence will be irrevocable, and must be executed; the execution will last to eternity, and fill the whole person, soul and body, with the greatest misery: This is the portion of a wicked man from his Judge; and does not this make the final judgment an awful day, and a solemn work? "As often, (says one *a*), "as I consider that day, my whole body trembles; whether "I eat or drink, or whatsoever I do, I think I have ever "in my ear the sound of that terrible trumpet, *Arise you "dead, and come to judgment.*" Paul fell at Christ's feet, when he came to convert him; what then will sinners do when he comes to confound them? Job said of the wicked, that if one knew them, they are in the terrors of the shadow of death; what then will it be for them to have all their secret wickedness made manifest in the great day? Did a heathen governor tremble at the hearing of this judgment; and will there be any unmoved at the judgment itself when it comes? Such a judge neyer was seen before, such a court

was never known, such a sentence was never passed, such effects of judgment given were never felt, as will then be. "Who," saith one *a*, "can imagine the greatness of that day, wherein the Judge will be attended with so many millions of servants; every one of whom shall have a livery more bright and glorious than the sun: the splendour of this appearance at the great day, will surpass that of the greatest kings and judges in the world." The Alexanders and the Cæsars, who made the earth to tremble, shall stand trembling before the bar of Christ, in the great day. Paul has described it with awful solemnity, in those words, 'The Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trumpet of God *b*.' Other kings judge by their delegates, but Christ comes in person, and that not with silence, as he went to the cross, but with a shout, a shout of victory and triumph over all his own and his people's enemies; there will be the united shout of the heavenly host. "*Behold the Lord comes*, will be heard from one end of the heavens to the other; the earth, and the sea, and hell itself shall hear and tremble *c*:" There will be the voice of the archangel, the chief of the heavenly host, proclaiming the Lord's coming, or as one of the ancients thinks, exhorting the other angels to do their office, and gather the world together before the judgment-seat. The trumpet of God, whatsoever it shall be, may be looked upon as still more awful and affecting; if the trumpet at Sinai shook the earth, shall not that at the great day shake and open heaven, earth, and hell, and call before the judgment-seat those who had been reserved there for this day. "What fear will invade then such as are alive upon the earth at that day, when the heavens shall be moved, and the earth dissolved, the trumpet sounding, that of the archangel louder than the rest?"

a Jenkin on Jude, p. 249.

b 1 Thess. iv. 16.

c Case's Pisgah, p. 81.

“ When the King himself, who is God, shall appear, what spirit will be left in man? Have we not seen men almost dead with fear of the execution they were going to; and if corporal death does so terrify them, how may eternal death affect them? It cannot, it cannot, believe it, be declared by words, (says Chrysostom *a*,) how much we shall be affected.”

Thus I have endeavoured to represent the greatness and solemnity of that day and work: I shall now finish this discourse with one general word of

APPLICATION.

From what has been said, we may learn what different *impressions* these things may make upon different men: As for unbelievers, who know not God, and have not obeyed the gospel, with what conviction and concern may it fill them when they think of their future and final doom? And how should they be excited, to fly from the wrath to come, and to lay hold on the hope set before them, dreading the thoughts of waking to everlasting shame, contempt, and damnation in the great day? But true believers may look and long for Christ's coming; to such it may be said, ‘Awake and sing, you that dwell in the dust *b*.’ It will be a day of gladness and triumph to the saints; the Judge is their friend; he comes to receive them to himself, that they may be for ever with him in glory: The terrors and misery of

α Ποῖος ἄρα τρόμος ἔξει, ποῖος φόβος ἐπὶ τοὺς ἐπὶ τῆς γῆς ἀπομένοντας; — ὅταν τὴν γῆν ἀναρρήγνυμένην ἴδωμεν ὅταν τῶν σαλπύγγων ἀκούσωμεν, ὅταν τῆς φωνῆς τῆς Ἀρχαγγέλου πάσης σάλπιγγος λαμπροτέρας οὐσης, ὅταν τὸν οὐρανὸν συνανελκόμενον, ὅταν αὐτὸν παραγινόμενον τὸν ἀπάντων βασιλεῖα Θεοῦ, τίς ἄρα ἡμῖν ἔσται ἡ ψυχὴ; — ἴδετε πότε τοὺς ἀπαγομένους τὸν ἐπὶ θάνατον, ποῖαν νομιζετε αὐτοῖς ἦναι τὴν ψυχὴν; — εἰ τοίνον σωματικὸς θάνατος οὕτω ἡμᾶς φοβεῖ, ὅταν αἰώνιος παραγίνεται, τί πεισόμεθα; — οὐκ ἔστιν, οὐκ ἔστι, πιστεύσατε παρασηῆσαι λογῶν τὸ πάθος. — Chrysost. in 1 Thess. iv. 16.

b Isa. xxvi. 19.

that day will be great to many, but to them it will be a good day: they are to be persuaded that Christ is able to keep what they have committed to his trust, and that they shall find the mercy of the Lord Jesus Christ to eternal life: This is the blessed hope they are to look for; they may trust and not be afraid, even in the prospect of Christ's judging the quick and dead, at his appearance, and his kingdom.

SERMON III.

PREACHED JULY 16th, 1728.

2 TIM. iv. 1.—*I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead, at his appearing, and his kingdom.*

THE glorious displays of Christ's perfections which will attend his judging the world in righteousness, made the apostle insist so much upon this doctrine; and for the same reason, which at the close of the sacred canon, Christ said, 'Surely I come quickly;' the church answers, 'Amen, even so come, Lord Jesus.' The day of Christ's kingly glory will be the day of the saints' transcendent joy; therefore they love and long for his appearing: On these accounts, as well as with regard to the practical use which is to be made of it, this subject may be very grateful to us. I have formerly inquired into the *certainty* of this judgment, the *character* of the Judge, the *objects* of this judgment, and have, in part, explained the *form* and *process* of it. On this head I hinted the *preparations* for it, the *manner* of Christ's appearing, and the great *solemnity* of that day and work. I now proceed,

4. To consider the *rule* and *law* by which men shall be

tried and judged. We are informed, that ‘as many as sinned without law, shall perish without law; but as many as have sinned in the law, shall be judged by the law *a*.’—Those who are said to ‘sin without law,’ are such as lived not under the ceremonial law, or the Gentiles. The Jews had this law, and sinned in and under it, and shall be judged by it, together with that revelation of Christ, which they enjoyed; therefore our Lord told them, ‘There is one that accuseth you, even Moses, in whom you trust: For, had you believed Moses you would have believed me, for he wrote of me *b*.’ The rule whereby all men shall be judged, is the law of their obedience made known to them. The Gentiles, who lived before the coming of Christ, shall be judged by the law of nature, which all of them have openly transgressed *c*: The Jews of the same time must be judged by the law, and the light into redemption from sin super-added thereunto; or by the rule, doctrine, promises, and precepts of the law and the prophets. The *gospel* will be that by which all men, to whom it has been offered and preached, will be judged *d*. “The rule of judgment at “the last day neither is, nor shall be any other but what is “preached every day in the dispensation of the gospel,” says a learned writer *e*. When the scripture speaks of man’s ‘perishing without law,’ it says not a word of his being ‘saved without law.’ It has not distinguished between some that more grossly sinned against the light of nature, and so perished; and others walking up to that light, who should be saved; but the apostle affirms of them universally, that ‘as many as sinned without law, shall perish without law.’ If indeed any could be found, who had exactly fulfilled the law of nature, they might be saved, notwithstanding any thing affirmed here by the apostle: But if his words are true, no sinner can be saved by the law, or light of nature,

a Rom. ii. 12.

b John v. 45, 46.

c Rom. ii. 12—14.

d Rom. ii. 16.

e Dr. Owen’s expos. on Heb. vi. 6. p. 27.

which he calls the law written in their hearts. It is upon this supposition that the law of nature condemns every one that continues not in all things written therein, to do them; that the apostle affirms, that ‘as many as sinned without law, shall perish without law:’ As for those who enjoy the gospel, the rule is, ‘He that believes shall be saved; he that believes not shall be damned *a*.’ According to these rules we find Christ conducting himself, in the judgment of the great day; ‘he comes in flaming fire, to take vengeance on them that know not God; or who did not like to retain God in their knowledge, nor glorified him as God *b*:’ when in the visible things of the creation, he had discovered his eternal power and Godhead to them, they were not thankful to him, but ‘worshipped and served the creature more than the Creator;’ so that by the law they were under they will be found to be without excuse: The passage I now refer to, plainly shews the case of the Gentile world, and gives us light into the other passage, which speaks of Christ’s coming in ‘flaming fire, to take vengeance on them that know not God *c*.’—Another sort that will fall under his vengeance, in that day, are such as had enjoyed, but not obeyed the gospel; such as had despised and rejected Christ, therein exhibited to them; these, Christ has told us, shall be judged in the great day, by the word which he hath spoke. ‘This is the condemnation, that light is come into the world, and men love darkness rather than the light, because their deeds are evil *d*.’

John in his Revelation tells us *e*, that ‘he saw the dead, both small and great, stand before God; and the books were opened; and another book was opened, which was the book of life; and the dead were judged out of those things which were written in the books, according to their works.’ We have here a description of the last judgment, according

a Mark xvi. 16.

b 2 Thess. i. 7.—Rom. i. 18—21, 25.

c John xii. 48.

d John iii. 19.

Rev. xx. 12.

to the manner of proceeding in human courts of judicature : not, as I suppose, to signify that the former shall exactly resemble the latter ; but to teach us, that all things in the future judgment shall be managed with order, knowledge, and righteousness, according to the laws, which the persons judged had lived under, and according to the works they had done, in conformity, or contradiction to those laws. The books which shall be opened, and made use of, in the judgment of the great day, we may suppose to be the book of God's remembrance, the book of conscience, the book of the law, the book of the gospel, and the book of life : The books of the law, natural and written, and of the gospel, are the rule by which men shall be judged ; the books of God's remembrance and of conscience will be the evidence of the state and actions of men. The judgment is said to pass according to men's works, not according to their faith or belief ; the reason of which may be, because their works are the certain evidences, or fruits of their faith or belief to others. Though the omniscient Judge does not need such discoveries, yet by-standers are this way to be made sensible of the justice and equity of the sentence that shall be passed *a* : And for this reason ministers also must give an account of their people ; and it may be the good angels shall give an account of ministers : wherefore Paul charged Timothy before the elect angels *b*, to do his duty. It is the opinion of some, that the wicked, though convicted in conscience, will deny the charge, or endeavour to evade it, saying, ' Lord, when saw we thee hungry, or thirsty, and did not minister to thee *c* ? ' And that they will plead their good deeds, ' We have prophesied and cast out devils in thy name ; thou hast taught in our streets *d* : we have entertained, or at least permitted the gospel to be preached. If such allegations should be made in that day,

a Heb. xiii. 17.

c Mat. xxv. 44.

b 1 Tim. v. 21.

d Mat. vii. 21.

it will appear reasonable that they should be answered, and witnesses of fact should be produced, for the sake of those present.—The last book mentioned by John, as opened in that day, is the book of *life*, which is distinguished from the other books. The book of life, I apprehend, is the book of God's election, containing the names of those written in heaven; not that God needs or uses a book, properly speaking, but he knows them that are his, as exactly as if all their names were registered in a book. This book of life is also called 'the Lamb's book of life *a*,' as it was a list or register of those given him to bring to glory. It is necessary that this book should be opened, because as he who best knew, has told us, 'it was the will of him that sent him, that of all that he had given him he should lose nothing *b*.' The opening this book will make it evident, that Christ hath faithfully discharged his trust, and that 'he gives eternal life to as many as the Father had given him *c*.' This will make an exact discovery of God's elect, and will silence all the proud and envious cavils of men against it. They would not believe it, they could not endure it: they studied all the shifts and evasions possible to run it down, and to rob God of this jewel of his crown; but by opening this book he will vindicate his truth, and make it known to all the world, that 'he will have mercy on whom he will have mercy,' and will shew them this grace at 'the revelation of Jesus Christ *d*.' How will the elect rejoice when it appears that their names were enrolled in the book of life, before the foundations of the world were laid! I come now,

5. To consider the *nature* and *form* of the judgment itself: and this will consist in Christ's public and final consigning over the quick and dead, to their everlasting happiness or misery, according to their state and works. It has

a Rev. xxi. 27.

c John xvii. 2.

b John vi. 39.

d 1 Pet. i. 13.

been a question whether the sentence shall be vocally and audibly pronounced: I see no reason to think otherwise, seeing the whole transaction shall be public, and managed by the Son of God, in human nature. Why should we suppose, that his voice shall not be heard, as well as his body shall be seen: his voice is said to be *as many waters* *a*; he will make all that are in *their graves hear his voice*: and he that forms the thunder can speak loud enough to make the whole assembly hear, though the greatest that ever was. We are told, that he shall say to them on his right hand, *Come you blessed*; and to them on his left hand, *Depart you cursed b*. We may suppose, that it will be exceedingly delightful to the saints, to hear their gracious sentence from his blessed lips; and no less terrible to the wicked, to receive their dreadful doom the same way: But as to the vocal pronouncing it, we need not be very positive or tenacious, remembering that good note of Austin *c*, “In what manner and order the future judgment will be, experience will teach us better than human knowledge can perfectly inform us.” It is of more importance, to consider the *matter* of the sentence, and the *order* of passing it.

With respect to the saved, Christ hath given it in these words, ‘Come you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.’ Every word carries instruction and comfort in it; it is not *depart*, but *come*; be in my presence, behold my glory; I your Judge call you, and authorize you to it: Thus he will call his own sheep by name, and give to them eternal life; and therefore they may well have boldness in the day of judgment. The next words in the sentence are *you blessed*; the curse is taken away; and all spiritual blessings are

a Rev. i. 15.—John v. 28.

b Mat. xxv. 31, 41.

c Quibus modis et quo ordine veniant, magis tunc docebit rerum experientia, quara nunc valet consequi ad perfectum, hominum intelligentia. Aug. de civitat. lib. xx. c. 30.

given in me, and that by my Father: He chose you, he loved you, and appointed you to inherit the blessing, though the world hated you, and cursed you; *come inherit the kingdom*, possess the celestial felicity, reign in life for ever, as if you were kings of the heavenly Jerusalem; the kingdom was *prepared from the foundation of the world*, from eternity in my Father's love, decree, and promise to me the head and surety of the new covenant, *before the world began* *a*: inherit, says the Judge, the kingdom prepared *for you*; not for others, not for such as you, but for your very persons, who were loved, chosen, and blessed of my Father, before the world was. Thus will Christ own and publish the doctrine of election in that day; and those who could not bear it in this world, shall be forced to bear it in the great day: you, says Christ, were blessed of my Father, the kingdom was prepared by him for you before the world was. Thus he refers their whole salvation to the electing grace and love of the Father, which indeed was the original and first moving cause of it. We may further observe, with respect to the order of time, that the sentence is first passed upon the *righteous*; and herein many valuable ends are answered: Christ will begin with the work of mercy, which is most pleasing to him; thus he honours the Father's choice in making such an early discovery of it, and shewing such a respect to the objects of it, preventing their being terrified with the sentence of the wicked, and preparing them to give their approbation and suffrage when he shall pronounce sentence, which I apprehend is their 'judging the world, even angels *b*.' This will be preparatory to the condemnation of the wicked; and will, as it were, anticipate their judgment, and increase their horror, whilst they see those persons absolved, and honoured, whom they had condemned and despised: whence they may infer what

a Tit. i. 2.

b 2 Cor. vi. 2.

doom they themselves are to expect, which comes next to be considered.

This part of the sentence will be, 'Depart from me; you cursed, into everlasting fire, prepared for the devil and his angels *a*.' It is wonderful to think, that any that own the scripture, and read there of the everlasting fire, to which the wicked are adjudged, should yet deny the eternity of hell torments. We are to observe, that the sentence passed upon the wicked, is as contrary to that received by the righteous, as the state, temper, and actions of the former, are opposite to the latter. To the righteous, Christ will say, *Come*; to the wicked, *Depart*: they never loved Christ, nor his people, and now they shall be banished from them for ever, and have no communion with them in glory. But their misery is not barely privative, for they depart *accursed*; all the curses of the law lie in force against them, and they go into *everlasting fire*; no words can express the misery therein comprehended: it will be an aggravation of it, that they must be 'for ever with the devil and his angels;' they would do the devil's lusts on earth, and therefore are justly condemned to suffer with him in hell. The sentence of the evil angels seems to be included in these words, 'The everlasting fire prepared for the devil and his angels:' as they are reserved to the judgment of the great day, doubtless they shall not escape being judged in that day, though we have no particular account of it, as we have of men's being judged; the scripture being written for the use of men, not of devils, which may be a sufficient reason, why they give us no larger account of that matter. Thus I have hinted what, I hope, may be sufficient, to give some useful view, of the nature and form of that judgment, or sentence, which Christ shall pass upon the quick and the dead in the great day. I come now to the next general head; therefore,

a Mat. xxv. 41.

V. I shall mention some of the *properties* of this judgment: This may further illustrate the nature of it, and be a means to excite us to a more awful regard to it, and preparation for it. ‘Seeing we look for such things, how diligent should we be that we may be found of Christ in peace without spot and blameless *a*?’

1. This judgment will be *universal* and *unavoidable*. ‘We must all appear before the judgment-seat of Christ *b*.’ No demurrer takes place in this court; there is nothing to be done, in arrest of judgment; it can be neither delayed, nor prevented; no person will have subtilty or power enough to escape. The Judge is prepared, the day is appointed, the justice of God, as well as the souls under the altar, cry, How long, till vengeance be taken on the wicked? “It will be in vain, (as one says *c*,) to look about for help, all the world cannot rescue one soul; there is no avoiding, by appeal, for it is the last judgment; nor by rescue, for they shall be compelled; nor by flight, for there is no escaping; nor by entreaties, for the Judge is inexorable.”

2. It will be an *awfully terrible* judgment. This, in part, was cleared before, when I spake of the *solemnities* of that day and work; and yet there is room to add something here. Christ taught his disciples to fear him who is ‘able to destroy soul and body in hell *d*.’ A sense of what they themselves have deserved, and of what the wicked must undergo, in that day, may excite awful thoughts in the righteous concerning it: To think of the sun’s failing, the stars falling, the Judge appearing in flaming fire, when the great day of his wrath shall come, is enough to fill our hearts with fear and amazement; and may and ought to give a check to the sinful appetite. “I had not,” said Austin *e*,

a 2 Pet. iii. 14.

b 2 Cor. v. 10, 11.

c Manton on 2 Cor. v. 10. p. 107.

d Luke xii. 3, 4.

e Nec me revocabat a profundiore voluptatum carnalium gurgite, nisi metus mortis et futuri judicii tui, qui per varias quidem

“ been delivered from the gulph of carnal pleasures, had
 “ it not been for the fear of death, and this future judg-
 “ ment, which, amidst various opinions, never went out of
 “ my thoughts.” Some men have a certain fearful expecta-
 tion of this judgment beforehand *a*; and it will not be
 less terrible to them, when it comes: when in scripture it
 is said *b*, that ‘ the powers of heaven shall be shaken,’
 some think the angels are meant; for, “ great fear and
 “ trembling will lay hold on them,” says one *c*, “ on the
 “ account of that awful judgment, and the terrors of the
 “ Judge.” “ If,” says another *d*, “ all the angels praised
 “ God, with a loud voice, when the stars were made, how
 “ shall they be affected with the universal change of that
 “ day, when they shall see all the world standing before the
 “ terrible tribunal, and their fellow-servants giving an ac-
 “ count?” We also read *e*, that ‘ the devils believe and
 tremble,’ at the thoughts of their future doom and misery;
 and the thing itself will not be less terrible, than the fore-
 thought of it: Such among men as neither believe, nor fear
 it, who daily make a sport with damnation, seem hardened
 to a greater degree than the devils themselves; they tremble,
 whilst others deride the judgment of the great day.

3. To the wicked it will be *pure unmixed* judgment; or
 judgment without mercy. God will not spare the guilty;

opiniones nunquam tamen recessit de pectore meo. Aug. lib. 7.
 Confess. cap. 16.

a Heb. x. 27, 30, 31.

b Mat. xxiv. 29.

c De Angelis dicit, tremor enim eos apprehendet, et timor mag-
 nus—propter judicis terrorum, et terribili apparatu de judicis intu-
 entis horrenda formidine contremiscent. Aug. in Parasc. Serm. 1.
 Tom. 10. p. 886.

d Εἰ γὰρ ὅτε ἐγένετο τὰ ἄστρα ἕως ἕφριξαν, καὶ ἐθαύμασαν, πολλῶ μάλ-
 λον ὁρῶντες πάντα μεταρρυθμιζόμενα καὶ τὸς συνδούλους αὐτῶν δίδοντας
 εὐθύνας εὐθύνας, καὶ τὴν δικεμένην ἄππσαν φοβερῶ παρισταμένην δικασαρίῳ.
 Chrysost. in Mat. xxiv. 29.

e James ii. 19.

sins of omission shall not be overlooked; he shall have judgment, without mercy, who has shewed no mercy. Unbelievers will be judged by a law, that admits of no mercy, but ‘curses every one, that continues not in all things written therein, to do them *a*’; hence their cup of wrath is *without mixture b*; So much are the wicked mistaken in their expectations, that they shall find mercy in that day. The scripture says, that ‘without respect of persons, God judgeth according to every man’s work *c*.’ In this world the wicked neither shewed mercy, nor sought mercy aright; and at the great day, they shall have judgment without the least grain of mercy. “A sea of wrath without one drop of mercy,” as one speaks *d*.

4. It will be an *impartial* judgment; ‘for there is no respect of persons with God: As many as have sinned without law, shall perish without law; and as many as have sinned in the law, shall be judged by the law *e*.’ No mild interpretation shall be put either upon the commanding, or condemning part of the law; nor shall one sinner find more favour than another: Jews and Gentiles, great and small, rich and poor, are all alike to the Judge; for he will have no respect of persons in judgment. Hence those who cry, *Lord, Lord, open to us*, are rejected, being found *workers of iniquity*.

5. It will be a *righteous* judgment *f*. I shewed before, that the Judge is righteous: and what can be expected from him, but a righteous judgment? ‘He shall judge the world in righteousness,’ say the scriptures: Justice will hold the balance, in an even hand.

It may be said, Where is the justice of judging men to eternal punishment, for temporary crimes, which were but of short duration? To this I answer,

(1.) Adam’s sin, in eating the forbidden fruit, was soon committed, the act was but of a short duration; but yet

a Gal. iii. 10.

b Rev. xiv. 10.

c 1 Pet. i. 17.

d Case’s Pisgah, p. 170.

e Rom. ii. 11, 12.

f Acts xvii. 31.

God has been punishing the world for it, more than five thousand years: and therefore a sin, soon committed, may demerit a long punishment; for we are sure that the judgment of God is according to truth.

(2.) Among men of the greatest justice and probity, there is no proportion of time observed between the commission of the fault, and the inflicting the punishment; imprisonment for life, or even death itself, is thought to be a just punishment, for a fact done in a day, an hour, or in a few moments.

(3.) Sin has an infinite evil in it, objectively considered, as it is against that God, who is infinitely great and good. Now, an infinite evil deserves an infinite punishment; and seeing that cannot be inflicted at once, upon a finite creature, reason dictates that it should be continued, till the whole debt is paid; and because that can never be, by the sinner, therefore his punishment is eternal.

(4.) The judgment is justly measured by the will of the offender; his will is bent to sin for ever; and therefore it is equal, that he should suffer for ever: "Because," says Austin *a*, "the sinner would have enjoyed his sin for ever, he meets with the severity of eternal punishment." It is not unjust, that he should be judged, as he himself judged, and that he suffers, in the punishment of his evil mind, as he would have acted.

5. If all these things are put together, it may appear, that Christ's judgment will be righteous, though he allots men everlasting punishment, for sins committed in a short space of time. The distributions of providence seem to be unequal; but the distributions of the great day will be very equal; men shall 'receive according to what they have done, whether it be good or bad *b*.' The wicked shall be rewarded, according to their evil works, and the saints according to their

a Epist. 49.

b 2 Cor. v. 10.

good works. Christ shall judge the ‘people in equity *a*,’ not according to outward appearance; he will thoroughly purge his floor, and burn the chaff with unquenchable fire; but the least grain of wheat shall not be lost.

6. It will be a *clear* and *open* judgment; not only righteous in itself, but a ‘revelation of the righteous judgment of God *b*.’ Righteousness and judgment are always the habitation of God’s throne, but yet in this world clouds and darkness are round about him *c*: hence the prophet says, ‘Let me talk with thee of thy judgments; wherefore doth the way of the wicked prosper *d*?’ but in the great day, all things will be set in a clear light; it will be a day of discovery and revelation. “The word *revelation* is properly “used, (says one *e*;) for then it shall be revealed, that every “one receiveth according to his works.”

7. It will be *eternal* judgment, with respect to the execution, not with respect to the passing the sentence. How long the day of judgment may last, we do not know, God has not revealed it; but this we know, that after the judgment, comes the everlasting punishment; and with respect to that it is called *eternal judgment*: It is decisive and determining for an eternal state; the sentence can never be reversed, for there is no higher court to appeal to, nor will the same court ever sit again, to alter the sentence; therefore it can never be annulled, when once passed. “It is “absurd to imagine, (as one has observed *f*,) that the judgment should be eternal, in its duration; but it shall be so “in its end and effects.” It may also be called eternal, in opposition to temporal judgments, such as that of Christ, that passed on the saints by the wicked, and that which profes-

a Isa. xi. 4.

b Rom. ii. 5.

c Psal. xcvi. 2.

d Jer. xii. 1, 2.

e Καὶ καλῶς ἦσπεν, ἀποκαλύψεως, τότε γὰρ ἀποκαλύπτεται ἕτως ὅτι τὰ κατ’ ἀξίαν ἕκαστος ἀπολαμβάνει.—Chrysost. in Rom. ii. 5.

f Dr. Owen’s Expos. on Heb. vi. 1, 2. p. 26.

sors now very unjustly pass upon one another: All these shall be called over, and rescinded, in the great day, which will unalterably fix every man's happiness or misery in the world to come. Upon Christ's passing judgment, *the wicked* are said to go away into everlasting punishment, and the *righteous into life eternal a*. Thus I have finished the fifth general head, which was to mention some of the *properties* of the last judgment; I shall now conclude this discourse with some

APPLICATION.

1. How firmly should we *believe*, and how often and seriously should we *think* of this judgment to come? The evidence of it is clear and full, both from scripture, reason, and conscience; to disbelieve it, therefore, is to sin against the light of nature, as well as against revelation. A firm persuasion, and a serious consideration of this doctrine, would have a good effect. Tertullian, as it is said *b*, observed, in his time, that none lived loosely, but either such as did not firmly believe a future judgment, or such as put the thoughts of it out of their minds. "Let us," says one *c*, "fix our thoughts on Christ's dreadful tribunal, where all things will be opened to his eyes which in word, or deed, or thought, we have committed; let us think on the fiery lake, the everlasting chains, the darkness void of light, the gnashing of teeth, the worm that dieth not, which will make it a dreadful day to the wicked." Say not these are mere words, the merciful God will never so punish men; Is

a Mat. xxv. 46.

b Leigh's Body of Divinity, p. 863.

c "Ἐπειτα ἀναλογιζόμεθα τὸ φοβερὸν ἔημα τῷ Χριστοῦ, ἐν ᾧ πάντα γυμνά καὶ τετραχλησιμένα τοῖς ὀφθαλμοῖς αὐτοῦ· τὰ ἐν λόγῳ, τὰ ἐν ἔργῳ, τὰ ἐν διανοίᾳ· ἔπειτα τὸν ποταμὸν τοῦ πυρός, τοὺς δεσμούς τοὺς ἀλύτους τοῦ σκότους τοῦ ἀφεγγεοῦς, τοῦ βρυγμοῦ τῶν ὀδόντων, τοῦ σκλώπηκος τον ἰερόλα, τῆν ἡμέραν ἐκείνην τὴν ὀδυνηρὰν μὲν τοῖς ἀμαρτωλοῖς. Chrysost. in secundum Domini adventum, p. 545. ubi et cætera videas.

God a liar? How did he deal with Dives, with the foolish virgins, with the old world, with Sodom and Gomorrah, with Korah, Dathan, and Abiram? How was Jerusalem destroyed for rejecting Christ? How were Ananias and Sapphira punished? If God is too merciful to punish sinners, why were not these spared? Why did Christ say, 'Except you repent, you shall all likewise perish?' Did the devils confess an appointed time for their torment; and shall not men be ashamed and blush to deny what they could not but own? Were a man to be tried for his life at the next assizes, how would his thoughts be taken up with it? and shall we forget that tribunal where we must shortly be judged, justified, or condemned for eternity?

2. If Christ will judge the quick and dead; then hence we may learn, that he is truly and really God. *God is judge himself a*, according to the scriptures. No person below God can judge the world in righteousness. How can we once imagine, that a mere creature can raise the dead, bring the whole world before his tribunal, know the secrets of all hearts, pass and execute judgment upon every one, according to his works? 'We shall all stand before the judgment-seat of Christ, for it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God *b*.' So then Christ is that God, before whose judgment-seat we shall all stand. It is indeed said *c*, that the world shall be judged by *the man Christ Jesus*; which shews, that Christ's human nature shall be employed in the judgment, but by no means excludes him from being God, or acting as God in the judgment of the great day. It will be a manifestation of the glory of God, to judge the world; this glory is peculiar to God, and he will not give it to another, to a mere creature. Seeing therefore he has given it to Christ, he is the great God; so he is called, with respect to this day and work, for we must

a Psal. l. 5.

b Rom. iv. 10, 11.

c Acts xvii. 31.

be 'looking for the glorious appearing of our great God, and Saviour Jesus Christ *a*.' He shall come in the 'glory of his Father *b*;' but who could appear in that infinite glory, that did not enjoy that infinite divine nature to which it appertains? The Judge has, and must have infinite wisdom, power, knowledge, righteousness, and holiness; and he that has these, is certainly true God: such therefore is Christ our Judge.

3. What reason have we to 'hold fast the faith, once delivered to the saints.' This inference is well drawn from the future judgment, by the apostle Paul, where he has said, 'Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together to him, that you be not soon shaken in mind *c*.' If we must not part with an inferior truth, much less with those of an higher nature, and greater importance; for Christ will come again, and gather us together to him, and call us to an account whether we have kept the faith, that precious depositum, or whether we have made shipwreck of it, and of a good conscience. Christ laid the matter plainly before us, when he said, 'Whosoever shall confess me before men, him will I confess also before my Father which is in heaven *d*.'—
 "Every one that confesses that Christ is God, shall find
 "Christ confessing him before his Father, that he is a faithful servant," says one *e*; but on the other hand, Christ has said, 'Whosoever shall be ashamed of me, or of my words, of him also shall the Son of man be ashamed when he comes in the glory of his Father, with the holy angels *f*.' Christ, the Judge, will deal with us hereafter, as we deal with him, and his truth in this world: if we suffer with

a Tit. ii. 13.

b Mat. xvi. 27.

c 2 Thess. ii. 1, 2.

d Mat. x. 32.

e Πᾶς οὖν ὁ ὁμολογῶν ὅτι θεὸς ἔστι ὁ χριστός, ἐυρήσει τὸν χριστὸν ὁμολογῶντα περὶ αὐτοῦ τῷ πατρὶ, ὅτι γνήσιος ἔστι δούλος. Theophylact. in loc.

f Mark viii. 38.

him we shall reign with him; if we deny him, he will also deny us; if we are ashamed of his truth, he will be ashamed of our persons in the great day; if we do not own him, profess, and confess him, declare his truth, and stand up for it, but through cowardice or covetousness, conceal the truth, and designedly express it so doubtfully, that men lose our testimony, and cannot tell whether we are friends or enemies to Christ, and the great truths of the gospel, what must we then expect from the righteous Judge, but to be rejected and disowned by him, according to his own plain declaration, in the forecited scripture? It is then no indifferent thing, how we conduct ourselves in this matter, whether we 'handle the word of God deceitfully *a*,' or by an ingenuous, free, open manifestation of the truth, commend ourselves to every man's conscience. Let us then remember, that Christ observes our behaviour, and will reward or reject us in the day of judgment, according as we confess him, or are ashamed of him or his truth in this world: This should make us 'hold fast the faith once delivered to the saints.'

4. How vain a thing is it to rest in a *form of godliness*, void of the *power of it*? Christ's eyes are as a flaming fire, and his judgment will be according to truth; there is no darkness, where the workers of iniquity may hide themselves: sinners in Sion may then be afraid, and fearfulness may well surprise the hypocrite. Let not such be deceived, Christ is not mocked: The foolish virgins are *shut out of the kingdom b*, when the Judge comes: That day will make an exact discrimination betwixt the sheep and the goats; and the saints shall be able rightly to discern betwixt the righteous and the wicked, which perhaps was never done by them in this world. This should excite us to pray and strive, that we may be accepted of God, and be found sincere in the day of Christ, which will bring to *light the*

a 2 Cor. iv. 2.

b Mat. xxv. 10—12.

hidden things of darkness, and make *manifest the counsels of the heart a* : every man's works shall be made manifest, for the day shall declare it ; disguises will be of no use when we come before him, to whose eyes all things are manifest and open, even to him to whom we must give an account.

5. Shall Christ judge the quick and the dead? then how diligent should we be, that we may be 'found of him in peace, without spot and blame?' This is our grand concern; our eternal safety and happiness are wrapt up in it. If we abide in Christ by faith, and cleave to him in love, we shall not be 'ashamed before him at his coming *b*.' Our love is made perfect, when by intimate communion with Christ in love we taste his love, and so are helped to exercise ours to him, in an higher degree; and then we may have boldness in the day of judgment. We need not be ashamed to appear before him whom we have loved so much, and of whose love we have had such a sense and evidence, because as he is, so are we in this world; seeing he hath changed us into his image, and admits us into his gracious presence, therefore we may depend upon it, that the Judge will not destroy us, and his own image in us. This gives us confidence in the fore-thoughts of the day of judgment; this shews us the true way to safety and comfort, in the views and approaches of the judgment of the great day. May we then cleave to Christ, in faith and love; and then that day, which to unbelievers will be of all the most terrible and miserable, will be to us the most joyful and happy. O then let us 'kiss the Son, lest he be angry;' blessed are they, and only they, who before the day of his wrath, put their trust in him! Inexpressible is the encouragement and comfort, which those who receive Christ by faith, may receive from these words of Christ, 'I am the resurrection and the life, he that believes in me, though he were dead, yet shall

a 1 Cor. iv. 5.—iii. 12.—Heb. i. 5.

b 1 John ii. 28.—i. 4, 17.

he live : and whosoever lives and believes in me shall never die *a*.' Here is the Christian's safety, here is his triumph ; this may causé him not to fear, but to love and desire Christ's appearance, that he may receive that 'crown of righteousness,' which the righteous Judge shall give to all such, in the great day, when 'he shall come to be glorified in the saints, and admired in all those that believe *b*.'

6. How different shall Christ's *second coming* be from his *first*? It may be useful to compare them in our thoughts : When he first appeared, it was in the *form of a servant* ; when he comes again, it will be as *God over all, blessed for ever* : then he was laid in a *manger*, among beasts ; hereafter he shall sit upon a *throne of glory*, surrounded with myriads of angels : formerly his *visage was more marred than any man's* ; hereafter it shall *outshine the sun in his strength* : at first he came to be *judged and condemned* by men ; at his next appearance he shall *judge both quick and dead* : in the days of his humiliation he came lowly, *riding upon the foal of an ass* ; when he comes to judgment he will come riding on the *clouds of heaven* : at his first coming he was the *derision* of his enemies ; when he appears the second time, he will be their *dread and terror* : formerly he *endured the cross* ; hereafter he shall wear the *crown* : heretofore he submitted to the *curse* ; in the great day, he shall not only inherit, but also dispense the *blessing*, even life for evermore : he who died under the hands of his *enemies*, at his first coming, shall inflict eternal death upon all who shall be found such in the day of judgment : Christ will, in the great day, appear to be quite another manner of person than men took him to be, whilst he dwelt among them. What an amazing difference will there be between Christ the sufferer, and Christ who will judge the quick and the dead at his appearance, and his kingdom ?

a John xi. 25, 26.

b 2 Tim. iv. 8.—2 Thess. ii. 10.

SERMON IV.

PREACHED JULY 30th, 1728.

2 TIM. iv. 1.—*I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead, at his appearing, and his kingdom.*

IN discoursing upon these words, I have formerly considered the certainty and time of the future judgment, the person and character of the Judge, the objects of the judgment, the form of process and properties of it: I now proceed to the next head; and therefore,

VI. I shall assign some *reasons* of the last judgment.

1. This appointment is a means to curb the *lusts*, and reform the *lives* of men; not that this shall be done, after the resurrection, for then there is no room for repentance or amendment; but the knowledge of this judgment beforehand is a means, in the hand of the holy Spirit, to restrain from sin, and to excite men to repentance: It is true, this means alone is not sufficient to produce this effect; for we see notwithstanding all that men hear of this judgment, yet 'because sentence is not speedily executed, the hearts of many are fully set in them to do evil *a*;' yet the certainty of this judgment is made use of, by the Holy Ghost, in scripture, as a motive to repentance; and when he sets it home upon the heart, it is also an effectual means of it. This the royal preacher had in view, in his ironical address to a libertine, 'Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things, God will bring thee into judgment *b*.' The consideration of the future judgment

a Eccl. viii. 11.

b Eccl. xi. 9.

is here proposed as a means to check the lusts, and reform the lives of young persons, who are so prone to indulge their voluptuous appetite. Paul urges repentance upon the Athenians, by this very argument; 'God,' said he, 'now commands all men to repent, because he has appointed a day in which he will judge the world in righteousness *a*:' or, because he has now made it known, that there is an appointed day, in which he will judge the world, therefore he commands all men to repent: 'Knowing the terrors of the Lord, we persuade men *b*;' we urge them to consider, the terrible day of judgment that is coming, and intreat them to live and act as those that must give an account. The apostle Peter's advice to those to whom he wrote was this, 'Pass the time of your sojourning here in fear; the Father, without respect of persons, judges every man according to his works *c*.' Thus we see how the Holy Ghost makes use of the future judgment, as a motive to check sin, and to engage men to walk circumspectly, not as fools, but as wise.

2. Christ shall judge the quick and dead, as a public *vindication of providence*, and *the gospel*. Wicked men, in this world, often quarrel at providence, and good men too often stumble at it; the former think they suffer too much, the latter, that sinners suffer too little: The judgment of the great day will inform the one sort, and convince the other, that the wicked shall not go for ever unpunished, nor the saints always lie neglected. It will then appear, that all things were ordered for the best, and that the prosperity of sinners in this world, is no more worthy to be compared with the eternal weight of vengeance in hell, than the Christian's present afflictions, which are but for a moment, are to be compared with his eternal weight of glory, which shall be allotted him, in the great day. The gospel, and the ministers of it, had represented sin as the greatest folly and evil

a Acts xvii. 30, 31.

b 2 Cor. v. 11.

c 1 Pet. i. 17.

exposing men to eternal perdition, and had taught men, that life and immortality are to be enjoyed through faith in Christ, that he is Lord and King over the whole world, and that those who will not have him to reign over them shall be destroyed. These things sinners would not believe: some treated them with rage, others with ridicule and contempt; and the publishers of these things endured many cruel mockings, for the sake of so unwelcome a message: Some have confidence enough to say the gospel is all a cheat, folly, and fancy, not worth the regarding, but the judgment day will set these things in a clear light, and will convince all the ungodly of their hard speeches, and ungodly deeds *a.*— Christ, in the great day, will reprove those who had, from the delay of judgment, inferred, that God was such an one as themselves, and then he will set their sins in order before them. It is but reasonable, that Christ, his gospel, and the ministers and embracers of it should be publicly vindicated, seeing they had been openly traduced and condemned: This will be the work of the great day, when Christ will appear to his people's joy, but their enemies shall be ashamed. The evil of sin, and the folly of sinners will then evidently appear; then men will find meekness turned into fury, mercy into severity, a Saviour become a destroyer: and seeing all this is owing to sin, surely it must be a dreadful evil, which provoked him who had love enough for men to die for them, now to come to take vengeance upon them. They who would not see the evil of sin, in the glass of Christ's sufferings, shall see it in the glass of their own sufferings, and of others their companions.

3. The full *retribution to Satan and sinners*, may be

a Ἰδε ἦλθε κέρως — ποιῆσαι κρίσιν κατὰ πάντων, καὶ ἐξελέγξαι, πάντας τοὺς ἀσεβεῖς αὐτῶν, περὶ πάντων τῶν ἔργων ἀσεβείας ὧν ἠσέβησαν, καὶ περὶ πάντων σκληρῶν ὧν ἐλάλησαν κατ' αὐτοῦ ἁμαρτωλοὶ ἀσεβεῖς. Jud. 14, 15.

The word ἐξελέγξαι, which is rendered *convince*, signifies to *reprove* upon clear evidence.

assigned as another reason of the future judgment ; none of them have their full recompence before that day. The devils are reserved to that judgment, and expect greater torment then. This is implied in those words of the evil spirits to Christ, ‘ Art thou come to torment us before the time *a*?’ To have all their wickedness ripped up and laid open, to be dethroned by Christ, to be judged by him, and by the saints, as assenting to it, and rejoicing in it, and to be prevented doing any more mischief upon the earth ; these things will be a great torment to them, though the wrath of God, which they will endure, after the judgment, will be still more tormenting. As to sinners of the human race, they are miserable but in part, before the last judgment, their bodies feel no pain in the grave ; but after the judgment of the great day, they shall have a full recompence in their entire persons. In this world it is hard, if not impossible, to punish some of them suitably to their crimes, but in the great day Christ will do it : Such punishment was not so proper in this world, because they had not finished their course, nor had the whole number of them filled up the measure of their iniquity, before the end of time, and then comes the judgment. Hence it appears, how reasonable and fit it is, that there should be such a judgment, in which devils and wicked men shall receive the full reward of their evil deeds.

4. Christ shall judge the quick and dead, for the sake of his *own people*. Justice and favour are what they have reason to expect, at that day : They had often forbore to avenge themselves, committing their cause to him that judgeth righteously ; they had been injured much in their good names and estates ; and many of them had lost their lives for Christ’s sake, expecting that Christ would come again and judge the world in righteousness. Hence the souls of those under the altar, who were slain for the testimony of Jesus,

are represented saying, 'How long, O Lord, holy and true, dost thou not judge and avenge our blood *a*?' Seeing thou art so holy, as to hate sin perfectly, and so true in thy threatenings against blood-thirsty sinners, and in thy promises to thy suffering people, why dost thou not plead our cause, and do us justice upon them, who wrongfully took away our lives, for our love to the gospel and thy truth? The answer to this loud cry we have in these words, 'It was said to them, that they should rest yet for a little season, till their fellow servants also, and their brethren that should be killed as they were, should be fulfilled.' Their blood is to be avenged, in the great day, when all the number of the martyrs will be completed. Justice and faithfulness to Christ's suffering servants, therefore, make this judgment necessary. The favour and honour which the saints are then to receive, is a farther reason for it; an expectation is given them, that Christ will in that day not only acquit, but also publicly confess and own them; and that they shall stand at his right hand, judge the world, and receive a crown of righteousness from the righteous Judge: now, if there should be no such judgment, how would the saints be deceived and disappointed? they have been directed to 'hope to the end *b*,' for the grace that should be brought them, at the revelation of Jesus Christ; they hope then publicly to appear in that righteousness in which they had desired to be found, and to meet amicably with those at Christ's right hand, with whom they could not meet comfortably, in religious assemblies, in this world; they hope to see the Judge in all his robes of glory, and this hope shall not make them ashamed; if before the promise and declaration of these things, they could have no reason to expect it, yet after such expectations had been given them, by God himself, it is reasonable that he should answer them; and therefore that Christ should judge the quick and dead. Christ teaches his people by his word,

a Rev. vi. 9—11.

b 1 Pet. i. 13.

and enables them by his Spirit, to love, and look, and long for his appearing, as ‘the great God and their Saviour *a*,’ which will be the most joyful sight they ever beheld. Inexpressible comfort must it yield them, to see such a conjunction of majesty and mercy in the Judge; and shall he not come at all? Can we think, that he will deal so cruelly with his people as to disappoint them? That is the time, for the public reward of all the secret good deeds of the saints, which both reason and modesty taught them to conceal in this world: ‘Pray to your Father that is in secret,’ said Christ *b*, ‘and he that seeth you in secret shall reward you openly.’ He that has put down their private conferences, and their secret thoughts and meditations, in the book of his remembrance *c*, will not forget or conceal them in the great day. “Not a prayer,” says one *d*, “but it was filed up; not a sigh, not a groan, but is booked; not a tear, but it is bottled; not a holy ejaculation, but it is upon record, and shall be publicly produced and acknowledged.” Those very acts of charity that were done so secretly, that the left hand knew not what the right hand did, shall be published upon the house top, the great house of heaven and earth; they were not done so closely but they shall be as openly rewarded: ‘God is not unrighteous, to forget their work and labour of love;’ therefore it is reasonable, on the saints’ account, that there should be such a day of judgment, when a ‘reward is to be given to them that fear God, both small and great *e*.’

5. Christ shall judge the quick and dead, that his *work* may be finished, and his *glory* made manifest. All men are to ‘honour the Son even as the Father *f*,’ that is, says one *g*, with *equal* honour. For this end it is requisite he

a Tit. ii. 13.—2 Tim. iv. 8.

b Mat. vi. 4.

c Mal. iii. 16.

d Case’s Mount Pisgah, Part ii. p. 128.

e Rev. ix. 18.

f John v. 22.

g ἵνα τιμῶσι τὸν υἱὸν καθὼς τιμῶσι τὸν Πατέρα, ἵνα ὅταν ἔσται, ὁ μὴ

should appear, as the great God and Saviour. The world treated him as an impostor; the far greater number of men in the world, at this day, do not own him; his enemies formerly condemned and crucified him; but Christ, when he was judged by them, put them in mind that judgment would come to his turn hereafter *a*; that they should see the Son of man sitting at the right hand of power, and coming in the clouds, that is, to judge the world, as Chrysostom *b*, and others understand it: Then he will wipe off his reproach, and will vindicate his character and office. What was prophesied of the church shall be fulfilled in her Head; 'His enemies shall bow before him, and lick the dust *c*;' all that had despised him shall bow themselves down at the soles of his feet: this shall be but a just recompence of his former humiliation and sufferings. They who had despised him as man, shall be forced to acknowledge him as God and Judge of all. In that day his honour shall be more public than ever his ignominy and shame had been; for it shall be manifested to the whole world, angels, and men, at once: He shall come in 'his Father's glory *d*,' and with the most public marks of his approbation and esteem. In the great day, the glory of Christ's perfections will appear, of his faithfulness in the performance of his promises and threatenings, and of his holiness in the condemnation of sinners, and approbation of the saints: he had promised his servants to come again *e*, and receive them to himself; and concerning the wicked he said, 'Vengeance is mine, and I will recompense *f*.' And after all, should he not judge the world, how would the glory of his holiness and truth be obscured and lost? The glory of his love and merits would

τιμῶν τὸν υἱὸν, οὐ τιμᾷ τὸν Πατέρα, τῇ ναύτην ἐνοήσας τιμὴν, οὐ γὰρ ἀπλῶς ὁ μὴ τιαῶν, ἀλλὰ ὁ μὴ τιμῶν οὕτως, ὡς εἶπόν, φησιν, οὐ τιμᾷ τὸν πατέρα.

—Chrysost. in loc.

a Mat. xxvi. 64.

b Vid. Chrysost. in loc.

c Psal. lxxii. 9.

d Mat. xvi. 27.

e John xiv. 3.

f Heb. x. 50.

be quite eclipsed; nay, the honour of his whole mediation would be destroyed at once: but ' he shall come to be glorified in the saints, and admired in all them that believe *a* ; or, by that glorious church which will be the glory of Christ in that day, and the occasion of eternal adorations and praises; for which reason Christ will appear and judge the quick and dead.

I might add here, that Christ's complete victory over sin and Satan, death and the grave, will be celebrated in that day with public joy and triumph: when the saints appear without spot, it will be evident that sin is made an end of; when Satan is judged at Christ's bar, it will be very plain that he is conquered; and the universal resurrection will be a full proof of Christ's victory over death and the grave, and that the last enemy is then destroyed, and that all things are put under his feet. Thus we see that the glory of Christ requires, on many accounts, that he should come again and judge the quick and dead.

6. The *glory of God the Father*, and the *harmony of the divine perfections*, require this day of judgment: then the glory, and the glorious fruits of electing love will appear in the clearest and most convincing light, whilst the Judge shall say, in the most public manner, to that innumerable company at his right hand, ' Come, you blessed of my Father, inherit the kingdom prepared for you before the foundation of the world.' How large and how valuable will that electing grace then appear to be, which is now disbelieved by some, and despised by others? The Father's wisdom in the choice of such a Saviour and Judge will be seen, when he comes, who is the brightness of his glory, and bears the express image of all his perfections. The universal subjection to Christ, in the great day, will be to the glory of God the Father; the condition in which the redeemed will appear,

and the glory to which they are appointed, will magnify the love of the Father, in choosing them to such an happiness, and in securing it to them, by such a Saviour, who is also their Judge.—The harmony of justice and mercy that had often been heard of with pleasure, will be then seen with the greatest delight, in the person of the Judge, who is the just God and the Saviour, and in the actual and full happiness of the redeemed. Thus glory in the highest will accrue to God, in the work of the great day. This reason of the future judgment might be amplified, and others added, but I hasten :

VII. I shall mention some of the *consequences* of this judgment, and answer some *questions*. What consequences follow the judgment, Christ has represented in these words, ‘ These,’ or the wicked, ‘ shall go away into everlasting punishment, but the righteous into life eternal *a*.’ The sentences are short, but the happiness and misery contained in them are as broad and as long as eternity, and include more than our thoughts can reach ; for, none knows ‘ the power of God’s anger :’ nor has it ‘ entered into the heart, what God has prepared for them that love him *b*.’ The consequences of the judgment, with respect to the wicked, are their going away from God and Christ, and all that is good and comfortable, or that might make them happy ; and being plunged into that misery which is expressed by *fire*, to signify the greatness and the severity of the torment ; and to give us the fuller idea of it, it is said to be ‘ prepared for the devil and his angels,’ which may denote the aggravation of the punishment ; not only in being put among such a dreadful company, but in sharing with them in the greatest torments, such as are due to those ancient and wicked spirits ; the fire of men’s own guilt, the devil’s rage, and the universal despair that fills the place, and, which is above all,

a Mat. xxv. 46.

b Psal. xc. 11.—1 Cor. ii. 9.

the dreadful wrath of almighty God, will render the misery greater than words can express, or thoughts conceive.—The consequences of the judgment, with respect to the righteous, will be their going into life eternal; they shall by the Judge, who is also their Redeemer, be ‘presented to the Father unblameable and unproveable in his sight *a*.’ They shall be presented by Christ, and exceeding joy will fill him and them, when he delivers up his charge to God, saying, ‘Behold here am I, and the children thou hast given me;’ here are all thy chosen, not one is lost: ‘behold I give eternal life to as many as thou hast given me *b*.’ they are then placed in the presence of Christ in the open view of Christ’s glory, and are ‘for ever with the Lord *c*.’ But what that life will be, into which the saints shall go, after the judgment of the great day, no mortal tongue can fully tell: ‘It does not yet appear what we shall be: but this we know, that when Christ appears, his saints shall appear with him in glory; and they shall be like him, and see him as he is *d*.’ But, as this has been hinted at before, and doth not so immediately belong to the judgment itself, I shall here dismiss it; and shall proceed to answer three or four questions, relating to this judgment, and so conclude the doctrinal part.

1. It may be questioned, If Christ shall judge the quick and the dead, *why is this work so long delayed?* I answer, The day is appointed, and Christ will not stay a moment beyond it; ‘He that shall come, will come, and will not tarry *e*.’ There may be many reasons why Christ comes not so soon as some expect; God will give the wicked sufficient ‘space for repentance:’ and ‘endure with much long-suffering, the vessels of wrath,’ till they are ‘fitted for destruction *f*.’ There are in all ages elect to be born, con-

a Col. i. 22.

b Heb. ii. 13.—John vi. 39.—xvi. 2.

c Jude 24.—2 Thess. iv. 17.

d I John iii. 2.—Col. iii. 4.

e Heb. x. 37.

f Rom. ix. 22.—2 Pet. iii. 9.

verted, tried, and ripened for glory; and the judgment must not come till all things are ready for it. The delay exerciseth the faith, patience, and prayers of the saints. There are many great works of providence to be done before that day, and these have their proper seasons, connections, and progress: but when all things are done, which God sees fit to do beforehand, then the Judge comes. When he came in the flesh it was in the fulness of time, that is, in the fit and appointed time; and so it shall be when he comes to judgment. They are only scoffers that say, 'Where is the promise of his coming *a*?' and he is called an *evil servant* who says that his Lord delays it, or exceeds the appointed time.

2. It may be asked, If Christ shall come to judgment, *why is the time of it concealed?* To this it may be replied, That if we could give no reason for it, yet God may have many; and it ought to be a sufficient reason to us, that he has thought fit to conceal it; but we may suppose, that he thereby intended to check men's curiosity. The itch of knowing good and evil very early infected our nature; and God might see it fit this way to shew his dislike of it: hereby also God maintains his sovereignty, by keeping secret the times which he hath put in his own power. With this answer Christ checked the disciples when they were for prying into this secret *b*: If the precise time of Christ's coming were known, some Christians might be more indolent and careless, and some sinners more furious and resolute in their wickedness. The apprehension of the evil servant, that his Lord delayed his coming, led him to beat his fellow-servants, and to eat and drink with the drunken *c*. The wise king Solomon observed, that 'because sentence against an evil work is not speedily executed, therefore the

a 2 Pet. iii. 3, 4.—Mat. xxiv. 48.

b Acts i. 7.

c Mat. xxiv. 49, 50.

hearts of the sons of men are fully set in them to do evil *a.* If the delay of execution for a little time, hardens men in their sins, what would the certain knowledge that the judgment is a great way off do? God has concealed the day, that we may daily prepare and wait for it: 'Watch you therefore,' said Christ, 'for you know not what hour your Lord comes; therefore be you also ready; for in such an hour as you think not of, the Son of man will come *b.*' There is a better use to be made of our ignorance of the time, than, I fear, many would make of the knowledge of it, if God had pleased to reveal it.

3. Some may say, Are we not to consider the *signs* of Christ's coming which he himself hath left us? I answer, Doubtless we may; 'whatever is written, is for our learning *c.*' but there are some things which it may be we shall be ever learning, and yet shall never come to the knowledge of, till we come into another world. As to the *signs* of Christ's coming in the twenty-fourth chapter of Matthew's gospel, they are so intermixed with the signs of Jerusalem's destruction, that it is very hard, if possible, for us to distinguish them; especially, seeing the same thing is supposed to be used as a sign of Christ's coming to judgment, and of Jerusalem's destruction: and supposing we could distinguish the one from the other, how should we ever the more know the time till we see the sign; or indeed, how near the sign and Christ's coming will be the one to the other, and consequently how near, or how far off the day of judgment might be? God has cast shame upon those who have had the vanity and folly to set the time of Christ's second coming, which to do cannot but be great presumption, seeing God has declared that no man knows it, and that he will keep it secret. It is better therefore to be diligent to be found of him in peace, without spot and blame-

a Eccl. xi. 9.

b Mat. xxiv. 42, 44.

c Rom. xv. 4.

less, than to gratify a fleshly mind *a*, by intruding into things which we have not seen, or which are not revealed in scripture. I shall, therefore, have no regard to those vain and curious questions, which some are for searching into, as what shall be the place of the judgment? how long it shall last? what time of the year it shall be? why Christ will come in a cloud? Concluding that there is no need for us to know, or warrant for us to determine, what the scripture doth not reveal, I shall therefore only speak to one question more, and that is,

4. Seeing Christ does not know the day of judgment, how is he fit to be the Judge if he doth not know the time of the judgment? How doth he know the hearts of men? and if he doth not know their hearts, how will he be able to bring to light all the hidden things of darkness, and to give to every one according to his works? I answer, That it is true, that Christ said, that 'of that day knows no man, no not the angels in heaven, neither the Son, but the Father *b*;' but then the word *Son* may be understood of the humanity, and not of Christ's divinity: and it is most agreeable to the context, so to understand it, for he had a little before been speaking of himself as man, 'Then shall they see the Son of man coming in the clouds *c*;' and of this *Son*, that is, the *Son of man*, it is said, that he knows not the day of judgment.

It may be urged, that the *Son* there spoke of, is, in a sort of a climax, set above the angels; and therefore it is meant of the Son, in his highest nature, and as he is next to the Father: to which I reply, that by virtue of the union between Christ's humanity and his divine person *d*, he as man is exalted above the angels; and therefore in that gradation, 'of that day and hour knows no man, neither the angels, nor the Son, but the Father; it is not improper to

a Col. ii. 18.

b Mark xiii. 32.

c Mark xiii. 25.

d Heb. iv. 13.

set the Son, even as man, above the angels; and if that soul, which is united to God, in the person of the Logos, did know the last day, inferior men cannot expect to know it beforehand, which was a good argument against the sinful curiosity of searching into things upon which God has been pleased to cast a veil; but it doth not follow from Christ's not knowing the day of judgment, as man, that he does not know it at all, or that it is not to be affirmed of him, in any respect, because he denies it in some respects, without mentioning any restriction or limitation; for, this way of speaking he has used elsewhere, and often, where yet a restriction is implied, and must be understood; for instance, in one place he said, 'The poor you have always with you, but me you have not always *a*?' but a little after he said, 'Lo I am with you always, even to the end of the world *b*.' Now, he is always with them, and yet not always with them: Does he not contradict himself? If his not being always with them, is understood of his bodily presence, it was not only true, but also very consistent with his being always spiritually present with them as God; and so both assertions are true, and void of any contradiction, being properly applied to the two different natures which are in Christ, as he is both God and man. Thus Christ might say, that as Son of man, he knew not the day of judgment, without denying his knowledge of it as God; for so considered, he must, and he did know it, it being essential to God, to know all things: But it is affirmed of Christ, that he knew all things; for thus the disciples said to him, 'We are sure that thou knowest all things; by this we believe that thou camest from God *c*?' That is, seeing it belongs only to God to know all things, and thou knowest all things, we therefore conclude, that thou art God, of the same nature with him: now, seeing Christ gave no check to the affirmation, that

a Mat. xxvi. 11.

b Mat. xxviii. 20.

c John xvi. 30.

he knew all things; but has elsewhere said, that he 'searches the reins and the heart *a*,' which belongs to God only; for he *b*, even he only, knows the hearts of all the children of men: hence it follows, that Christ is God, and as God knew the day of judgment, which is included in all things which he knows; and therefore he is capable of *judging the world in righteousness*, seeing *all things are naked and open to him as God c*, to whom we must give an account.

It would be very hard to suppose, that he who dwells in the bosom of the Father, and knows the Father as intimately as the Father knows him, should absolutely, and in all respects be ignorant of the day of judgment: He himself said, 'As the Father knows me, so know I the Father; all things that the Father hath are mine *d*;' or, his perfections are my perfections. Is the Father ignorant of any thing? If not, how can the Son, as God, be ignorant of any thing? An ignorant God is no God; and if Christ is not God, he is not fit to be the Judge of all the earth. As man he might be, and was ignorant of many things; but being also God, he knew all things; and therefore is qualified to be a righteous Judge, and to give to every man according to his works. This may suffice in answer to this question; and thus I conclude the doctrinal part. All that remains, is the use and improvement we are to make of these things.

APPLICATION.

1. How seriously should we *think* of, and *prepare* for, this awful day? It is Christ's own advice. 'Be you also ready; for in such an hour as you think not, the Son of man will come *e*.' The certainty of the judgment, and the uncertainty of the time of it, should engage us, to give all diligence, to make our calling and election sure, and to

a Rev. ii. 25.

d John x. 15.

b 1 Kings viii. 39.

e Mat. xxiv. 44.

c Heb. iv. 13.

be found of Christ without spot and blameless. We may set about our work too late, as the foolish virgins did *a*, who were shut out. If that day, which comes as a thief in the night, should come in our day, are we ready for it? If we are not fit to die, how are we fit to appear before the awful bar of Christ? and seeing we must all appear there, should we not labour to be in a state of acceptance with him, in good terms with our Judge? Is there any work in the grave, whither we are going? If our sins lie down with us in the dust, will they not rise up with us and appear against us, at the judgment-seat? If we remain impenitent and unbelievers, how can we expect, that our sins should be blotted out, when the times of refreshing to the saints shall come, from Christ's presence or second coming *b*? If the Judge should suddenly appear, and find us not ready, what shall we do, what will become of us, how shall we bear the dreadful sentence, 'Depart from me, you cursed, into everlasting fire, prepared for the devil and his angels?' Nay, how shall we bear the execution of it? Will there be any flying from the Judge, who is every where present? can we resist him who raises the dead, and compels the devils to appear before him, and submit to their condemning sentence? will there be any way to avoid appearing at that bar, before which all must stand? and who shall entreat for us, when the only Advocate appears as an angry Judge against all the unbelievers? How much then is it our interest to lay up a good foundation, against the time to come, and to lay hold on eternal life? The two main parts of preparation for that hour, are faith and holiness; the former is our fundamental, the latter our actual readiness for it. Such as abide in Christ shall not be ashamed before him at his coming *c*; 'There is no condemnation to those that are in Christ Jesus; *and*, blessed are the dead that die in the

a Mat. xxv. 10, 11, 12.

b Acts iii. 19.

c 1 John ii. 28.—Rom. viii. 1.—Rev. xiv. 13.

Lord.' The Judge will not condemn his own members to the everlasting fire; it would be as contrary to his commission, as to his inclination, to condemn any true believer in the great day. 'This is the will of him that sent him, that every one that sees the Son, and believes on him, should have everlasting life *a*:' and where there is faith, it will work by love, and grow up into holiness; it will purify the heart and life, wherein consists our actual readiness for the Lord's coming. Christ has directed us *b*, not only to avoid surfeiting and drunkenness, and the cares of this life, but also to watch and pray always, that we may be counted worthy to stand before the Son of man: The wicked shall not *stand in judgment c*, nor sinners in the congregation of the righteous. Peter's advice therefore is very good and proper, 'Wherefore, beloved, seeing you look for such things, be diligent, that you may be found of him in peace, without spot and blameless *d*.' We should see that we are found in peace with God and conscience, through the imputation of Christ's righteousness, which is upon every believer; and without spot and blameless, or advanced in purity and holiness, for without that no man shall see the Lord *e*, look the Judge in the face with comfort, or be with him to behold his glory. It becomes such as hope to be with him, to purify themselves, as he is pure *f*; and to fear God *g*, and keep his commandments, for God will bring every work into judgment. A sense of forgiveness, and of a clear title to heaven, a heart weaned from sin, the world, and the inordinate love of life, and armed against the slavish fears of death; faith, love, and hope, improved and raised to a high pitch, are no small parts of our actual readiness for that awful day and trial. When faith is strong,

a John vi. 40.

c Psal. i. 6.

e Heb. xii. 14.

g Eccl. xii. 13.

b Luke xxi. 34.

d 2 Pet. iii. 14.

f 1 John iii. 2.

hope lively, experience rich, and joy unspeakable, such with whom it is thus, carry heaven about with them, and when they die do but go out of one heaven into another; or, if Christ comes, and finds them alive, they do but pass from a life of grace, to a life of glory, from loving Christ's appearing to the beholding it with joy and admiration, from the waiting for the crown, to the putting it on, and appearing with Christ in glory *a*. Happy will they be that are found in such a case; such may have boldness in the day of judgment. Many take this to be all folly and fancy, but Christ would never have troubled us with such counsel, had not such preparation been highly necessary: We are not then to value the world's censures, it is better to be condemned by them now, than to be condemned with them hereafter: we are exhorted, as obedient children *b*, not fashioning ourselves according to our former lusts in our ignorance, to be holy in all manner of conversation, and to call on the Father who judges every man, according to his works, without respect of persons.

2. Will Christ judge the world in righteousness? then it is the *duty* of all men to *repent*. If it was formerly with good reason said, when Christ came in the flesh, 'Repent, for the kingdom of heaven is at hand *c*;' surely we may, with as great reason, now say, Repent, for Christ will appear, to judge the quick and dead *d*, seeing God hath appointed a day, in which he will judge the world in righteousness. 'Repent,' said Peter, 'and be converted, that your sins may be blotted out; for God shall send Jesus Christ *e*.' If we would hereafter see the Judge with comfort, we must, in this life, see our sins with sorrow, and look upon him whom we have pierced, and mourn *f*. The impenitent are treasuring up to themselves wrath, against the day of wrath, and the revelation of God's righteous

a 1 John iv. 17.

b 1 Pet. i. 13.

c Mat. iv. 17.

d Acts xvii. 31.

e Acts iii. 19, 20.

f Zech. xii. 10.

judgments *a*. The scripture says, that if we would judge ourselves, we should not be judged; that is, be condemned with the wicked; this caused one of the ancients to say *b*, "Really I am dreadfully afraid to fall into the hands of the living God; I would appear before the face of his anger judged, and not to be judged: I will therefore judge my good and evil deeds." Here we are to consider, that the grace of repentance is not the product of nature: Christ is exalted to give it *c*, and the Spirit must be poured out, in order to our looking on him whom we have pierced, and our mourning after a godly sort. Where Christ gives repentance, there will he also give remission of sins; he will never condemn that person to death in the great day, to whom he gives repentance to life, in this world.

3. How *instructive* may this doctrine be, through God's blessing, to *unbelievers*; and that in many things? some of which I will mention. From this future judgment they may learn their dreadful stupidity and infidelity; what else can keep them quiet and merry in their sins, void of pardon and purity, and therefore exposed to such dreadful wrath and misery, in the day of God's righteous judgment? what folly and madness is it in them, to slight and provoke him who is to be their Judge; how can they expect he should own and receive them to himself, in the great day, who refused and rejected him obstinately, against the softest intreaties of mercy, even to their last moments, in this world? Have they any reason to expect to find mercy in the great day, who despised his mercy, in the gospel day? will not their folly be made manifest to all men, in the great day, who neglected eternal happiness, for the sake of a short-liv-

a Rom. ii. 4.

b Prorus horreo incidere in manus Dei viventis; volo vultui iræ judicatus præsentari, non judicandus: judicabo proinde mala mea, judicabo et bona. Bernard. in Con. Serm. 55. fol. 178.

c Acts v. 31.—Zech. xii. 10.

ed sensual gratification? Sinners may be for a short life and a merry one; but they forget the long eternity, and the misery they must endure in it: they say, 'Let us eat and drink, for to-morrow we must die;' but will they say, Let us eat and drink, for to-morrow we may be judged, and must be damned, being then in the same state which now we are in? With what patience can they bear the thoughts of the everlasting destruction, from the presence of the Lord, and how will they endure the thing itself? How is it then that they will take no warning to fly from the wrath to come? How hard is it for them to kick against the pricks, and to contend with him who has a power sufficient to subdue all things to himself? How will they grapple with his wrath, before whom the great and the mighty shall not be able to stand; but when he comes to judgment *a*, shall call to the rocks and to the mountains, to fall upon them, and to hide them from his indignation?—How dangerous is it for the ungodly to insult and injure the righteous? Do they not know, that it is a righteous thing with God *b*, to recompense tribulation on them that trouble his people, and to the afflicted saints everlasting rest, when Christ shall be revealed from heaven to judge the world? If the withholding kindnesses from the saints will expose sinners to the curse *c*, in the great day, what then will all their rage and malice, violence and cruelty against them do?—Must sinners appear before the judgment-seat of Christ? Surely they might hence learn, how necessary a change of heart and life is to their safety and comfort, in that day: How shall an impure and sinful creature stand before the holy Judge, or an unrighteous person bear his righteous sentence? Can his enemies expect to be received into his glory, or that he who died to destroy sin, will admit sinners, who love and obey it, to be with him for ever? How is it possible for

a Rev. vi. 15—17. *b* 2 Thess. i. 6. *c* Mat. xxv. 45, 46.

them to expect he should say to them, 'Come you blessed, when they know, that 'the unrighteous shall not inherit the kingdom of God *a*,' nor any thing that defiles enter into it? They should think how little all their subtilty and craft, pride and violence, will avail them, in the great day, when Christ will lay them open to all the world, and make the stoutest of them tremble at his presence? Might they not infer from the doctrine of the future judgment, how ruining a sin unbelief is, which binds all a man's sins upon him, and certainly exposes him to be doomed to that lake of fire, in which all unbelievers shall have their part *b*? for if he that believes not is condemned already *c*, there is no reason to think that such shall be absolved hereafter, for Christ's sentence now, and then, are not contradictory the one to the other. Surely they are their own enemies who slight the gospel, and hate that light, which shews them the way to escape the wrath to come.—These inferences may well be drawn from the doctrine of the future judgment, and how much would it be to sinners' advantage, if the holy Spirit would enable them, rightly to make them, and improve them, otherwise their rational knowledge will be of no service to them; 'for the wrath of God is revealed from heaven, against all those who hold the truth in unrighteousness *d*.'

4. How *useful* may the doctrine of the general judgment be to the *saints*? It should teach them not to repine, under the hardest usage in this world. 'The Lord knows how to deliver the godly out of temptation, and to reserve the unjust to the day of judgment *e*.' Let not any of us say then, 'Verily I have cleansed my heart in vain, for all the day long have I been plagued *f*,' whilst the ungodly prosper: let us look to their end: their feet stand in slippery places, they are reserved to judgment and punishment, in

a 1 Cor. vi. 9.—Rev. xxi. 27.

b Rev. xxi. 8.

c John iii. 18, 19.

d Rom. i. 19.

e 2 Pet. ii. 9.

f Psal. lxxiii. 12, 13.

the great day: but there is deliverance and eternal life for the saints; let none of them then think the ways of God unequal. They should learn patiently to bear unjust censures and ill usage: Christ will judge righteously; therefore let not the Christian avenge himself *a*, much less should he judge his brother, and set him at nought. Christ will judge righteously, and will vindicate the oppressed: It is, or at least it should be, a small thing to be judged of men, seeing he that judges us is the Lord *b*. What encouragement have Christians to abound in love and beneficence to Christ and his interest? The day of recompence is coming; and God is not unrighteous *c*, to forget our work and labour of love towards his name, if we minister to the saints. Christ is represented saying in the great day, 'In as much as you did it to the least of these my brethren, you did it to me *d*.' How secure is the true believer's happiness? Surely the Judge will not condemn those for whom he died, for so he would punish himself in punishing them; will he lose the travail of his own soul, by condemning his people? This can never be; for, 'he shall see the travail of his soul, and be satisfied.' How good is it to get more knowledge of Christ? They are most likely to have boldness and comfort, in the day of judgment, who shall see him upon a throne, with whom they have often had sweet communion, in the closet, in the family, and in the sanctuary. The terror of the future judgment should engage Christians, to do all they can to convince and persuade sinners, not to neglect the great salvation, but to seek to God, to enable them to fly to Christ for refuge; what objects of compassion are ignorant unbelieving men? Should not Christians do their utmost to pluck them as brands out of the burning?

Christ will come in flaming fire, to take vengeance on such as know not God, and have not obeyed the gospel; but he

a Rom. x. 14.

b 1 Cor. iv. 5.

c Heb. vi. 10.

d Mat. xxv. 40.

them to expect he should say to them, 'Come you blessed,' when they know, that 'the unrighteous shall not inherit the kingdom of God *a*,' nor any thing that defiles enter into it? They should think how little all their subtilty and craft, pride and violence, will avail them, in the great day, when Christ will lay them open to all the world, and make the stoutest of them tremble at his presence? Might they not infer from the doctrine of the future judgment, how ruining a sin unbelief is, which binds all a man's sins upon him, and certainly exposes him to be doomed to that lake of fire, in which all unbelievers shall have their part *b*? for if he that believes not is condemned already *c*, there is no reason to think that such shall be absolved hereafter, for Christ's sentence now, and then, are not contradictory the one to the other. Surely they are their own enemies who slight the gospel, and hate that light, which shews them the way to escape the wrath to come.—These inferences may well be drawn from the doctrine of the future judgment, and how much would it be to sinners' advantage, if the holy Spirit would enable them, rightly to make them, and improve them, otherwise their rational knowledge will be of no service to them; 'for the wrath of God is revealed from heaven, against all those who hold the truth in unrighteousness *d*.'

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a Rom. x. 14.

b 1 Cor. iv. 5.

c Heb. vi. 10.

d Mat. xxv. 40.

will; at the same time, come to be glorified in the saints, and admired in all them that believe: How then may such love, and look, and long, for his appearing? Then it is that they are to receive a crown of righteousness, a crown of glory that fades not away; from that time all anxious thoughts, guilty fears, fiery trials, dangers from sin within, or other enemies without, shall cease, and be done with for ever: The comfort of standing unblemished and complete at the bar, in the robe of the Redeemer's righteousness, and of appearing with him in glory, may cause Christians to look for the day of Christ, as a blessed hope, a day of grace to them, a day of glory, wherein their bodies, their souls, and their company shall be all glorious. How desirable will it be to such to hear him, who had long been their advocate, and at that very time will be their Head, pronounce their joyful and gracious sentence, as their Judge, and say, 'Come you blessed of my Father!' Surely there is reason to long for that state of the church, when every thing that offends shall be gathered out of it; 'then shall the righteous shine forth as the sun, in the kingdom of their Father.' He that hath ears to hear, let him hear this good news; it is really worth regarding; this day deserves to be desired by all the faithful. Let all Christians then keep themselves in the love of God, looking for the mercy of our Lord Jesus Christ to eternal life. He is able to keep them from falling, and to present them before the presence of his glory with exceeding joy: This will be the result of that judgment which Christ shall pass, as the finishing part of that glorious economy, wherein the Son of God became man, lived and died for his people on earth; rose from the dead, ascended, sat down at God's right hand, where he will intercede for all who come to God by him, till he shall come again to judge the quick and the dead, to divide the sheep from the goats, and to perfect that glorious work of redemption, which will fill all the inhabitants of heaven with the most delightful and endless praises.

These things I have endeavoured to place in the strongest light and best connexion, I could: If what has been said shall be a means to save any soul from death, or to promote the meetness of any Christians for the inheritance of the saints in light, my labour shall not be in vain in the Lord; and I shall have abundant reason to rejoice and give God the glory. By way of conclusion, I shall add my warmest wishes that the Lord the Spirit, may help all true Christians to abide in Christ, that they may not be ashamed before him at his coming to judge the quick and the dead, at his appearing and his kingdom.

END OF SERMONS ON CHRIST GLORIFIED.



*The two following Sermons, by Mr. John Hurrion, are now,
for the first time, printed with the rest of his Works.*

K

THE
RIGHTS AND DUTIES
OF
MINISTERS AND PEOPLE;
A SERMON,

PREACHED AUGUST 10th, 1721.

On the solemn occasion of the Settlement

OF

THE REV. THOMAS MILWAY,

In the Pastoral care of a Church of Christ in Ipswich.

HEB. xiii. 17.—*Obey them that have the rule over you, and submit yourselves: For they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you.*

THE penman of this most excellent epistle, is, on the most probable reasons, thought *a* to be Paul. The time of his writing it, is not certainly known; but seems to have been not long before the destruction of Jerusalem, with the Jewish polity and government.—The persons to whom it was directed, were, either the Christianized Jews in general, or else the church at Jerusalem in particular, mentioned Acts chap. ii.

a Beza, Pareus, Owen, and others.

and elsewhere. The epistle itself is so framed, as may suit the whole body of the Jews, and the several Christian-churches among them: and was sent, it may be, more immediately to the church at Jerusalem, by them to be communicated to others, as there should be occasion. In chap. x. 25. he seems to speak to them as united for local communion, and the duties of that fellowship.

In my text the people are spoken to as an organized church, in which there were the rule and oversight of ministers, and the obedience and submission of the people.

In the words we have

1. The office and work of church-guides, viz. to rule the people, and watch for their souls.

2. The church's duty towards them, viz. to obey them, and submit themselves.

3. The motives enforcing the discharge of their respective duties, viz. the joyful or sorrowful account, which will attend the performance, or neglect of them.

In discoursing upon these several branches of my text, I shall observe the following method:

I. Inquire, what these spiritual guides and rulers are.

II. What those churches are, to whom they stand specially related.

III. What are the qualifications of these spiritual rulers: How they are to be invested in their office, and what are the duties incumbent upon them?

IV. What is the nature and extent of that obedience and submission, due unto them from the people?

V. I shall add some practical inferences and reflections.

I. What these spiritual guides and rulers are?

The word ἡγούμενος, signifies a *guide*, or *ruler vested with authority*: So it is applied to Christ, and also to Joseph.

Setting aside the dispute, how far civil magistrates are con-

cerned in the government of the church, it is, I think, evident, that they are not intended in my text: For they were not Christians when it was written; nor was it their business to watch for the people's souls, as these rulers are said to do. It is therefore a spiritual, not a civil rule and government, which is spoken of in the text. The same persons who have the rule over the people, do also watch for their souls.

The word which we render *watch*, signifies the most careful and diligent watch, amidst many troubles and dangers *a*, 'Son of man, I have made thee a watchman to the house of Israel. When I say unto the wicked, thou shalt surely die, and thou givest him not warning, his blood will I require at thy hand *b*.' But watch thou in all things, endure afflictions, make full proof of thy ministry, saith Paul to Timothy. The ministers of Christ stand in the front of the battle, between Satan and the church militant: and therefore ought to be men of courage and conduct, endowed, not with 'a spirit of fear, but of power, and of a sound mind *c*.'

They are guides, but must not be blind guides: But must feed the people with knowledge and understanding. They are spiritual rulers, but must not be spiritual tyrants, nor lord it over God's heritage: For they have not dominion over their faith, but are helpers of their joy. He that is chief, should be as he that serveth.

Upon the whole, the office of these spiritual guides and rulers, is to conduct, and watch over the church, in the things of Christ, according to the will of Christ.

II. What those churches are, to whom they stand specially related?

There is a church mystical and invisible, called in scripture, The general assembly and church of the first-born, and all the

a ἡ γρηγορήσειν curam et sollicitudinem significat, Gerh. & Owen in loc. It speaks thousands of cares, labours, and perils. Chrysostom in Rom. p. 226.

b Ezek. iii. 17, 18.

c 2 Tim. i. 7.

building. This church consisteth of all true Christians, militant here below, or triumphant in heaven.

But it is a particular, organized church which I am now to speak of, described by the learned Dr. Ames *a*, as "A society of believers, united among themselves, by a special bond, for the constant exercise among themselves, of communion in holy things." To which agrees the church of England's definition of a visible church *b*. The matter of such a church is, or ought to be believers. So the churches mentioned in scripture are styled, all the holy brethren, the sanctified in Christ Jésus, and called saints.

Justin Martyr tells us *c*, that the eucharist was given to none, who did not believe the truth, and live as Christ appointed. And elsewhere *d*, that they had no communion with those who were Christians only in name: The primitive church had, as is well known, its catechumens and penitents, viz. persons in a state of preparation for full communion *e*. They were first taught the principles of the Christian religion; then exercised in prayers, with fasting and the works of repentance: after that baptized, and then joined to the church, and so admitted to the Lord's Supper.

The scripture saith, 'that the unrighteous shall not inherit the kingdom of God *f*.' And the church at Corinth is commanded not to be 'unequally yoked with unbelievers;' and are required 'to purge out the old leaven, that they might be a new lump: For what part hath he that believeth with an unbeliever *g*?'

a Medull. p. 142.

b Article 19. "The visible church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments are duly administered, according to Christ's ordinance in all those things that of necessity are requisite unto the same."

c Apol. ad. Anton. 42.

d Apud Scult. Medull. Patid. p. 37.

e Vid. Scult. Medull. p. 35. *f* 1 Cor. vi. 9.

g 2 Cor. vi. 14.—1 Cor. v. 7.—2 Cor. vi. 15.

It is an unaccountable charity to esteem persons, openly wicked and impenitent, to be endowed with that faith, which purifieth the heart, and works by love. That unsound professors may creep into the best societies, is not denied; but that persons, manifestly wicked and impenitent, were received into, or continued in the primitive churches, or ought to be so in ours, is what I believe can never be proved. The form of such a church as I am speaking of, is mutual consent and agreement among themselves. It is not possible in the nature of the thing, that a free assembly should be otherwise united for stated fellowship. Without this, the bounds of a particular church could not be known; the members of it distinguished, or their respective duties discharged.—The consent or agreement spoken of, may be only implicit and practical; but yet, that which is explicit, is for the benefit of the church.

The church of the Jews was constituted by covenant, and reformed by renewing of it: And in the opinion of a very judicious and learned divine *a*, “Believers do not constitute a particular church, though many of them may meet or live together in the same place; unless they be joined by some special bond among themselves: for so one church would often be broken into many, and many confusedly made one.”

This mutual consent and agreement among the members of a church, was the ancient primitive practice. Pliny the heathen, and Tertullian the Christian, both take notice of it, as Thorndike (no friend to such churches) is forced to confess *b*. This was foretold in the Old Testament, ‘come, let us join ourselves to the Lord, in a perpetual covenant that shall not be forgotten *c*.’ And we find it practised in gospel-times *d*. The church at Jerusalem were, with one accord, in Solomon’s porch. And though God’s judgments upon Ananias and Sapphira affrighted hypocrites from joining to them,

a Ames Medull. p. 143.

b Principles of the Christian Faith, p. 144.

c Jer. 1. 5.

d In Regno Christi.—Calv. in loc.

yet believers were the more added to the Lord *a*. So Paul 'essayed to join himself to the church;' and the 'Macedonians gave themselves to the Lord, and to their ministers by the will of God *b*.'

There was some bond of fellowship, which so united such and such Christians together, as that they were of this or that society, when locally absent from it. So Onesimus and Epaphras were of the church at Colosse, when distant from it. Some are spoken of, as within the church, and so subject to its censures: which could not be meant of being in the catholic church; for the church at Corinth did not extend their censures so far, as one observes *c*. Being within, must therefore mean, being members of that society, by voluntary agreement, which gave them power and opportunity of knowing and censuring their offences.

As to the extent of a particular church, no certain boundaries can be set: According to the gospel-pattern, it consisted of such a number, as could, and did meet in one place, for the celebration of the ordinances of Christ *d*. So the church at Corinth came together in one place: And the church at Jerusalem (after the three thousand were added) continued together in fellowship. But as the numbers are not to be too great for local communion, so neither too small, to bear the offices, and celebrate the ordinances of the house of God.

The Christians of a particular city, town or village, are in scripture called a church; as the church at Corinth, the church of Cenchrea: But the Christians of provinces or nations, are called churches; as the churches of Galatia, the churches of Macedonia, as including many particular churches of the kind before described.

a Vid. Henry Mayer.—Clark in loc.—Aret. in loc.

b See Dr. Owen's Nature of a gospel church, p. 22.—Brief Instructions, &c. p. 113.

c Dr. Goodwin of Church-government, p. 53.

d Cypr. Epist. 63. p. 177.—Justin Martyr, Apeleg. 2. p. (mili) 43.

It is the undoubted privilege and right of every such church, to choose their own officers. So the church at Jerusalem chose deacons; and in other churches, the apostles ordained elders, chosen by the suffrages of the people; for so the word *χειροτονήσαντες* primarily signifies, as many learned men *a* do grant. And it seems reasonable, that a Christian should have as much liberty, to choose a guide for his soul, as a physician for his body, or a lawyer to secure his estate. For as his soul is of the greatest worth, and his salvation of the highest importance, so the chief care is to be taken of that: and every Christian can best judge, what gifts are suited to his edification. And though many private Christians are not capable to judge of a minister's learning, yet in that point assistance may be had from others. The principal ends of the institution of such a church are the glory of Christ, and the edification of his people, in the use of the ordinances, which Christ has appointed.

III. What are the qualifications of these spiritual rulers? How are they to be invested in their office? and what are the duties incumbent upon them?

Jeroboam's vile priests were good enough for his brutish deities: But the ministers of Christ, and guides of his churches, ought to be persons of the most excellent endowments.

1. Such a spiritual guide should be a person of *intellectual abilities*, furnished with a competent measure of knowledge, that he may be able to behave himself aright in the house of God. As 'a workman that needeth not to be ashamed, rightly dividing the word of truth *b*.' He will meet with many dark passages in scripture, to be explained: many scruples in his people, to be removed: many difficult affairs to manage; which require both learning and prudence, that the truth may be cleared, the people edified, and gainsayers

a Erasmus, Beza, Calvin, Hammond, Grotius, and Owen.

b 2 Tim. ii. 15.

convinced or silenced. And seeing the streams are less pure than they might be, it is very desirable, that he be able to have immediately recourse to the fountain, and consult the divine oracles in the same languages, in which they were first given unto us.

He must be apt to teach; which requires a good stock of knowledge. And he must be vigilant, which requires a good measure of prudence and discretion. He ought to be instructed to the kingdom of God, and his lips should preserve knowledge. It is very incongruous for one to undertake to teach the truth to others, who does not know it himself. Such as rejected knowledge, God of old rejected from being a priest unto him.

2. It is required of him that he be *sound in faith*. He must *hold fast the form of sound words*.

If the breast be unsound, how shall the Christian draw from it the sincere milk of the word, and grow thereby? He then, who is to shew others the way of salvation, must hold fast *the faithful word*, and should have nothing to do with the corrupt teachers.

3. He ought to be *exemplary in grace and holiness*.

Elders are exhorted to be 'ensamples to the flock;' and required to be 'sober, just, holy, temperate *a*.'

It is the great work of the ministry to promote faith and holiness in the people; and therefore it is most absurd for them to undertake it, who in heart and life are enemies thereunto. He should be a burning as well as a shining light. The eyes of many will be upon him, when he comes into so high and public a station; and it is fit, that he who stands in so clear a light, should be a person of the fairest character. It is expressly required, that *he be blameless, and ought to take heed to himself as well as to his doctrine b*. The people will then believe the minister to be in earnest, when he lives the truths he preacheth to them; and his good works will carry

a 1 Pet. v. 3.—Tit. i. 8.

b 1 Tim. iii. 2.; iv. 12, 16.

more conviction with them, than the best words or arguments without them. If there be a war between a minister's life and doctrine, some will be at a loss, which to regard and follow *a*. When his own soul is seasoned with the grace of God, he will be the more earnest to do good to others. And it will cause him, as it did Paul, to labour more abundantly. He is ill provided to season food for others, who hath no taste himself. The doctrine of grace is best illustrated by the experience and effect of it, upon the minister's own soul: And he will be the better able to declare it unto others, when he has not only heard, but also seen, and handled the word of life, and has fellowship with the Father, and with his Son Jesus Christ.

Faith is a grace, wherewith a spiritual guide ought to be qualified. When Christ enabled Paul, and put him into the ministry; he furnished him with this grace. And he exhorts Timothy, to be an example of the believers in faith. How shall he recommend the truths of the gospel to others, who doth not believe them himself? Or how shall he bear up under persecutions for Christ's sake, who cannot trust his promise, for help in this world, or a reward in that to come? All Christians ought to live by faith; but ministers have peculiar motives so to do. A view of divine things by faith, will set them in a clearer light before him, and so help him the more usefully to declare them unto others. By faith the apostle Paul (amidst all the labours and persecutions of the gospel) lived and laboured, fought and conquered, and finished his course with joy.

Also, the servant of the Lord must be *patient*. Many afflictions and adversities which ministers (of all men) must expect, require an eminent degree of this grace, to support

a To be highest in place, and lowest in life: to speak great things, but do nothing: to have a grave countenance, but a light conversation: great authority, but no stability, is a most odious sight.—Bernard. de Consid. ad Eugen. lib. ii. fol. 275.

them under the fury of enemies, the frowardness of some under their care, and other trying events of providence, that in all things they may approve themselves as the ministers of God, 'in much patience, in afflictions, in necessities, in distresses *a*.'

Another qualification required in this leader of the people is *courage*. That he may be able, as a good soldier of Christ, to endure hardness; and not be ashamed of the testimony of the Lord; but publish the gospel with all boldness, being endowed, not with a spirit of fear, but of power, and of a sound mind. In the discharge of his office, he must not fear the anger of friends, or malice of enemies. For if through a timorous spirit, he please men by sinful compliances, how should he be *the servant of Christ*?

It is also required of such as take this sacred office, that they do it of a *ready mind*. A mind well affected to the people, and full of *love to Christ*. Otherwise they are unqualified to feed Christ's *sheep and lambs*; or to be ready to be bound, or to die for the name of Christ, as they ought to be, if called unto it.

A good degree of *love to souls* is needful for every person who undertakes the charge of them. How dear ought they to be unto him! How affectionately should he desire them! How tenderly should he cherish them, as a nurse her children! and how willing should we be (as the apostle was) to *impart* to them, *not the gospel only, but also our own souls b*. But alas! how far short do the best of ministers come of this example?

A great *love to truth*, is also required of every steward of the mysteries of God. He must not be carried about with *every wind of doctrine*, of such as lie in wait to deceive; but must speak the truth in love; and do nothing against the truth, but for the truth. He must not give place by subjec-

a 2 Cor. vi. 4.

b 1 Thess. ii. 7, 8.

tion to false brethren, no not for an hour, that the truth of the gospel may continue with the people.

He ought also to be filled with a great *love to peace*. He must follow 'charity and peace with all them that call upon the Lord, out of a pure heart *a*.' Peace is a valuable thing, and ought to be dear to every minister of the gospel; but still it must be peace with purity, and peace with truth. Neither purity nor truth may be given in exchange for peace. To finish this, he ought to be furnished with a great *love to all that is heavenly and divine*. His heart should be in his work; and he should give himself wholly to it. And truly, there is enough in it, to employ the ablest head, and the best heart; and after all leave room to say, 'who is sufficient for these things?'

The proper *method of investing* a qualified person in the pastoral office, comes next to be considered. And this I take to be, by a call rightly given, and accepted, with a solemn separation to the work, by fasting and prayer.

The office and the authority of it, are derived from Christ's commission.—The people's call, and the minister's acceptance, are the orderly means of putting Christ's commission into the hands of such an officer in the church.

The ministerial authority is not from the people, but from Christ. The people's call, and the minister's acceptance, are acts of *liberty and duty*, in obedience to Christ's institution, and in execution of his commission.

The people call and choose him; but it is the Holy Ghost that makes him an overseer. It is he qualifies for the office, and in an orderly course of means invests him in it.

Elders were in the apostles' times, chosen by the people, and solemnly separated to their office, by fasting and prayer. And in an inferior case, the choice of deacons, the right and liberty of the people was allowed and preserved by the apostles.

themselves: Nor were they abridged of it for a considerable time after.

Cyprian, who lived more than 250 years after Christ, tells us, that Cornelius was chosen bishop or elder, by the testimony of the clergy, and suffrages of the people. And that another, (himself it is probable,) was chosen by the suffrages of all the people. He declares, it to be the people's right to choose the good, and refuse the unworthy: And tells us that Sabinus was made a bishop by the suffrages of the whole brotherhood assembled together.

The last branch of this enquiry, is to mention some of the *duties* required of these spiritual rulers.

Theirs is a post filled with great care and labour, to give to every one his portion. The careless and negligent, will find that a dreadful charge. 'Woe be to the shepherds of Israel, that do feed themselves. Should not the shepherds feed the flock? Ye eat the fat; and ye clothe you with the wool; ye kill them that are fed: but ye feed not the flock. The diseased have ye not strengthened; neither have ye healed that which was sick; neither have ye bound up that which was broken; neither have ye brought again that which was driven away. But with force and with cruelty have ye ruled them *a*.' It highly concerns every pastor, as he would avoid this terrible charge, diligently to attend his duty.

1. To *feed the flock* in the use of the word and sacraments. 'He must take heed to all the flock, to feed them with knowledge and understanding. He must preach the word: Be instant in season, and out of season; reprove, rebuke, exhort with all long-suffering, and doctrine *b*.' He is not to study what may be most easy for him to speak: But what is most needful for the people to hear: And insist upon the most seasonable truths, and in the most edifying manner, seeking not his own profit, but the profit of many, that they may be saved.

a Ezek. xxxiv. 2, 3, 4. *b* Acts xx. 28.—Jer. iii. 15.—2 Tim. iv 2.

He must give 'them meat in due season *a*.' And 'blessed will that wise and faithful servant be, whom his Lord, when he cometh, shall find so doing *b*.' The *babes* are to be fed with *milk*, and the strong men with *meat*. He *must not shun to declare the whole counsel of God*; or keep back any thing that might be profitable to the people.

Baptism and the Lord's Supper, (the seals of the covenant) he ought also to administer in their proper time and order.

2. He ought to *watch* over the flock, to watch for their souls, inspect their wants, and *warn every man, and teach every man, that he may present every man perfect in Christ Jesus*.

It is his duty to watch over the purity of his people's faith, the purity of their worship, and the purity of their conversations: and have a careful regard to their peace, and growth in grace. After the apostle's example, he should exhort, and comfort, and warn every one, as a father doth his children: His care and affection must extend not only to the chief of the flock, or such, as have by their kindness most engaged his affections: But all, even the meanest, should have a share therein. Every one has a precious soul to be regarded; and a pastor ought to be a common father to all his people.

3. It is his duty to endeavour the conversion of souls, and *to build up the church*, by bringing the converted into stated and full communion. For this end has Christ given pastors and teachers, for the perfecting, or jointing in of the saints, as the several parts of a building are put together, as the Greek word signifies *c*. And as the seed of the church are born under the covenant, and solemnly devoted to God; so it is the pastor's work, to take particular care of them, pray for them, instruct them, reprove and encourage them, as there is occasion: And do all he can, to bring them to recognize, and publicly own the covenant when adult.

a 1 Cor. x. 33.

b Mat. xxiv. 45, 46.

c καὶ ἀποτίζω, Coagmentare et apte Componere, Significat.—Tarnov.

4. Another part of his duty is to *exercise Christ's authority* in the rule and discipline of the church. As in the admission of members, admonition of offenders, and their exclusion, if they continue obstinate. He is not the church's servant, to execute their will, but an officer of Christ, clothed with authority, to execute his laws, and in his name require obedience thereunto. He is to serve the people's best interest, in administering the affairs of Christ's kingdom; but is not required to be subject to the commands, or humours of the people; for so he should not be the *servant of Christ*.

This duly attended to, would at once secure the *honour* of the *ministry*, and all due *liberty* to the *people*, whilst the laws of Christ are made the measure of the authority of the one, and of the obedience of the other. 'These things, (viz. the doctrines and precepts forementioned) speak and exhort, and rebuke with all authority. Let no man despise thee *a*,' saith Paul to Titus. Ministers have authority, to require obedience to Christ's will, though not to their own wills. And there is a power ready to revenge all disobedience, when the people's obedience is fulfilled.

5. It is his duty to *pray with and for the church*. He is to be their mouth to God in public; and they are to be much upon his heart in private. So Epaphras, who was minister to the church at Colosse, abounded in fervent prayers for them.

IV. What is the nature and extent of the obedience required of the people?

The word in my text rendered *obey*, signifies *obedience upon instruction and persuasion*. Obey their doctrine, and submit to their rule, as one expounds the words *b*. It is not then a blind and forced obedience, but an intelligent, rational, voluntary obedience, which they are called unto: *Primarily* due to Christ, in the things which he commands them to be-

a Tit. ii. 15.

b Dr. Owen in loc.

lieve and do; and *Secondarily*, due to the minister, as acting in his name, executing his laws, and not otherwise. The *obedience* and *submission*, required of the people, is *spiritual*. It is to those who are over them *in the Lord*, and who *watch for their souls*. The *rule* of the people's obedience is spiritual, viz. the word of Christ. The *authority* whence it flows, is *spiritual*, viz. the authority of Christ; and the *means* and *end* of it, are *spiritual*, viz. the ordinances and glory of Christ; so that it is a spiritual, not a civil subjection, which the people owe to their spiritual guides. The authority of the civil magistrate, who is over the people, in matters of civil right and property, is not thereby destroyed, nor invaded. 'Christ's kingdom is not of this world *a*.' And this shews the reason, why Christ did not annex to the ministerial office, secular pomp and grandeur; nor oblige the people to obey them, as arbitrary or temporal lords.

A spiritual ambition crept in very early among the church rulers; but Christ took care to check it, by telling them that they should not lord it over the people, or one another: Nor take swelling titles of vanity, as the kings of the Gentiles did; but serve one another, and the people in humility and love, as he himself had done.

The obedience which the people owe to their spiritual leaders, is an observation of whatever Christ has commanded. And his kingdom doth not consist in 'meats and drinks;' not in rights and ceremonies, but 'in righteousness, and peace, and in joy, and in the Holy Ghost *b*.' Nor are the people to be drawn to this obedience by carnal force or policy. An eminent ruler in the house of God tells us, that the weapons, whereby he brought every thought into obedience to Christ, were not carnal, but mighty through God. And that he conducted himself, in and towards the church, 'not by fleshly wisdom, but by the grace of God *c*.' And truly, this is the

a John xviii. 36.

b Rom. xiv. 17.

c 2 Cor. i. 12.

most effectual way, to engage the people to that obedience to them, who have the rule over them, and watch for their souls.

The obedience spoken of, may be considered, either as to the rule of it, the laws of Christ; and if church guides require, what Christ has not commanded, no obedience is due to such injunctions. The extent of this obedience, may also be considered as to the subjects of it; and the whole body of the people, without distinction or exception, is in my text called unto it. No persons are too great, or too good (not kings or princes) to submit to the Laws of that king, whom God hath set upon his holy hill of Sion. 'Every knee must bow, and every tongue confess to Christ *a*.' In requiring this obedience, Christ's officers must do nothing by *partiality*, preferring one before another, or excusing one more than another.

The people's obedience might also have been considered, as to their personal or relative duties in general. But my time will allow me only to mention some of them, which they owe to their pastors.

1. They are bound to *love and honour* them, as the ministers of Christ, and esteem them highly in love for their work's sake: And though ministers may not think it so decent, to insist frequently upon this: Yet the people have the rule plain before them, and ought to regard it, more than many do. And that would make both the minister's and the people's part the more easy, and their fellowship the more profitable. For I think, we must all assent to it in notion, how short soever we come in practice, that the *body* is edified in *love*.

2. The people owe to their pastors *sufficient maintenance*. It is not an alms, but a due debt; for 'so hath God ordained, that they who preach the gospel, should live of the gospel *b*.' He that is taught in the word, is commanded to

a 1 Tim. v. 21.

b Gal. vi. 6.

communicate to him, that teacheth him, in all good things *a*. The labourer in word and doctrine, is worthy of his reward. And if ministers sow unto the people spiritual things, is it a great thing if they reap their carnal things *b*? All possible care ought to be taken in this matter, so to provide for them, as that they may be freed from the distracting cares of poverty, and have wherewith to do good to others. For as it is incumbent upon ministers, to be given to hospitality, so it is necessarily incumbent upon the people to furnish them with means for it.

3. Another part of the people's duty to their spiritual guides, is to *attend upon their ministry*. For if they must obey them, they must receive the word of command. If they must be persuaded by them, they must attend the word of exhortation and instruction. If the minister watch for the people's souls as one that must give account, it is needful for the people to abide under his inspection; for how shall he watch over, or what good account shall he give of such, as withdraw themselves from his ministry, and come not under his eye, admonitions, or instructions? With regard hereunto, as I apprehend, this very church, which in my text is commanded to obey, and submit to them, that had the rule over them, is a little before enjoined, 'not to forsake the assembling of themselves together, as the manner of some was *c*.' It is not an occasional absence, which may be unavoidable, but a customary forsaking church assemblies; which is there forbidden. And as a worthy person *d* has observed, church assemblies are the way of making profession of subjection to Christ's authority, and are a means of solemn stated evangelical worship; and the exercise of that discipline, whereby the members are watched over. And as the forsaking of church assemblies is usually an entrance into apostasy; so it springs

a 1 Tim. v. 17, 18.

c Heb. x. 25.

b 1 Cor. ix. 11.

d Owen in loc.

from an evil heart of unbelief, and is ushered in, by a previous neglect of secret duties.

To what purpose do the people solemnly put themselves under the pastoral care of a particular minister, and he take the oversight of them, if after all, they be not bound to attend his ministry, and abide under his watchful inspection? But this duty is strongly implied, when the contrary evil is so sharply reprehended, as proceeding from the lusts of men, which cause them to heap up to themselves preachers, (not contented with their own) and turn away their ears from the truth, because they ‘cannot endure sound doctrine *a*.’

4. It is the people’s duty to *pray* heartily, and constantly *for their ministers*. One of the chief of them desired (or shall I say, enjoined) it. ‘Brethren, pray for us, that the word of the Lord may have free course, and be glorified; and that we may be delivered from wicked and unreasonable men *b*.’ A minister’s work is great, his obstructions in it may be great from Satan, and the world; and too often from his people, and his own heart. All his sufficiency is of God. The glory of God, and the good of many souls, are highly concerned in the success of his labours. On all which accounts his people ought to be constant, and fervent in their addresses to God for him.

5. The people ought to *shelter* their minister (so far as they can) *from the violence of his enemies*. And so far as truth and justice will allow, they are required to defend him in his name, substance and person; that so he may be with them without fear, seeing he works the work of the Lord, and should not be unfitted for it, or diverted from it, by such troubles as may be prevented or removed by the people.

6. The people are obliged to *assist* their minister what they can, *in keeping up the honour and order of the gospel*, in the ordinances and discipline of the church. The church

a 2 Tim. iv. 3, 4.

b 2 Thess. iii. 1, 2.

of God must not be despised; nor its assemblies be vain and disorderly. 'Holiness becomes God's house for ever.' And there the people ought to attend with wisdom and reverence. Thus to behave, will make church administrations beautiful and honourable; and cause others to joy and glorify God for their order and *professed subjection to the gospel of Christ a.*

But it is time to hasten to the last thing proposed.

V. To add some inferences and practical reflections.

I. Inf. How incumbent a duty is it, upon all the friends and members of Christ, to put themselves under his care and government in his churches?

As it is the duty of those already in fellowship to obey those that have the rule over them, and to submit themselves; so it is the duty of other Christians, to unite with the churches, that they may be watched over, and so obey, and submit to Christ's government in his churches. And this they should do for *Christ's sake*, for the *Church's sake*, and for their *own sake*.

I. Let the friends and members of Christ unite with his churches for *Christ's sake*. If you would shew yourselves to be his friends, you must do whatsoever he hath commanded you. Did he not command his disciples, and in them all other Christians, to drink the *sacramental cup*, and *shew forth his death*: Not see others do it, or permit them to do it, or applaud them in doing of it; but actually do it yourselves.

These words, 'you do shew forth the Lord's death,' may be, and are by some, taken imperatively, 'do you shew forth his death *b.*' And the following words, 'till he come,' favour this sense. It is the duty of the faithful in all ages, till Christ's second coming, to shew forth his death, if there be opportunity for it.

How shall Christians shew a due respect to Christ's au-

a Col. iv. 15.—2 Cor. ix. 23.

b Erasmus, Piscator, Charnock, and others.

thority, in commanding it? or to the love of the dying Saviour, in leaving with his church this memorial of his grace and merit, if they make no use of it? Can they avoid shame, when they have not respect to all Christ's commands? Can they shew due respect to the covenant of grace, or to Christ the mediator of it, who refuse or neglect the seal of it in the Lord's Supper? Doth Christ take persons into the covenant, that they should be ashamed of it, or neglect some of the greatest duties and privileges contained in it? Will not Christ be ashamed of them hereafter, who are ashamed of him and of his words in this world? and can any be so guilty, and yet unconcerned?

Obj. But possibly some may say, we hope it is not from a contempt of Christ; but from a sense of our own unfitness, that we have hitherto delayed communion with the saints, in the Lord's Supper, and other ordinances.

Ans. A weak performance is better than a total neglect of any duty. We are all unworthy of the least of God's benefits, but are not on that account to refuse them. Nor ought we to think any thing too good for us to receive, which God doth not think too good to give unto us. Shall we limit his goodness, or restrain his bounty?

If you suppose that you are not in covenant with God, how will you approach his bar? And if you be, why may you not approach his table? If Christ be your Lord, how can you turn your backs upon his ordinances? And what objections can be valid against a positive command? What if grace be weak, and fears strong, are we first to get rid of our disease, before we make use of the remedy? or expect that Christ should seal us to the day of redemption, whilst we refuse to seal to his covenant? And why may not all Christians neglect it, as well as some? And then, what would become of Christ's visible glory in the world? And therefore

2. Do it for the *church's sake*.—Must not the building fall, if as some stones drop out, others be not laid in their

places? If there be not a succession of members, how should there be a seat of ordinances, or sufficient numbers for fellowship? And ought not the preservation of the faith, and order of the gospel, to be very dear to every true Christian? and consequently, ought he not to support that building, which is the pillar and ground of truth.

3. Christians should put themselves under Christ's government in his churches, for their *own sake*.—'Sion is God's rest for ever. There he commands the blessing, even life for evermore *a*.' Christ has promised his presence with such as gather together in his name; and surely, none of Christ's ordinances are superfluous: Nor will he leave the highest ordinances the most empty.

When all that can be, is supposed of unprofitableness under them, yet still every Christian stands bound in point of duty, to confess Christ, and keep close to him, who only has *the words of eternal life*. He will be found of such as seek him, but will forsake them that forsake him. Every true Christian therefore, as he values the presence, protection and blessing of Christ, the prosperity of his church, and the comfort and benefit of his own soul, should be prevailed with to follow the Lord fully, and give up himself to the Lord, and to his people by the will of God, to enjoy and observe whatever Christ has promised and commanded.

II. Inf. Are ministers bound so to rule and watch, and the people so to obey and submit themselves, as has been declared? Then with what diligence and zeal should you now, united in so sacred a relation, endeavour to discharge your respective duties?

And this speaks particularly to you, *Sir*, who have undertaken to feed and rule this *flock of Christ*.

How great is your work, as much as in you lie to declare to them the *whole counsel of God*, to watch over them in all

a Psal. cxxxiii. 3.

their circumstances, celebrate all ordinances among them, build them up in grace and numbers; go before them in the exercise of Christ's authority, and pray with them, and for them, as their case shall require. What stock of knowledge, faith, patience, courage, love to Christ, to souls, to truth, and peace, are required of you! But alas! *who is sufficient for these things?* I do not think (saith Chrysostom *a*) that many of the ministers of the church shall be saved; but that much greater numbers will perish. Doth not the apostle Paul's solicitude become every minister, lest whilst 'he preacheth to others, he himself be a cast-away *b*.' And here give me leave to put you in remembrance,

1. That your *work* is *great*, very *great*. It is soul-work, to watch for souls, the objects of God's eternal love, and the purchase of the blood of the Son of God. A charge of the highest value; and therefore should be attended with the utmost diligence and care. The glory of Christ in his authority, wisdom, grace and love, is highly concerned in it: And therefore you should give yourself wholly to it.

2. Consider that your *account* will be *great*. All must be called over again, before Christ's tribunal: And a strict inquiry will be made, how you discharged your trust, and what was the effect of it. With what a deep regard thereunto, should you manage your whole work, and not rest in such performances, as the people may accept at present: But so fulfil your ministry, as Christ may approve hereafter! How should we speak 'as in the sight of God, and labour, whether present or absent, that we may be accepted of him: for we must all (ministers as well as others, and not for themselves only, but also for others) appear before the judgment seat of Christ, and receive the things done in the body! Knowing this terror of the Lord,' oh, how 'should we persuade men *c*!

3. Consider, that there is *great assistance* for you. 'Lo,

a Hom. in Acta Apost. cap. i. Com. 24.

b 1 Cor. ix. 27.

c 2 Cor. ii. 17.; v. 9—11.

I am with you always to the end of the world *a*, saith Christ to his ministers. Faith in such a word as this, has many a time supported the ministers of the gospel, and carried them comfortably on in their great and difficult work. If we be faithful, though all men *forsake* us, yet the Lord will *stand* by us, and we can *do all things, through Christ strengthening of us*. *His grace is sufficient* for you. O then trust in him from whom is all your sufficiency, to enable you to fulfil the ministry which you have received.

4. Consider, that in the due discharge of your work, you may expect a *great reward*. Such as are faithful, though they be not successful, are yet 'a sweet savour to God,' even in them that perish. But such as 'turn many to righteousness, shall shine as the stars for ever, and receive a crown of glory, that fadeth not away *b*.'

Suffer therefore the word of exhortation, *my reverend and dear brother*; though you know these things, and be established in the present truths. The weight and importance of the work you are not ignorant of; and I persuade myself, that you will not be averse, to be pressed to the accomplishment of it, though by the meanest of your brethren.

That love to Christ which has inclined you to feed his *sheep and lambs*, will I doubt not, prompt you, to employ those useful gifts, which he has bestowed upon you, for his glory and their good: And cause you, after the example of the chief shepherd, to carry his *lambs in your bosom*, and *gently lead those that are with young*. It will be your glory to follow him who was gentle to the flock, *as a nurse cherisheth her children*; and to be willing to *impart to them not the gospel of God only, but also your own soul*, because *they are dear to you c*.

Surely, we should stick at no difficulties, so we might do good to souls: And how much is the life of our own souls,

a Mat. xxviii. 20.

b 2 Cor. ii. 15.—Dan. xii. 13.—1 Pet. v. 4.

c 1 Thess. ii. 6—8.

and the souls of many others concerned in our ministrations! Did Christ shed his most precious blood on earth, and doth he plead it in heaven for those souls under our care? And shall we be careless of them, and yet be accepted of him, who has done so much for them? Doth Satan watch continually to hinder us, and destroy them, and shall we be supine and negligent? If the watchman sleeps, will not the enemy sow tares: or may not grievous wolves break in and devour the flock?

The Lord help us then to take heed to our ministry to fulfil it; that we may feed the flock, and 'give every one his meat in due season;' and so preach, pray, and live, as 'that we may both save ourselves, and those that hear us *a*.' Let us then through the grace of Christ, 'reprove, rebuke, exhort with all long-suffering, and doctrine; doing nothing by partiality, but be an example to the believers, in word, in conversation, in spirit, in faith, in purity.'

How great is the opportunity which we now have to honour Christ, and do good to souls. And when we look back and see, how much of our time is gone, and how little of our work is done, it should stir us up to double our diligence and labour: Can we ever do too much? Can we ever do enough for so good a master as we serve? The Lord has made us watchmen and shepherds of his flock; and therefore we must attend our charge though drought consume us by day, and the frost by night, and sleep depart from our eyes. Does there not a *necessity* lie upon us, and a *woe* lie against us, if we preach not the gospel. May the Lord then enable us to speak, and do all that he hath commanded us, without 'fearing the faces of men, lest he confound us before them *b*.'

Let us not then count our lives dear unto us, so that we may finish our course with joy, and the ministry, which we have received, to testify the gospel of the grace of God. Let us speak the things that are freely given us of God, not in

a 1 Tim. iv. 16.

b Jer. i. 17, 18.

‘ words which man’s wisdom teacheth, but which the Holy Ghost teacheth,’ comparing ‘ spiritual things with spiritual *a*.’

How much dearer than our lives should the service of Christ be unto us, as it was to him to whose honour it is recorded, ‘ that for the service of Christ he was sick-nigh unto death, not regarding his own life, that he might supply others lack of service *b* ?’

May it please the Lord, who makes his ‘ strength perfect in weakness,’ so to direct and assist us, in feeding and watching over the souls, under our care, that when we must give up our awful account, we may *do it with joy, and not with grief; for that will be unprofitable for us* as well as for the people.

But the people’s duty should also be considered: and the zeal and diligence with which it should be discharged. For they are required in my text, ‘ to obey them that have the rule over them, and submit themselves.’

Give me leave brethren, to enforce this exhortation upon you, who have chosen a worthy person, to rule and watch over you. Be persuaded to submit yourselves to him; pray for him, protect him from injuries, and strengthen his hands what you can in the work of Christ.

As motives hereunto consider,

1. That he is set over you by Christ’s appointment, and acts in his name. And in obeying him, whilst he executes the laws of Christ, you obey Christ himself; and he doubtless is worthy of it. And Christ will take your carriage to his officer, as done to himself. For he that *despiseth* him (doing the work of Christ) *despiseth* Christ himself.

2. Consider, that he has the rule over you by your own consent. You have called him to the work; and if afterwards you refuse to submit unto him, in the discharge of his office, you are self-condemned.

3. Consider, what his work is, to watch for your souls. A

a 1 Cor. ii. 13.

b Phil. ii. 30.

work of great necessity, of great difficulty, of great kindness, and of great use. It is for your own good; therefore obey him and submit yourselves.

4. Consider his account. If you grieve his heart, and weaken his hands in the Lord's work, it may draw forth many a bitter complaint to God, and cause him to say with the prophet, 'but if you will not hear, my soul shall weep in secret for your pride *a*.' And this account will be unprofitable to you. He that hears the cries of the widow, will he be deaf to the cries of his messenger? Will not he who made him a watchman, regard his account, and hearken to his just complaint?

5. Consider, what matter of joy it will be to him, if he can carry to God good tidings of your faith, and charity, and obedience to Christ; and if you give him ground to hope, that you shall be his crown in the day of Christ. It will make him live, if you stand fast in the Lord: and it may be very profitable for you, if by your faith and obedience you give him occasion of rendering thanks to God for you.—But on the other hand,

6. Consider, how dreadful a thing it will be, if when he gives up his last account, it shall appear, that Christ's authority has been despised, his ordinances abused, and his minister unduly treated: That any among you, for the gratifying of a lust or humour, has lessened his minister's crown, and lost his own. How hard a bargain will this prove! How sad an account, if this shall be the sum of it, that your *minister's labours are lost*, and any of *your souls lost too*!

Oh then, *receive not the grace of God in vain!* The gospel-ministry, the ordinances of God's house, are the ascension gifts of Christ. How highly then ought you to value them? How diligently to improve them? lest they be taken from you, and the judgment denounced against the barren ground comes in their room.

We beseech you therefore brethren, to know him that la-

hours among you. Know him so as to love him, honour and obey him. As he is set over you, so also he is bound to hard labour, and exposed to greater troubles and temptations, than other men, and that for your sake : And therefore you should the more highly value him, and respectfully treat him.

Love will make your duty the more easy, and delightful. And the more you love Christ's interest and honour, the more will you love him, whose work it is to promote them. The Corinthians received Titus with fear and trembling, being deeply solicitous, that they might not offend or grieve him. Such a tender regard to your minister may knit his affections to you, and render his labours more useful among you ; for *love beareth all things, and believeth all things ;* and is indeed *the fulfilling of the law.*

To influence you the more to the submission and obedience required of you, keep in view that account which your minister must daily give to God, of the good or evil state of his flock. And take heed, that you give him no cause to do it with grief ; for that will be still a ground of greater grief to you.

To conclude all.—As a means to pave the way to your other important duties, let me prevail with you, to esteem your Elder highly in love for his work's sake : and also to be at peace among yourselves. And with respect to this *last* consider, that the things wherein all good men do agree, are far greater than those, wherein it is possible for them to differ. As therefore you have one Lord, one faith, one baptism, one hope of your calling, and one common enemy of your salvation, the flesh, the world, and the devil ; so you ought to *stand fast in one Spirit*, each one being ready to *please his brother, for his good unto edification a.* And for these important ends, may the Lord pour out his Spirit, and grace upon you, that you may more fully, and freely obey him, who has the ' rule over you, and watch for your souls, as one that must give account ; that he may do it with joy, and not with grief, for that will be unprofitable for you.'

FUNERAL SERMON,

OCCASIONED BY THE DEATH

OF

THE LATE REV. JOHN NESBITT,

Who departed this Life, October 22d, 1727, in the 67th Year of his Age.

PREACHED OCTOBER 29th.

COL. iii. 3.—*Your life is hid with Christ in God.*

THESSE words were chose, by my late reverend brother, and your excellent pastor, to be preached on, after his decease: They are very suitable to his sentiments, experience, and the circumstance of his case. He had long enjoyed a vigorous and useful life, which promised as many years of future service, as most of his age could hope for; but by a very sudden and surprising stroke it was threatened with being immediately taken away; making it evident that all the glory of man is as the flower of the grass, which fades away. God was pleased, after some time, to grant him a revival of his intellectual faculties, and an opportunity and ability to reflect upon the frailty of natural life, and on the security of that unseen, supernatural, and eternal life, which believers have with Christ in God: The comfort and support which this gave him, together with the excellency and usefulness of the subject, inclined him, (as I suppose) to recommend it to you, by the mouth of another, when he himself should be silent in the dust. Had it pleased God to have granted the many ardent requests for his recovery, which in this place, and elsewhere, were put up to him, our prayers would have been turned in-

to praises, and we might have now met together, with a joy equal to our present sorrow. But seeing God has seen fit to put an end to his servant's patience, and our supplications for him, by taking him out of this world, it becomes us to submit to the all-wise and sovereign arbiter of life and death, who has now after almost five years waiting at the door, admitted him into the joy of his Lord: and as he had desired, on the day of God's holy rest on the earth, he began his everlasting rest in heaven. This may justly call us to consider, how many ministers of the first rank among us, for age, abilities, and usefulness, have, in less than two years, been removed out of this city, by death. What may support us, in such an afflicting case is this, though ministers die, yet Christ lives still; though the instruments of spiritual life are taken away, yet the author and fountain of it still remains, and is ever the same. The church has life both in and from Christ her head; this can never fail, for it is hid with Christ in God, and when Christ appears, all the partakers of this hidden life shall appear with him in glory.

The words of my text, as they lie in connection with what precedes, and what follows, are attended with some difficulty: In the foregoing sentence, the apostle affirmed that the Colossians were dead, and yet, in my text, he speaks of them as alive: The life and the death are affirmed not only of the same persons, but also at the same time. 'You are dead, and your life is hid with Christ in God.' Here is a seeming, but no real contradiction, nay rather the strictest connection and agreement, for living to the world, and the flesh, and living to God, are like light and darkness; the entrance of the one is the exclusion of the other. At the time the soul begins to live to God, it dies to sin. It is true, the text puts the death before the life; but the position of the words is not always in scripture, according to the order of things: For instance, a death is put before the present life, and yet

a Rom viii. 33.—2 Cor. vii. 3.

it doth not go before it. The life spoke of, in my text, as it expels one sort of death, so it promotes another: It excludes a death in sin, but it always includes a death to it. Paul was crucified *a* to the world when he lived and gloried in Christ.

As death makes a separation between the most intimate friends and companions, so the Spirit and grace of Christ, by turning the bias of the heart and affections to God, in proportion, break the union and communion between the soul, and sensual, sinful objects: this is called a being dead, but it is far from being inconsistent with spiritual life, because it appears to be the fruit and effect of it. When sin was condemned and executed, in Christ's sufferings, the members are said to die *b* with Christ their head: For this reason, they reckon themselves *c* dead to sin, but alive to God through Christ; and in this respect, as well as in the former, the Christian is both dead and alive, at once; dead with Christ, dead to sin and the world, as he is but a pilgrim here, the life below is not properly his life; that is a spiritual eternal life, hid with Christ in God.

If we consider the text, in connection with the words immediately following it, we shall find, that Christ is the Christian's life, and yet it is said to be with him: Is it then both Christ's and ours? Is it both in Christ, and yet with him?

I hope it will appear, in the ensuing discourse, that it is no absurdity to say, that though Christ is the Christian's life, yet it is with him; that it is both his and ours, in different respects; Christ is the Christian's life, and his life is with him, as he is the fountain of it, as he has procured it, and as he works, maintains, reveals, and perfects it; and it is the life of a Christian as it is wrought in him, and given to him.

Having thus endeavoured to clear the connection and dependence of my text, I shall, as God shall enable me, improve

a Gal. vi. 14.

b Rom. viii. 3.

c Rom. vi. 3, 11.

the sense and design of it, in the management of the following doctrine deduced from it :

The Christian's spiritual, and eternal life, is hid with Christ in God.

In discoursing on this point I shall observe the following method :

I. I shall consider the character, or description of the persons here spoke of.

II. I shall explain what this life is, and what interest believers have in it.

III. I shall enquire how it is hid with Christ in God.

IV. I shall make application.

To discuss these heads, according to their weight and extent, would require a volume, rather than a single sermon; however, I shall proceed upon them as the time will allow.

I. I shall consider the character and description of the persons here spoke of: And this is best taken from the apostle's own description of them *a*; they were such as had faith in Christ Jesus and love to all the saints; such as knew the grace of God in truth; such as were delivered from the power of darkness, and were translated into Christ's kingdom; such as were reconciled; had received Christ, and were risen with him through faith of the operation of God; such as were quickened with Christ, had their sins forgiven, and when Christ appears shall appear with him in glory.

The persons then, to whom this life belongs, are such as God has chose, Christ has redeemed, and the holy Spirit hath begun to sanctify; such as have union with Christ, as their living head, have a sentence of life passed upon them, and have a principle of spiritual life infused into them. This is the character which the apostle gives the Colossians, and such only enjoy the life mentioned in my text.

a Col. i. 4, 6, 13, 21.; ii. 6, 12, 13.

II. I shall explain what this life is, and what interest believers have in it.

I shall shew what this life is, it is not common or natural life; that is not hid, but is in some measure, known by experience to all men, and enjoyed by them; but the life here intended is spoke of with limitation and distinction; the apostle says to the Colossians, *your life*; not to confine it to those individual persons, to whom he wrote; but to point out that sort of persons, who only do or can enjoy it; that is, true believers, and not others. The scripture has assured us, that he that hath not the Son hath not life, and that they who have this life are happy for ever: Hence the apostle tells us that they who had this spiritual life, should appear with Christ in glory. The life of the wicked has no such entail upon it: When they appear, in the resurrection, it will be *a* with everlasting shame and contempt: which makes it plain, that the life spoke of in my text, is of a very different nature from every kind of life which wicked men do or can enjoy. What this life is, we cannot so easily tell: Life of all sorts is a mysterious thing, it is better known by its operations and effects, than by its formal nature and essence; but this divine life is, in a peculiar manner, a hidden life? There are, as I take it, three things included in it, a sentence of life passed upon the person, and so it is a life of righteousness; a principle of spiritual life infused into him, and so it is a life of grace; and this principle raised to the highest perfection and honour, and so it is a life of glory.

1. There is a life of righteousness, which every true believer has. 'The spirit is life because of righteousness *b*,' that is, as one says, we are justified of God: The sentence of death is taken off, which sin had procured, and a sentence of life passes upon the person, on the account of Christ's righteousness imputed to him. 'By the gift of righteousness we reign in life *c*.' This is clearly and fully declared in

a Dan. xii. 2.

b Rom. viii. 10.

c Rom. v. 17, 18.

these words; 'as by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men; to justification of life.' By the righteousness of one, Christ, the grace came upon all men, giving them justification instead of sin, and life instead of death, as one *a* of the ancients has explained it, to this kind of life all the parts of my text well agree: it is the believer's, for he passes from death to life: it is with Christ, for his righteousness is the meritorious cause of it; and it is in or with God, for it is he that justifieth: It is a life that shall continue for ever, and shall be enjoyed in glory. Could the sentence of life be revoked, the heavenly mansions would be presently unpeopled, and the curse of the law would sink all the children of Adam down into that eternal death, which it had brought many into before. But *b* whom God justifies, them he also glorifies; they reign in everlasting life with Christ their Lord and head.

As Adam died spiritually that very day he eat the forbidden fruit, so the soul begins to live, that very moment Christ's righteousness is imputed, by God, and received by faith: This righteousness is everlasting, and the sentence is irreversible; therefore this life endures for ever. But this righteousness doth not go alone, for when God passeth a sentence of life, at the same time,

2. He infuses a principle of spiritual life. This is the life of grace, this life, and the former, are always connected in the subject. *c* If unbelievers are in a state of condemnation, and if we are justified by faith; then, at the same instant wherein God passes a sentence of life, he infuses a principle of life into the soul. This internal life hath various names in scripture *d*; it is called Christ's living in the soul, and the

a Οὕτω ἔτι διὰ τῆ δικαιοσύνης τῆ ἐνὸς Χριστοῦ, εἰς πάντας ἀνθρώπους, ἡ χάρις διδοῦσα αὐτοῖς ἔτι δικαιοσύνην, ἀντὶ τῆς ἁμαρτίας, ἔτι ζωὴν ἀντὶ τοῦ θανάτου. —Theophylact in loc.

b Rom. viii. 8, 30.; v. 17.

c John iii. 18.—Rom. v. 1.

d Gal. ii. 20.

soul's living by faith in him : It is a divine holy power: quickening the soul, and engaging it to cleave to Christ, and to love, honour and obey him. This life Christ works, by that Spirit, which unites him and the soul to each other ; and he not only preserves this union, and maintains the inward principle of it, but also by new influences he excites it, and draws it forth into exercise, as the heat of the sun draws up the sap from the root of the tree into its branches, and causes it to produce leaves and fruit according to its kind. Faith, love, joy, and meekness are fruits of the Spirit *a*. He works and excites this life in the Christian, who lives in the Spirit, and walks in him. As the branch derives its life and fruit from the vine, on which it grows ; so the believer receives his spiritual life and vigour from Christ, his living root and head : This life, like intellectual life, exerts itself by sight, desire, joy, and delight : It sees divine objects, moves towards them with inclination ; and, when they are enjoyed, finds great satisfaction and pleasure in them : These are the genuine issues of this life, of which we have a multitude of instances, both in scripture and experience. ‘ Whom have I in heaven but thee, and on earth there is none that I desire besides thee. As the heart panteth after the water brooks, so panteth my soul after thee, O God *b*,’ said the holy psalmist, who had no small measure of this spiritual life I am speaking of. ‘ With my soul have I desired thee in the night, and with my spirit will I seek thee early,’ said the church, in *c* one place ; and in *d* another, ‘ I sat under his shadow with great delight, and his fruit was sweet to my taste.’ Persons new born, endowed with this divine life, desire *e* the sincere milk of the word, and come to Christ as most precious, having tasted that he is gracious. ‘ To me to live is Christ,’ saith the apostle *f*, that is, he is the principle and end of my life, my soul is engaged to love and serve him whilst I am in the body ; but

a Gal. v. 22, 25.

b Psal. lxxiii. 25. ; xlii. 1.

e Isa. xxvi. 9.

d Cant. ii. 3, 4.

c 1 Pet. i. 2—4.

f Phil. i. 21—23.

yet he speaks of himself as 'having a desire to depart and to be with Christ, which is far better;' thus doth the internal spiritual life exert and shew itself; thus it is pressing forward towards the celestial state, and at length it arrives there. The life of grace is turned,

3. Into a life of glory; which is the same divine life raised to the highest perfection and honour. As the believer's union with Christ can never be dissolved, so his spiritual life can never cease. Heaven doth not destroy it, but fills the soul with it, in its greatest glory. The divine life, in heaven, will differ from what it is now, in degrees, but not in kind: it will be exercised in a different manner; but the nature of it will be the same. Hence believers are said *a* to have eternal life already. Christ who has given his children the principle of this life, will also give them full possession. He gives his sheep eternal life. *b* When Christ who is our life shall appear, we also shall appear with him in glory. It doth not yet appear what we shall be: who knows what it will be to drink in life and glory, at the fountain's head, when all our powers shall be enlarged and fitted to take in as much as our nature can bear? who can tell how like to Christ, in life and glory, the immediate sight of him will make the Christian? The power and influence of the holy Spirit, which began to quicken him on earth, will make him all light, all life, all love, and all glory in that blessed world.

(2.) I shall next consider, what interest believers have in this life, and how it is theirs.

1. It is theirs by God's appointment and decree; 'this grace was given them in Christ, before the world began *c*.' God compelled by none, and not consulting any, of his own purpose, and moved only by the force of his own goodness, saved us, according to the model which he had pitched upon

a 1 John v. 13.—John x. 28.

b Col. iii. 4.—1 John iii. 2.—Rev. xxii. 1, 2.

c 2 Tim. i. 9.

in Christ, without beginning or from eternity *a*. Salvation includes this life, and that being thus contrived, fixed upon, and given in Christ from eternity, by his free and sovereign grace, must come to pass: hence those who were *b* from eternity ordained to eternal life, believe in time: this is a good title to life, for God's counsel shall stand, and he will do all his pleasure. God worketh all things according to the counsel of his own will, and therefore the election or persons elected obtain *c*; though the rest are blinded. We have obtained an inheritance, being predestinated thereto *d*: this inheritance is obtained by virtue of God's appointment: this, like a deed of gift, is a good title, though we cannot plead it, till it be made manifest, by effectual calling, which is a proclamation of the person's right and title to this spiritual and eternal life, included in the inheritance here mentioned.

2. Believers have God's promise for their security: this is a farther confirmation of the immutable things, in which it is impossible for God to lie: this is the promise which he has made, even eternal life; the heirs of this promise may plead it, depend upon it, and call this life their own. The original promise was made before the world began; two or more parties are always supposed in making a promise: this promise is said to be in Christ *e*: it was first made by the Father to the Son, as head of the church; and it is in his power and commission to fulfil and keep it. The promise is received by us, when we receive Christ by faith *f*, 'that they which are called might receive the promise of eternal inheritance.' It is through the promises that we are partakers of that spiritual life, which is called a divine nature *g*. These

a Οὐδενὸς ἀναγκάζοντος, ἕθενὸς συμβεβημένου, ἀλλ' ἐξ ἰδίας προθέσεως οἰκοδοῦν ἐκ τῆς ἀγαθοσύνης αὐτῆ ἠρμώμενος, ἔσῳσι, ἕτας γὰρ κατ' ἰδίαν πρόσθεσι, καὶ χάριν τὴν δοθεῖσαν ἡμῖν ἐν Χριστῷ Ἰησοῦ πρὸ χρόνων αἰωνίων.—Chry. sost. in loc.

b Acts xiii. 28.

c 2 Tim. i. 1,

e Rom. xi. 7.

f Rom. ix. 15.

d Eph. ii. 11.

g 2 Pet. i. 4.

promises are great and precious, because they are made not to any previous qualifications, but are given in an absolute way. 'The dead shall hear the voice of the Son of God; and they that hear shall live. I will put my Spirit within them, and cause them to walk in my ways *a*.' By virtue of these promises, and many others that might be mentioned, the redeemed stand intitled to the life spoke of.

3. Believers are entitled to this life, by their union with Christ: they have it in their head. 'This is the record which God hath given us, eternal life; and this life is in his Son; he that hath the Son hath life *b*.' The members cannot die eternally, that are united to such an eternal living head. 'Because I live,' saith Christ, 'you shall live also *c*.' By virtue of this union, believers have an interest in the life and glory of their blessed Lord and head. The union is vital; it consists in a participation of the same quickening spirit, which dwells in Christ, and in his members. He that is joined with the Lord is one spirit with him, and therefore must have life; for he is life, and in him there is no death at all. A believer therefore being united to Christ, has an interest in this life; for he is in part possessed of it already. 'I live *d*,' saith the apostle Paul, viz. Christ lived in him, by that spirit and life which made him free from death.

4. Christ's death gives his people a right to this life. It is what he purchased for them: he died for us; that, 'whether we wake or sleep, we should live together with him *e*.' Christ shall see the travail of his soul, and be satisfied. Christ gave his flesh for the life *f* of the world: he gave his flesh to death, for the life of the world. By dying he destroyed death, and procured a life in holiness and blessedness, as *g* one explains it. For this end God gave his Son, and the Son gave himself, that whosoever *h* believed on him, should not perish, but

a John v. 25.—Ezek. xxxv. 36, 37.

c John xiv. 14.

f John vi. 51.

d Gal. ii. 20.

g Theophylact in loc.

b 1 John v. 11, 12.

e 1 Thess. v. 10.

h John iii. 16.

should have everlasting life. The true believer stands intitled to this life by Christ's death; and therefore he may call it his own: Christ obtained it for him with a great sum; he gave his own life, that the believer might have eternal life.

5. God the Father has invested Christ with authority and power, as Redeemer, to give this life to his chosen; and therefore they have a good title to it. Christ takes notice of this in his *a* prayer to the Father, saying, 'thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.' If Christ's commission was to give eternal life to all the chosen, then they have a right to it, and shall certainly have it. The believer claims under Christ, and by virtue of the grant made to him for his people. Christ used this plea, and the believer may go to God and say, Lord, I humbly claim this life, and call it mine; because thou hast given a commission to thy Son, to bestow it on as many as were given him; even on all who come to thee by him, of which number, I hope, I am one, and therefore have a right and title to it. The Lamb *b* has a book of life, in which all their names are written who were given to him. Such as have true faith in Christ, may thereby know, that they are of the happy number, who have a good title to it.

6. Believers have the pledge and earnest of eternal life. They who have true faith, have the holy Spirit, as a spirit of life *c*; and as he is the author, so he is the earnest of eternal life. 'God hath wrought us for the self same thing,' viz. the glorious life. "Doest thou desire a pledge of this?" saith one, "he hath given us the earnest of his Spirit; he hath sanctified our souls and bodies, and made both more divine, freeing us from sin, from whence death sprung; and by freeing us from sin, he hath destroyed corruption; for that came in by sin: thus therefore is the holy Spirit a pledge of our future immortality *d*."

a John xvii. 2.

b Rev. xiii. 8.; xxi. 27.

c 2 Cor. v. 5.

d θέλεις φησιν ἀποδείξιν πνεῦμα ἡμῖν δοῦς, τὸν ἀρραβῶνα τῆς ἀφθαρσίας

III. I shall enquire how this life is hid with Christ in God. This may include in it the relation this life has to God and Christ, the obscurity of it, and its security.

1. This life has a very near relation to God and Christ; it is with Christ: elsewhere it is said to be in him: 'in him was life, and the life was the light of men *a*.' Both expressions, with him, and in him, denote its near relation to him: it is with him as the procurer of it. He came that we might have life more abundantly: he purchased our life by his own death. Our spiritual and eternal life is the travail of his soul, the offspring of his blood; he cannot therefore think meanly of it, or be unconcerned about it: it is also with Christ, as the medium of it: all fulness dwells in him, and of his fulness, as mediator, we all receive. It is his office to give this life to God's chosen *b*. He is the way, the truth, and the life, the true medium, or way, to spiritual and eternal life. It is with Christ, as the *c* efficient cause of it: it is he that quickens us by his Spirit, and first causes us to live by his grace, and then to live with him in glory. Christ lives *d* in us, and so makes us to live. It is Christ that giveth life to the world, as he *e* himself has told us: he is the prince *f* of life; he quickeneth whom he will: other princes can, by a reprieve, or pardon, prolong life; but they cannot give it at first; that is Christ's peculiar glory: he has it at command. 'He that heareth the word and believeth, has everlasting life, and is passed from death to life. The time is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live *g*.' The Christian's life is with Christ, as he is his people's representative: in *h* him (clothed with

ἕδωκε. Καὶ γὰρ ἠγίασε καὶ ψυχὴν καὶ σῶμα, καὶ θειότερα ἀμφοτέρω ποιήκει, τῆς ἁμαρτίας ἀπαλλάξας, ἐξ ἧς ὁ θάνατος. ἁμαρτίας δὲ ἀπαλλάξας, καὶ τὴν φθορὰν κατήργησεν ἐξ ἁμαρτίας γὰρ ἡ φθορὰ. Οὕτως οὖν ἠρραβῶνα τῆς μελλούσης ἀθανασίας τὸ πνεῦμα.—Chrysost. in loc.

a John i. 4.

b John xiv. 6.

c Eph. ii. 1.

d Gal. ii. 20.

e John vi. 33.

f Acts iii. 15.

g John v. 24, 25.

h Eph. ii. 6.

our nature, and filled with this spiritual glorious life) they now sit in heaven: it is with Christ as the pattern and pledge of it: God designed to conform his people to *a* the image of his Son, and make them like him, in life and glory: they shall have a resemblance to him, though in all things he shall have the pre-eminence. Christ has taken possession of eternal life, as his people's forerunner; and when he appears, they also shall appear with him in glory. It is with Christ as the finisher of it: he brings it to perfection. Here he gives the first life; in heaven he bestows the fulness of it. He that brings many sons to glory never lets go his hold, till he has instated them in eternal life, free from all fear or danger of death, or misery.

I shall next consider what relation this life has to God.

(1.) It is in him, viz. he is the original and fountain of it *b*. All life is derived from God, with whom is the fountain of life. God as including Father, Son, and holy Spirit, begins, carries on, and perfects this life: it flows from the divine wisdom, power, grace, and love: it is too great and glorious a life to proceed from any lower cause, or to be the effect of any inferior power. The infinite life of God supplies the Christian, and he has a fulness of life in his God, how little soever he has in himself. What a comfort is this!

(2.) It is in God, as Christ who procured it, and gives it, is in God; a glorious person in the Godhead. This is not only doctrinally true, but to me seems to be intended in my text, which places the immediate relation between this life and Christ, and between Christ and God. The life is with Christ, and Christ is in God. The divinity of Christ's person gave dignity to his obedience, and enabled him to purchase the church with his own blood, and to present it hereafter to himself, in complete life and glory. The believer is in Christ, and Christ is in God; therefore the Christian's life, being with Christ, is in God. 'I in them, and thou in me, that

a Rom. viii. 29.

b Psal. xxxvi. 9.

they may be made perfect in one *a*, viz. that by virtue of believers' union with me, and my union with the Father, they may be brought to perfect life and happiness, and God may be all in all, all their light, and life, and glory, they all being united and happy in him.

(3.) It is in God, as he is the support, centre, and perfection of it. If with respect to natural life we live, and move, and have our being in God, much more may this be said of our spiritual and eternal life. Our divine life subsists by his power, and is always in his presence; he who gave it preserves it by an infinite and gracious influence: in his favour is life; he is the object and centre of it. This life is maintained by its union and communion with him, who is the author of it; it is a life suited to God, and in him it rests as its most delightful object. 'Return to thy rest, O my soul *b*,' said David. God is the Christian's last resort; his faith and love, hope and joy are in his God; and so his life is in and with him now, and will not be less so in that state, where he shall be all in all.

2. The Christian's life is obscure: what is concealed, is hid; thus the gospel *c* is hid to them, whose minds Satan hath blinded. The Christian's life is, in this sense, hid, not from God and Christ, but from the world, and many times from himself and his fellow Christians. The men of the world know us not; they are blind, and cannot see afar off. This life is an internal thing; it is heavenly and divine; it is with Christ in God, and so the natural man cannot know it, for it is only spiritually discerned. The world knew not Christ, when he was here below, though he had in him this spiritual life in perfection; and therefore it is no wonder, it cannot discern that smaller measure of it, which is in Christians. The men of the world see the Christian's infirmities, and are well acquainted with the contempt cast upon him; and these things farther blind their minds, and conceal this life. The

a John xvii. 23.

b Psal. cxvi. 7.

c 2 Cor. iv. 3, 4.

church's glory is an inward glory, but her outward appearance is often black *a*.

The life of grace is, various ways, a hidden life: the way of its production is unseen to us; we no more know how the holy Spirit infuses this life, than we know how the bones grow in the womb, or whence *b* the wind cometh, and whither it goes. The remainers of sin in the Christian often hide this life, and make him, and, it may be, his fellow Christians conclude, that he is dead: though he has some life, yet it is like the sparks covered under the ashes, and not easily discerned. Temptation often casts a mist before the believer's eyes; the devil is the accuser of the brethren, as he does all he can to make the dead believe they are alive, that they may be dead still, so he is very industrious to make those spiritually alive, conclude, they are dead, that they may live the less to God, in love, thankfulness, and obedience. There is another thing which hides this life, and that is desertion, when God hides his face the believer is troubled: when the light is withdrawn he cannot see the work of God upon his soul, nor feel his soul moving towards God, as formerly. When God shines not upon the soul, it is in darkness. In the winter when the sun is at a farther distance from us, the fruit and leaves fall from the tree, and the sap retires to the root, and to outward appearance the tree is dead, though it be not really so; in like manner, when God withdraws his gracious, quickening influences, the Christian grows lifeless and dead, in his frame; which makes some conclude themselves to have no life at all. He who is the Christian's life, is, as to us, in a state invisible; and dwells in light and glory, which no mortal eye can behold; it is only by faith that we can now see him, and on this account our life may be said to be hid. Bodily infirmities often cloud the mind, and so they cast a veil upon the spiritual and eternal life of the Christian. It doth not appear at

a Psal. xlv. 12.—Cant. i. 5.

b John iii. 8.

all likely, that such a divine life should dwell in such a body or mind, as many of the heirs of promise now have.

This life is also in a great part hid from Christians themselves, as to the fulness of it in glory: there is a veil upon it. 'It doth not yet appear what we shall be; eye hath not seen, nor ear heard, nor has it entered into the heart of man, to conceive what God has prepared for them that love him *a*.' Revelation doth not fully explain it; our faculties are not suited to understand it, our present frame could not stand under the discovery, nor should we have patience to wait for the enjoyment, did we fully know it. There is also a veil of unbelief and darkness, which keeps the Christian from seeing so much of this life as the word has revealed: as faith is the evidence, so unbelief is the obscurity of things not seen: how much more have we of the darkness than of the discovery! on all the aforesaid accounts the Christian's life is properly called a hidden life.

3. Though the Christian's life is little seen, yet it is secure. It is in Christ's hands, and none can pluck it thence *b*: It is in God, and who can take it from him, for he is greater than all, both in power, wisdom, and faithfulness? Things are hid often for security, so is the Christian's life secured with Christ in God; as the world cannot know it, so it cannot destroy it: The devil himself cannot do it, for he who could not touch Job's natural life, when God forbade him, shall not destroy the Christian's spiritual life, seeing it is hid with Christ in God: when Christ gives the Spirit, he is as a well of water, springing up to eternal life. The principle of this life can never decay, and outward violence cannot destroy it; for he that is in the saints, is the infinite eternal Spirit, who is greater than he that is in the world. That we may not be impatient under the troubles of life, and under the deaths in which we many times are, we should, as one *c* well observes,

a John iii. 2.—1 Cor. ii. 9.

b John x. 28.

c *Ac ne molesta sit expectatio, notemus istas particulas, in Deo, et*

note these words *with Christ, and in God*; which signify, that our life is out of danger, though it doth not appear; for God is faithful, and will not reject what is deposited with him; nor deceive us, in the trust which he has undertaken; and Christ's being with him, carries still the greater security with it; for what can we desire more, than that our life should remain with the fountain of life? and therefore we should not be terrified which way soever we look.

APPLICATION.

1. With what conviction may this doctrine strike unbelievers, such as have not the Son *a*, have not life, for it is in and with him; and therefore such as have no faith in Christ, have no interest in this life. Christ only has the words of eternal life *b*. The present life is but a vapour, which soon vanishes away *c*: And what will the unbeliever do, in the day of death, when natural life will fail him, and he has nothing but eternal death before him? May God, by his Spirit inwardly, and effectually, as well as by the written word, say to such, 'Awake thou that sleepest, and arise from the dead, and Christ shall give thee light *d*.'

2. Is the Christian's life hid? then we should enquire what interest we have in this life. Is it our life that is hid with Christ in God? If we have spiritual life, we have spiritual motion. Life is an active principle, spiritual life will vent itself in love and holy desires to God in Christ. *e* Can we say, that there is none in heaven or on earth that we desire, so much as God? Do we come to Christ? Is this our frequent employment? Is it the business of our lives? Do we sincerely and entirely yield ourselves to Christ? Do we live by the faith of the Son of God, in dependance on his

cum Christo, quæ significant extra periculum esse vitam nostram tametsi non appareat.—Calvin in loc.

a 1 John v. 12. *b* John vi. 68. *c* James iv. 4. *d* Eph. v. 14.

e Psal. lxxiii. 25.—1 Pet. ii. 4.—Mat. xi. 23.—Rom. vi. 13.—Gal. ii. 20.

merit only for salvation, in dependance on his fulness for all promised grace, and in subjection to his laws, as our lord and king? If it be thus with us, then Christ lives in us, at present, and we shall live with him in glory hereafter; if we have spiritual life, we have spiritual sense and feeling. Is sin the greatest burden? Is Christ's presence the most delightful company? And is what grieves his Spirit, dishonours his name, and injures his interest, our grief and sorrow *a*?

3. Is the Christian's life a hidden life, then it is no wonder that he is so little esteemed in the world. Carnal men look only at the outward appearance, and therefore they despise the true believer; they are strangers to his inward worth and excellency; they treat him as they treated Christ himself, whom they despised and rejected, because they saw no external beauty or comeliness in him: But we have as little reason to value their judgment concerning a believer, as we have to value a blind man's opinion of colours; they speak evil of a thing which they know not. However, though the Christian is not valued in this world, yet when his life shews itself, in the future glory, and the unbeliever's death appears, in all its shame and horror, then there will be a manifest difference seen between the righteous and the wicked; and it will be evident, how much more excellent the righteous is than the wicked.

4. This doctrine directs the Christian to whom he should have recourse, under all his temptations, declensions, and weakness; his life is hid with Christ in God: sometimes it may be hard for the Christian, to see or feel it in himself, yet there it is, and with Christ is the residue of the Spirit: he that gave life, and provided such a security for it, can, and will, revive it, when it languisheth; and will, at last, change the life of grace, into a life of glory. The Christian's covenant God has promised to strengthen *b*, and uphold him.

a Ezek. ix. 4.—Rom. vii. 24.—Cant. iii. 2.—1 Cor. xii. 26.

b Isa. xli. 10.

There is life and love enough in Christ. Such as have *a* received grace and righteousness, shall reign in life with him. If a believer's body languishes and is dying daily, if the comforts of life fail, if his faith and hope are faint and weak, yet still his spiritual life is safe, it is hid with Christ in God; and though it is neither so vigorous nor visible as he could wish, yet seeing Christ is the life, *b* such as believe in him shall never die, spiritually, or eternally. This life, as it is in the Christian on earth, is but begun, imperfect, and obscure; but view it, O Christian! as it is in Christ, thy head, now with God, and there it is perfect and glorious; and so shall thine be also, when Christ appears at the great day. Be strong then in the grace of Christ, lift up thy hands that hang down, and raise thy head with joy, for thy glorious life draws every day nearer and nearer: And Christ may now see more spiritual life in thee, than thou seest in thyself; for that life which is hid to thee, is seen by him, to whom all things are open: Remember also that it is but a little time that thy life shall be hid, but its manifestation and glory shall be eternal.

5. How much better is it to be a member of Christ than to be an unbeliever, though in the greatest worldly prosperity and glory: the Christian has life in his head, and in his heart, under all the marks of death and misery, that seem to be upon him; but the sinner, under all the gaieties of life, has death in his soul, and eternal death in reserve for his person; the Christian has all his death in this world, and when he goes hence, life for evermore; but the sinner goes from death to death, from death spiritual and natural, to death eternal.

6. Doth the Christian live in Christ now by his grace, and shall he live with him in glory hereafter; then how much is he bound to live to Christ in this world? He has a principle of life, though a hidden one: It is not so in Christ, as not to be in the Christian; nor so in the Christian, as not to be employed and improved. Hence the *c* apostle presses such to

a Rom. xv. 17.

b John xiv. 6.; xi. 26.

c Col. iii. 5, 12.

mortify sin, to be humble, long-suffering, of a forbearing, forgiving spirit, not to love the world, but to set their affections on heavenly things, to put on charity, and true Christian love, with many other duties.

7. What reason has the believer to love Christ, and cleave to him? he is his life, it is from him, it is in him; it shall be a glorious life, when the Christian comes to be for ever with him; this should knit our affections to Christ, cause us to rejoice in him, and to have no confidence in the flesh. The strongest Christian has no reason to be confident in himself, or to depend upon his own strength; his spiritual life is with Christ in God: as, when communication between the head and the members is not preserved in due order, the body languishes and dies; so severed from Christ, if that could be, the most flourishing, fruitful Christian would become a barren, withered branch, fit for nothing but the fire. What reason then has every Christian, to cleave to Christ, with purpose of heart, and to abide in him, that he may not be ashamed at his coming!

8. What matter of comfort does this doctrine afford the true believer in every condition? Whatever he feels and whatever he fears, he has spiritual life with Christ now, and shall have a glorious life with him for ever. This may sweeten the afflictions of life, and the approaches of death, either to ourselves or our Christian friends. Is Christ our life, and shall we not desire to be with him, to adore and praise him in a better world, and in a better manner, than now we can? Shall not every lawful means that leads us on to this future life, and glory, be welcome to us?

This was the case of that faithful and eminent servant of Christ, whom God has now taken from us. He had, as I am informed, formerly preached some excellent sermons on my text, and the same truths which he had delivered to you, were very useful and comfortable to himself, in the time of his affliction. He saw his ministerial work, (which had been his delight,) now done, his body dying, and as it were half

dead; but the hidden and eternal life with Christ in God was his support, this was his comfort: He felt the unseen life, and hoped for that glorious life, into which we have reason to think he is now entered: Thus he possessed his soul in patience, under a long confinement; but God has lately given him his dismissal. It is, I suppose, both desired and expected, that I should now give a more particular account of him.

We are called to mark the perfect and upright man: The righteous should be in everlasting remembrance *a*. When the devout men made great lamentation for *b* Stephen, was it not by declaring, how much worth and goodness God had taken out of the world? Shall we view the wisdom, power, and goodness of God, in the works of the old creation, and not in those of the new, wherein he has the greatest delight, and whereby he has the greatest honour? We are commanded to be followers *c* of them, who, through faith and patience, inherit the promises, and the great cloud of witnesses are to excite us, to run with patience the race set before us *d*.

As to faithful ministers, there is a particular injunction; ‘remember them which have the rule over you, who have spoke to you the word of God, whose faith follow, considering the end of their conversation *e*.’ We have good warrant *f*;

a Psal. xxxvii. 37.; cxii. 6. *b* Acts viii. 2. *c* Heb. vi. 12.

d It is an honour that God puts upon his saints departed, especially such as suffered and died for the truth, that even after their death, they shall be witnesses to faith and obedience, in all generations: They continue, in a sense, still to be martyrs: The faithful collections of their sufferings, and of the testimony they gave therein, have been of singular use in the church; so hath the book of Martyrs been among ourselves, though now it be despised, by such as never intend to follow the examples contained in it.—Dr. Owen, Expos. on Heb. xii. 1. p. 183.

e Heb. xiii. 7.

f This duty is well explained and recommended by him, whom we are now called to remember. “Suddenly to forget,” saith he, “the persons of those who have spoke to us the word of God, is too plain a

therefore to recollect the faith and conversation of eminent Christians, especially ministers, and to place their just characters in the clearest light. I am sorry, that I am, on many accounts, so unequal to this service; however, I hope where there is a willing mind, it will be accepted, and may be of some use.

This worthy person, the Rev. John Nesbitt, was, as I am informed, born in Northumberland, Oct. 6th, 1661. His parents designing him for the ministry, sent him to the university at Edinburgh; but he had not been there long, before he was obliged to leave it, on the account of his zeal for the Protestant religion, which he had discovered, in the most public manner, when the Duke of York, afterwards James II. was present: This laid a foundation for his future troubles. As he and some others, forced, by the iniquity of the times, to seek shelter in a strange land, were going from London for Holland, they were seized, and committed close prisoners to the Marshalsea: There he was laid in irons, and confined for more than four months, in hopes of making him an evidence; but though he was then under twenty years of age, God gave him grace and courage enough, to withstand many advantageous offers, made him by the king, in council. During his

proof, that we never much profited by them, whilst we heard it; but this is not intended for the mere retaining their names or persons, in our memories, to talk of them; much less, for any superstitious dedications of days, or temples, or altars to them, by naming their names upon them; but that which is proposed is a practical remembrance, to imitate, or copy after them: "whose faith follow." The doctrine of faith, which they delivered, and the grace of faith in which they lived and died: Be followers of their faith, not their failings, imitators of them, as they were of Christ Jesus; let your lives and practice be as living pictures of their graces, 'considering the end of their conversation,' viewing the whole course and conduct of their lives, how they fought the good fight, without fainting; behold their constancy, patience, and courage, through all their various and numerous troubles, and how they went off the field more than conquerors."—Fur-
neral sermon for the late Rev. Richard Taylor, p. 5, 6.

confinement he had no books in the prison with him, except his Bible, which he was forced to conceal, lest it should be taken from him: In this afflicting solitude he read the scriptures much, and was very ready in them, and God was with him: His presence made the prison a palace to him, as he has since often declared.

His enemies not being able to prove any thing against him, he was set at liberty, and then he went to Holland, to finish his studies; there he laid in a good stock of useful learning; God having blessed him with a very quick apprehension, a rich fancy, a strong memory, and a solid judgment. He was very well read in classic authors, and thoroughly versed in history, and was not unacquainted with the ancient Christian writers, and the state of the church, in different ages. He had an exact knowledge of the Greek tongue, as I am informed, by one who is able to judge, and who was very intimate with him. Few of his contemporaries in the ministry equalled him in learning, and none could be less guilty of ostentation, that way, than he: He was respected, on this account, by all men of letters, though of different sentiments from his.

He entered young upon the ministry, with great acceptance, which (though not very usual) was continued to the last; not only among his own people, but wherever he occasionally laboured.

As a preacher, he was qualified with excellent gifts; he had a natural vivacity, strong sense, lively affections, and a ready utterance; a very close and striking way of expression; and, which I take to be far greater, he was favoured with a great presence of God with him, in his work, which made it pleasant and delightful, both to himself and his hearers, wherever he came. His acquaintance with the scriptures was very great, and his explication and application of them in preaching very judicious and affecting; his citations from them would often be very surprising, and his allusions to pas-

sages in them very beautiful; the similitudes he used were very apt and ingenious, suited to fix the matter upon the mind: He was both an able and faithful minister, who knew how to divide the word aright, and to give to every one his proper portion. In trying the spiritual state of his hearers, he would be very close and searching: And they must be dreadfully stupid and hardened, who could, under his preaching, go on in a course of sin. How would he denounce the threatenings of God against hypocrites, with a Christ like zeal and indignation! and yet he was very skilful, in speaking a word in season to weary and wounded souls, leading them to trust in the Lord Jesus Christ, and to stay themselves on him, the great God of their salvation. His discourses were well composed and digested, and were the fruit of hard study. He did not amuse the people with useless curiosities, nor put them off with chaff, instead of the solid grain; he fed them with the sincere milk of the word, that they might grow thereby.

He often preached on practical points, but in an evangelical way, teaching his hearers to derive their strength for duty, their motives to it, and delight in it, from a crucified and risen Jesus, which was his professed and most delightful subject. He was much displeas'd with what some call practical preaching, which he used to say, he took to be a dropping the Christian faith, and sinking below some heathen moralists. One upon his death-bed charged his friend to let Mr. Nesbitt know, that he blessed God for his ministry, which brought him to a clear and saving knowledge of Christ, in his person and all his offices, which, said he, I had never attained, though I had been a church member many years, till I came to sit under Mr. Nesbitt's ministry.

He had a well digested knowledge of the doctrines of the gospel, and strictly adhered to them, to the very last: Such as the doctrine of the Trinity in unity; the union of the divine and human natures in the person of Christ; the absolute sovereignty of God's electing love, and the freeness of

his efficacious grace; the covenant of grace, as made with Christ, and with all the elect in him: the justification of a sinner before God, by the righteousness of Christ alone, with the rest of those doctrines commonly called Calvinistic. He was well acquainted with the state of the controversies, which had been raised as to these momentous points, and had a very happy way of exposing the absurdities, which they who oppose the truth, run into, under pretences of making things above reason, more pleasing to what men of corrupt minds take the liberty to call reason. As he learned his faith from the scriptures, and was for going no farther in explaining mysteries, than he gained light from thence; so he was not afraid, or ashamed, to own what he believed, or to stand up for it, when attacked. In the close of the last century, the controversy relating to the doctrine of justification ran high; then he stood by the ancient faith, and appeared as bold as any one against innovations; and at the same time, joined with four others of his brethren, in declaring openly against Antinomian errors. In the late unhappy disputes, concerning the Trinity, he cheerfully bore his testimony against any attempt to give up a doctrine of the last importance; and he thought it no absurdity, to subscribe with his hand, the doctrine which he believed in his heart, and preached to the people.

When he was about twenty-nine or thirty years of age, he accepted of a call to the pastoral office, in this church, which he discharged, for more than thirty years together, with great faithfulness, diligence, and success; in all which time, I am told, he never missed the administration of the Lord's supper, at the usual seasons, above once or twice, and was very seldom absent from his own pulpit, on a Lord's day. His labours were abundantly blessed for conversion and edification, of which there are yet many living witnesses. As a faithful shepherd, he watched over the flock, with tenderness, and compassionate regard to the meanest of them.

In his judgment, as to church discipline, he was what is called congregational, and in the management of church af-

fares, he acted with great wisdom and prudence, and a great regard to the good of his people: He never lorded it over God's heritage, but allowed the people their just rights, yet he would not, by insults, be prevailed upon, to give up his own; nor permit any to despise him; well knowing, that the authority, as well as the gentleness of a pastor, is for the good of the church. He was a great lover of peace, which to the church's honour, and his comfort, was enjoyed, during his time, in as great a degree, as in any church of their standing. When any differences arose he always endeavoured by proper methods, to stifle them in the beginning; and as he had the welfare of his people much at heart, so there were few, if any, who were more revered and loved by their people, than he was.

His temper was truly generous, he hated, as he used to say, a narrow sordid spirit, and was far from being guilty of it himself. He provided for his family, not by laying up, but by laying out, casting his bread upon the waters, which God returned again, not in many days, but in few. I am informed by one who well knew, that he always gave away a tenth part of his income to charitable uses: He was very liberal to the poor, especially to poor ministers, in the country, for whom he often pleaded, with great earnestness and success, in public; and on all occasions he was ready to shew kindness to them, and to do all he could, to encourage and support young men, designed for, or entering upon the ministry, who were sound in the faith, and like to be useful. His humanity and compassion, improved and heightened by grace, disposed him to give all the relief and comfort he was able, to all the distressed that came under his care.

His natural temper, which was quick and warm, was so much under the government of prudence and grace, that he could command it to admiration. And, as I am informed, by more than one, if his anger was justly drawn out, he would be the first in shewing a willingness to be at peace; an example very worthy of imitation.

His conversation was such as became the gospel, and he adorned the doctrine of God his Saviour: He was a great redeemer of time, and, as one worthy of credit has told me, was never observed to spend an hour in a trifling manner; his visits were generally short, but very agreeable and useful: His advice both as to things relating to this world, and another, was very proper, judicious, and valuable. He filled up the relations of private life well; he was a tender loving husband, and parent, and administered advice and reproof to his children, as there was occasion; not approving of any thing in any of them that was dishonourable to the gospel: His conduct as a master was such, as commanded the love and respect of his servants.

Though his Sermons were received with general approbation, and he was much pressed to print many of them, yet, such was his modesty, that he could never be prevailed upon to publish more than six; three occasioned by the deaths of ministers who were his particular friends, and three preached to young persons.

Some time before he was taken ill, he used to say his work was done; and that very night he felt the distemper coming upon him, he prayed in the family very earnestly, that the Lord would not lay upon him more than he would enable him to bear. Which request was wonderfully answered, for during the whole time of his illness, he shewed great calmness and resignation to the will of God; never murmuring at his hand; but patiently waiting for his dismissal from this to a better world. When the time came, his departure was very sudden, the king of terrors did not keep him long in hand; he has finished his course, and we have reason to think, he is entered into the joy of his Lord.

I persuade myself, that you have the more patiently attended to this account of him, as it contains a comment upon my text, and exemplifies that death to sin and the world, and that life with God in Christ, of which you have been hearing. As to the truth of the things related, I have the testimony

of several, who well knew, and I believe have faithfully reported them; and there are many others also who have known his doctrine, manner of life, purpose, faith, long-suffering, charity, patience.

What remains, is to hint and press the improvement which we should respectively make of this providence.

It is very sad, to lose the usefulness of our friends' lives and deaths: The rod has a voice as well as the word, and the death of our ministers and Christian friends, loudly calls upon us to be also ready, to follow their faith, and to remember we must shortly leave this world, and go after them into another; and therefore we should be dead to this, and more alive to that blessed world, where they, whose life is now hid with Christ in God, shall for ever live with Christ in glory.

May God sanctify the breach to the family more immediately concerned! May he be a husband and a comforter to the disconsolate widow, and a father to the fatherless: May he remember his covenant for them, and cause them all to know the God of their father, and to serve him with a perfect heart, and a willing mind! And may they find the grace of Christ sufficient for them in every trouble, danger, and duty! Their loss is great, but God can make it up to them, in that life which is hid with Christ in God; and nothing short of that can do it.

You who attended his ministry, such of you as are members of the church especially, are called to remember him, who spoke to you the word of God, whose faith follow, considering the end of his conversation *a*. His excellent printed sermon on this subject *b*, I would refer you to, for direction in this matter; how the people are to follow their ministers he explains, in these words: "Be followers of their faith, not their failings, imitators of them, as they were of

a Heb. xiii. 7.

b Preached on the death of the Rev. Richard Taylor, p. 6.

Christ Jesus." And to
follow his faith, and who
not to set one step after
Christ: Our blessed L
rity; but yet we wron
Christian friends, if we
more if we despise and
account of any imperfec
which none are exempte
earth, that does good and

There is one thing
my earnest desire, that
ers, you would beg of
for him who has the so
now bereaved of their f
dinances of the gospel
by him, or his fellow-l
glory, and your comfort

May we all be so h
life, which is hid with
soon (some of us, it m
losses, sins and sorrow
pear, then shall we app

A FUNERAL SERMON, &c.

And thus now dead, he speaks to you, to
and whatever was good in his example ; but
step after him, any farther than he followed
blessed Lord only was a perfect pattern of pu-
we wrong ourselves, as well as our departed
ds, if we either neglect to imitate, and much
pise and censure, their good examples, on the
imperfections, which were seen in them, from
exempted ; for ' there is not a just man upon
s good and sinneth not *a.*'

the thing more which I cannot omit, which is
ire, that in your daily, and most fervent pray-
beg of God a supply of his Spirit and grace
as the sole care and oversight of this church
of their former dear pastor, and that all the or-
e gospel, and every ministration of the word
s fellow-helper in the gospel, may be for God's
r comfort and edification.

be so happy, as to partake of that spiritual
hid with Christ in God, and then we shall
us, it may be, very soon) get beyond all our
d sorrows ; and when Christ our life shall ap-
ll we appear with him in glory.

a Eccl. vii. 20.

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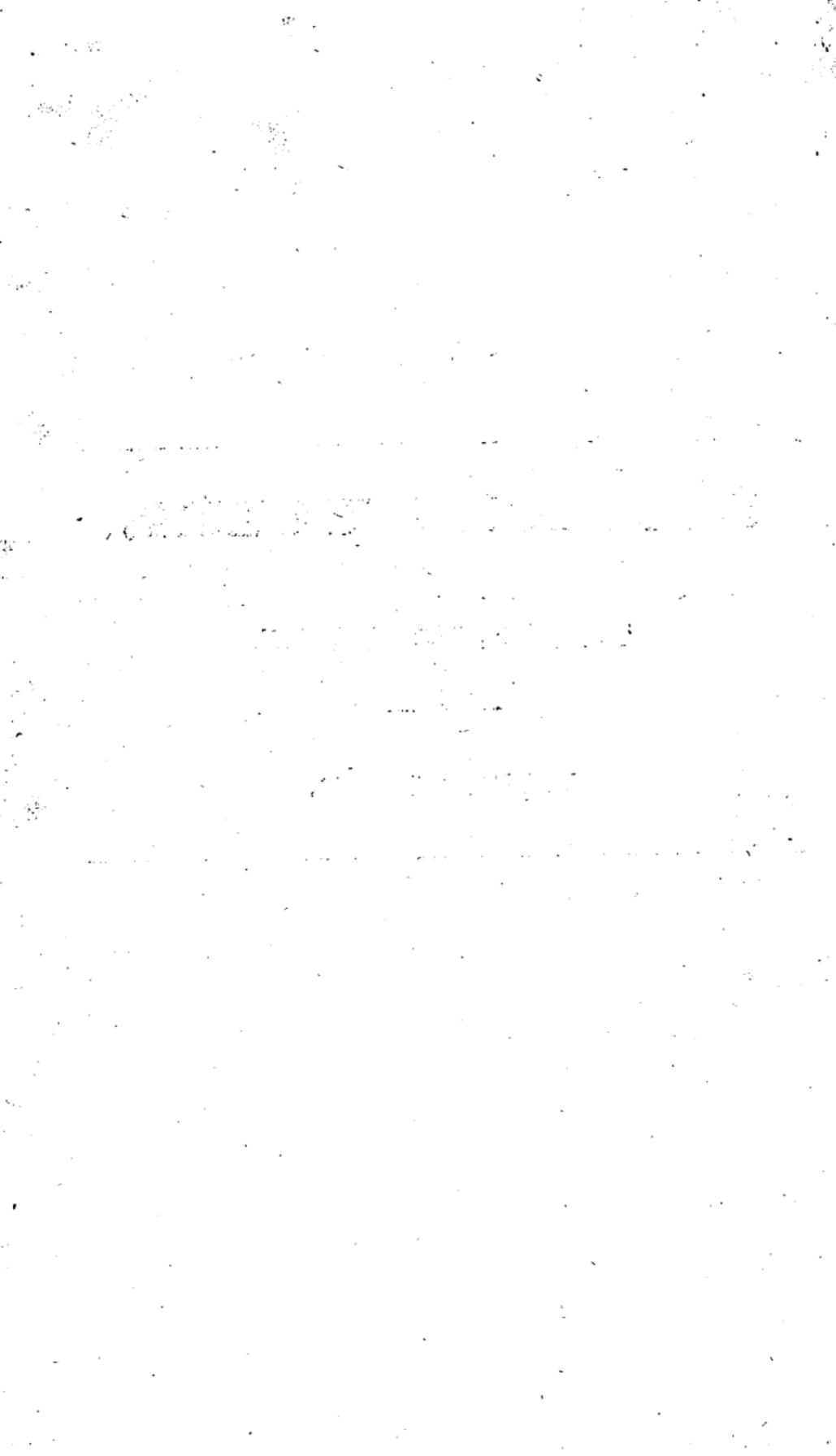


VOLUME THIR

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THE
WHOLE WORKS
 OF
THE REV. JOHN HURRION,
 LATE MINISTER OF THE GOSPEL IN LONDON;
 NOW FIRST COLLECTED;
 TO WHICH IS PREFIXED,
THE LIFE OF THE AUTHOR.

IN THREE VOLUMES.

VOL. III.

CONTAINING

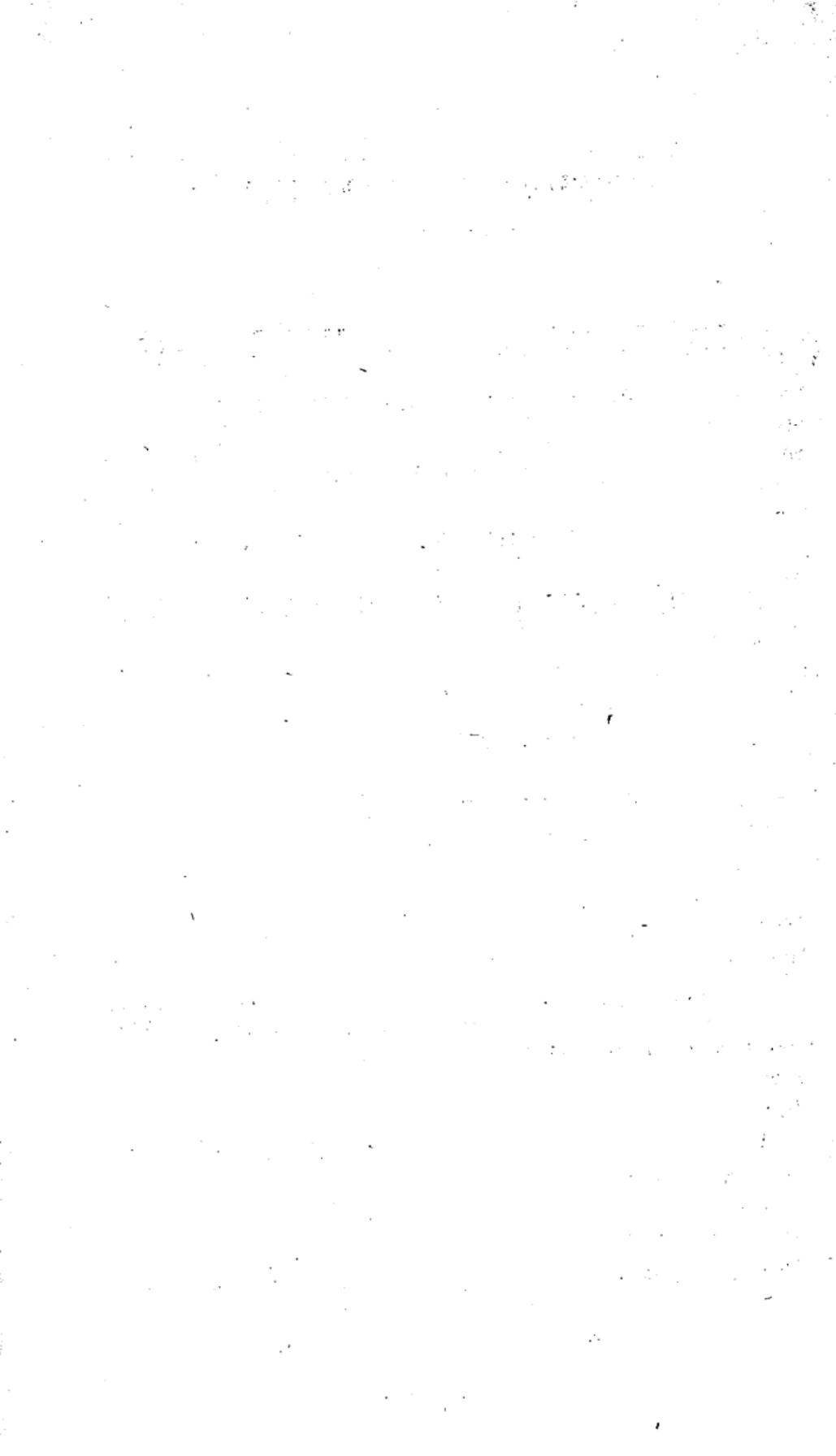
The SCRIPTURE DOCTRINE of the REAL PERSONALITY and the
 INTERNAL and EXTRAORDINARY WORK of the HOLY SPIRIT,
 STATED and DEFENDED, in Sixteen Sermons.

LONDON:

PRINTED FOR RICHARD BAYNES, 25, IVY LANE,
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1823.



CONTENTS OF VOL. III.

I.

Page

THE Holy Spirit's Divinity proved from Scripture, in Six Sermons.

A preliminary Discourse concerning the Divinity of the Holy Spirit, 3

SERMON II.—The Holy Spirit's Divinity proved from his Titles, 19

SERMON III.—The Holy Spirit's Divinity proved from his Attributes, 41

SERMON IV.—The Holy Spirit's Divinity proved from his Works, 63

SERMONS V, VI.—The Holy Spirit's Divinity proved from his being the Object of Worship, 81, 101

II.

The real Personality, Procession, and Mission of the Holy Spirit, proved from Scripture, in Four Sermons.

SERMONS I, II, III.—The real Personality of the Holy Spirit proved from Scripture, 125, 146, 165

SERMON IV.—Of the Procession and Mission of the Holy Spirit, 187

III.

Of the External and Extraordinary Works of the Holy Spirit, in Six Sermons.

1. In the first or old creation, 227

2. In Providence, 231

3. In the gifts, wisdom, skill, courage, and strength, in things natural, civil, or moral, 238

4. In Prophecy and Revelation, 240

5. In working Miracles, 272

6. In regard to Christ himself,	288
7. In his wonderful descent and appearance at Pentecost,	294
8. In the institution and success of the gospel ministry,	303
9. In witnessing to Christ and the truth of Christianity,	307
10. In glorifying Christ,	313

P R E F A C E.

WHEN any man of a thoughtful, serious temper considers the great decay of practical religion in this nation, and, at the same time, calls to mind the contempt which has been, for many years, cast on the Holy Spirit and his operations, he must readily conclude that this is the grand cause of the corruptions and abominations which abound among us. The Spirit has been grieved and offended, and he, in a great measure, is withdrawn and gone; it is therefore no wonder that the religion of the closet and the family is so much neglected, and that public ordinances are of so little benefit to such as in a formal way engage in them.

There is scarce any method which could be taken to affront the Holy Spirit, but has been fallen into, by some or other, in our present day of darkness. The errors formerly held and propagated by the Arians and Macedonians, have been revived, and eager attempts have been made to rob him of his true divinity, and to make him pass for one of the creatures; and some, who would not be reckoned among his enemies, have gone so far, as to recommend it to Christians, to worship him directly, only occasionally, as prudence and expedience may require, and not to bind it on their own consciences, or upon others, as a necessary thing. The detestable heresy of Sabellius has been raked out of the ashes; for some have denied the Spirit's real Personality, and have pleaded, that he is only a divine power, the active, or the intelligent effective power of God, personalized by some idioms of speech. These oppositions made to the scripture-doctrine of the Holy Spirit's supreme Deity and real Personality, are as outrageous insults as can well be offered him; and the treatment which he

meets with, from the before-mentioned enemies of the truth, must be highly provoking to him.

It must be likewise owned, that the Holy Ghost has high affronts put upon him, by many who do not profess to run the dreadful length of denying his real Personality and divine glory: His work, as a regenerating, converting, sanctifying Spirit, is too commonly denied; and what can only be brought about in a soul dead in trespasses and sins, by his efficacious grace, or by his illuminating the dark mind, bending the stubborn will, and purifying the corrupt affections, is, by many, ascribed to the will and power of the fallen creature, in the whole or in part. It must be acknowledged, that a great wound has been inflicted on practical religion, by the weak and profane ridicule, used by one sort of those who call themselves Christians, as to praying by the Spirit; and the effect of this is such, that he may justly make a considerate man afraid of bantering such a sacred thing; for fervent prayer is almost lost among those who have run the aforesaid length. It would be well, if, when we look nearer home, we could say, that undue contempt has not been cast on the Spirit's operations. His motions, as a quickener, a convincer, an instructor, and a comforter, are frequently bantered, by such as would not be thought to throw off all regard to the Christian institution; his sealing up believers to the day of redemption, or his witnessing with their spirits, that they are the children of God, is treated with grimace, by some who pretend the Bible is their religion; all that profess to depend on his aid and conduct, are ridiculed as enthusiasts, by such as do not in words deny the authority of scripture. It must with sorrow be said, for though it is a sad truth, it is a real fact, that it has been too common for the Holy Spirit to be left out in preaching upon duty; and it has been too general a thing, to neglect putting such as are pressed to regard^t their salvation, on keeping up in their minds, a continual sense of their being able to do nothing aright, without his aid and assistance.

Since matters are come to such a sad pass, it certain-

ly is the duty of those who have the honour of the Spirit at heart, as the consequence of their having heard his voice, and felt his power, to stand up in vindication of the glory of that almighty agent, who sanctifies, and conducts to the land of uprightness, all the elect of God: Accordingly that late learned judicious divine, the excellent Mr. Hurrion, undertook to discourse of the Holy Spirit's Divinity, Personality, Procession, Office, external and extraordinary Works, and his inward Work on the souls of men. He chose to deliver his thoughts on these great subjects, in that ancient lecture which is carried on at Pinners-hall; which Sermons he proposed to publish, in case he should be spared to finish this work; which he was so desirous of doing, that he said, as I have been told, that if once he could complete his design, he could say, Lord, now lettest thou thy servant depart in peace. He was frequently interrupted in his course of preaching by illness, and he had the greatest difficulties to encounter in the composing his discourses, arising from his bad habit of body; however, his delight in the important subject of them was such, that he surmounted obstacles that were seemingly insuperable, and continued labouring the great points he had undertaken to state and defend, when he was scarce able to move about. The last Sermon was preached, not three months before he was dismissed from labour to rest.

Some months before he was taken from us, he told me, that in case of death, which he soon expected, his Sermons on the Deity and Personality of the Spirit should be left to my care, to be published if I saw fit; he hoped to get them transcribed, but in case he should not, he directed me to make two or three alterations in the method, and to add, if I could conveniently, the passages of the ancients, to which he had only referred. He had not then finished his Sermons on the Spirit's external and extraordinary Works, and there was no prospect that he would ever do it; but it pleased God to revive him a little, and he went through that part of his design. He did not get any of them transcribed,

only he new composed some parts of the five first discourses, and made them much larger than they were at first.

It pleased God that his desires and our wishes were not answered, as to his going through with his whole design: He purposed to discourse on the Work of the Spirit in reprovng and convincing sinners, and infusing common grace and gifts into some of them; on his work in and upon the redeemed of the Lord, in their union with Christ, justification and adoption, in their regeneration, conversion, and sanctification, in their consolation, perseverance, and growth in grace; on his witnessing to, sealing, leading, and guiding them; on his enabling them to mortify sin, to vanquish temptation, and to bring forth the peaceable fruits of righteousness; on his assisting them in prayer, and making intercession for them; and on his raising them from the dead, and giving them eternal life. This would have been a work of labour and time, and it was earnestly wished by several, that it might have been performed by so able and judicious a divine; but it pleased him, in whose hand our times are, not to give life and opportunity for this service. He had made some entrance upon it; he had preached one excellent Sermon on the Spirit's convincing sinners, but as he did not finish that part of his main subject, it cannot be published.

When after his decease the Sermons were put into my hands, though they were not revised by the author, yet I found they were every way worthy to be published. I knew that he was very desirous to print them, and especially those in which some notice is taken of Dr. Watts's Dissertations, whose tenets he looked upon to be of a dangerous tendency, and therefore opposed them with an uncommon zeal: However, being sensible how little agreeable discourses of this nature are to the gust of the present age, I was uncertain what reception they might meet with, and so I was not forward to publish them; but I was so earnestly solicited, by many of those who had a value for my

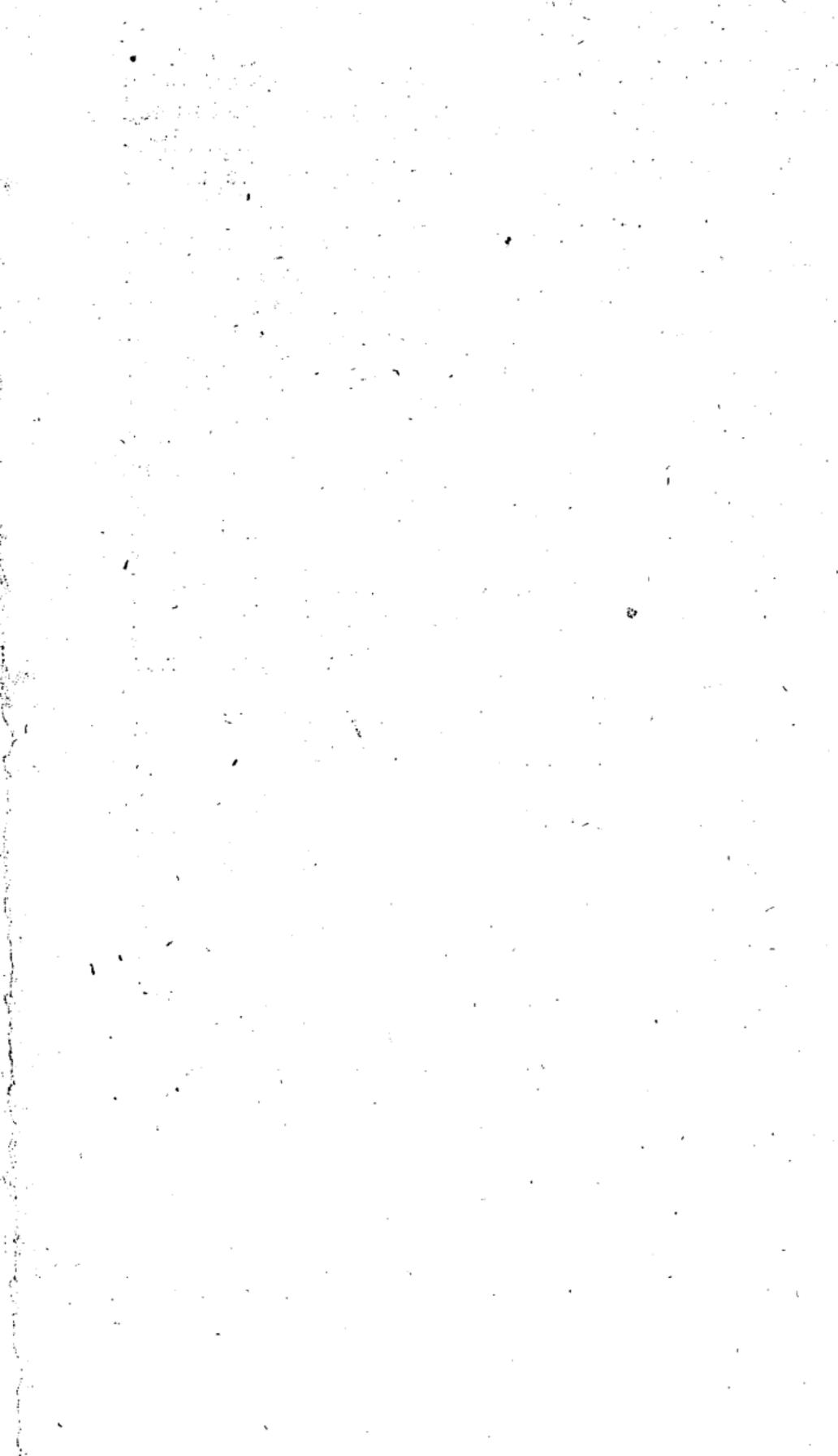
deceased friend, that at last I set about sending them abroad into the world. I found the manuscript to need no more than a bare revisal for the press, except altering the method in two or three places, as the author directed me.

I am not afraid of recommending the following discourses to the candid and pious reader. We have had a great deal wrote of late years on the Deity of Christ; but some have thought there was room to be more large and distinct on the divinity of the Holy Spirit. I hope it will be found that some farther light may be thrown on this necessary point of divinity, from our author's nervous and masculine performance. The proof of the real Personality of the Spirit, he has very much laboured; but as I have been engaged in controversy with the Gentleman whom he has opposed, I shall say no more of this part of the work, leaving it to the reader's judgment. In the other Sermons many things are very judiciously handled, which are not commonly treated of.

It has cost me a great deal of labour to fit this work for the press; but I shall think my pains well spent, if it is made useful, to establish the faith of Christians in those prime articles of our religion about which it treats; that it may be so, I recommend it, and those who read it, to the blessing of that good Spirit, whose glory is pleaded for in it, and who, with the Father and the Son, is the one supreme blessed God; to whom be all glory and praise, now, henceforth, and for evermore. Amen.

ABRAHAM TAYLOR.

August 12th, 1734.



THE TRUE
DIVINITY OF THE HOLY SPIRIT
PROVED FROM
SCRIPTURE:
IN SIX SERMONS.



PRELIMINARY DISCOURSE

CONCERNING THE

DIVINITY OF THE HOLY SPIRIT.

SERMON I.

PREACHED JULY 1st, 1729.

1 COR. iii. 16.—*Know you not that you are the temple of God, and that the Spirit of God dwells in you?*

INTENDING, if the Lord pleases, to discourse upon the Deity, Personality, Office, and Works of the Holy Spirit, I have chose the words now read, as a foundation of what I shall offer concerning the first of these, the Deity of the Holy Ghost. As the subject is very necessary, important, sublime, and difficult, I do not only desire the prayers of my hearers, but also humbly invoke the assistance of him, concerning whom I am to speak, that he may lead me into the truth, and enable me to speak of him the things that are right, and that may be to his glory, and our edification and comfort. As he is the fountain of all wisdom, from whom we receive the holy scriptures, and a right understanding of them, we cannot see but by his light, nor know or acknowledge him but by his assistance. As therefore the apostle prayed for the Ephesians, that they might be endowed with the spirit of wisdom and revelation; and prayed to the Holy Spirit, on the behalf of the Corinthians, that he would communicate, of himself to them, in those words, ‘The communion of the

Holy Ghost be with you *a* ; it is very proper to apply to him, for his gracious aid and assistance : An example of this we have in Cyprian, that eminent servant of Christ, and martyr for him : When he composed his discourse concerning the Holy Spirit, he begun it with a solemn address to him ; which being so agreeable to my present text and subject, it may not be improper to rehearse some part of it : “ O holy Spirit, be thou present ; and from heaven shed down thy consolations on those that expect thee ; sanctify the temple of our body, and consecrate it a habitation for thyself : Make those souls joyful with thy presence, who desire thee : Make the house fit for thee, the inhabitant ; adorn thy chamber, and surround the place of thy rest with a variety of virtues ; strow the pavement with ornaments ; let thy mansion shine with the brightness of carbuncles and precious stones ; and let the odours of all thy gifts inwardly discover themselves ; let thy fragrant balsam perfume thy residence, and expel whatever is noisome, and the spring of corruption ; do thou make this our joy, stable and lasting ; and this renovation of thy creature, do thou continue for ever, in unfading beauty *b*.”

The apostle, in this chapter, used many arguments against the carnal dividing spirit, which was predominant among the Corinthians : And particularly, he puts them in mind *c*, that they were God's building, and therefore ought to be compact, and closely united together : And having amplified his allusion, in a discourse concerning the builders, the foundation, and the materials of the superstructure, he, in the 16th verse, which is my text, returns again to the whole church ; and represents them not only as God's building, but under a higher consideration, as the temple of God ; which therefore ought not to be defiled with envy, strife, and variance ; but should be kept pure and holy, on the account of that holy, glorious One who dwells in it, even God, the Holy

a 2 Cor. xiii. 13.

b Cyprian de Spir. S. p. 484.

c 2 Cor. xiii. 8.

Spirit; who is the person who is said to dwell in this temple. For the apostle having said that they were the temple of God, as an explication and evidence of it, he added, in the very next sentence, 'The Spirit of God dwells in you,' as in his temple, as it is explained in a following part of this epistle: 'Know you not that your body is the temple of the Holy Ghost *a* ?'

A temple is God's holy place, where he dwells, and receives holy adoration. The Holy Spirit dwells in every particular believer, and in holy assemblies of such; and therefore, whether taken collectively, as in my text, or individually, as in the last cited scripture, they are properly his temple. As embodied, or united in one Christian society, they are a habitation of God *b*, through the Spirit: They are his house, his dwelling-place, his rest. The Spirit of God, and of glory, rests upon them, in allusion to the Shechinah, or glory, that dwelt formerly over the ark, and in the temple. And every particular believer may be said to be the temple of the Holy Spirit; because he dwells in him; and receives homage and adoration from him; because the believer was consecrated and devoted to his service and glory in baptism, being baptized in the name of the Holy Spirit, as well as in the name of the Father and of the Son; and because the Holy Spirit sanctifies, adorns, and for ever preserves this temple, and there imparts his gifts, and manifests himself to the Christian.

If these things are considered, the allusion appears very beautiful; and the similitude between God's dwelling in the temple of old, and the Holy Spirit's dwelling in believers, as in his temple, is very apt and instructive, and carries in it a striking conviction of the Deity, Personality, and Glory of the Holy Ghost; for, as has been well observed, temples were never erected or designed for any inferior to God. If then the Holy Spirit dwells in the saints, he is that God whose temple they are said to be. Both ancient and modern interpreters have viewed my text in this light.

a 1 Cor. vi. 19.

b Eph. ii. 22.

Notwithstanding the evidence of the Deity of the Holy Spirit is so clear and strong, his adversaries have had the confidence to affirm, that he is no where, in scripture, called God; by which they must mean, that this proposition, "The Holy Spirit is God," is no where in express terms found in scripture: To which it may be replied, that we no where read these express words in scripture, "the Father is God;" and yet enough is said in other words, to prove him so to be. In like manner, enough is said in my text, and in many other places, to prove the Holy Spirit to be God, as I hope will evidently appear hereafter.

The adversaries to this truth ask, if the Holy Spirit is God, why is it inferred from his dwelling in us, that God dwells in us, or that we are the temple of God? Now, if he that dwells in us as his temple is God, what other conclusion can be drawn from thence but this, that we are the temple of God? But, on the other hand, if he that dwells in the saints were not God, his dwelling in them could not prove believers to be the temple of God. "That person whose inhabitation makes a temple, is God; for if the notion of a temple be nothing else but to be the house of God; and if to be the house of any creature is not to be a temple, as it is not, then no inhabitation of any created person can make a temple; but the inhabitation of the Holy Ghost makes a temple, as we are informed by the apostle: What, know you not that your body is the temple of the Holy Ghost, which is in you? Therefore the Holy Ghost is God *a*."

Having thus endeavoured to explain and vindicate the sense of the text, we may next take notice of several important truths contained in it: As for instance; That there is an intimate union and communion between God and his people; they are his temple: That this union and communion is by the inhabitation of the Spirit of God: That the Spirit of God is that God, whose temple believers are: That the

a Pearson on the Creed, p. 319.

Spirit of God, dwelling in his people as God, is known to them, and worshipped by them as God: 'Know you not that you are the temple of God?' That he who dwells in the saints is a real person, and distinct from him whose Spirit he is said to be; and, That this person is not created, or circumscribed, but is immense and infinite, dwelling, at once, in a multitude of different persons, in distant places: All believers, all the world over, are his temple.

Among these several important truths contained in my text, I shall single out the following, to be insisted on, that the Spirit of God, is that God, whose temple believers are.

Before I come to prove the Holy Spirit's true and proper Deity, I shall do the following things by way of preliminary:

I. I shall enquire, who, or what is meant by the Spirit of God.

II. I shall hint some things included in his dwelling in believers.

III. I shall shew the weight and importance of the scripture-doctrine of the Spirit's divinity, or how necessary it is to be known, believed, and improved.

IV. I shall give some short account of the opposition that has been, and is made to this doctrine.

I. I shall enquire who, or what is meant by the Spirit of God.

The word spirit, has many significations in scripture, of which I shall now take no notice; because it is not a spirit, or the spirit in general, but the Spirit of God in particular, of which my text speaks; which words often denote the Holy Ghost himself, personally considered, and not barely his gifts and operations; which are often signified by the word Spirit: But here something is ascribed to him, which imports both deity and personality, as has, in part, been declared already, and may more fully afterwards. He is properly styled, the Spirit of God; because he proceeds from God, and is of the same nature and essence with the Father and Son, who are

God. He is that Spirit which *a* is of God by procession; he is that Spirit which dwells in the saints, who are his temple; and therefore he is himself God, as has been already hinted.

I may add, that as the Holy Ghost is intended by the Spirit of God, in scripture, so mostly, if not always, when he is so called, there is something said of him, which shews him to be that Spirit; which is also God: As when it is said, ‘the Spirit of God moved upon the waters *b*,’ in the creation of the world. And elsewhere it is said, ‘the Spirit of God hath made me *c* :’ And when he is said to search all things, even the deep things of God (though God’s ways are, to all creatures, unsearchable). These works of God being ascribed to the Spirit of God, it appears, that God the Spirit is meant by the Spirit of God. What has been said upon this head, I hope may be sufficient to shew what is meant by the Spirit of God.

II. I shall hint some few things which are implied and included in the Spirit’s dwelling in believers.

I. It signifies, that the Spirit himself is in believers. Christ has *d* promised to the person that loves him, that both he and the Father will come to him, and make their abode with him. This is done by the mission and inhabitation of the Holy Spirit. Believers are an habitation of God, by or through the Spirit: For, as by the Spirit we have access to the Father, through the Son *e*; so it is by the Spirit, that both Father and Son come to, and dwell in the saints; for he comes and takes his throne in the soul, as sent by the Father and Son. This informs us how the Father and Son are both said to dwell in the saints; and yet they are peculiarly the temples of the Holy Spirit, and he personally dwells in them; for so I think the following scriptures teach us: ‘Know you not that your body is the temple of the Holy Ghost, which is in

a 1 Cor. ii. 12.—John xv. 26.

b Gen. i. 2.

c Job xxxiii. 4.—1 Cor. ii. 11.

d John xiv. 26.

e Ver. 26. chap. xvi. 7.

you, which you have of God *a*?' as much as to say; You are the temple of the Holy Spirit; not only by his gifts and graces, disposing you to worship him, but by his immediate presence, and personal inhabitation, he is in you, whom you have of God. It is likewise said, 'That good thing that was committed to thee, keep by the Holy Ghost, which dwells in us *b*.' Here is an evident distinction between the gifts and graces of the Spirit, and that Spirit who dwells in the saints. If he dwelt in the saints only by his gifts and graces, then Paul's exhortation to Timothy, to keep the good thing, by the Holy Ghost which dwelt in him, had only signified this, that he must keep those gifts and graces, by those gifts and graces which dwelt in him: But if we take the latter clause of the personal indwelling of the Holy Spirit, the exhortation is plain and forcible; as the Holy Spirit bestowed these good things upon thee, and personally dwells in thee; so do thou look to him, to protect and preserve his own work. Besides, it appears, that the apostle speaks of the indwelling of the Spirit himself; because he applies it not only to Timothy, as had been proper, if his gifts and graces had been all that was meant by the indwelling of the Holy Spirit: But he says, which dwells in us; whereas Timothy's gifts and graces did not dwell in Paul; but the Spirit, who is the fountain and author of them, dwelt in Paul and Timothy both, and in all the saints; of him therefore it might be said, which dwelleth in us. An instance of the Spirit's thus dwelling in believers in common, and another of his dwelling in the extraordinary officers of the primitive church, have been hinted; I will only add here, that the personal indwelling of the Holy Spirit, is not so to be understood, as if there was a personal union between him and the believer: The habitation and inhabitant remain personally distinct. It may not be said, of the Spirit, that he was made flesh, and dwelt amongst us, as it is said of the Son; for the Son assumed our nature, and took upon him the form of a servant: But the Holy Spirit dwells in the be-

a 1 Cor. vi. 19.*b* 2 Tim. i. 14.

liever's person, as in his temple. There is, as has been observed *a*, an union of persons, as in marriage; but not a personal union, as that between soul and body. The scripture has declared thus; 'Because you are sons, God hath sent the Spirit of his Son into your hearts *b*.' 'This is my covenant, that my Spirit shall not depart out of the mouth of thy seed, and thy seed's seed *c*.' The Spirit himself is sent into the covenant seed, and his graces attend him, not go before him: Our persons, as one speaks *d*, are the temples of his Person immediately; his graces are the hangings, the furniture, that he may dwell like himself: He is a Holy Spirit, and holiness becomes his house for ever.

2. The Spirit's dwelling in believers signifies his constant residence in the saints. The Greek word *δixei*, dwelleth, used in my text, signifies to dwell, as in a person's house, or place of settled abode. God has promised *e*, that his Spirit shall not depart from Christ's seed, from henceforth, even for ever. Christ says, that the Comforter shall abide with his disciples for ever *f*. He is in them, not as a sojourner, or traveller, for a night, but as one who never fully or finally departs from them. 'Of Sion, he saith, This is my rest, here will I dwell; for I have desired it *g*.' Though he forsook the Jewish temple, and departs from such as partake only of his ordinary or extraordinary gifts; yet such as partake of his special grace, shall never lose him, or his residence in them, as in his temple. 'He shall abide with you for ever,' said our Lord, or to eternity; for *h* some observe, this word is constantly used so by John: We are not then to limit the expression to the apostles and primitive Christians; but to understand it as including all Christians, at all times, even for ever; which is a most useful and comfortable truth. What Christ said, 'That he might abide with you for ever,' he

a Goodwin on the Spirit, p. 58.

b Gal. iv. 6.

c Isa. lix. 21.

d Goodwin Spr. p. 55.

e Isa. lix. 21.

f John xiv. 16.

g Psal. cxxxii. 2.

h Pool's Annot. continued on the place.

spoke it to comfort them: His abode with you, said he, shall not be temporary, as mine is, but it shall continue to eternity. The Spirit is always with all the saints. David indeed said, 'Take not thy Holy Spirit from me *a*:' This may be meant of the gifts of the Spirit: He might fear lest these should be taken away from him, as they were from Saul, upon his heinous sin: The Chaldee paraphrase, as the learned Ainsworth observes, favours this sense, in rendering the words thus; 'Take not the Holy Spirit of prophecy from me.' David's sin was now ever before him; he wanted the voice of joy and gladness; he might therefore question the truth of his grace, and so put up such a petition, without supposing that any true saint could be utterly forsaken by the Holy Spirit. This he might do, as well as he could pray, that God would blot out his transgressions; when but just before God had sent the prophet to assure him *b*, that he had put away his sin. It is one thing really to have pardon, and another thing to have the sense of it. It is one thing to hold it as a principle, that the Holy Spirit shall never utterly forsake the saint, and another thing to have a fresh assurance of it from God, spoke home to a distressed soul; but perhaps David might deprecate the temporary departure of the Holy Spirit, or the suspension of his gracious influences; having known by experience, how evil and bitter a thing even that is to a godly man. David had been guilty of the dreadful sins of murder and adultery; and yet God had not taken the Holy Spirit from him, as is strongly implied in his petition; for if it had been already done, there had been no room for him to pray that God would not do it; besides, he looked upon the Holy Spirit as a free Spirit, and his heart was breathing after his sealing impressions; that he might again hear the voice of joy and gladness, and have that spoke to his heart by the Holy Spirit, which God had spoke to his ear by the prophet, God hath put away thy sin.

3. The Holy Spirit's dwelling in believers, bespeaks their

a Psal. li.

b 2 Sam. xii. 26.

excellence and dignity. As there was a visible glory in Solomon's temple, so there is an invisible glory and magnificence in the spiritual temple. 'The king's daughter is all glorious within *a*;' both with respect to the graces which adorn this temple, and the person who dwells in it: Faith, love, joy, peace, meekness, goodness, are the ornaments of this temple, and the presence and residence of so great a person in it as the Spirit of God, makes it honourable and glorious. The virgin Mary was reckoned blessed, for carrying in her womb that body in which the Son of God dwelt; and it is the honour and glory of every true believer, to be the temple of the Holy Spirit. From the dignity of the saints, on these accounts, the apostle, in my text, argues against strifes and divisions, which ill become the temple of peace, and the residence of the Spirit of peace.

In another place he exposes the *b* vile sin of uncleanness, as utterly unbecoming the dignity of those bodies which have the honour to be the temples of the Holy Ghost. The righteous is more excellent than his neighbour, as he is adorned with such graces, and is honoured with such a presence of God the Spirit, residing in him as his temple. A heathen could say, I am greater, and born to greater things, than to be a slave to my body. Every Christian should say, I am greater, and designed to greater things, by being made the temple of the Holy Ghost, than to be a slave to sin, or to be taken up with the honours or pleasures of this world.

4. The dignity and greatness of the Holy Spirit is implied in his dwelling in believers. He, as God, sits in the temple of God, shewing himself that he is God; for there he receives the adoration and worship of the saints. The Holy Spirit dwells in his temple, not as a priest, or servant, but as God; as it is written, 'I will dwell in them, and walk in them; and I will be to them a God, and they shall be to me a people;' and David saith, 'The Lord is in his holy temple *c*.' His infinite grace and condescension appear in his dwelling

a Psal. xlv. 13.

b 1 Cor. vi. 18, 19.

c Psal. xi. 4.

in the saints; he is the high and lofty One, who inhabits eternity; yet he dwells in those who are of a broken and contrite spirit, and shews forth his infinite perfections in his operations in them and for them. The Spirit's dwelling in the saints as his temple, shews his dignity and greatness, that he is indeed Lord and God, and as such he is to be honoured and adored.

III. I shall shew the weight and importance of the scripture-doctrine of the Holy Spirit's Divinity; or how necessary it is to be known, believed, and improved.

The doctrine of the Spirit of God, is one of those great heads of gospel-truth, wherein the glory of God, and the good of souls are most eminently concerned. The sending Christ to redeem us, and the sending the Spirit to dwell in us, and to apply that redemption to us are the two grand promises of God in the Bible, and the principal objects of our faith and hope. Hence the doctrine of the Deity, Personality, office, operations, and grace of the Holy Spirit, is so much insisted on in the New Testament: This is the great *a* promise of Christ, that upon his going away he would send the Spirit, to supply his absence, to glorify him, and to conduct the redeemed to glory. "Take away the work and powerful efficacy of the Holy Spirit from the administration of the gospel, and it will prove but a dead letter, of no saving advantage to the souls of men; and take away the doctrine concerning him, the Holy Spirit, from the writing of it, and the whole will be unintelligible and useless *b*." Christ promised to be with his ministers and people *c*, to the end of the world; he is so by his Spirit, who was to supply his place upon his going away: It is therefore of great importance to all Christians, to know, believe, and improve the scripture-doctrine concerning the Holy Spirit. It highly concerns us to learn, from the scriptures, who he is, and what he does, how we are to carry it towards him, and what we may ex-

a John xvi. 5—15.

b Dr. Owen of the Spirit, p. 33.

c Mat. xxviii. 19.

pect from him, to whom is committed the manifestation of Christ's glory in this world, and the perfecting of our salvation. And how shall we be sure the work is in safe hands, if he is any thing less than the true and living God? The devil is a subtle and powerful spirit: Adam, in innocency, could not stand against him: Many since have been overcome by him: he is the god of this world; a restless, active, malicious spirit, who had the boldness to tempt Christ himself: And how shall the poor Christian be safe or comfortable if he does not know that he who is in him, is greater than that spirit that is in the world? How shall he be able to say, I know whom I have believed, and am persuaded that he is able to keep that which I have committed to his trust? or, what confidence can he have, that he will carry on the good work in him, to the day of Christ, if he does not know him to be infinite in power, grace, and truth? Who could raise a dead soul but he who is almighty? Were not his grace and patience infinite, how could he dwell in such vile and provoking creatures as we are? How could he seal us to the day of redemption? or how could we depend, either upon his written word or inward witness, if we did not know him to be truth itself, the God of truth, and without iniquity? How should believers either pray to him, or praise him, and otherwise treat him with due honour, if his Deity and Personality, Office and Work, be not known and believed? To give him divine worship, if he be not God, is idolatry; and to withhold it if he is God, is a heinous sin. To be well informed in this point then, is of the last importance. How dangerous and desperate a risk do they run, who treat him with contempt and disgrace, who deny his Deity and Personality, defraud him of his worship and glory, if he be our God?

The gospel is a ministration of the Spirit: There is no good revealed, or communicated to us, or wrought in us, or by us, but it proceeds from the Holy Spirit; the knowledge of him, of his will, work, and glory, cannot therefore be need-

less, and of no importance; and especially seeing the unpardonable sin is peculiarly against him; and our access to the Father, through the Son, is only by him; and if any man has not the Spirit of Christ, he is none of his.

The malignant opposition made to him by some, and the vile contempt cast upon him by others, are things which have quenched and grieved him, and caused him to depart, to that degree, as thereby almost all vital religion is lost out of the world. Hence it is that the glory of God and Christ, the faith, joy, and zeal of Christians, are under such a cloud at this day. Is it not then high time to speak? Are not the great doctrines relating to the Spirit to be reviewed, believed, and improved.

IV. I shall give some account of the opposition that has been, and is made, to the scripture-doctrine concerning the Holy Ghost. Satan, the god of this world, has raised up many adversaries to this truth, both in ancient and latter times. Some have denied the Deity of the Holy Spirit; others, who owned him to be God, yet have denied his Personality: A third sort have denied his Procession from the Son, which occasioned a long contest between the Greek and the Latin church; though some have endeavoured to shew that the difference was rather nominal than real; the latter Greeks allowing, that the Spirit proceeds from the Father by the Son *a*. Of a fourth sort, some have denied, and others slighted the work of the Holy Spirit. Simon Magus, the father of heretics, according to some, affirmed his Helena to be the Holy Spirit. Some of the Jews *b*, with whom the Socinians agree, make the Spirit to be only the influential power of God: And some, in our days, have advanced much the same erroneous opinion; of which, more may be said hereafter. The Mahometans, as the Macedonians did of old, take the Holy Spirit to be an eminent angel; some say Gabriel; however, but a creature. The Macedonian heresy was

a Pearson on the Creed, p. 324, 325.

b Vid. Dr. Owen of the Spirit, p. 33, 34.

condemned in a synod of one hundred and fifty bishops at Constantinople *a*, as it had been by several less councils before. The Arians of old, and of late, reject the Deity, and some of them the Personality of the Holy Ghost, as might be made appear by numerous testimonies. The Sabellians pretend, that the Spirit of God is only a different name, or dispensation of God the Father. Praxeas, and Noetus, before Sabellius, were of the same opinion. Paul of Samosata said, that the Holy Spirit was only an action, or power of God; with whom agreed Servetus and others. Some have affirmed the Holy Spirit to be God; and a distinct person from the Father and the Son, but not of the same nature with the Father, as they also affirm of the Son; so making the Father, Son, and Spirit, not only three distinct persons, but also three Gods, contrary to the plain and constant doctrine of the scriptures; which declare God to be but one in nature and essence. Others *b* have denied the eternity of the Holy Spirit, and taught that he first began to be after Christ was glorified.

Our modern Arians, or Eusebians, as some would be called, and some who like not either of the names, yet agree with the ancient heresies; some in denying the Deity, some the Personality of the Holy Ghost, of which it were easy, were it needful, to give numerous instances.

One sect more ought not to be forgot; who though they seem to have the highest respect for the Spirit, yet, by the Spirit, do not mean that Spirit which inspired the prophets and apostles, who is the true Spirit of God; for they reject several doctrines which he taught, and several ordinances which he, from Christ, enjoined, and several duties which he commanded: But the Spirit of God is not so divided against himself. These poor deluded people are therefore to be numbered with the adversaries of the true Spirit of God. Nor can we justly reckon our modern Deists any other than his adversaries: And all those who deny, or ridicule the office

a A. D. 381.

b Vide Gerh. de Spr. p. 309.

and work of the Spirit, revealed in scripture, and are for going to heaven upon their own legs alone, and by the light of nature chiefly, if not only, cannot be numbered among his friends, but are rather of their number who do not know him, and cannot receive him. I mention these short and general hints only to shew what need we have to be confirmed and established in the great doctrines of the Deity, Personality, Office, and Works of the Holy Spirit.

APPLICATION.

1. From hence we may learn the infinite grace and love of God to his people, in shedding the Holy Spirit abundantly upon them *a*. The first great gift of God was his Son; the next greatest is his Spirit; the latter, indeed, is in some sense, comprehensive of the former, seeing all our saving benefit, by the giving Christ to redeem us, depends upon the giving the Spirit, effectually to apply that redemption: They who have the Spirit of Christ are his; they who have him not are none of his. As God gives a great gift, in giving his Spirit; so he shews his abundant grace, in the abundant or rich communication of him. Hence it is said by the prophet, 'I will not hide my face from them any more; for I have poured forth my Spirit upon them *b*.' This effusion of the Spirit is a bright evidence of God's favour. As after a long war, pledges and tokens of peace are mutually given and received; so Christ took our nature up to heaven, and sent down his Spirit upon earth; a royal gift, in both instances, the Son of God, and the Holy Ghost, who is God, sent by the Father and the Son. Let us labour to affect our hearts more with this infinite grace of God the Father.

2. We may learn the dignity and duty of believers. How great is their honour, to be the temples of God the Holy Spirit? That the high and lofty One, who has his glorious throne in heaven, with the Father and the Son, should also dwell, not only with, but in us vile sinners, and make us his

a Titus iii. 4, 5, 6.

b Ezek. xxxiv. 29.

temple, is conferring a high honour upon us. This honour have all the saints; which rises much the higher, as thereby we have union with Christ, and communion both with him and the Father. Will God indeed thus dwell with men, yea, dwell in them, in whom sin and Satan had long before dwelt and reigned? How high has he raised us, from the most abject, mean, and miserable condition? As this should fill us with admiration and thankfulness, so it should excite us *a* to glorify God the Spirit, in and with those souls and bodies which are his temple: How awful are those words following my text, ‘If any man defiles the temple of God, him will God destroy.’

3. We may learn the infinite condescension and love of the Spirit. “Next to the love of Christ, in taking our nature, and dwelling in it, we may wonder at the love of the Spirit, in taking up his residence in such defiled souls, and turning “a dungeon into a temple, a prison into a paradise, yea, an “hell into an heaven *b*.” What reason have we to love and adore the Holy Spirit? He is God, and therefore worthy of our love and highest regard; worthy to be sought of him, who giveth him to them that ask him; and worthy to be adored as God, dwelling in his people as in a temple. Know you not that you are the temple of God, and that the Spirit of God dwells in you?

a 1 Cor. vi. 19, 20.

b Sibbs’s fount. sealed, p. 12.

THE HOLY SPIRIT'S DIVINITY PROVED FROM HIS TITLES.

SERMON II.

PREACHED SEPTEMBER 9th, 1729.

I COR. iii. 16.—*Know you not that you are the temple of God, and that the Spirit of God dwells in you?*

IN a former discourse upon these words, I endeavoured to explain what is meant by the Spirit, and by his dwelling in the saints, and to prove that he does so as God: The necessity of knowing and believing the Deity of the Holy Spirit was evinced, and the opposition made thereto was likewise represented. I shall now proceed to produce some evidence of the true and proper Divinity of the Holy Spirit, the third Person of the blessed and adorable Trinity in unity; and as I go along, I shall answer some of the principal objections which are raised against it. The topics I shall insist on to prove the Spirit's true Deity are four, which I shall speak to under so many distinct propositions.

I. The Holy Spirit is truly God, because, in scripture, he has divine titles.

II. The Holy Spirit is truly God, because, according to the oracles of truth, he is invested with divine perfections.

III. The Holy Spirit is truly God, because he is represented in scripture as performing those works which only the great God can do.

IV. The Holy Spirit is truly God, because divine worship is given him in scripture.

I purpose to speak to all these, if the Lord shall permit; and shall now begin with the first.

PROP. I. The Holy Spirit is truly God, because, in scripture, he has divine titles; such as Jehovah, God, and Lord.

It was confidently affirmed of old, and has been of late, that the word God, in scripture, no where signifies the person of the Holy Spirit; but the contrary to this, I hope to make appear in several instances.

Before I enter upon this, I would observe, that, though the Father is said to be the God of Christ, with respect to his human nature; yet he is never said, in scripture, that I remember, to be the God of the Holy Spirit; because he has not another nature inferior to the Father, as Christ has.

Let it also be observed, that when the word God is applied to such as, by nature, are not God, something is always added, by which we may know it; as when it is said, 'I have made thee a god to Pharaoh *a*;' it appears that Moses was not god by nature, because he was a made god; which the true God is not; and he is said to be a god only to Pharaoh; whereas the true God is God over all, blessed for ever. And in that passage, 'I have said, you are gods; but you shall die like men *b*;' it is plain the true God is not intended; for he is but one: Whereas the text speaks of more than one, and calls them gods, and says, they shall die like men; but the true God is immortal and eternal. Once, in scripture, it is said, that 'God is a Spirit *c*;' and from thence we conclude, that God is a spiritual immaterial Being; especially seeing there are so many things said in scripture, which prove him so to be. In like manner, if we could produce but one text in which the Holy Spirit is called God, we ought to believe him so to be, especially seeing, in other places, such things are ascribed to him, which can belong to none but the true God. It is indeed granted, that if he were never so expressly, and never so often called God, yet if in those places, as in the cases above, any thing was affirmed of him inconsistent with his being the true God, we ought not to believe him so to be; but otherwise, one such assertion is sufficient.

I will only add, before I come to the instances themselves,

a Exod. vii. 1.

b Psal. lxxxii. 6.

c John iv. 24.

that when any name is applied in scripture to any person or thing, we are to consider, whether the scripture only reports it as done by fallible sinful men, or as done by the faithful, infallible God; if it be the latter, we may conclude it is rightly applied; for God cannot err, nor deceive us.

Having premised these things, I come to the scripture-proofs, that the names of God, Lord, Jehovah, God himself, are applied to the Holy Spirit, without any thing added inconsistent with his being the true God.

1. I shall consider the several passages of the Old Testament in which the Holy Spirit has divine titles. In the Psalms *a* we read, that the Israelites provoked the Most High in the wilderness, and tempted God in their hearts: This the prophet Isaiah applied to the Holy Spirit, when he said, 'They rebelled and vexed his Holy Spirit *b*:' The consequence of this is, the Holy Spirit is the Most High God. The apostle Paul, speaking of the same thing, introduced the Holy Ghost, saying, 'Harden not your hearts, as in the provocation, in the day of temptation in the wilderness, when your fathers tempted me *c*;' so that the Spirit is God, of whom the Psalmist speaks in the passage cited.

It was said of Israel, by Moses, 'The Lord, viz. Jehovah, alone, did lead them, and there was no strange god with him *d*.' Who this Jehovah is, that did thus lead them, we are informed by the prophet Isaiah *e*, in whom we read, that the Holy Spirit led them by the right hand of Moses, with his glorious arm: He therefore is the Lord Jehovah, the true and eternal God. The Psalmist says, 'I will hear what the Lord will speak; for he will speak peace to his people *f*;' which is interpreted of the Holy Spirit, whose work it is to speak peace to the saints. Peace is one of his fruits *g*. Likewise the Lord of Hosts, in Isaiah's *h* vision, said, 'Go and tell this people, Hear you indeed, but understand not:' This

a Psal. lxxviii. 17, 18. *b* Isa. lxiii. 10. *c* Heb. iii. 7, 8.

d Deut. xxxiii. 12. *e* Isa. lxiii. 11, 12. *f* Psal. lxxxv. 8.

g Gal. v. 22. *h* Isa. vi. 3, 4.

is, by the apostle *a*, applied to the Holy Ghost; 'Well spoke the Holy Ghost, saying, Hearing ye shall hear, and shall not understand.' The Holy Ghost then is the Lord of Hosts, the true and real God. One of the ancients *b*, comparing the fore-mentioned texts in Isaiah, and in the Acts, thus argues: "It was the Spirit that sent Isaiah: if it was the Spirit that sent him, then it was the same Spirit that he saw sitting upon a throne, high, and lifted up, with whose glory the house was filled; the seraphs saying to one another, Holy, Holy, Holy, Lord God of Hosts, the whole earth is filled with thy glory: Therefore the Holy Spirit is the Lord of Hosts." It has been objected, that Isaiah's vision was of Christ's glory, and is so interpreted in the New Testament *c*: To which it may be replied, That there does not appear to be any inconsistency between these two, the manifestation of the glory of Christ, and of the Spirit; seeing it is the Spirit's work to glorify Christ, by shewing his things to men. And why might not the Spirit now appear in the glory of Christ, and in his own glory at once; as Christ hereafter shall appear in his own glory, and also in the glory of his Father? And it may be, those words, 'Whom shall I send?' and, 'Who will go for us?' may favour this answer to the objection; but I submit the whole to consideration; only I would beg leave to add, that I am not singular in this opinion; both ancient and modern interpreters have thus explained it *d*.

a Acts xxviii. 25, 26.

b Ambr. de Spir. Sanct. p. 273, 274.

c John xii. 41.

d Chrysostom upon those words, 'These things said Isaiah, when he saw his glory,' says, Whose glory? The Father's? How then doth John apply it to the Son, and Paul to the Spirit? not as confounding the Persons, but declaring the glory to be but one.

Jerome says on the place in Isaiah, Who that Lord was, that was seen, may be fully learnt from John the Evangelist, and the Acts of the Apostles; John evidently means Christ; Paul, in the Acts, says, Well spake the Holy Ghost by Isaias: But the Son was seen in the dress of a king, and the Holy Ghost spake as being a partner in the glory, and one with him in substance.

Thus we see, that in the Old Testament, the names and titles which belong to the great God, and have nothing joined with them that is inconsistent with true and proper Deity, are attributed to the Spirit; which being explained by other scriptures that apply to the Holy Ghost what, elsewhere, had been spoke of Jehovah, the Most High God, afford a plain scripture-evidence that the Holy Spirit is God Most High.

And thus he is represented by one of the ancients, descanting upon those words, ‘ All these worketh that one and the self-same Spirit, dividing to every man severally as he will a.’ ‘ As he will, it is said, not, as he is commanded; dividing, not as divided; he being the Author, not subject to authority. Do you not see the perfect power? for they who have the same nature, no doubt, have the same authority; and they that have the same dignity, have one and the same virtue and power b.’

2. I now proceed to the more distinct consideration of several passages in the New Testament, which declare the Deity of the Holy Spirit. The first is that in Luke’s gospel: ‘ The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee c.’ We have here the act and work of a voluntary and free agent, and not barely an emanation, or efflux of power, sent forth from God. The power of God is said to be given to men, or they are said to

The glory that appeared to Isaiah, is the glory of the Father, Rev. iv. 8. and of the Son, John xii. 41. and of the Holy Ghost, Acts xxviii. 26. Now, since three Persons are manifested in one glory, and the manifestations are designed to bring us into the knowledge of the things manifested: it is a great probability, that the one glory teaches us the unity or identity of nature, of the Persons manifested in it.—Script. Doctrine on the Trin. by Mr. Nelson’s friend, p. 115.

a 1 Cor. xii. 11.

b Καθὼς βέβηται, φησιν, ἡ καθὼς προβάτῃται, διαίρεν ἡ διαίρεμενον ἀυθεν-
τῶν ἐκ ἀυθεντῆς ὑποκείμενον—εἶδες ἀπηρησμένην ἕξασίαν; ὧν γὰρ ἡ ἕσσια
μία, δηλὸν ὅτι ἡ ἀυθεντῆς μία, ἡ ὧν ἰσότημος ἡ ἀξία, τῶτων ἡ ἡ δύναμις, ἡ
ἡ ἕξασια μία.—Chrysost. Ser. xi. vol. v. p. 502.

c Luke i. 35.

be endued with it; but it is not said to come upon a person; for that and overshadowing are voluntary personal actions, and cannot well be applied to a divine power or attribute, or the efficacy of that power. To suppose the Holy Ghost to be only the power of God, and not a real person, is to make Luke guilty of a gross tautology, in saying, 'The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee:' For, according to this supposition, he had said, the power of the Highest shall come upon thee, and the power of the Highest shall overshadow thee. When it is said, Christ *a* returned in the power of the Spirit, is the meaning that he returned in the power of the power of God, as it must be, if the Spirit of God does not denote a person, but only God's efficient power. The Spirit and power are often joined together in scripture; but that as one *b* has observed, does not so much denote the Spirit to be power, as it distinguishes him from that power with which he is conjoined.

By the Holy Ghost we are then to understand a Person, and by the Highest, the same Person is denoted. He might well be called the Highest, as performing a work peculiar to the Most High God; the forming or creating Christ's human nature in the womb of the Virgin, by overshadowing her. The word, overshadowing, is thought to allude to the work of the Holy Spirit in the first creation, when he moved *c*, or, as the word signifies, brooded upon the waters, or gave a prolific virtue to them, as fowls do to their eggs, by sitting upon them. The Holy Spirit, by a secret almighty power, formed Christ's body out of the substance of the Virgin, and animated it with a living soul.

The Holy Ghost then is the Highest, and his power is the power of the Highest, exerted in this work, in a voluntary way; for it cannot be reasonably thought, that the Spirit who does all his other works according to his own will, should be only a passive instrument in forming Christ's human nature

a Luke iv. 14.

b Bisterf. contra Crell. p. 413.

c Gen. i. 2.—See Patrick in loc.

in the womb of the Virgin. The same person, and the same almighty power, are here to be understood, as are meant in those *a* other places, where it is said, that ‘God breathed into Adam the breath of life, and he became a living soul.’ And again, ‘The Spirit of God has made me; and the breath of the Almighty (the same Almighty Spirit) has given me life.’ Thus we see that the Holy Ghost is the Highest, the Creator and Maker of man, and particularly of Christ’s human nature, and therefore true and real God.

Again, believers are said to be born of God *b*; which is explained by Christ, of being born of the Spirit: The Spirit therefore, by whom men are regenerated and new born, is God; and is so styled in scripture.

Another celebrated passage, is that in the Acts *c*; ‘why has Satan filled thine heart to lie to the Holy Ghost? thou hast not lied to men, but to God.’ Lying to the Holy Ghost is lying to God, because the Holy Ghost is God. The offence was a tempting, or an endeavour to deceive the Holy Ghost; a trial of skill, whether he knew and would punish their fraud.

It is the work of the Holy Spirit *d* to make manifest the secrets of the heart when he pleases; the gift of discerning spirits is from him: ‘To one is given, by the Spirit, the word of wisdom; to another the discerning of spirits.’ What is it to discern spirits? says Chrysostom *e*, to know who is spiritual and who is not spiritual, and who is a deceiver. The Spirit enabled the New Testament prophets *f*, to make manifest the secrets of the heart, to tell men their thoughts, which made the convicted fall down and confess the Spirit to be God, and to worship him as such; for as Solomon said to the God of Israel, ‘Thou, even thou only knowest the hearts of all the children of men *g*.’ Peter then might well charge Ananias with lying to God, when he lied to the Holy Ghost;

a Gen. ii. 7.—Job xxxiii. 4.

b John i. 13. iii. 5, 8.

c Acts v. 7.

d 1 Cor. xii. 8.

e Chrysost. in loc.

f 1 Cor. xiv. 24, 25.

g 1 Kings viii. 39.

as if he had said, It is not barely an attempt to deceive us apostles, who are but men, though God's messengers; but it is an affront to God, the Holy Spirit, a contempt of his omniscience, holiness, or power, as if he did not know, or either would not, or could not punish your fraud and covetousness.

It is alleged, that Ananias lied to God, dwelling in the apostles by his Spirit; but we may observe, that God the Father is not mentioned in the whole story; what reason then is there to expound it of him? especially when it is said, that he lied to and tempted the Holy Ghost. If it is supposed, that lying to the Holy Ghost was lying to God, because the Holy Ghost was God's messenger and minister, then lying to the apostles might, for the same reason, have been called a lying to God: for they were God's messengers and ministers; yet it is said, 'You have not lied to men, but to God;' whence we may infer, that lying to the Holy Spirit was lying to God; not because the Spirit acted in the name of God, but because he is God by nature, the searcher of hearts, and the avenger of sin. If the Holy Ghost himself had not been that God to whom Ananias lied, how necessary had it been to have placed a guard here, as well as with respect to the apostles; and, to prevent mistakes, to have said, 'You have not lied to men, nor to the Holy Ghost, but to God;' or if it had been expressed affirmatively, 'You have indeed lied to men, and to the Holy Ghost; and, which is still worse, you have lied to the great God.' But, as it is expressed in scripture, the most natural and obvious sense is, that the Holy Ghost is himself that God, to whom Ananias lied.

But it is urged by Dr. Clarke, that Athanasius himself understood the text in his sense; his (Athanasius's) words are, "He that lied to the Holy Ghost, lied to God, who dwells in men by his Spirit; for where the Spirit of God is, there is God; for hereby, says the apostle, we know that God dwells in us, because he hath given us of his Spirit *a.*"

a Ως ὁ ψευδόμενος τῷ ἁγίῳ πνεύματι, τῷ Θεῷ ἐψεύσατο, τῷ καθ' ἡμᾶς ἐν ἀνθρώποις διὰ πνεύματος αὐτοῦ. ὅπερ γὰρ ἐστὶ τὸ πνεῦμα τῷ Θεῷ, ἐκεῖ ἐστὶν ὁ

To which it may be replied, That it is very unfair to bring in that person as evading an eminent testimony to the Deity of the Holy Ghost, who was so zealous an assertor of the divinity of Father, Son, and Holy Spirit. If Athanasius did allow, that the Holy Spirit acted by dispensation, and so was sent by the Father, it is no more than what the scriptures teach, and the catholic church has ever held. But it does not from hence follow, that he thought the Spirit to be only the messenger and minister of God, and not himself the true God. In the same discourse, where the words cited by Dr. Clarke are, Athanasius had but a little before said; “It is impious to affirm, that the Spirit of God is created or made, seeing all the scriptures, both the Old Testament and the New, join and glorify him with the Father and the Son, because he is of the same Deity, Power, and Essence.” And again, “They are his (Christ’s) adversaries, who do not confess him and his Holy Spirit to be of the same substance with the Father *a.*”

Chrysostom, in answer to the Arian explication of the text, says *b*, “O foolish and inconsiderate man—Peter says not as you take it; for if the contumely against the Spirit rebounds to God, as one that sent him, it should have been said, Thou hast not lied to the Spirit, but to God.”

I shall conclude the explication and vindication of the text under consideration, with the words of the great Dr. Owen *c* upon it; “The Holy Ghost is expressly called God; and

Θεός· εν τῷ τῷ γὰρ, φησι, γινώσκουμεν, ὅτι ὁ Θεός εν ἡμῖν μένει ὅτι ἐκ τοῦ πνεύματος αὐτοῦ διδάσκων ἡμῖν.—Athanas. de Incarnat. Vol. i. p. 605.

α Ασέβες ἐστὶ λέγειν κησὶν ἢ ποιῆσθαι τὸ πνεῦμα τοῦ Θεοῦ ὅποτε, πᾶσα γραφὴ παλαιὰ τε καὶ καινὴ μὲν πατρὸς καὶ υἱοῦ συναριθμῶσι αὐτὰ, καὶ δοξάζει. Διότι τῆς αὐτοῦ θεότητος ἐστὶ, καὶ τῆς αὐτοῦ φύσεως.—Ubi sup. p. 600.

Αἰνικεῖναι οἱ μὴ ὁμολογῶντες αὐτὸν, καὶ τὸ πνεῦμα αὐτοῦ, τῆς αὐτοῦ, τῷ Πατρὶ θεότητος.—Ibid. p. 609.

β Αφρον καὶ ἀλόγιστε ἔκ εἶπεν, ὡς συ ἐνόησας· ἐν γὰρ ἡ τοῦ πνεύματος ὕβρις ἐστὶ θεὸν ἐνέστρεχεν ὡς ἀποσεύλαγμα, ἐχρησθῆναι εἶπεν, ἔκ ἐψεύσω τῷ πνεύματι, ἀλλὰ τῷ Θεῷ.—Vol. vi. p. 206, 207.

“having the name of God properly and directly given to
 “him, with respect to spiritual things, or things peculiar to
 “God, he must have the nature of God. Ananias is said to
 “lie to the Holy Ghost; this is repeated and interpreted,
 “Thou hast not lied to men, but unto God; the declaration
 “of the person intended by the Holy Ghost, is added for the
 “aggravation of the sin; for he is God; the same person, the
 “same object of the sin of Ananias, is expressed in both
 “places; and therefore the Holy Ghost is God.”

I have been the longer upon this, because it is so full a testimony to the Deity of the Holy Ghost, and because our adversaries are so zealous to wrest it out of our hands.

In my text, and the following verses, the Holy Ghost is called God three times; ‘Know you not that you are the temple of God?—If any man defiles the temple of God.—The temple of God is holy.’ The God intended in all these expressions, is the Holy Ghost, who dwells in the saints, as in his temple, as has been largely proved in the explication of my text. He who dwells in the saints, as in his temple, is the living God: ‘You are the temple of the living God; as God has said, I will dwell in them *a*.’ The Holy Ghost dwells in the saints as in his temple: ‘Your body is the temple of the Holy Ghost.’ Therefore the Holy Ghost is the living God: and they are properly said to be the temple of God, in whom the Holy Spirit dwells.

Another text in which the Holy Ghost is called God, is this; ‘Faith, which is of the operation of God *b*.’ It is the Holy Spirit, who worketh faith in the heart; it is one of his fruits *c*. The Holy Spirit therefore is God.

In another place, the apostle, speaking of his own preaching, says, That it was in the demonstration of the Spirit, that the people’s faith might not stand in the wisdom of man, but in the power of God, even of God the Spirit, in whose demonstration the apostle spake *d*.

a 2 Cor. vi. 16, 19.

b Col. ii. 12.

c Gal. v. 22.

d 1 Cor. ii. 4, 5.

It is likewise said, that 'all scripture is given by inspiration of God;' or of the Spirit; for, 'holy men spake as they were moved by the Holy Ghost *a*.'

We read, 'that God has set in the church, first apostles, secondarily prophets, thirdly teachers *b*:' Now it was the Holy Ghost who made them overseers, called them to their work, and made it successful; they were ministers of the Spirit, and their spiritual weapons were mighty through God, to the pulling down strong holds: The Holy Ghost then is that God, who set the officers in the church, and gave them assistance and success in their work.

With respect to the internal work of grace and consolation, he is often, in scripture, spoke of as God. 'It is God that works in you both to will and to do of his good pleasure *c*.' But it is the Holy Spirit, whose immediate work it is, to make men willing to work out their salvation, and to enable them to do it; and this he does of his own good pleasure; for he distributes to every man severally as he will.

All our good works are wrought in God, even God the Spirit *d*, who renews, sanctifies, and quickens us, and enables us to obey the truth *e*.

The apostle Paul *f* says, That it is the same Spirit, Lord, and God, that works all in all. The same Spirit that gives diversities of gifts, is that Lord who acts with sovereignty, and that God who works all in all. Hence it follows, that the Holy Spirit is God; and he is, I think, so expressly called in the scripture referred to.

I know that many, by the same Spirit, understand the Holy Ghost, by the same Lord, Jesus Christ, and by the same God, God the Father; because, as they think, the Spirit, Lord, and God, are distinguished from one another: But this is begging the question; for all these titles may be applied to the Holy Ghost, who really is both Spirit, Lord, and God.

a 2 Tim. iii. 16.—2 Pet. i. 21.

c Phil. ii. 13.

e 1 Pet. i. 22.

b 1 Cor. xii. 28.

d John iii. 22.

f 1 Cor. xii. 4, 5, 6.

He may be called Spirit, as to the gifts of grace, which, as a Spirit, he bestows: He may be called Lord, with respect to those services and administrations which he, by his authority, appoints; for he makes ministers, calls and sends them as he pleases: And he may be called God, with respect to those miraculous works which required an almighty power.

And seeing it is said, that 'it is the same God that works all in all,' and that one and the self-same Spirit works all these, why may we not, by the same God, and the one and the self-same Spirit, understand one and the self-same Person, even the Holy Ghost? And especially, seeing the apostle's express design, in this chapter, and the two which follow, is to treat of the gifts and work of the Holy Spirit, and not of those of God the Father, as distinguished from him.

If we understand the 'same God' who works all in all, of the Father only, then we exclude the Spirit, who is expressly said to work all these things. And though the works of the Trinity, as to creatures, are undivided, yet it seems not so agreeable to the divine œconomy, to ascribe that work to God the Father, which, in the same discourse, is so largely and expressly applied to the Holy Spirit.

Farther, when the apostle had said, 'It is the same God who works all in all;' he immediately adds, to shew who he meant, that the manifestation of the Spirit is given to every man to profit with; in what way soever God the Spirit works in, or by those to whom he imparts his gifts; it is all designed for the good of those to whom they minister, and not to nourish pride, or tear the church with contention.

I may add, that the personal pronoun, *αὐτός*, being joined with *ο θεός*, it cannot so well be applied to the Godhead, as including Father, Son, and Spirit, as it may be applied to the Spirit alone. The words, 'that same,' and, 'that self-same,' so often used by the apostle, seem to denote one and the self-same Person spoke of in all the several places in which they are used.

Nor, to me, does it seem improper to call the Holy Spirit,

the same Lord, seeing the government of the church is put into his hands by Christ, and he manages it with authority and sovereignty, dividing to every man severally as he will; all his gifts are favours: Those that have the greatest have no reason to boast; nor those who have the least, to murmur.

Dr. Owen has thus explained this place: "Treating of these spiritual things, or gifts, in the church, he (the apostle) first declares their author, from whom they come, and by whom they are wrought and bestowed; him he calls the Spirit, the Lord God: And to denote the oneness of their author, notwithstanding the diversity of the things themselves, he calls him the same Spirit, the same Lord, the same God *a*." And having mentioned their opinion, who apply the words, Spirit, Lord, and God, to the Spirit, Christ, and the Father, he adds; "But rather the Spirit alone is intended, and hath this threefold denomination given unto him; for as he is particularly denoted by the name of the Spirit, that we may know whom it is that he eminently intends; so he calls him both Lord and God, as to manifest his sovereign authority in all his works and administrations, so to ingenerate a due reverence in their hearts towards him, with whom they had to do in this matter; and no more is intended in these three verses, but what is thus summed up: 'But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.'"

The apostle Paul prayed thus; 'The God of patience and consolation grant you to be like minded to one another, according to Christ Jesus; that you may, with one mind, and one mouth, glorify God, even the Father of Christ Jesus *b*.' The God of patience and consolation is here spoken of, as a person distinct from the Father, and from Christ Jesus; and so it is best understood to be God the Holy Ghost, who is the author of the Christian's patience and comfort.

When the apostle speaks thus; 'According as God has dealt to every man the measure of faith *c*;' I take it to be

a Owen of the Spirit, p. 5.

b Rom. xv. 5, 6.

c Chap. xii. 3.

meant of God the Holy Spirit, who is the author of faith, as well as of all those gifts mentioned in the following verses.

It is also said, 'I will put my laws into their minds, and write them in their hearts; and I will be to them a God, and they shall be to me a people *a*.' He who writes the law in the heart, is the Holy Spirit; as we read, 'You are manifestly the epistle of Christ, written not with ink, but with the Spirit of the living God; not in tables of stone, but in the fleshly tables of your hearts *b*.' He who writes the law in the heart, is God; I will write it. I will be to you a God. The Spirit therefore who writes the law in the heart, is God.

The apostle Paul said, with respect to himself and his fellow-labourers, 'All our sufficiency is of God, who has made us able ministers of the New Testament *c*.' This is God the Spirit: It is his work to qualify men for the work of the ministry, to call them to it, to assist them in it, and to make the weapons of their spiritual warfare mighty and successful; they are ministers of the Spirit, of that Spirit who gives life, of that Spirit which makes men overseers over the church, and which said, 'Separate me Barnabas and Saul, to the work to which I have called them *d*.' This is that God who made them able ministers, of whom is all their sufficiency.

The apostles also said, 'We ourselves are comforted of God *e*;' or, the Holy Spirit, who is the Comforter: The churches walked in the comforts of the Holy Ghost. The Holy Ghost therefore is that God who comforted the apostles.

The Holy Ghost is styled Lord, and the Lord with the article: A name which, as has been often observed, answers to the name Jehovah, in the Old Testament, and is, by the Seventy, often used for Jehovah in the Greek version of it.

The adversaries are not willing to allow that the Holy Spirit is called Lord *f* in scripture. But that he is so, is, I

a Heb. viii. 10.

b 2 Cor. iii. 13.

c Chap. v. 6.

d Acts xiii. 2.

e 2 Cor. i. 4.

f For neither in the Old or in the New Testament is there any one place where the Holy Ghost is ever spoken of under the title of Lord.

—Dr. Clarke's answer to Mr. Nelson's friend, p. 203.

think, very plain in the *a* following place; ‘The Lord is that Spirit, changed into the same image, even as by the Spirit of the Lord, or, more properly, according to the Greek *b*, by the Lord the Spirit.’ His lordship had been before declared, in his making and employing ministers, and now in renewing souls, and bringing them out of bondage into liberty.

It is said, ‘The Lord direct your hearts into the love of God, and into the patient waiting for Christ *c*.’ Where the Lord prayed to, is the Spirit, in express distinction from God the Father, and from Christ; for the apostle prays to this Lord to direct their hearts into the love of God, that is, the work of the Lord the Spirit; and also to cause them patiently to wait for Christ; and this also is the work of the Spirit: The Spirit therefore is that Lord to whom he prayed. And to interpret the word Lord of any other, would make the apostle to express himself very improperly; For, if by Lord we understand God the Father, then he prays thus; God direct your hearts into the love of God: It would rather have been, into the love of himself, if the Father had been meant: Or, if by Lord, Christ be meant, then the latter part of the petition runs thus; The Lord Christ direct your hearts into the patient waiting for Christ; and why not into the patient waiting for himself, if by Lord he had been intended? But if by Lord we understand the Holy Spirit, the expressions are clear and full to his purpose. Ambrose makes use of this scripture to prove, that the Spirit is Lord, as well as the Father and the Son *d*. “Let it be shewed what Lord it is, that directs into the love of God, and patient waiting for Christ, if we deny the direction of the Holy Spirit.” By Lord here, understand the Spirit, says Theophylact *e*, adding, that the great Basil had so explained it.

In another place the apostle says, ‘The Lord make you to increase and abound in love one towards another, to the end he may establish your hearts unblameable in holiness be-

a 2 Cor. iii. 17, 18.

b Κύριε πνεύματος.

c 2 Thess. iii. 5.

d Ambr. de Spir. Sanc. 1. 3. c. 15. p. 266.

e Vide Theop. in loc.

fore God, even our Father, at the coming of our Lord Jesus Christ *a*. Here again, the Lord spoke of, is distinguished from the Father and the Son; for he is to establish the heart before the Father, and at the coming of Christ; and therefore is a third person, even the Lord the Spirit, whose work it is to sanctify and establish the saints.

Thus we see that the Holy Ghost is called Jehovah in the Old Testament, and often God and Lord in the New Testament. The Most High God, whom the Israelites provoked in the wilderness, is, by Isaiah and Paul, declared to be the Holy Ghost. The Lord Jehovah, who alone led the people, was the Holy Ghost, as Isaiah explains it. The King, Jehovah of Hosts, who sent the prophet Isaiah to the people, was the Holy Ghost. It was Jehovah who promised to write his laws in the people's hearts: But, according to the apostle, it was the Holy Ghost who said, I will write my laws in their hearts. The Holy Ghost is also that person, who is the Highest, and manifested an almighty creating power, in forming Christ's human nature. The Holy Ghost is that God of whom believers are born; that God to whom Ananias lied; that God whose temple believers are; that God who works faith in the heart; that God, by whose inspiration the scriptures were given: he is that God in whose power the believer's faith stands; that God who sets officers in the church; that God who works in Christians to will and to do; that God who works all in all, in the diversity of gifts bestowed on men: he is the God of patience and consolation; that God who deals to every man the measure of faith; that God who writes his laws in the heart: he is that God of whom is all our sufficiency, and who made the apostles able ministers of the New Testament; that God who comforted the apostles, and enabled them to comfort others. The Holy Ghost is that Lord who gives liberty, and changes men into the image of Christ; he is that Lord who directs our hearts into the love of God, and the patient waiting for Christ; he is that

Lord who makes us to increase and abound in love one towards another. If this is the scripture doctrine concerning the Holy Spirit, we may then safely conclude, that he, as well as the Father and the Son, is the true and real God; those high titles before mentioned, being applied to him in as full and unlimited a sense as to either of the other persons in the Godhead; for it cannot be shewed, that any one of these names or titles of God was ever given, in such a manner, and with such circumstances, to any being below the true and living God. We may then justly wonder, how any, who retain any serious regard to the holy scriptures, should deny the Deity of the Holy Ghost; which is so abundantly declared in the scriptures alleged, and may also be otherwise proved, as I hope to make appear in our progress upon this subject.

But the adversaries have not been afraid to contradict and blaspheme; they have employed all their diligence, art, and subtilty, in opposing his Deity, Personality, and Glory: What indefatigable pains have they taken to wrest the scriptures, and pervert them into any sense, and sometimes into nonsense, rather than they should proclaim the Godhead of the Holy Spirit?

1. It is objected, That the name Jehovah is applied to what is not God, and therefore the application of that name to the Holy Ghost, does not prove him to be God: We find one altar *a* called Jehovah Nissi, another Jehovah Jireth, a third Jehovah Shalom, and a city Jehovah Shammah: To which I answer, That the instances alleged do not come up to the point in hand, because the name Jehovah is not there applied to an intelligent being, but to an altar, or a city, and so must be understood in a metaphorical sense; Neither is it alone, and by itself, applied to the things spoke of, but is joined with other words, which signify the occasions or reasons of that metaphorical application, as Jehovah Nissi, the Lord is my banner; Jehovah Jireth, the Lord will see, or

a Exod. xvii. 15.—Gen. xxii. 14.—Judges vi. 24.—Ezek. xlvi. 35.

provide; Jehovah Shalom, the Lord send peace; and Jehovah Shammah, the Lord is there. But where is the word Jehovah, alone, and by itself, applied to any intelligent being but God? He plainly appropriates it to himself: 'His name alone is Jehovah *a*.' I am Jehovah, and there is none else; The word Jehovah signifying the eternal immutable God, cannot properly be applied to any other but that God who is eternal and immutable; and, being applied to the Holy Spirit, shews him to be the eternal and immutable God, one in nature with the Father and the Son; for it is God alone, and none else, whose name is Jehovah; that is his memorial, and his glory will he not give to another.

2. It is said, That the word Jehovah cannot be applied to more persons than one, and consequently cannot be the name of the Holy Ghost: To which I reply, That this is so far from being true, that it is applied to three several persons in scripture, the Father, Son, and Spirit, and to two at once. I, viz. Jehovah, will save them by Jehovah, their God *b*: Jehovah the Father, promises to save them by Jehovah the Son; which, I think, is a sufficient answer to this objection.

3. It may be said, That the Holy Spirit is, in scripture, called God and Lord; yet that may be meant only ministerially *c*, as they were called gods, to whom the word of God came, who yet were not the true God; so he who speaks not of himself, but what he hears, as the Spirit does, may be called god, and yet not be the true God. To which it may be replied, That the gods that have not made the heavens and the earth, shall perish from the earth, and from under the heavens: But the Holy Spirit made the heavens and the earth, as will be shewed hereafter, and is the eternal Spirit; and therefore no made god, or god only by office. He has taken upon him an office in the work of our salvation, as the Son also did; but this does neither exclude nor destroy the Deity of either of them. As the Son remained in the form of God, notwithstanding he took upon him the form of

a Psal. lxxxiii. 18.

b Hos. i. 7.

c John x. 35, 36. xvi. 13.

his searching the heart, says, "It is better to offend foolish and proud men, than God." Polycarp *a* concluded his last prayer at the stake in these words: "I praise thee for all things; I bless thee, I glorify thee with the eternal and heavenly Jesus Christ thy beloved Son, with whom, to thee, and the Holy Spirit, be glory for ever and ever. Amen." This ascription of glory to the Holy Spirit, is an evidence that he believed him to be the true and real God. Justin Martyr *b*, in his first apology for the Christians, in vindication of them from the charge of atheism, declares that they worshipped and adored the Father, the Son, and the prophetic Spirit: He therefore owned the Holy Spirit to be God; because he says *c*, God only is worthy of religious worship. Athenagoras *d* speaks of God the Father, God the Son, and the Holy Spirit, so as to declare their power in unity, and their distinction in order. Irenæus has spoke of the Holy Spirit as included in the one God, as being of the same nature with him, and as being Creator of the world, together with the Son: The passages are too numerous and large to be now cited, I will mention but one. "There is one God the Father, who is over all, and through all, and in all. The Father is over all; the Word is through all; the Spirit

διαλογισμῶν ἂν ποιήμεθα· δίκαιον ἔν ἐστιν μὴ λιποδιακείν ἡμᾶς ἀπὸ τοῦ Θεοῦ ἡμῶν· ἂν ἴδῃ· μᾶλλον ἀνθρώποις ἄφροισι, καὶ ἀνοήτοις, καὶ ἐπαίρομένοις, καὶ ἐγκαυχωμένοις ἐν ἀλαζωνίᾳ αὐτῶν προσκόνωμεν, ἢ τῷ Θεῷ.—Clem. Epist. i. c. 21. p. 104. 15.

α Διὰ τοῦτο καὶ περὶ πάντων αἰνῶ σε, εὐλογῶ σε, δοξάζω σε, σὺν τῷ αἰωνίῳ, καὶ ἐπιφανίῳ Ἰησοῦ Χριστῷ ἀγαπῶ σε παιδί, μετ' ἐμοῦ καὶ πνεύματι ἁγίῳ ἢ δοξᾷ καὶ νῦν καὶ εἰς μέλλοντας αἰῶνας. Ἀμήν.—Vid. Epist. Eccl. Smyrn. p. 75.

β Ἐκεῖνόν τε καὶ τὸν παρ' αὐτοῦ ἐλθόντα υἱόν, — πνεῦμά τε προφητικὸν ἐβόημεθα, καὶ προσκυνῶμεν λόγῳ καὶ ἀληθείᾳ τιμῶντες.—Justin. Apol. i. c. 6. Ed. Oxon. p. 11. Ed. Thirlby.

γ Θεὸν μόνον δεῖ προσκυνεῖν.—Id. Ibid. c. 21. p. 25.

δ Τίς ἂν ἐκ ἀπορήσει, λέγοντας Θεὸν πατέρα, καὶ υἱὸν Θεοῦ, καὶ πνεῦμα ἁγίον· δεικνύσας αὐτῶν καὶ τὴν ἐν τῇ ἐνώσει δύναμιν, καὶ τὴν ἐν τῇ τάξει διαίρεσιν, ἀκείνας ἄθεως καλεμένους.—Apol. c. 10. p. 40.

“is in us all.” We may here observe, that he speaks of the Spirit as included in that one God, who is over all, through all, and in all; and therefore he must take him to be God. Clement of Alexandria, says, “That God descended in the shape of a dove, because the Spirit would, by a certain new appearance, in the likeness of a dove, shew forth simplicity and meekness.” Tertullian expressly says, “The Father is God, the Son is God, and the Holy Ghost is God; and each of them is God; yet,” as he declares, “there is but one God.” Cyprian, treating of the invalidity of baptism among the heretics, speaks thus: “If any one can be baptized among heretics, (viz. effectually) he must become the temple of God.—I ask of what God? It cannot be of the Father, because he believes not in him, nor can he be the temple of Christ, who denies Christ to be God: If of the Holy Spirit, since these three are one, How can the Holy Spirit be pleased with him, who is an enemy to the Father or the Son?” In these words Cyprian has asserted, not only the Personality of the Holy Spirit, but also his unity with the Father and the Son, in the one undivided Trinity or Godhead; and consequently he did believe the Holy Spirit to be God.

Thus was the Holy Ghost owned and honoured as God in the first ages of the Christian church, even before the Macedonian heresy gave occasion to defend his Deity and Personality, as was done abundantly after that arose, by Athanasius, Basil, Gregory Nazianzen, Chrysostom, Augustine, Ambrose, and many others.

I will only add here, that the Creed commonly called the apostles', though not composed by them, is very ancient: One article of it is, “I believe in the Holy Spirit;” which words, as a learned writer *a* observes, denote the Deity of the Holy Ghost, and shews, that our faith terminates on the Holy Ghost, as God; as well as, for the same reason, we are said to believe in the Father, and in the Son. When our faith in

a See the Lord King's critical history of the Creed, p. 320.

the Deity is declared, it is said to be in God the Father, and in his Son Jesus Christ, and the Holy Ghost. By this preposition *in*, the Creator is distinguished from the creatures, and things divine separated from things human. And thus we see the ancients understood the holy scriptures as we do, as revealing the Deity of the Holy Ghost.

APPLICATION.

It is God the Spirit who strengthens the saints with all might in the inward man, and fills them with all the fulness of God *a*. He is, in believers, a well of water, springing up to eternal life: He then is the ground of the believer's hope, the spring of his comfort, the security and strength of his salvation.

The union and communion between Christ and the believer can never be broke or irrecoverably lost, seeing he that makes it and maintains it is God, immense and immutable in his nature and goodness: Well then might the apostle say, 'He that dwells in love, dwells in God, and God in him *b*.'

Seeing the Holy Spirit is God, who created the heavens, and laid the foundations of the earth, and forms the spirit of man within him, quickens the dead, and turns the devil out of the strongest holds, surely he is able to revive us when we faint, to raise us up when we fall, to comfort us when we mourn, to help our infirmities when we faint, or err in prayer; in a word, he is able to save us to the uttermost; and therefore we may encourage ourselves in this Lord our God. What reverential regards then are due to the Holy Spirit? He dwells in the saints as in his temple, and therefore is to be worshipped with godly fear: His presence and pleasure are to be attended with a deep veneration; and the honour due to God is due to him, he being one in nature with the Father and the Son. He that resists him, resists God: he that despises him, despises God; he that defiles his temple,

a Eph. iii. 16, 19.

b 1 John iv. 16.

him will God destroy: Words very awful, and which ought to be well considered by such as ridicule his works, oppose his Deity, or turn his grace into wantonness: Whatever others do, let us then honour and adore him, as the living and true God, who, with the Father and the Son, is the Lord Jehovah, as has been proved.

THE HOLY SPIRIT'S DIVINITY PROVED FROM
HIS ATTRIBUTES.

SERMON III.

PREACHED SEPTEMBER 23d, 1729.

1 COR. iii. 16.—*Know you not that you are the temple of God, and that the Spirit of God dwells in you?*

HAVING, in the preceding discourse, proved the Deity of the Holy Ghost from his Names and Titles; I shall now proceed to some farther evidence of it, drawn from his Attributes.

PROP. II. The Holy Spirit is truly God; because, according to the oracles of truth, he is invested with all divine perfections.

Before I come to speak to this proposition, I would lay down this preliminary consideration, That he must be God, to whom God's essential attributes and perfections belong; for such attributes cannot be separated from the essence, nor belong to any inferior being. For example; to be absolutely eternal, omniscient, omnipresent, omnipotent, uncreated, are attributes of God; which belong to his nature and being, and cannot belong to any creature; for how then would the distinction and difference between God and the creature be preserved?

For the same being to be created and uncreated, to have a beginning and to have no beginning, to be in all places and

yet limited to a certain place, carries in it an inconsistency and contradiction; the affirming of the one is the denial of the contrary: These opposite attributions cannot then belong to one and the same nature; for that must suppose it to be and not to be at the same time, and to be what it really is not.

To be a creature, is to be made in time; and therefore cannot be affirmed of that being which is not made, and never had a beginning: To be a creature, is to be limited in power, place, and knowledge; for a finite nature cannot receive infinite perfections: That being therefore which is unlimited in power, place, and knowledge, cannot be a creature; and consequently must be God, to whom it is peculiar, to be without beginning; to be infinite in power and knowledge; and to be immense, filling heaven and earth; but not to be limited or circumscribed by them.

A created and uncreated nature may be united in the same person, as in Christ; but to be infinite and finite, eternal and temporary; to know all things, and to know only some things; to be every where, and yet confined to one certain place, cannot belong to the same nature; for then that nature would be a contradiction to itself.

If God's essential properties could be communicated to a creature, then the essence of God must be communicated to the creature; for the essence and essential properties cannot be separated; for then God must be separated from himself, and both be and not be at the same time. And farther, if God's essence could be communicated to a creature, then the creature would, that moment, become God; but God cannot be a creature; nor can a creature become God: Therefore God's essential attributes cannot be communicated to a creature.

Such perfections as require an infinite, independent, unchangeable being for their subject, are what may be called God's essential attributes, that is, they are such as belong to God, and can belong to no other being; such are, immen-

sity, omnipotence, omniscience, eternity, and immutability. A creature may bear some resemblance to God, in a lower degree, as to wisdom, goodness, holiness; yet even these, in creatures, are limited both as to measure and duration; whereas in God they are eternal and infinite, as his essence is; in which sense none is good save one *a*, even God: But no creature can be every where present, be without beginning and without end, know all things, and be able to do all things.

If then we can prove from scripture, that God's essential perfections belong to the Holy Spirit: Hence it will certainly follow, that the Holy Ghost is God, of the same nature and perfections with the Father and the Son.

This being premised, let us now proceed to some of God's essential attributes and perfections, which, in scripture, are applied to the Holy Spirit.

1. Immensity, or omnipresence, is an essential attribute of God, and can belong to no creature: God appropriated it to himself when he said, 'Am I a God at hand, and not a God afar off? Do not I fill heaven and earth, saith the Lord? The heaven is my throne, the earth is my footstool *b*.' In God we live, and move, and have our being; he is in all, and through all, and above all, unlimited, uncircumscribed, and incomprehensible; this is one of the properties or perfections of the great God: And this immensity, or omnipresence, is ascribed, in as full, and, indeed, the same language, to the Holy Spirit, as it is to God the Father, as in these words of the Psalmist; 'Whither shall I go from thy Spirit? or whither shall I fly from thy presence? If I ascend up into the heavens, thou art there: If I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea: even there shall thy hand lead me, and thy right hand shall hold me *c*.' There is no going from that Spirit who is every where present, and fills all in all: He is in Christ, the Head, in heaven; and in his

^a Mat. xix. 17. ^b Jer. xxiii. 23.—Isa. lxvi. 1. ^c Psal. cxxxix. 7, &c.

members, scattered wide abroad upon the face of the earth; He made all things; and therefore is present with all things: He works all in all; and therefore is not limited and confined to a certain place.

It is true, we have no adequate idea of the divine immensity, or omnipresence; nor is it possible that we should; but this is sufficient to our present purpose, that we have the same evidence and conception of the omnipresence of the Spirit, as we have of the Father's omnipresence. Cannot we fly from God's presence, or go where he is not? no more can we go from the Holy Spirit, or where he is not; for he fills all things by the immensity of his divine nature. It is alike impossible to go from God's Spirit, and to fly from his presence. The Father and Spirit then are both omnipresent, in the same sense, and consequently God; two persons in one Godhead.

The Holy Spirit is indeed, sometimes said to descend, and sometimes to depart; but this is no more than is affirmed of the Father, whose omnipresence is not disputed; and if it is no valid objection against the omnipresence of the Father, neither is it against the omnipresence of the Holy Spirit: According to his operation, or the manifestation, or suspension thereof, he is said to descend, or depart; though, as to his essence, he is always every where present.

The apostles were scattered and dispersed through the world; yet none of them were separated from the Holy Spirit, who could not be deceived, and from whom nothing could be hid; he therefore is the unlimited infinite Spirit, and therefore God: for, as Athanasius has expressed it, "There is one Father of the universe, one Word of the universe, and one Holy Spirit, which is every where present." Wherever the Christian's lot is cast, in the darkest dungeon, or in a cave, in the utmost ends of the earth, far distant from all fellow Christians; yet the Holy Spirit, who is every where present, is with him, to lead and teach, to support and comfort him, and to bring him, through Christ, into the presence of

God the Father; for by this immense, omnipresent Spirit, both those that are nigh, and those that are afar off, have access to the Father *a*. How evident then is it, that the Holy Spirit is God? and how comfortable may it be to the believer, that he can never be cast out from his presence, grace, or protection.

2. The Holy Spirit is omnipotent, or almighty: as he is in all places, so he can do all things. What room can there be to doubt of this, when creation, regeneration, and the resurrection, with the other works of omnipotence, are, in scripture, ascribed to him?

The eternal power *b* and Godhead are clearly seen, by the visible things of the creation, or the things that are made: Whoever then created, or made the world, the heavens, the earth, and the other visible parts of the creation, is possessed of eternal power, and is the true and real God, according to these scriptures: 'In the beginning God created the heavens and the earth. Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, the earth, and all things that are therein. He hangs the earth upon nothing. By his Spirit he has garnished the heavens; his hand hath formed the crooked serpent: But the thunder of his power who can understand? He hath made the earth by his power *c*.' Creation is a work of infinite power, and can belong to none but the omnipotent God: It is never, in scripture, applied to the highest of angels, or the most glorious created spirit; the Creator, and the creatures *d*, are expressly contradistinguished. A finite nature is not capable of receiving or exerting infinite power. How should a created power, which can neither produce the least atom out of nothing, or turn it into nothing, make the world? No instance can be produced of any such effect of the greatest created power; how foolish

a Eph. ii. 16.

b Rom. i. 20.

c Gen. i. 1.—Neh. ix. 6.—Job xxvi. 6, 7, 13, 14.—Jer. x. 11, 12.

d They worshipped and served the creature more than (or beside) the Creator, who is blessed for ever, Rom. i. 25.

and wicked then is it to pretend to it? How was Job confounded, when God set before him the works of creation, and put those awful questions to him; 'Where wert thou when I laid the foundations of the earth? Who has laid the measures thereof? Hast thou commanded the morning since thy days? Hast thou perceived the breadth of the earth? Hast thou an arm like God? or, canst thou thunder with a voice like him *a*?' To any other, the highest and best creatures, God may say; 'Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainth not, neither is weary? I am the Lord that makes all things, that stretched forth the heavens alone, that spread abroad the earth by myself *b*.' Thus we see, that the work of creation is a work of almighty power, and that it is the work of God, exclusive of all creatures. How then could any creature be God's minister, or instrument, in the great work of creation? For God could not be said to do that alone, and by himself, wherein he makes use of the ministry and assistance of another.

But supposing, not granting, that some glorious created spirit might be some way employed in the works of creation and providence, I demand, whether this sublime spirit has an infinite, or only a finite power communicated to it, for this end? if an infinite power, this is to deify a creature; if only a finite power, that can never go beyond itself, act where it is not, or produce something out of nothing: The Creator of the world is therefore God, endowed with infinite almighty power.

Having settled this point, I now proceed to shew, that the Holy Spirit is the Creator of the world. The scripture speaks thus: 'By the Word of the Lord were the heavens made, and all the hosts of them by the Breath, or Spirit of his mouth. The Spirit of the Lord has made me, and the Breath of the Almighty has given me life. Thou sendest forth thy Spirit, and they are created; thou renewest the

a Job xxxviii. 4, 5, 12, 18. xl. 9.

b Isa. xl. 28. xlv. 24.

face of the earth. By his Spirit he has garnished the heavens *a*. All the glorious luminaries that adorn the heavens, are the product of the Spirit's almighty creating power; and by the same power, all the decays of nature are repaired, and the face of the earth is renewed, as it were, by a continual new creation, performed by that Spirit, who, at first *b*, moved upon the waters, and gave being, order, and beauty, to the several creatures formed out of the first confused chaos.

The forming Christ's human nature in the womb of the Virgin *c*, was a glorious effect and evidence of his infinite almighty power. The miracles *d* wrought by Christ and the apostles, were done by the almighty power of the Holy Ghost: The raising the dead, which is a work of omnipotent power, is ascribed to the Holy Spirit: He raised Christ, and he shall raise the bodies of the saints *e*. Christ was quickened by the Spirit; and the same *f* Spirit shall quicken the mortal bodies of the saints: The Spirit therefore is omnipotent, the true and real God; for it is the work of God to raise the dead, and a work that required an exceeding greatness of power, a power above that of any finite created being. Why should it be thought an incredible thing that God should raise the dead *g*? God Almighty can do every thing; he can change the vile body; he has a power sufficient to subdue all things to himself; such infinite power has the Holy Spirit; for he raised the dead, and therefore he is Almighty God.

If it should be objected, that the Spirit is not, in scripture, styled omnipotent or almighty, in express terms; I answer, Facts speak as loud and plain as words. If the Holy Spirit does not the works of the Almighty, we must not believe him so to be; but if he does, we must believe it for the works' sake. He that does the works which are peculiar to Almighty God, must himself be Almighty God: But, in the

a Psal. xxxiii. 6.—Job xxxiii. 4. xxvi. 13. *b* Gen. i. 2.

c Luke i. 35. *d* Mat. xii. 28. Rom. xv. 19. *e* 1 Pet. iii. 18.

f Rom. viii. 11. *g* Acts xxvi. 8.—Job. xlii. 2.—Phil. iii. 21.

scripture, we are told, that Balaam saw the vision of the Almighty, even of the Spirit of God, who came upon him; and Job said, 'The inspiration of the Almighty giveth understanding.' And again, 'The Spirit of God has made me; and the Breath of the Almighty has given me life *a*.' In which places, it is most probable that the Holy Spirit is styled Almighty. But be it otherwise, yet we have sufficient proof from his works that he is Almighty, whether he is expressly called so or not, as has been declared; and I think more need not to be added upon this head.

3. Eternity, in the full sense of the word, belongs to the Holy Spirit; and therefore he is God, one with the Father and the Son.

Eternity is an incommunicable attribute of God; he, and he only is without beginning, and without end; and therefore is said to inhabit eternity *b*. Many persons and things are eternal, *a parte post*, they shall never cease to be; but God only is eternal, *a parte ante*, he never began to be: This is fully expressed in those scripture words, 'from everlasting to everlasting, thou art God. Before me there was no God formed, neither shall there be after me. I am the first, and I am the last; and besides me there is no God *c*.' So that eternity, in the strict and full sense of the word, is peculiar to God, and a certain indication that he is so.

The next thing to be done, is to prove that the Holy Spirit is eternal, from everlasting to everlasting, and therefore the true and real God: And this will appear, if we consider him as Creator and Maker of all things: In the first creation, he is said to move upon the face of the waters *d*; he therefore was before all things; and by him all things consist. The cause must be before the effect; the maker before the thing made: He, who in the beginning created the heavens and the earth, must himself have been without beginning, or before time and created things were, and therefore eternal;

a Num. xxiv. 2, 4.—Job xxxii. 8. xxxiii. 4.

c Psal. xc. 2.—Isa. xliii. 10. xlv. 6.

b Isa. lvii. 15.

d Gen. i. 2.

for what could there be before time, but eternity, or that God who inhabits eternity.

But it has been said, that the Holy Spirit is not eternal, because the scripture says, that the Spirit was not yet *a*, because Christ was not yet glorified. I answer, Though the word 'given' is not indeed in the original, it is necessarily implied: 'This spoke he of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet; that is, was not given, or poured out, in those extraordinary gifts which were received after Christ's ascension on the day of Pentecost, mentioned in the second chapter of Acts: Christ said, 'If I go not away, the Comforter will not come; but if I go, I will send him *b*.' But it does not hence follow, that the Holy Spirit had no existence before Christ was received up into glory; for we read, that by the Spirit Christ cast out devils; that he was led up by him into the wilderness, to be tempted of the devil; that he descended upon Christ at his baptism, in the form of a dove; that he overshadowed the Virgin, and formed Christ's human nature in her womb; that he was in the ancient prophets, and testified beforehand the sufferings of Christ, and the glory that should follow *c*. Stephen told the Jews, that they always resisted the Holy Ghost, as their fathers had done before them *d*: And very early, God said, 'My Spirit shall not always strive with man *e*.' So that the Holy Spirit had an existence before Christ was glorified; yea, before he was incarnate.

We are told, in scripture, that Christ, through the eternal Spirit, offered himself to God, without spot *f*: Where, by the eternal Spirit, the Holy Ghost is intended, as many think. He assisted the human nature, in the exercise of all that faith, love, and holy zeal for the glory of God, and the salvation of men, which appeared in Christ, when he gave himself for us,

a John vii. 39.

b John xvi. 7.

c Mat. xii. 28. iv. 1. iii. 16.—Luke i. 35.—1 Pet. i. 10, 11.

d Acts vii. 51.

e Gen. vi. 3.

f Heb. ix. 14.

as Dr. Owen *a* observes. Others think, that Christ's eternal Deity is intended by the eternal Spirit; but this, as the same author *b* says, will not absolutely follow to be the sense of the place, upon the common reading: For the Holy Spirit is no less an eternal Spirit, than is the Deity of Christ himself. Christ's divine person is signified in those words, in the alleged scripture, 'Christ,' 'who;' for it was as God and Mediator that Christ offered up himself to God: So that by the eternal Spirit, the Holy Ghost may be intended, without excluding Christ's person as God, from its part in this great work.

Another scripture which seems to teach us that the Holy Spirit is eternal, is this: 'When the Comforter is come, whom I will send to you from the Father, even the Spirit of truth, which proceeds from the Father *c*.' Here is an evident difference between the mission and procession of the Holy Spirit; the former is spoke of as then to come; 'I will send;' the latter is spoke of in the present tense; 'which proceeds;' even by an eternal emanation, in which there is no succession, nothing past or to come; and therefore it is thus expressed: 'proceeds,' not 'did proceed,' or 'shall proceed;' he is ever proceeding, without beginning, and without end; and therefore is strictly eternal, as the Father is, from whom he is here said to proceed. Parallel to this, is Christ's expression of his eternity in those words: 'Before Abraham was, I am *d*,' not I was: So that when we hear that the Spirit proceeds, we are not, by procession, to understand his mission, as the ministering spirits are sent forth: but the natural subsistence of the Spirit, is his procession, even his natural subsistence from or with the Father. Now if the Holy Spirit proceeds from the Father, as being of the same nature and essence with him; and if there never was, or can be, any beginning or end of that procession; then he is, and must be, eternal: For in God there are no changes, no composition, abscission, or augmentation. God is one infinite,

a Of the Spirit, p. 143. and Expos. in loc. p. 387. *b* Idem. *ibid.*
c John xv. 26. *d* John viii. 58.

uncompounded, undivided, eternal Being. Hence, though we read of the Spirit's proceeding, yet never of his beginning to be; nor have we the least intimation that it could ever be said that he was not.

The first time God is spoke of in scripture, that is, in the first sentence of the Bible, it is very probable that the Spirit is included. 'In the beginning God (or Gods, the noun being of the plural number) created the heavens and the earth *a*.' And, in the very next verse, the Holy Spirit is expressly mentioned; 'The Spirit of the Lord moved upon the face of the waters.' This could not be meant of the air or wind, that element being not yet separated from the rest, or brought into form and regular motion; it is then meant of the Holy Ghost, who existed in the beginning, and before all creatures, even from eternity.

Of this truth the ancient Christian writers were well apprised. Tertullian has these words: "Who knows the things of God but the Spirit of God, who is in him, not out of him *b*." And again, "These three are one, in unity of substance, not singularity of number *c*." Irenæus thus spoke: "The Father has ever with him his Word and Wisdom, his Son and Spirit; by whom and in whom he made all things freely *d*." The same person citing that text in Isaiah, according to the Seventy, "The Spirit shall proceed from me, and I have made the breath of all *e*,"—has these remarkable words: "Speaking of the Spirit, as peculiarly belonging to God, and ranking it with him, who, in the last days, poured it out by the adoption, but reckoning the breath in common to the creation, and declaring it to be a made being. Now, what was made must be different from the Maker; therefore the breath is temporary, but the Spirit is eternal *f*."

a Gen. i. 1.

b Tertullian adv. Praxeam, c. 19. p. 650.

c Idem. ibid. c. 25. p. 627.

d Adest ei semper Verbum et Sapientia, Filius et Spiritus, per quos et in quibus omnia libere et sponte fecit.—Irenæus, lib. iv. c. 20. § 1.

e Isa. lvii. 16.

f Το πνεῦμα ἰδίως ἐπὶ τῷ Θεῷ τὰς τὰς τῷ ἐκχέουλος αὐτῷ—διὰ τῆς υἰοθεσί-

I will conclude this head in the words of Gregory Nazianzen, which shew the sense of the church in his time, as to the eternity and divinity of the Holy Spirit. “The Holy Spirit always was, and is, and will be: He had no beginning, nor shall have any end, but is always joined with the Father and the Son, and numbered with them; for it was not fit that the Father should ever be without the Son; or the Son without the Spirit; for that would be the greatest disgrace to the Deity, that any thing once wanting, should be added to it:—He was therefore always with himself, and with those with whom he is joined, the same and equally invisible, of no limited duration, included in no place, and unchangeable *a*.”

4. Immutability or unchangeableness, is another essential attribute of God; and this is predicated of the Spirit.

The God of Israel is brought in speaking thus; ‘I am the Lord, I change not:’ he is ‘the Father of lights, without any variableness, or shadow of turning *b*.’ And of the Son it is said, ‘Thou art the same;’ And, ‘Jesus Christ is the same yesterday, to-day, and for ever *c*.’ Now the Spirit of the Father and the Son, being one in nature with them, must, consequently, be unchangeable in his nature, as they are. It would be absurd to imagine, that a changeable Spirit should proceed from the unchangeable Father and the unchangeable Son; nor can there be any variableness or shadow of turning with that Spirit, who, as has been proved, is strictly and properly eternal, or from everlasting to everlasting. Hence the

ίας ἐπι τὴν ἀνθρωπότητῃα τὴν οἷς πνοὴν κοινῶς ἐπι τῆς κτίσεως ἔ ποιήμα ἀναγορεύσας αὐτὸν ἕτερον δὲ ἐστὶ τὸ πωπιδὲν τῷ πωπιδανῷ ἢ ἔν πνοῇ πρῶκαιροῖς τὸ δὲ πνεῦμα αἰένικον.—Idem. lib. v. c. 5. § 2.

α Τὸ πνεῦμα τὸ ἅγιον ἦ μὲν αἰεὶ, ἔ ἔστι ἔ ἔσαι, ἔτε ἀρξάμενον, ἔτε παυόμενον, ἀλλ’ αἰεὶ τῷ Πατρὶ, ἔ υἱῷ συνῆλαγμενον ἔ συναριθμέμενον. ἐδὲ γὰρ ἔπερσεν ἔλλείπειν πῶτὲ ἦ υἱὸν Πατρὶ ἦ πνεῦμα υἱῷ τῷ μεγίστῳ γὰρ ἄν ἦν ἄδοξῷ ἢ Διότης, ὡσπερ ἐκ μέλαμελείας ἔλθῶσα εἰς συμπλήρωσιν τελειότητῷ ἦν ἔν — αὐτὸ ταυτὸν αἰεὶ ἔ οἷς συνῆλακῆαι ἀόρατον, ἀχρονον, ἀχώρητο, ἀναλλοίωτον, &c.—Gregor. Naz. Orat. xlv. Vol. i. p. 711.

b Mal. iii. 6.—James i. 17.

c Heb. ii. 12. xiii. 8.

Holy Spirit is represented as unchangeably the same, under the variety and diversity of gifts, administrations, and operations: Whatever changes he makes, *ad extra*, in the church, or in the world; yet, *ad intra*, in himself, he is ever that one and self-same Spirit; and therefore he is so often called the same Spirit; and that one and self-same Spirit, in the compass of a few verses. I may add, that the Holy Spirit being Jehovah, as has been proved, is therefore immutable, or unchangeable; for the word Jehovah signifies one who is eternal, unchangeable, and necessarily existing. And there is no reason to suppose, that the only wise God would put the application and perfecting our salvation, in which his glory is so much concerned, into the hand of one precarious and changeable in his nature; the effect of that had been seen, in intrusting our happiness at first with a mutable head: even Adam, who soon lost it, and ruined both himself and us: But herein lies our present safety and security, the great God can say, 'I am Jehovah, I change not; therefore ye sons of Jacob are not consumed.' The Father, who elects, is unchangeable: so is the Son, who redeems us; and so is the Holy Spirit, who applies the redemption; for his gifts and calling are without repentance; and the Holy Spirit, being thus unchangeable, is consequently the true and real God.

5. Infinite and sovereign grace and goodness belong to the Holy Spirit; and therefore he is God.

When God proclaimed his name to Moses, this was part of it, 'The Lord, the Lord God, merciful and gracious, abundant in goodness and loving kindness *a*;' and these attributes are very often appropriated and applied to God in scripture, as we cannot but observe in reading it. I shall therefore shew that this infinite sovereign grace and goodness, belongs equally to the Spirit, with the Father; and thence the conclusion will be certain, that he is God, one in nature with the Father and the Son.

To clear this, I would observe, that the Holy Spirit could

a Exod. xxxiv. 6, 7.

no more be compelled to undertake to sanctify and comfort us, than the Son could be compelled to undertake to redeem us. Though the Son and Spirit are said to be sent by the Father, as the first in order, and in the divine œconomy; yet they were not sent against, or without their will; but did as freely, and with the same sovereign grace, take their parts in the work of salvation, as the Father did. When therefore it is said, that the Spirit shall not speak of himself, but what he shall hear, that shall he speak, that he shall glorify Christ, by taking of his things, and shewing them to men; and that he shall shed the love of God abroad in our hearts: All this refers to the dispensation and office which he had undertaken, by mutual consent and agreement among the Persons in the ever-blessed Trinity; and does not exclude his sovereign grace and goodness in his first undertaking, or in his future accomplishment of that work. Those words, ‘He shall not speak of himself, but what he shall hear, that he shall speak *a*,’ do not contradict the last assertion, but rather confirm it; ‘That what he shall hear, that shall he speak; he shall not speak of himself:’ He shall bring no new, different, or contrary doctrine, but shall confirm mine; he shall take of mine, and shew it to you; and as my things are the things of the Father, so he shall declare my mind, and the mind of the Father, as being my Spirit, and the Spirit of the Father. ‘He shall bring all things to your remembrance whatever I have said to you *b*.’ But this is so far from excluding him from having the same sovereign infinite grace, as the Father and the Son, that it necessarily implies and supposes it; for if he were not God, of the same nature and sovereign grace as the Father and the Son, he could neither hear nor receive; nor shew this grace to man; ‘As no man knows the things of a man but the spirit of a man that is in him; so none knows the things of God, but the Spirit of God that is in him, and proceeds from him: We have received the Spirit,

a John xvi. 13.

b John xiv. 26.

which is of God, that we might know the things that are freely given us of God *a*.'

The Holy Spirit is a free Spirit; he is the Spirit of grace, not only as to office, but with respect to his nature; he acts according to his own sovereign and gracious will; 'He works in us to will and to do of his own good pleasure *b*;' not merely according to the good pleasure of the Father and the Son: 'As the wind blows where it lists, so is every one that is born of the Spirit *c*.' He divides to every man severally as he will. Herein the Holy Spirit shews himself to be a Person of infinite and sovereign grace. According to his own proper will he inspires, or works, where he will, in whom he will, and as many as he will, and as much as he will; he fills, whom he will with his grace, and to what degree he pleases, he is not filled himself; he works perfection, does not receive it; he sanctifies, is not sanctified: He divides as he will, not as he is commanded, according to his own good pleasure, not according to a necessity of obsequiousness, or pleasing another.

It may be said, If the Spirit is the fountain of grace, why is not he, as well as the Father and Son, applied to, by the inspired writers, when they wish grace and peace to those to whom they wrote? To this it may be answered; That the word Father, which is joined with God, in the salutation, or appreciation, 'Grace be from God our Father,' may denote the relation of God to his people, and not the distinction of persons in the Godhead. In Paul's epistles, it is ten times 'God our Father,' and but three times 'God the Father.' Now God our Father, and indeed, God the Father, may denote the Deity, and not that person only called the Father. If this sense be admitted, then the Holy Spirit is included in the words, 'God our Father,' he being a Person in the Godhead. But it will be said, Why then is Jesus Christ expressly mentioned; for he, as God, is included in the words, 'God our Father,' according to this explication of them? To which I reply, That Jesus Christ may be here considered as Medi-

a 1 Cor. ii. 11, 12. *b* Phil. ii. 13. *c* John iii. 8.—1 Cor. xii. 11.

ator, of whose fulness we all receive; and this makes the sense plain and easy.

But farther, the Holy Spirit is joined with the Father and the Son in that place; 'Grace be to you, and peace, from him which is, and which was, and is to come, and from the seven spirits, &c. and from Jesus Christ *a*;' where, by seven spirits, I hope, hereafter, to make it appear, that the Holy Spirit is intended. And, in that solemn benediction, 'The grace of our Lord Jesus, and the love of God, and the communion of the Holy Ghost, be with you *b*;' the Holy Spirit is expressly applied to for spiritual blessings. And, in other places, he is directly prayed to, as may be made appear hereafter. "How can grace be without the Spirit, seeing all grace is in the Spirit," says Ambrose *c*. The Spirit came in Christ's name, and his work was to glorify Christ, which may be a sufficient reason why he is not so often mentioned and applied to, as the fountain of infinite and sovereign grace, although he really is so, together with the Father and the Son: But, in praying for grace and peace, believers pray for the Spirit, from whom all grace and peace are derived and communicated: He therefore is necessarily implied, though not expressly named in such supplications.

The sense of such addresses, viz. 'Grace and peace be to you, from God the Father, or our Father, and the Lord Jesus Christ,' is this, as one represents it; "We pray God the Father, and his Son, that the Holy Spirit may dwell in you, and that he would fill you with his gifts *d*;" for so Paul explains it, when he wishes the communion of the Holy Ghost: And, if this be true, it was not so fit, much less necessary, that the Spirit should be expressly joined with the Father and Son, as the immediate object of the prayer, when he, the Spirit, and his gifts and grace are prayed for.

The objection being, I hope, sufficiently answered, we

a Rev. i. 4, 5.

b 2 Cor. xiii. 14.

c De Spiritu Sanc. p. 227.

d Bisterf. contra. Crell. p. 300.

may still hold it fast as a certain truth, that the Holy Spirit is infinite and sovereign in his grace, and that therefore he is God.

As a farther confirmation of this, I shall add, that the apostle Paul *a* expressly mentions the love of the Spirit, the love wherewith the Spirit loves us; for as the Father and the Son, so also the Spirit loved the world. And again, it is said, 'There is none good but one, that is God *b*;' none but he is absolutely eternally good: But yet the Holy Spirit is spoke of as good, without any restriction or limitation, in a positive and absolute sense; 'Thy Spirit is good: Thou gavest them thy good Spirit *c*.' The conclusion which follows hence is, that the Holy Spirit is true and real God, infinite and sovereign in his grace.

6. The Holy Spirit is omniscient, or knows all things, and therefore he is God.

The scriptures speak of it as peculiar to God, to know the hearts of all the children of men; 'Thou, even thou only, knowest the hearts of all the children of men *d*.' And when it is said, 'The heart is deceitful above all things; who can know it?' it immediately follows; 'I the Lord search the heart, I try the reins *e*;' and those words, 'God which knows the hearts *f*,' are used as God's appropriate character: 'He understands the thoughts afar off *g*;' and has declared of himself, 'I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times, the things that are not yet done *h*.' And thus he confounded the gods of the heathens, and confirmed his own Deity; 'Shew the things that are to come hereafter, that we may know that you are gods. Tell you and bring them (the idol gods) near; let them take counsel together, who has declared this from ancient time, who has told it from that time; have not I the Lord? and there is no God else beside me *i*.' But all the parts of this knowledge,

a Rom. xv. 30. *b* Mat. xix. 17. *c* Psal. cxliiii. 10.—Neh. ix. 20.

d 1 Kings viii. 39.

e Jer. xvii. 9, 10.

f Acts xv. 8.

g Psal. cxxxix. 2.

h Isa. xli. 9, 10.

i Isa. xli. 23. xlv. 21.

and something still greater, belong to the Holy Spirit, by natural perception, not by instruction and revelation from another; for, 'who has directed the Spirit of Jehovah, or being his counsellor, has taught him? Who has taught him knowledge, and shewed him the way of understanding *a*?' He is infinitely knowing himself, and needs not to be taught by any. How he speaks not of himself, but what he hears, was explained before; and, rightly understood, contradicts not the present assertion.

It was the Spirit *b*, in the New Testament prophets, that made manifest the secrets of the heart, to the conviction of unbelievers, who occasionally came into the Christian assemblies: It was he that enabled Peter to convict Ananias and Sapphira *c* of falsehood, and to declare to Simon Magus, that his heart was not right in the sight of God: From him proceeded the gift of discerning spirits *d*. The amazing gift of prophecy, declaring the end from the beginning, and foretelling particular events long beforehand, as exactly as they came to pass, with the particular circumstances of them, was from the Holy Spirit: And in this he plainly shewed his infinite knowledge; thus, for instance, Christ's birth, the manner and place of it, and the circumstances of his sufferings and death, and the following glory, were signified to the prophets, by the Spirit of Christ that was in them *e*: He enabled Moses to write the history of the creation; and who could know it better than he who had such a hand in it? He shewed the apostles things past, and things to come: He reveals the whole will of God contained in scripture, which is given by his inspiration. All the secrets of nature, of grace, and of glory, are known to him; and, so much as are discovered, are revealed by him, who, with the Father and the Son, is the Author of nature, grace, and glory. He is immense, and eternal, every where present, and the former of all things; and he that formed the eye, shall not he see? He that teaches

a Isa. xl. 13, 14.

b 1 Cor. xiv. 23.

c Acts v. 1—10. viii. 21.

d 2 Cor. xii.

e 1 Pet. i. 11.

man knowledge, shall not he know *a*? Of all kinds of knowledge, prescience, or the knowing things to come, seems to be the hardest; and of all the acts of prescience, the foreknowledge of things which depend upon the wills of free agents, seems to be most difficult. But is any thing too hard for the Spirit to do, too difficult for him to know? A remarkable instance of the prescience, or foreknowledge of the Holy Spirit, we have recorded in that history, where we find a prophet uttering these words; ‘O altar, altar, thus says the Lord, Behold a child shall be born to the house of David, Josiah by name, and upon thee shall he offer the priests of the high places, that burn incense upon thee, and men’s bones shall he burn upon thee &c.’ This prophecy was delivered some hundreds of years before the accomplishment; the certain birth, and name of the prince, of what family he should be, and some remarkable things he should do, are foretold as exactly as if they had been then done; and yet these events seemed very contingent and uncertain; there were ten or eleven kings in David’s line, after the prophets, and before Josiah: And what might happen among them; the birth of this prince, and his name, his destroying the altar, and burning the priests’ bones thereupon, seemed to depend on the voluntary acts of men: But God the Spirit, as well as the Father, understands the thoughts afar off, and foresees the end from the beginning; a knowledge too great for any creature, and peculiar to the only true God.

But there is yet a higher knowledge than that last mentioned, ascribed to the Holy Spirit, in scripture, in the following words; ‘The Spirit searches all things, yea, the deep things of God: For what man knows the things of a man, save the spirit of man, which is in him; even so the things of God knows no man but the Spirit of God *c*.’ The things here said to be known by the Spirit, are such as no man knows; for no man can find out God to perfection *d*: They

a Psal. xciv. 9. 10.

c 1 Cor. ii. 10, 11.

b 1 Kings xiii. 2.

d Job xi. 7.

are the deep things of God; things relating to his nature, subsistencies, perfections, councils, and operations, both internal and external: These depths of God are infinite, and can be fathomed and comprehended by none but him, whose understanding is infinite, and is as intimate with the deepest things of God, as a man is with his own thoughts, which he is most privy to, and often recollects and reviews. The Spirit of God is inwardly conscious of the things of God, as the spirit of a man is of the things of a man. What we know of God is said to be revealed to us by the Spirit; but there is not the least intimation that they were revealed to the Spirit by another: But he is said, of himself, to search all things, even the depths of God.

The adversaries of the Holy Spirit lay hold on the word 'searches,' as containing an argument against his Omniscience and Deity. "None," says Crelius, "is said to search those things of which he has the clearest and most perfect knowledge in himself *a*:" But did not God search David *b*, though he knew his thoughts afar off, and had all his members written in his book, before ever David existed? and therefore he knew him primarily in himself. The word 'searching,' is used to signify the perfection of knowledge, not the ignorance of him who is said to search; or to denote that he gains his knowledge by study or inquiry. Hence the Spirit is said to know the things of God by self-consciousness, as a man knows the thoughts and workings of his own mind. "The heretic," said Chrysostom, "when he hears the word 'search,' says, If the Spirit knew what things are in God, he would not search them; for this search is a sign of ignorance:" To which he replies, "It is plain that God searches the heart: Shall we then condemn God as ignorant? Hear Paul's saying concerning the Spirit; He searches all things, the deep things of God: And, speaking of God, he says, He that searches the heart, knows the mind of the Spirit: If, therefore, God, being ignorant, searches, then the

a Apud Bisterfield, p. 481.

b Psal. cxxxix. 1, &c.

Spirit, being ignorant, searches. But, that you may see that to search is not the part of one that is ignorant, but of one who thoroughly understands, he adds, Even so the things of God none know but the Spirit of God; and so he ascribes knowledge to the Spirit *a*’

But it is said, no man, or none, knows the things of God, but the Spirit of God; do not the Father and the Son know their own things? I answer, the exclusive terms must be rightly applied to the persons or things intended, and not absolutely; it is said, ‘None knows the Father but the Son:’ Does not the Father know himself? And again, ‘None knows the Son but the Father *b*:’ Does not the Son then know himself? What is spoke of one of the persons in the Godhead, is not to be taken as excluding any other person in the Trinity, except what relates to the Personality; but as excluding all who, by nature, are not gods: We are therefore, as Ambrose *c* well observes, no more to exclude the Father and the Son, when it is said, ‘None knows the things of God, but the Spirit of God;’ than we are to exclude the Spirit, when it is said, ‘None knows the Father but the Son, and none knows the Son but the Father:’ And, as he added, “The Spirit knows the deep things of God, not by study, but by nature;” it is premised, that “he reveals them;” and then it is added, ‘He searches all things, the deep things of God. But no inferior can search the inward things of one that is

a Ὁ ἀρετικὸς μὲν τὸ ἱερυνᾶ, ἀκρίβει τὴν δι’ ἔννοιαν κακῶς ἐκλαμβάνει, ἐι γὰρ ἦδει, φησί, τὸ πνεῦμα τὰ ἐν τῷ Θεῷ ἔκ ἀν’ ἱερυνᾶ, μαρτυρεῖ γὰρ αὐτῷ τῇ ἀγνοίᾳ ἢ ἱερυνᾶ· ἐι τοιούτῳ τὸ ἱερυνᾶν τὸ πνεῦμα τὸ ἅγιον τὰ βὰδῃ τῷ Θεῷ, ἀγνοίας κατεγορεύει αὐτῷ ἐπάγει, ὅταν εἶδῃς τὸν Θεὸν ἱερυνᾶν τὰς καρδίας τῶν ἀνδρώπων ἀγνοίας αὐτῷ καταψεφίζῃ; ἀκριβὲ γὺν τῷ Παύλῳ, λέγοντ’ ὡς περὶ τῷ πνεύματ’ ἔπει, τὸ πνεῦμα πάντα ἱερυνᾶ καὶ τὰ βὰδῃ τῷ Θεῷ. ἔτω καὶ περὶ τῷ Θεῷ φιλοσοφῶν ὁ Παῦλ’ φησὶν, ὁ δὲ ἱερυνᾶν τὰς καρδίας εἶδε τί τὸ φρόνημα τῷ πνεύματ’· ἐι ἔν Θεὸς ἱερυνᾶ ἀγνοῶν, καὶ τὸ πνεῦμα ἀγνοῶν ἱερυνᾶ· ἀλλ’ ἵνα μάθῃς ὅτι τὸ ἱερυνᾶν ἔκ ἀγνοῶντός ἐστί, ἐπηγάγεν· ἔτω καὶ τὰ τῷ Θεῷ καὶ ὁδὸς ἔγνω ἐι μὴ τὸ πνεῦμα τῷ Θεῷ, καὶ γινῶσιν ἐπιγράφει τῷ πνεύματι.—Chrysostom. Vol. vi. p. 199, 202.

b Mat. xi. 27.

c De Spir. l. 2. p. 249.

above him." From all which, I hope, it is very clear, that the Spirit of God is infinite in knowledge.

The sum of the argument this day insisted on is this; he who is omnipresent, omnipotent, eternal, unchangeable, infinitely and sovereignly gracious, and omniscient, is, and must be true and real God: But the Spirit of God is omnipresent, omnipotent, eternal, unchangeable, infinitely and sovereignly gracious and omniscient; therefore he is no creature, but is true and real God, of the same nature and perfections with the Father and the Son.

APPLICATION.

What comfort and encouragement may this doctrine afford to true believers? In how full a sense may they say, Behold God is become our salvation? as he is God who purchased the church with his own blood; so he is God, who applies the salvation by his own power. The Christian therefore may well trust, and not be afraid, seeing that Jehovah is his strength and his song: He may well conclude, that he that has begun the good work in him, will perform it to the day of Christ; for he is God, and will do all his pleasure: He is mighty in power, and his understanding is infinite; he brings the blind by a way which he did not know; he makes the lame to leap like a hart, and the tongue of the dumb to sing for joy. What courage and comfort may the believer receive when the Spirit says to him, 'Fear not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee, I will help thee, yea, I will uphold thee by the right hand of my righteousness.' The work is in a good hand, in the hand of him who is Lord God Almighty, who is able to do infinitely more than we can ask or think. Had the application and perfecting our salvation been left in the hands of the most excellent creature, how dangerous, if not desperate, had our case been? Adam, who was made upright, the angels, that excelled in strength, could not preserve themselves: How then should the most excellent creature recover and secure

us from perishing? but seeing he is God, that renews the redeemed, and conducts them through this world, they cannot perish; for greater is he that is in the saints than he that is in the world.

To the sons and daughters of Zion, therefore, it may be said, 'Fear not, and let not your hands be slack; for the Lord your God is in the midst of you, whose temple you are; he is mighty, he will save you.' The best of Christians are weak and offending creatures; but the Holy Spirit will not destroy them; for he is God and not man, unchangeable and infinite in his power, patience, faithfulness and grace.

THE HOLY SPIRIT'S DIVINITY PROVED FROM HIS WORKS.

SERMON IV.

PREACHED DECEMBER 2d, 1729.

I COR. iii. 16.—*Know you not that you are the temple of God, and that the Spirit of God dwells in you?*

IN some former discourses upon these words, I have endeavoured to prove the Deity of the Holy Spirit; or to shew, that he who dwells in the saints, as in his temple, is true and proper God. Several evidences of this truth were drawn from his scripture names and titles, and from such attributes as belong to the true God, and to him only; as immensity, or omnipresence, omnipotency, eternity, immutability, infinite and sovereign grace, omniscience, or knowing all things.

It is God's appropriate and peculiar character, to know the thoughts afar off, and to declare the end from the beginning *a*: This he himself declared, when he said, 'I am God,

and there is none else ; I am God, and there is none like me, declaring the end from the beginning, and from ancient times, the things that are not yet done *a*.' But this the Spirit of God does ; he it was that enabled the prophet to declare, ' That a child should be born to the house of David, Josiah by name, who should burn the bones of the priests of the high places, upon the altar of Bethel *b* : ' And this he foretold three hundred, or three hundred and fifty years beforehand ; and when there were ten or eleven kings in David's line to precede him, and from whom Josiah was lineally to descend ; which seemed to be very contingent and uncertain, and to depend on the wills of free agents, and the sovereign and secret disposal of the great God : This is a knowledge too great for any creature, and peculiar to the only true God.

But there is yet a higher instance of knowledge ascribed to the Holy Spirit : He is said to ' search all things, yea, the deep things of God : for what man knows the things of a man, save the spirit of man, which is in him ? Even so the things of God knows no man, but the Spirit of God *c*.' The word *searches*, does not imply ignorance, or imperfection, in the Holy Spirit, but the depth and perfection of his knowledge : He knows the depths of God, as intimately as a man knows his own thoughts and designs : He knows them, not by revelation, but by self-consciousness, or intuition ; being the Spirit which is of God, or proceeds from him, of the same nature with the Father ; the same, even infinite in knowledge, and therefore true and proper God.

The sum of this argument is, that he to whom the incommunicable attributes and perfections of God belong, is true and real God ; but the incommunicable attributes and perfections of God do belong to the Holy Spirit ; therefore he is true and real God.

I now proceed to a farther evidence of the Deity of the Holy Spirit, which may be collected from his works.

PROP. III. The Holy Spirit is truly God, because he is

a Isa. xlvi. 10.

b 1 Kings xiii. 2.

c 1 Cor. ii. 10, 11.

represented, in scripture, as performing those works which only the great God can do.

He that does the works proper and peculiar to God, is true and real God; But the Holy Spirit does the works which are proper and peculiar to God; therefore the Holy Spirit is true and real God.

1. The work of creation is a work peculiar to God; and yet this is attributed to the Holy Spirit.

The great Creator has thus declared: 'I am the Lord that makes all things, that stretches forth the heavens alone, that spreads abroad the earth by myself *a*.' This is the work of the Lord Jehovah, of the true and living God, and of none else, as this scripture and many others teach us; from the things that are created and made, the eternal power and Godhead are clearly seen and understood *b*. The scriptures speak of nothing, that I can find, of the creation-work of a creature, or of the instrumentality of a creature, in the making all things; this is peculiar to the eternal Power and Godhead; not peculiar to the Father, nor confined to the Father and the Son, but is also ascribed to the Holy Spirit; yet it belongs to such only as are possessed of eternal Power and Godhead; and therefore the ascription of this work to the Holy Spirit, proves him to be a Person in the Godhead, or that he is true and real God. Elihu declared thus; 'The Spirit of God has made me, and the Breath of the Almighty has given me life *c*.' Moses said, 'The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life *d*.' Moses and Elihu agree in sense, and very near in words, in their account of the creation of man; and what the one ascribes to God, the other affirms of the Holy Spirit; and that very justly, seeing the Spirit is God, and was a joint efficient cause with the Father and Son in that work, according to those words, 'Let us make man *e*.' The word *made*, used by Elihu, is the same used by Moses,

a Isa. xlv. 24.

b Rom. i. 20.

c Job xxxiii. 4.

d Gen. ii. 7.

e Chap. i. 26.

to express God's act of divine power in creating man, as one *a* has well observed. The same Spirit which created one, created all: 'The Spirit moved upon the face of the waters, and formed the several kinds of creatures, out of the first confused mass *b*. And this is as much the work of God as the producing that first mass out of nothing. Hence God speaks of the stretching forth the heavens, and laying the foundations of the earth, and forming the spirit of man within him, as his proper works, and the evidence of his eternal power and Godhead *c*: 'By his Spirit he has garnished the heavens *d*,' or adorned them with the glorious lights of sun, moon, and stars. This is the work of God, and not of a creature; 'God said, Let there be light in the firmament of the heavens; and God made two great lights, the greater light to rule the day, and the lesser light to rule the night; he made the stars also: And God set them in the firmament of the heaven, to give light upon the earth *e*.' We are likewise told, that 'by the word of the Lord the heavens were made, and all the hosts of them by the breath of his mouth,' or by the Holy Spirit *f*. Some by breath would have us understand the wind, which they think, may be said to garnish the heavens, as it disperses those mists and clouds which obscure and hide its beautiful lights; how remote and low a sense this is, I think, every one may see. But supposing, though not granting it, yet with what propriety and truth could it be said of the wind, that all the hosts of the heavens were made by it; this is the work of God. 'He that built all things is God *g*;' and as it is the work of the Spirit, it proves him to be God.

It is objected, that when God is said to do these things by the Spirit, it denotes his instrumentality, distinction from, and inferiority to God, and therefore that he is not God. But when it is said, 'That all things are by God,' does that sig-

a See Dr. Knight's 8th sermon, p. 268.

b Gen. i. 2.

c Zech. xii. 1.

d Job xxvi. 13.

e Gen. i. 14.

f Psal. xxxiii. 6.

g Heb. iii. 4.

nify his distinction from, and inferiority to himself, or that he was his own instrument in the producing and forming of all things? The order of working is according to the order of subsisting; the Father is first, as the fountain *a* of all, and first in conception, whenever we think of the Deity; but this does not exclude the Holy Spirit from being the same in nature, power, and efficiency with the Father, but only from being the same as to personality and order of working; the Father does all, by and through the Son and Spirit; so, by the Word of the Lord, the Logos, or Son, were the heavens made, and all the hosts of them, by the Breath, or Spirit of his mouth, even by the Holy Spirit: Thus the text was understood very early by Irenæus, Tertullian, and many others. Irenæus having before referred to this text, says, "The God of all stands in need of nothing, but by his own Word and Spirit, makes, orders, governs, and gives being to all things *b*." And in another place; "God needed not the angels for the production of those things which he had determined to make, since he had his own hands; for his Word and Wisdom, his Son and Spirit, are ever with him *c*." In like manner, Tertullian, quoting the Psalmist's words, thus explains them; "This is the right hand of God, and both his hands, by which he wrought all things, which he has made; for the scripture says, The heavens are the works of thine hands *d*."

The Holy Spirit being one in nature with the Father and the Son, is also one with them in power and operation; and as creation is the work of the Father and of the Son, so it is equally the work of the Holy Spirit. This accounts for the plural form of expression made use of in respect of the works of creation; 'In the beginning, God,' according to the Hebrew, Gods, 'created the heavens and the earth: Let us make

a The author, by this expression, can, with propriety, intend nothing more, than that the Father is the first in the order of working as well as subsistence. *Ed.*

b Irenæus, lib. i. c. 22. § 1.

c Idem. lib. iv. c. 20. § 1.

d Tertullian c. Hermogenem, c. 45. p. 288.

man. Remember thy Creators in the days of thy youth. Let Israel rejoice in his Makers. Where is God my Makers *a*?

The prophet Isaiah declares the infinite power and exalted Majesty of the Holy Spirit, as Creator, in the following passage: 'Who has measured the waters in the hollow of his hand? and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who has directed the Spirit of the Lord, or being his counsellor, has taught him?' In making and beautifying the world: 'Behold, the nations are as the drop of a bucket, and are counted as the small dust of the balance: Behold, he takes up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof for a burnt-offering. All nations are before him as nothing, less than nothing, and vanity *b*.' What a magnificent description have we here of God the Spirit? He is the Creator of the heavens and the earth, and in himself infinitely greater than they; insomuch as that all things are before him as nothing, less than nothing, and vanity. He is not spoke of by the prophet as an inferior agent, but as the Most High God, whose wisdom, as well as his power, is infinite: This is not a communicated or given wisdom, but that which is essentially inherent in himself. This is signified in a variety of expressions, to make the deeper impression upon us: 'Who has directed the Spirit of the Lord, or being his counsellor, has taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding *c*?' This perfect Spirit was directed by none inferior to himself; he was his own counsellor, his own director, in creating the world, and giving it all its beauty and lustre. Infinite wisdom could not be wanting in him, who has infinite power and majesty in himself, and is exalted far above all creatures. This is spoke of the Spirit, not in exclusion of the

a Gen. i. 1, 26.—Ecc. xii. 1.—Psal. cxlix. 2.—Job xxxv. 10.

b Isa. x. 12, 15—17.

c Isa. xl. 13, 14.

Father and the Son, but in conjunction with them; for the three in heaven are one, one in essence, and one in operation *a*. There is a joint concurrence of all the three Persons in the Godhead, in the works of nature, providence, and grace; as Christ says, ‘ My Father worketh hitherto, and I work *b* ; and whatsoever the Father does, the Son does likewise. The same may be said of the Spirit, who, with the Father and the Son, is the Creator and Maker of all things. No man that considers the magnitude of the earth, the compass and depths of the seas, the height and extent of the heavens, the stupendous bulk and size of the heavenly luminaries, those moving worlds of light, the nice proportion of their distances, the regularity and harmony of their courses and motions, but must confess the maker and director of them, to be a divine person, endowed with infinite power, wisdom, and greatness, and therefore true and real God. It is clear from the sacred writ, that the Holy Spirit created all these things; these proclaim him to be the omnipotent and eternal God. David said, ‘ When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; What is man that thou art mindful of him *c* ?’ What a poor creature is he for such a Creator to regard? How high and lofty an one then must that Spirit be, who jointly with the Father and the Son is the maker of them all.

When we consider the Holy Spirit as the Creator, not only of inanimate bodies, but of men and angels, those intellectual beings, the former kind of which is fearfully and wonderfully made; with how much stronger conviction must we be forced to confess, that the Spirit, who gave them their being, and all their powers and capacities, is the great God, infinitely exalted above the highest of creatures.

‘ The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens: He has made the earth by his power, he has esta-

a 1 John v. 7.*b* John v. 17.*c* Psal. viii. 3.

blished the world by his wisdom, and has stretched out the heavens by his discretion *a*,' says the prophet Jeremiah. This is the work of the great God, and of none else; and being the work of the Holy Spirit, as has been proved, it follows, that he is the great God, otherwise he must be of the number of those gods who shall perish from the earth, and from under these heavens, which were blasphemy once to imagine.

The texture and frame of the human body is wonderful, and a stupendous work of God, as the Psalmist declares at large: 'Thou hast possessed my reins: Thou hast covered me in my mother's womb. I will praise thee, for I am fearfully and wonderfully made—when I was made in secret, and curiously wrought in the lowest parts of the earth. In thy book all my members were written *b*.' The structure of the body shews the infinite wisdom and power of the Architect or Maker, who, in a secret place, and, in a way unknown and incomprehensible to us, so curiously framed it, that the finest embroidery may not be compared with it; this filled the Psalmist with wonder; and even a Pagan, Galen the eminent physician, in contemplation of it, composed a hymn of praise to the Creator: But who can declare the far more noble and excellent nature, powers, and faculties of the human soul? whatever they be, they are all the work and product of the Holy Spirit. 'The Spirit of God has made me,' said Elihu: 'The same Spirit formed Christ's human nature in the womb of the Virgin; he is then an almighty Creator, true and living God; for the forming the spirit of man within him, is as much the work of the Lord Jehovah *c*, as the laying the foundations of the earth. We cannot doubt of the Spirit's being Creator, when we know the author of our Lord's incarnation, said Ambrose *d*, long ago; and one of late thus speaks: Can any reasonable man conceive, that so rare a piece (the human body), consisting of such parts, inexpressibly various,

a Jer. x. 11, 12.

c Zech. xii. 1.

b Psal. cxxxix. 13—16.

d De Spiritu, p. 239.

inconceivably curious, incomparably surpassing all the works of the most exquisite art, should be effected without exceeding great wisdom, without the most deep counsel and design *a*? And, as he farther observes, ‘The heavens declare the glory of God, and the firmament sheweth forth his handy work.’ We cannot, without stopping our eyes, exclude that light of divine glory which fills and illustrates the world: Every star in heaven, every beast upon earth, every plant, every mineral, yea, every stone, speak those most glorious properties of God: ‘There is no speech, nor language, where their voice is not heard; their line is gone out through all the earth, and their words to the end of the world.’ The eternal power and divinity are perceived by observing the makes or constitutions of the creatures in the world. Thus the works of creation do declare the eternal power and Godhead of the Holy Spirit, who, with the Father and the Son, is the Maker of them all. But I have been large on this; I proceed,

2. The works of preservation and providence, are the works of the Holy Spirit, and proclaim him to be God, seeing none else can perform them. Providence is God’s work; he works all things, with respect to all creatures, according to the counsel of his own will, and for his own glory. He works all in all; his kingdom rules over all; of him, through him, and to him, are all things *b*. It is consonant to reason, that he that made all things should preserve, direct, and overrule all things, to the ends for which he made them; and this is what we call Providence, and apparently can belong to no other but the Creator of all things; ‘For who hath directed the Spirit of the Lord, or being his counsellor, has taught him *c*?’ The Holy Spirit, proceeding from the Father, and being one in essence with him, is also one in operation; as in creating, so in preserving and governing all things to their designed ends; for which he is perfectly qualified, being infinite in wisdom, power, and all perfections, searching all

a Barrow on the Creed, Vol. I. p. 455, 457.

b 1 Cor. xii. 6.—Psal. ciii. 19.—Rom. xi. 36.

c Isa .xl. 13.

things, even the deep things of God *a*. The scriptures afford us numerous instances of his providential power and influence. The conservation of the order and course of nature is ascribed to him in those words: 'Thou sendest forth thy Spirit, they are created; thou renewest the face of the earth *b*.' The Holy Spirit is the immediate agent; it is he that frustrates men's designs, and cuts off their lives with his blast: 'The grass withers, the flower fades, because the Spirit of the Lord blows upon it *c*.' The surprising deaths of Ananias and Sapphira are memorable instances of this. When the enemy comes in as a flood, it is he that lifts up a standard against him; he made his people rest in the wilderness; when surrounded with enemies, he led them, and made to himself a glorious name. He gives wisdom, skill, and courage to men to do his will: When Israel had no might or power, he brought about their building of the temple. He presides and governs in all the affairs of the church, as well as of the world: He calls ministers to the work; directs and over-rules their course, endows them with gifts, and succeeds their endeavours, according to his own sovereign will and pleasure: He glorifies Christ, regenerates men, carries on the good work in them, comforts, or makes them sad, as he sees occasion: and directs the events of providence to serve his designs. Now certainly such an universal influence and government in and over all the works of nature and grace, not only over the bodies, but souls and circumstances of men, over enemies as well as saints, over Satan and all the powers of darkness, is too high and too great for any mere creature, and can belong to none but the true and the living God. Seeing therefore it appears, from the instances given, and from many others which might be collected from scripture, that such a providence is exercised by the Holy Spirit, it hence necessarily follows, that he is the true and living God. For, 'The Lord looks down from heaven, he beholds all the sons of men:' From the place of

a 1 Cor. ii. 10, 11. *b* Psal. civ. 30. *c* Isa. xl. 7. lix.
19. lxiii. 14.—Judg. iii. 10.—Zech. iv. 6, 7.—Acts xiii.; xvi. 7.

his habitation, he looks upon all the inhabitants of the earth; he fashions their hearts alike; he considers all their works. Our soul waits for the Lord; he is our help and our shield *a*. These are the works of the Spirit, as well as of the Father and of the Son; and he being one with them in such operations, must consequently be one with them in nature, even true and real God.

3. The resurrection is another work of the Spirit which proves his Deity.

To raise the dead requires the same power as that which at first created man; hence it is ascribed to God in scripture: 'Why should it be thought an incredible thing with you, that God should raise the dead *b*.' It might indeed be thought incredible that any creature should do it: But cannot the same almighty power that formed the body out of the dust at first, and breathed into it the breath of life, raise it out of the dust a second time, and reinfuse the same vital spirit? Christ's resurrection was a kind of second creation: therefore it is spoke of as a begetting or new making of him: 'Thou art my Son, this day have I begotten thee *c*;' which was spoke when he was raised from the dead. The same almighty power was put forth upon the body of Christ in his resurrection, as was exerted in his conception, and formation in the womb of the Virgin: But the resurrection of Christ, as well as of Christians, is expressly ascribed to the Holy Spirit, in these words of the apostle Paul; 'If the Spirit of him that raised up Jesus from the dead, dwell in you; he that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you *d*.' There had been no room for the word 'also,' in speaking of Christians being raised from the dead by the Spirit, if Christ had not been raised from the dead by the same Spirit. Christ was 'put to death in the flesh, but quickened by the Spirit *e*;' by that Spirit, who, by Noah,

a Psal. xxxiii. 12, 13, &c.

b Acts xxvi. 8.

c Psal. ii. 9. explained of Christ's resurrection, Acts xiii. 33.

d Rom. viii. 11.

e 1 Pet. iii. 18.

in his day, preached to those who are now in prison; and this Spirit was the Holy Spirit, the Spirit of Christ, which was in the prophets and preachers of old; who testified beforehand, the sufferings of Christ, and the glory that should follow *a*; Christ's resurrection is ascribed to the Father, and to Christ himself; but this does not exclude the agency and concurrence of the Holy Spirit therein: And from this work of his we may well conclude, that he is true and real God. The apostles, indeed, healed the sick, and raised the dead *b*: But then they did it not by their own power or holiness, but by the power of the Holy Spirit, which was poured out abundantly upon them. A mighty power, or an exceeding greatness of power *c*, was exerted upon Christ, in raising him from the dead, even the almighty power of God; the Holy Spirit raised him from the dead, as we have seen; therefore he is God Almighty.

4. Regeneration, daily renovation, and consolation, are the works of the Spirit, which proclaim his Deity.

Believers are born of the Spirit, quickened and renewed by the Holy Ghost *d*: This is a new creation, and requires the same almighty power to effect, as the first creation did. We are God's workmanship, created in Christ Jesus to good works *e*! It is God that works in us to will and to do. The same almighty power is put forth in working faith, as was exerted upon Christ in raising him from the dead. The Holy Ghost therefore has manifested his eternal power and Godhead, in working of faith and holiness in the hearts of sinners. If the Spirit is not God by nature, but is a creature, how are they said to be born of God who are regenerated by the Spirit?

The new creation seems to be a work of greater difficulty and power than the old. As in the old creation there was nothing to work upon, so there was nothing to oppose: But in the new creation there are strong holds to be pulled down,

a 1 Pet. i. 12.

b Acts iii. 12.

c Eph. i. 20.

d John iii. 6.—Titus iii. 5.

e Eph. ii. 10. i. 19, 20.

high thoughts to be brought low, blindness, enmity, and obstinacy to be subdued; as well as divine powers and principles to be infused! Hence the regenerate are said to be born, not of flesh, nor of blood, nor of the will of man, but of God *a*. It requires the efficiency and power of God, to make a man a new creature, to cause old things to pass away, and all things to become new *b*. The phrase of a new creature, or a new creation, argues the greatest change imaginable, such an one as can be wrought by no other power than that of God, as the apostle had hinted a little before: He that hath wrought us for the self same thing, is God. And besides, faith is said to be of the operation of God *c*. The Holy Spirit then, who is the worker of faith, is God; and by this work proves himself so to be.

The progressive work of sanctification, or the renewing the soul day by day, is the work of God; hence the apostle Paul said, 'The very God of peace sanctify you wholly *d*.' But as it is well known, sanctification is an eminent work of the Holy Spirit *e*, God chose men to salvation, through sanctification of the Spirit; and he actually doth this work; for the scripture says, 'You are sanctified by the Spirit of our God, and transformed into the same image, from glory, to glory, by the Spirit of the Lord, or by the Lord the Spirit *f*.'

It is God's work to comfort those that are cast down; therefore he is called the God of all comfort. It is God who said, 'I, even I am he that comforteth you. I create the fruit of the lips; peace *g*.' The word affords no comfort without the Spirit, who is come in quality of the Comforter *h*. He was upon Christ, enabling him as man, to preach glad tidings to the meek, to bind up the broken hearted, and comfort all that mourn. The primitive churches walked in the comforts of the Holy Ghost. It is no easy thing to quiet a troubled mind,

a John i. 13.

b 2 Cor. v. 17. ver. 5.

c Col. ii. 12.

d 1 Thess. v. 23. *e* 2 Thess. ii. 13. *f* 1 Cor. vi. 11.—2 Cor. iii. 18.

g 2 Cor. i. 3, 4, 7, 8.—Isa. li. 12. Iviii. 19.

h John xiv. 26.—Isa. lxi. 1, 2.—Acts ix. 31.

to comfort a wounded spirit, or to renew the joys of a soul made sorrowful by sin and temptation; a man may as well still the raging ocean, as; by his own power, give peace and comfort to a soul swallowed up with over much sorrow: But in the multitude of distressing thoughts, God's comforts can delight the soul *a*; his peace passes all understanding *b*: But now this joy and peace are fruits of the Spirit *c*; he therefore is the God of all comfort. None but God could be such a Comforter as he is.

5. The glorifying Christ in the world, is a work which proves the Holy Spirit to be God.

If we consider the insurmountable difficulties that lay in the way, which none but almighty power and infinite wisdom could remove, we may, in this work, see the Deity of the Holy Ghost in a clear light. Who but God could remove the strong prejudices, the stupid ignorance, and conquer the vicious appetites of men, and cause them to quit their worldly interest, pleasures, and honours, for the sake of an unseen Jesus, who, when in the world, was despised and rejected, and who died out of it, under the greatest ignominy and disgrace; who was recommended to the world by the plain narrative of a few poor fishermen, persons of no acquired learning, extraordinary parts, power, courage, or interest; and whose account of him had so many things in it to raise a dislike, rather than to create an esteem of him, and to make men willing to prefer him and his cross before all the world. Yet so it was, that Christ crucified, who was to the Greeks foolishness, and to the *Jews* a stumbling-block, was made the power and wisdom of God to the salvation of multitudes; all the world over, where the gospel came, Christ became precious to those that believed *d*. Men forsook all to follow him, chose to die the most tormenting deaths, rather than blaspheme or forsake him. Time would fail to give an account of that glory that has been given him in this world: According to prophecy, he has been exalted and extolled very highly, and

a Psal. xciv. 19.

b Phil. iv. 7.

c Gal. v. 22.

d 1 Pet. 2. 7.

as much esteemed as formerly he had been despised *a*; his kingdom has prevailed, his crown has flourished, and his name shall be continued as long as the sun; and all nations shall call him blessed *b*. But whence is all this? by what power and wisdom is it brought about? according to Christ's prediction and promise, this is effected by the Holy Spirit: 'He,' saith Christ, 'shall glorify me; for he shall receive of mine, and shew it unto you *c*.' And can he that does this, be any thing less than God? Did any creature ever raise his own or another's honour so high, continue it so long, or spread it so far and wide abroad in the world, as the Holy Spirit has done? The glory of Christ continues, notwithstanding the combined subtilty, malice, and rage of men and devils against him: Is not he then who is in the saints, greater than he that is in the world *d*? Is not the Holy Spirit infinitely above the apostate spirit, who is the god of this world, but is made to submit, by that Holy Spirit, who is Christ's glorifier, and the true and living God?

6. Another work of the Holy Spirit, which declares him to be God, is the gift of eternal life.

Such as sow to the Spirit, shall, of the Spirit, reap life everlasting *e*: He not only prepares the soul for it, and fits the body in the resurrection to enjoy it; but he is said to bestow it as a reward of grace upon the saints. Now eternal life is the gift of God *f*; none below him has a power or right to confer it. Seeing then the Spirit does it as well as the Father and the Son, he is God, one in nature and essence with them.

There are a great many other works of the Spirit, which might be insisted on, and from which his Deity might be proved; which may be considered under another subject, the Works and Offices of the Holy Spirit; but from these mentioned, I hope the truth of his Godhead clearly appears: I shall therefore only add a more general account of him and

a Isa. lii. 13—15.

b Psal. lxxii. 17.

c John xvi. 14.

d I John iv. 4.

e Gal. vi. 8.

f Rom. vi. 2, &c.

his divine works, as I find them represented by one of the ancients *a*; and so conclude the doctrinal part of this branch of my subject. “Christ,” says he, “is born, the Spirit is his forerunner; Christ is baptized, he bears his testimony; Christ is tempted, he leads him away; Christ works miracles, he is with him; Christ ascends, he succeeds: What is so great and divine that he cannot do? What is so divine a name, except that of unbegotten and begotten, that he may not be called by it? He is the Spirit of God, the Spirit of Christ, the Mind of Christ, the Spirit of the Lord, and himself Lord, the Spirit of adoption, the Spirit of truth, the Spirit of liberty, the Spirit of wisdom and prudence, of counsel and strength, of knowledge, piety, and the fear of the Lord: As the efficient cause of all these, he fills all things with his essence; contains all things, fills the world, and is greater than the world, greater in power and energy than the world can comprehend: He is good, righteous, and truth by nature, not by gift; he sanctifies, is not sanctified; he measures, but is not measured; he gives, but does not receive; he fills, but is not filled; he contains, but is not contained; he knows and teaches all things; blows where he will; is angered,

a Γενᾶται Χριστὸς, πρῶτῶν βαπτίζεται μαρτυρεῖ πειραζεται, ἀνάγει δυνάμεις ἐπιτελεῖ, συμπαραμαρτεῖ ἀνέχεται, διαδέχεται τί γὰρ ἔδύναται τῶν μεγάλων, καὶ ὧν Θεὸς; τί δαὶ ἔπροσαγορεύεται ὧν Θεὸς πλὴν ἀγεννησίας καὶ γεννήσεως; — πνεῦμα Θεῦ λέγεται, πνεῦμα Χριστοῦ, νῦν Χριστοῦ, πνεῦμα κυρίου, αὐτοκύριον. πνεῦμα υιοθεσίας ἀληθείας, ἐλευθερίας, πνεῦμα σοφίας, συνέσιως, βελῆς, ισχύος, γνώσεως, ἐυσέβειας, φόβου Θεοῦ καὶ γὰρ ποιητικὸν πάντων ἀπάντων, πάντα τῇ ἐσῆα πληρῆν, πάντα συνέχον, πληρωτικὸν κόσμου κατὰ τὴν ἐσῆαν ἀχείρητον κόσμῳ κατὰ τὴν δύναμιν ἀγαθὸν εὐδὲς, ἡγεμονικόν, φύσει ἔδίδει ἀγιαζόν ἐκ ἀγιαζόμενον μετῶν καὶ μετρούμενον μετεχόμενον καὶ μετέχον πληρῆν καὶ πληρόμενον. — Πνεῦμα τὸ γινώσκον ἀπαντα, τὸ δίδασκον, τὸ πνέον ὅπου θέλει, — παροξυνόμενον, πειραζόμενον, — φωτιστικόν, ζωτικόν, μᾶλλον δὲ ζωὴν, ναοποιῶν, θεοποιῶν — ἐνεργῶν ὅσα Θεὸς, μεριζόμενον ἐν γλώσσαις πυρίναις, διαιρῶν χαρίσματα, ποιῶν ἀποστόλους, προφήτας, ἐυαγγελιστὰς, ποιμένας καὶ διδασκάλους, — παντοδύναμον, παντεπίσκοπον διὰ πάντων χωρῶν πνευμάτων — κατὰ ταυτὸν καὶ ἐκ ἐν τοῖς αὐτοῖς τόποις, ἀλλων δὲ ἀλλὰ καὶ νενεμημένων, ὧν δηλεῖται τὸ ἀπεριγράπτον. — Gregor. Nazianz. O. at. 3. p. 610, 611.

tempted; is the Spirit of light and life, who builds temples, and dwells in them as God; he does all things that God himself does; he appeared as cloven tongues of fire; he distributes his gifts, made apostles, prophets, evangelists, pastors, and teachers; he is almighty, all-seeing, penetrating into all spirits at the same moment of time, though far dispersed from each other; which plainly shews that he is limited to no place."

APPLICATION.

1. How well secured is the honour and glory of our Lord Jesus Christ? We are apt to be discouraged when we see him despised and rejected of men: But when the enemy comes in as a flood, is not the Spirit of the Lord able to lift up a standard against him? He is in all places; he knows and can do all things; is sovereign in his grace; yea, from everlasting to everlasting he is God. Is he not then fully qualified to make good Christ's promise or declaration? 'He shall glorify me; for he shall take of mine and shew it unto you *a*.' He searches all things, even the deep things of God, and therefore is able to shew the things of Christ to men. Christ said, that all things that the Father has are his. A mere creature could neither comprehend them, nor declare them; for Christ is the brightness of the Father's glory, and the express image of his person; and he that has seen Christ, has seen the Father also. Christ's glory is enough to dazzle and overwhelm the strongest eye: The glorious angels, unequal to the sight, with the profoundest reverence, desire to look into these things *b*; but how far are they from a comprehensive knowledge of them, or from searching them out to perfection. What is God's name, or his Son's name, who can tell? But yet the Holy Spirit, the infinite all-comprehending Mind, of the same nature, perfection, and glory with the Father and the Son, he intimately and fully knows all the things of the Father and the Son, and is able to set them in such a light before us as shall

a John xvi. 14.

b 1 Pet. i. 12.

glorify our blessed Saviour. This glory was not to precede, but to follow Christ's sufferings, as to the displays of it in this world. And the Holy Spirit was the most fit and proper person to make it manifest, and dispel all the mists and dark clouds, wherewith the prince of darkness had been endeavouring to obscure it; for greater is he that is in the saints, than he that is in the world: The Spirit of glory is infinitely superior to all the powers of darkness, and therefore is able to glorify Christ in the world. And as he is able, so he is faithful to his engagements to do it; for this end he had a glorious coming at the day of Pentecost, and has pursued this end ever since; for he is truth itself *a*, and cannot deal falsely. This opens to us the reason why the devil and his agents are always degrading the Spirit, denying his Deity, Personality, and Works; because they are enemies to Christ's glory, which he came to promote. And this likewise informs us, why believers love to see the Spirit vindicated and exalted; because he is not only himself the glorious God, but also glorifies their dear Saviour, infinitely more than all saints and angels on earth, or in heaven can do.

2. How fit is the Holy Spirit to be a Comforter? He is omnipresent, almighty, infinitely gracious, knows all our weaknesses and wants, and is ever ready to help and supply us. With great comfort may it then be said to believers, 'God in the midst of you is mighty; he will save you *b*.' He hath loved them, and given them everlasting consolation, and good hope, through grace. His enemies, indeed, may justly be filled with terror and distress, when it appears that he, whom they have denied, degraded, and opposed, is God; for, if so, they can never fly from his presence, nor withstand his power, nor change his mind, nor bear the weight of his vengeance, nor outlive his eternity, nor conceal themselves from his all-seeing eye: It is hard for them to be found fighters against this God; for none ever hardened themselves against him and

a 1 John v. 6.

b Zeph. ii. 17.

prospered. But happy are they who are the favourites and temples of the blessed Spirit, who is God their Maker, their Preserver, their Sanctifier, their Comforter, and the Giver of eternal life: To whom, with the Father and the Son, be glory and honour everlasting. Amen.



THE HOLY SPIRIT'S DIVINITY PROVED FROM HIS BEING THE OBJECT OF WORSHIP.

SERMON V.

PREACHED DECEMBER 16th, 1729.

1 COR. iii. 16.—*Know you not that you are the temple of God, and that the Spirit of God dwells in you?*

IN my last discourse here I endeavoured to prove the Deity of the Holy Spirit from his Works; I now proceed to prove him to be God from the Religious Worship due to him, according to the scriptures.

PROP. IV. The Holy Spirit is truly God; because divine worship is given him in scripture.

In proceeding upon this argument, it may be proper, by way of preliminary, to state the object of religious worship, and explain the nature of it; and after that, to prove that such worship is due, and has been given to the Holy Spirit.

1. I shall state the object of religious worship.

Those who deny the Godhead of the Holy Ghost, deny divine worship to be due to him. We have been told, by an Arian writer *a*, that the invocation of the Holy Ghost is not only not supported by scripture, but a direct breach of the first commandment. Another tells us *b*, that for putting up

a Whiston's Primitive Christianity revived, Vol. v. App. 2. p. 26.

b Clark's Scripture Doctrine, Part ii. § 54.

prayers and supplications to the Person of the Holy Spirit, it must be acknowledged, there is no clear precept or example. And a third *a* observes, that there is not any one plain and express instance, in all the scripture, of a doxology directly and distinctly addressed to the Holy Spirit. And yet, but just before, he says, that it may be very proper, upon some occasions, to join the Holy Spirit in a doxology, and to offer glory and praise to him, together with the Father and the Son: And, in the very next page, in contradiction to this, he affirms, “That it is the scripture which alone could reveal the Father, Son, and Spirit to us; and it is this that must be the rule and ground of the particular worship we pay to each of the sacred Three.” If this last assertion be true, as undoubtedly it is, how can it be proper, upon some occasions, to join the Holy Spirit in a doxology, and offer glory and praise to him, together with the Father and the Son, if it is true, “That there is not any one plain and express instance, in all the scripture, of a doxology directly and distinctly addressed to the Holy Spirit,” as he affirms? But he having thus confuted himself, there is the less occasion for others to do it. I will therefore only add here, that I hope it will never be admitted as a principle among Protestant Dissenters, that we may yield that divine worship to any object, for which we have no grounds, and of which we have no instance in scripture, whilst the first commandment stands in force; ‘Thou shalt have no other gods before me;’ and a due regard is paid to the words of Christ, ‘Thou shalt worship the Lord thy God, and him only shalt thou serve *b*.’ Another writer, to make sure work, and to prevent any argument for the divinity of the Son and Spirit being drawn from the divine worship due to them, has had the confidence to assert, “That the first commandment is so far repealed, as it appropriates all worship to God *c*.” We may observe here, how much the argument pinches them, when it makes them wind and

a Watts's Dissert. v. p. 151.

b Mat. iv. 10.

c An Appeal to a Turk or Indian, p. 125.

turn so much against themselves, against one another, and even against the scriptures; which tell us, that Christ did not come to destroy the law, but to fulfil it; and that not one tittle of it shall pass away, till all be accomplished.

In consideration of the before-mentioned opinions, advanced so confidently and openly at this day, it seems necessary to stand up in the defence of the truth, that, according to the scriptures, divine worship is due, as to the Son, so also to the Holy Spirit, and that therefore he is true and real God.

To what desperate shifts are the adversaries driven, that they must either deny and disannul the command of the Father, and explication of the Son, or else own the divinity of the Spirit? and to what a degree of hardness and impiety are such arrived, who will rather reject the word of God, than own the Deity of the Holy Ghost? But all do not run these lengths; some hope to bring themselves off, by distinguishing between supreme and inferior worship; the former, they say, belongs only to God, the latter may be given to creatures; this is not only destitute of scripture-proof, but directly contrary to scripture.

When Satan tempted Christ to worship him, he did not pretend to be God; for he confessed that the glory of the world, which, he said, was at his disposal, was given *a* him, consequently he owned one above him, who had a power and right to give it. Hence, I think it appears, that the worship which Satan demanded of Christ, could not be that called supreme, but that thought to be of the inferior sort; yet Christ refused even that, with detestation, upon this immutable and evident reason, that religious worship is to be given to none but God; 'Thou shalt worship the Lord thy God, and him only shalt thou serve *b*.' Hence it follows, that every such person, to whom the scriptures direct us to give religious worship, is God. This blows away the vain distinction of supreme and inferior worship, and shews us, that all religious

a See Luke iv. 5—9.

b Mat. iv. 10.

worship is founded in the nature and perfections of God, and confined to him; and that therefore religious worship given to creatures, is idolatry; of which more may be said hereafter. This last thought shews us, how needful it is to establish and defend the truth, and do what we can to keep men from the guilt of idolatry. If the Holy Ghost be not God, the glory of Christ, the safety and comfort of Christians, are left unprovided for. Ministers must have a hard task, if they have only a created Spirit to send, assist, and succeed them: It therefore is of very great moment to vindicate the Deity of the Holy Spirit; and, if it be the will of God, to convince, or put to silence, his enemies, who are so busy in writing and speaking against it. A late writer, in opposition to the orthodox faith, that there is but one object of religious worship, the divine nature, asks this silly question, "Whether St. John had this notion of the only meaning of worship, when he fell down to worship the angel; can it be thought that he should twice be guilty of an attempt to deify a creature *a*?" To which it may be replied, that worshipping *b* of angels is expressly prohibited in scripture, and forbid by the angel himself, saying, 'See thou do it not: I am thy fellow-servant: worship God *c*;' implying, that God only is to be worshipped. Did not the angel know of a supreme and inferior religious worship, if such were allowable? Was he more ignorant than John? And why did Peter refuse the worship which Cornelius gave him, giving this reason, That he himself also was a man *d*, if creatures may be worshipped, or the notion of inferior religious worship had any foundation in scripture, and Christian practice? So far is this from being the case, that both scripture and reason exclude and condemn it.

The divine perfections are the sole foundation of religious worship, and therefore every being destitute of those perfections is, and in the nature of the thing must be shut out from it. Hence the scripture *e* condemns those who did service

a Appeal, &c. p. 125.

b Col. ii. 18.

c Rev. xix. 10.

d Acts x. 26.

e Gal. iv. 8.

to them which by nature were no gods: And the Gentiles *a* are censured for serving the creature, besides the Creator. Their idolatry did not lie in paying equal worship to creatures, and to their supreme God; but in giving religious worship to any other besides the true and living God: And even miracles could not be sufficient to introduce another object of religious worship, besides the true and living God: For God spake thus by Moses; ‘ If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder; and the sign or wonder come to pass, whereof he spake to thee, saying, Let us go after other gods, which thou hast not known, and let us serve them: Thou shalt not hearken to him, but thou shalt surely kill him *b*.’

I would beg leave to add here, that when it is said, ‘ Thou shalt worship the Lord thy God, and him only shalt thou serve;’ the words, ‘ The Lord thy God,’ must be understood of the Godhead, and not of the person of the Father only; for then the Son must be excluded, to whom religious worship is due, according to command given both in the Old and New Testament; and if the Son is included in the Lord God who is to be worshipped, and who only is to be served, so also may the Holy Spirit be, and doubtless is; for he is of the number of the sacred Three *c* in heaven, who are expressly declared to be One.

Having thus stated the object of religious worship, I proceed to the next preliminary.

2. I shall explain the nature of religious worship, that so we may the better judge, whether such worship is ascribed to the Holy Ghost in scripture.

Divine or religious worship may be described, as an acknowledgment of the divine excellencies and perfections, according to the divine will.

The object of religious worship being fixed by God, and declared to be himself alone, on the account of his infinite

a Rom. i. 25.

b Deut. xiii. 1, &c.

c 1 John v. 7.

perfections, men are not left at liberty to vary or multiply the objects of it as they please. Nor is it consistent with the formal reason and ground of it, the infinite perfections of God, that he himself should allow, much less command it to be given to any other; because no other being but himself, is possessed of those perfections which are the ground and reason of homage and adoration.

When therefore the Father commands all men to honour the Son, even as himself *a*, the ground of it is not barely the Father's command, but also the Son's infinite perfections; for the Son has life in himself, and quickens whom he will; and it is not to be supposed that the Father would command divine worship to be given to a being not possessed of those infinite perfections; for he will not give his glory to another *b*. And seeing God claims, and is worthy to be loved, with all our hearts, souls, and strength, there is no room for higher and lower worship, or for men to offer supreme or inferior worship in the exercises of religion.

The worship itself may be either internal in the soul, such as esteem, reverence, love, trust, subjection, self-dedication; or internal and external both, in some outward acts of worship, as prayer, praise, prostration, oaths, and vows; but still it is, and must be, an acknowledgment and veneration of the divine perfections, regulated by the will of God, and not by the intention and fancy of the worshipper.

The Psalmist thus called upon believers: 'O come, let us worship and bow down: let us kneel before Jehovah our Maker: for the Lord is a great God, and a great King above all gods *c*.' His supremacy and creating power are here assigned as the reason of giving him religious worship; the external part of which is expressed by bowing down and kneeling before him, singing to him, and giving of thanks. Hence it appears, that religious worship is an acknowledgment of the divine perfections, with suitable reverence, subjection, love,

a John v. 23. comp. with ver. 21, 26. *b* Isa. xlii. 8. *c* Psal. xcvi. 6.

thankfulness, and obedience. God's command to Israel was, 'You shall fear Jehovah, and him shall you worship, and to him shall you do sacrifice. And the statutes, and the ordinances, and the law, and the commandment which he wrought for you, you shall observe to do for evermore, and you shall not fear other gods *a*.' Not only the internal, but also all external acts of religious worship are forbid to be given to any but the Most High God; for he has thus spoke; 'I am Jehovah thy God: Thou shalt have no other gods before me. Thou shalt not bow down thyself to them, to any beings beside Jehovah, either in heaven, earth, or the waters, nor serve them *b*.' Hence Job said, 'If I beheld the sun when it shined, and the moon walking in brightness, and my heart hath been secretly enticed, and my mouth hath kissed my hand;—I should have denied the God that is above *c*.' We have here the internal part of worship, the engagement of the heart in that delight and reverence due to God: And the external part of worship is signified by his mouth's kissing his hand, in token of submission and subjection; as Samuel kissed Saul when he anointed him king; and as the Jews kissed the calves: And princes are required to kiss the Son in token of their adoration and worship of him *d*. Tertullian speaks of the heathens kissing the sun at its rising *e*; that is, as *f* one explains it, they used to lift up their hands to the sun, and then kiss them with their mouths, in token of adoration. Bodily, as well as spiritual adoration, is reserved to God only, whom we are to glorify, and whose our bodies and spirits are.

I now proceed to shew, that religious worship is due, and has been given to the Holy Spirit.

In the ninety-fifth psalm *g* we have a solemn exhortation, to worship the Lord our Maker, and to bow down and kneel before him: But this Lord appears to be the Holy Ghost, by the apostle Paul's application of the psalm to him; 'Where-

a 2 Kings xvii. 36, 37.

b Exod. xx. 2—5.

c Job xxxi. 26—28.

d 1 Sam. x. 1.—Hos. xiii. 2.—Psal. ii. 12.

e Apol. cap. 16.

f Caryl. in Job xxxi. 27.

g Ver. 6.

fore, as the Holy Ghost says, Harden not your hearts; I was grieved with that generation; your fathers tempted me, proved me, and saw my works *a.* Which expressions the Psalmist mentions as the words of that God whom we are to worship; and it appearing from the apostle, that they are the words of the Holy Ghost, speaking in his own name, it follows, that he is that God whom we are to worship, together with the Father and Son; for as all Three concurred in creation, so it is fit that all Three should be worshipped and adored by all their reasonable creatures. All the characters of the object of worship, mentioned by the Psalmist, as the Rock of salvation, a great God, and a great King, the Maker of the seas, dry land, and of men, belong to the Holy Spirit, as well as to the Father and the Son; The Spirit therefore, together with the Father and the Son, is to be worshipped and adored.

The same truth is not obscurely hinted, in those words of the prophet, concerning the Holy Spirit; ‘Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering *b.*’ Hereby, as I conceive, is signified his right to the highest expressions of divine worship, and also how much he is exalted above them; for all the nations before him are as nothing, less than nothing, and vanity.

The apostle Paul having told the Corinthians, that they were the temple of the Holy Ghost, he adds, ‘Glorify God in your bodies and spirits, which are God’s *c.*’ To what end does the Holy Spirit dwell in the saints, as in the temple, if not to be worshipped and glorified by them? The Jewish temple, to which there seems here to be an allusion, was a place of the most solemn religious worship of that God to which the temple was built and dedicated. Believers being the temple of the Holy Ghost, are bound to worship him, whose temple they are. None went into the temple with their shoes on, or used any irreverent posture there; they always stood at their prayers: When they departed, they bowed low before the Lord, even falling on the ground; and when they

a Heb. iii. 7.

b Isa. xl. 16.

c 1 Cor. vi. 19.

went out, they went backwards, because they might not turn their backs upon the altar, as Dr. Lightfoot *a* tells us. These tokens of veneration and adoration were due to him who dwelt, and was worshipped in the temple. In like manner all the acts and tokens of a religious veneration, are due to God the Spirit, who dwells in his saints as in his temple.

We may be the more confirmed in this sentiment, when we find so great and so good a man, and one who lived so near the time of Christ, as Justin Martyr *b*, declaring, that with reason they worshipped and adored the prophetic Spirit: This he spoke as the sense and practice of the church, in the first and purest ages of Christianity, long before the Arian or Macedonian heresies appeared in the world. But a greater testimony than his, is that of the apostle, if the following reading of the text be right; ‘For we are the circumcision which worship God the Spirit *c*’; as it may and has been rendered, agreeable to the original, *οι πνεύματι Θεῷ λατρεύοντες*. Thus Ambrose *d* renders the words; “We are the circumcision, who serve God the Spirit: if (says he) any one contends about the variety of the Latin copies, let him inspect the Greek copies, where it is thus written, *αι Θεῷ πνεύματι λατρεύοντες*; which is interpreted, who serve God the Spirit: Therefore, when he says, the Spirit is to be served, the same apostle who affirms, that not the creature, but the Creator is to be served, evidently shews the Spirit to be the Creator; and that he is to be worshipped with the honours of the eternal divinity, because it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve *e*.” Augustine *f* followed this reading, we worship God the Spirit: And Beza says, That he found it so in five manuscript copies,

a Vol. i. p. 948, 949.

b Εκεινον τε χ̄ τον παρ’ αυτῶ ἰλθόντα υιον — πνεῦμα τε προφητικον σεβομεθα χ̄ προσκυνῶμεν.—Justin. Apol. i. p. 11.

c Phil. iii. 3.

d De Spir. c. ii. p. 240.

e Serve and worship mean the same thing, according to him.—Vide p. 263, 264.

f In loc.

and that almost all the Greek copies, and most of the Latin ones, so read the text; though he prefers the other reading; which, as he thinks, better suits the scope and design of the context, to recommend the spiritual worship of God, in opposition to that which is carnal and ceremonial. But if this spiritual worship be meant by the circumcision, I see not but that, as this is the work of God the Spirit, it as naturally led the apostle to worship God the Spirit, as to rejoice in Christ Jesus, and to have no confidence in the flesh. However *a*, I submit it to consideration. The apostle Paul, speaking of the convincing work of the Spirit upon unbelievers, under the ministry of the New Testament prophets, says, ‘That such convinced person will fall down on his face, and worship God, and report that God was in these prophets of a truth *b*’; that is, God the Spirit, by whom he was convinced and judged, and who made manifest the secrets of his heart; him therefore he worships and adores, as God dwelling in his servants the prophets. This scripture appears to me, not only to teach us the Deity of the Holy Spirit, but also that religious worship is due to him as God; which even infidels will give to him, when convinced by his divine influence and power upon their hearts and consciences. Such, indeed, as have felt his divine power, and tasted that he is gracious, must surely own his Deity, and adore and worship him as God. One of the ancients descanting on those words of Christ, or the divine Logos, The Lord God, and his Spirit, has sent me, after he had expressed his admiration, that the Maker of the heavens and earth should be sent by the Spirit: He adds *c*, “Adore

a Robert Stephens, in his edition of the Greek Testament, 1549, reads the text thus; *Θεῷ πνεύματι λατρεύοντες*; and Bleau in his, 1633, and Jansenius in his, 1639, and Westein in his, 1711. And there being no proposition governing an ablative case, we may well understand *πνεύματι*, to be the dative case, answering *Θεῷ*, by apposition; which, if allowed, is an evident proof of direct worship paid to the Holy Spirit.—Mr. Mather on the Divinity of the Holy Ghost, p. 83.

b 1 Cor. xiv. 24, 25.

c Τίμησον τὸ πνεῦμα τὸ ἅγιον ὃ ἐλάβεις· εἶπον πολλαῶς ὅτι ἀντίδοσις ἔχῃ

the Holy Spirit, whom you have received; say often that you are well rewarded: Christ has taken thy flesh, and given thee his Spirit. This the wholesome law suggests, the prophets speak, the apostles in their divine oracles declare, the martyrs confess, the godly believe, the church consents to; ignorance opposes it; the faithful are persuaded of it, by many arguments; and thus Christ is glorified; for his is the glory and honour, and adoration, together with the Father and the most Holy, and good and quickening Spirit, now, and for ever and ever. Amen."

But not to proceed farther in generals, the religious worship of the Holy Spirit, proving his Godhead, may be yet more clearly seen in the following particulars.

1. We find prayer, which is an eminent part of religious worship, directed to the Holy Spirit.

The adversaries of his Deity have confidently affirmed, that no instances of it can be found in the holy scriptures, but how falsely, I hope to make appear. Those words, 'Awake, O North wind, and come thou South, and blow upon my garden *a*' are thought to be a prayer to the Holy Spirit, for his salutiferous and fructifying influences upon the graces of the faithful. The Holy Spirit is often in scripture, compared to the wind, and particularly by Christ himself; 'As the wind bloweth where it listeth, so is every one who is born of the Spirit *b*.' He imparts his gifts and influences as he will *c*. He seems to be addressed, as the North wind, to blow upon the church, to blast her corruptions, and purify her members; for he is a Spirit of judgment, and of burning *d*; and, as the

ἔλαβε Χριστὸς παρὰ σε τὸ πλάσμα τὸ σὸν ἔδωκέ σοι αὐτὸς τὸ πνεῦμα τὸ
 αὐτῷ — ταῦτο ὁ σωτήριος νόμος ὑπαγορεύει, προφήται φθέγγονται,
 ἀπόστολοι διεσπίζουσι, μάρτυρες ὁμολογῶσιν, ἑσσεβεις πιστευουσιν, ἡ ἐκκλησία συν-
 τίθεται ἢ ἀγνωμοσύνη μάχεται, ὁ πιστὸς περιπλοφῶνται, ὁ Χριστὸς δοξάζεται
 αὐτῷ γὰρ ἐστὶν ἡ δόξα, ἔ τιμὴ, ἔ προσκύνησις, ἀμα τῷ Πατρὶ, ἔ τῷ πανα-
 γῶ ἔ ζωοποιῶ πνευματι νῦν ἔ αἰεὶ ἔ ἐς τὰς αἰῶνας τῶν αἰῶνων. Ἀμην.—

Chrysost. Hom. de Spir. Sanct. Vol. vi. p. 191.

a Cant. iv. 16. *b* John iii. 8. *c* 1 Cor. xii. 11. *d* Isa. iv. 4.

South wind, to refresh, cherish, and invigorate her graces, that those graces which are the fruits of the Spirit *a*, might flow out in their pleasing and lively operations and exercises. If this be the sense of the cited scripture, it is a remarkable instance of prayer made to the Holy Spirit, by the whole body of the church. She invokes the Holy Spirit, saying, Come, O Holy Spirit, and blow upon our hearts, that by the love of God, and our neighbour, a sweet odour may be sent forth *b*.

Those words, 'Create in me a clean heart, renew a right spirit within me *c*,' are thought to be prayer directed to the Holy Spirit, whose work this is *d*. And those words, 'Pray you therefore the Lord of the harvest, that he will send forth labourers into his harvest *e*,' are understood as a command of Christ, to pray to the Holy Spirit, to send forth ministers to labour in the word and doctrine. It is certain, that he makes men overseers over the church *f*; he called Saul and Barnabas to preach to the Gentiles *g*; and they were separated to him, as Lord of the harvest; who, by his authority and influence, assisted and directed them in their work; and qualifies and sends forth all other ministers for their work, and assists and succeeds them in it. He therefore may be pro-

a Gal. v. 22.
on the place.

b See Ainsworth, Piscator, and Durham
c Psal. li. 10.

d That passage, Psal. cxliii. 10. 'Thy Spirit is good; lead me into the land of uprightness,' is thus rendered by the learned Dr. Leusden: *Spiritus tuus bonus deducat me in terra recta*: Let thy good Spirit lead me in a right land. Which is as truly an adoration of the Spirit, as that, the grace of our Lord Jesus Christ be with you, is an adoration of Christ; as one observes, Mather of the Holy Ghost, p. 86. whose, *viz.* the Spirit's, guidance, I beseech, as well as defence, that I may do nothing, no, not for my preservation, but what is perfectly agreeable to thy laws.—Patrick on the place.

Thy good Spirit shall lead me in the land of uprightness, as Ainsworth renders the words: We may read in prayer-wise, saith he, Let thy good Spirit lead me, and so understand it, as a prayer to, as well as for the Holy Spirit.

e Mat. ix. 38.

f Acts xx. 28.

g Ibid. xiii. 2.

perly called the Lord of the harvest, and is to be prayed to, to send forth those labourers, who are made able ministers of the New Testament; ministers of the Spirit, as they are expressly called *a*.

The Holy Spirit gave answer to the prayers of the prophets and teachers; but for what reason, unless it was because they had invoked or prayed to him, according to Christ's direction, before mentioned. And this Spirit, as Lord, declares, upon his own authority, what he would have Saul and Barnabas do, and declares, that it was he himself who called them to their ministry; and it follows, that after prayer and fasting, and laying hands on them, they were sent forth by the Holy Ghost. And when he had declared, that he had called them to their work, and commanded that they should be separated to him, by prayer, fasting, and imposition of hands, as their practice declared, can it be reasonably thought that their prayers were not directed to that Spirit, who called them, appointed them to be separated to him, and sent them forth? and if they were, this instance is to be looked upon as a fair and clear example of obedience to Christ's before-mentioned command, to pray to the Lord of the harvest, to send forth more labourers into it.

When the church at Jerusalem lifted up their voice with one accord, and said, Lord, thou art God *b*; who, by the mouth of thy servant David, hast said; it is thought, by some, that the prayer is directed to the Holy Spirit, who spoke by the mouth of David. But whether this interpretation be consistent with the following words, part of that prayer, 'Thy holy child Jesus *c*,' twice mentioned, I leave others to judge. But if this example be not clear, yet I think those that follow are so, and this is particular; 'The Lord direct your hearts into the love of God, and the patient waiting for the Lord Jesus Christ *d*;' where the Lord prayed to is expressly distinguished from God the Father, and also from Christ; and

a 2 Cor. iii. 6.

c Ibid. 27, 30.

b Acts iv. 24, 25.

d 2 Thess. iii. 5.

therefore surely must mean the Lord the Spirit. And this likewise; 'The Lord make you to increase and abound in love, to the end he may establish your hearts unblameable in holiness, before God, even our Father, at the coming of our Lord Jesus Christ *a*;' where a work belonging to the Holy Spirit is ascribed to the Lord prayed to, and he is again distinguished from God the Father, and from Christ, and therefore the Holy Spirit must be the person intended, as the Lord to whom this petition is as plainly directed as the former *b*, that the apostle's way might be directed to them, is presented to the Father and the Son.

Paul addresses the Father and the Son, and the Holy Spirit, by way of prayer, in that solemn benediction; 'The love of God, and the grace of our Lord Jesus Christ, and the communion of the Holy Ghost, be with you *c*.' Prayer and benediction, or blessing in the name of the Lord, are so far from being inconsistent with each other, that one creature has no other way of blessing another, but by praying to God to bless him: Accordingly, when the priests and Levites are said to bless the people, it is said, 'That their voice was heard, and their prayer came up to his holy dwelling place, even to heaven *d*,' they blessed the people by praying for them, according to that direction, 'On this wise shall you bless the children of Israel, saying, The Lord bless thee, and keep thee, the Lord make his face shine upon thee, and be gracious to thee; the Lord lift up upon thee the light of his countenance, and give thee peace *e*.' Accordingly the apostle's benediction is to be looked upon as a prayer to the Father, for his love, and to the Son, for his grace, and to the Holy Spirit, for his communion, fellowship, or communication of his blessings to the Corinthians, and the Spirit as equally, and as plainly addressed, or prayed to, as the Father and the Son. So evidently false are the blind and bold assertions of the adversaries of the Holy Spirit, who have told us, in print,

a 1-Thess. iii. 12, 13.

b Ver. 11.

c 2 Cor. xiii. 14.

d 2 Chron. xxx. 7.

e Num. vi. 23, 24.

that for putting up prayers directly and expressly to the Holy Spirit, there is no clear precept or example: And that the invocation of the Holy Ghost, is not only not supported by scripture, but a direct breach of the first commandment.

The last instance which I shall insist on, of prayer directed to the Holy Spirit *a*, is that in the Revelations, where St. John prays for grace and peace from him, which is, and which was, and which is to come; and from the seven spirits which are before his throne, and from Jesus Christ. Some by the seven spirits, would have us understand angels; but, when before the throne, they are not capable of knowing the prayers made on earth, and as unable to give the grace and mercy prayed for; and also, they are expressly *b* precluded from religious worship, of which prayer is an eminent part: Nor are there any other creatures who have either authority or ability to communicate grace and peace to us. Now seeing this is too great a thing to be done by, or desired of any creature, and seeing the object of this prayer is expressly distinguished from God the Father, and from Christ, it remains that it can be no other than the Holy Spirit, to whom the inspired writer prays for this grace and peace.

Those words, 'The seven spirits which are before the throne,' have occasioned many cavils of adversaries, and many conjectures among the advocates *c* of the Deity of the Holy Spirit. Some have thought the Holy Spirit is represented as seven spirits, with respect to the plenitude and perfection of his gifts and graces; others suppose him to be so represented, with relation to the seven churches, to whom he spoke: but in that respect he is constantly spoke of as one spirit, not as seven. 'Let him hear what the Spirit says to the churches.' But the Holy Spirit may be represented as seven spirits, in allusion to the seven lamps in the golden candlestick mentioned in the law *d*: Accordingly the seven spirits of God are represented as seven lamps of fire burning before the

a Rev. i. 4.

b Col. ii. 18.

c Vide Burnet's Exposition of the Art. p. 39. *d* Exod. xxv. 37.

throne of God *a*. In the day of Pentecost, the Holy Spirit descended in the form of cloven tongues of fire, and abode upon the faithful *b*. As the tabernacle was a type of Christ, and the golden candlestick, with its seven lamps, was in the tabernacle; so the Holy Spirit was given to Christ without measure, and shined with a glorious light, when he shed him down upon the church: And, in conformity to the things before mentioned, Christ is said *c* to have these seven spirits of God; and they are said to be the horns and the eyes of Christ, denoting, it may be, the knowledge and power of the Holy Spirit, who, by the prophet, is described as a Spirit of wisdom and understanding, of counsel and might, of knowledge, and of the fear of the Lord, resting upon Christ *d*. By comparing all these things together, it appears, that by the seven spirits, the Holy Spirit is intended.

It is objected, that these seven spirits are said to be before the throne; which seems not to agree to the Holy Spirit, if he be God, of the same nature with the Father. But the Spirit of God may be thus represented, with respect to the œconomy and office wherein he is engaged, as sent from the Father to supply Christ's absence and carry on his work: He is placed between the Father and the Son in St. John's salutation, denoting, as some think, his intimate union with them in nature, dignity, and glory; for it is but reasonable to conclude, that he is the same in nature with them who is invoked in the same manner as the Father and the Son, and for the same grace and peace for which they are addressed. And if this be the true sense of the text under consideration, it contains a pregnant proof of the religious worship of the Holy Spirit in solemn prayer, and of his Deity, as being so worshipped and applied to as the author and fountain of grace and peace, as well as the Father and the Son. It is monstrous, and most absurd, to imagine, that an inspired person should apply to any creature, or creatures, for such divine blessings;

a Rev. iv. 5.

b Acts ii. 3, 4.

c Rev. iii. 1.; v. 6.

d Isa. xi. 2. See Dr. Owen on Heb. ix. 10. p. 310.

and especially that he should place them in conjunction and equality with God, in such an invocation or prayer. The learned Dr. Lightfoot *a* upon the place, says, "That John terms the Holy Ghost the seven spirits, according to the Jews' common speech, who speak much of the seven spirits of the Messiah." It is also observed, by the judicious and accurate Witsius *b*, that the seven spirits are never said to worship God, as the elders and living creatures do; but, on the contrary, are invocated by John; which honour belongs not to created spirits: and that John invokes them, in the same manner, and with the same worship as he gives to the Father and the Son, as the author, with the Father and Son, of grace and peace, without any note of discrimination.

It has been objected, that the Spirit is never represented as upon a throne, but as before it: To which I answer; That his work in the world was, to glorify Christ, not to speak of himself, to shew us Christ's glory, and not so much his own; and therefore it is no wonder, if the tokens of his Godlike Majesty be less frequently mentioned in scripture. But farther; though he is not often spoke of as upon a throne, yet he is represented as in the midst of it, in the following scripture; 'And I beheld, and lo, in the midst of the throne, stood a Lamb, as it had been slain, having seven horns and seven eyes, which are the seven spirits of God *c*;' where the Holy Spirit, meant by the seven spirits, is represented as being in the midst of the throne, together with Christ. And in Isaiah's vision, he is represented as sitting upon a throne, high and lifted up *d*; as I shall have occasion to shew more at large, when I come to treat of doxologies. But this may be a sufficient answer to this objection.

From what has been said, it may appear with how little truth or modesty our adversaries affirm, that in scripture, we have no precepts or examples of invocation or prayer addressed to the Holy Spirit.

a Vol. i. of his works, p. 341.

b Exercit. de Spirit. Sanc. p. 428.

c Rev. v. 6.

d Isa. vi. 1, 2.

2. As the Holy Spirit is the object of prayer, so is he the object of thanksgiving and praise: This indeed would follow from the former, had we no express examples of it. For he who is omnipotent, omniscient, all-sufficient, and infinitely gracious, as the object of prayer must be, is, on the account of these perfections, worthy to be praised; there is a glory due to his name, resulting from his essential excellencies: Hence the heathens *a* were inexcusable, because, after they had known God, or learned, from the works of the creation, his eternal power and Godhead, they glorified him not as God. By a parity of reason, we might learn, from the infinite power, knowledge, and grace of the Holy Spirit, that he is to be worshipped, praised, and glorified, if the scriptures had been wholly silent as to his worship and praise; but they are not so. As we have seen many instances of prayer to him, so we have a divine exhortation to make him the object of our thanksgiving and praise. In the ninety-fifth Psalm, which relates to the Holy Spirit, as has been proved, it is said; ‘O come, let us sing to the Lord, let us make a joyful noise to the God of our salvation; let us come before his presence with thanksgiving, and make a joyful noise before him with Psalms *b*.’ This is spoke of the Spirit, though not exclusive of the Father and the Son, but as he, together with them, is the one Jehovah, Maker of heaven and earth.

It was the Spirit that conducted Israel out of Egypt, through the Red Sea, that led them through the deep, as a horse in the wilderness, that they should not stumble; the Spirit of the Lord caused them to rest *c*; If we compare this with the song of Moses *d*, we may see how the Holy Spirit was then adored and praised. ‘I will sing to the Lord, for he has triumphed gloriously: The Lord is my strength and my song. Who is like to thee, O Lord, amongst the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders? Thou in thy mercy hast led forth the people.’ As this was

a Rom. xx. 21. *b* Ver. 1, 2. *c* Isa. lxiii. 10—14. *d* Exod. xv. 1, 11.

the work of the Holy Spirit, as Isaiah tells us, he certainly must be the object of this adoration and praise, as well as the Father and the Son, being one in nature and operation with them.

APPLICATION.

1. Let us take heed of seducing spirits, who lie in wait to deceive. 'Believe not every spirit; but try the spirits, whether they be of God *a*.' Surely no man by the Spirit can deny the Deity and Glory of the Holy Spirit: We have, in part, tried them who have done it, and have found them liars, and therefore are not to be carried away with every wind of doctrine, or believe every bold and confident assertion of those who are adversaries to the Godhead of the Holy Ghost, and deny him the worship and glory due unto his name.

Right apprehensions of the object of divine worship are of the highest importance with relation to practical religion. But these must be received from the holy scriptures, comparing spiritual things with spiritual, and not from the fallible dictates of men, who are sensual, and have not the Spirit, and have such low thoughts of him, because they have too high thoughts of themselves. However, from what has this day and formerly been said, we may see more reason to fear, that we shall be guilty of the highest sacrilege, in refusing to give divine worship to the Spirit, than others have of being guilty of idolatry in giving it to him: For whatever they pretend, I think it is clear, from the scripture, that divine worship is due, and has been paid to him, in many prayers and praises directed to him as the object of them.

2. How great and glorious is the salvation of believers; not only that which is yet to come, but also that which they have at present? As it was their misery, by nature, to be alienated *b* from the life of God, afar off, and without God in the world: so it is their unspeakable happiness, by grace, to be brought back to God, to have God dwelling in them,

a 1 John iv. 1.

b Eph. iv. 18.

and they in God; 'For hereby we know that we dwell in him, and he in us, because he has given us of his Spirit *a*.' Believers are an habitation of God through the Spirit *b*: They are the temple of God, in whom the Spirit of God dwells; for he is God, and they are his temple.

There is no room, by way of doubt, but great reason, with assurance and admiration, to say, Will God indeed dwell on the earth? Believers have not only the Father's promise to dwell with them, and the Son's purchase of it, but the Spirit's actual possession of them *c*; they dwell in love, the fruit of the Spirit; and so it appears, that they dwell in God, and God in them. What a wonderful recovery, how early a restoration is this! Not only in heaven will he dwell with them, but even on earth he dwells in them; heaven meets believers in their way thither. God is not satisfied with admitting them into his temple above, but he dwells in them as his temple here below. Know you not, that you are the temple of God, and that the Spirit of God dwells in you, says the apostle in my text. What a glorious salvation is this, for such who had been cast away so early, and so far from God's presence, to be thus restored to it, and become his habitation and temple, where he is enjoyed, worshipped, and adored, in the communion and fellowship of God the Holy Spirit? We may say, Lord, what is man, what are the best of men, that God should be thus mindful of them, thus condescending, and gracious to them? He helps them to pray, and he hears their prayers; according to that passage of the Psalmist, 'Thou wilt prepare their heart; thou wilt cause thine ear to hear *d*.' One great glory of our salvation is, God with us, God dwelling in our nature, in the person of the Son; and another glory of it is, God dwelling in our persons, by the inhabitation of the Holy Spirit in believers, as in his temple. This teaches us purity, prayer, and praise; his temple is holy, and must not be defiled; his presence is glorious, and ought to be cele-

a 1 John iv. 13. *b* Eph. ii. 22. *c* Rev. xxi. 3.—1 Pet. iii. 18.

—1 John iv. 16.

d Psal. x. 17.

brated with praise; his sovereign power and grace render him a proper object of prayer; this is part of the temple service here below, preparatory to that above, and shews the glory of that salvation, which at present makes believers the temple of God, having his Spirit dwelling in them.



THE HOLY SPIRIT'S DIVINITY PROVED FROM
HIS BEING THE OBJECT OF WORSHIP.

SERMON VI.

PREACHED FEBRUARY 24th, 1729-30.

1 COR. iii. 16.—*Know you not that you are the temple of God, and that the Spirit of God dwells in you?*

THE important article of the Christian faith, the Deity of the Holy Ghost, being under our consideration; in my last discourse, I made an entrance on the confirmation of it, drawn from the Religious Worship due to him, according to the scriptures.

I thought it necessary, and accordingly endeavoured, by way of preliminary, to prove, that God only is the object of all religious worship; and then to explain the nature of religious worship; which is an acknowledgment of the divine excellencies and perfections, according to the divine will of God, with relation to himself; 'Him shall you fear, and him shall you worship, and to him shall you do sacrifice; and the statutes, and the law, and the ordinances, and the commandment, which he wrote for you, you shall observe to do for evermore *a*.' We have here a description of religious worship, as including the internal part, faith, fear, love, reverence, and subjection; and the external part, the observation of God's ordinances and

a 2 Kings xvii. 36, 37.

commandments. Job *a* sums it up in two things, his heart's being enticed, and his mouth's kissing his hand; or in the internal veneration, and the external expressions of it, with regard to the object of worship.

This being the nature of religious worship, I proceeded to prove in general, that religious worship, according to the scriptures, is due, and has been given, to the Holy Spirit: After which, I proceeded to particular instances, as prayer and praise, both which were largely insisted on. I now proceed to other instances.

3. Baptism, in the name of the Holy Ghost, is an illustrious instance of divine worship given to him. The account which we have, in scripture, of this institution, is as follows: ' Jesus came and spake to them, saying, All power is given to me in heaven and earth. Go you therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe whatsoever I have commanded you; and lo, I am with you always, even to the end of the world *b*.' There are several acts of religious worship included;

(1.) When any are baptized in the name of the Holy Ghost, there is an acknowledgment of his divine authority and sovereignty. To be baptized in his name, is to be baptized by his will and appointment. Baptism, indeed, was instituted by Christ; but by him appointed to be, not in his own name only, but also in the name of the Father, and of the Holy Ghost, denoting the joint authority and concurrence of all the three Divine Persons in the appointment of this ordinance. Thus when Christ said, that he came in the Father's name *c*, he intended, that he came by his appointment, and acted by his authority. So to receive baptism in the name of the Holy Ghost, is, among other things, to own and submit to his authority, in the institution of it; which acknowledgment is no small part of religious worship; for if the authority of the

a Job xxxi. 26—28.

b Mat. xxviii. 18—20.

c John v. 43.

Father and of the Son be recognized in this ordinance, so also is the authority of the Holy Ghost; for it is jointly in the name of all the Three, equally appointing, approving,^a and blessing it. It is absurd to imagine, that Christ should appoint baptism to be in the name of the Father and of the Holy Ghost, without their concurrence and joint authority; for he tells us, that he did it by virtue of a power given him, and therefore according to the will and design of the Giver, God the Father, Son, and Spirit, who invested Christ as Mediator, with a power to institute this ordinance, as a religious homage paid to the Father, Son, and Holy Ghost. To baptize in any one's name, is, according to the scripture style, to baptize by his authority and command, and according to his will; for he, in whose name any thing is done, is the prime efficient cause of the action. The religious submission to this authority, in baptism, might be considered on the part of the administrator, called and separated to his work, and made an overseer by the Holy Ghost, and celebrating this ordinance in his name, and the reception and restipulation of the baptized, and of such as present them, are acts of religious worship and obedience to the Holy Ghost, as well as to the Father and the Son.

(2.) Invocation or prayer belongs to the ordinance of baptism. Hence Ananias said to Saul, 'Be baptized, calling on the name of the Lord *a*.' As prayer is to be used in the administration of this ordinance; so it is reasonable to direct that prayer to the person, or persons, in whose name the ordinance is administered. As therefore baptism is in the name of the Holy Ghost, as well as of the Father and the Son, so supplications are to be made to him, as well as to them, in the celebration of it: As they are all comprehended in one name, so are they all comprehended in one address or supplication, as being jointly concerned in this ordinance: And the Holy Spirit being thus the object of invocation or prayer,

^a Acts xxii. 16.

is the object of religious worship, as has been before declared at large.

(3) Dedication, or being devoted to the faith, worship, and service of the Holy Spirit, is another thing included in Christian baptism, and may be called, not a part, but the whole, the sum and substance of religious worship. We are to remember that baptism is a federal rite, a seal of the new covenant, a ratification of God's covenant with the baptized, wherein there is an explicit acknowledgment of the mutual engagements between God and his covenant-people. As God engages to be their God, and that he will not turn away from them, to do them good; so the baptized are solemnly devoted to him, as his people, to believe what he reveals, to do what he commands, and to love and glorify him with all their souls and strength: This is called the answer or restipulation of a good conscience towards God, in scripture; 'The like figure whereto baptism, does now save us, not the putting away the filth of the flesh, but the answer of a good conscience towards God *a*.' *Ἐπερώσημα*, the answer, or stipulation, signifies a promise; whereby he that is baptized, covenants to believe and do as he in baptism is required, as a learned critic *b* observes upon the word. Tertullian calls it, *Sponsionem salutis c*, the promise of salvation. "If," saith he, "by three witnesses, every word is established, how much rather shall the number of the divine names, Father, Son, and Holy Ghost, be sufficient to confirm our hope; when we have, by the divine blessing, the same witnesses of our faith, and sureties of our salvation; when, under three, we have the testimony of our belief, and promise of salvation pledged or assured?" And as there is, in baptism, a stipulation and recognizing the covenant, on God's part; so there is a restipulation, or sealing to it, on the part of the baptized, wherein they are dedicated to the one God, Father, Son, and Holy Ghost, in opposition to all other gods and lords, to Sa-

a 1 Pet. iii. 21.

b See Leigh's Crit. Sacr. p. 97.

c Tertullian de baptismo, c. 6. p. 258.

tan, and all his servants and works; and the baptized are devoted to confess, love, worship, and serve that God, in, or into whose name they are baptized.

Now, if being baptized in the name of the Father, signifies our solemn dedication to the faith, worship, and service of the Father, as the Christian church has, in all ages, understood it; then the being baptized in the name of the Holy Ghost, must signify our solemn dedication to the faith, worship, and service of the Holy Ghost, as well as of the Father and the Son; for he is joined in the same form, and in the same name with the Father and the Son; there is no distinction of nature, or authority, or glory, made between him and them; and, as a learned writer says, "Why should not the same outward act, respecting all the three, carry with it the same import and significancy?" If baptizing in the name of the Father recognizes him as the object of religious worship, it likewise recognizes the Holy Ghost as the object of the same religious worship; for there is no difference in the form of administration, no indication of a different kind or degree of respect or veneration, to be given to one, from that to be given to the other two: They are all joined in the same name, authority, dignity, and glory, as one God; though there is a distinction of personality and order, yet not of honour, worship, or perfections; the Father is first, the Son second, the Holy Ghost placed third; yet their nature, name, and glory are all one; for we are to be baptized in the name, not names, of the Father, the Son, and the Holy Spirit. If their natures, or the glory due to them, had been different, it is strange they should be joined in the same name, and be honoured with the same religious worship; that we should be alike dedicated to God and a creature, or have no guard against giving that glory to a creature, which God has said, he will not give to another. In being dedicated and devoted to the Holy Ghost, as well as to the Father and the Son, is there not a confession of his Deity, Sovereignty, and other divine Perfections, and a confidence placed in him, which can

be due to no creature for the perfecting our salvation? For, as baptism is a seal of the covenant of grace, it is reasonable to understand the use and application of it to be agreeable to the method and order of that covenant; wherein the Holy Spirit is particularly represented, as applying redemption, and perfecting the salvation of the redeemed; works fit only for a person of infinite wisdom, power, and grace to perform, a person to whom divine adoration and worship is due.

Thus the form of baptism was understood from the earliest ages of Christianity. Origen says, speaking of baptism, "That it is by virtue of the invocations there made, that the spring and fountain of graces is to every one that dedicates himself to the divinity or Godhead of the adorable Trinity *a*." He supposes baptism to be a dedicating ourselves to the service and worship of the whole Trinity, as a learned writer observes; and also, that the spiritual graces, or influences, descend from all the Three Persons, by virtue of our invocation of them. Basil the great says, "We ought to be baptized, as we have received the form delivered to us, and to believe as we are baptized, and to glorify as we believe, the Father, Son, and Holy Ghost *b*." And he proves an equality of honour to be due to Father, Son, and Holy Ghost, from the form of baptism: wherein the Son and Holy Ghost are joined with the Father, without any note of distinction *c*. What is of another and different nature, could not partake of the same honour and worship. And speaking of the glory ascribed to the Father, Son, and Holy Spirit; he says, the eastern and western churches agreed in the use of it: And that this was by an immemorial *d* custom of all churches, and of the great-

a Τῷ ἐμπείχοντι τῇ θεότητι τῆς περικυντηῆς τριάδος διὰ τῆς δυνάμεως τῶν ἐκκλησιῶν χαρισμάτων ἀρχὴν ἔχει, & πηγὴν.—Origen, ap. Basil de Spir. Sanct. cap. 29. Opp. Tom. ii. p. 359.

b Δεῖ ἡμᾶς βαπτίζεσθαι, μὲν ὡς παρελάβομεν πιστεύειν δεῖ ὡς βαπτίζομεθα: δοξάζειν δεῖ, ὡς πιστεύομεν πατέρα & υἱὸν & ἅγιον πνεῦμα.—Basil. Epist. 78. Tom. iii. p. 139.

c Basil contra Eunom. lib. iii. Tom. i. p. 753.

d Basil contra de Spir. c. 29.

est men in them; and that it had been continued from the time the gospel had been received among them: many instances of which *a* he produces from Irenæus, Clement of Rome, Dionysius of Rome, and others.

This being the state of the case, and the sense of the primitive church, Basil had reason enough to expostulate with the adversaries, in the following manner *b*: “What apology shall we allege for ourselves before the great tribunal? namely this, that we have been led to glorify the Spirit, first by that honour which is paid him by our Lord, who, in the form of baptism, has joined him with the Father and himself; next, that by that solemn right of initiation we have all been let into the knowledge of God: But, above all, the terror of those threatenings against the blasphemy of the Spirit, which keeps back all thoughts of indignity, or mean conception. But what can our adversaries have to say, or what excuse will they allege for their blasphemy, who have neither regarded the honours paid him by our Lord, nor dreaded the threatenings he denounced? Who can mention these things without concern? Is it not so plain, that even a child may perceive it, that these things are the preludes to that falling away from the faith which has been threatened? The things which are most undeniable; are called into dispute. We believe in the Spirit, and we quarrel even with our own profession; we are baptized, and again we fight; we call upon him as the author of life, and yet we contemn him as a fellow-servant; we receive him with the Father and Son, and yet dishonour him as part of the creation.”

(4.) In baptism there is religious dependence and subjection; a dependence upon the Spirit, in whose name we are baptized, for all the blessings promised in that covenant, whereof baptism is a seal; and an engagement to perform all the duties incumbent on the covenant-people: These are no small parts of religious worship. As he that was circumcised

a See a second review of Doxologies, p. 69.

b Vide Basil de Spiritu Sanct. c. 29. p. 361.

was bound to keep the whole law ; so he that is baptized is bound to observe all the laws of the Christian institution ; being baptized in the name of the Holy Ghost, he is bound to worship him, in placing a religious trust in him for the promised blessings of the new covenant, and also to yield the obedience of faith to him, as his Lord, Guide, and Leader. When Paul *a* would check the party-zeal of the Corinthians, or such of them as set him up above or against other ministers, he said, ‘ Were you baptized into the name of Paul ? ’ implying, that persons are to follow, and have chief regard to him in whose name they are baptized.

Being baptized in the name of the Father, Son, and Holy Ghost, is a being baptized into the profession of that gospel-faith which was revealed and sent by the Father, brought and published by the Son, and confirmed by the Holy Spirit ; as the Arians tell us : But we know that baptism is not barely a recognizing of benefits received from the Father, Son, and Spirit, but a federal rite, a seal of the covenant of grace, and so must include mutual engagements between God the Father, Son, and Spirit, and the covenant-people, as has been before explained. Besides, if baptism be into the profession of faith, revealed and sent by the Father, then it is into the faith of the Deity, and divine perfections of the Son and Spirit, as well as of the Father ; and of the homage and worship due to them, as well as to him, which the scriptures reveal and teach. I may add, that neither scripture, nor primitive antiquity, warrant or encourage men to limit and restrain the meaning of baptism, as these new expositors do ; but speak of it in much higher terms ; as, the washing of regeneration ; the washing away of sins ; a being buried with Christ into the likeness of his death, and an obligation to walk in newness of life ; as the answer of a good conscience towards God ; and as a putting on Christ, and being made heirs according to the promise *b*. Nor does the institution of baptism, or any other

a 1 Cor. i. 13.

b Tit. iii. 5.—Acts xxiii. 16.—Rom.

vi. 4.—1 Pet. iii. 21.—Gal. iii. 27.

scripture, make the Holy Ghost's confirming the faith, a reason, much less the sole reason, of persons being baptized in his name; and, as baptism is in one name common to Father, Son, and Holy Spirit, it is evident that it is founded upon something that is common to all the three, even the divine nature and perfections; for there is no reason to think that persons of so different natures, as God and creatures, should be joined in the same name, homage, and worship. Besides, if the reason or ground of baptism were only the Father's revealing the gospel-faith; then it should have been only in the Father's name, as a learned person *a* observes.

It has been alleged *b*, that if we be baptized into the Mediator's name, and the Mediator be both God and man; then we are baptized jointly into the name of God and a creature: By which this writer would, as I suppose, insinuate, that it is lawful so to do; and that baptism in the name of the Son and Spirit, is no proof that they are God. But where do we read of being baptized in the name of the Mediator? Christ, in the institution, says, in the name of the Father, Son, and Holy Ghost: Nor is there the least intimation that the Son is here regarded as man, but as that Son, who is the only begotten, the same in name and nature with the Father: For the Son, as Son, is of the same nature with the Father, in the strictest sense of the word.

Rejecting therefore the unscriptural conceits of men of corrupt minds, let us hold fast the truth delivered to us in the instituted form of baptism, as administered by the joint and equal authority of Father, Son, and Holy Spirit, as connected with prayer to them all, and including a dedication to the Holy Spirit, as well as to the Father and the Son, and also a religious dependence upon him, and submission to him; which are parts and acts of that religious worship which is due only to God; and being paid to him, proves him to be true and

a Stillingfleet on the Trinity, p. 222.

b See Emlyn's answer to Mr. Boyse, p. 6.

real God, and one God, together with the Father and the Son, one in nature, and equal in power and glory.

I will here add a passage of the learned and pious Dr. Owen *a*: "By being baptized into the name of the Father, and of the Son, and of the Holy Ghost, we are sacredly initiated and consecrated, or dedicated, to the service and worship of the Father, Son, and Holy Ghost: This we take upon us in our baptism; herein lies the foundation of all our faith and profession, with that engagement of ourselves to God which constitutes our Christianity: This is the pledge of our entrance into covenant with God, and of our giving up ourselves to him in the solemn bond of religion." The sum of the argument is well represented in the following words of a late learned and accurate writer *b*. "Here then (in-baptism) is our first profession of our faith, and our first act of worship, no less directed to the Holy Ghost than to the Father and the Son. Here is a full acknowledgment of his divinity, a solemn dedication to his service, a supplication of his gracious aid, and a vow of future obedience; whilst all this is clearly included in the form of baptism; and we are alike baptized *ἑν ὀνόματι*, in the name of every person *c*."

To conclude this particular; the scripture says, 'There is one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all *d*.' Though baptism is in the name of Three Persons, yet but of one God; which one God is above all, as manifested in the Father, through all, as acting in the Son, and in all *e*, as the Holy Spirit, who dwells in the saints, as my text speaks.

The heretics of old, and of late, have been so pinched with

a Of the Spirit, p. 51. *b* Dr. Berriman's second Review, p. 36.

c The baptizing in the name, or into the name of Father, Son, and Holy Ghost, are used as terms equivalent; as the same learned man observes. *Ibid.* in the margin, and gives there several scripture instances.

d Eph. iv. 5, 6.

e Irenæus, lib. v. c. 18. p. 315.—See Dr. Berriman's second Review of primitive Doxologies, p. 33.

the arguments for the Deity of the Son and Holy Ghost, drawn from the form of baptism, that some of them have added explanatory words to it, and others have been for laying it aside. Eunomus baptized his followers in the name of the uncreated Father, and of the created Son, and of the sanctifying Spirit, created by that created Son *a*: So inconsistent did Christ's form of baptism appear to him to be with their denial of the Deity of the Son and Holy Ghost: For the same reason, as we may well suppose, our modern Arians *b* tell us, that baptism is unnecessary for the descendants of baptized Christians: though Christ signifies the perpetuity of this ordinance, by promising his presence with his ministers, in the use of it, to the end of the world.

4. Religious service and submission to the Holy Ghost, is another part or act of religious worship, which proves him to be God.

The command is, 'Thou shalt worship the Lord thy God, and him only shalt thou serve *c*.' Yet the Holy Ghost said to the prophets and teachers in the church at Antioch, 'Separate to me Barnabas and Saul, for the work whereto I have called them *d*.' And they immediately obeyed; they fasted and prayed, and laid their hands upon them, and sent them away: And Paul and Barnabas being sent forth by the Holy Ghost, departed; they yielded religious obedience to the Holy Ghost, in going about the work to which he called them, as the prophets and teachers did in separating them to it, at his command, by prayer and fasting, and laying on of hands. This is a very clear and memorable instance of religious worship and service paid to the Holy Ghost, by as great men in

a See Dr. Waterland's Sermons, p. 319, 320.—Dr. Berriman's historical account of the Trinitarian controversy, p. 234.—Mr. Taylor's true Scripture Doctrine of the Trinity, p. 152, 153.

b See Dr. Calamy's Sermons; where notice is taken of Mr. Emlyn's paper about this matter; printed towards the end of his posthumous tracts.

c Mat. iv. 10.

d Acts xiii. 2.

the church of Christ as ever were in it. The like obedience we find paid to him, by the apostles, elders, and brethren, met at Jerusalem, as appears by the form of the decree; 'It seemed good to the Holy Ghost *a*;' where they own his sovereign and divine authority, and recommend obedience to it; for the decree which run in his name, was delivered to the churches to keep. Paul *b* and his companions obeyed the Holy Ghost in his prohibition, not to go into Asia, and afterwards into Bithynia, to preach; and Paul went bound in the Spirit, or in obedience to him, to Jerusalem. All which instances include an acknowledgment of his sovereign divine wisdom, authority, and power; and are to be looked upon as a part of that homage and service, rendered to him as God: for he, the Holy Ghost, speaks in his own name, 'Separate to me,—to the work whereto I have called them;' as he distributed his gifts, so he did his commands, to every man severally as he would; and an obedience to this will, thus considered, is such a part of divine worship as shews him to be God.

5. A solemn appeal is made to him in the nature of an oath; which is a part of religious worship, limited and restrained to God. The law speaks thus, 'Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name. You shall not go after other gods *c*.' There is a recognition of the omniscience, omnipresence, veracity, justice, and righteousness of God in such an oath, or an appeal is made to him, as to the truth and certainty of a thing done, or to be done, suffered, or to be suffered, designed, or not designed; with a petition that he, as the searcher of hearts, and the rewarder of truth and falsehood, would deal with a man as he speaks truth, or not. Now the Holy Ghost has this part of worship given him by the apostle Paul, who thus spoke; 'I say the truth, I lie not; my conscience also bearing me witness in the Holy Ghost *d*.' Here is an appeal to Christ, and

a Acts xv. 28. *b* Chap. xvi. 4. *c* Deut. vi. 13, 14. *d* Rom. ix. 1.

to the Holy Ghost, as to the truth of what he said. Here is a solemn appeal to the Holy Spirit, as knowing his heart, and a witness of his sincerity and veracity in what he declares, concerning his solicitude and zeal for the salvation of the Israelites. He to whom he thus addresses himself, as a witness of the secrets of his heart, must surely be a real person, and is, by him, herein worshipped as the true and living God. An oath being an act of religious worship, in which God is called upon as a witness to the truth, or an avenger of the falsehood of what we testify or promise, by swearing by the Holy Ghost, the apostle must perform an act of religious worship to him, and thereby acknowledge his divinity; and by calling upon him to bear witness to the secrets of his heart and conscience, he must ascribe to him the knowledge of the secrets of the heart and conscience; which is the property of God alone, as the scriptures teach us: Hence Solomon said, 'Thou, even thou only, knowest the hearts of all the children of men *a*.' Thus we have a further evidence, that the Holy Ghost has religious worship given him, and that he is true and real God.

5. The Holy Ghost is the object of doxologies; or they are ascribed to him as well as to the Father and the Son: Therefore he is the object of religious worship, and true and real God.

Because this is doubted by some, and confidently denied by others, I shall proceed with caution, in advancing, explaining, and confirming the following propositions relating thereto.

(1.) It being the grand design of the mission of the Spirit, that he should glorify Christ, we are not to expect that ascriptions of glory should so frequently and fully be made to the Spirit, as to the Son, in or under the dispensation of the Spirit.

As Christ came not to glorify himself, but the Father, so the Spirit came not to glorify himself, but Christ; as our Saviour teaches us, in these words; 'He (the Spirit) shall not

speak of himself; but whatsoever he shall hear, that shall he speak: He shall glorify me; for he shall take of mine, and shew it to you *a*.' When Christ came in the flesh, he veiled his own glory, and proclaimed the Father's: So the Holy Spirit, as it were, conceals his own glory to promote the glory of Christ, in whose name he both speaks and acts. But yet as Christ sometimes turned aside the veil, and manifested his own glory, so the Holy Spirit sometimes, in the scriptures, discovers his own glory, though not so frequently, so clearly, and so fully, as that of the Son. This duly considered, might repress the triumphs and insults of the adversaries, who confidently conclude, that the Holy Ghost is not God, because the same ascriptions of glory are not, as they pretend, made to him as to the Father and the Son. But they forget that the design of his mission was to glorify the Son, not himself; and as Christ was no less God, and no less worthy of glory, when he humbled himself, than when he was exalted; so the Holy Ghost is no less worthy of glory, when he comes to reveal the glory of Christ, than if he had come more fully to display his own. But I proceed,

(2.) The Holy Ghost is included in those doxologies made to God, without naming any difference of persons.

The word God, when used without any note of personal distinction, is to be taken as including all three, and is often so used in scripture: For example; it is said, 'I am God, and there is none else; there is no God besides me *b*.' If the word God here means only that person called the Father, then the Son and Spirit cannot be God; but if it means more than the Father, then it may, and undoubtedly does, take in the Son and Spirit, who, with the Father, are one in nature, and one God. It is also said, 'There is one God and Father of all, who is above all, and through all, and in you all *c*;' which text, if it does not include the Three Divine Persons, destroys the Trinity, and excludes the Son and Spirit from

a John xvi. 13, 14.

b Isa. xlv. 5.

c Eph. iv. 6.

being God. But the text has been generally understood by the ancients, as a learned man *a* observes, of the whole Trinity; above all, as Father; through all, by the Word; and in all, by the Holy Ghost. Once more, we read, that, ‘In the beginning the Word was with God, and the Word was God *b*,’ where the word God must include both Father and Son. And if in one place it includes two persons, in others it may include three, the Father, the Word, and the Spirit, who are said to be one *c*.

Upon this foundation I proceed to consider some doxologies to God, where there is no mention of one particular person, in distinction from the other two; and may therefore be reasonably supposed to be directed to the Son, and Holy Ghost, as well as to the Father. We read that the Creator is blessed for ever *d*. The Spirit is Creator as well as the Father and Son, and therefore the doxology belongs to him as well as to them: For it is but reasonable to suppose, that where there is an unity of essence and operation, there should be an unity of glory. According to what Christ teaches; ‘He that honours not the Son, honours not the Father; for, said he, I and my Father are one *e*.’ So, with respect to the Holy Ghost, he has the same nature with the Father; for he proceeds from him, and he has the same essential attributes, and does the same works which belong only to God; and therefore he must be allowed to have a communion with the Father, in honour and glory, as he has in essence and operation. It is, in another place, said, ‘Of God, and through him, and to him, are all things: To whom be glory for ever. Amen *f*.’ God, as including Father, Son, and Holy Spirit, seems here to be the object of the doxology. And when it is said, ‘Now to the King eternal, immortal, invisible, the only wise God, be honour and glory, for ever and ever. Amen *g*.’ As the Holy Ghost is eternal, immortal, invisible, and the

a Dr. Waterland’s first Defence, p. 10.

b John i. 1.

c 1 John v. 7.

d Rom. i. 25.

e John v. 23. x. 30.

f Rom. xi. 36.

g 1 Tim. i. 17.

only wise God, as well as the Father and the Son; so to him we may well suppose the honour and glory to be ascribed, together with the Father and the Son.

A great many other instances of this sort might be produced; but I shall only add here, that when we see other parts of religious worship given to the Holy Ghost, as in prayer, praise, baptism, and swearing by his name, no reason can be given why he should be excluded in the doxologies which are offered to God, without any thing in the text or context, to confine them to the Father, or to the Father and the Son only.

If the scriptures prove a Trinity in Unity, and the word God often means the Father, Son, and Holy Spirit, as has been proved, then it is very just to understand those doxologies to be ascribed to the Holy Ghost, as well as to the other persons, which are directed indefinitely to God, without naming any one particular person.

There is a glory due to God's name; and no person who has the name of God in him, or his divine perfections, as the Holy Ghost has, is to be excluded from that glory which is due to his name. Let it be farther observed, that the scriptural doxologies are but occasionally mentioned; and though they shew the lawfulness and need of such addresses to God: yet they were never designed as standing forms to be continued in the church; nor would the total want of such forms in scripture, prove that no such addresses are to be made to God, seeing we are commanded to give to him glory and strength, the glory due to his name. I will close this proposition with one instance to the purpose before mentioned, which is this; 'Glory to God in the highest, on earth peace, and good will towards men *a*.' What reason can be given, why the Holy Ghost should not be included in this doxology, when he is so much interested in the things mentioned in it, and that wonderful event which was the occasion of it?

a Luke ii. 14.

It was the Holy Ghost who formed Christ's human nature in the womb of the Virgin; it was he who assisted that nature, in temptations, preaching, working miracles, suffering death; and in Christ's resurrection from the dead; it is the Holy Ghost that sends and assists the messengers of peace, slays the enmity, and brings the peace of God into the heart, and sheds abroad the love and good will of the Father there: And, after all, must he be excluded from that glory which is due, and given to God on these accounts?

(3.) In scripture we have those commands relating to the Holy Ghost, as shew him to be a proper object of doxology, and some examples of it.

This is included in the form of baptism, which is in the name of the Holy Ghost, as well as of the Father and Son, and includes not only invocatings, but thanksgivings, as was hinted before. Hence St. Basil *a*, who well understood this matter, says, "We are to be baptized, as we have received the form delivered to us, and to believe as we are baptized, and to glorify as we believe the Father, Son, and Holy Ghost. And again, we make the confession of faith, as it were the beginning and mother of the doxology." There is a doxology to the Holy Ghost in Isaiah's vision; where we find the seraphs crying, 'Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory *b*.' The Lord of hosts, here signifies God, including Father, Son, and Spirit: None will exclude the Father; St. John applies the passage to the Son *c*; and Paul interprets it of the Holy Ghost; for the Lord of hosts, who is said to utter his voice, and say, 'Whom shall I send? and who will go for us?' and who said, 'Go and tell this people *d*:' This Lord, according to Paul, is the Holy Ghost.

a Δεῖ βαπτίζεσθαι ὡς παρελάβομεν πιστεύειν δὲ ὡς βαπτίζομεθα. Δοξάζειν δὲ ὡς πεπιστεύκαμεν Πατέρα καὶ υἱὸν καὶ ἅγιον πνεῦμα.—Basil. Ep. lxxviii. Tom. iii. p. 139.

Ὁμολογίαν τῆς πίστεως ἀρχήν τινα καὶ μητέρα τῆς δοξολογίας ἐποίησάμεθα.—Id. de Sp. Sanc. Tom. ii. p. 354.

b Isa. vi. 3.

c John xii. 41.

d Acts xxviii. 25, &c.

As Father, Son, and Spirit, have one undivided essence, so they have one undivided glory; it is therefore no contradiction for the glory to belong to all Three, and to be ascribed to the Three Persons in the Godhead: Those words, 'Who will go for us,' signify that the Lord of hosts, whose glory Isaiah saw, includes more than one person: and it has been an ancient opinion, that the threefold repetition of the word holy, refers to a trinity of persons in the divine essence. There are others, indeed, who make light of this notion; but the famous Turretine *a*, I find, approves it, because the seraphs' song is to Jehovah, who is Three in One; and because it is said, 'Who will go for us?' and the command given the prophet, not only respects the Father, but also the Son, and Holy Ghost, according to the New Testament application of it; and therefore the Holy Ghost is the object of this doxology. Another learned writer *b* sets this in a clear light, and in a few words; "The Holy Spirit," says he, "is adored by the seraphs; for he who said to the prophet 'Go make the ears of this people heavy,' is honoured by the angels with this celestial doxology: But this was the Holy Spirit, as the apostle testifies, he therefore is adored by the seraphs."

The apostle Paul having told the Corinthians that their bodies were the temples of the Holy Ghost, he enjoins them to glorify God, or God the Spirit, in their bodies, and spirits *c*, which were his; he having taken possession of them, and dwelling in them as his temple. What could be a more natural and strong inference from thence than this, that they should give him honour and glory? The apostle says, 'To him that is able to do exceedingly above all that we ask or think, according to the power that works in us, (the power of the Spirit mentioned,) to him be glory in the church, now and for evermore *d*.' The Holy Ghost being the nearest antecedent, it looks as if he particularly were the object of the

a Instit. Part I. p. 304.

c 1 Cor. vi. 19, 20.

b Gerh. in loc. Theol. Part I. p. 291.

d Eph. iii. 20, 21.

doxology ; but I submit it to the judgment of others, and will not be too dogmatical.

I will add one scripture more, which was taken notice of before ; ‘ Of him, and through him, and to him, are all things : to whom be glory for ever. Amen *a* ;’ that is, says a learned and accurate writer *b*, to the One supreme God, subsisting in a Trinity of Persons, be glory. Of him, referring to the Father, through him, referring to the Son, and to him, or in him, pointing out the Holy Ghost.

Thus I have given some instances of doxologies to the Holy Ghost in scripture, and injunctions to give him glory ; which may justify the making him the distinct object of doxology. That the scripture does not more abound in examples of this kind, may be accounted for by this, that the glorifying of Christ being the grand design of the mission of the Holy Spirit, it is no wonder that he does not more abound in the ascriptions of glory to himself.

To close this, if the Holy Ghost be not true and real God, he has not a right to any acts of religious worship ; but if he be true God, he has a right to all acts of religious worship, and therefore to doxology, or the ascriptions of glory to him, as well as the rest.

(4.) The practice of the primitive church, in its first and best ages, may confirm us in the use of doxologies to the Holy Spirit.

I would here declare openly, and once for all, that I am far from setting any of the primitive writers up as standards of our faith or worship, or placing their authority upon a level with the scripture ; they were fallible men, and we are to follow no man any farther than he follows Christ ; no, not an apostle himself ; but yet we are to go forth by the footsteps of the flock ; and it may be some confirmation to us, to find those holy men, who had the extraordinary gifts of the Spirit, who conversed with the apostles, or their immediate succes-

a Rom. xi. 36.

b Dr. Berriman’s second Review, p. 34.

sors, and who suffered martyrdom for the truth, understanding the scriptures as we do, and giving the same glory to the Holy Spirit as we plead for and practise.

A late writer *a*, with his usual hesitation, meanly insinuates, that there may be two or three examples of a doxology addressed to the Spirit in the three first centuries: Whereas a greater number are yet extant, as he could not but know, if conversant with the primitive writers; but if not, he did ill to impose such a partial account upon his readers *b*.

Polycarp, who lived in the first century, and suffered martyrdom for Christ, when he came to suffer, made an address to God, which he thus concluded, "To thee with him, (Christ) and thy Holy Spirit, be glory, now, and through everlasting ages *c*." This testimony is the more to be regarded, because Polycarp had been a hearer of St. John, if not of other apostles. His church at Smyrna, the same to which St John, in the Revelations, directed his epistle, closed their letter, which gave an account of his sufferings, with these words; "with whom (Christ) be glory to God, even the Father, and to the Holy Spirit *d*." Justin Martyr, who lived in the second century, tells us, "That the Christians of his time, worshipped and adored the Father, Son, and prophetic Spirit *e*." In the same age, Clement of Alexandria said, "Let us give praise to the only Father and Son, with the Holy Spirit; to whom be glory now and for ever. Amen *f*." Hippolytus, in

a Watts's Dissert. Part II. p. 151.

b See Mr. Taylor's Treatise against Mr. Watts, p. 104, 105.

See this matter relating to Doxologies more fully discussed in Dr. Berriman's two Reviews of primitive Doxologies, and in Mr. Taylor's Scripture Doctrine of the Trinity vindicated against the Arian scheme. Part I. c. 3.

c Μεθ' εἰ σοὶ καὶ πνεύματι ἁγίῳ ἡ δόξα καὶ νῦν καὶ εἰς μέλλοντας αἰῶνας. Ἀμην.—Polycarp. in Epist. Eccles. Smyrn. p. 71.

d Μεθ' εἰ δόξα τῷ Θεῷ, καὶ Πατρὶ, καὶ τῷ ἁγίῳ πνεύματι.—Ibid. p. 75.

e Εκείνῳ τε καὶ τῷ πατρὶ αὐτοῦ υἱῷ ἐλθόντα — πνεῦμά τε προφητικὸν σεβόμεθα καὶ προσκυνῶμεν.—Justin Martyr, Apol. i. c. 6. p. 11.

f Παράχαι — ἐυχαιεῖν, τῷ μόνῳ Πατρὶ καὶ υἱῷ — σὺν καὶ τῷ ἁγίῳ

the third century, has this doxology; "To him (Christ) be glory and strength, together with the Father and the Holy Spirit, in the holy church, now and for ever, and for evermore. Amen a." Dionysius, bishop of Alexandria, a writer of the third century, and the greatest man in his age, concluded a letter, wrote to Dionysius bishop of Rome, with this doxology: "To God the Father, and his Son, our Lord Jesus Christ, with the Holy Ghost, be glory and power, for ever and ever. Amen b." Herein, as he says, he followed the ancient custom and rule of the church, and joined with it, praising God with the same voice with those that had gone before him; which shews how early these doxologies, to Father, Son, and Spirit, had been used in the Christian church. Basil tells us, "They had been continued in the churches, from the first preaching of the gospel to that present time, which was in the fourth century c." A council of a hundred and fifty bishops d, met at Constantinople; and in their creed, or confession of faith, in opposition to the Macedonian heresy, they declared their faith in the Holy Spirit, the Lord and giver of life, who spoke by the prophets, and proceeds from the Father, and together with the Father and the Son, is worshipped and glorified.

Thus we have seen, that divine worship is due, and has been paid to the Holy Ghost, in prayer and praise, in baptism, in religious service and submission, in swearing by his name, and in doxologies; and that, seeing he is thus the object of religious worship, due only to God, he is true and real God.

πνεύματι πάντα τῷ ἐνί— ὃ ἡ δόξα ἔ νῦν εἰς τὰς αἰῶνας. Ἀμην.—
Clemens Al. Paedag. lib. iii. p. 211.

a Αὐτῷ ἡ δόξα, ἔ τὸ πρῶτον, ἅμα Πατρὶ ἔ ἁγίῳ πνεύματι, ἐν τῇ ἁγίῳ ἐκκλησίᾳ ἔ νῦν ἔ ἀεὶ, ἔ εἰς τὰς αἰῶνας τῶν αἰώνων. Ἀμην.—Hippolytus, c. Noetum, p. 20.

b Τῷ δε Θεῷ, ἔ Πατρὶ, ἔ υἱῷ τῷ κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ, σὺν τῷ ἁγίῳ πνεύματι δόξα ἔ πρῶτον εἰς τὰς αἰῶνας τῶν αἰώνων. Ἀμην.—Dionys. Alex. ap. Basil de Sp. Sanct. c. 29. Tom. iii. p. 358.

c De Spir. Sanct. c. 29.

d In the year 381.

APPLICATION.

Let us hold fast the profession of our faith in, and love and high regards to the Holy Spirit. What industry and arts soever others use, to lessen and degrade him, to conceal and hide his glory, let us say, He is our God, and we will exalt him. The evidences for his Deity drawn from his names and titles, attributes, works and worship, are so clear and strong, that we may be well satisfied in giving him that honour and glory which is due to God. How they will justify or excuse themselves, who deny his Deity, Personality, or Glory, it concerns them to consider. However, let us take heed not to grieve him, or do despite to him, for his sake and our own. His divine nature and works deserve our highest love and deepest veneration. Shall we not own and honour him, who proceeds from the Father, glorifies the Son, converts us from sin to grace, from death to life, and conducts us through the life of grace to glory? Has not every true Christian reason to say, "He that is mighty has done to me great things, and holy is his name: My soul magnifies the Lord, and my Spirit rejoices in God my Sanctifier and Comforter. I am his temple, and will give him glory: I will adore him for his infinite wisdom, grace, and love; for his holiness, power, and omnipresence, and for his wonderful works, both in the old and the new creation. As he is superior to all created spirits, I will depend upon him to give me the victory over Satan and all the powers of darkness; and as he is good and faithful, I will trust to him, to carry on in me his good work, and to lead me into the land of uprightness."

Finally, Let every believer look upon himself as the temple of God, seeing the Spirit of God, who is God, one in nature with the Father and the Son, dwells in him.

Now to the Holy Spirit, whose work it is to renew, convert, sanctify, strengthen, and conduct to glory, the elect of God, and the redeemed of the Lord, be ascribed, with the Father and the Son, all honour, glory, and power, now, henceforth, and for evermore. Amen.

THE REAL
PERSONALITY, THE PROCESSION, AND
THE MISSION

OF THE

HOLY SPIRIT,

PROVED FROM

SCRIPTURE:

IN FOUR SERMONS.



THE REAL PERSONALITY OF THE HOLY SPIRIT PROVED FROM SCRIPTURE.

SERMON I.

PREACHED MARCH 10th, 1729-30.

JOHN xv. 26.—*When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, HE shall testify of me.*

IN discoursing of the Holy Spirit, I, at first, proposed to speak of his Deity, Personality, Procession, Mission, Office, and Work. The first of these, the Deity of the Holy Ghost, I have endeavoured to prove in six discourses, from another text: I now proceed to another part of my design, to evince and confirm, from scripture, the Personality of the Holy Spirit, which, in my text, is expressed in very strong terms.

The personal pronoun 'He,' is here made use of; the Spirit is called the Comforter; which denotes a person, as well as his work; he is said to come, and to be sent by the Son, from the Father; therefore he is a person really distinct from the Father and the Son; whereas, were he only a divine power, such language would be very improper and unjust; for the divine virtue and power is common both to the Father and the Son, and is never said, that I know of, to be sent from the Father by the Son: Besides, the word 'whom,' in the sentence, 'whom I will send,' denotes a person, being a personal pronoun, and never used, that I remember, for any thing but a person. We do not say, it is a good present whom I will send, but which I will send: farther, testifying is a personal work, the Spirit spoke of in my text is said to testify of Christ; he shall testify of me; therefore the Spirit is a person. But, for the more particular management of this point, I shall, by way of preliminary, inquire what is meant

by the word person, or personality, and what distinction is included in it. Then I shall shew, that the Holy Spirit is a real divine Person in the Godhead; and, after this, I shall vindicate this truth from the objections and oppositions which both of old and of late have been raised against it.

In inquiring what is meant by the word person, or personality, and the distinction included in it, I shall not trouble you with the nice critical disputes upon the original use, and various senses of the word person. The most common notion of it is, an intelligent voluntary agent, as applied to creatures; but as applied to God, a person is one single subsistent in the Godhead, endowed with understanding and will, and with a power of distinct operation. A created person always means an individual separate being; as Peter, James, and John, are so many separate individual beings, as well as persons: But an uncreated person is a subsistent in the one infinite divine nature, to whom belong understanding, will, and distinct operations. Three such persons do not make three gods, because they are not divided separate beings or substances, as three men are; but they all subsist in the same individual, though infinite nature or Godhead; they are the same in substance, and equal in power and glory.

We have been told, that "the essence of all the Three being numerically the same, therefore their personality can be but metaphorical or figurative *a*." But how does this inference follow from the premises? if the three divine persons be not three separate beings, as three human persons are, then they are no persons at all: Must man be the measure of his God? and what is finite, the rule by which we must judge of things infinite? Is it for us to say precisely what can, and what cannot be in an infinite nature? Is it safe or lawful to form our conceptions of God by those which we have of ourselves? 'All nations are before him as nothing, less than nothing, and vanity. To whom then will you liken God, or what likeness

a Watts's sixth Dissert. vol. ii. p. 192, 193.

will you compare unto him *a*?' If the scriptures represent God as one Essence, Being, or Godhead, and yet, at the same time, speak of three in this Godhead, to whom belong understanding, will, and distinct operation; then the unity of nature does not hinder the real Personality of Father, Son, and Holy Spirit; does it become us to say, that cannot be, which God says is so?

The personal distinction, by which the Holy Spirit is described by Christ in my text, is his proceeding from the Father, the Spirit of truth which proceeds from the Father: This proceeding is appropriated to the Holy Spirit, and is never applied to any other in scripture. The Father is never said to proceed from the Son or Spirit; nor does the Son proceed from the Father or Spirit: But the Holy Spirit, as the third person in the Godhead, proceeds from the Father. There is such a subsistent in the Godhead as proceeds from the Father, and is thereby known to be a distinct subsistent, and has, in scripture, personal powers and characters distinctly applied to him, as will more fully appear hereafter.

The word person may well be applied to each of the sacred Three; notwithstanding they are not *b* three separate persons, as three men are, who subsist independent upon one another, and might, in the nature of things, one of them exist, at the same time the others were annihilated, or ceased to be: But though this cannot be supposed of a divine uncreated person, who is God by nature, and necessarily existent; yet it does not hence follow, that he is not a real person, because he is not another Being, divided and separate from the other two persons in the Godhead.

Doctor Clark, and some others after him, confound being and person, and contend that one being and one person are ever the same. Whereas the form of baptism speaks of three, Father, Son, and Holy Ghost, who have one name, consequently one nature, essence, or being: And there are three

a Isa. xl. 17, 18.

b 1 John v. 7.

that bear record in heaven, three persons, to whom personal acts are ascribed, who yet are one; *z*, one being or thing, not one person.

I must beg leave to take notice here of an important observation of a learned and diligent enquirer *a* into these things, relating to divine personality, that "Intelligent agent is not equivalent to person, neither are the phrases reciprocal; but, to intelligent agent, add its not being divided, nor distinguished into more intelligent agents, having the same distinctive characters, then we complete the notion of person;—I suppose not, says he, any of the divine persons, a person, in a different sense of the word person; they are persons in the same common sense of the word person, but persons of a different kind, and differently circumstantiated from what human or angelical, or any other kinds of persons are." The same learned person *b* makes the distinctive characters of I, Thou, He, and Him, to denote a person. But yet, as he elsewhere *c* observes, "He, or him, are no more properly applicable to a divine person, than she or her; but we have no third way of denoting a person, and so of the two we choose the best, and custom familiarizes it to us."

The word person, as applied to a divine person, always carries distinction, though not separation in it. Therefore the Holy Spirit's proceeding from the Father, signifies his distinct personality; and all along in the scripture, when the divine persons are spoke of, a sufficient distinction between them is kept up. So at Christ's baptism, the first person speaks from heaven; the second person is said to be his beloved Son; and the third person descends in the form of a dove, and rests upon Christ *d*. And in another place *e*, the first person is spoken of as the Father, to whom we have access; the second person is described as the Son, through whom we have that access; and the third person is called that one Spirit, by whom we have access; where all the three divine persons are clearly

a Dr. Waterland's second Def. p. 368.

b Ibid. p. 366.

c Sermons, p. 142.

d Mat. iii. 16, 17.

e Eph. ii. 18.

distinguished from each other : The Spirit, by whom, is not the Father, to whom, nor the Son, through whom, we have access ; and therefore is a distinct person from the Father and the Son.

What or how great the distinction is between the person of the Spirit, and the other divine persons, I shall not pretend to say, but shall leave that matter in silence, as the scripture does ; yet, no more doubting, whether there is such a real distinction, because I cannot explain it, than that I doubt that God is omnipresent and eternal, though I have no adequate ideas of those divine perfections.

It is observed by a learned writer *a*, that “ an individual, intelligent substance, is rather supposed to the making of a person, than the proper definition of it ; for a person relates to something which distinguishes it from another intelligent substance in the same nature ; and therefore the foundation of it lies in the peculiar manner of its subsistence, which agrees to one, and to none else of the kind ; and this it is which is called personality.”

I will take leave to add, that though the divine persons are so closely united in one numerical divine essence, or being, as that they are said to be One, one being, one God ; yet such is the personal distinction, that the Father never is, or can be, or be said to be, the Son, or Spirit ; or the Son or Spirit to be the Father ; or the Father or Spirit to be the Son ; but each person ever had, and ever will have, his personal distinctive character, proper and entire to himself.

Thus I have endeavoured to give the sense of the word person, as applied to creatures, and as applied to God, or to a subsistent in the divine nature ; and have shewed, that there is no reason to deny the divine personality of the Spirit, because it is not exactly the same with human personality ; for, by a parity of reason, God the Father could not be a divine person.

a Dr. Stillingfleet's Vindication of the doctrine of the Trinity, p. 260.

Upon the whole, a divine person is one single subsistent in the Godhead, endowed with understanding, and will, and power, of distinct operation, yet never divided into more such subsistents, or existing separately from the other divine persons; but being one with them in natural and essential properties, is, together with them, the one only living and true God.

Taking the word person in this sense, I proceed to prove, that the Holy Ghost is not a figurative, but real person in the Godhead.

The divine personality of the Holy Ghost, is by some deemed to be a matter of small importance; accordingly it has been insinuated *a*, that the Holy Spirit has not made our participation of his divine and salutary influences to depend upon any clear, explicit, and certain knowledge of his nature, and his unity with, and distinction from the Father and the Son. Now if this be true, that author might well have spared his pains, in attempting to gain and give clear ideas of that which he says is a mystery, not revealed to us in the word in evident and express language, and upon the clear, explicit, and certain knowledge of which, he is confident, the divine and salutary influences of the Spirit do not depend. To what purpose then has he troubled the world with a discourse of about one hundred and twenty pages, to puzzle himself and his readers, with his ideas and representations of the Holy Spirit, with objections against his real personality, and with misinterpreting many texts of scripture, to draw them in to the support of his dark and confused hypothesis? But however, in the opinion of some of superior penetration and judgment, the knowledge and belief of the personality of the Holy Spirit is no such indifferent matter as he thinks. The learned Dr. Jonathan Edwards *b* has observed, that on disowning the personality of the Holy Ghost, the necessity of his grace, and the efficacy of his operations upon the minds of men, must

a Watts's fifth Dissert. p. 178.

b Preservative against Socinianism, Pt. I. p. 6.

fall to the ground. And elsewhere *a* he has these words; "Whether they can be led by that Spirit, who blaspheme his person, and not only refuse his assistance, but scoff at, ridicule, and deride it, it will become them seriously and timely to consider." Dr. Owen *b* says, that "if men prevail in the opposition they make to the Spirit's person, it is to no great purpose to concern ourselves in his operations; for the foundation of any fabric being taken away, the superstructure will be of no use, nor abide."

We have been told, by a late known writer, that "the proper, distinct, and real character of the Spirit, is that of a divine power, or principle of action; and it is only personalized by idioms of speech." But the falsehood of this assertion I hope to make evident before I finish this head; and in the mean time, I am not afraid to challenge this author, and all his abettors, to give any stronger proofs of the real Personality of God the Father, than we have of the real Personality of the Holy Ghost. I am well persuaded that they will stand and fall together; and that if the Personality of the Holy Ghost, as represented in the scripture, is only figurative, and established by idioms of speech, so is the Personality of the Father: The reason is clear and full; we have the same evidences of personality, both internal and external; and the same personal characters and works ascribed to the Spirit as to the Father, and not the least intimation in the scripture, that these things are applied to the Spirit only in a figurative and metaphorical sense, any more than to the Father.

One of the most remarkable and important texts, wherein the Holy Spirit is represented as a person distinct from the Father and the Son, is this, as the last cited author observes, 'When the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come. He shall glorify me; for he shall receive of mine,

a Ibid. Pt. III. p. 162.

b Of the Spirit, p. 46.

and shew it to you *a*.' Upon which glorious testimony of the Personality of the Holy Spirit, our author gives us a most forced, false, and unscriptural comment, invented by the Socinians, and new dressed up by himself, to recommend it to this enlightened age; it is as follows; "This blessed Spirit, or the divine efficient power, was to reside in the church, as the deputy, or resident, and prime minister, both of the Father and the Son: Upon these accounts it seemed proper to our Saviour (who is the divine wisdom incarnate) to describe this divine power, by a strong prosopopoeia, and a noble allegory, as a messenger sent forth from God, for this glorious design." I shall not stay here to refute this unscriptural, fanciful gloss upon the words, wherein the Holy Spirit is so often spoke of in the strongest terms of personality, without the least intimation in the text or context, or any other scripture, that our Saviour intended them in a figurative or metaphorical sense. But this bold and desperate shift, to evade so great a testimony against an error he had espoused, is no new invention of his own: The Socinians *b*, as Socinus himself, Volkelius, and Crellius, had given this turn to the text before him; and long before them, in the fourth century, Gregory Nazianzen *c* speaks of some who thought the Holy Spirit to be a power and faculty in God; but, as he observes, if he be only a power and faculty, he is only acted, but does not act; and when he is acted, he ceases to be, for such is the nature of an act; how then does he himself act, and say this and that thing, gathers together, is grieved and provoked to anger?

a John xvi. 13, 14.

b Socinus contra Wiekum, c. 10.—Bisterf. contra Crell. p. 479.—Vide Mares. Hyd. Vol. iii. p. 436.

c Τὸ Πνεῦμα τὸ ἅγιον, ἢ τῶν καθ' ἑαυτῶν ὑφεσηκότων πάντως ὑποθέσειον, ἢ τῶν ἐν ἑτέρῳ θεωρούμενων, ὧν τὸ μὲν εἶσαν καλεῖσιν ὁ περὶ ταῦτα δεινοί, τὸ δὲ συμβεβηκός· εἰ μὲν ἔν συμβέβηκεν, ἐνέργεια τῦτο ἂν ἔιη Θεῶ. Τί γὰρ ἕτερον ἢ τίνῃ; τῦτο γὰρ πῶς μάλλον, καὶ φέυγεσιῦνδεσιν, καὶ εἰ ἐνέργεια ἐνέργηθῆσεται δηλόνοσι, ἐκ ἐνεργήσε, καὶ ὁμῶ τῶ ἐνεργηθῆσαι πάυσεσαι τοῦ τον γὰρ ἢ ἐνέργεια, πῶς ἔν ἐνεργεῖ, καὶ τὰδε λέγει, καὶ ἀφορίζε, καὶ λυπεῖται καὶ παροξύνεμαι.—Gregor. Nazianz. Orat. xxxvii. p. 595, 596.

But a more full vindication of the cited text, and a confutation of the before-mentioned interpretation of it, will occur shortly. The chief design I had in hinting these things here, was to shew the need there is to confirm and establish this truth, on the account of the importance of it, and the opposition that even, at this day, is made to it. I shall now proceed more directly, and distinctly, to prove, that the scripture has set forth the Holy Spirit as a real and proper person; and this I shall endeavour to do under twelve propositions. I shall now begin with the first.

PROP. I. The acts and operations of the Spirit, *ad intra*, with respect to the other persons in the Godhead, shew him to be a real divine person.

The Spirit searches all things, even the deep things of God; and knows the things of God, by an act of intuition and self-consciousness; as the spirit of a man knows the things of a man. This is plainly declared in scripture, which says thus, 'The Spirit searches all things, yea, the deep things of God. The things of God knows no man, but the Spirit of God *a*.' His searching, as Theophylact notes *b*, is not an argument of his ignorance, but of his exact comprehension, as God is said to search the heart, or to know it perfectly: Such knowledge is the work of a real person, and, being applied to the deep things of God, shews the Spirit to be a distinct person from him whose deep things he so searches and knows. He is the Spirit of wisdom and revelation; he taught the prophets, inspired the scriptures, makes known the glory and will of God, shews us the things of Christ; he therefore is a person in the Godhead distinct from the Father and the Son, who intimately knows the deep things of God, and reveals them so far as they are made known to men. Christ said thus concerning the Holy Spirit, 'He shall not speak of himself; but whatsoever he shall hear, that shall he speak. He shall glorify me; for he shall receive of mine, and shew it to

a 1 Cor. ii. 10, 11.

b In loc.

you. All things that the Father has are mine; therefore said I, that he shall take of mine, and shew it to you *a*. The things of Christ are the things of the Father: These things the Spirit receives, he takes, he shews them to men; he hereby glorifies Christ. Is not all this evidently the work of a divine intelligent agent, or person, and of a person evidently distinct from the Father and the Son, whose things he takes and shews; and does not speak of himself, when he declares the things of the Father and the Son, as he must do if he were the same person, called the Father or the Son? To apply this text to the divine efficient Power, which is not a person, as has lately been done *b*, is to give us such a sense of the words, as I think was never heard of before in the church of God; it is this: When the efficient power of God, which is to reside in the church, as the deputy, resident, and prime minister of the Father and the Son, is come, he, the efficient power of God, shall not speak of himself; but what he, the efficient power of God, shall hear, that shall he speak; and he, the efficient power of God, will shew you things to come: He, the efficient power of God, shall glorify me; for he, the efficient power of God, shall receive of mine, and shew it to you. Is it not very instructive and comfortable to be told of God's efficient power, being a prime minister and deputy of the Father and Son, of this power's coming, speaking, hearing, receiving, shewing Christ's things to the disciples? Would any man of common sense have applied these things to a divine power, and not rather to a divine person, endowed with understanding, will, design, and veracity, if such a meaning had not been put upon the words, by a warm unscriptural fancy.

It is pretended, that those personal acts which are ascribed to the Holy Spirit, as in the case forementioned, are properly the acts of God the Father, acting by the Spirit; and are therefore represented as the personal acts of the Spirit, not

a John xvi. 14.

b By Mr. Watts, Dissert. v. p. 167.

because the Spirit is a real person, but because the Father, who does those things by his Spirit, or efficient power, is a real person. And by this distinction, the adversaries of the Holy Ghost hope to evade the strongest proofs brought from scripture for his personality; for when all the characters of personality are so plain in the testimony, that there is no denying them, it is but saying, this is meant of God the Father, acting by his power or Spirit, and the evidence is baffled and confounded: But, in answer to this, I desire it may be observed,

1. There ought to be good evidence that what is said to be done by the Holy Spirit, is the act of God the Father, otherwise it is a violence put upon scripture, and upon the Holy Spirit, so to affirm: Such fanciful explications may, and ought to be rejected with more confidence than they are advanced. If God's word tells me, that such or such a personal work is done by the Spirit, and that in distinction from the Father, it is a giving the lie to scripture, to say that it is not the personal act of the Spirit, but of the Father; and especially when in no other scripture the same personal act is ascribed to the Father. And this I take to be the real case in the instance under consideration, as will appear upon a careful review of it: For the Holy Spirit is expressly distinguished from the Father, by being called the Spirit of truth, which is his peculiar character in scripture; by his coming, which the Father is never said to do; by his guiding the apostles into all truth, which was the known work and office, not of the Father, but of the Holy Spirit; by his not speaking of himself, as the Father always does, being the fountain and Father of light; by his being sent by the Son *a*, which the Father is never said to be; and by his coming after Christ's departure, which evidently refers, not to the Father, but to the Spirit, and his effusion on the day of Pentecost. The strongest characters of personality are ascribed to this Spirit; as,

a John xvi. 7.

his being called the Comforter, and the Spirit of truth; his having the personal characters HE and HIM, twelve times applied to him in that discourse of our Saviour concerning him: his coming, reproving, guiding, speaking, hearing, shewing things to come, receiving Christ's things, and glorifying him; all which are personal acts and works, and many of them referring to the other persons in the sacred Trinity.

Now, after all, is it not very extraordinary, that that must be ascribed to the Father, which is said to be done by another, so expressly distinguished from the Father; and when many of the things never are, in scripture, said to be done by the Father; and that we must believe the Spirit here spoke of, not to be a real person, when so many and plain personal characters are ascribed to him, and neither here, nor elsewhere, is any thing said of him, which is inconsistent with a real divine personality; nay, many things which could belong to, and be done by none but a real divine person; as, guiding into all truth, shewing things to come, convincing the world of sin, righteousness, and judgment, receiving Christ's things, shewing them to the apostles, and glorifying Christ in the world? Is it not an unaccountable freedom taken with scripture, and with the Holy Spirit, not to say with the church of God, after all, to explain away the personality and glory of the Holy Spirit; to obscure the scriptures, and to confound the reader with imaginary allegories and prosopopœias, figures, and metaphors, of which there appears not the least trace or footstep, in a plain discourse of Christ, concerning the important work of the Spirit, after his departure from them? Would Christ deliver so important a doctrine to his disciples in his last hours, in mystical figurative terms, and never explain them, either to the apostles or to us, to this very day, by any infallible teacher? Is this the way to lead us into all truth, or into all error? But let God be true, though every man be found to be a liar.

2. There are personal acts ascribed to the Holy Spirit, in scripture, which cannot possibly belong to God the Father,

acting by his Spirit; and therefore the Holy Spirit is a real divine person. This argument I take to be unanswerable; and that all the craft and sophistry of the adversary will never be able to evade it. The proof of the assertion now laid down, will consist in some clear and plain scripture instances of personal acts ascribed to the Spirit, which cannot be applied to the Father acting by the Spirit. As for instance, the Spirit is said to proceed from the Father *a*; which cannot be meant of the Father's proceeding from himself; the Spirit is said to be another Comforter sent from the Father *b*; which cannot be the Father sent from himself: It is also said, that the Father will send him in the name of Christ *c*; can this be meant of the Father's sending himself in the name of the Son? So God is said to have sent forth the Spirit of his Son into the hearts of his people, crying, Abba, Father *d*; can this be the Father's sending forth himself, the Father, into the hearts of believers, crying, Abba, Father? To the same purpose we read, that the Spirit makes *e* intercession for the saints, according to the will of God; but this intercession cannot be the act of the Father, interceding with himself. The Father is often represented as the person to whom intercession is made, but never as making intercession; nor can it be said, that he does it according to the power which is in him: This therefore can be no noble allegory, prosopopœia, or other figure of speech, but a plain account of the acting of that divine person, the Holy Spirit, who is promised and given as the Spirit of adoption, the Spirit of grace, and of supplication. Christ says of the Holy Spirit, 'He shall receive of mine, and shew it to you *f*.' Did the Father, by his efficient power, receive of the things of Christ, and shew them to the apostles? It is likewise said of the Spirit, 'He shall speak, but not of himself *g*.' Does God, by his efficient power, speak, but not of himself? A speaking power is strange language: But to bring in God the Father, as speaking by his power, and yet

a John xv. 26. *b* Chap. xiv. 16. *c* Ver. 26. *d* Gal. iv. 6.
e Rom. viii. 27. *f* John xvi. 14. *g* Ver. 13.

not speaking of himself, is still more wonderful; for the Father never speaks, but it is of himself, as was noted before. Now, from all the preceding instances, it appears, that there are personal acts ascribed to the Holy Spirit, in scripture, which cannot possibly belong to God the Father acting by his Spirit; and that therefore the Spirit is a real divine person.

3. I shall add, with respect to figures and allegories, that they are never to be brought in, where the literal sense is good and sufficient without them, and where there is nothing in the text, or context, or in the subject matter treated of, that requires them. And if our adversaries can shew, that in those texts, where the Holy Spirit is described in the strongest personal characters, there is any thing that requires our admitting such figures and allegories; or that, in any other scriptures, the Spirit himself has any thing ascribed to him that is inconsistent with real personality, we will give up the cause to them; but, till then, we shall not yield up this important article of our faith.

It is readily allowed, that, in scripture, some things are, by a figure, represented as persons which yet really are not so; as charity, and the like; and, at other times, real persons are represented in a figurative manner. But then there are other places which shew the things personalized are not real persons, and that the persons spoke of in a figurative manner are real persons; which may preserve us from mistakes in this matter: But this is not the case with respect to the Holy Spirit, who is never represented in such a figurative manner as is inconsistent with his being a real person; but, in many places, is represented in such clear and strong terms of personality as are inconsistent with his being a person only in a figurative sense.

Our adversaries have one evasion more, and if that fails them, their cause is lost, and truth shall yet keep the field. It is pretended, that such strong personal characters may be given the Spirit, though he be not a real person, on the ac-

count of the persons in and by whom he acts ; if they cannot be ascribed to God the Father acting by his Spirit, yet they may belong to those inferior agents by whom the Spirit acts ; as for example ; the Spirit is represented as saying, ‘ Separate me Barnabas and Saul *a* ;’ because the prophets, acted by the Spirit, gave forth such a command. But what evidence can be given that the characters of personality are ever applied to the Spirit, on the account of his messengers ; this would be for a superior to derive an honour from his inferior : Besides, it is foolish, and indeed blasphemous, to suppose those prophets to ascribe personality to the Spirit, on their own account, and to represent him speaking in the strongest terms of Personality and Deity too, on the account of their ministry and service. The Holy Ghost is said to come to the apostles, as sent by the Father and the Son ; this coming, as so sent, must be the act of a person, distinct from the Father and the Son ; nor can it be the action of the apostles, to whom he was sent ; for then the apostles must come to the apostles.

The Holy Spirit is said to glorify Christ by receiving of his things ; therefore he is neither the Father nor the Son ; and these things he is said to shew to the apostles ; therefore he is a person distinct from the apostles, otherwise they must shew these things to themselves. So that, upon the whole, the Holy Spirit appears to be a real person, distinct from those for whom he acts, and by whom he acts ; and the evasions of the enemy may be thus detected, and the truth proposed under this first argument be confirmed, that the acts and operations of the Holy Spirit, relating to the other persons in the Godhead, shew him to be a real divine person ; which was the thing I undertook to prove.

PROP. II. He to whom the definition of a real divine person belongs, is a real divine person ; but to the Holy Spirit the definition of a real divine person belongs ; therefore he is a real divine person. A real divine person is a subsistent in

the divine nature, to whom belong understanding, will, and distinct operations. That the Holy Spirit is a subsistent, or one who exists, appears from the whole current of scripture, and, I think, is denied by few or none, and therefore needs no laborious proof. He is the eternal Spirit, therefore he ever subsists: In his name persons are to be baptized to the end of time; therefore he has a real existence, otherwise they would be baptized into the name of a non-entity, an idol, which is nothing in the world. In the first creation, he gave being to all things, and still upholds all things, and therefore really subsists: That he subsists in the divine nature, appears by his being that Spirit, which is of, or out of God, and by his being God; which has been proved at large: That he has understanding, appears by his knowing the deep things of God, by his being a Spirit of wisdom and revelation, the author of all arts and sciences, the inspirer of the prophets and apostles, and the fountain of all those wonderful gifts which have been in the church: That he has a will, appears abundantly from his various commands and injunctions, and very fully from that text, 'All these works that one and self-same Spirit, dividing to every man severally as he will *a*': That he has a power of distinct operation, appears from his numerous and wonderful works, both in the old and new creation, as to come, to hear, to speak, to teach, to testify, to inspire the scripture, to lead into all truth, to reprove, to comfort, to sanctify, to lead, to guide and witness, to change into the glorious image of God, to preserve to the end, and in the end to give eternal life; all which are personal acts, and taken together, can be the acts of no other than an infinite person.

When we consider these things as they are laid down in scripture, and ascribed to the Spirit of God in so many places, and with such remarkable circumstances, and matters of fact, what conclusion can we naturally draw from the whole, but this, that there is such a divine, infinite, glorious person as the Holy Ghost, who is the author and doer of all these glo-

rious works; and that to suppose the contrary, and to explain them by figures and allegories, is to turn the Holy Spirit into a cypher and deceiver, the gospel into a fable, and the Christian religion into a mere shadow and fancy? This should make us tenaciously hold fast the form of sound words, and contend earnestly for the faith once delivered to the saints.

PROP. III. The Holy Spirit is a real person, because the distinctive personal characters, as I, Thou, He, are ascribed to him in scripture.

We have been told, by a late writer *a* upon this subject, that “the distinctive character of a person is the application of the personal pronouns, I, Thou, He, to any thing.” And he has now confessed, that the pronouns I, and He, are applied to the Holy Spirit in scripture; and yet he has not been so ingenuous as to own the real personality of the Holy Spirit. But if I and He be the distinctive characters of a person, why is not the Holy Ghost, to whom these are applied in scripture, owned to be a real person?

It has been alleged by the same person, that the personal characters of the blessed Spirit, are not expressed, in so frequent, or in so strong terms, in scripture, as those of Christ. But, I hope to make it appear, that they are expressed in terms frequent and strong enough to overthrow the fond conceit, that the Holy Spirit is only a faculty, power, or property of the divine nature, and to establish his real personality. If the personal terms are not so often applied to the Spirit as to Christ, yet they are as plainly, and as strongly; and truth does not depend upon a great number of testimonies: however the number of such applications is greater than some seem willing to allow, as will appear before. I close this evidence.

We are assured, in the New Testament, that it was the Holy Ghost *b* who said, ‘Your fathers tempted me, proved me, and saw my works; wherefore I was grieved with this

a Watts’s fifth Dissert. p. 181.

b Heb. iii. 7.

generation, and said, It is a people that err in their heart, they have not known my ways; to whom I swear in my wrath, that they should not enter into my rest *a*.' Here the personal terms, I, Me, My, are applied to the Holy Ghost, and prove him to be a real person. Paul has told us, that it was the Holy Ghost *b* who spoke the following words by Isaiah, 'Whom shall I send, and who will go for us *c*?' And the Spirit said to Peter, 'Behold three men seek thee; go with them, nothing doubting, for I have sent them *d*.' Is not here a person distinct from Peter who was spoke to? The Holy Spirit said, 'Separate to me Barnabas and Saul, for the work whereto I have called them *e*.' In these places the personal pronouns, I, Me, Us, are applied to the Holy Spirit, in histories of plain matters of fact, wherein there appears not to be the least shadow of any figurative or allegorical manner of speaking.

Now to apply what is said in the cited texts, to a faculty, power, or property of God, would, I think, be darkening counsel by words without knowledge: When the Holy Ghost spoke by Isaiah; 'Whom shall I send, and who will go for us?' Was it God's faculty or efficient power that said this, or a real divine person? Was it God's efficient power that said to Peter, 'Go with them, nothing doubting, for I have sent them?' Or was it a faculty in God, who said, 'Separate me Barnabas and Saul to the work whereto I have called them?' To be separated to a divine property, power, or faculty, is as strange a thing in fact as in terms, and as foreign to the scriptures; a sending faculty, and a calling power, are phrases far from containing scriptural or clear ideas in them. But if we allow the plain literal sense of the history, and understand it of a real divine person, an intelligent agent, we may well account for the use of the personal terms before mentioned, and those others applied to the Holy Spirit in scripture.

The word *whom*, is, by Christ, applied to the Holy Spirit,

a Psal. xcvi. 9—11.

b Acts xxviii. 25, 26.

c Isa. vi. 8, 9.

d Acts x. 19, 20.

e Acts xiii. 1, 2.

in my text; 'When the Comforter is come, whom I will send to you from the Father.' The word *whom*, is never applied to any but a person. If Christ had intended to describe a faculty, power, or property of the divine nature, it had been better to have said, the Comforter, which I will send: But to say, the faculty, power, or property, whom I will send, is what no language will bear; and especially, it is very strange to hear of a faculty, power, or property of the Father, sent by Christ from the Father to the apostles: But if the words are understood of the Holy Ghost as a real person, the sense is easy and clear, and that they are so intended, what follows makes evident; 'Even the Spirit of truth, which proceeds from the Father, he shall testify of me.' To call God's efficient power the Spirit of truth; and for Christ to say, He, the efficient power of God, shall testify of me, is, I think, very unintelligible language, not likely to be used by him, who is the wisdom of God, and who spoke as never man did.

The personal pronoun, *ἄλλον*, Him, is applied to the Holy Ghost by Christ, in these words; 'If I go not away, the Comforter will not come to you; but if I depart, I will send him to you *a*;' what, send him a faculty, property, or efficient power of God, or him the Comforter, a real divine person?

The distinctive characters of a person are plainly applied to the Holy Ghost, in these words; 'The Comforter, the Holy Ghost *b*,' for the words *which is* are not in the original, 'whom the Father will send in my name, he shall teach you all things.' Here the personal terms He, and Whom, are applied to the Holy Spirit; and the masculine pronoun He, being joined with the word Spirit, which is a noun of the neuter gender, is a strong expression of the personality of the Spirit, as the critics have observed: That Spirit, that Holy Spirit, whom the Father will send in my name, he shall *c*

a John xvi. 7.

b John xiv. 26.

c When *ἐκεῖνος*, that person, the Spirit of truth, is come.—Dr. Clark's Scripture Doctrine, p. 202.

teach you all things; if these expressions do not signify a real person, what words can do it *a*? What sense would it be to say, the Comforter, God's efficient power, that Spirit, that Holy One, whom the Father will send in my name, he, that efficient power of God, shall teach you all things? Did God send his efficient power, in the name of Christ, and as a teacher of all things? and must we not understand these words of an intelligent, subsistent, or real person in the Godhead, called the Holy Ghost, to whom such distinctive personal characters do belong?

Another place, in which the Holy Spirit is spoke of in the strongest terms of personality, is this; 'When he is come, he shall reprove the world of sin; and he will guide you into all truth; for he shall not speak of himself; but what he shall hear, that shall he speak; and he shall shew you things to come: he shall glorify me; for he shall receive of mine, and shall shew it unto you *b*.' Where the personal pronoun, He, is applied no less than seven times to the Spirit; and besides, the word himself, plainly denotes a person, as also do his re-proving, his guiding, his speaking, his hearing, his shewing, his glorifying Christ, and his receiving of his things.

APPLICATION.

Is the Holy Spirit a real infinite person? What reason have we to seek, desire, and rejoice in the communion of the Holy Ghost? What satisfaction others may take in denying or opposing the personality of the Holy Ghost, I know not; but surely it must be a great pleasure and comfort to every serious Christian, that he has not a divine power only, but an infinitely knowing, gracious, and faithful person to apply to, and converse with, in all his circumstances of sin, sorrow, and danger, or of joy, delight, and comfort in this world. He that dwells in the saints, and is their Guide and Comforter,

a Ἐπειὸς ὁμοίως διδάσκει, præcessit τὸ πνεῦμα τὸ ἅγιον. Constructio igitur refertur ad sensum, et pronomine masculino notatur manifeste persona.—Piscat. Schol. in loc.

b John xvi. 8, 13.

is not a mere divine power, that has some perfections, but an infinite, intelligent, gracious person, who has all the divine perfections inherent in himself, and is capable of exerting them for our good, as he pleases: When we seek his aid, we apply to one who knows our case, and is full of grace and truth, and can hold communion with us, in acts of power, faithfulness, pity, grace, and love. As it is a greater comfort to converse with a living friend, who is wise and good, and can accommodate himself to the present occasion, than barely to converse with his dead writings; so I should think it must be a matter of exceeding joy and encouragement, to have all our spiritual concerns in the hands of so great and glorious a person as the Holy Spirit, who knows our hearts and circumstances, and is able and ready to help us under all our infirmities, to shew us the things of Christ, and to shed the love of God abroad in our hearts, and carry on his good work to the day of Christ. What greater blessing could the apostle desire for the Corinthians, than the communion of the Holy Ghost *a*? Let us then love and adore his person, value his operations, and cherish his good motions. As the Spirit is an intelligent, free agent, he is capable of knowing and resenting our disrespect and disobedience to him; and therefore we should carefully avoid offending him, by indulging sin, or lessening the glory of his person, or of his work.

Let me therefore say to you as Paul said to his beloved Philippians, 'If there be any fellowship of the Spirit, fulfil you my joy; be you like-minded. Work out your own salvation with fear and trembling. For it is God (the Spirit, that holy and gracious person) who works in you, to will and to do of his own good pleasure *b*.' May he establish your hearts unblameable in holiness: May the great Comforter comfort your hearts and establish you in every good word and work. Let us, I beseech you, strive together in prayer for the communion of the Holy Ghost, that he may glorify Christ in our hearts,

a 2 Cor. xiii. 14.

b Phil. ii. 1, 2, 12, 13.

and change us into his image, from glory to glory; and may be in us a well of water springing up to eternal life; that we may live in the Spirit, and walk in the Spirit, be filled with the Spirit, sow to the Spirit, and of the Spirit reap life everlasting.

Finally, let us keep in view the dignity of his person, and the excellency of his work, that we may own and honour him, according to the divine characters given him in scripture, and particularly in my text; wherein his Personality, Procession from the Father, Mission, and Work, are represented so clearly by Christ; 'When the Comforter is come, whom I will send to you from the Father, even the Spirit of truth, who proceeds from the Father, he shall testify of me.'



THE REAL PERSONALITY OF THE HOLY SPIRIT PROVED FROM SCRIPTURE.

SERMON II.

PREACHED MAY 19th, 1730.

JOHN XV. 26.—When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, HE shall testify of me.

IN these words the Personality, Procession, Mission, Work, and Office of the Holy Spirit are declared; an entrance has been made on the first of these, the proof of the Personality of the Holy Spirit.

I here, by way of preliminary, shewed, what is meant by the word Person, and then I proceeded to prove, that the Holy Spirit is not a figurative, but real person; and one argument for it was drawn from the acts and operations of the Holy Spirit, relating to the other persons in the Godhead, as his searching all the deep things of God, and making known

his will, taking of the things of Christ, and his proceeding from the Father; his coming, as sent by the Father; his making intercession to the Father; the same thing appears to be true; because the definition, as a real divine person, belongs to the Spirit. This was explained and applied in the several parts of the definition, as being a subsistent in the divine essence, having understanding, will, and distinctive operations ascribed to him: A farther evidence was the application of the distinctive personal characters, I, Thou, He, to the Spirit in scripture. The sum and force of the argument is this; he to whom the distinctive personal characters belong, is a real person: But the distinctive personal characters belong to the Holy Ghost, and are often applied to him in scripture: Therefore the Holy Ghost is a real person, distinct from the Father and the Son.

PROP. IV. That the Holy Spirit is a real person, appears from the instituted form of baptism, which is in the name of the Father, the Son, and the Holy Ghost.

All allow the Father, in the form of baptism, to denote a real person; and there is the same evidence that the Son and Spirit are also real persons; for there is not the least difference between them in that respect signified. And, in the nature of the thing, it is necessarily implied, or supposed, whether we regard the authority of the sacred Three, which is signified thereby, or the covenant, which therein is equally and jointly sealed with them. It would be very strange to enter into covenant with one or two divine persons, and a third that is only a divine power, and no real person; or to be subject to the authority of one or two divine persons, and to a third, which is only a divine power or faculty in God; and that we should stipulate obedience and subjection to the person of the Father, who must be supposed to include all divine essential powers and perfections, and then over again to one divine essential power, faculty, or perfection; what a confused and absurd representation of the Christian institution would this be?

It is worthy of notice, that the article *α* is thrice repeated; *αὐτὸ πατὴρ, αὐτὸ υἱὸς, καὶ αὐτὸ ἅγιον πνεῦμα*, in the form of baptism, to denote the distinct personality of the Father, the Son, and the Holy Ghost. And if the Father is, in baptism, worshipped as a person, so is the Son, and so is the Holy Ghost. To have our religious worship, in baptism, directed to one divine person, the Father, to one human person, the Son, and to one divine power or faculty, the Holy Ghost, under the same name and form, is to introduce a strange confusion into this eminent part of religious worship; and must greatly distract the minds of the worshippers, as well as puzzle their understandings, if they seriously consider what they are doing. But allowing the Holy Ghost to be a divine person, and worshipping him as such, the difficulty and confusion are avoided, and we know what and why we worship; even one God, including Father, Son, and Holy Ghost, as the scripture reveals him. “We are,” as Dr. Owen observes *a*, “baptized *εἰς τὸ ὄνομα*, into his name; and no sense can be affixed to these words but what includes his personality.” “And,” as another learned writer *b* says, “why, with as good reason, should we not be consecrated into the name of the divine goodness, of the divine justice, of the divine wisdom, or of any other divine attribute, as into the name of the divine power? Yea, as he observes, superfluously, and to no purpose, does the Holy Ghost seem to be adjoined, if by it nothing besides the divine efficacy is designed? for acknowledging the Father, we withal acknowledge his power and efficacy, congruous to the divine nature; worshipping the Father, we together adore his power; devoting ourselves in obedience to the Father, we likewise subject ourselves to his power; as if one has promised faith and loyalty to the king, he herein has abundantly satisfied his duty; so that there is no farther need to profess himself devoted to the king’s power or efficacy; who sees not that in such a case it is superfluous and idle to sever the king from his royal power?” But the Holy Ghost being a real person

a Dr. Owen of the Spirit, p. 51. *b* Dr. Barrow’s second Vol. p. 453.

in the Godhead, sufficient reason appears for our being devoted to him, or consecrated and baptized into his name.

PROP. V. Another proof of the personality of the Holy Ghost we have in these words; 'The Spirit himself beareth witness with our spirit, that we are the children of God *a*.'

We have here the witness of the Spirit, distinguished from the testimony of our own spirits; our own spirits can witness our adoption only by the sanctifying work of the Holy Spirit upon them; that other testimony whereby the Spirit is said to witness with our spirits, must be something distinct from this, and consequently what is called the immediate testimony of the Spirit; which is the work, not of a divine power, but of a divine person, who sees, and judges, and speaks in his own name, and shews a believer the true state of his soul. To apply this to God's efficient power, must be very absurd; for though that may make a change in us, which is the matter of our own testimony, that we are the children of God; yet this power cannot be said to witness with our spirits, with regard to this work; for that would be for this power to witness with itself, and so the testimony would be but one; whereas in the cited text, it is spoke of as twofold, that of the Holy Spirit, and that of our own spirits. It is hard, if not impossible, to conceive how a divine power should, in a way distinct from its work upon us, witness our adoption; but it is easy to conceive, that a divine person may do it by his own immediate testimony, added to that of our own spirits; which therefore is called a witnessing with our spirits.

A parallel text, which may illustrate and confirm our interpretation, and shew it to be agreeable to the analogy of faith, is this; 'In whom also, after that you believed, you were sealed with that Holy Spirit of promise *b*.' By sealing here, we must understand the assuring our hearts, concerning our right to the inheritance; this is said to be done after believing: So it is not the work of faith, but something distinct.

a Rom. viii. 16.

b Eph. i. 13.

from it, which is this seal, the immediate witness and testimony of the Spirit, as Dr. Goodwin explains it *a*; and he confirms it by that text, 'There are three that bear record on earth; the Spirit, the water, and the blood *b*;' where, by the witness of the Spirit, he understands the immediate witness of the Spirit, distinct from the other two, the water and the blood. The testimony of the Spirit, is an overpowering light from the Holy Ghost, assuring the person that he is the Lord's. The seal of great persons is set without hand or witnesses, as the broad seal among us is. Thus the Holy Spirit, in his own light and authority, assures the Christian of his interest in the heavenly inheritance. Now this sealing and witnessing must be the work of an intelligent agent, a real person; and, being the work of the Holy Ghost, proves him to be an intelligent agent, a real person.

When the Spirit is said to witness with our spirits, that we are the children of God, it is not, as has been observed, the testimony of the graces and operations of the Spirit, but of the Spirit itself. A Christian's own spirit witnesses to him his own adoption; he finds in himself, upon diligent search and examination, the manifest signs and tokens thereof; but this testimony of itself is weak, and Satan has many ways and wiles to invalidate it: Therefore, for more assurance, it is confirmed by another, and greater testimony, and that is of the Spirit himself; he witnesses with our spirits, and seals it up to us: He witnesses to our spirits, by an immediate testimony; and he witnesses with our spirits, by a conjunctive and concurrent testimony: This must be the work of a real person.

PROP. VI. A farther proof of the Personality of the Holy Spirit may be taken from his appearance at the time of Christ's baptism in a visible shape and form *c*.

In that history we have an account of three who appeared in their distinct personalities; the Father, who spoke from heaven; the Son, who ascended up out of Jordan; and the

a Dr. Goodwin's exposition on the Ephesians, Sermon xvi. 206, 207.

b 1 John v. 8.

c Mat. iii. 16.

Spirit, who descended from heaven, and rested upon him. Here it is weakly objected, that a dove, in whose form the Spirit descended, is not a person, and therefore the Spirit that descended is not a person. For it is not said, that a dove descended, but that some person, or thing, descended in the likeness or form of a dove: And the actions of descending, and abiding, or resting upon Christ, are personal actions never ascribed to powers or properties. Where do we read of a divine power or property assuming a visible shape, or making a visible descent and appearance? and therefore, as the learned Turretine *a* notes, the Spirit's descending and resting upon Christ, sufficiently prove him that descended to be a person, and not a quality only *b*. This was so much the sense of the ancients, that it was a usual saying among them, Go, Arian, to Jordan, and behold a Trinity, that is, of persons.

The scripture speaks of being baptized with the Holy Ghost; but this no more hinders the Holy Spirit's being a person, than our putting on Christ denies his being a person: It is evident, that in both the alleged cases, the expressions are figurative and metaphorical: But what has been alleged concerning the descent of the Holy Ghost, at Christ's baptism, is a plain history of matter of fact, in which there is no figure or metaphor.

PROP. VII. Personal affections and dispositions are, in scripture, ascribed to the Holy Spirit; therefore he is a person.

The Holy Spirit is said to be vexed *c*: This is proper to be said of a person that has understanding, will, and resentment; but to speak of a vexed power or property, is contrary to the common use of language, and the sense of mankind; nor do I find the word *vexed* once in all the scripture, applied to any thing but a person, except in that one passage, wherein the Psalmist says, 'Heal me, for my bones are vexed *d*;'

a Institut. par. I. p. 294.

b Gifts are said to come from above, but not in a visible shape. James i. 17.

c Isa. lxiii. 10.

d Psal. vi. 2.

where the instrument is evidently put for the subject of the vexation, his soul, or intellectual part.

The Spirit of God is said to be grieved *a*; but who ever heard of a grieved power or property? nor can it be so taken in the cited text; which evidently speaks of a person, and ascribes to him a glorious personal work, the sealing us to the day of redemption, which the apostle hints as a reason why we should not be ungrateful to him, who does such great things for us, or from whom such a benefit is derived:

We likewise read of the love *b* of the Spirit; as elsewhere of his grace and goodness; all which are personal dispositions and affections; and being applied to the Holy Ghost in such places, and in such a manner, as gives us not the least reason to suspect a trope or figure is used, we have reason to take them as indications of the real personality of the Holy Ghost; for to talk of a loving power, that has neither understanding nor will belonging to it, is mere trifling, not to say absurd: And every thing that has understanding and will, and power of operation, is a real person.

PROP. VIII. Personal powers and properties are, in scripture, ascribed to the Holy Spirit; therefore he is a real person.

We read *c* of the mind of the Spirit, even of that Spirit who helps our infirmities, which is the Holy Spirit. By *mind*, a power of a rational agent is intended, and, I think, not one instance can be produced from scripture, of its being applied to any other kind of things. If then the Holy Spirit has a mind, he is a real person. The apostle Paul says, 'And he that searcheth the hearts, knoweth what is the mind *d* of the Spirit, because he maketh intercession for the saints, according to the will of God.' He that has a design to carry on, an intention to accomplish, must be an intelligent voluntary

a Eph. iv. 30.

b Rom. xv. 30.

c Rom. viii. 27.

d It is not indeed *νῦν*, but *φρόνημα*, which comprehends under it the act and exercise, both of the mind and will: in Rom. viii. 7. it seems to be taken for the faculty, or power, called the mind, the carnal mind is enmity.—Leigh's Critic. Sacra, in verb.

agent, and consequently a real person: It would sound very harsh and absurd, to all men of sense, to talk of the design and intention of an efficient power, which is always acted and directed according to the design and intention of another.

Perhaps it may be said, does not the mind of the Spirit here mean the design and intention of God the Father, acting by his Spirit, or efficient power? But this evasion will not do in this place, nor does it carry any probability in it, because the mind of the Spirit is distinguished from him that searches the heart, or God the Father, who knows the mind of the Spirit; for otherwise the sense would be this, God the Father knows what designs and intentions he will accomplish by his efficient power; and so there would be a distinction without a difference; for the Searcher of hearts, and the mind of the Spirit, would be all one; and also the intercessor, and he to whom the intercession is made. The sum of the apostle's argument seems to be this, that the Holy Spirit, with a design agreeable to the will of God, forms and excites holy desires and breathings in the souls of believers, and God the Father attending to the meaning and design of the Holy Spirit, in those prayers, hears and answers them, knowing them to be agreeable to his own will.

The Spirit is, in the scripture I am considering, not only distinguished from him that searches the hearts, but also from the saints or believers, He, that person, the Holy Spirit, makes intercession for the saints, according to the will of God, or more strictly, according to the original *α*, according to God; as some think, according to his divine nature, which causes him to suggest to the saints such things as are agreeable to the Father's will; for the Father and Spirit being one in nature, are consequently one in design; and as the Spirit searches all the deep things of God, so God knows what the Holy Spirit intends in those unutterable desires, which he raises in the hearts of Chris-

α Κατά Θεόν. These words, *the will of*, are not in the Greek text; but may be understood as now explained.

tians; for they cannot but be agreeable to his own nature and will.

An understanding is predicated of him, or ascribed to him, in the prophetic account of the gift of the Spirit to Christ, which, in the New Testament, is said to be without measure or limitation *a*. The prophet Isaiah *b* first describes the Spirit that should rest upon Christ as a Spirit of wisdom and understanding, to shew what he is in himself; and then what should be the effect of his resting on Christ's human nature; he should make him of quick understanding in the fear of the Lord; and he that teaches man knowledge, shall not he know? And if he is an intelligent agent, certainly he is a person: To talk of an understanding, efficient power, is, I think, if not to lie down in darkness, yet to talk in the dark, and to give us very cloudy and confused, instead of clear ideas, in a matter of such great importance: But if by Spirit we understand not an efficient power, but a real person, the sense is clear and plain, and the reason appears why he is styled a Spirit of wisdom, and understanding, and knowledge.

The apostle Paul has spoke thus; 'The things of God knows no one but the Spirit of God. He searches all things, even the deep things of God *c*:' Therefore he must be an intelligent agent, a real person. To evade the force of this argument, we have been told, that the Spirit of God here signifies God himself *d*. That the Spirit is God, and in that sense signifies God himself, we not only allow, but earnestly contend for; but that the Spirit here spoke of, is not God the Father, is evident, by his being distinguished from him; when it is said, 'God has revealed them to us by his Spirit,' is it by himself? 'the Spirit searches all things, even the deep things of God:' God the Father searches all things, even his own deep things; for so the sense must be, if the Spirit is not a distinct person from him, whose things he is said to search and reveal. Farther, when it is said in the context,

a John iii. 34.

b Isa. ii. 2.

c I Cor. ii. 10, 11.

d Watts's fifth Dissert. p. 130.

‘We have received the Spirit, which is of God, that we might know the things that are freely given us of God;’ is the meaning, we have received God the Father, which is of God, that we might know the things which are freely given us of God the Father? Or can the meaning be, that we have received the efficient power, which is of God, and searches all the deep things of God, that we might know the things that are freely given us of God?

In short, as acts of understanding and knowledge are ascribed to the Spirit here spoke of, such as can be the acts only of a divine infinite person; and seeing this divine infinite person is distinguished from God the Father, we may justly conclude that the Holy Spirit is that divine infinite person, to whom this knowledge and this understanding are ascribed.

The scriptures represent the Spirit as having a will; and whatever is endowed with an intelligent will, is a person. This is implied in these words, ‘As the wind bloweth where it listeth, so is every one that is born of the Spirit *a*.’ The Holy Spirit acts with freedom of will in regenerating men; ‘Of his own will begat he us, with the word of truth *b*.’ The apostle Paul having given us a large enumeration of the Spirit’s gifts, which flow from the Holy Spirit, he adds these remarkable words, full to our purpose; ‘All these worketh that one and the self-same Spirit, dividing to every man severally as he will *c*.’ These last words, *he will*, are very strong personal terms, wherein not only the personal pronoun *he*, but also the personal power of a will, is ascribed to the Holy Ghost, and without a figure must belong to him; otherwise the whole history to which these passages relate, must be a mere fancy and fable: For to talk of the will of an efficient power, that is no person, is to me unintelligible language, and as mere a sound of words without ideas, as some other sentences have been to others. Besides, if we ascribe a distinct will to one power of God, as suppose his efficient power;

a John iii. 8.

b James i. 18.

c 1 Cor. xii. 11.

which we are told, is the Holy Spirit, why may we not to another power, and indeed, to every power and perfection of the divine nature? and then we shall not have one will in God; but many; which, I fear, will be as unintelligible as the doctrine of three proper persons in the Godhead.

The text last cited, 'dividing to every man severally as he will,' ascribed to the one and self-same Spirit, carries in it so clear a distinction of the one Spirit, from his various gifts, and such strong expressions of his free choice and communications, which are acts of will as well as of power, that the adversaries of the personality of the Holy Ghost, are here driven to their miserable shift of prosopopœias and figures, heaped one upon another; which is the last support of a desperate cause. Of this some notice shall be taken, when I come to answer the objections raised against this truth; and therefore I shall not interrupt the series of this discourse by considering it here. There are likewise many texts which speak of the works of the Holy Ghost, which necessarily include in them acts of understanding and will, which might be brought in here; but, to avoid repetition, I reserve them for that branch of the subject. We read *a* of divers gifts of the Holy Ghost, according to his own will; if we refer the words, 'according to his own will,' to the nearest antecedent, which is the most natural construction, then they plainly declare the Holy Ghost to be endowed with a will, which is proper to a person: and this sense of the words agrees with the text last before mentioned; and indeed, with the immediate subject-matter of the context, signs and wonders, and divers miracles and gifts, of which the Holy Ghost was the efficient cause, and that in a voluntary and sovereign way and manner. Theophylact upon the place thus understands it; "The distributions of the Spirit," says the apostle, "are made according to his own will; he knows what is proper for every one, and accordingly distributes his gift and grace *b*." By his will Oecumenius *c* also understands

a Heb. ii. 4.

b Theophyl. in loc.

c Vide Oecumen. in loc.

the will of the Holy Ghost; and so it is taken by many modern interpreters.

Crellius, in contradiction to the apparent sense of the text, by the gifts of the Holy Ghost *a*, would have us understand the distribution of the Holy Ghost itself, by God the Father, to believers, in various measures as he pleases, which could not be said of a person: But this is not to interpret the text according to the analogy of faith. We elsewhere *b* find the Holy Ghost to be the distributor of the gifts, and not to be the things distributed, but the efficient cause of them; ‘All these worketh that one and the self-same Spirit, dividing, or distributing to every man as he, that self-same Spirit, will.’ If the Spirit is the same thing with the gifts, why are the gifts so many, and the Spirit but one and the self-same? And why does the author of the epistle to the Hebrews speak of the gifts in the plural number, and of the Holy Ghost *c* in the singular number? Therefore adhering to our interpretation of the text, we may still retain it, as an evidence that the Holy Ghost has a will, or acts in a voluntary way, and therefore is not a figurative, but real proper person.

A will is ascribed to the Holy Ghost in those places where he is said to command, call, send forth, forbid, or not to suffer or permit: ‘The Holy Ghost said, Separate me Barnabas and Saul, to the work whereto I have called them *d*.’ Separate me, are words of command, and every command is a signification of the will and pleasure of him that gives it. Calling to a work some persons in distinction from others, is the work of will and choice. The same may be said of sending forth; which is also ascribed to the Holy Spirit; ‘So they, Barnabas and Saul, being sent forth by the Holy Ghost, departed *e*.’

If it should be said, that the command to separate the apostles, and the sending them forth, are ascribed to the

a Crell. de uno Deo, cap. ix.

b I Cor. xii. 11.

c Πνεύματος ἁγίου μερισμοίς. Heb. ii. 4.

d Acts xiii. 2, 4.

e Ver. 4.

Spirit, because these things were done by the prophets, under the power and influence of the Spirit, and not by the Spirit, as a distinct, intelligent, voluntary agent or person, I reply, that there is not in the text, or context, the least intimation of the prophets giving out such a command, or of their sending forth Barnabas and Saul, but only of their subjection and obedience to that Spirit that spoke, declared by their fasting and praying. Besides, those words, 'Separate me,' or, 'to me,' will not bear such an interpretation; for if they were the words of the prophets, it should have been, separate us, or to us: But, were Barnabas and Saul separated to the service of the prophets? or if by 'me,' one eminent prophet were intended, which of them was it? and how could it be said, whereto I have called them, seeing there were more than one under this influence or power of the Holy Ghost? But if we take the words as the command and order of the Holy Spirit, as a divine person, signifying his will and pleasure in his own name, though by several prophets, as instruments in his hand, then the language is proper, and the sense is easy and plain.

"To call men to the ministry is a free act of authority, choice, and wisdom, which are properties of a person, and none other; nor is either the Father, or the Son, in scripture, introduced more directly clothed with personal properties than the Holy Ghost is in these places," as the excellent Dr. Owen *o* has well observed.

Those words, 'They were forbidden of the Holy Ghost to preach the word in Asia;—they assayed to go into Bithynia; but the Spirit suffered them not *b*,' shew, that as the Holy Ghost sent them forth, so he ordered their course, as a voluntary, intelligent-agent, or as a real person.

The same might be proved from that observable text, 'It seemed good to the Holy Ghost, and to us *c*;' where there is an evident distinction between the judgment of the Holy Ghost, and of the apostles, and an account of the submission

a Of the Spirit, p. 62.

b Acts xvi. 6, 7.

c Acts xv. 28.

of the latter to the former: the word "Εδοξε, 'it seemed good,' imports not only an act of knowledge, but also of judgment and choice, as well as of authority and power, and being thus applied to the Holy Spirit, in distinction from others, must signify his own immediate power, of knowing, willing, and determining in the matter proposed; and so taken, it is a clear proof of his real personality; for, I think, it was never heard, nor can be conceived, that an efficient power should thus see, judge, choose, and determine, and especially in distinction from them upon whom it was exerted. The act of the Holy Ghost cannot be understood barely of an influence of divine power upon their understandings and wills; for then there would be no distinction between its seeming good to him, and seeming good to them; but the obvious sense is, that the Holy Ghost, as an intelligent agent, or person, judged what is spoke of to be necessary; and the apostles, in subordination to, and compliance with his determination, and as instruments of its discovery, did also so judge and determine. If it seemed good to the Holy Ghost, in distinction from the apostles, then the Holy Ghost is a person distinct from the apostles; for both understanding and will are necessary to make a thing seem good to another; but it did seem good to the Holy Ghost, in distinction from the apostles, to enjoin the necessary things mentioned, and therefore the Holy Ghost is a person distinct from the apostles, endowed with understanding and will.

APPLICATION.

I. Let us believe and hold fast this important article of our faith, the Personality of the Holy Spirit. Notwithstanding all the arts that have been used to pervert or obscure it, yet still it appears, with sufficient evidence, to be a doctrine of revelation, clearly and abundantly taught in scripture; and, as has been observed by a good judge *a*, the universal Catho-

a Bull. Def. Fid. p. 104.

lic church always believed and taught, that the Holy Spirit is a distinct person from the Father.

It has been insinuated *a*, that the knowledge and belief of it are of no great importance in religion, that salutiferous influences do not depend upon it. But I take it to be a doctrine of greater importance than such apprehend. How should the Spirit supply Christ's place, and protect, guide, and conduct the church to glory? How shall he apply the redemption which Christ has procured, if he is not a person, a divine, voluntary, intelligent agent? How should Christians be afraid of grieving him, and desirous of being led and comforted by him, if he were no person? What foundation could there be to pray to him, or praise him, to expect or desire his grace or love, his testimony to our adoption, or his teaching us the truth as it is in Jesus, and declaring to us the mind and will of God, if he were only an efficient power, that has no mind or will of its own? How incomplete and imperfect must the object of our religious worship be, if the Holy Spirit be not received as a real person in the Godhead, who, together with the Father and the Son, is to be worshipped and adored? How is the consolation of the faithful lessened, if not lost, if the personal communion of the Spirit, as well as the personal love of the Father, and grace of the Son, be not believed, sought, and enjoyed *b*?

If the children of God are bound to believe God's sending the Spirit of his Son into their hearts, crying, Abba, Father, and that he is another Comforter, distinct from the Son, who testifies with our spirits, that we are the children of God, then we must hold the personality of the Holy Ghost; otherwise we cannot take in this salutary doctrine: the knowledge and belief of it, is therefore the foundation of that faith, without which it is impossible to please God, and consequently it is a doctrine of great importance.

The personal agency of the Holy Spirit being absolutely

a Watts's Dissert. p. 178.

b 2 Cor. xiii. 14.

necessary in forming and building the church, which is a habitation of God through the Spirit *a*, and the efficacy of its ordinances depending on his voluntary gifts, influences, and blessing, his personal subsistence and operations are absolutely necessary to its being and well being, to its continuance, comfort, and edification.

Now, if the supplying Christ's place, and fulfilling his work; if the being, edification, and comfort of the church, and the regards of Christians to the Holy Spirit, their care not to grieve him, and to worship and adore him, if the witnessing to our adoption, and our gracious communion with the Holy Ghost, and our meetness for glory, depend on the personal agency and work of the Holy Spirit, then his personality is an important article of our faith, which we ought to hold fast, and contend earnestly for, how eager soever some are to destroy it, or how easy soever others are to give it up, as unevident, and not necessary to be explicitly, clearly, and certainly known, in order to salvation. Such a notion received may induce some more freely to part with it, and others more fiercely to oppose it. But it becomes us to be upon our guard, that none may seduce us, or lead us into any strange doctrines, whereby the personal glory of the Spirit is so much obscured, the duty and comfort of Christians is so much obstructed, and such perplexity and confusion is introduced into the œconomy and method of our salvation.

2. Let us take heed not to grieve the Holy Spirit. Were he only an efficient power, there would be no room for such an exhortation; but seeing he is a voluntary, intelligent agent, or divine person, who knows and resents the disrespect that is shewed him, we ought to take great care not to offend him. He is not to be treated as a mere instrument, or servant, but as God, and sovereign Lord; who, in applying salvation, works all things according to his own will. Must it not then offend him, to disown his personality, and thereby rob him of

a Eph. ii. 22.—Acts ix. 31. xx. 28.—1 Cor. xii. 11, 13.

his glory in the work of salvation? For if he is no person, he can exercise no wisdom, grace, love, patience, or faithfulness therein. What idea can any man have of the wisdom, love, truth, or patience of a mere efficient power, that has in it neither understanding nor will? Whatever great things be done by it, the honour or glory thereof must be ascribed to the person who employs the power, and not to the unintelligent power itself.

If it would grieve a wise and good man, who had employed his wisdom or kindness in a high degree for the good of others, to have his wisdom and kindness concealed or denied by those very persons for whom he had employed them; may we not much rather conclude, that it must highly offend God the Holy Spirit, to deny him the glory of his wisdom, grace, and love, in that part which he bears in the work of our salvation; and to deny, if not contemn his Deity or personality, instead of praying to him, praising him, taking care to please him, and being afraid to vex and grieve him.

How hardened and secure soever such persons; as are thus guilty, may now be, yet the scripture will come as a swift witness against them, for repeating the same sin, and exposing themselves to the same punishment, of which they had such plain notice and warning, when it was said *a* of the Israelites, 'They rebelled and vexed his Holy Spirit; and therefore he was turned to be their enemy, and fought against them.' The Spirit knows how to withdraw from, or come against a person in anger, if he be maltreated. Such as read the scriptures cannot be ignorant of the prohibition, 'Grieve not the Holy Spirit *b*;' nor that it must grieve him, to deny him the honour of his divine subsistences, of his love and sovereign grace in our salvation, when the scripture had put him upon a level with the Father and the Son, both in baptism and the apostolic benediction, and the prayer for grace, mercy, and peace; why then should he be defrauded of his part in religious worship and honour? Can this be, and he not be grieved?

a Isa. lxiii. 10.

b Eph. iv. 30.

There are indeed many other ways of grieving the Holy Spirit, as the denying or overlooking his internal work upon the soul, the resisting his good motions, the indulging any sin, an opposition to any parts of the gospel, or rejecting the divine revelation dictated by him as the Spirit of truth; but these and various others may be taken notice of when I come to speak of the Mission, Office and Work of the Holy Spirit; what I have now hinted, I thought most proper to add to what has been offered in proof of the real Personality of the Holy Spirit.

As then we would not grieve and offend the Spirit, let us own and admire his infinite wisdom, sovereign grace, patience, and faithfulness in the applying and perfecting our salvation. Let us worship, adore, fear, love, and praise him, seek his presence, value his favour, exalt his glory, as those who believe him to be an infinite, real, glorious person in the Godhead, and are afraid of slighting and grieving him.

3. Let us seek to walk in the Spirit, and be led by the Spirit. The infinitely wise and gracious Spirit is the fittest and best guide to lead us into the land of uprightness; he is no blind guide; he is wisdom and truth itself, and well knows how to lead us into all truth. His external and internal teachings and instructions exactly agree with each other; all inward motions and influences, contrary to the direction of the scriptures, proceed not from the good, but the evil Spirit; every doctrine and inward impression therefore, which does not harmonize with the word, is to be rejected; but we may safely commit ourselves to the guidance of that intelligent, gracious, Holy Spirit, who speaks not of himself but what he hears and receives, who glorifies Christ, by taking of his things, and shewing them to us.

If the doctrine be true, which has been this day delivered, and the Holy Spirit is a real, not a figurative person, then we may apply to him in the words of the Psalmist; 'Shew me thy ways, O God, teach me thy paths, lead me in thy truth, and teach me: For thou art the God of my salvation: on

thee do I wait all the day long *a.* This is the guide sent by the Father and the Son, and therefore every way fit to conduct us to heaven. It is not in us to direct our own steps; but the Holy Spirit is a safe, a faithful, an unerring guide: He conducted the human nature of Christ, in that difficult and untrodden path in which it was to go, and he has conducted multitudes of saints to glory; we need not therefore suspect his ability to bring us safe thither, if we give up ourselves to his gracious conduct, in the ways of truth and holiness, marked out in the holy scriptures; for I am far from pleading for enthusiastic raptures, above or against the word: We are not to believe every spirit, but try the spirits, whether they be of God; to the law and to the testimony, whoever speaks not according to them, it is because there is no light in him.

4. What encouragement have poor weak dejected Christians to seek to the Spirit, and commit themselves to him; he knows their cases and desires better than they do themselves; he is infinitely gracious and kind, and ready to help them against their infirmities; he can instruct, and strengthen, and comfort them, and will hear and regard them, when, it may be, the best of men will not hear them, or cannot help them: We must not then think the doctrine of the Spirit's Personality useless, but we must improve it, and reap the comfort of it in our greatest necessities and distress; for he is the Comforter, sent from the Father, to testify of Christ, and to change all believers into his image, from glory to glory.

a Psal. xxv. 4, 5.

THE REAL PERSONALITY OF THE HOLY
SPIRIT PROVED FROM SCRIPTURE.

SERMON III.

PREACHED JUNE 2d, 1730.

JOHN xv. 26.—*When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, HE shall testify of me.*

THE Holy Ghost having met with the same unkind treatment as Christ, who sent him, some endeavouring to rob him of his Deity, others of his Personality, and a third sort, of his internal Work on the souls of men, it has been thought proper to appear in defence of his glory, in all these articles; and, indeed, this is but a just tribute of duty and gratitude to him, who so highly glorifies both the Father and the Son, and fits all the chosen seed for, and conducts them safe to glory. With these regards I have judged it incumbent upon me, in the best and most public manner I could, to vindicate his Deity, Personality, Mission, and Work, in a day when they are all struck at, with so much industry and deceit, boldness and bitterness.

In the earliest ages of Christianity, whilst the extraordinary gifts of the Spirit were common in the church, and whilst his gracious influences were powerful upon the souls of believers, the Devil thought it not proper to raise any general opposition against him; but the rather employed his forces against the Son of God, who was crucified in weakness, and was taken from among men: But when the extraordinary gifts of the Spirit in a great measure ceased, and the inward power of religion declined, and the world was brought into the church, the adversary thought it a fit time to

turn his force against the Holy Spirit; which, at sundry times, and in divers manners, has been continued down to this present day.

Having finished what I apprehended needful to offer in defence of the Deity of the Holy Ghost, I proceeded to prove and defend his distinct Personality: And having gone through several evidences of it, I shall now proceed.

PROP. IX. The real Personality of the Holy Spirit may be proved from those personal works which he performs.

Some of these only I shall take notice of, and these I shall now consider only so far as they serve our present purpose, and tend to establish the real personality of the Holy Ghost; having proposed to treat more fully hereafter, concerning his Work and Office, under a distinct head, which will require both time and labour.

It is, I think, an allowed maxim, that actions proceed from some agent, and rational acts from an intelligent agent; when therefore we see works performed by the Holy Spirit, which could not be done without intellectual, reasonable powers, we may conclude him to be an intelligent agent.

Such work was that of the conception and formation of Christ's human nature in the womb of the Virgin. The Psalmist speaking of his own production, which was in the ordinary way of generation, yet ascribed it to the infinite power and knowledge of God: 'Thou hast possessed my reins; thou hast covered me in my mother's womb. I will praise thee, for I am fearfully and wonderfully made; marvellous are thy works, and that my soul knows right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, being yet imperfect, and in thy book all my members were written, which in continuance were fashioned, when as yet there were none of them *a*.' Now if such admirable foresight, wisdom, and knowledge,

were evident in forming the body of the Psalmist, in the ordinary course of nature, what wisdom, knowledge, and power, must be exercised, in forming the body of Christ, in the womb of the Virgin, out of the ordinary way of generation; And as this was the work of the Holy Ghost, it must prove him to be an omnipotent, intelligent agent, or a true and real person.

It may be said, this might be the work of God the Father, acting by the Holy Spirit, as his efficient power. To which I answer, that it is constantly ascribed to the Holy Ghost, and never once to the Father, so far as I know; and therefore it seems to be a great presumption to say, that was done by the Father, which, in scripture, is so expressly applied to the Holy Ghost, and not once to the Father *a*. We can never be sure who is the efficient cause of a thing, if what is so ascribed to the Holy Spirit, may be the work, not of the Holy Spirit, but of God the Father. If this was, indeed, the work of the Holy Ghost, he must be an intelligent, voluntary agent, or a real person, and not a mere power or property of God.

It is the work of the Holy Spirit to institute the ministry, to fit men for it, call them to it, direct and succeed them in it. The prophets of old spoke not according to the will of man, but as they were moved by the Holy Ghost; or, they acted, not according to their own wills, but according to the will and direction of the Holy Ghost *b*. He makes men overseers over the church; it *c* was by his authority, choice, direction, and influence, that the elders were made overseers of the church at Ephesus: Now this must be the work of an

a It may be objected, that Christ says to the Father, 'A body hast thou prepared me,' Psal. xl. but this is spoke of as done long before Christ's incarnation, and therefore is to be understood of the designation and appointment of it from eternity, not of its formation in time, which was the work of the Spirit. See Dr. Owen of the Spirit, p. 131.

b 2 Pet. i. 21.

c Acts xx. 28.

intelligent, voluntary agent, and not of a mere efficient power, and consequently the Holy Ghost is a real person. This appears very plainly in those words *a*; 'The Holy Ghost said, Separate to *b* me Barnabas and Saul, to the work whereto I have called them.' The whole action must be the work of a person, and the Holy Ghost discovers himself so to be, by making himself the object of the duty required, as well as the author of the command and work here mentioned. Was it ever known, that an attribute, faculty, or efficient power of God should require men to be separated to it? Is this the sense of the place? 'The Holy Ghost said; God's efficient power, which is no person, said, Separate to me, set apart, to me, the efficient power of God, Barnabas and Saul, to the work to which I, the efficient power of God, have called them: For a speaking, commanding, efficient power, which is no person, which is not endowed with understanding or will, so to require persons to be set apart to its service, is a thing very new and very strange: But to ascribe this work to an intelligent, voluntary agent, is a thing easy to our perception, and agreeable to the rules of reason and good sense; whereas the making the mentioned work, the work of a power of God only, and not of a real person, is to cast darkness and confusion upon the whole history, instead of giving us clear ideas of the Holy Spirit.

The creation of the world, and particularly of man, is ascribed to the Holy Spirit, as was formerly declared at large. Now creation is an effect of the will and wisdom, as well as of the power of him that creates, and undeniably proves him to be a divine person. For the Spirit it was that garnished the heavens *c*; it must be an intelligent agent that could so beautify the visible heavens, and place all the luminaries there, in their proper order and delightful aspects. As all the hosts of heaven had been formed by him *d*; and as he had made man the chief of the works of God, so thereby he declared not

a Acts xiii. 2.

c Job xxvi. 13.

b Ἀφορίσασθε μου.

d Psal. xxxiii. 6.

only his own eternal power and Godhead, but also his own infinite knowledge and wise contrivance, doing all according to the counsel of his own will.

The work of the Holy Spirit in, and relating to the new creation, proves him to be a real person: He was the author *a* of all the extraordinary gifts and works by which the Christian religion was confirmed and propagated in its earliest times; such as wisdom, knowledge, faith, the gifts of healing, the working miracles, prophecy, discerning of spirits, diverse kinds of tongues, and the interpretation of tongues. All these were wrought by that one and self-same Spirit, the Holy Ghost, he dividing to every man severally, as he will. These are the works, not of a divine power, but of a divine person, of an intelligent, free, and sovereign agent, which laid a sufficient foundation for the apostle Paul to ascribe personality, in the strongest terms, to the worker and giver of them.

The washing *b* of regeneration, and inward renovation of the soul, is also the work of the Holy Ghost, in which he acts voluntarily; for, 'Of his own will begat he us, by the word of truth *c*.' It is the Spirit who reproves the world of sin, of righteousness, and judgment; which must be a work of an intelligent voluntary agent; and consequently proves the Holy Ghost to be such, even a real person; for an intelligent, voluntary, efficient power, which is no person, is what neither I, nor, I believe, any body else can understand.

There are many other things which are predicated, or affirmed of him, which are also the works of an intelligent agent; as to come, to hear, to speak, to teach, to testify, to comfort, to bring to remembrance, to make intercession, to sanctify, to search the deep things of God, to glorify Christ, by taking of his things and shewing them to men, &c. which are personal actions, or the acts of a real person; for, as a learned and accurate writer *d* observes, "These are so many descriptions of a person, a person hearing, a person receiving, a person

a 1 Cor. xii. 8, 12.

b Tit. iii. 6.

c James i. 18.

d Bishop Pearson on the Creed, p. 310.

testifying, a person speaking, a person reproofing, a person instructing.

If it should be said, that these are indeed the works of a person, of God, called the Father, and are ascribed to the Holy Spirit, not because he is a person, but because God performs them by the Holy Spirit, as his efficient power: I answer, that this evasion may be prevented or confuted by those passages of scripture which evidently distinguish the Holy Spirit from the Father and the Son, in these works, and, consequently, not only prove him to be a person, but also another person, distinct from the Father and the Son, and therefore not the Father, exerting his efficient power in the accomplishment of these things; 'I,' said Christ, 'will pray the Father, and he shall give you another Comforter, that he may abide with you for ever *a*.' And again, 'The Comforter, which is the Holy Ghost, whom the Father will send in my name *b*.' Here the other Comforter is distinguished from the Son, who prays for him, and from the Father, who gives him. And farther, the Comforter is expressly said to be the Holy Ghost, and is distinguished from the Father, who sends him, and from the Son, in whose name he comes. When the Father sends the Comforter in Christ's name, does he send himself in the Son's name? if not, then indeed, the Comforter is another person distinct from the Father, to whom the works specified do belong.

My text also carries in it very evident distinctions between the Father and the Spirit, and shews that the works there spoke of were to be performed by the Spirit, as a person distinct from the Father. 'When the Comforter is come, whom I will send to you from the Father: he is even the Spirit of truth, who proceeds from the Father, he shall testify of me.' If he is sent from the Father, he is not the Father himself, not the same person, though of the same nature or essence. And farther, he is described as the Spirit of truth, which pro-

a John xiv. 16.

b Ver. 26.

ceeds from the Father ; now Christ could not mean the Father proceeding from himself, but must mean another person, the Holy Ghost, who was to perform that great personal work of testifying of Christ, he it is that proceeds from the Father : And, as one argues, “ He that proceeds from the Father is not the Father ; he which is sent by the Father, and from the Father, is not the Father, by whom, and from whom he is sent ; for no person can be sent by himself, and from himself ; but the Holy Ghost is sent by God the Father, and by the Son, from the Father ; and therefore he is not the Father *a.*”

PROP. X. The Holy Spirit is spoke of in scripture as a personal object, or an object of such acts as are proper to a person.

Blasphemy against the Holy Ghost, is a sin distinct in itself, and in its punishment, from all the sins committed against the Father and the Son ; otherwise, how could it be said, ‘ All manner of sin and blasphemy shall be forgiven to men ; but the blasphemy against the Holy Ghost shall not be forgiven to men *b* ?’ Was not the Holy Ghost a personal object distinct from the Father, the sin committed against him could not be distinct from those committed against the Father ; for as the Father cannot be distinguished from himself, so the sin against the Holy Ghost could not be distinguished from the sin against God the Father, if the Holy Ghost and the Father were one and the same personal object. Blasphemy against the Holy Ghost being against another personal object distinct from the Father, even the Holy Ghost, it follows, that the Holy Ghost is a real person, distinct from God the Father.

I should think, that any person who seriously considers the cited text, should, at first sight, conclude the Holy Spirit to be a distinct personal object, or a person distinct from the Father and the Son, as he is the object of that blasphemy which is said to be against him : But if this blasphemy was only against a faculty and power of the Father, it would be as directly against the Father as against the Holy Ghost ;

a Bishop Pearson on the Creed, p. 321.

b Mat. xii. 31.

hence it appears that the Holy Ghost is not a power of the Father, but a person distinct from the Father.

The Spirit is said to be grieved *a*, or capable of being so, or of being offended, of acting as persons do when they are so. And this must necessarily suppose the Holy Spirit to be endowed with both understanding and will. To talk of a grieved efficient power, which is not a person, is unintelligible language.

The Holy Spirit is said to be tempted, rebelled against, lied to, and resisted; these are acts against a person, not against a mere unintelligent power, a faculty, or property. Whether we take tempting for trying, or for provoking to evil, who ever heard of the word, in either sense, applied to what is not a person? None can be tempted but one who has an understanding to know what is proposed to him, and a will to determine concerning the thing proposed; and he that has these is a person.

The Holy Spirit is the object of prayer, as has been proved at large, and therefore is a real person: For, to pray to a power, property, and faculty, that is unintelligent and involuntary, and wholly at the direction of another in its operations, is altogether unaccountable and absurd, and can no more be justified than the praying to departed saints, who cannot know the minds of the supplicant. If we take away omniscience and volition from the object of prayer, it can no longer be a reasonable service: And if the Holy Spirit has both understanding and will, if he knows all things, and can bestow his gifts as he will, then is he a person, and the proper object of prayer. As therefore the apostle applies to God the Father for his love, and to Christ for his grace; so he applies to the Holy Spirit for his communion; he addresses each person according to the œconomy or order of working in man's salvation: He prays for the love of the Father, as choosing and appointing; for the grace of the Son, as procuring; and for the communion of the Holy Spirit, as applying salvation *b*:

a Eph. iv. 30.

b 2 Cor. xiii. 14.

And the Holy Spirit being the object of this prayer must be a real person.

PROP. XI. A farther evidence of the Personality of the Holy Spirit may be taken from those gifts and rewards which he bestows.

In one place *a* we read of divers gifts of the Holy Ghost; and elsewhere *b*, of a diversity of gifts, distributed by the Holy Spirit. And the apostle speaks of reaping or of receiving from the Spirit life everlasting *c*: This is a reward of grace bestowed by the Spirit of grace. Now these gifts and rewards are bestowed by an intelligent voluntary agent, who is therefore not a figurative but real person. What idea can we have of gifts and rewards given by an efficient power? Personal acts must proceed from a personal agent. Seeing therefore such gifts and rewards are communicated by the Holy Spirit, not figuratively, but really, he must be, and is, not a figurative but real person; this is so plain, that I think nothing more need be said concerning it.

PROP. XII. The personal honours given to the Holy Spirit prove him to be a real person.

In baptism the Holy Spirit is worshipped and adored; he is the object of prayer and praise, as was formerly proved at large; doxologies are applied to him; consequently he is the object of religious honour, and therefore is a true and real person.

It has, indeed, been said *d*, "That there is no impropriety in ascribing praise and glory to the wisdom and grace of God, or to his Almighty power." Though but a little before *e*, the same author had told us, that "there is not any one plain and express instance, in all scripture, of a doxology directly and distinctly addressed to the Holy Spirit; and that one reason of it might be, because the Father and the Son (considered as God-man) are proper distinct persons, whilst the proper, distinct, and real character of the Spirit, is that of a

a Heb. ii. 4.

b 1 Cor. xii.

c Gal. vi. 8.

d See Watts's fifth Dissertation, p. 153.

e Ib. p. 151.

divine power or principle of action ; and is only personalized by idioms of speech." So then, according to him, the scriptures have not applied doxologies to the Holy Spirit, because, as he thinks, he is not a real person ; and yet in contradiction to this, he says, that we may ascribe glory and praise to the wisdom, grace, or power of God ; which are not persons, but only powers, or attributes of the divine nature. We might then leave him to adjust this difference with himself.

But I shall take leave to observe farther, that though acts of divine adoration and worship suppose the infinite excellencies and perfections of God, as the foundation and motives of the worship ; yet the worship itself terminates upon a person possessing those perfections, and not upon those powers or perfections only ; for as the worship and glory proceed from an intellectual reasonable being, so it is directed to an intellectual reasonable object or person, otherwise it neither is or can be a reasonable service ; if then such glory be given to the Holy Spirit, he is, and must be, the intellectual, reasonable object of it, or a true and real person. When the Psalmist says, ' Be thou exalted, Lord, in thy own strength ; so will we sing and praise thy power *a* ;' it is evident, that not the power, but the Lord, is the object of the worship, and that the power is praised as it is God's, and as the honour terminates upon him. Nor do I think that any one instance can be produced from scripture, of giving glory by the saints to any but to God, or his name, which is expressive of himself, an intelligent being ; or, that any perfection or power of God, to which intelligence and volition do not belong, is ever made the object of the glory given, in distinction from an intelligent voluntary subsistent, or person, in the Godhead. The argument, therefore, I think, holds good, that seeing the Holy Spirit is the proper object of religious honour, worship, and glory, he therefore is not a figurative, but a true and real person.

I have the more enlarged on this point, of the Holy Spirit's Personality, because I take it to be of great importance in

our practical religion, and because it has lately met with so much opposition from some among ourselves, who have arose, speaking perverse things. However, I hope we shall see sufficient reason to believe and hold fast the real Personality of the Holy Spirit, when we recollect the acts and operations of the Spirit, with respect to the other persons in the Godhead; and consider, that the true definition of a person belongs to the Holy Spirit; that the distinctive personal characters, *I, Thou, He*, are applied to him; that he is introduced in the form of baptism, as a real person; that his bearing witness with our spirits, proves him so to be; that the same is evident from his appearance in a visible shape at the time of Christ's baptism; that personal affections and dispositions belong to him; that personal powers and properties, as a mind, understanding, and will, are ascribed to him; that personal works, or such works as none but a person can perform, are applied to him; that he is the object of such acts as none but a real person can be the object of; that he bestows such gifts and rewards, as none but a real person can give; and, that such honour and glory are ascribed to him, as belong to none but a true and real person. These evidences of the real Personality of the Holy Spirit, will, I hope, through a divine blessing, be sufficient to establish us in the belief of this truth, against all attempts used to pervert us, and to bring us to have slight thoughts about it.

I shall now proceed to another part of my design, which is to vindicate this truth from the objections raised against it.

1. It has been urged, that the Holy Spirit is only figuratively represented as a person, as wisdom and charity are, though they are no real persons. To this I answer, all figurative personality is founded upon a real personality; as when wisdom and charity are represented as persons, it is because there are some persons who do perform those personal acts ascribed to wisdom and charity. But there are such personal acts ascribed to the Holy Spirit, as can proceed from no person at all, if the Holy Spirit is not himself a real per-

son; for instance, To come as a Comforter *a*, sent by Christ, from the Father, and to receive of Christ's things, and to shew them to his disciples, is a personal work, which can be ascribed to no other person but the Holy Spirit, and to no one at all, if he is not a person. This work cannot belong to any mere creature, angel or man; for no such person was ever said to be sent from the Father by Christ, nor was capable of receiving the things of Christ, and shewing them to men, as the Spirit does. Nor can this work belong to God the Father; for God the Father is not sent by Christ from God the Father; nor does God the Father receive of the things of Christ; therefore this personal work cannot be figuratively ascribed to the Spirit, because it is the personal work of God the Father, acting by his Spirit. Nor can this personal work be figuratively ascribed to the Spirit, because it is the personal work of Christ acting by the Spirit: For, when Christ sent the Comforter from the Father, he did not send himself from the Father; nor when the Spirit received of the things of Christ, did Christ receive of his own things. Now seeing this personal work of coming as a Comforter sent by Christ from the Father, and receiving of Christ's things and shewing them to others, cannot be the work of any mere creatures, such as angels or men; nor of God the Father, nor of Christ; hence it follows, that it is the work of the Holy Spirit, not as a figurative, but real person; or else we must say, that a work, which can be done only by a real person, was performed by that which is no real person; which would be absurd, and indeed a contradiction in terms.

In the form of baptism there is no figure; yet in that the Holy Spirit is joined with two other real persons in the same act of worship, and in the same personal honours which are given to the Father and the Son; and it is very strange and absurd to suppose that the same name into which we are baptized, should mean two real persons, and another, who is only a figurative person, without the least hint of such a distinction

a John xv. 26. ; xvi. 14.

and vast distance between them. If we take the liberty to ascribe a figurative personality to the Holy Spirit in this ordinance, we may as well make the ordinance itself only a figurative seal of a figurative covenant, made with the Father and Son, as only figurative persons, and so we shall, at last, have only a figurative salvation: But it is not enough to suppose a figure, when and where we please; but it ought to be clearly proved, that where the Holy Ghost is spoke of in the strongest terms of personality, it is, and it must be, figuratively. This would be done effectually, if our adversaries could produce any scripture, wherein things, inconsistent with real personality, were plainly, and without a figure, ascribed to the Holy Spirit, which they will never be able to do; and till then, we may reject their prosopopœias, and other figures, with far greater reason than they can advance them.

We do not deny that the Holy Ghost is spoke of figuratively in scripture; but we will never grant that, because he is so spoke of sometimes, he must be so always; for, by the same rule, the personality of the Father may be denied: He is often spoke of figuratively; is he therefore no person? If men are at liberty to put a figurative sense upon scripture, at pleasure, without any signs of it in the text, or any necessity of it from the matter treated of, any fundamental article of religion, nay, the very being of God, may be left without any scripture-proof.

When the Holy Ghost is described as a Comforter, and another comforter distinct from Christ, and is promised to be sent, and the promise afterwards is historically declared to be fulfilled, and that in the plainest language, what room is there, in such places, to dream of figures, metaphors, allegories, and prosopopœias? To suppose it, would be to cast the utmost contempt upon the scriptures, as if they were framed only to mislead us, and as if Christ imposed upon his disciples, and deceived them instead of comforting them, when in his last discourses, he promised to send his Spirit to perform the acts of the greatest wisdom, love, and grace towards them and the

whole Christian church: But let such blasphemy be for ever abhorred by all Christians.

2. It may be pretended, That the Holy Ghost is said to be given, and the gift of God is not a person; but this admits of a short and an easy answer. Christ is the gift of God, and yet is a real person; the Spirit then may be the gift of God, and yet a real person. The scripture has told us, that 'God so loved the world, that he gave his only begotten Son *a*, who is allowed to be a real person: The objection therefore contains in it an evident falsehood, that a gift of God cannot be, or is not a person; and therefore needs no farther reply.'

3. It may be alleged, That the Spirit is said to be poured out, given in a double measure, parted asunder; as when God said, 'He would take of the Spirit that was upon Moses, and put it upon the seventy elders of Israel *b*;' therefore the Holy Spirit is not a person, who cannot be so divided. Now these expressions no more belong to any essential power or property of God, than to a real person: The Spirit, in these places, is to be taken for the gifts of the Spirit; and whereas they are elsewhere evidently distinguished from the Spirit himself, such gifts may be poured out, parted, or divided among many, and yet the Spirit himself be a true and real person. Scripture must be interpreted by scripture. The apostle, speaking of spiritual gifts, says, 'All these worketh that one and the self-same Spirit, dividing to every one as he will *c*.' The Spirit is one, though the gifts are many; the gifts are divided, but the Spirit is one and the self-same undivided person, giving to every one severally as he will: So then, the dividing, or pouring out the gifts of the Holy Spirit, is no argument against his real personality, any more than when Christ is said to be received, put on, to be eaten, to dwell in the heart; it is any prejudice to his real personality. When therefore the word Spirit is used for such things as are not proper to a person, they do not prejudice our assertion, seeing we own

a John iii. 16.

b Num. xi. 17.

c 1 Cor. xii. 11.

that the effects and fruits of the Spirit, sometimes, are put for the Spirit: But we find, in other places, such attributes ascribed to him, as can belong to none but a real person.

4. It has been often insinuated, That the Spirit is said to be sent, therefore he is not a real person: But, on the contrary, because he is sent, and sent to do the work of an intelligent voluntary agent, therefore he is a real person, as has been largely proved before; and this, I think, is a sufficient answer to so weak an objection.

5. Our adversaries tell us, That the Holy Spirit is not the object of invocation or prayer, nor can any instance of it be produced from scripture, or primitive antiquity; therefore he is not a real person. This objection is founded on an untruth; for many instances have been produced from scripture, of prayer directed to the Holy Spirit; and also examples of it are not wanting in primitive antiquity; St. Cyprian's prayer to the Holy Spirit *a* formerly mentioned, is a proof of this. So that the objection rests upon a falsehood in both the parts of it, and consequently the Holy Spirit being an object of prayer, according to scripture and primitive antiquity, is also a true and real person: But if no examples of prayers directed to the Holy Spirit could be produced, yet seeing it has plainly been proved that he is true God, it follows that he is to be prayed to; unless any will deny that God is to be prayed to. He who is omnipotent, omniscient, omnipresent, eternal, and infinitely gracious, who has heavenly gifts to bestow, and a will to direct in the disposal of them, is a proper object of prayer, or else no proper object of it can be found; but the Holy Spirit is omnipotent, omniscient, eternal, and infinitely gracious, and has heavenly gifts to bestow, and a will to direct in the disposal of them; and therefore he is a proper object of prayer, and consequently not a figurative, but a real person: And this, I hope, will appear to be a sufficient answer to the last-mentioned objection.

a In the beginning of the first Sermon of the Holy Spirit's Divinity.

6. It may be said, That Christ was anointed with the Holy Ghost, and it was given to him without measure : the disciples were baptized with the Holy Ghost ; but it is absurd to say one person is anointed, or baptized, with another : therefore the Holy Spirit is not, cannot be a true and real person. When Christ is said to be anointed with the Holy Ghost, it is added, and with power, healing all that were oppressed of the devil ; which shews that the gifts and operations of the Holy Spirit are intended, as the cause is often put for the effect. The Holy Spirit descended upon Christ, dwelt in him, and communicated all those powers and gifts to his human nature, which are called a being anointed with, or, as it might be rendered, by the Holy Ghost, according to that word of prophecy, ‘ The Spirit of the Lord God is upon me, because the Lord has anointed me *a* ;’ which word, Christ says, was fulfilled *b* when the Spirit descended and rested upon him, and enabled him to utter such gracious words as raised wonder in the hearers.

In like manner, when the disciples were baptized with the Holy Ghost, the gifts of the Holy Ghost are signified by the Holy Ghost, as the event declares, ‘ He has shed forth this which you now see and hear *c* ;’ or, the before-mentioned gifts and powers of the Holy Ghost : but this is not inconsistent with the personality of the Holy Spirit, but rather supposes it ; for he divides his gifts to every man severally as he will, as the scriptures declare *d*.

7. It is a common objection, That one person is one separate being ; and therefore, either God is not one being, or the Spirit cannot be a real person. But to this I reply, Though one person is one separate being among intelligent creatures, as Peter is one intelligent being separate from John ; yet it does not follow, that, with respect to God, one person is one separate being. God, indeed, is one infinite being, but includes three distinct subsistents, to each of which, personal

a Isa. lxi. 1. *b* Luke iv. 18. *c* Acts. ii. 33. *d* 1 Cor. xii. 11.

powers, properties, and works are ascribed; and yet these three are one being, each of them God, and all three persons but one God. If it be said, this is unintelligible; I answer, It is easy to understand that the scriptures declare God to be one, and yet that there are three to whom both Deity and Personality belong: But if the modus of the unity and distinction is demanded, and clear and adequate ideas of it are required, all I shall say to it is, that ‘As none knows the things of a man but the spirit of a man that is in him; so the things of God knows no man, but the Spirit of God, who searches all things, even the deep things of God *a*.’ God’s judgments are unsearchable, much more his nature. ‘What is his name, or his Son’s name, if thou canst tell *b*?’ Seeing the Holy Spirit has not been pleased to reveal to us the unity and personal distinctions in the Godhead, or how God is one, being yet three persons, we ought to be content not to comprehend it; and it is not hard to conceive, that there may be many things in such a sublime, infinite nature, which we finite and short-sighted creatures cannot comprehend, when we find, among creatures, and even in ourselves, many things which we are sure to be real, the manner of which, or how they are, we are not able to understand; and must man comprehend his God, who cannot comprehend other creatures, or himself? But God *c* is great, and we know him not.

8. It may be pleaded, That though there is one scripture in the Bible where the word hypostasis *d*, or person, is attributed to the Father, and one text *e* where the word prosopon, or person, is applied to the Son of God incarnate, yet no verse in the Bible can be found, where any word which directly signifies person, is attributed to the Holy Spirit, and therefore the personal characters attributed to him, may be supposed to be only figurative. But here we may observe, that the word hypostasis, which is rendered person, and once applied to the Father, does rather signify substance, and is so

a 1 Cor. ii. 11. *b* Prov. xxx. 4. *c* Job xxxvi. 26. *d* Heb. i. 3.
e 2 Cor. iv. 6.

taken by many learned interpreters, both ancient and modern; the word is used but five times in the New Testament; and in all the other four, it signifies something that is not a person: In one place *a* it is rendered confidence; and in another place *b* it is rendered the same way; and it is also rendered confidence in this place *c*, 'If we hold fast the beginning of our confidence:' And where it is said, faith is the substance, the word is *ὑποστάσις* *d*; in none of these places can it signify person; and the only remaining place where it is used, being that under consideration, if there it does not signify person, but substance, or real being and existence, then confessedly there is no place where the word person is applied to the Father; and may we therefore suppose the personal characters attributed to him are only figurative, or that the Father is no real person, because we can find no verse in the Bible, where any word that directly signifies person is attributed to him? or, may we not rather suppose that the Spirit is a real person, though no verse in the Bible applies that word to him; as well as we allow the Father to be a real person, though we find no text wherein the word person, or any word that directly so signifies, is applied to him.

But the vanity and weakness of the objection may farther appear, if we consider, that he who has real personal properties, powers, attributes, and works, properly predicated or affirmed of him, and nothing properly ascribed to him inconsistent with real personality, is to be owned to be a real person; though the word person be never applied to him in scripture; but such personal properties, attributes, powers, and works are ascribed to the Spirit in scripture, and nothing is affirmed that is inconsistent therewith: and therefore he is to be owned as a real person, though the word person be not used concerning him, or applied to him. It is not for us to teach God how to express things in scripture; but it becomes us, with a humble reverence, to receive them, and believe them as he is

a 2 Cor. ix. 4.

c Heb. xi. 14. Τὴν ἀρχὴν ὑποστάσεως.

b Chap. xi. 17.

d Ib. xi. 9.

pleased to reveal and represent them there : And I think more need not be added in answer to this objection.

APPLICATION.

1. What personal regards are due to the Holy Spirit? He is a real infinite person, and therefore is to be treated as such by all Christians. The Father and Son are considered as distinct persons in the behaviour of believers towards them, and regards due to real persons are paid to them ; and why should not the same be paid to the third person in the Godhead, as to the first and second? If we believe that the Spirit is a real person, let us treat him, and treat with him as a real person. Let us own and honour him, and apply to him as a real person; a divine person, who has an infinite knowledge, will, and sovereignty, and is therefore the proper object of faith and obedience, prayer and praise, and as one capable of holding distinct personal communion with us.

If the Spirit is a real divine person, he is the proper object of faith ; Hence the common, or the Roman creed, directs us to believe in the Holy Ghost as a person ; the foundations of believing in him, are his infinite knowledge, and his infinite veracity. He cannot be deceived himself ; and such is the rectitude of his will, that he cannot deceive us ; yea, such are his power and grace, that they render him a proper object of trust and dependence, in the great work of our salvation : hence the apostle Paul spoke with assurance ; ‘ Being confident of this very thing, that he which has begun a good work in you, will perform it till the day of Christ *a* ;’ or, we firmly trust, that the Holy Spirit, who has begun to sanctify you, will carry on that work, and perfect it in the day of Christ. Christians have as much reason to depend upon him for this, as they have to confide in the electing grace of the Father, or the merits of the Son our Redeemer. That glorious divine person who leads into all truth, and fulfils in the saints all the good pleasure of the divine goodness, is worthy of our reli-

gious trust, a meet object of a divine faith, having in himself every power and perfection which may warrant our belief in him.

Obédience is due to the Holy Spirit, as having an infinite understanding to direct, and a sovereign authority and will to command those who are led by him; his voice is to be heard and obeyed; for he is a person who makes laws for the church, appoints officers to execute them, and rewards obediencē, and punishes disobedience. As Christ came in the Father's name, not only possessing his perfections, but also vested with his authority; so the Holy Spirit comes in the name of Christ, possessed of the same perfections, and having the same authority, as sent by the Father and the Son; and therefore he is to be owned and obeyed as an infinite person, able to fulfil his commission, because he is possessed of the same nature, powers, and perfections, with the Father and the Son.

If the Holy Spirit is a real person, who bestows his gifts and graces as he will, as appears from scripture, then surely he is not only to be prayed for, but also to be prayed to; as Paul prayed to the Holy Ghost for his fellowship or communion; and John desired his grace, as well as that of the Father and the Son. And if God's benefits are not to be forgot; if what is freely, designedly, and voluntarily done in our favour, ought to be acknowledged, and the goodness and kindness of such a benefactor is worthy of praise; then we undoubtedly lie under strong obligations to the Holy Spirit, to render praises and thanksgiving to him, who, not ignorantly, or involuntarily, but with so much understanding, grace, and goodness, confers his blessings on the saints. The scripture says, 'Where there is first a willing mind, it is accepted with all thankfulness *a*.' We should then accept the gifts and blessings of the Holy Spirit, seeing he is the Spirit of grace, and communicates to every man severally as he will.

The scripture speaks of the fellowship of the Spirit *b*: As

a 2 Cor. viii. 12.

b Phil. ii. 1.

fellowship among men consists in mutual acts of favour and friendship; so fellowship of, or with the Spirit, consists in acts of mutual kindness and goodness, between him as an intelligent voluntary agent, and the believers who know him, love him, and give him glory. There is a certain inexpressible joy in the communion between voluntary intelligent agents, who give and receive acts of kindness and goodness in such communion: With good reason then did the apostle *a* desire, that the communion of the Holy Ghost might be with the believing Corinthians.

On what foundations such build these vital acts of practical religion, faith in, obedience and prayer to the Holy Spirit, and praises ascribed to him, as deny his real Personality, they ought to consider; but to us who own him as a real infinite person in the Godhead, they appear to be necessary and reasonable, and delightful parts of our communion, obedience, and services.

2. Let us, with purpose of heart, glorify him who, not accidentally, or of necessity, but freely, and with infinite knowledge, undertook to prepare the saints for, and bring them to glory: Whose work could this be but his, whose understanding is infinite, and whose good will towards men passes knowledge? Whilst others deprive him of the glory due to his grace and love, by denying his personal agency in our salvation, let us own it, and give him the glory due to an intelligent voluntary agent therein: This is a practical and important use which we ought to make of the real Personality of the Holy Spirit. If others think it a mere point of speculation, which has no influence on our practical religion, I must beg leave to dissent from them, and to conclude, that their practical regards to the Holy Spirit are not what the scripture requires, and the faithful, in all ages, have paid to him.

3. Let us improve the love and faithfulness of the Holy Spirit. My text represents him as the Comforter, and the

Spirit of truth. Being a real person, infinite in love and veracity, he is perfectly qualified to do us all kind and good offices, to lead us into the truth, and to shed abroad the divine love in our hearts; not only the Father's and the Son's, but his own. The primitive saints were so sensible of the love which the Holy Spirit bears to the saints, that the apostle puts the love of the Spirit upon a level with the grace of Christ, in making them motives to excite the believing Romans to pray for him; his words are, 'Now, I beseech you, for the Lord Jesus Christ's sake, and the love of the Spirit, that you strive together with me in your prayers to God for me *a*.' Christians often seek a sense of the love of the Father and of Christ, but are too apt to neglect the love of the Spirit, or to pray for it, prize it, and be thankful for it, and yet there is nothing more nearly concerned in our communion with God, and the inexpressible sweetness of it. God is love, the Spirit is God; therefore he is love, infinite love; such as dwell in his love, dwell in God, and God in them. God, in the person of the Holy Spirit, dwells in the saints as in a temple of love: Let us then improve the love of the Spirit, as a real and glorious person in the Godhead, to excite and inflame our love to him, and enlarge our communion with him: If we review his gracious work in our souls, what affecting discoveries of his love and truth may we have therein; and I am confident, that one hour's communion with him this way, will baffle a thousand cavils against his Deity and Personality. His gifts, and graces, and tokens of love, flow from him in a free and voluntary way, and therefore are to be received and improved, not as the necessary emanations of a divine power, but as the intelligent voluntary acts of an infinitely gracious person, who does all in love and faithfulness towards us.

4. Let us apply to the Holy Spirit as the Spirit of life, as the author of the first spiritual life, and of all vital influences

afterward. The general council at Constantinople very properly inserted this clause in their creed; "The Lord and giver of life." With him is the fountain of life, and in his light we shall see light: we may, and should, when we find ourselves dead, apply to him to quicken us. He is able to hear, pity, and help us: He is the Spirit that quickens, that gives life, maintains, increases, and perfects it, not merely as a passive power, but as that glorious person, the Comforter, sent from the Father, even the Spirit of truth, who proceeds from the Father, and testifies of Christ.

Thus I have finished what I designed, concerning the Deity and Personality of the Holy Spirit: His Procession, Mission, Office and Work, yet remain to be considered, if he shall afford ability and opportunity for it, in whose hand all our times are.



OF THE PROCESSION AND MISSION OF THE HOLY SPIRIT.

SERMON IV.

PREACHED AUGUST 11th, 1730.

JOHN xv. 26.—*When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, HE shall testify of me.*

IN discoursing on the Holy Spirit, I, at first, proposed to speak of his Deity, Personality, Procession, Mission, and Work. The Deity of the Holy Spirit I have endeavoured to prove, in six discourses on another text: His real Personality I have laboured to evince, in three discourses from this text: I now shall proceed to speak of his Mission, premising a few things concerning his Procession from the Father and the Son.

The Procession of the Holy Ghost is expressly taught by Christ, in very strong terms, in my text: The Spirit of truth, he tells us *a*, proceeds from the Father. The Procession here spoke of is evidently distinguished from his Mission; for it is said, ‘Whom I will send to you from the Father, even the Spirit of truth, which proceeds from the Father.’ If his mission and procession were the same thing, there would be a tautology in the words, his mission, according to that interpretation, being mentioned twice over in the same verse. Christ here describes the person of the Spirit, and shews him to be consubstantial with the Father, and therefore worthy of credit in his testimony concerning himself.

Some would *b* have us believe, that the procession of the Holy Ghost, even from the Father, respects not his nature or substance, but his mission only, and that no more is meant in my text; which sense has been disproved already: And besides, if the Holy Spirit does not, as to his substance or nature, proceed from the Father, how is he true and real God? In opposition to this truth, it is pretended, that no distinct and clear ideas can be formed of this procession; so it is given up as Popish, scholastic, inconceivable, and indefensible *c*. But what clear idea can be given us of the unoriginate, self-existing, eternal being of the Father? Shall we therefore deny him to be without beginning or end, and to be self-existent, because we know not how he is so? If not, why must we give up the procession of the Spirit, because we know not the modes of it? For my part, I shall no more undertake to explain the manner how the Spirit proceeds from the Father, than to explain the eternal generation, and hypostatical union of the two natures of the Son; and yet I think myself bound to believe all three, because the things themselves are revealed in scripture, though the manner how they are, is not declared. I may say to the objector, as Gregory Nazianzen formerly did to his adversary; “Do you tell me how the

a Ὁ πνεῦμα τῷ Πατρὶ ἐκπορεύεται.

b Watts's fifth Diss. p. 156.

c Watts's fifth Diss. p. 157.

Father is unbegotten, and I will attempt to tell you how the Son is begotten, and the Spirit proceeds *a*."

The clearest and fullest account of this procession, next to that in my text, which we have in scripture, is that in the apostle Paul's first epistle to the Corinthians; 'The Spirit which is of God *b*:' That Spirit which is the same in nature and essence with the Father, and so is said to be of him, or out of him, not as to local separation, but with respect to identity of nature.

In my text there is an observable difference in the form of expression, relating to the dispensatory mission of the Spirit, which Christ expresses in the future tense, 'Whom I will send;' and his natural procession from God, which is spoke of in the present tense, 'which proceeds' (not shall or will proceed) 'from the Father.' The difference of time shews the difference of the things, and that the Spirit's proceeding from the Father is not the same thing with his future temporary mission, as an Advocate or Comforter.

As the Holy Ghost is expressly said to proceed from the Father, so he is often said to be the Spirit of the Son, or to be of the same nature with him: For when God is said to send forth the Spirit of his Son, it is evident that the Spirit is called the Spirit of the Son, not on the account of his mission; for that is ascribed to the Father, but on some other account; and what can that be but his proceeding from him, as one in nature with him, and in order of nature, though not of time, being after the Son; the Father being the first, the Son the second, and the Holy Ghost the third person, or subsistent in the Godhead. On this account the Latin church has *c* not scrupled to say, that the Spirit proceeds from the

a Τίς ἔν ἡ ἐκπόρευσις, εἶπε σο τὴν ἀγεννησίαν τοῦ Πατρὸς, καὶ γὰρ τὴν γέννησιν τοῦ υἱὸς φυσιογόνῃσσι, καὶ τὴν ἐκπόρευσιν τοῦ πνεύματος.—Gregor. Naz. Orat. xxxvii. p. 597.

b Τὸ πνεῦμα τὸ ἐκ Θεοῦ, 1 Cor. ii. 12.

c See Bishop Pearson on the Creed, p. 324.—See Berriman's Serm. p. 371.

Father and the Son; though the Greek church chooses to express it thus; the Spirit proceeds from the Father, by, or through the Son, or he receives of the Son; all owning both Son and Spirit to have one and the same divine nature. Dr. Lightfoot observes, that wherever the Holy Ghost, in the Old Testament, is styled the Spirit of God, it is, in the Hebrew, the Spirit of Elohim, in the plural number, denoting his proceeding from more persons than one, even from the Father and the Son *a*.

I now proceed to consider the Mission of the Holy Spirit, or his being sent to perform his glorious part in the work of man's salvation.

The Father found a ransom, the Son purchased salvation; both Father and Son send the Spirit to apply and finish that great work: This is signified in that clause of the text; 'Whom I will send to you from the Father;' which I am now to consider.

The mission and coming of the Spirit, to complete our redemption, is a great trust, beyond and above all thought and admiration; for, as the glory of all works results from the finishing part, so the Father and Son put their glory into the hands of the Spirit, in sending him to perfect that great design. No inferior agent was equal to the undertaking, and no undertaking could be more glorious to all the persons concerned in it; infinite wisdom, power, and grace, were as much required in the applier, as in the contriver and purchaser of salvation; and as each of the divine persons has a distinct part, so each of them has a peculiar glory in the work.

The nature, circumstances, use, and ends of the mission of the Holy Spirit, I shall endeavour to explain and confirm, under divers distinct propositions, after I have paved the way by some previous considerations.

1. This mission of the Holy Spirit does not include his

a Dr. Lightfoot's Works, Vol. I. p. 482.

many and great works performed by him before Christ's incarnation. He moved upon the waters, in the first creation, strove with the old world, inspired the prophets, instructed the people, and did many other glorious things in the Jewish church, which yet come not within the compass of this mission; for Christ, a little before he suffered, speaks of it as a thing yet to come, and that after his departure, 'If I depart, I will send him *a*.'

2. We may also observe, that for a long time before this mission, the Holy Spirit had been withdrawn from the Jews. For more than three hundred years, some say four hundred, after Malachi, their last prophet, the Spirit of prophecy ceased from among the children of Israel. This was a time of thick darkness, of great wickedness and calamity; as appears by the prophecy of Malachi, and the history of those times. When Christ came *b*, the light shined in darkness, and the darkness comprehended it not. And with relation to this dismal circumstance of the Jews, the withdrawing of the Holy Spirit *c*, the people are said to sit in darkness, and in the shadow of death. But,

3. As the greatest darkness of the night precedes the dawn of day; so when Christ came, there were some first fruits and prelibations of the Spirit, previous to his solemn mission. Zacharias and Elizabeth were filled with the Holy Ghost *d*; as the song of the virgin Mary shewed her to have been; so were also Simeon, Anna, and John the Baptist: And the greatest instance of all was Christ himself, who *e* had the Spirit given to him without measure: But though these, and especially the last instance, had a surprising greatness and glory in them, yet they were all antecedent to that solemn mission of the Spirit, of which my text speaks: for it was long after the instances before mentioned, that Christ promised to send the Comforter; and he said expressly, that after his departure, he would send him. The sending of the Spirit was after

a John xvi. 7.

b John i. 5.

c Luke i. 79.

d Luke i. 41, 67.; ii. 25, 26, 36.

e John iii. 34.

Christ's ascension ; but the work of the Spirit was not delayed, nor confined to that period and the times that followed.

Had we lived in the day of Christ, considered his conception by the power of the Holy Ghost, the glorious appearance of the Spirit resting on him at his baptism, his presence with him in his temptations, in his preaching, in his miracles, in the whole course of his life ; how he went about doing good, and how the zeal of God's house did eat him up ; how he endured the contradiction of sinners against himself ; and how, through the eternal Spirit, he offered himself up to God at death : I say, if we had considered how he was anointed with the Holy Ghost, that oil of gladness, above his fellows, what could we have looked for more ? what other or greater mission of the Spirit could we have expected ? And yet these things, great as they were, must be owned to be but a prelude to that glorious mission of the Spirit, whereof I am to speak ; 'The works that I do,' says Christ, 'shall he do, and greater works than these shall he do : because I go to the Father. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever *a*.'

Having hinted these preliminary considerations, I now proceed to give you my thoughts of the Mission of the Holy Spirit in several distinct propositions.

PROP. I. The Mission of the Holy Spirit is exclusive of every thing inconsistent with his Deity and divine Personality.

That the Holy Spirit is true God, and that he is a real person, has been before proved at large ; that yet the Holy Spirit is sent, is also plain from scripture : Hence it follows, that his mission must exclude every thing that is inconsistent with his Deity and Personality. He that is true and real God, and a true and real person, must be so necessarily and eternally ; for God is from everlasting to everlasting ; and the Holy Spirit being true and real God, necessarily existing

a John xiv. 12, 16.

from everlasting to everlasting, can never do, or submit to that which is inconsistent with his nature and perfections as God; for if he could, he must then be God, and yet not be God, at the same time, and in the same sense, which is a plain contradiction; and both parts of a contradiction cannot be true; therefore,

1. The mission of the Holy Spirit does not imply or include local mutation, or change of place; for he who is in all places at all times, cannot properly be said to change place, or be sent out of one place into another; ‘Whither shall I go from thy Spirit *a*?’ said the Psalmist. Among men, the person sent goes from one place to another, because he is a finite and circumscribed being, who can be and act but in one place at once: But this does not hold good with respect to him who is immense, omnipresent, or in all places at one and the same time, as the Holy Spirit is. He, indeed, is said to be sent, to descend, to come; but these phrases do not denote his change of place, or his passing out of one place into another, any more than God’s bowing the heavens and coming down, and his departing and returning to his place, signify any change of place, or removal of God’s essential presence. God is said to come, to be in that place where he works, and to depart from that place where he suspends or withdraws his operations, and the tokens of his presence. In like manner, when we hear of the Spirit’s being sent, and of his coming, we are not presently to conceive of him as a circumscribed being, who changes place in order to fulfil the work he is sent to do; but that he is engaged to exert his power in that place, and in that way before appointed and agreed upon.

2. This mission of the Holy Spirit does not imply his inferiority in nature, or original power, to the Father or Son. A master, indeed, among men, sends his servant, as the Centurion did his soldiers, saying to one, Go, and he goes, and

a Psal. cxxxix. 7.

to another, Come, and he comes. It cannot be denied, that to send among men, is many times an act of authority and supreme power in him that sends, over him that is sent; but yet it is not always so among men, or ever so among the glorious persons in the Trinity. Among men, we see companies, or bodies-corporate, where all are originally equal, but, by common consent, one member is sent by the rest to transact some affair, and yet is not inferior to the rest of the society. The Son of God thought it no robbery to be equal with God; yet the Father sanctified him, and sent him into the world, by mutual concert and agreement, before the world was; and therefore, before he took upon him the form of a servant. There was a peculiar reason, indeed, why the Son, when sent, should, and did come in that form; because he was to be made under the law *a*, to redeem us who are under the law; but there was not the same reason for the Spirit to come in a state of subjection; for he comes not to purchase, but to apply and perfect our salvation; nor was there the same possibility for the Spirit to come as a subject, in a servile condition: because he had not a finite inferior nature, as Christ had, wherein he became obedient to him that sent him; and the Spirit being God, equal in nature to the Father, he could not be inferior in nature and original power to the Father or the Son; but yet, by mutual agreement, he might be and was sent by the Father and the Son, to fulfil his glorious part in man's salvation, without any inequality of nature, or original power, as among men, one equal may, by consent, send another. This prevents or confutes one argument which is brought against the Deity of the Holy Ghost; that seeing he is sent, he is inferior to God, and consequently not God; for God cannot be superior and inferior to himself: For seeing one equal may, by mutual consent, send another; the Father and Son may, by mutual consent, send the Spirit, without any inequality of nature between them, and consequently,

a Gal. iv. 4.

without any evidence from this mission, that the Holy Spirit is not God by nature, equal in power and glory to the Father and the Son.

3. This mission cannot include in it any constraint or servile compliance. The Holy Spirit is a free Spirit; being one in nature with the Father, he must be also one in power and will; and therefore it was impossible that he should be compelled, because there is none above him to do it, and no person in the Trinity contrary to him in will and design: If then he is sent, it is not by constraint, but willingly. Of his own will he begets men by the word of truth; and of his own good pleasure he works in them to will and to do; and distributes his various gifts according to his own will *a*. There is the same reason for his acting with the most unconstrained freedom in his mission, as in all the consequent operations.

Among men, a servant may be obliged to go when sent on an errand he does not like; but if Father and Son send the Spirit, it is with his own free consent, and not otherwise. The gospel is indeed said to be a ministration of the Spirit *b*; but, in the context, the Spirit is spoke of as Lord; and the gospel, as ministered by the preachers of it, may be styled a ministration of the Spirit; as the Spirit both institutes the ministry, makes it effectual, and displays the glory of the gospel thereby. The Holy Spirit therefore does not act a servile, but a lordly part in this dispensation; for it is said, 'We are changed from glory to glory *c*, by the Lord the Spirit;' by the same Lord, who, by the ministry of the gospel, produces such wonderful effects, and performs such glorious works.

4. This mission does not signify an inability of the Spirit to act of himself. Among men, the messenger is only an instrument of delivering the message, or doing the work of another, according to his master's direction, without being able to have contrived or formed the design or work: But this is

a James i. 18.—Phil. ii. 12.—1 Cor. xii. 11.

b 2 Cor. iii. 8.

c 2 Cor. iii. 18.

not the case as to the Holy Spirit; for he created and upholds all things; searches all things, even the deep things of God; and therefore is not sent barely to execute the design of another, without entering into the springs and grounds of it himself; but he that is sent, equally knows and approves the design he comes upon, as much or as well as they do who send him.

The prophets, indeed, delivered messages which they themselves understood not, but became searchers into the meaning of what they themselves had delivered; as the scriptures inform us: ‘ Searching what, or what manner of time the Spirit of Christ, which was in them signified, when it testified beforehand, the sufferings of Christ, and the glory that should follow *a*.’

That Spirit who could and did know and declare the design beforehand, could not be ignorant of it, or be when he was sent, a mere instrument, unable to act in it of himself. This is a thought too low for Deity, and inconsistent with his precious works. It is said, indeed, that, ‘ He shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come. He shall receive of mine, and shall shew it to you *b*.’ Christ had told the disciples that he had many things to say to them, but they could not bear them at that time; but, said he, ‘ When the Spirit is come, he shall lead you into all truth *c*.’ according to our translation; or, more properly, according to the Greek, into all that truth which Christ had to tell them, and which they could not then bear. He, the Spirit, shall not speak of himself, or bring any new or contrary doctrine, but carry on my work, and discover to you what I have to reveal, but you cannot now receive it. And this, as an ancient commentator observes, does not suppose that the Spirit had any need of a teacher *d*, but rather that he is true God; for who else could

a 1 Pet. i. 11. *b* John xvi. 13, 14. *c* Ἐἰς πᾶσαν τὴν ἀλήθειαν.

d Ὁρᾶς ἀνυποδιδάκτων τὸ ἅγιον πνεῦμα—ἢ ἐκ τῶν ἐξῆς δε μαθήσῃ ὁ ἐυγνώμων τῷ πνεύματι τὴν Θεότητα· τὰ γὰρ ἐρχόμενα φησὶ ἀναγγελεῖ ὑμῖν, τε-

hear and receive, and so exactly communicate the deep things of God, and, in order thereto, fit and enable the apostles to receive them, which these were not able to do till the Holy Ghost came upon them? Hence it plainly appears, that the Holy Spirit was sufficient and able of himself to know and carry on his work, though by dispensation he is sent by the Father and the Son. He shall not speak of himself; or, as Chrysostom *a* observed, nothing contrary to, no other thing than he himself, even Christ, would have said, ‘for my knowledge,’ said Christ, ‘and that of the Spirit, is one and the same.’ “When Christ says, the Spirit shall not speak of himself, the meaning is, that he shall not come with any absolute new dispensation of truth or grace; he was only to build on the foundation; Christ’s person and doctrine, or the truth which he had revealed from the bosom of the Father; he was to reveal no other truth, communicate no other grace, but what is in, from, and by Christ;” as a learned man *b* well explains the text under consideration. The Spirit is said to speak that which he hears, or that which he knows to be the mind of the Father and Son. Hearing is a means of our knowledge, a sign of his; as when God is said to hear, it is not meant that he acquires any more knowledge; but it is only an accommodation of speech to one way of our knowing the mind of another by hearing: So to express the Spirit’s knowledge of the things of God, he is said to hear them, although he knew them from eternity; for he searches all things, even the deep things of God.

It has been said, He that is a messenger cannot be the author of the message, but only delivers the mind or sentiments of him or them that send him *c*. But this is not universally

τέσι, τὰ μέλλοντα, ὅπερ μάλιστα Θεῷ ἴδιον, ἢ τῶν μελλόντων γινώσκεις.—Theophyl. in loc. p. 789.

a “Οὐδὲν ἀφ’ ἐαυτοῦ λαλήσει, ἀδὲν ἐνάντιον, ἀδὲν ἴδιον παρὰ τὰ ἐμὰ — τὸ δὲ “ἐκ τοῦ ἐμοῦ”, ἐξ ὧν ἐγὼ οἶδα ἐκ τῆς ἐμῆς γνώσεως· μία γὰρ ἐμῆ, & τοῦ πνεύματος ἁγίου γινώσκεις.—Chrysost. in loc. Vol. 8. p. 497.

b Dr. Owen on the Spirit, p. 160.

c Vide Crell. de uno Deo, cap. xii.

true among men ; a privy counsellor may first give his advice to his prince, and then go in his prince's name, to propose the same thing to another : Much more the Holy Spirit being of the same nature and essence with the Father and the Son, must have a joint interest in all their counsels and designs, and in the appointed time, is sent by the Father and Son to fulfil and accomplish them, and that without supposing any inability in the Spirit, of himself to have known and taught the same things ; which, I think, is a sufficient answer to the objection, and enough to clear and confirm the proposition.

PROP. II. The Mission of the Holy Spirit, by Christ, from the Father, proves him to be a Person distinct from the Father and the Son.

The Spirit, as he is sent, is said to be another Comforter *a* ; Christ speaks of him as another Comforter different from the Father, who sends him, and from Christ himself, who prays for him : And as a Comforter, he is a person ; for none but a real person could do the works which he does ; therefore he is a person distinct from the Father and the Son ; being sent by the Father and the Son, he cannot be the person of the Father or the Son ; for they do not send themselves. If the Holy Spirit were the person of the Father, he could not be sent from the Father ; for then the Father must be sent from himself ; and if he were the person of the Son, he could not be sent by the Son, or come when the Son departed ; for then he must be sent by himself, and both depart and come at the same time, which would be absurd to imagine : And if the Holy Spirit were not a real divine person, he would not be sent to do the works of a real divine person ; nor be said to act with understanding, will, and sovereign power ; and therefore from his mission we learn his real divine personality. When Christ said, ' I will send him,' he shews the distinction of persons, seeing he spoke of two. But I need not enlarge on this point, which has been so fully handled before.

a John xiv. 16.

PROP. III. It was needful and expedient that the Holy Spirit should be sent.

1. This might be proved from the dark and dismal state of the church before this time, of which some notice was taken in a former part of this discourse. The need of this mission Christ himself taught us when he said, 'It is expedient for you that I go away; for if I go not away, the Comforter will not come; but if I depart, I will send him to you *a*;' as if he had said, It is expedient that the Spirit should be sent and come; therefore it is expedient that I should depart and send him.

2. Christ's bodily presence was a great comfort and blessing, in its time and place; but as the disciples were to be dispersed abroad in the world, they could not all, or many of them, have had his bodily presence with them at once; whereas, the Spirit that was to be sent in his room, could be, and was with them in all places, and at all times, and was capable of giving them the greatest assistance and consolation. The Holy Spirit was for this end desired of the Father, and sent by Christ, that he might be the teacher of truth, and the vicegerent of Christ.

A few minutes before Christ was taken up out of the sight of his disciples, he told them, that they should receive power, after that the Holy Ghost was come upon them, and that they should be witnesses to him, both in Jerusalem, and in all Judea; and that in Samaria, and to the uttermost part of the earth *b*, by his presence and assistance they should be enabled to carry their testimony: Unlimited and infinite then is the Holy Spirit, who was in and with the apostles, when scattered abroad, at a great distance from each other; but he that fills all things filled them in all places: And this he does according to his procession, which is two-fold; the one is natural and personal, the other is œconomical or dispensatory. In the holy œconomy, there are external acts of one person towards another: So the Father and the Son send the Spirit, as he condescends, in an especial manner, to the office of being a

a John xvi. 7.

b Acts i. 8.

Sanctifier and Comforter of the church *a*. As he is of the same nature, and equally omnipresent, with the Father and the Son, so he has the same power and will, and distributes to every man, in any place, as he will, according to his own sovereign grace, good pleasure, and omnipresence.

“ The Lord going to heaven, it was necessary (says one of the ancients *b*) that he should send the Comforter to his disciples, that they might not be left destitute, and without an advocate and tutor ; for it is he that confirmed their minds, and enlightened them in things divine ; so that being strengthened by him, they feared neither prisons nor chains for the name of the Lord ; but trampled upon all the torments and powers of the world, being armed and confirmed by him ; and having in themselves those gifts which he, the same Spirit, distributed to the church, the spouse of Christ, as certain ornaments.”

“ All is by the guidance of the Holy Spirit (said Cyprian *c*), that those who wandered are directed, the wicked are converted, the weak are strengthened : He, the right Spirit, the Holy Spirit, the princely Spirit, rules, perfects, dwells in our souls, and suffers not those in whom he dwells, to err, to be corrupted, or to be overcome : He perfects those whom he has taught, those whom he possesses, and whom he has girded with the sword of most powerful truth. He washes away sins, justifies the ungodly, heals discord, binds strongly with the bond of love, raises us up to heaven, and freeing us from the vanities of this world, makes us heirs of the heavenly kingdom ; of which this is the chief happiness, that this body, by spiritual influences, converses with angels ; nor shall there be any more the appetites of flesh and blood, but the fulness of God is known, and the Spirit dwells in them.”

3. The necessity of sending the Spirit may farther appear, if we consider the state and condition of the apostles, and their company, upon Christ's departure ; some doubted whether

a See Dr. Owen of the Spirit, p. 46, 89.

b Novatian de Trinit. c. xxix. p. 111.

c Cyprian. de Spirit. Sanct. p. 486, 488.

he was the true Messiah; one denied him, another betrayed him, and they all forsook him and fled; and when the first fright was a little over, yet, upon good testimony, they could hardly be brought to believe that he was risen from the dead: And after he had convinced them by ocular demonstration, and suffered one of them, more incredulous than the rest, to handle his body, still their fears were so great, that they hid themselves in an upper room: Now were these men, in this condition, fit to be Christ's witnesses before kings and rulers, and to carry his name and gospel, in the face of death, to the ends of the world? No, no; Christ very wisely and mercifully ordered them to stay at Jerusalem, till they should be endued with power from on high *a*. How needful was it that the Holy Spirit should be sent to expel their fears; and, I may add, their ignorance; for they had strong imaginations of Christ's temporal kingdom *b*, and dreamed of thrones and sceptres, rather than of bonds, imprisonment, and death, which they were ill prepared to expose themselves to in the cause of Christ, till the Spirit was poured out upon them. Besides, being illiterate men, how should they be able to carry their message into all the world, if they could not speak the several languages? But when Christ sent the Spirit, he removed that difficulty also; every nation heard the truth in its own language *c*. Then also *d* the apostles waxed bold; great grace was upon them all, and with great power did they bear witness to Christ.

4. By this mission, there was a more clear and full manifestation of the blessed Trinity, not in words only, but in facts, which were seen and taken notice of all over the world: The *e* person of God the Father had been discovered more eminently in the work of creation and of providence, for many ages before the coming of Christ: The Deity of the Son and Spirit were more clearly revealed after the mission and effusion of the Holy Ghost. God manifested in the flesh, was justified in the Spirit; Christ was declared to be

a Luke xxiv. 39.

b Acts i. 6.

c Acts ii. 8.

d Acts iv. 33.

e See Dr. Owen on the Spirit, p. 8.

the Son of God, in the preaching and writings of the apostles, who were inspired by the Holy Ghost: And the gifts and graces which he bestowed, and the miraculous works which he effected, discovered the Deity of the Holy Spirit himself: And therefore it was very proper and fit that the Holy Spirit should be sent for this end, as well as for many others.

5. In this mission the Father and Son manifest the light and lustre of their grace and love to men. The Holy Spirit is a Spirit of grace; he comes to do all the offices of grace and love to men; and as he is sent by the Father and Son, and in the name of the Son, in his mission there is a glorious discovery of the grace and love, both of the Father and the Son. Christ speaking of the time when he should be gone to the Father, said, 'My Father will love him, (him that loves me and keeps my words,) and we (I and my Father) will come to him, and make our abode with him,' (by the Spirit;) therefore he adds, 'The Comforter, the Holy Ghost, whom my Father will send in my name, he shall teach you all things *c.*' When Christ was to be no longer bodily present with them, yet the Comforter, the Spirit, sent by the Father in his name, was to manifest and magnify the grace and love of the Father and Son towards them, as well as his own. The last ages were designed to shew the exceeding riches *b* of God's grace in his kindness towards us in Christ Jesus: Accordingly, when the Spirit was sent, great grace was upon all those on whom he was poured out; the Father and Son came to them, and shed abroad their love in their hearts by the Holy Ghost. It was then seen, and felt, and known, that the Father himself loved them, and that the Son loved them to the end, and without end; for in and by the Spirit sent, both Father and Son made their abode with them, according to Christ's promise. By the mission of the Spirit then, the grace of the Father and of the Son, as well as of the Spirit, shined in its full lustre and brightest glory; for this end therefore it was necessary that the Holy Spirit should be sent.

a John xiv. 23, 26.

b Eph. ii. 7.

6. By this mission salvation is well secured. If it had been left to our own spirits, or to any other spirit inferior to the Holy Spirit, how certainly had it miscarried? But it is safe in his hand, who is sent to complete it.

PROP. IV. The Mission of the Holy Spirit consists in his signal manifestations and operations in our salvation, in compliance with the will and appointment of the Father and Son, according to the divine œconomy.

1. There is a certain method and order of proceeding in the work of our salvation *a*, mutually and freely agreed upon by the Father, the Son, and Spirit, whereby each person takes and performs his proper part. This is what is called the œconomy and dispensation, and is much spoke of by the ancients. The sum of this œconomy or dispensation is hinted by the apostle Peter in those words; ‘Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, and sprinkling of the blood of Jesus Christ *b*.’ The Father chooses, the Son redeems by his blood, the Spirit sanctifies, or applies and perfects the redemption *c*. The order of dispensation is according to the order of subsistence; the Father is first in order, and therefore first in office; the Son is from the Father, therefore he is sent by the Father; the Spirit is from the Father and Son, and therefore he is sent both by the Father and the Son; and yet this mission is by mutual consent and agreement. The Spirit could no more be compelled to come to sanctify, than the Son could be constrained to come to redeem. All is done by Father, Son, and Spirit, according to their order of subsistence, and according to mutual agreement among themselves: The beginning of the work is ascribed to the Father, the carrying it on to the Son, the perfecting it to the Holy Spirit, not because one is before the other in point of duration, but because one is of or from another; and as the Spirit is last in order of subsistence, so he is last in order of mission and operation, but not last in point of duration, nor inferior in nature to the

a Psal. cxliv. 7.

b 1 Pet. i. 2.

c Eph. i. 4, 7, 13.

Father or the Son; the Father, Son, and Spirit being, in nature, all one, even one God.

2. According to this œconomy we may conceive the Father and Son sending the Spirit, or willing and appointing him to appear and perform the work allotted to him, at the proper time, and in the agreed method and order; and yet we may believe him to be, in nature, one with the Father and Son, and essentially equal in power and glory.

3. The sending the Spirit, respects his appearance and operations in a place. The Spirit is said to be sent by the Father and the Son, when he discovered his power and glory in those works which he performed after Christ's ascension, by the approbation and will of Father and Son. The Spirit is said to be sent by the Father, to denote the Father's concurring authority and appointment in the divine œconomy; and the Spirit is said to be sent in the name of Christ for the same reasons, or as denoting the Son's authority and appointment of the Spirit, to accomplish and perfect this great work.

4. We are not by this mission to understand any servile ministration, office, or work of the Spirit, as was hinted before. The Holy Spirit being God, could not be sent by way of superior authority and command; for, as God, he acknowledges none above him; but he might be, and was sent by consent, as one equal may be sent by another, and sustain a diversity of office without an inferiority of nature, or original power and authority. Thus by dispensation the Spirit is sent by the Father, in the name of the Son: but yet it is not by way of natural superiority in the Father and Son, and natural subjection on the part of the Holy Spirit, but by consent and agreement, and gracious condescension to us on the part of the Spirit; he is in himself a free Spirit, a sovereign Spirit, and acts according to his own will, and in our salvation, with the same sovereign grace as the Father and Son do. Though Christ said, that the Father will send him, and that He will send him, yet he never said that the Father will command him to come, or that He *a* will command him, or that the

a He is not a mere instrument or servant, disposing of the things

Spirit shall be obedient. Christ, indeed, said, 'He shall be in you; he shall glorify me, and he shall testify of me;' but the words might as well have been rendered, 'He will be in you, he will glorify me, and testify of me;' as elsewhere it is said, 'He will guide you into all truth; he will reprove the world of sin.' His coming at the appointment of the Father, and in the name of the Son, is an act of choice, not of servitude or subjection.

5. In the explication and confirmation of this fourth proposition, let it be observed, that this mission is to be referred to the signal or eminent manifestation and operations of the Holy Spirit; for this will distinguish his solemn mission from all his previous works. He had done great things in the church, upon the human nature of Christ, and in the world; but yet his mission, or that which is eminently such, was not till Pentecost, as will be noted hereafter.

6. This mission is the joint act of the Father and the Son: The scripture thus represents it; 'Whom the Father will send in my name. Whom I will send to you from the Father. If I depart I will send him to you *a*.' Here we see that this mission is ascribed both to the Father and the Son, they both agreed in it; and sometimes it is ascribed to one, sometimes to the other of them; it was what they both concurred in; 'For hitherto my Father works and I work *b*,' said Christ; and what things soever the Father does, these also does the Son likewise: The Son has not a different power from the Father, either inferior or superior to his; but there is one substance, one power, and one operation of the Father and the Son. When Christ said, 'My Father worketh and I work,' he shewed the equality between them. Being in the form of God, he thought it no robbery to be equal to God; but being also Mediator, he prays the Father to send the Spi-

wherein he has no concern, or over which he has no power; but in all things works towards us, according to his own will.—Dr. Owen of the Spirit, p. 165.

a John xiv. 26.; xv. 26.; xvi. 7.

b John v. 17, 19.

rit; he receives the promise of the Father, and sends the Spirit as his representative and vicegerent, according to the œconomy or dispensation agreed upon by the Father, Son, and Spirit, from eternity.

PROP. V. The Holy Spirit is sent, and comes by virtue of the new covenant, and is given by Christ as Head of the church.

This mission is called the promise of the Father, and Christ having received the promise of the Holy Ghost *a*, he sent him, or shed him forth. But all promises of grace and mercy, especially the grand promise of the Spirit of grace, belong to the new covenant, not to the old; hence the apostle said, ‘Because you are sons, God has sent forth the Spirit of his Son *b*; which (Holy Ghost) he shed on us abundantly through Jesus Christ.’ It is by and from him as Mediator and Head of the church, that we receive *c* the promise of the Spirit through faith, and not by the law; ‘This only would I learn of you,’ said the apostle, ‘received you the Spirit by the works of the law, or by the hearing of faith?’ The sanctifying grace of the Spirit is the concomitant of evangelical mercy. ‘I will put my Spirit within them *d*,’ is a grand promise of the new covenant. The mission of the Spirit then is no mean or common thing, not the product of nature, or of common providence, but of new covenant grace, communicated by and from Christ, our new covenant head. Believers are built an habitation of God through the Spirit *e*; but then it is by God, through Christ our head, from whom the whole body grows and increases to the fulness of Christ, and all is by the Spirit, and his gifts, which Christ communicated when he ascended up on high.

PROP. VI. There is a difference between the Mission of the Holy Spirit, and of other spirits, and between other missions of him and the grand Mission spoke of in my text; and also between the Mission and Gift of the Spirit.

a Luke xxiv. 49.—Acts i. 4, 11, 33.

c Gal. iii. 2—14.

e Eph. iv. 10, 12, 13, 16.

b Gal. iv. 6.—Tit. iii. 6.

d Ezek. xxxvi. 27.

Not only the Holy Spirit, but also other spirits are said to be sent; the angels are sent forth to minister *a* for them that shall be heirs of salvation. The angels are sent to particular places and persons, the Holy Spirit to all; angels pass from place to place, the Holy Spirit fills all places. Angels, being servants, obey; the Holy Spirit, being sovereign, acts according to his own will: Angels, when sent, depart from the presence of the Lord, from that place where his blissful, glorious presence is enjoyed: But the Spirit, when sent, remains still in and with the Father; for he fills all things, and is every where present.

There is a difference between other missions of the Holy Spirit, and the grand mission spoke of in my text. Long before Christ's incarnation *b*, the Spirit of Christ was in the prophets; therefore he was sent to them. And before Christ's ascension, Christ breathed on the apostles, and said, 'Receive you the Holy Ghost *c*;' And yet it is truly said elsewhere, that 'the Holy Ghost was not given, because Christ was not yet glorified *d*.' He was not given in that visible, abundant, and glorious manner as he was after Christ's ascension. The previous mission and gift of the Spirit is looked upon as none at all, compared with that at and after Pentecost.

We may also note some difference between the mission and gift of the Holy Spirit, though they are commonly spoke of as the same thing; but there is some difference between them; the mission is more extensive than the gift; the Spirit was sent to reprove the world, but was not given to the world, but to them that obey him; so the gift and the mission seem to differ as a part differs from the whole.

PROP. VII. The signal and eminent Mission of the Holy Spirit was on the day of Pentecost, when Christ having received of the Father the promise of the Holy Ghost, sent him down *e* upon the disciples, and he appeared and sat upon them, as cleft tongues like as of fire, and they were filled with the Holy Ghost.

a Heb. i. 14.

b 1 Pet. i. 11.

c John xx. 22.

d John vii. 39.

e Acts ii. 3, 4.

The appearance of tongues fitly represented the gift of tongues, which the Holy Spirit then endowed them with; and their being cleft, aptly represented the spreading of the gospel among all nations, Gentiles as well as Jews; and the fiery appearance, signified the energy and power of their message, inflaming the hearts of the hearers, with faith and love, and the other graces which are the fruits and effects of the Spirit. The sitting of these tongues upon them might denote the continued and lasting energy and power of that Spirit, who was to abide in and with the church for ever. Thus Christ baptized *a* them with the Holy Ghost, and with fire, as it had been foretold. This was an awful and wonderful event, which filled the *b* beholders with amazement, agreeable to the prophetic account of it, which is given us in very magnificent language; ‘I will pour out my Spirit upon all flesh *c*; and I will shew wonders in the heavens, and in the earth, blood, and fire, and pillars of smoke; the sun shall be turned into darkness, and the moon into blood.’ Peter explaining this wonderful event, said, ‘This is that which was spoken by the prophet Joel *d*,’ reciting his prophecy now mentioned; and added, ‘Therefore Christ being, by the right hand of God, exalted, and having received of the Father the promise of the Holy Ghost, he has shed forth this which you now see and hear.’ He sent the Spirit in that visible and glorious way and manner, at Pentecost, before related. From whence it is very plain, that this was the signal and eminent mission of the Holy Spirit, of which my text and other scriptures speak.

PROP. VIII. The Mission of the Holy Spirit was not confined to that first and eminent effusion at Pentecost, but extends to the whole church of Christ in all ages.

The Spirit *e* was to abide for ever; but the apostles and primitive Christians did not live for ever in this world. It holds true in all ages, that, ‘if any man has not the Spirit of Christ, he is none of his *f*.’ Christians *g* are built an habita-

a Mat. iii. 11.

b Acts ii. 7.

c Joel ii. 28, 30, 31.

d Acts ii. 17, 33.

e John xiv. 16.

f Rom. viii. 9.

g Eph. ii. 22.

tion of God through the Spirit. "In this promise of the Spirit, Christ founded his church, and by it he builded it up; and this is the hinge on which the whole weight of it turns and depends to this day; take it away, suppose it to cease as to a continual accomplishment, and there will be an end of the church, of Christianity in the world; no dispensation of the Spirit, no church. He that would utterly separate the Spirit from the Word, had as good burn his Bible *a*."

It belongs to all God's children, and to the very state of adoption, to have part in the mission of the Holy Spirit; 'because you are sons, God has sent forth the Spirit of his Son into your hearts, crying, Abba, Father *b*.' There were extraordinary miraculous works attended the mission of the Spirit at Pentecost, and some time after; these are ceased; but he is still sent to sanctify and comfort the redeemed.

"This gift of the Spirit is with us to the end of time: This is the joy of our expectation, the dear pledge of our hope in the exercise of our gifts: This is the light of our minds, and the splendour of our souls: This Holy Spirit therefore is to be desired and sought *c*."

PROP. IX. Infinite Wisdom directed a fit time and place for the grand Mission of the Spirit.

Jerusalem was the place where Christ had been put to public shame; here the Spirit glorified him in converting and confounding his enemies, and putting a glory upon his friends. Jerusalem was a place full of persons of all nations, as we are informed; and it was at the time *d* of a public feast, of the first-fruits, which made it more public and remarkable: It is observed also, that it was on our Lord's day, which put an honour upon it. As the law was given fifty days after the Passover, so the Spirit was given fifty days after Christ was sacrificed for us, to write the law in our hearts, and make us free from the law of sin and death. Jerusalem being the place of the pouring out of the Spirit, the disciples were kept

a Dr. Owen on the Spirit, p. 57. Vide p. 26.

b Gal. iv. 6.

c Hillary de Trin. Lib. II. ad fin.

d Acts xi. 5.—Exod. xxiii. 16.; xxxiv. 22.

together there, in expectation of it, and mutually comforted and confirmed by their common participation of this glorious gift. This was done about ten days after Christ's ascension, as a proof of the truth of it, as an evidence of Christ's love, faithfulness, and care, of the prevalency of his merit and intercession, and of the glory of his exalted state. Thus, according to prophecy *a*, the word of the Lord went forth from Jerusalem, and all nations flowed into the church. This glorious mission of the Spirit was deferred till Christ was ascended, because the Spirit was to be Christ's vicegerent, and was to glorify Christ in the world, a work which did not suit his humbled state and bodily presence on earth. Hence it is said, 'The Spirit was not yet given, because that Jesus was not yet glorified *b*.'

PROP. X. This Mission of the Holy Spirit was very glorious; it carried grandeur and glory in all the parts and circumstances of it.

The extraordinary appearances, the miraculous gifts, and the next to miraculous conversion of three thousand the first day, and some of them Christ's crucifiers, gave such a glory to Christ and the Holy Ghost, as fully answered all the predictions of it. The Lord Jesus Christ being ascended to his Father, has committed his whole affairs in the church, and in the world, to the Holy Spirit; that the person of the Holy Spirit may be singularly exalted in the church; wherefore the duty of the church now immediately respects the Spirit of God, who acts towards it in the name of the Father and the Son. Not only on the day of Pentecost, but afterward, the joy and glory of this mission continued; for the Christians, on whom the Spirit fell, 'continued daily in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising (or giving glory to) God, and having favour with all the people *c*.'

The Holy Spirit had a visible and glorious mission at Pentecost; not that his essence was or could be seen; but there

a Isa. ii. 2, 3.

b John vii. 39.

c Acts ii. 46, 47.

was a glorious symbol of it in the cleft fiery tongues; and the glorious works performed by him, were much to the honour of Christ and his own honour; the miracles, the signs, the extraordinary gifts, the power of divine grace, which one *a* justly calls his coming in state, and the conversion of the Gentile world to the faith of Christ, at, or upon this mission of the Spirit, were the glory of Christ and of the Spirit. The riches of glory were made known on the vessels of mercy, in the calling, not of the Jews only, but also of the Gentiles, as the scripture speaks *b*; ‘The wilderness became a fruitful field, when the Spirit was poured out from on high *c*; then the desert rejoiced, the glory of Lebanon was given to it, and the glory of the Lord was seen, and the excellency of our God,’ according to ancient prophecy *d*.

APPLICATION.

How desirable and delightful is salvation, recommended and applied by the Holy Spirit, acting in the name of the Father and Son? Here we have the concurrence of the wisdom, grace, and love of all the persons in the Trinity, approving and magnifying the gospel-salvation. All the persons in the Godhead take pleasure in it; and shall not the saved people love it, and delight in it? The gospel *e* which the Holy Ghost sent down from heaven, is the matter of the delightful search and wonder of the holy angels: and therefore deserves our best thoughts and affections. ‘The things reported by them that have preached the gospel, with the Holy Ghost sent down from heaven; which things the angels desire to look into.’ A doctrine thus recommended by the Spirit of God sent down in such a glorious manner, to reveal and apply it, to sanctify and comfort men by it, must be worthy of all acceptation. How should every Christian love it, and make it his pleasing meditation all the day? Did the holy prophets desire to know the time of this glorious mission of

a Dr. Goodwin of the Spirit, p. 5.

b Rom. ix. 23, 24.

c Isa. xxxii. 15.

d Isa. xxxv. 1, 2.

e 1 Pet. i. 12.

the Spirit, and do the angels so inquisitively look into these things; and shall not we gird up the loins of our minds, and fix our contemplations on this salvation, attended with such a glorious effusion of the Holy Spirit; and especially, seeing the gospel was given and the Spirit sent down for our sakes? These are things which nearly concern us.

2. How dangerous a sin is it to degrade or resist the Holy Spirit? It is not a single, but a complicated evil; for as the Spirit comes in the name of the Father and the Son; so he that despises the Spirit, despises the Father and Son, who sent him *a*: The offence runs up as high as heaven; it is not only against the Spirit, but against the exalted Son, yea, against the Father himself; for as Father and Son are jointly concerned in sending the Spirit, so the authority, wisdom, grace, and love of the Father and Son, as well as of the Spirit, are abused and maltreated in every affront put upon the Holy Spirit. Such would do well to consider this, who treat the person or work of the Spirit with coldness, if not contempt: There are dreadful scriptures which lie charged with vengeance and wrath against such.

3. What love and honour are due to the Father, Son, and Spirit? To the Father and Son for sending the Spirit on such a blessed design, and to the Spirit for consenting to come upon it, and for appearing accordingly and accomplishing it? How would some rejoice if they could possess any relic of any thing that belonged to our Saviour in the days of his flesh, though of no use or benefit to them? And shall we not be filled with love, joy, and praise, when we consider what a rich and glorious gift is sent by Christ to the church, even the Holy Spirit, who comprehends all the blessings of grace and glory in himself? He is the Spirit of grace, and the Spirit of glory: Let us then love and adore Father, Son, and Spirit, for this unspeakable gift, the Comforter, whom Christ, according to his promise, did, and still does send to his people from the Father.

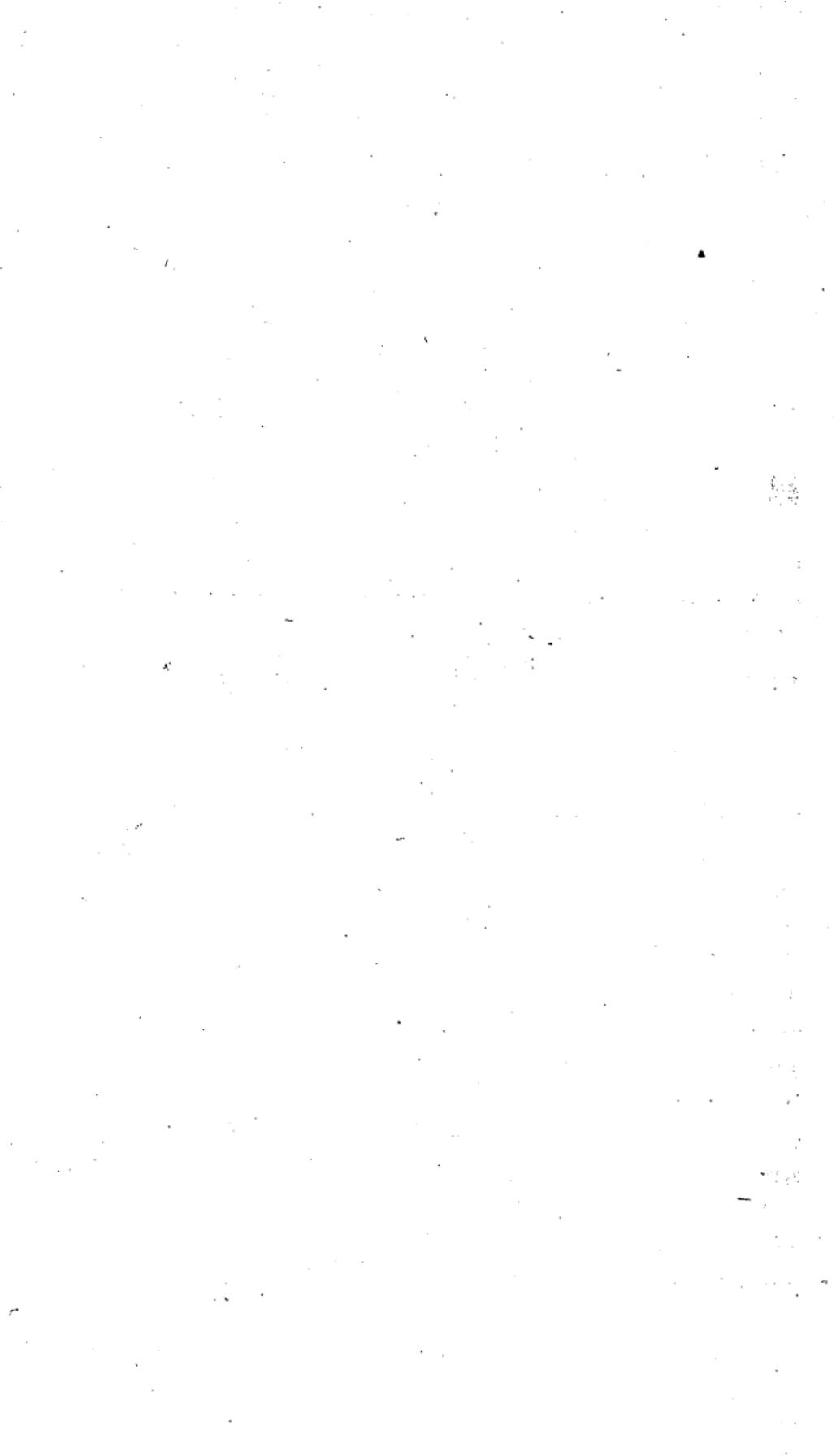
OF THE

EXTERNAL AND EXTRAORDINARY

WORKS OF THE HOLY SPIRIT:

IN

SIX SERMONS.



OF THE OFFICE AND WORKS OF THE HOLY
SPIRIT.

SERMON I.

PREACHED AUGUST 25th, 1730.

2 COR. iii. 8.—*How shall not the ministration of the Spirit be rather glorious?*

HAVING considered the Procession, Personality, and Mission of the Holy Spirit, in several discourses on another text; I come now to the last part of my design upon this subject, to discourse on the Office and Work of the Holy Spirit; which I think is represented in the words now read, in as full and comprehensive terms as any where in the Bible.

In this chapter the apostle vindicates his ministry from the cavils of false teachers, or vain talkers, by shewing that it had been blessed for the conversion of the Corinthians; and that the gospel doctrine which he preached, was far more excellent than the law: This he makes appear many ways, and particularly by comparing the glory that attended the giving the law, and that which attends the gospel dispensation: The former was a visible, but terrible glory, in the face of Moses, by whom the law was given; and the latter is the glory of the Lord, the Spirit, by whom the gospel is dispensed and administered in its whole extent; and all the works that attend this dispensation are the works and the ministration of the Spirit; and therefore it is more glorious than the ministration of the law by Moses.

Let us view the comparison in the apostle's words, 'If the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses (when he gave the law), for the glory of his countenance, which glory was to be done away: How

shall not the ministration of the Spirit be rather glorious?' The comparison here appears to me to be between Moses, the administrator of the law, and the Holy Spirit, the administrator of the gospel. As the Holy Spirit is infinitely superior to Moses; so the dispensation of the gospel, by the Spirit, must have infinitely more glory in it than the dispensation of the law by Moses. What was the fading glory in the face of Moses, to the eternal glory of the Holy Spirit in the gospel salvation?

Some, indeed, by the ministration of the Spirit, in my text, understand the gospel, making that a means of conveying the Spirit. The new covenant not only supplies us with life, but, which is greater, with the Spirit himself, which gives that life, says Theophylact *a*. This is agreeable to other scriptures, as in particular to this, 'Received you the Spirit by the works of the law, or by the hearing of faith *b*?' But the question is, whether it be the meaning of my text. The opposition in the comparison, seems to be between two living persons; and not between the person of Moses and the gospel of Christ, but between the person of Moses and the glory which was upon him in the administration of the law, and its condemnation, and the person of the Spirit, and his glory in the administration, or application of the gospel and its salvation: So that the Spirit is not here considered as the thing ministered, or given, but as the glorious person, who gives and applies the gospel, and who has the whole gospel salvation in his hands, and performs every work necessary to complete and perfect it. This sense of the words agrees well with the context, and the sentiments of several celebrated interpreters, both ancient and modern.

In the third verse, the apostle speaks of the Spirit as the efficient cause of the Corinthians' conversion; they were the epistle of Christ, written by the Spirit: The Holy Spirit had wrote the laws of Christ in their hearts, or impressed the gos-

a Theophyl. in loc.

b Gal. iii. 2.

pel with power upon their souls. He then adds, that the apostles were made ministers of the Spirit, that Spirit who gives life, even the Holy Ghost, who makes men overseers of the church. This is that Spirit who gives liberty, and changes the Christian from one degree of glory to another, in conformity to the glory of the Lord.

Thus we see that the Holy Spirit is the sovereign Agent, Lord, and Administrator of the whole gospel œconomy, and not barely the thing administered. “It is evident from the whole chapter, that the apostle understands by the Spirit, the Spirit of Christ, or the Holy Spirit:” as is observed by Dr. Whitby *a*. “How much more honourable is the ministry of that Spirit, who is the pledge or earnest of eternal life?” says another *b*. “The doctrine of the gospel, at first, was declared from the immediate revelation of the Spirit, preached by the assistance of the Spirit, made effectual by his work and power, was accompanied in many by outward miraculous works and effects of the Spirit; whence the whole of what belonged to it, in opposition to the law, was called the ministration of the Spirit,” says Dr. Owen *c*. Chrysostom *d* commenting upon my text, observes, “That after the apostle had expressed what was the effect of the letter, (or the law,) namely, death and condemnation; he does not mention that which flows from the Spirit, righteousness and life, but mentions the Spirit himself; which amplifies his speech; for the new covenant not only gives life, but the Spirit, from whom that life flows; which truly (says he) is much greater, and more excellent.”

The word *Διακονία*, which we render ministration, signifies ministry, work, or service, whether done by virtue of some

a In loc.

b Grotius in loc.

c Owen of the Spirit, p. 15.

d Το ἀπὸ τῆ γραμματῆς θεῖς, τὸν θάνατον καὶ τὴν κατάκρισιν, τὸ ἀπὸ τῆ πνεύματος ἐκείτι τίθησι, τὴν ζωὴν, καὶ τὴν δικαιοσύνην, ἀλλ' αὐτὸ τὸ πνεῦμα, ὅπερ μείζονα ἐποίησε τὸν λόγον, ἢ γὰρ καινὴ διαθήκη ἐ ζωὴν εἰδὼς μόνον, ἀλλὰ τὸ πνεῦμα ἐχορήγει τὸ τὴν ζωὴν παρέχον ὃ πολλῶν μείζον της ζωῆς ἦν.— Chrysost. in loc. Tom. 11. p. 569.

special office, or otherwise. It is applied to pastors, apostles, angels, and to Christ himself. In my text, it is applied to the Holy Spirit, and, I apprehend, denotes the office and work of the Holy Spirit, in the œconomy of our salvation, or that work and office which, by dispensation, the Holy Spirit was sent to fulfil and accomplish.

Some scruple to assign any office to the Holy Spirit, lest it should ingenerate too low and mean thoughts of him in the minds of men: But I see no reason why we may not as well speak of the office of the Spirit, who is sent by Christ, as we commonly speak of the offices of Christ, and especially when Christ himself has styled him the Comforter or Advocate, and the Spirit of truth; and has told us his work, in many parts of it, as to testify of him, glorify him, reprove the world, &c. all which are consistent with the Spirit's equality in nature to Father and Son, as has been proved before.

By office we intend no more than a special work, which the Spirit has undertaken to perform, by mutual agreement between him and the Father and Son; and therefore, I think, the word is not improper; however, as it is not, in scripture, applied to him, I shall not contend about the word, if the thing intended by it be allowed a special work, which he has undertaken to perform, in the accomplishment of man's salvation, according to the divine œconomy: And that such a special work belongs to him, appears from his names and titles, and the prophecy and promises concerning him, contained in scripture.

Dr. Owen *a* observes, that the Spirit's bearing witness to Christ, that he was the Son of God, and the true Messiah, comprises the head and fountain of the whole office of the Holy Spirit towards the church. And when the Holy Ghost said, 'Separate me Barnabas and Saul;' He spoke as one entered upon an office or work committed to him, and entrusted with him, says Dr. Goodwin *b*; and it is as if he had said, "This is my work proper to me; I am the immediate Go-

a Of the Spirit, p. 149.

b Of the Holy Ghost, p. 11.

vernor and administrator herein ; for all that any ways concerns the edification of the church is committed to my management and care." The learned and accurate *a* bishop Pearson thinks, that the Spirit of God is called the Holy Spirit, because it is his particular office to sanctify or make us holy : " But," says he, " when I speak of the office of the Holy Ghost, I do not understand any ministerial office or function, such as that of the created angels is ; for I have proved this Spirit to be a person properly divine, and consequently above all ministration ; but I intend thereby, whatsoever is attributed to him peculiarly in the salvation of man, as the work wrought by him, for which he is sent by the Father and Son." " Another," says Chrysostom *b*, " is the Lord, who distributes these gifts ; for the Holy Spirit is Lord ; the Father, Son, and Spirit, divided among themselves the dispensation undertaken for our sake."

The Spirit is the interpreter of the Father and Son, performing towards us the office of a Counsellor and a Comforter ; as the learned Turretine *c* expresses it. According to these representations, I understand the office of the Holy Ghost. Some may think it to be of little moment, whether we consider the Holy Spirit acting as in office, or not : As to the word office, it is not so material whether we use it or not, if another, or other words can be found that express the thing designed by it, or a special work in man's salvation ; which the Holy Spirit is engaged by the Father and Son, and his own consent, to perform : But if we may let go the word office, yet we must, by no means, let go the thing intended by it, the solemn engagement of the Holy Spirit to fulfil the work allotted to him in our salvation. It is a matter of great consequence, and of great encouragement and comfort, to look

a On the Creed, p. 326, 327.

b Ετερος κύριος διανεμών τὰ δῶρα ταῦτα, ἔ γὰρ τὸ πνεῦμα κύριος ἐστίν, ἔ διανεμάν[τι]σθαι τὴν ὑπερ ἡμῶν οἰκονομίαν Πατρὸς, ἔ υἱὸς ἔ ἅγιον πνεῦμα.—Chrysost. d. s. Pentecoste, tom. 5. p. 491.

c Vol. I. p. 334.

upon the application and perfecting our redemption, as a work given to the Holy Spirit to do, and which he has engaged to the Father and Son, who sent him, to accomplish. It is then no occasional and uncertain work, but what he has undertaken to finish and perfect.

Christ says, that the Father would send the Spirit in his name, and that he should take of his things, and glorify him : he was to come to supply Christ's absence, carry on his work, and perfect the salvation which Christ was to be to the ends of the earth ; and this takes in all that is included in what we call the work and office of the Holy Spirit. Christ had promised to be with his ministers to the end of the world *a* ; but soon after the promise was given, he was taken up out of their sight ; how then did he make good his promise ? how was he, how could he be with them to the end of the world ? Does not Paul say, ' Henceforth know we Christ no more after the flesh *b* ?' And elsewhere we read, that the heavens must retain him to the time of the restitution of all things *c*. What then becomes of the promise of Christ's being with the apostles, and their successors, to the end of the world ? I answer, Christ fulfils the promise by the Spirit, who is his representative, who is sent in his name by the Father, and whose work it is to take of the things of Christ, and to shew them to us *d*. So that the faithfulness and honour of Christ are very much concerned in the Holy Spirit's discharging his office, and fulfilling his work.

Salvation is not the effect of chance, or of unconcerted measures, but of infinite foresight, knowledge, and counsel : if a sparrow does not fall to the ground without our heavenly Father, much less does so great a work as man's salvation come to pass, without a previous scheme and agreement how the whole should be transacted : This is called God's working all things according to the counsel of his own will *e* ; which was to gather together in one, all things in Christ, in the dis-

a Mat. xxviii. 19.—Acts i. 9.

b 2 Cor. v. 17.

c Acts iii. 27.

d John iv. 16. ; xvi. 14.

e Eph. i. 11.

dispensation of the fulness of times. The covenant is ordered in all things relating to man's salvation; and the Holy Spirit being called to it by the Father and Son, has taken upon him this part or office, to apply and perfect the salvation of the redeemed; and his love, faithfulness, and honour, are as much concerned in perfecting, as Christ's were in purchasing our salvation. Hence the apostle speaks of the sealing work of the Spirit *a*, and represents him as the Spirit of wisdom and revelation, in the knowledge of Christ; and mentions his mighty power in working faith, and creating us in Christ Jesus to good works, and in bringing both Jews and Gentiles to the enjoyment of God through Christ; 'For by one Spirit, we both have an access, through Christ, to the Father.' This is all according to œconomy, and office, according to the counsel of the divine will, in which it was agreed and determined what the Father should do, and what the Son should do, and also what the Holy Spirit should do in the work of man's salvation. And this may be sufficient to clear what is intended by the Work and Office of the Holy Spirit, relating to salvation; the whole gospel dispensation being a ministration of the Spirit.

There are some things which it may be necessary to hint before I enter upon the particular works of the Holy Spirit.

1. There are some works of the Spirit which may be called natural; as the work of creation, wherein the Spirit concurred and wrought as the third person in the Trinity, and not as sent by the Father and Son; the Spirit being one in nature with the Father and Son, could not but also be one in operation with them in making the world. This work is not, strictly speaking, a part of the dispensation; but yet, when we treat of the Work of the Spirit in general, none of the works ascribed to him in scripture ought to be omitted.

The operations of the Spirit, which are internal, and immediately respect the Father and Son, in the communion of

a Eph. i. 13, 17, 19.; ii. 10, 18.

the one undivided Godhead, are natural and necessary, not by dispensation or agreement; as for example *a*, the Spirit's love to the Father and Son, and his searching and knowing the deep things of God. If there never had been any œconomy of salvation, or any salvation of sinners at all; yet there would have been such a work of the Spirit as is last mentioned: It could not be otherwise; it is the result of nature, and of those divine perfections whereof the Holy Spirit is possessed as God, who must know all things, and love both Father and Son.

2. A sober, humble, and diligent inquiry into the work of the Spirit is very necessary; so it has been at all times, but never more than in our day, wherein men are so full of themselves, and so fond of their own works, that they have almost excluded the Spirit and his work from their religion; as the writings and discourses of too many make evident. The Psalmist says, that 'the works of God are great, sought out of all them that have pleasure therein; his work is honourable and glorious; he has made his wonderful works to be remembered *b*.' If this is true of God's works in general, then surely the works of the Spirit, which are the most glorious works, ought not to lie neglected: The scripture is full of them, from one end of the Bible to the other; and it is strange to see how industriously some seem to overlook them, or to lessen, and explain them away, or to ascribe to their own spirits what belongs to the Holy Spirit. Is not this one great thing that has quenched and grieved him, and caused him to withdraw and leave us in such a deplorable condition? It is high time then to awake out of sleep, and to do what we can in vindication of the glorious work of the Holy Spirit. If we honour him he will honour us; but if we despise him, what can we expect but to be lightly esteemed? Is it not peculiarly ungrateful and base to grieve and dishonour him, who is the author of all our comfort, grace, and glory? thus to requite him, O how foolish and unwise is it? How necessary

a See Dr. Owen on the Spirit, p. 45.

b Psal. cxi. 2—4.

then is it to gird up the loins of our minds, and to search out, as far as we can, his great, and honourable, and glorious works, and not to be ashamed to own that we have a pleasure therein?

3. It must be owned that there is a great deal of difficulty which attends this inquiry; a great part of his work is the hidden wisdom of God in a mystery; as we only hear the sound of the wind, but know not whence it comes, nor whither it goes; so is every one that is born of the Spirit *a*. If the wind can neither be comprehended nor governed by us, and though we hear and feel it, we can neither see nor restrain it; how should we comprehend the more secret and hidden work of the Spirit in regeneration, or the new birth? Chrysostom *b* speaks thus: "If you do not know the way of the wind, which you hear and feel, how should you be able to search out the work of the divine Spirit?" The words of Solomon may very fitly be cited upon this head: 'As thou knowest not what is the way of the Spirit, nor how the bones grow in the womb of her that is with child, even so thou knowest not the works of God who makes all *c*.' O how unsearchable are his works, and his ways past our finding out! It therefore must not be expected that we should be able to attain to a full comprehensive knowledge of the work of the Spirit. But yet, what may be known is to be sought after.

4. We greatly need, and should much desire the aids of the Spirit, whilst we speak and think on the works of the Spirit. As the apostle prayed for the Ephesians, that they might know the love of Christ, which passes knowledge *d*; so should we pray for ourselves and one another, that we may

a John iii. 8.

b Εἰ γὰρ οὐκ οἶσθε τὸ πνεῦμα ἃ ἐκ τῆς αἰθερίας δέχθη τῆ ἀκοῆς, καὶ τῆ ἀφῆ τῆν ὁσμὴν ἐρμένευσαι ἐκ οἴδας, ἠδὲ τῆν ὁδὸν; πῶς τῆν ἀπὸ τοῦ θεοῦ πνεῦμα ἐνεργεῖαν περιεργάζη τῆν τῷ ἀνέμῳ ἐκ ἐπισάμεν, καὶ τοὶ φωνῆν ἀκούων.— Chrysost. in John iii. 8. Tom. viii. p. 161.

c Eccl. xi. 5.

d Eph. i. 17, 18,

have the Spirit of wisdom to enlighten the eyes of our understandings in the knowledge of the things of the Spirit, though as to the greatness and perfection of them they pass our knowledge. We can see the works of the Spirit only in the light of the Spirit. The natural man cannot know the things of the Spirit of God, because they are spiritually discerned; What need then have we to pray for the Spirit, that by his light we may discern the beauty and excellency of his works, and, by his grace, be enabled to give him the glory of them.

5. There is an exact agreement between the works of the Spirit and the word of God; and therefore all impulses, revelations, or pretended operations of the Spirit, which are contrary to, or have no foundation in the scriptures, are to be rejected as enthusiastic fancies, or satanical delusions. 'To the law and to the testimony; if they speak not according to this word, it is because there is no light in them *a*.' All our sentiments of the Spirit and his works must be derived from, and consonant to the written word; whatever is not according to this word, is darkness, though advanced as new light and farther revelation. The Holy Spirit was not to speak or act of himself, or any thing disagreeable to the scriptures, or doctrine of Christ; 'He shall receive of mine,' said Christ, 'and shall shew it to you *b*.' We therefore disclaim every doctrine or work ascribed to the Spirit, which is contrary to the word and glory of Christ.

When men pretend to be guided by the Spirit, and deny Christ's deity, incarnation, sufferings, resurrection, or intercession, or the ordinances of Christ, as baptism and the Lord's supper, as the Quakers do, or the resurrection of the body, which Christ taught, and of which he assured us; these men are not actuated by the Spirit of God: for the spirit which conducts them, does not take of the things of Christ, but rejects them; does not glorify Christ, but dishonour him, by contradicting his doctrines, and trampling upon his commands;

a Isa. viii. 20.

b John xvi. 13.

which cannot be the work of the Holy Spirit, who glorifies Christ, and leads men into the truth.

We are strictly enjoined *a* not to believe every spirit, but to try the spirits, whether they be of God; we must then have some rule to try them by, and that, in general, is the tendency and effect of their notions and works; and in particular, the written word, which is not the enemy, but the sword of the Spirit. 'No man speaking by the Spirit of God, calls Jesus accursed; and no man can say, that Jesus is Lord, but by the Holy Ghost *b*:' It is his work to glorify Christ by testifying of him, and taking of his things, and shewing them to men. The Holy Spirit is one, and uniform in his conduct; such as he is in the word, such he is in his works: He is not divided against, or contrary to himself. We are then to bring all doctrines, and all works ascribed to the Holy Spirit, to the rule of the written word; and if they agree not to this rule, they are none of his; they do not belong to him, whatever is pretended. And in walking by this rule, we shall keep clear of Quakerism, and all other enthusiasms, and new lights or revelations, falsely ascribed to the Holy Spirit. The canon of scripture we believe to be completed, and that nothing is to be added to the inspired writings; nor may we now allow of any inspired interpretation of them: Whoever pretends to either, is under the conduct of an evil spirit, and not of the Holy Spirit.

I shall therefore here declare, once for all, that I reject, with abhorrence, all impulses, motions, or suggestions, which advance any new doctrines not contained in the Bible, or any new duties not enjoined there, or any new works of the Spirit not ascribed to him in the word of God, or any new joys or comforts which are not warranted thereby. Nothing is to be taught, believed, or received, concerning the Holy Spirit and his work, but what is contained in, and may be proved from the holy scriptures. And if, whilst we keep close to this rule, any shall charge us with enthusiasm, or nonsense, let

a 1 John iv. 1.

b 1 Cor. xii. 3.

them do it at their peril; for the charge lies not against us, but against the holy scriptures, and the author of them, to whom they must answer for it.

That there have been, and that there are enthusiasms, and vile opinions and practices, ascribed to the Holy Spirit, is not denied: But must we therefore deny or discard the real work of the Spirit? or ought it not the more diligently to be inquired into, that we may discern between things that differ, embrace and hold fast the truth, and reject every vile and false opinion or work imputed to the Holy Spirit, so much to his dishonour, and the detriment of true religion?

The written word, which gives us an account of the Holy Spirit and his works, has been confirmed and attested by diverse signs and miracles, and gifts of the Holy Ghost *a*; but the pretenders to visions and new revelations, the inward afflatus, and infallible teachings of the Spirit, must first confirm their doctrines by like miracles and gifts of the Holy Ghost, and produce like testimonials from heaven, as the holy scriptures have had, before their sayings be owned as the oracles of God, or their authority be admitted, as to any doctrines they teach, or works or duties which they advance under the name of the Holy Spirit. I thought this a matter of great importance, and therefore hope I shall be excused for enlarging so much upon it: But I will conclude these preliminary considerations with observing, in the last place, that,

6. There are many and glorious works mentioned in scripture; which, though they are applied eminently to the Holy Spirit, yet not separately, or exclusive of the Father and the Son, the works of the Trinity towards the creatures being undivided.

Hence we often find the same work attributed in one place to the Father, in another to the Son, and in a third to the Holy Spirit. Thus Christ is said to be raised from the dead by his Father, by himself, and by the Holy Spirit: So likewise God the Father is said to comfort his people, and Christ

a Heb. ii. 4.

is the Comforter; and yet the Spirit, by way of eminence, has the title of the Comforter, and of another Comforter. This consideration may much help us in understanding the scriptures, which apply various works to all the divine persons, but yet eminently assign them to one of them. Some works are eminently ascribed to the Father or Son, yet not exclusively of the Spirit, and other works are chiefly applied to the Spirit, yet not exclusive of the Son; and therefore, in discoursing of the divine works, we are no more to exclude the Spirit from those which are eminently attributed to the Father or the Son, than we are to exclude the Father and Son from those works which are eminently assigned to the Spirit. But here it must be carefully observed, that I am not now speaking of those works which are purely personal; for so the assumption of our nature strictly belonged to the Son, but neither to the Father nor Holy Spirit.

Having premised these necessary observations, I come now to consider more particularly the works of the Holy Spirit, as they are affirmed of, or applied to him in scripture.

I. One great work assigned to the Holy Spirit, is that of the old or first creation.

Creation, as the scriptures and the ancient writers represent it, belongs to the Holy Spirit; ‘The Spirit of the Lord moved on the face of the waters *a*.’ Some would understand this of the air or wind, but that element was not yet separated from the confused chaos, or brought into its proper form: And the Spirit here spoke of, is not said to be created, but to act in the forming the parts of the confused mass into their several beings, and the giving them their beautiful forms, order, and dependencies. This was the work of the Holy Spirit; he gave a vital and prolific power to the several beings formed out of the first confused mass. ‘By his Spirit God has garnished the heavens; his hand has formed the crooked serpent *b*.’ When he moved upon the waters, he said, ‘Let there be light, and there was light;’ and he divided the light

a Gen. i. 2.

b Job xxvi. 13.

from the darkness, and afterwards placed, the fourth day, the various luminaries in their delightful order and aspects: "He has garnished the heavens, and he has adorned them, and made them thus beautiful as we behold them; his power made the milky way, and other celestial signs, whose windings are so wonderful *a*." 'By the word of the Lord were the heavens made, and all the host of them *b* by the Breath or Spirit of his mouth,' the Holy Spirit, not the wind, that made not the host of heaven. Irenæus, citing this text, says, that He (God) made all things, visible and invisible, not by angels, nor by any powers separated from his own mind; for the God of all stands in need of nothing, but, by his own Word and Spirit, makes, governs, and gives being to all things *c*.' The prophet Isaiah, speaking of the creation of the world, says, 'Who has directed the Spirit of the Lord, or being his counsellor, has taught him *d*?' The Holy Spirit manifested his own wisdom and might in the work of creation.

Man, the head and noblest part of the visible creation, was the workmanship of the Holy Spirit: This is thought to be included in these words, 'Let us make man. Remember thy Creators. Let Israel rejoice in his Makers. Where is God my Makers *e*?' These plural expressions the ancients insisted on, as proving that more persons than one were concerned in the work of creation: and Justin Martyr particularly proves that the plural terms signified more than one person, or rational agent, from these words, 'Behold the man is become like one of us, knowing good and evil;' "Where," says he *f*, "there is one speaking to one other at least, dis-

a Patrick in loc.

b Psal. xxxiii. 6.

c Irenæus, lib. 1. c. 22. § 1.—See Mr. Alexander's Essay on Irenæus, p. 19—25.

d Isa. xl. 13. *

e Gen. i. 26.—Ecc. xii. 1.—Psal. cxlix. 2.—Job. xxxv. 10.

f Λόγους τῆς ἐρημίης ὑπ' αὐτῆ τῆ Μωϋσείως πάλιν ἰσορήσω, ἐξ ὧν ἀναμφιλ-
έκτως πρὸς τινὰ καὶ ἀριθμῶν ὄντα ἕτερον, λογικὸν ὑπάρχοντα, ὁμιληκέναι αὐτὸν
ἐπιγινῶναι ἔχομεν· ἐισὶ δὲ οἱ λόγοι αὐτοῦ καὶ εἶπεν ὁ Θεός, "Ἰδὲ Ἀδάμ γέγονεν ὡς

tinct in number, and rational or intelligent." The propriety of the expression, and justness of the thought, will appear, if we annex to the cited texts, some that expressly ascribe the creation to the Son and Spirit; all things are said to be made by the Logos or Word *a*; and Elihu says, 'The Spirit of God has made me, and the breath of the Almighty has given me life *b*.' The same Spirit that created one, may justly be supposed to have been equally concerned in creating all men; and it is his work, as well as the Father's and the Son's.

A wonderful instance and evidence of the Spirit's creating power and operations we have in his forming the human nature of Christ in the womb of the Virgin, of which I have spoken formerly, and of which I shall have occasion to take farther notice hereafter, and therefore shall not enlarge upon it here. We cannot doubt the Spirit's being Creator, when we know the author of our Lord's incarnation.

The variety, beauty, and excellence of his wonderful works, proclaim the praise and glory of their great Creator: He must be wonderful in counsel, and excellent in working, who is Maker of heaven and earth, and all things therein, visible and invisible; the earth, air, water, and fire; birds and beasts, trees and plants, and all the riches hid in the bowels of the earth, and the bottom of the seas; the heavens, and all their hosts, sun, moon, and stars, and those higher species of beings, men and angels. The Psalmist, recounting many parts and wonders of the creation, adds this just reflection; 'O Lord, how manifold are thy works! in wisdom hast thou made them all; the earth is full of thy riches, so is the wide and great sea *c*.' And elsewhere he observes, that 'the heavens declare the glory of the Lord, and the firmament shews forth his handy-works *d*.' The Holy Spirit, together with the Father and the

εἰς ἕξ ἡμῶν, τῷ γινώσκειν καλὸν ἔ πονηρῶν. "Οὐκ ἔν εἰπῶν, "Ὡς εἰς ἕξ ἡμῶν, ἔ ἀριθμὸν τῶν ἀλλήλοις συνόντων, ἔ τὸ ἐλάχιστον δύο μεμνηύσειν.—Justin Mart. Dial. cum Tryphone, p. 285.

a John i. 3.

b Job xxxiii. 4.

c Psal. civ. 24, 25.

d Psal. xix. 1.

Son, being the Creator of all things, has thereby discovered his eternal power and Godhead *a*, and the reality, majesty, and glory of his divine person. “The primitive church (says a celebrated writer) believed, that Father, Son, and Holy Ghost, were distinct persons, and all jointly concerned in the creation of the world; not as many creators, but as one Creator, not dividing the work into parts, but as concurring in the whole, and in every part *b*.” And, as the same person observes, “whenever scripture intended to raise in men’s minds such esteem and veneration as they ought to have for the supreme God of Israel *c* ;” nothing higher or greater could be said than this; that he had created the universe, had laid the foundations of the earth, and that the heavens were the works of his hands *d*. “As for the terraqueous globe, the earth, he has laid the foundations thereof, divided it into sea and land, garnished it with trees, plants, and flowers, stocked it with living creatures for the use of man, and plentifully furnished it with the most inexpressible variety. Every herb that grows, every spire of grass that springs up, every creeping thing that moves upon the face of the earth, proclaims the wisdom of its Maker;” as the same learned *e* writer speaks. And as he *f* adds, “If we survey the magnitude of the heavenly bodies, some smaller, some vastly bigger than our earthly globe, all of an amazing size and greatness; if we consider the nice proportion of their distances, the regularity of their situations, the harmony of their courses, and the uniformity of all their motions, they cannot but raise in us an idea of the infinite power, wisdom, and greatness of him that made them.” And seeing this is the work of the Holy Spirit, as well as of the Father and the Son, it ought to be ascribed to him, and the glory due to him, on the account of it, should be freely and openly given him.

II. Providence is another work in which the Holy Spirit is

a Rom. i. 20.

c Third Sermon, p. 96.

e Third Sermon, p. 85.

b Dr. Waterland’s second Sermon, p. 78.

d Psal. cii. 25, 26.

f Third Sermon, p. 87.

intimately concerned, as the scriptures witness, both in the Old Testament and the New.

The Psalmist said, 'Thou sendest forth thy Spirit, and they are created; thou renewest the face of the earth *a*.' The same Spirit who created all things at first, and gave order and beauty to the various parts of his work, carries on a succession of individuals of each kind, as the former fail and die away; and he restores the order and beauty of his works, when fallen to decay; the earth, and all things that grow upon it, being, as it were, dead in the winter, are revived and renewed again in the spring, and appear with new life, beauty, and glory, through the powerful influence of the Holy Spirit: This is his providential work, called a creating and renewing the face of the earth. To whatever other causes men may ascribe this wonderful work, yet the scriptures expressly proclaim the Holy Spirit to be the efficient cause and author of it, in the continual course and exercise of his providential care and influence. The conservation of the whole is carried on by a new creation of such parts as were wanting. Elihu, long after the first creation, owns the Spirit to have been his Maker or Creator, as was noted before *b*.

The conducting and protecting Israel through the Red Sea and the wilderness, was the work of the Holy Spirit; for thus spoke Isaiah, 'Where is he that put his Holy Spirit within him, that led them by the right hand of Moses, that led them through the deep? The Spirit of the Lord caused him to rest, so didst thou lead thy people *c*.' It was the Holy Spirit that qualified the rulers of the people, called them to, and assisted them in their work; by him were Moses and the rest of the prophets conducted, in the Theocracy the Jews were under: It was, both in civil and military things, a ministration of the Spirit when the enemy came in as a flood *d*, he lifted up a standard against them. It was he that separated *e* some who had no might to build the second temple. And in the gospel-

a Psal. civ. 30.

b Job xxxiii. 4.

c Isa. lxiii. 11—14.

d Isa. lix. 19.

e Zech. iv. 6, 7.

œconomy, his providential influence clearly appears; by him one apostle strikes a man blind, another strikes others dead, and by them the dead were raised to life: All gifts, administrations, and operations are from the Holy Spirit: From the time of his glorious mission, he has been at work in the world *a*, reprovng of sin, of righteousness, and of judgment: He will, at last, be the ruin of Antichrist, and the author of that glorious work which shall be effected in the latter day.

If we consider these things, how applicable to him will the Psalmist's description of providence appear to be; 'The Lord looketh from heaven, and beholdeth all the sons of men; he fashioneth their hearts alike, he considereth all their works *b*.' Is it not reasonable to suppose, that he, the wise Creator, should take care of, and govern what he made, and direct every thing to the ends designed by him? When Christ is affirmed to have made the worlds, in the very next verse we read, that he upholds all things *c*: Creation and providence are not to be divided; the same ends are pursued in both, and therefore he that does the one does the other also.

If providence consists in the divine wisdom directing, the divine will appointing, and the divine power executing, and performing events; then providence is properly the work of the Holy Spirit, as may be seen in the instances before mentioned, and in many others that might be produced. I will only mention one; that is, the Spirit's directing and ordering Paul's course in fulfilling his ministry; when he would have gone into Bithynia, the Spirit suffered him not; but sent him into Macedonia, where Lydia was converted, and afterwards the jailor and others *d*: Nor are we to think that this overruling hand of the Spirit was his only providential work; as he still makes, so he conducts the course of his ministers still, though in a different way from that relating to Paul. And thus we see how the great works of providence are the works of the Spirit, as well as of the Father and Son.

a John xvi. 8.

b Psal. xxxiii. 13—15.

c Heb. i. 2, 3.

d Acts xvi. 7, 9.

APPLICATION.

1. How fit is the Holy Spirit to be Christ's successor and vicegerent, to come in his name, and carry on his work? He who is God the Creator, is also God the Comforter: He who created the heavens, and laid the foundations of the earth, and forms the spirit of man within him *a*; he is infinitely able to create Jerusalem a rejoicing, and her people a joy; to restore comfort to her and her mourners, and to create the fruit of the lips, peace, peace to him that is nigh, and to him that is afar off. When Christ promised and sent the Spirit to supply his absence, he provided well for his people: The greatest comforts and benefits they had received from his bodily presence and ministry were by means of the Spirit, who anointed him *b*, to bind up the broken-hearted, and to preach glad tidings to the meek.

Christ, speaking of this other Comforter, says to his disciples, 'You know him; for he dwells with you, and shall be in you *c*.' He dwelt with them, and they had seen his power and grace in the ministry of Christ; and Christ promised that he should dwell in them, by an extraordinary infinite power and presence; such as they enjoyed when he was shed down upon them, and discovered all the perfections of wisdom, goodness, and power required in the infinite Creator and Governor of the world. If we view the Holy Spirit in this light, and as vested with this august character, there is no room to doubt of his sufficiency to fill up Christ's place, and carry on his work of salvation. When Job had heard from God of his wonderful works of creation and providence, he drew this conclusion, 'I know that thou canst do every thing, and that no thought can be withheld from thee *d*.' The Holy Spirit is Creator and Governor, he can do every thing, finish the work given him to do.

2. Is the Holy Spirit so much concerned in the works of

a Isa. lxxv. 18.; xvii. 19.

c John xiv. 17.

b Isa. lxi. 1.

d Job xlii. 2.

creation and providence; then what subjection and obedience do we owe to him? ‘O come let us worship and bow down, let us kneel before the Lord our Maker. To-day, if you will hear his voice, harden not your hearts *a*.’ This is expressly applied to the Holy Ghost by the apostle *b*; which enforces the exhortation to bow down before him, and to hear and obey his voice. Seeing he is the Father of our spirits, and the fountain of our comforts, it is highly reasonable that we should be subject to him: He has made us, and not we ourselves; and therefore we should serve him with gladness; ‘Thy hands have made me and fashioned me,’ said the Psalmist, ‘give me understanding, that I may learn thy commandments *c*.’ The scriptures *d* represent it as the most horrid and heinous evil, for those whom God has nourished and brought up, to rebel against him. Seeing then the Spirit of God has made us, and the Breath of the Almighty has given us life, it is most highly reasonable that we should yield subjection and obedience to him.

3. What confidence and comfort may believers draw from this doctrine? ‘Happy is he whose hope is in the Lord his God, which made heaven and earth, the sea, and all that therein is *e*.’ When we are ready to sink and despond, under a sense of spiritual declensions in the church, or in ourselves, what relief may be received from that word? ‘Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, faints not, neither is weary? there is no searching of his understanding; he gives power to the faint, and to them that have no might he increases strength *f*.’ He that created all things can create us in Christ Jesus to good works; he that renews the face of the earth, can renew our souls, give power to the faint, and increase strength to them that have no might: He is a free Spirit, an Almighty Spirit, and therefore is fit to pre-

a Psal. xcvi. 6, 7.

b Heb. iii. 7.

c Psal. cxix. 73.

d Isa. i. 2.

e Psal. cxlvi. 5, 6.

f Isa. xl. 18, 19.—Eph. ii. 10.

serve and uphold us. Greater is he that is in the saints than he that is in the world *a*; to him therefore we are to look, on him we are to depend, to strengthen us with all might, to revive, carry on, and perfect his own work; for he who created and upholds all things, can do every thing, overcome all enemies and opposition, and lead us with joy into the land of uprightness.

Let us remember that the Creator and Comforter meet in one; 'I, even I am he that comforts you; who art thou that art afraid of a man that shall die, and of the son of man, that shall be made as grass? and forgettest the Lord thy Maker? who stretched forth the heavens, and laid the foundations of the earth *b*?' Is there not more in God the Creator and Sanctifier to encourage us, than there can be in the greatest and worst of creatures to deject and dishearten us? Does not the Lord the Spirit do all according to his own sovereign and gracious will? wherefore let us lift up the hands that hang down, and strengthen the feeble knees? let the believer then say, The Lord, the Almighty Spirit is my helper; I will not fear what enemies can do against me: My help comes from the Lord, who made heaven and earth; he will not suffer my foot to be moved.

4. What praise and glory are due to the Holy Spirit, the maker and ruler of all things? As such, he must have an interest in that noble ascription of glory and praise recorded by the Psalmist; 'Praise him, all his angels; praise him, all his hosts. Praise you him, sun and moon; praise him, all you stars of light. Praise him, you heavens of heavens. Let them praise the name of the Lord; for he commanded, and they were created *c*.' And let all saints, when they behold the sun, moon, and stars, say, What is man? who are we, that thou shouldst be mindful of us, and take our poor bodies for thy temple, who hast the whole heavens for thy throne, and all the earth for thy footstool? Thou who chargest the angels with folly, and the heavens are not pure in

a 1 John iv. 4.

b Isa. li. 12, 13.

c Psal. cxlviii. 2—6.

thy sight; thou the infinitely great God, before whom all the inhabitants of the earth are as nothing; for thou madest them out of nothing; How is it that thou wilt dwell in us, be our God, and make us thy people? Thou art the Spirit of glory, and the heavens declare thy glory; and we, thy workmanship, and thy temples, have the greatest reason to praise and honour thee, for the works of creation and providence, and especially for that gracious ministration of thine which is rather glorious.

OF THE WORKS OF THE HOLY SPIRIT.

SERMON II.

PREACHED NOVEMBER 3d, 1730.

2 COR. iii. 8.—*How shall not the ministry of the Spirit be rather glorious?*

THE main question in settling the sense of these words is, whether the ministration of the Spirit is to be taken in an active or passive sense, whether the Spirit be the thing ministered, or the administrator of those things which render this dispensation so very glorious. The reasons inclining me to understand the words in the latter sense, or that the Spirit is here spoke of, as the agent, or administrator of the glorious things intended, are these that follow:

1. Because the Spirit is, in the context, spoke of in an active sense; ‘The Spirit gives life:’ He is, indeed, given by Christ, but yet so as that he himself is the giver of life; he is the Spirit of life, and the immediate author of all spiritual life in the souls of men: The gospel would have been as much a dead letter as the law, if the all-quickening Spirit had not wrought with it, and by it: Hence the apostle *a* dis-

tinguished between receiving the gospel in word only, and the receiving it in power, and in the Holy Ghost; which latter was the cause of the Thessalonians' following the Lord, and serving the living God. So then the Spirit is not only administered, but is also the administrator and giver of that life and salvation revealed in the gospel.

2. Because there seems to me to be a comparison between person and person, in the apostle's discourse; one being expressly mentioned, the other necessarily understood. In the verse before my text it is said, That the children of Israel could not behold the face of Moses by reason of the glory of his countenance; and then it follows in my text, 'How shall not the ministration of the Spirit be rather glorious?' even the Spirit in his dispensation, as the Spirit that gives life, must be more glorious than Moses, the administrator of the law, which by reason of sin brings death, or than him who gave the ministration of death.

3. Because the Spirit here spoke of is called the Spirit of the living God, and the Spirit of the Lord, in the context; which are phrases proper to the person of the Holy Spirit.

4. Because the Spirit here spoke of is said to be Lord; 'Now the Lord is that Spirit;' or, 'That Spirit is Lord *a*;' and by the Spirit of the Lord, or (according to the grammatical construction) by the Lord the Spirit, ἀπὸ κυρίου πνεύματος.

In a former epistle to the Corinthians, Paul had set forth the Lordship of the Holy Spirit; when after a large enumeration of extraordinary powers and gifts, he says, 'All these worketh that one and the self-same Spirit, dividing to every one severally as he will *b*;' which shews him to be Lord; and that the gospel-dispensation, as conducted by him, is full of glory. But if by ministration of the Spirit a communication only of the gifts of the Spirit had been meant, the glory had been less, than to see the Spirit himself supplying Christ's absence, and shining forth in his works with so bright a glory.

a 1 Thess. i. 17, 18.

b 1 Cor. xii. 11.

5. The Spirit spoke of in the context, is that Spirit who rends the veil of the heart, and changes men into the divine image from glory to glory; and that is the person of the Holy Spirit, or the Holy Spirit as a person.

I conclude therefore, that the gospel ministered by the apostles, and other ministers since, is a ministration of the Spirit; because he, as Lord, conducts and manages the whole dispensation, with such infinite authority, power, wisdom, grace, and glory. The whole œconomy and work of the Spirit is comprised under the word ministry, as is plain by its opposition to the legal dispensation, which is called a ministration of death.

In a former discourse on these words, I considered the Work of the Holy Spirit, with relation to Creation and Providence.

III. I now proceed to consider the Work of the Spirit, in the gifts of eminent wisdom, skill, courage, and strength in things natural, civil, or moral.

Under this head I shall only give some brief hints, which are left us upon record in the holy scriptures; all parts of which are profitable, as the apostle *a* tells us.

The wisdom and knowledge of Bezaleel and Aholiab, in devising and performing all curious works, was from the Holy Spirit: Hence they are said to be filled with the Spirit of God, for these ends *b*. The children of Israel being newly come out of slavery, in which they had not been bred up to arts and sciences, it could not be supposed that they had persons among them capable, in a natural way, to do all the curious works relating to the tabernacle: The Holy Spirit therefore instantaneously filled the persons mentioned with skill, not only to do them, but to teach others to do them, in the manner which God had appointed; which was a wonderful instance of his powerful influence upon the minds of men, enlarging their capacities, enriching their inventions, and filling them with ingenuity and art

a 2 Tim. iii. 16.

b Exod. xxxv. 31.

for all manner of works which lay before them. And it may be an affecting and pleasing thought to consider, that the same Spirit who instructed and fitted men to prepare the tabernacle, which was a type of Christ, did also eminently exercise his wisdom and power in forming and fitting Christ's human nature, the antitype, for all the great and glorious services that were to be done in it and by it, as may more fully appear hereafter.

In like manner the Holy Spirit gave to David *a* a pattern of the temple, with all its utensils, services, and servants, which he left with Solomon his son, who was to do all according to this pattern given by the Spirit.

It was the Holy Spirit who qualified the seventy elders of Israel to bear part of the political or civil government of the people. It was the Holy Ghost who endowed the seventy elders of Israel with that wisdom, prudence, equity, courage, and vigilance, necessary for that work, as he had, by such gifts, qualified Moses before them. 'The Lord took of the Spirit that was upon Moses, and gave it to the seventy elders, and the Spirit rested on them *b*.' The gifts of Moses were not taken away, or diminished, but some of the same kind were by the Spirit, bestowed on these men, to qualify them for government. The Jewish Rabbies illustrate it by a great lamp set up in the midst of a room at which many others are lighted, without the least diminution of its own light. The Spirit resting upon these elders, it is said, 'they prophesied,' either by setting forth the praises of God, in such a strain as none else could imitate *c*, or in giving such admirable instructions to the people, as manifested they were raised above themselves, and that they were extraordinarily assisted and acted by the Holy Ghost *d*.

The Spirit of the Lord is likewise said to come upon Gideon and Sampson, endowing them with extraordinary courage and strength, enabling them to perform heroic exploits,

a See 1 Chron. xxviii. 11, 12. *b* Num. xi. 25.

Patrick in loc.

d Dr. Owen in loc. on the Spirit, p. 116.

in delivering the people from tyranny and oppression: the like is recorded of others of the judges.

When Saul was made king, 'the Spirit of the Lord came upon him *a*,' and turned him into another man; he endowed him with extraordinary wisdom and courage, and other gifts, which fitted him for government.

All these were the gifts of the Holy Ghost, that one and the self-same Spirit, who in all ages divides to, and works in and by every one severally as he will, and, as he sees fit, recalls and withdraws these common gifts and operations; as is plain in the instance of Saul *b*, from whom the Spirit of the Lord departed, and about the same time came upon David, who was designed to succeed him in the government.

This Spirit, or these gifts and operations of the Spirit, David, after his sad fall, seems afraid of losing, as Saul had; and therefore cries to God, not to cast him away from his presence, nor to take his Holy Spirit from him.

From the instances given it appears that all the great things done by the famous men among the Israelites of old, were effected under the influence and operation of the Holy Spirit; he was the author or efficient cause of them. Hence the Levites in their prayer, recorded by Nehemiah, recollecting the wonderful works of God in former times among his people, particularly take notice of this as the fountain and spring of all *c*; that God gave them his good Spirit to instruct them. From him (as one *d* observes) was the word of promise, and the word of prophecy, whereon the church was founded and whereby it was built.

IV. Another great Work of the Spirit is that of Prophecy and Revelation.

Justin Martyr *e* says of himself, and the Christians of his time, "We worship and adore the Father, the Son, and the

a 1 Sam. x. 6.

b 1 Sam. xvi. 13, 14.

c Neh. ix. 20.

d Owen on the Spirit, p. 119.

e Επειθὸν τε ἔ τὸν πατρὸς ἀγίου ἐλθόντα υἱόν, — πνεῦμα τε προφητικὸν σέβόμεθα ἔ προσκυνῶμεν. — Justin Martyr. Apol. l. c. 6. p. 11, 12.

prophetic Spirit." This title he gives to the Holy Ghost on the account of his inspiring the prophets, which was not only owned to be his peculiar work, but was ascribed to him as a work of Almighty God. Hence, in opposition to the Macedonian heresy *a*, the council at Constantinople called him the quickening Lord, who spoke by the prophets. But what I shall add upon this head, may be comprised under the following distinct propositions.

1. It is reasonable to believe, that he who formed the spirit of man can move and work upon that spirit, communicate and impart his mind and will to it, though in a secret, spiritual, unseen way.

To deny this, would be to exclude all spiritual converse between God and his creatures, and deny his government over the intellectual world. Is there any room to think that he who has created finite spirits with powers and capacities fitting them to converse one with another, should preclude himself; and when he had made man the top of this lower creation, and endowed him with an understanding, will, and other powers, should wholly neglect him, or treat him as incapable of receiving the knowledge of the mind and will of his Maker, the notices of his wisdom, goodness, or displeasure? There is a spirit in man *b*, and the inspiration of the Almighty gives understanding. The Spirit of God inspires the spirit of man with supernatural light, for special services. David said, 'The Spirit of Jehovah spoke in me: The Rock of Israel said to me *c*.' The Spirit of Christ is said to have been in the prophets *d*; he was so in them, inwardly and secretly, as to speak to them, and to enable them to declare to others what he communicated to them. Why should it not be as conceivable to us, that the infinite Spirit acts upon the immaterial, as upon the material part of the world? He that

a Πιστεύομεν εἰς τὸ πνεῦμα τὸ ἅγιον, κυριὸν, ἔ ζωοποιόν τὸ σὺν τῷ Πατρὶ ἔ
 υἱῷ συναρροσκομιζόμενον, ἔ συνδόξα ζόμενον τὸ λαλῆσαν διὰ τῶν προφητῶν.—
 Symb. Constantin.

b Job xxxii. 8.

c 2 Sam. xxiii. 2, 3.

d 1 Pet. i. 11.

moved upon the waters, is able to move upon the mind of man, and fill it with the knowledge of such things as he sees fit to impart to it.

2. The way and manner in which this is done, is a secret mysterious thing.

As we know not whence the wind comes, or whether it goes; so is every one that is born of the Spirit *a*. If this holds true of regeneration, it may as well be affirmed of the way and work of the Spirit, in inspiration, prophecy, and revelation. "The inspirations of the Holy Spirit, and his actings on the minds of the holy men of old, gave them infallible assurance, that it was himself alone by whom they were acted, as one *b* observes; but if any shall ask by what infallible tokens they might know assuredly the inspiration of the Holy Spirit, and be satisfied with such a persuasion, as was not liable to mistake, that they were not imposed upon; I must (says the same writer) say plainly, that I cannot tell; for these are things whereof we have no experience. And yet why might not a prophet be as well assured that God spoke to him, as we are every day that such or such a friend speaks to us?" It is evident, that the prophets themselves had good assurance that their messages were from God; for they ventured their lives upon it; the miracles attending, and the exact accomplishment of their prophecies, shewed them to be from God; and the holiness of the prophets' lives, and the holiness of their doctrines, made it evident that they did not willingly deceive others, but were verily persuaded that they were under the inspiration of the Holy Ghost. Paul knew how to *c* distinguish between the commandments of the Lord, and what he delivered as his own judgment. And why should it be thought impossible, or improbable, that the Holy Spirit should come upon them with such a light, holiness, and power, as to leave them no room to doubt whether it was he or another that inspired them? The sun is seen with as-

a John iii. 8.

b Dr. Owen on the Spirit, p. 104.

c 1 Cor. vii. 10, 12, 25, 40.

surance in and by his own light, and so undoubtedly was the Holy Spirit seen and known to the prophets, by his own light, power, and other perfections, though the modus of it is unknown to us.

3. We have abundant reason to believe, that the Holy Spirit influenced and inspired those holy men of old, by whom the scripture prophecy and revelation were delivered.

(1.) This appears by the exact accomplishment of prophecies long after they were delivered, committed to writing, and made public. Who but God could foretel the end from the beginning, and ages beforehand declare what afterwards punctually came to pass?

Josiah *a* was prophesied of by name three hundred and sixty years before he was born; and a strange work was mentioned that should be done by him, which exactly came to pass; for we are thus *b* informed; ‘The altar that was at Bethel, and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he broke down, and burnt the high place, and stamp it small to powder, and burnt the grove. And as Josiah turned himself, he spied the sepulchres that were there in the mount, and sent and took the bones out of the sepulchres, and burnt them upon the altar, and polluted it, according to the word of the Lord:’ or the before-mentioned prophecy; ‘O altar, altar! thus says the Lord, Behold a child shall be born to the house of David, Josiah by name, and upon thee shall he offer the priests of the high places that burn incense upon thee, and men’s bones shall lie burn upon thee.’ By two miracles the prophet confirmed the prediction at the time of its delivery, the drying up and restoring the hand of Jeroboam *c*, that was stretched out against him, and by rending the altar, and pouring out the ashes, done at the same time, in the sight of a numerous appearance, as must be present on such an occasion. This could not be the work of a mere creature, but of that Almighty Spirit, by whom the prophet was inspired.

a 1 Kings xiii, 2.

b 2 Kings xxiii. 15.

c 1 Kings xiii. 2.

Isaiah *a* prophesied of Cyrus by name above two hundred years beforehand, and foretold the rebuilding of the temple one hundred and forty years before it was demolished. A multitude of other instances might be given; but these may suffice.

(2.) The same may be proved by the miracles which confirmed the prophecies: Some have been already hinted, many more might be added; let one suffice. In confirmation of Elijah's being a true prophet, in opposition to the prophets of Baal, at *b* Elijah's prayer, fire came down from heaven, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench: The like the false prophets attempted to do, but could not. Thus, by miracles, the Holy Spirit confirmed the truth of his prophetic influence upon his servants.

(3.) Under the gospel there was the gift of discerning of spirits, and distinguishing true prophets, and prophecies, from counterfeits. This confirmed the true, and detected the false ones, and was a means of ascertaining such as were from the Spirit of God.

That same Spirit in the apostles, who bore witness to them, by divers signs and miracles, did also assert and establish the Old Testament prophecies, as his own work, as will appear in some subsequent testimonies. 'The prophets searched what, or what manner of time the Spirit of Christ signified, when he testified beforehand the sufferings of Christ, and the glory that should follow *c*.' Though the Spirit and his work be not expressly mentioned in every particular prophet and prophecy, yet it is often said, The word of the Lord, or, Thus saith the Lord; yet we are here assured, that it was the Lord the Spirit that inspired the prophets. The same Spirit, known by the name of the Spirit of Christ, was in the ancient prophets; and, as a real person and a witness of Christ, testified beforehand the sufferings of Christ, and the glory that should follow. This agrees with what is elsewhere

a Isa. xlv. 28.; xlv. 1, 13. *b* 1 Kings xviii. 38. *c* 1 Pet. i. 11.

said *a*, that Christ, by his Spirit, went and preached to the spirits in prison, or in the ministry of Enoch and Noah, gave warning to the old world, who afterwards, for their obstinacy and wickedness, were cast into the prison of hell. To make this still more plain, the same apostle assures us *b*, that ‘prophecy came not in old time (or at any time, as the word *προφητεία* may be rendered) by the will of man, but holy men of God spoke as they were moved by the Holy Ghost.’ Their prophecies were not the fruits of their own inventions, nor modelled according to the wills or inclinations of the prophets, but according to the direction and influence of the Holy Ghost, by whom they were inspired, moved, or acted. He made use of them only as instruments by which he revealed his mind and will to men. Thus we find David saying, ‘The Spirit of God spoke by me, and his word was in my tongue *c*.’ He was under the influence and guidance of the Holy Ghost, in his divine composesures: He spoke not his own words, or what human wisdom taught him, but the words which the Holy Ghost taught him; as the apostle tells us that he and others did also: ‘Now we have received the Spirit, which is of God, that we might know the things that are freely given us of God: Which things also we speak, not in the words which man’s wisdom teaches, but which the Holy Ghost teaches, comparing spiritual things with spiritual *d*.’ or comparing the spiritual things dictated by the Holy Spirit in the Old Testament with those now dictated by the same Spirit, and confirming our doctrine by them. It is exceeding plain from this testimony, that the apostles spoke and wrote by inspiration of the Holy Ghost, as did the prophets of old time, who have preached the gospel which the Holy Ghost sent down from heaven *e*.

In all ages of the church, both Jewish and Christian, the work of inspiration, prophecy, and revelation, has been the immediate work of the Holy Spirit, though he is not always

a 1 Pet. iii. 18, 19.

b 2 Pet. i. 21.

c 2 Sam. xxiii. 2.

d 1 Cor. ii. 12, 13.

e 1 Pet. i. 12.

expressly named. Hence what the prophets are said, in the Old Testament, to speak in the name of God, is often, in the New Testament, said to be spoke by the Holy Ghost; because, whatever God spoke by inspiration, or revelation, to the prophets, he did it by the Spirit; it was his immediate work: The Levites, in Nehemiah's history, tell us, that God testified against the wickedness of the Jews, by his Spirit in the prophets *a*. And the prophet Micah said concerning himself, "I am full of power by the Spirit of the Lord, and of judgment, and of might, to declare to Jacob his transgression, and to Israel his sin *b*." It required a mighty presence and power of the Spirit, to enable so mean a man, with such authority and freedom, to reprove and condemn even those who had his life in their power, humanly speaking: But that Almighty Spirit who gave him a commission, gave him courage to go through his work.

This is also not only mentioned, but exemplified in the prophets and preachers of the New Testament. Christ had promised them a spirit, and wisdom, which none of their adversaries should be able to withstand; and accordingly Peter, who, when left to himself, was dashed and confounded by a mean maid, when he was endowed with the Spirit, testified of Christ, before a great multitude, yea, before the Sanhedrim, or chief rulers of the people, with remarkable boldness; and this was not Peter's case alone, but of the rest that were filled with the Holy Ghost *c*. The same Spirit exerted the same power and might in the prophets and preachers of the Old Testament and the New.

Among the numerous objections which have been raised by infidels against the prophetic Spirit, or the work of the Spirit in and by the prophets, one has been, the obscurity and darkness of several prophecies, which therefore, it is supposed, could not come from the Spirit of wisdom and revelation. But this objection, I apprehend, has no weight in it, if we consider, that some prophecies which were dark to for-

a Neh. ix. 30.

b Micah iii. 8.

c Acts iv. 8, 13, 29, 31.

mer ages, are now clear to us ; and some that are now dark to us, will be clear to such as shall live to see them accomplished ; and they carry in them the vestigia and tokens of the operation of that Spirit, who searches all things, even the deep things of God ; for if the prophets themselves could not understand their own prophecies, it is plain they could not contrive them : Their humility, prayer, and diligence, were exercised in searching into the meaning of them : And the accomplishment is a plain evidence that they came not from man, but from that Spirit, who foresees and foreknows all things, and is able to shew the end from the beginning. This may be illustrated by the words of Christ ; ‘ These things have I told you, that when the time shall come, you may remember that I told you of them *a* ;’ or that you may be convinced that I had the prophetic Spirit ; ‘ These things (said Christ to his disciples) have I told you beforehand, that when they come to pass, you may believe that I am he *b*.’ So that prophecies which may not be understood beforehand, may be of great use when they are accomplished. Thus Christ confirmed the disciples in the belief of his being the true Messiah, when they saw those predictions fulfilled, which, at first hearing, they did not understand.

It may not be improper to observe here, that the spirit of prophecy was not a common gift, nor the exercise of it in the power of the prophets themselves, when they pleased ; but it depends upon the immediate sovereign agency and influence of the Holy Spirit.

Some, indeed, have ascribed it to the warm and strong imaginations of melancholic people ; not only our modern adversaries to revealed religion affect thus to speak, as did Spinoza, and others of the same stamp before them *c* ; but even Rabbi Moses, the son of Maimon, himself has advanced this impious conceit, which is subversive of all revealed religion, and directly contrary to scripture ; which tells us, that prophecy

a John xvi. 4.

b John xiii. 19.

c Vid. Witsius Miscel. Lib. 1. p. 57.

came not by the will of man, but holy men of God spoke as they were moved by the Holy Ghost *a*. In contradiction to this, the last-mentioned author tells us *b*, That the gift of prophecy wholly depends on the temperature of the brain, natural and moral exercises, for the preparing and raising the imagination, upon which divine visions will succeed. A brain-sick imagination, as Dr. Owen *c* rightly calls it, confounding divine revelation with fanatic delusions.

How often do we find the Spirit, on a sudden, and unexpectedly, coming upon the prophets, and some, Balaam for instance, have been forced to utter things contrary to their interest and inclinations, which confutes the aforesaid false conceit. Moses was in his natural temper, the meekest man that ever was *d*; yet he prophesied the most dreadful judgments against the Israelites: the prophecy was according to the influence and suggestion of the Holy Spirit, who spoke by him, and not according to Moses's natural disposition; which shews the falsehood of the forementioned opinion.

In opposition to the immediate and sovereign influence of the Holy Spirit upon the prophets, it is pretended, that prophecy was of old an art or science, to which men were as naturally formed in the schools of the prophets among the Jews, as persons are to any art or science in our schools and universities. But this objection is founded upon a mistaken notion of those schools of the prophets. Dr. Lightfoot *e* gives the following account of them; "The schools of the prophets were little universities and colleges of students: For their governor they had some venerable prophet, inspired with the Holy Spirit, and that partook of divine revelations: The scholars were not inspired, indeed, with the same prophetic spirit, but received prophecies from the mouth of their master. He revealed to them those things that were revealed to him of the will of God, and the state of the people, of the

a 2 Pet. i. 20, 21.

b More Nebuchim, Part 2. c. xxxii.

c Exposition on Heb. c. i. p. 11.

d Lev. xxvi. 14.

e Vol. 2. p. 68.

times and events of Israel, and above all, of the mysteries of the gospel, of the Messiah, of his coming, times, death, resurrection, and those things that were to be done by him. These things, not to be fetched out by the mere and bare study of the law, were here taught; and so the studies of the law and gospel together rendered the minister of the divine word complete." According to this account, with which I find others agree, the scholars did not learn an art of prophecy, but studied the prophetic writings, as we now do, to find out the sense and meaning of them: The spirit of prophecy might, or might not, fall upon these students; but they did not obtain it as an art or science, nor was it tied to them.

David was taken from the sheep-fold, and endowed with the prophetic spirit. Saul was among the prophets, but that was accidental, and but for a little time. Moses, the greatest of the Old Testament prophets, was so, long before the schools of the prophets were erected; which, it is thought, begun in the time of Samuel; of whom we first read, that he was appointed over the company of the prophets; 'They saw the company of the prophets prophesying, and Samuel standing, as appointed, over them *b*.' This prophesying was praising God in hymns, not foretelling things to come, or giving out any new and infallible revelation of the will of God; as may appear from some passages in David's history *c*, where we read of prophesying with the harp; of doing it according to the order of the king; which could not be meant of prediction, for no prophet could do that at the command of another, nor when he pleased himself; but it is intended of celebrating God's praises, as appears from what is said, that they prophesied with harp, to give thanks and to praise the Lord.

They are said to prophesy, because they sung in the service of God those divine prophetic hymns which were composed by David, and other prophets *d*: Not because they were prophets in the highest sense of the word; they had, no

a See Bishop Stillingfleet's Orig. Sacrae, p. 162. *b* 1 Sam. xix. 20.

c 1 Chron. xxv. 1—3.

d See Patrick on the place.

doubt, the gracious assistance of the Spirit in this work, as Paul had when he said, ‘I will sing with the Spirit, and with understanding *a*’; or, as he elsewhere expresses it; ‘Be filled with the Spirit, speaking to themselves in psalms, and hymns, and spiritual songs, singing and making melody in their heart to the Lord *b*.’ And when the servants of Saul are said to have the Spirit of God come upon them *c*, and that they prophesied, the meaning is, that they were under an extraordinary impulse, at that time, to join in God’s praises; and it is probable, they had their hearts and affections so engaged therein, as to forget, at least neglect the errand they were sent upon. But this is the lower and larger sense of the word prophecy, which I thought it proper to explain, for the better understanding of many scriptures, and to distinguish it from that prophecy which is said to come, not by the will of man, but by the immediate and superior motion and influence of the Holy Ghost.

From what has been said it appears, that prophecy, in the high sense of the word, was not an art and science, taught and learned in the schools of the prophets, but the immediate work of the Holy Spirit; and this will be farther evident if we consider, that many of the prophets mentioned in scripture were never educated in the schools of the prophets. Some instances were given before, I may now add that of Amos, who said, ‘I was no prophet, neither a prophet’s son; but I was an herdsman, and a gatherer of sycamore fruit. And the Lord took me as I followed the flock, (not out of the school of the prophets,) and the Lord said to me, Go, prophesy to my people Israel *d*.’ The Holy Spirit, on a sudden, endowed him with prophetic powers, without any previous study or education disposing him thereto; and thus it appears, that the Holy Spirit influenced and inspired those holy men of old, by whom the scripture-prophecies and revelations were delivered.

a 1 Cor. xiv. 15.

c 1 Sam. xix. 20, 21.

b Eph. v. 18, 19.

d Amos vii. 14, 15.

Against this it may be objected, that contradictions cannot come from the Spirit of God; those prophets therefore who contradicted one another, as Jeremiah and Ezekiel, could not be under the influence of the Holy Spirit, as they pretended; and therefore the work of prophecy is not the work of the Holy Spirit. To strengthen and confirm this objection, it may be observed, that Jeremiah prophesied, in Jerusalem, concerning the death of Zedekiah, at the same time that Ezekiel prophesied in Babylon, concerning the same thing. Jeremiah said to him, 'Thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth *a*.' But Ezekiel said, 'I will bring him into Babylon, into the land of the Chaldeans; yet shall he not see it, though thou shalt die there *b*.' Which two prophecies seem to contradict each other. I answer, that there is no real contradiction between the two prophecies; and they were both punctually fulfilled, and might be, and were, by the influence and operation of the Holy Spirit, the Spirit of truth. Jeremiah said, that king Zedekiah should see the king of Babylon; and Ezekiel, that he should not see Babylon; both which were true; for he saw the king of Babylon when he took Jerusalem; but never saw Babylon, though he died there; for his eyes were put out before they carried him to Babylon, where he died in peace: So both prophecies were punctually fulfilled.

What farther remains to be spoke concerning the work of the Spirit relating to prophecy and revelation, must be deferred to another time.

APPLICATION.

1. Let us own and honour the Holy Spirit in this part of his work, his inspiring the prophets, and other revealers of the will of God to us: Hereby he has discovered his Deity and Personality, as was formerly observed: Let us then give him the glory due to his name, for all the discoveries which

a Jer. xxxiv. 3, &c.

b Ezek. xii. 13.

he has made of God and his will, at sundry times, and in divers manners. When we consider him as the prophetic Spirit, and mark the appearances of infinite wisdom, goodness, holiness, justice, omniscience, divine authority, majesty, and glory, which fill the prophetic writings; how necessarily are we led to reverence and adore, love and glorify the Holy Spirit, the fountain and Father of lights, from whom comes every good and perfect gift? He is the Spirit of wisdom and revelation; he intimately knows the things of God, and makes them known to men; he spoke in the prophets. David introduces him with great magnificence, that we may reverence and adore him, 'The Spirit of the Lord spoke by me, and his word was in my tongue. The God of Israel said, the Rock of Israel spoke to me *a*.' The Spirit is the God of Israel, and the Rock of Israel. In what a glorious character does the Holy Spirit appear in these words; and how worthy must he be of our highest regard? Could we bring into one view his whole prophetic work and influence, with what overbearing light and evidence would his majesty and glory appear to us? However, from what we can discern of this matter, let us learn to own and honour him the best we can. And as for those who make it their business to lessen and degrade him, to dispute his operations, or to give the glory of them to another; let them see how they will be able to answer it: As for us, let us, each one, say, O my soul, come thou not into their secret; with their assembly, my honour, be thou not united.

2. Let us learn to value and improve all the parts of divine revelation. Let us not despise the prophecies; for in so doing we should despise the Spirit, from whom they came.

Christ commanded the people to search the scriptures of the Old Testament *b*, as writings which testified of him; before his ascension he expounded to his disciples all the things in Moses and the prophets concerning himself *c*; how happy were they who heard him? what a rich variety of glorious

a 2 Sam. xxiii. 2, 3.

b John v. 39.

c Luke xxiv. 27.

truths concerning his person, life, death, resurrection, ascension, intercession, and heavenly glory, are dispersed through the inspired writings of the Old Testament. Paul tells Timothy, that they were able to make him wise to salvation through faith in Christ Jesus *a*.

The prophets themselves were students in their own prophecies; and shall we neglect them, when we may see such a glorious work of the Spirit in them, and may peruse them with so much greater advantage, now we have the veil done away, and may read the prophecies with the gospel-comment of the Holy Spirit upon them, and with open face behold the glory of the Lord?

Let us then search these oracles of the Holy Spirit with greater diligence, comparing spiritual things with spiritual. Let us pay a holy regard to all the inspired writings of the prophets, and holy men of God, who of old spoke as they were moved by the Holy Ghost, and take heed to the sure word of prophecy; when men depreciate these sacred records, and cavil against them, the contempt and opposition runs up as high as the Spirit of God, the author of them; and if they take not heed, may end in a doing despite to the Spirit of grace.

May the Lord help us to love and esteem, study and obey the heavenly vision, as it comes from the Holy Spirit, and is a part of his oeconomic work and ministration, which is transcendently glorious.

a 2 Tim. iii. 15.

OF THE WORKS OF THE HOLY SPIRIT.

SERMON III.

PREACHED NOVEMBER 17th, 1730.

2 COR. iii. 8.—*How shall not the ministry of the Spirit be rather glorious?*

IN my last discourse upon this subject, I entered upon the Work of the Spirit relating to Prophecy and Revelation, upon which I proceeded in several propositions.

1. He who formed the spirit of man can move and work upon that spirit, and impart his mind and will to it, in a spiritual unseen way.

2. The manner in which this is done, is, to us, a secret mysterious thing.

3. We have great reason to believe, that the Holy Spirit influenced and inspired the holy men of old, by whom the scripture prophecy and revelation were delivered: This was explained, confirmed, and vindicated at large. I now proceed.

4. The influences and operations of the Holy Spirit proceeded in various ways and manners, in and by the prophets.

This proposition, I think, is confirmed by that passage of scripture, ‘ God, who in times past spoke, in divers manners, to the fathers, by the prophets *a*.’ This may refer to the different ways used by the Holy Spirit, in his communication of divine revelations: The variation sometimes respected the matter of the revelation, consisting sometimes of promises, at other times of threatenings; sometimes of predictions of things to come, at other times in a recognition of things past;

a Heb. i. 1.

sometimes in recommending moral duties, at other times in representing the evil and aggravations of sin.

With respect to the manner, there were also different ways taken by the Holy Spirit, in communicating the prophecies and revelations. Sometimes he did it by distinct articulate voices; so he called to Samuel, and told him, he would do a thing in Israel, at which the ears of every one that heard it should tingle *a*. Sometimes he made use of dreams *b*, when deep sleep fell upon men; for he said, 'If there be a prophet among you, I will make myself known to him in a dream *c*.' Another way made use of by the Spirit in communicating the divine will to men, was by vision: Thus Isaiah has recorded the vision *d* which he saw, or his whole famous prophecy. In these visions there was a clear representation of things to the inward or outward senses of the prophets, which rendered them as plain to them, as if they had seen them with their bodily eyes.

Here it may be proper to take notice of some things which the enemies of revealed religion have vastly improved to its disadvantage: As for example; Isaiah's going naked, and Hosea's taking a wife of whoredoms, and children of whoredoms; which things being contrary to the light of nature, and the express law of God, could not be consistent with the holiness of the prophets, and much less consistent with the holiness of that Spirit, by whom they were thought to have been inspired: and hence it is inferred, that the whole pretence of prophecy was a cheat and delusion: But it cannot be granted, that these things were actually done, but only represented in vision, or parabolically, and emblematically; many things were acted upon the stage of fancy, which were never done in reality. Nothing could be more contrary to God's holiness than for the prophet Hosea to have committed the facts mentioned: It was also directly contrary to the law; 'Thou shalt not take a wife that is a whore *e*.' Nor are we to imagine,

a 1 Sam. iii. 11.

b Job xxxiii. 15.

c Num. xii. 6.

d Isa. i. 1.

e Lev. xxi. 7.

that whilst the prophet was reproving the people's spiritual whoredom, he should give countenance to it by being guilty of it in a natural sense; but this might be done in a visionary way, or be represented to his imagination as done by him.

But here it may be said, that Christ represented speculative adultery as real, when he said, 'He that looks upon a woman so as to lust after her, has committed adultery with her in his heart;' then it does not seem consistent with the purity of the Spirit, or of the prophet, to have such images formed in the imagination. I answer, there is no doubt, but the Holy Spirit could preserve his own purity, and likewise that of the prophet, whilst such things were represented to him in a visionary way. It was easy for the Holy Spirit to raise in the prophet an indignation against those vile actions, the visionary representation of which was designed to expose and condemn the spiritual adulteries, the idolatries of the Israelites, against which God declares his indignation and wrath in the following parts of the prophecy. It is plain that all the images and descriptions of the evil thoughts and actions of wicked men, mentioned in the inspired writings, were formed in a consistency with the holiness of the Spirit, and of the penmen; and why not this, as well as other visionary representations of such things? In this very prophecy of Hosea, God says, 'I have multiplied visions, and used similitudes by the ministry of the prophets *a*.' And why may not this marriage of Hosea be one of these visions or similitudes? It is (said the learned Zanchy *b*) the opinion of almost all the Hebrews, and of many learned men among ourselves, that all this befel the prophet only in vision, and that therein the prophet received the command to take such a wife, and, according to the vision, seemed so to have done. To suppose it really matter of fact, would have rendered the prophet and his ministry vile and contemptible in the eyes of the people: Nor do the names of the wife and children mentioned prove it to have been a real fact; for if one part was visionary only, so might

a Hos. xiii. 10.

b In loc.—See also Burroughs on the place.

the rest be. Such visions were frequent among the prophets, which yet were never thought to have been matters of fact, or things actually done; as Peter's vision of the sheet, wherein were all manner of four-footed beasts, with the voice to Peter, saying, 'Arise, kill and eat *a*;' and many of John's visions, as that of his taking the little book and eating it *b*, it being sweet in his mouth as honey, but bitter in his belly: Likewise his *c* measuring the temple of God, and the altar, and them that worship therein. These things were, in vision, represented as done, but were not actually done, or matters of fact. And what reason can be given why Isaiah's walking naked, Hosea's taking a wife of whoredoms, Ezekiel's siege, and Jeremiah's hiding the linen girdle, might not all be visionary only, and not things really transacted among men?

If it be said, if Isaiah's walking naked, and Hosea's taking a wife of whoredoms, were only visionary, not real facts, how could they be signs to the people of Israel, who were to be instructed and reprov'd thereby. To this I answer; Though the things were not really done, yet they were a sign to the Jews; because the prophets, by God's command, declared the visions to the people of Israel, and thereby warn'd and reprov'd them. Thus Christ, by the parable of the rich man and Lazarus, taught the Jews the future happiness of the godly poor, and the future misery of rich and wicked men, dying such.

If then the things objected were only visionary, and not real, the difficulty is removed, and the truth and honour of the prophetic influence of the Holy Spirit is preserved and maintained, which is a point of great moment and importance.

5. The Holy Spirit generally, though not always, conferred his prophetic powers on good and holy men.

This proposition is confirmed by that scripture-testimony, 'Holy men of old spake as they were moved by the Holy Ghost *d*.' It was a maxim which universally obtained among the Hebrew doctors, that the spirit of prophecy never rests

a Acts x. 11.

b Rev. x. 10.

c Rev. xi. 1.

d 2 Pet. i. 21.

upon any but a holy man: But yet, as has been observed, St. Peter, in the cited text, is speaking of scripture prophecy, and the holy men intended by him, were the penmen of sacred scripture; we have no reason to call in question the holiness of any of the penmen of the Old Testament; and it will, I think, be granted, that all the writers of the New Testament, Matthew, Mark, Luke, John, Paul, Peter, James, and Jude, were holy men of God. And it is for the honour of the Holy Spirit, and of the holy scriptures, that they were written by such persons. And we have reason to think, that the persons employed in the work of prophecy and revelation were, generally speaking, men of such a character.

Two instances to the contrary we have upon record, in scripture; wicked Balaam, who uttered a noble prophecy of Christ; and Caiaphas, who being high-priest that year Christ died, prophesied that it was fit that one man should die for the people *a*. Hence it appears how great is the power of the Spirit, who could bring forth from a wicked mind such admirable prophetic words; but he said he knew not what, and the grace only touched his mouth, but not his wicked heart.

The scripture elsewhere *b* speaks of some who shall plead, in the great day, that they had prophesied in the name of Christ, whom yet he will reject as workers of iniquity: But concerning all these we may observe, that the Spirit of God did not rest upon them, but came upon them with a sudden afflatus, or impulse, whereby the Holy Spirit did, as it were, pluck the instruments out of the devil's hand for a time, and by Balaam proclaim Christ and his kingdom to the Gentiles, and by Caiaphas set the rulers at work to do that which was to bring about the salvation of sinners, the word of the high-priest going a great way in encouraging them to compass the death of Christ. And as the prophetic powers did not necessarily require sanctifying grace in those that had them; yet they might, on some particular and extraordinary occa-

a John xi. 51.

b Mat. vii. 22.

sions, and for a short time, be exerted in and by ill men to shew the sovereignty of the Holy Spirit; though to manifest his love to holiness, he more commonly made use of good men in this great and good work.

6. The prophecies and other parts of the Old Testament canon were composed under the infallible influence and conduct of the Holy Spirit.

Of this we have as full and satisfying evidence as we can reasonably desire, the testimony of Christ and his apostles. Christ confirmed the whole Old Testament canon, which was the same in his time as it is now, when he said, 'Search the scriptures, they are they that testify of me *a*.' By scriptures here we are to understand Moses, the prophets, and the psalms, which comprised the whole Old Testament, and contained illustrious things concerning Christ, suggested to the writers by the Holy Spirit. If any uninspired writings had been mixed with those of divine authority, or any mistakes had been in those books which he calls the scriptures, it is neither agreeable to his faithfulness, nor his mercy, that he should not detect the errors, but recommend the scriptures, in the bulk, as they then were owned and used in the Jewish church. After Christ, comes an apostle under the conduct of that infallible Spirit, that was promised and granted to lead them into all truth, and tells us, that 'all scripture is given by inspiration of God *b*;' that the whole Old Testament canon was inspired by the Holy Ghost. Paul *c* speaks of these scriptures as able to make a man wise to salvation, and to make the man of God perfect, throughly furnished to every good work; so it is said by Christ, 'They have Moses and the prophets, let them hear them *d*.' And Christ, before he left this world *e*, reminded the disciples, that all things must be fulfilled, which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning him, and opened their understandings, that they might understand the

a John v. 39.

b 2 Tim. iii. 16.

c 2 Tim. iii. 15, 17.

d Luke xvi. 29.

e Luke xxiv. 44, 45.

scriptures ; for a little before, beginning at Moses and all the prophets *a*, he had expounded to the two disciples, in all the scriptures, the things concerning himself. We have here a clear and full proof of Christ's owning and establishing the divine authority of the Old Testament writings, or shewing that they were given by the inspiration of the Holy Ghost.

This indeed is no argument to such as do not own the Christian religion, nor admit of the testimony of Christ and his apostles ; but to such as do, the argument is clear and strong. And we have satisfying evidence of Christ's being the true Messiah, and the apostles being under the infallible guidance of the Holy Spirit in their sacred composesures, as will appear hereafter. One of these inspired writers tells us, that whatever was written afore time, was written for our learning, that through patience and comfort of the scriptures we might have hope *b* : Here we have a farther attestation to the scriptures of the Old Testament, given by the inspiration of the Holy Ghost ; for no less than a divine infallible word is a fit foundation for our hope and comfort to rest upon.

7. The influences and inspiration of the Holy Spirit, laid the foundation of the universal church through all ages and places of the world.

This thought represents the Work of the Holy Spirit as great and glorious, beyond expression ; let us see how the apostle represents it when he is speaking of all the building, or church universal, consisting of Jews and Gentiles ; he says *c*, ' You are built upon the foundation of the apostles and prophets.' The inspired prophecies, promises, precepts and declarations of the prophets and apostles, are the ground-work and support of the church in all ages : Her faith, worship, obedience, edification, and comfort depend thereon : Take away the prophecies, promises, precepts, and declarations of the inspired writers, and what could the church be, any more than a crowd of wretched infidels, without Christ, without hope, and without God in the world *d* ? How should

a Luke xxiv. 27.

b Rom. xv. 4.

c Eph. ii. 20.

d Eph. ii. 12.

they believe in him of whom they had not heard? how should they obey him whose commands they knew not? how should they hope for that happiness of which they had no promise? how should they rightly worship that God, whom they could but feel after *a*, as a man does in the dark? how should such as lived before Christ's incarnation have known any thing of him, or had any faith in him, if the Holy Spirit had not shewed them the things of Christ, in the prophecies, types, and sacrifices of those times, and caused them to see Christ in them, and embrace him?

When the apostle had given a large account of the gifts and administrations of the Holy Spirit; he adds, 'By one Spirit we are all baptized into one body, whether we be Jews or Gentiles *b*.' The apostles and prophets are said to be the foundation of the church doctrinally, as they revealed and recommended Christ, who is the real and only foundation of the church in all ages; 'Other foundation can no man lay, but that which is laid, which is Jesus Christ *c*.' As it is said of the believing Ephesians in particular, so it holds true of the church in general, that they are built, an habitation of God through the Spirit *d*. What but his light and power could cause Abel to offer a sacrifice in faith; Abram to see Christ's day afar off, and rejoice; Jacob to wait for God's salvation; Job to know his Redeemer; David to sing so sweetly of Christ's person, sufferings, resurrection, kingdom, and glory? Whence was it that the prophets, as with one mouth, testified beforehand the sufferings of Christ, and the glory that should follow, but from the Spirit of Christ which was in them? And what was it that upheld and enlarged the church when it became Christian, but the gifts, miraculous powers, clear light, and effectual grace of the Holy Spirit, in the ministry of the apostles and their fellow-helpers?

8. The Holy Spirit led the prophets and apostles to reveal Christ, and unite and centre in him as the foundation of the church, and the author of eternal salvation.

a Acts xvii. 27.

b I Cor. xii. 13.

c I Cor. iii. 11.

d Eph. ii. 20—22.

The scripture declares concerning Christ thus ; ‘ To him give all the prophets witness, that through his name, whosoever believes in him shall receive remission of sins *a*.’ If we carefully inspect the scriptures, we shall find much of Christ revealed in the Old Testament, as well as in the New ; and the religion of Christ declared, confirmed, and recommended various ways, and with surprising harmony and agreement, among the prophets and apostles, under the infallible influence and guidance of the Holy Spirit.

When the scripture tells us that we are built upon the foundation of the apostles and prophets, it is added, ‘ Jesus Christ being the chief corner stone *b*, in whom all the building fitly framed together, grows up to an holy temple in the Lord ; in whom you also are built an habitation of God through the Spirit.’ The Holy Spirit, the inspirer of the prophets and apostles, gathers together the whole body of the faithful, in a state of union with Christ, in whom they are one building, one body, one church, or holy temple. The work of the Spirit, placed in this light, appears to be very magnificent and glorious.

Under the influence and inspiration of the Holy Spirit, the prophets, from the beginning of the world, have spoke of Christ as a horn of salvation *c*, that was to be raised up in the house of David. To Adam it was revealed, that the seed of the woman should bruise the serpent’s head *d*. Enoch, by a prophetic spirit, said, ‘ Behold, the Lord comes with ten thousand of his saints *e*.’ To Abraham, that seed of his was revealed *f*, in which all the nations of the earth were to be blessed ; and by the Holy Spirit *g* he was enabled to see the day of Christ, and rejoice in it. Jacob *h*, by the same Spirit, foretold the coming of Christ, and the gathering of the people to him ; and a little after, with a divine pathos, said, ‘ I have waited for thy salvation, O Lord.’ Moses *i* fore-

a Acts x. 43.*b* Eph. ii. 21, 22.*c* Luke i. 69, 70.*d* Gen. iii. 15.*e* Jude 14.*f* Gen. xviii. 8.*g* John viii. 56.*h* Gen. xlix. 10, 18.*i* Deut. xviii. 18.

told Christ as that extraordinary prophet which God should raise up. David *a* represents him as God's King set upon the holy hill of Sion; and in one Psalm speaks largely of his sufferings, and elsewhere of his resurrection, his ascension, sitting at God's right hand, and coming to judgment. Solomon describes Christ at large in his wonderful Song, and represents his intercourse with the Jewish church; hinting also the bringing in of the Gentiles. Isaiah abounds with discoveries of Christ, as a child born, and a Son given; and he foretels that a virgin should conceive. What a wonderful account does he give of his sufferings, in the fifty-third chapter, and elsewhere, of his kingdom, grace, and glory! too large now to be recited. Jeremiah prophesied of the righteous Branch that should be raised up to David *b*, and that his name should be, the Lord our righteousness. Ezekiel speaks of him as the one Shepherd, a Prince, and plant of renown *c*. Daniel prophesied of Christ in very remarkable terms; the Messiah shall be cut off, but not for himself; he shall make an end of sin *d*, finish transgression, and bring in an everlasting righteousness. Hosea *e* prophesied of Christ under the title of David, long after David's time. Joel foretold the times of the Messiah, when the Spirit was *f* to be poured out upon all flesh. Amos, under the phrase of raising up the tabernacle of David that was fallen, prophesied of Christ, and the calling of the Gentiles *g*. Obadiah *h* foretold that the kingdom should be the Lord's. Micah *i* mentions the very place of Christ's birth, and the power and glory of his kingdom. Zechariah *k* prophesied of Christ as the Branch, and particularly foretells his divinity, his sufferings, and a remarkable circumstance of them, when he said, 'Awake, O sword, against my Shepherd, the man that is my fellow, says the Lord of hosts *l*.' Malachi, who was the last of the Old Tes-

a Psal. ii, xxii, lxxviii, lxxii, cx.

b Jer. xxiii. 5, 6.

c Ezek. xxxiv. 23, 24, 29.

d Dan. ix.

e Hos. iii. 5.

f Joel ii.

g Amos ix. 11.—See Acts xv. 16.

h Obad. 27.

i Mic. iv. 5.

k Zech. iii. 8.

l Zech. xiii. 7.

tament prophets, after whom the spirit of prophecy was suspended for about four hundred years, foretold *a* the coming of Christ to the second temple, and likewise spoke of John the Baptist, his forerunner.

It is wonderful to observe how persons of distant times, different stations and capacities, who could have no correspondence, some of whom did not know at first the meaning of some part of their own prophecies, should yet all agree in prophesying of Christ, without the least contradiction between any two of them, in the accounts which they give of him, or any contradiction to the event or facts relating to Christ. This is a wonderful evidence of the infallible influence and guidance of the Holy Spirit, that one Spirit, who inspired them all, and was able to foretel the end from the beginning. How manifestly was our Saviour revealed, in his person, offices, the time of his appearance, the place of his birth, the circumstances of his life and death, the growing state of his kingdom, with the endless duration of it; part predicted by one prophet, part by another, in different places and distant ages, without any possible concert between them. This made it evident, that it was one Spirit, the all-knowing, infinite Spirit of truth, who spoke by the mouth of his holy prophets, since the world began, as the scripture assures *b* us he did. What a mighty confirmation of our faith may we draw from hence? and how well may it be said, that the church is built upon the foundation of the prophets!

By the same Spirit, Elizabeth was enabled to call Christ Lord *c*; Zacharias *d* also, being filled with the Holy Ghost, prophesied of Christ, the horn of salvation, raised up in the house of David: And to Simeon also, by the Spirit it was revealed, that he should not see death till he had seen the Lord's Christ; and when he saw *e* him, he declared him to be God's salvation, a light to lighten the Gentiles, and the glory of his people Israel. Anna *f* the prophetess also gave

a Mal. iii.

b Luke i. 70.

c Luke i. 41, 43.

d Luke i. 67, 68.

e Luke ii. 26, 30, 32.

f Luke ii. 36, 37.

thanks for Christ, and spoke of him to all that looked for redemption in Jerusalem. John the Baptist, the greatest of all the prophets before Christ, by the Spirit witnessed to Christ, and pointed him out as the Lamb of God *a* that taketh away the sin of the world, and as being the Son of God: Thus we see the Spirit of prophecy was revived and enlarged at the coming of Christ in the flesh.

The Spirit was given to Christ without measure, and to the New Testament prophets and apostles, in a very evident and remarkable manner and measure; when ascended *b* on high, he gave some prophets and some apostles: These were under the immediate and infallible guidance of the Holy Ghost. Christ had promised *c* that the Spirit should lead them into all truth, that he should testify of him, and they should also testify of him. Paul therefore, being instructed and guided by the Holy Spirit, declares, that he and his fellow apostles spoke the things which the Holy Ghost taught them *d*. And Peter puts Paul's *e* writings upon a level with the other scriptures, or with the inspired writings: 'As our beloved brother Paul also, according to the wisdom given him, has written to you, as also in all his epistles, speaking in them of these things, in which there are some things hard to be understood; which they that are unlearned and unstable, wrest, as they do also the other scriptures, to their own destruction.' Here we have an attestation given to Paul's epistles, as equally inspired with the other scriptures: Thus we are built upon the foundation of the apostles and prophets, Christ being, in all of them, laid as the chief corner stone.

The gospels, as well as the epistles, were composed under the infallible guidance and direction of the Holy Ghost; and were written, as John speaks *f*, that we might believe that Jesus is the Christ, the Son of God; and that believing we might have life through his name. It is here supposed, that the gospel history, or narrative, was written under the infallible

a John i. 29, 34.

b Eph. iv. 8, 11, 12.

c John xv. 26, 27.

d 1 Cor. ii. 12, 13.

e 2 Pet. iii. 15, 16.

f John xx. 31.

guidance of the Holy Ghost; how else could it be a sufficient ground of our faith, or a certain means of life and salvation? For, cursed is the man that trusteth in man, and maketh flesh his arm; only the infinite and unerring truth is fit for us to rest our faith and hope of salvation upon.

It may here be objected, that Luke pretends not to infallible inspiration, but to certain knowledge of the facts recorded in his gospel, either by his own observation, or the certain information of others; for thus he speaks, 'It seemed good to me also, having had perfect understanding of all things from the very first, to write to thee in order, most excellent Theophilus *a*.' But supposing he made use of his memory, or the information of others, as to the facts mentioned; yet he might be under the inspiration and infallible guidance of the Holy Spirit, in committing them to writing, so as not to be permitted to make any mistake in the narrative, either through a failure of memory, or by using words which did not truly represent the things concerning which he wrote. Besides, those words of Luke, 'Having had perfect understanding of all things, from the very first,' might be rendered from above; for so the Greek word, *ἀνωθεν*, often signifies: And if this reading be admitted, then we have here a clear evidence of his being divinely inspired in writing his gospel.

The judaizing Christians did not entirely, and at first, submit to the authority of Paul and Barnabas, as directly inspired; but hereby Infinite Wisdom took an occasion to shew the harmony of the inspired persons, and the uniform superior influence of the Holy Spirit over them all; as appears in the decision of the council at Jerusalem. 'It seemed good to the Holy Ghost, and to us *b*.'

According to Christ's promise, the Holy Spirit, after the days of Pentecost, glorified Christ by taking of the things of Christ, and shewing them to men: But the history of this might be a work of many volumes, and cannot be brought in in a small part of one discourse.

a Luke i. 3.

b Acts xv. 28.

What wonderful discoveries of Christ and his kingdom have we, in the Acts, Epistles, and Revelations, given as under the infallible guidance and influence of the Holy Spirit: 'We,' says the apostle Paul, 'speak the hidden wisdom of God in a mystery *a*,' relating to the Lord of glory; 'God has revealed them to us by his Spirit; we have the mind of Christ.' The revealing Christ, and the mind of Christ by the apostles, is therefore the work of the Holy Spirit. When John, in the seven epistles, informed the churches of the mind of Christ, he says, 'Let him that has an ear, hear what the Spirit says to the churches *b*.' And all the subsequent prophecies and revelations contained in that book, relating to Christ and his kingdom, are the dictates of the Holy Ghost, or were delivered under the inspiration and infallible guidance of the Holy Spirit: The spirit of prophecy is the testimony of Jesus *c*. The Holy Spirit, in all the prophetic writings, has borne a testimony to Christ: The apostles had the prophetic spirit, as appears in the instance of the apostle John, and the revelation given by him, which, all things considered, is the most noble one in all the Bible.

But here it may be objected, that the apostles and prophets are often distinguished in scripture; how then can it be said, that the apostles were prophets? Indeed, all the prophets were not apostles; but some of the apostles, at least, were prophets. Paul *d* prophesied of the rise and downfall of Antichrist, and of the apostacy of the latter days, and the perilous times that should come. Peter *e* foretold the scoffers of the last day, and the new heavens and the new earth, in which righteousness shall dwell. John, in the Revelations, has uttered many wonderful prophecies concerning Christ and the state of his church and kingdom, and of the world, in the last days.

The apostles were prophets, as they received those truths

a 1 Cor. ii. 7, 8, 10, 16.

b Rev. ii. 7, 11, 17, 29.; iii. 6, 13, 22.

c Rev. xix. 10.

d 2 Thess. ii. 3, &c.—1 Tim. iv. 1.—2 Tim. iii. 1.

e 2 Pet. ii. 3, 13.

which they taught, by the immediate revelation of the Holy Spirit, whom Christ had promised them, to lead them into all truth, and to enable them to testify of him; as they, by word and writing, declared those things which he had revealed to them in words which the Holy Ghost taught them; and as they did it in languages immediately inspired by the Holy Ghost, and not acquired by study and labour: And herein they excelled all the Old Testament prophets, in that the light and influence of the Holy Spirit was ever with them; whereas the Old Testament prophets enjoyed the prophetic influence only at times, and on certain occasions.

Let it be further observed, that, under the New Testament, there were some called prophets, distinct from the apostles; who, by the Spirit, were enabled to give the sense of Old Testament prophecies, and confirmed the apostles' doctrine by them: Thus Judas and Silas *a* being prophets, confirmed the disciples. Of this sort of prophecy the apostle seems to speak, when he says, 'Let the prophets speak two or three, and let the others judge; for the spirits of the prophets are subject to the prophets *b*:' Either let him that speaks give place to another, who has clearer light given him by the Holy Spirit, that he may discover it; or let the speakers be willing to submit what they say to the judgment of their brethren, who hear, and are also partakers of the same Spirit. Thus it appears how the Holy Spirit inspired the prophets and apostles, and led them to reveal Christ, and to unite and centre in him, as the foundation of the church, and the author of her eternal salvation.

9. The Holy Spirit so conducted and overruled the prophets and apostles, that their writings and discourses were preserved free from error and mistake.

The scripture says, 'The same anointing teaches you all things, and is truth, and is no lie *c*.' It is the Spirit that bears witness, because the Spirit is truth. All scripture is given by inspiration of God, it is a sure word of prophecy, be-

a Acts xv. 32.

b I Cor. xiv. 29, 32.

c I John ii. 27.; v. 6.

cause it came from the unerring Spirit. 'The things,' says the apostle, 'which we speak, we speak in the words which the Holy Ghost teaches *a*:' From hence some infer, that the very words of scripture were dictated by the Holy Ghost.

To which others object the different phraseology used in different scripture-narratives of the same thing. But has not the Holy Spirit a power, as well as men have, and a much greater, to vary the diction, and keep the sense? Or is he confined to one form of words, any more than we are? Others object the vast difference and variety of style found among the inspired writers; whence it is inferred that the Spirit left them to express themselves in their own way of speaking. To which it may be replied, That he might allow them the use of their own styles, and yet prevent their misrepresenting, or falling short of his true sense and meaning; or, the Holy Spirit might, and did guide and direct them in the choice of such words, in their own way of speaking, as did truly and infallibly declare the truths which he designed by their tongues or pens to reveal to men. Supposing that the words themselves were not always suggested, yet they were always inspired in the use of them, and not permitted to make use of any words which should not fully and infallibly express the mind of the Holy Ghost.

The sum of the matter is excellently well expressed, by the learned and pious Dr. Owen, in the following words, "We may grant, and do, that the penmen of the scripture used their own abilities of mind and understanding in the choice of words and expressions; so the preacher sought *b* to find out acceptable words; but the Holy Spirit, who is more intimate to the minds and skill of men than they are themselves, did so guide, act, and operate in them, as that the words they fixed upon were as directly and certainly from him, as if they had been spoke to them by an audible voice. Hence that which was written was upright, even words of truth *c*."

a 1-Cor. ii. 13.

b Eccl. xii. 10.

c Dr. Owen on the Spirit, p. 114.

10. In the works of prophecy and revelation, the infinite knowledge, wisdom, grace, authority, and power of the Holy Spirit appear.

With what God-like majesty does he speak by the prophets ; Thus says the Lord ; Hear you the word of the Lord ; Hear, O heavens, and give ear, O earth ; for the Lord has spoke : Thus says the Lord of hosts. He speaks not as a delegate, but with sovereign authority ; how often does he foretel the end from the beginning, sometimes very plainly, and at other times more darkly, as he saw best ? The Jews *a* therefore fulfilled the sayings of the prophets, because they did not understand them when they read them. How ready would they have been to have destroyed the prophecies of Christ, as well as his person, had they clearly understood them, and their own rejection foretold therein ? But, in infinite wisdom, the Holy Ghost cast them into such a form as preserved them safe, and made them appear plain when accomplished. How full of grace and power are many parts of the inspired writings, as is known to the experience of such as do believe ? What glorious discoveries have we of God, his nature and perfections, his will and works ? What a wonderful account have we of Christ in his person, mediation, and glory ? And how clear a representation have we of ourselves, in our best and worst state, in the inspired writings ? What an excellent system of religion has the Holy Spirit given us in the writings of the Old and New Testament ? How sublime are the doctrines ? How holy and good are the precepts ? How proper and strong the motives to obedience ? How great and comfortable are the promises ? How pungent and awful the threatenings ? And in all, what signatures and marks have we of the wisdom and knowledge, majesty and holiness, righteousness and grace of the blessed Spirit, in his great works of prophecy and revelation, of which some account has been now given ?

APPLICATION.

1. How injurious are they to the Holy Spirit, and to the souls of men, who reject or imprison divine revelation? The first is the act of the Deists, the second of the Papists; the one will neither hear Moses and the prophets, nor Christ and the apostles, nor the Holy Spirit speaking in them and by them: The other keep the inspired writings from the use of the common people, lest, as they pretend, they should lead them into error: But is this paying a due regard to God the Holy Spirit, who preserved the writers of them from error, and can preserve the readers of them from it too. We have good assurance that they are from the Holy Spirit, and that they are profitable for doctrine and instruction in righteousness. How then will they answer it to the Holy Spirit, who deny or undervalue his great and glorious work of inspiration, and turn away from him that speaks from heaven by the gospel?

2. Let us take heed of seducing spirits. The Holy Spirit is not divided against himself: His inspiration of the scriptures we have good evidence of; but whatever men pretend, that is not the inspiration of the Holy Spirit, which contradicts the holy scriptures; which lays aside those duties and ordinances commanded therein: The Holy Spirit is one, and uniform in his doctrine; whatever is contrary to the inspired writings, is therefore, from another spirit, and an evil spirit; whether it be called the light within, new inspiration, or natural religion, or whatever other name it goes by: to the law and to the testimony, if they speak not according to these, it is because there is no light in them.

Let us humbly address ourselves to him, who inspired the scriptures, to explain and apply them to us. We have the highest reason to acquiesce in all the occasions of revelation, though we cannot comprehend them, in regard to the Spirit from whom they come, who is truth itself. He who framed them best knows the meaning of them, and how and when,

and in what way to apply them. Let us see wherein we have quenched and grieved the Holy Spirit, be grieved and humbled for it, beg pardon and new light and life from him, who has promised that his word shall not return to him void, but shall accomplish that which he pleases, and shall prosper in the things whereto he sent it. Let us beg of him, in the use of the scriptures, and under his own gracious influences of gospel light and power, to make us wise to salvation, through faith in Christ Jesus, and then we shall know more of the glory of his ministration.

OF THE WORKS OF THE HOLY SPIRIT.

SERMON IV.

PREACHED JULY 13th, 1731.

2 COR. iii. 8.—*How shall not the ministration of the Spirit be rather glorious?*

THESE words contain a general account of the dispensation of the Spirit, or of that œconomy in which his operations are peculiarly distinguished, and are eminently glorious: Several of the Works of the Spirit were formerly considered. The last time, that great work of the Spirit, relating to Prophecy and Revelation was insisted on.

V. I now proceed to consider the Agency or Efficiency of the Holy Spirit in working Miracles.

For the clearer understanding of this, it will be necessary to state the true notion or nature of a miracle; to enquire what power is required to the working of miracles; to shew that miraculous works are, in scripture, ascribed to the Holy Ghost, and were performed by him; and to evince that this tends much to the confirmation, and to the glory of the Chris-

tian œconomy, and of the method of salvation, both with respect to Christ, and with respect to the Spirit himself.

1. I shall endeavour to state the true notion or nature of a miracle.

Miracles are extraordinary works of God, above, beyond, or contrary to the course of nature, or the power of second causes, done to confirm the truth. Some miraculous works are *præter naturam*, besides nature, or out of its common course; as the standing still of the sun, in Joshua's days, or the going back of the shadow on Abaz's dial, in Hezekiah's time. Some are above the power of nature; as the multiplication of five loaves and two fishes *a*, into a sufficient quantity to feed five thousand men, besides women and children. Some miracles are contrary to the course and power of nature; as the safety of the three persons in the fiery furnace *b*; the heat of which was so great as to consume those who cast them in, yet they themselves remained unhurt. Another instance is Daniel's preservation, when cast to the lions: The fury of the fire could not consume the three young nobles; nor the devouring appetite of the lions cause them to destroy Daniel, when God, in a miraculous way, checked and put a stop to the common course of nature.

Dr. Clark's *c* definition of a miracle I take to be a very mean and insufficient one, though much laboured by him; it is this, "A miracle is a work effected in a manner unusual, or different from the common and regular method of providence, by the interposition, either of God himself, or of some intelligent agent, superior to man; for the proof or evidence of some particular doctrine, or in attestation to the authority of some particular person." According to this definition, any thing out of the common way, or what is unusual, must presently be a miracle, though not wrought by God himself, but by any spirit superior to man, or by any good or evil angel. But the scripture *d* has branded those extraordinary works ef-

a Mat. xiv.

b Dan. iii.

c Sermons at Mr. Boyle's Lecture, Part 2. p. 310, 311. ed. 4.

d 2 Thess. ii. 9, 10.

fected by the power of Satan, with the name of lying wonders. The devil, who is the prince of the power of the air, may be able to do many things wonderful and astonishing to us, but nothing really miraculous: for then certainly miracles could be no certain proof of any doctrine, or of the truth of any person's mission, pretending to come from God. There is something discriminating in miracles; for Christ said, 'No man can do these works except God is with him *a*;' they are above the power of men, above the power of devils.

It would argue a defect of power or wisdom in God, to leave the powers of nature at the will and mercy of created beings, so that they should be able to stop them, invert them, or turn them to their own ends, as they pleased; for this would be for God to admit of rivals and controllers of his will and empire; and if any creatures had this power in themselves, to be exercised as they would, then miracles could be no sufficient evidence that a person or doctrine came from God. A late writer *b* says, "You could not know that I came from, and was sent by such a prince, by my bringing his seal along with me, if other people had the same seal, and would lend it to others to use as they saw fit." It therefore belongs to God only to work miracles, as will appear more fully hereafter.

There are diverse words made use of, to signify the same thing; what we call miracles, when they are said to be wrought by God, or the Spirit of God, they are called signs, wonders, miracles, and gifts of the Holy Ghost *c*: The same thing is intended by the various names; they are called signs, as signifying God's presence with them that wrought them, and his approbation and confirmation of the doctrine which they taught; they are called wonders, works above the apprehended power of nature, fit to raise wonder and admiration in the minds of men; they are called miracles, mighty

a John iii. 2. *b* Bp. Fleetwood in his Essay on miracles, p. 11, 12.

c Heb. ii. 4. *Συνεπιμαρτυροῦντες τῷ Θεῷ σημείοις τε καὶ τέρασιν, καὶ ποικίλαις δυνάμεσιν, καὶ πνεύματι ἁγίῳ μερισμοῖς κατὰ τὴν αὐτοῦ Δίδασχον.*

works, wherein evidently a mighty power, the power of God, is exerted in the operation; and they are called diverse gifts of the Holy Ghost, with respect to the hand which he has in them; of which I shall speak in its proper place.

When the apostle Paul appealed to miracles as an evidence of his apostleship, he said, 'The signs of an apostle were wrought among you in all places, in signs, and wonders, and mighty deeds *a*,' or miracles. Peter speaking of Christ, said, 'Jesus of Nazareth, a man approved of God among you, by miracles, wonders, and signs *b*.' Paul said, 'Christ wrought by me, by mighty signs and wonders, by the power of the Spirit of God *c*.' Thus we see, in various instances, how these words, signs, wonders, and mighty deeds, are often joined together, to express and signify miracles, such as really are so.

It must be owned *d* that the scriptures speak of miracles wrought by the beast, by the spirits of devils, and by the false prophets: But it is very observable, that in all these places, the word which our translators have rendered *miracles*, is *σημεία*, which is commonly rendered *signs*, and is not to be taken for true and real miracles, when ascribed to any agent but God. The Holy Ghost, with reference to this very thing, calls them *lying wonders*, as was noted before.

Christ foretold that there should arise false Christs, and false prophets *e*, which should shew great signs and wonders, *τίμαρα καὶ σημεῖα*, but not real miracles.

We have been told lately *f*, that when the man of sin is said to come with lying wonders, the meaning is, not that his miracles should be sham and counterfeit, but that they should be wrought in opposition to Christianity, and in consequence in confirmation of a lie. But for this we have only our rash author's bare and bold assertion, following Grotius, contrary to the sense of many judicious interpreters, both ancient and

a 2 Cor. xii. 22.

b Acts ii. 22.

c Rom. xv. 19.

d Rev. xiii. 14.; xvi. 14.; xix. 20.

e Mat. xxiv. 24.

f Chandler's Vindication of the Christian Religion, p. 10, 12, 13.

modern, and contrary to the text itself; for when the coming of the man of sin is said to be after the working of Satan, it denotes the similitude and likeness of the deceit *a*; the devil beguiled Eve by subtilty, not by real miracles; so the mystery of iniquity was to be carried on by tricks, and all the deceivableness of unrighteousness. Will our author say, that real miracles have been wrought in the Antichristian church? Dr. Manton *b* interprets the lying wonders of pretences of miracles, and the deceivableness of unrighteousness of other cheats and impostures. The devil in this shews himself contrary to the kingdom of Christ, by false doctrines and feigned or fictitious miracles, as Calvin has observed on the place. Though Antichrist comes with signs and wonders, yet not properly with miracles; because the devil, though he can work the one, he cannot the other; for miracles are the effects of a divine power only, and not diabolical. To the same sense speak many other interpreters of the first rank. A miracle is said, by some, to be an action done above all the powers of the agent of himself, and unassisted to perform; by the co-operation and assistance of some invisible and superior being. Upon this foot it is asserted, that miracles may be done by Satan and his instruments; to confirm this, the performances of the Egyptian magicians are alleged: But it cannot be proved that these were true and real miracles; it is easy to account for them another way: But supposing, though not granting, that they were real miracles, it does not follow that they were performed by the power of Satan; God might, in such an extraordinary case, exert his own omnipotent power by the magicians for a time, and the more to harden Pharaoh's heart; and neither Pharaoh, nor the magicians then know, that the things were done by the God of Israel. Why should it be thought more absurd, that God should make use of a magician in working a miracle, than in a work of prophecy, as it was in the instance of Balaam? But yet supposing God did at that time, and, for an extraordi-

a 2 Thess. ii. 9.

b Manton on 2 Thess. ii. p. 154.

nary end *a*, make use of the magicians in working those miracles, if they really were such, yet he took effectual care to convince the magicians themselves, that the miraculous power belonged to God alone, by giving Moses a superiority over them : his serpent devoured theirs ; they could only bring the plagues, not remove them, they were forced to stop when God pleased, and therefore could not bring forth lice *b*, as Moses did ; but were brought to own the finger, or almighty power of God, the God of Israel, in this matter. Herein they had a better sense of things than those who say, that Satan can work true and real miracles, in confirmation of false pretension to a prophetic mission.

If such a fiction was once allowed to be true, it would be impossible to prove a divine mission, by miracles, or to support our Saviour's argument for the truth of his mission, drawn from his miraculous works, to which he so often and so *c* solemnly appealed ; and in particular, when he said, ' If I, with the finger of God, cast out devils, no doubt the kingdom of God is come to you *d* ;' or, as Matthew expresses it, ' If I cast out devils by the Spirit of God, then the kingdom of God is come to you *e*.' The same works that I do, bear witness of me,' said Christ, ' that the Father has sent me *f*.' And again, ' If I do not the works of my Father, believe me not ; but if I do, though you believe not me, believe the works ; that you may know and believe that the Father is in me, and I in him *g*.' And elsewhere he said, ' If I had not done among them the works which no other man did, they had not had sin ; but now they have both seen and hated both me and my Father *h*.' Is it not hence very evident, that Christ appeals to his miraculous works, as a clear proof of his mission ? But if Satan can empower his missionaries to work real miracles, how could the miracles of Christ be a sure proof of his

a Exod. vii. 22.

c John v. 31, 36. ; x. 37, 38. ; xv. 24.

e Mat. xii. 28.

f John v. 31, 36.

h John xv. 24.

b Exod. viii. 18.

d Luke xi. 20.

g John x. 37, 38.

mission from God? To all that he had alleged in the recited passages, it had been easy, according to our novelists, to have replied, all these things may have been done by the devil, in confirmation of an impostor; and, indeed, the malicious Jews gave it that wretched turn, when they said, 'He casts out devils by Beelzebub, the prince of devils.'

The learned and judicious Rivet *a* defines a proper miracle, as an action of God, evident to the senses, exceeding the power of all created nature, and therefore truly wonderful. That miracles are wrought only by a divine power, and that they are the work of God only, contrary to the devilish doctrine now-a-days advanced, that the devil can work true miracles, is proved by the following texts; 'Blessed be the Lord God of Israel, who only does wondrous things.' 'To him who alone does great wonders; for his mercy endures for ever *b*.' Bishop Kidder observes, that two things are necessary to a miracle; one is, that it be a work above the power of nature, and above the reach of any creature whatsoever: Another is, that the effect be visible and discernible: Hence Christ said, 'Go, shew John those things which you see and hear *c*.' Dr. Owen *d* says, "By miracles we understand such effects as are really above and beyond the power of natural causes, however applied to operation."

The evangelist John having related Christ's turning water into wine, added, that 'this beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him *e*.' And afterwards he spoke thus: 'Many other signs did Jesus, in the presence of his disciples, which are not written in this book; but these are written that you might believe that Jesus Christ is the Son of God *f*.' With what truth and modesty, or rather with what want of both, does a late *g* author affirm, that real miracles are not, in themselves, sufficient proofs of the divine authority of him

a In Exod. vii. p. 833.

b Psal. lxxii. 18.; cxxxvi. 4.

c Mat. xi. 4, 5.

d Of the Spirit, p. 114, 115.

e John ii. 11.

f John xx. 30, 31.

g Chandler on Miracles, p. 31, 57.

that works them ; and that a miracle, in itself, would no more prove Christianity to be true, than any other institution whatsoever, unless applied to this purpose ?

I have been the larger in explaining the true nature of a miracle, and in shewing it to be the effect of an infinite almighty power, partly because men have been so bold as to rob Christ of this evidence of his mission from God, and partly because, according to their supposition, that finite and created spirits can work miracles, we lose one great evidence of the deity of the Holy Spirit. On these accounts it is probable this notion has been of late so much contended for, by such as are no hearty friends to the Christian revelation of the Godhead of the Holy Ghost.

It becomes us therefore to hold fast the truth, and not to give heed to seducing spirits, as we would shew our regard to Christ and his mission, to the Deity of the Holy Spirit, to the glory of his works, and to our own peace and comfort.

2. I shall enquire what power is required to the working miracles, or by whom they may be performed : This has, in part, been declared already ; but there is room for further enlargement and confirmation.

Some affirm, that true and real miracles have been done, and may be done by finite created spirits, nay, by devils and bad spirits. But supposing, though not granting this, the question is, Whether they can do them by a power naturally inherent in themselves, or only as instruments in the hand of God. To affirm evil spirits to have an inherent power in themselves to work miracles, is to set them up in competition with God, to destroy all proof of a divine mission or revelation, drawn from miracles done in confirmation of it, and seems to be an invasion upon the Almighty's empire and dominion over the world ; for, next to creation, what can be a work of more sovereign power than to invert and stop the course of nature, and make the several parts and powers of it to attest, or give suffrage to what doctrines or works a person pleases ? If it be said, evil spirits may work miracles by a

power derived from God: It must be granted, that this is possible; but very rarely, if ever done, for reasons easy to be apprehended.

What we have affirmed, and see no reason to recede from, is, that an almighty, infinite power is required to the working of a true and real miracle; and that therefore miracles belong to God alone, as the supreme cause, whoever are the instruments. In the first account which we have of miracles in scripture, even God's enemies were brought to own that they were performed by the power of God: the Egyptian magicians said, 'This is the finger of God *a*;' as much as to say, A divine, almighty power has done all these wonderful works, and not any of our arts or demons; we are convinced that it is the great God, the God of Israel, that has done these things, and restrained us from proceeding any farther; and therefore we advise the king to let the people of this great God go at his demand. This I take to be the sense of the passage alleged.

Our Saviour constantly ascribed his miraculous works to the power and Spirit of God *b*; but the wicked Jews rejected the evidence, and hardened themselves by the same pernicious principle which is advanced at this day, that the devil can work miracles; and hence they inferred, that Christ might, and did work his miracles by the power of the devil. The admitting that false notion, that Satan could work miracles, lay at the bottom of their infidelity and ruin; which should make us afraid of receiving such an opinion, lest it involve us in the same sin and misery. If God only can work miracles, and none can do it unless God be with him, then God was with Christ, and did own and approve of him; for Christ did certainly work many and great miracles, which even his enemies could not deny.

It is objected, that it is said, 'There shall arise false Christs and false prophets, and shall shew great signs and wonders, insomuch that, if it were possible, they should de-

a Exod. viii. 19.

b Mat. xii. 28.—Luke xi. 20.

ceive, the very elect *a*.' But, by great signs and wonders we are not here to understand true miracles; for if true miracles will prove one man to be Christ, the like miracles will prove another to be so: These signs and wonders deceive many; but true miracles do not deceive men, but confirm the truth, as they come from the God of truth; and I see no way of guarding against a deception by a true miracle, but by rejecting the evidence of all miracles, according to the modern notion, which is contrary to the scriptures, which lay much stress upon them. I conclude therefore that these deceitful signs and wonders were not true miracles, and so no proof that miracles can be wrought by any power inferior to God's.

It is farther objected, that Antichrist is said to come with all power, and signs, and lying wonders *b*, after the working of Satan: Is it not plain then, that, by the co-operation of the devil, Antichrist works miracles? But surely there is then a wide difference between lying wonders and true miracles; and I, for my part, can never believe, that the infinitely wise God would permit Satan to destroy the evidence of Christ's mission, by the same means as he empowered Christ and his apostles to support and confirm it; or that the Inspirer of the sacred writers would permit them to tell us, that Jesus proved himself to be the Christ, by miracles; and also to tell us, that devils and wicked men worked miracles to prove that Jesus is not the Christ.

Peter *c*, in his famous sermon, tells us, that God did miracles by Jesus of Nazareth; and Paul has assured us *d*, that God bore witness to the first preachers of the gospel with miracles. In all miracles, whoever is the instrument, God is the supreme efficient cause, it is by his power and Spirit alone that they are effected: None could do such works, unless the divine almighty power of God was with them. Hence it is said, in one place, that the power of God was present to heal *e*; and the impotent man is said to be made whole by

a Mat. xxiv. 24.

b 2 Thess. ii. 9.

c Acts ii. 22.

d Heb. ii. 4.

e Luke v. 17.

the name of Jesus *a*: And Peter and John declared, that it was by Christ, and not by their own power or holiness, that the man was healed who had lain so long at the gate of the temple *b*. From all which testimonies it appears, that miracles were wrought, not by a finite created power, but by a power infinite and divine; which is the point I undertook to prove.

3. I shall shew that miraculous works are in scripture ascribed to the Holy Ghost, and were performed by him.

The apostle Paul, in his enumeration of the extraordinary gifts and works of the Holy Spirit, expressly mentions miracles *c*, the power of working them being the gift of the Holy Ghost. When inferior agents are said to work miracles, it is only as instruments made use of by the Holy Spirit. Christ himself, with respect to his human nature, makes that only the instrument by which the Holy Spirit exerted his divine power in working of miracles. 'I cast out devils by the Spirit of God *d*.' Christ had the Spirit without measure, and he rested upon him, or was always present with him to perform miraculous works, whatever Christ pleased: And after him the apostles had the gift of the Spirit, to enable them to work miracles, and to impart this gift of the Spirit to others; so that they also were enabled to work miracles by the almighty power of the same Spirit. It was at and after Pentecost, when they were endued with power from on high, that they wrought miracles to the astonishment of beholders. Stephen *e*, a man full of the Holy Ghost and of power, did great wonders and miracles among the people: And Philip *f* did great miracles in Samaria, by the assistance and power of the Holy Spirit. Paul *g*, speaking of the mighty signs and wonders which Christ wrought by him, tells us, that they were wrought by the power of the Spirit of God. From which testimonies it is very clear, that the Holy Ghost is the author or efficient

a Acts iv. 10.

b Acts iii. 16.

c-1 Cor. xii. 10.

d Mat. xii. 28.

e Acts vi. 5, 6.

f Acts viii. 6.

g Rom. xv. 19.

cause of miraculous works. As he had a hand in making the world, as was formerly proved, so he has a power of controlling and inverting the powers of nature, and making use of them to his own purposes, in what way and manner he pleases.

He is not confined to one kind of miracles, but makes use of divers miracles and gifts, according to his own will, as appeared in the miraculous works of Christ and his apostles; all which were done by the power of the Holy Ghost. "It was the Holy Spirit whom the Egyptian magicians called the finger of God, as Cyprian observes *b*. The finger of God is the Judge of worldly things, and the avenger of perfidiousness: In the times of the New Testament he powerfully cast out devils; neither was it difficult to him, for he performs all with a nod, or the least intimation of his will and pleasure; what he says he does; what he commands he fulfils."

This power was continued in the church for a considerable time: Origen, who lived in the former part of the third century, says, "That some footsteps of the Holy Spirit remain, even to this day, among Christians, who cast out devils, and perform many cures, and foresee some future events, according to the will of Christ *c*." Tertullian, about two hundred years after Christ, in more places than one, speaks of the power of working miracles, which some enjoyed in his time: And this was from the Holy Spirit, and to him it was ascribed in those early ages of the church. God, in infinite wisdom, has seen fit to recall this power; and miracles are no more seen or expected, God having, by those formerly wrought, sufficiently testified to Christ, and to the Deity and glory of the Holy Ghost.

The miraculous works which are now ceased, are those

a Heb. ii. 4. *b* Cyprian, de Spiritu Sancto. p. 480.

c Ἐπι ἰχνη τοῦ ἁγίου ἐκείνου πνεύματος, ὁρῶντες ἐν ἱδίαι περισειραῖς, παρα Χριστιανοῖς σωζέσθαι. ἔξοπαδοσι δαίμονας, καὶ πολλὰς ἰάσεις ἐπιτελοῦσι, καὶ ὁρῶσιν τινα κατὰ τὸ βῆλημα τοῦ λόγου περὶ μελλόντων.—Origen. c. Celsum, lib. I. p. 34.

which are external and visible; such as raising the dead, healing the sick with a word, and striking men blind or dead with a word: But as to the internal miraculous power and work of the Spirit in regeneration, sanctification, and consolation; this neither is, or ever shall be recalled, or withheld from the church to the end of time. The Holy Spirit is performing, every day, among the elect, those miraculous works of turning men from darkness to light, and from Satan to God; slaying the enemy, and making them willing subjects and servants of Christ, in the day of his power. The inward and gracious works of the Holy Spirit upon the souls of men are great and glorious, and sought out of all that have pleasure therein; but his external, and particularly his miraculous works, are not to be neglected, or undervalued; as will appear if we consider, that thereby the Holy Spirit gives testimony to Christ and the Christian religion, and also manifests his own Deity and glory.

4. I shall shew that the miraculous works of the Holy Spirit tend much to the confirmation, and to the glory of the Christian œconomy, and to the method of salvation, both with respect to Christ, and with respect to the Spirit himself.

The Jews had crucified the Lord of life and glory, because they did not know him; they were fond of their law, and in high expectation of a temporal deliverer and kingdom, prejudiced against Christ and his followers to a high degree, and resolved to run down Christ as an impostor, and his disciples as cheats and deceivers. The Gentile world had been long settled in polytheism, idolatry, and the vilest lusts, to which the Christian scheme is most opposite. Some extraordinary means therefore seemed necessary to remove the prejudices of the one sort and the other, and to convince them that Christ was the Messiah sent of God: And the disciples themselves, who expected a temporal kingdom, and had their faith in Christ so much shocked by his death, stood in need of the strongest conviction that Christ was the Saviour who was to come into the world.

When Christ told the people, ‘ That they should believe on him whom God had sent,’ they replied, ‘ What sign shewest thou then (that thou are sent of God) that we may see and believe thee? what doest thou work *a*?’ There was a grounded expectation that the Saviour’s mission should be confirmed by miracles: Hence Christ said, ‘ Except you see signs and wonders, you will not believe *b*.’ To confirm Christ’s mission, and induce men to believe on him, God was pleased to work many miracles by the Spirit, in Christ and the apostles. Hence Peter thus addressed the people, ‘ Jesus of Nazareth, a man approved of God by miracles, and wonders, and signs, you have crucified and slain *c*.’ And the apostle Paul says, ‘ That God bore witness to Christ, and his salvation, by divers miracles, and gifts of the Holy Ghost *d*.’ The Holy Spirit, by miraculous works, attested the truth of Christ’s mission, and proclaimed him to be the true and the only Saviour, whom God sent. Hence Peter, and the other apostles, testified to the council, that God had raised Christ from the dead, and had exalted him to be a Prince and a Saviour; and that they the apostles were witnesses of the truth of these things; and they add, ‘ And so is also the Holy Ghost, whom God has given to them that obey him *e*.’ The Spirit *f* bears witness, because the Spirit is truth. Miracles wrought by the power of the Holy Ghost, in confirmation of Christ’s being the true Messiah, and for the establishment of the Christian doctrine, cannot deceive us, seeing the Spirit is truth, and was sent to lead us into all truth; and therefore he could not set his seal to a lie, or work miracles to authorize or confirm an impostor. It is therefore a great and glorious confirmation of the Christian religion, that the Holy Ghost has attested it by divers miracles and gifts.

They who assert that evil spirits have a power of working miracles, in confirmation of false doctrines and deceivers,

a John vi. 29, 30.

b John iv. 48.

c Acts ii. 22, 23.

d Heb. ii. 4.

e Acts v. 31, 32.

f 1 John v. 6.

lose, or rather give away this glorious evidence and defence of the Christian religion; and expose it to the insults of its enemies. But seeing the scriptures which have been cited, shew that miracles were wrought by the power of the Holy Ghost, in confirmation of Christ and Christianity, let us hold fast this truth, and endeavour to improve it to all the great purposes to which it serves. The Spirit and his miraculous powers were the attendants of that Christian doctrine, they witnessed and confirmed the truth of the gospel, and that Christ is the true Messiah. Thus Christ was justified in or by the Spirit, in that convincing and glorious testimony which he gave to Christ, whereby he convinced the world of sin, of righteousness, and of judgment.

In doing this the Holy Spirit is glorified. The miraculous works could be performed by no less than an Almighty power; seeing then they were wrought by the Holy Spirit, he is Almighty, and consequently the true and living God: None but God could do such mighty works by his own power. The ministration of the Spirit must therefore be very glorious, with respect to those miraculous powers and works which proceeded from him, and ought to be very much regarded, on the accounts now mentioned.

It was a glorious thing for the Spirit to glorify Christ and himself at once: This was a work fit for the Spirit of glory, or that eternal Spirit whose office it is to testify of, and glorify Christ, and that in a way glorious to the Spirit himself; as the apostle teaches in my text, when he calls the ministration of the Spirit glorious. It is said of Christ, when he wrought his first miracle, which was done by the Spirit, that he manifested forth his glory *a*: If such glory appeared in that one single miracle, what glory may we see in the various miraculous works of the Holy Spirit recorded in scripture? The outward splendor of Moses's face was not once to be compared with the glory of the Holy Ghost in his miraculous

a John ii. 11.

and wonderful works, which filled the beholders with such conviction, admiration, and praise to God.

APPLICATION.

1. What reason have we to adhere to Christ, and to hold fast the profession of our faith without wavering, seeing the Spirit of truth has so confirmed it by divers miracles? There would be no escaping, should we reject such a Saviour and salvation, attested with so many and such infallible proofs, which came from him for whom it is impossible to lie, or propagate a falsehood in the world. The Holy Spirit has given a most convincing and unalterable testimony to Christ, that he is the true and the only Saviour whom God has sent, and on whom we ought to believe. Let us then never be moved away from the faith of the gospel; if we receive the witness of men, the *a* witness of God is greater, and ought to be more regarded. Well then might Christ say, 'The Spirit shall convince the world of sin, because they believe not on me *b*.' The clearer and fuller the evidence there is given, that Jesus is the very Christ, the more inexcusable they must be, who either do not believe in him, or apostatize from him. Let us then regard the testimony of the Spirit, and cleave to Christ with full purpose of heart, and embrace, with a divine faith, every truth concerning him, attested by such a divine witness as is the Holy Ghost.

2. What reason have we to love and honour the Holy Spirit, who has, in such a convincing way, testified of Christ, and, at the same time, has given us such proofs of his own Deity and glory? What a dark dungeon would the world have been without the revelation of the gospel by the Spirit? and what a nest of scepticism and infidelity would it have been, if this revelation had not been so wonderfully attested, and confirmed by the Holy Ghost by divers miracles and gifts, and which even convinced the beholders that they came from God, and carried in them a divine approbation, and seal to the gospel-

a John v. 36.

b John xvi. 9.

salvation? What reason have we to magnify and adore the Holy Spirit, as for his Deity, so for his works' sake? And whilst we recollect his other works, we ought not to forget his miraculous works, which are of so great use in the Christian œconomy. Had we lived in the apostolic age, and seen the mighty and glorious things which the Holy Spirit enabled his servants to do; with what awful reverence would it have filled us, and how worthy of our love and esteem would the Holy Spirit have appeared to be? The distance of time makes no alteration in the thing; the works of the Spirit do not lose their reality, greatness, or glory by length of time; why should we then be more backward to love and honour him than the primitive Christians were? He has, indeed, been degraded by some, quenched and grieved by others, at whose hands he deserves much better: But let us consider who he is, and what he has done, both for the saints, by his external works, and in them, by an internal power; and let us abound more in our love to him, and esteem of him, whose ministration is so exceeding glorious.

OF THE WORKS OF THE HOLY SPIRIT.

SERMON V.

PREACHED JULY 27th, 1731.

2 COR. iii. 8.—*How shall not the ministration of the Spirit be rather glorious?*

I HAVE, for some time, been discoursing concerning the Works of the Holy Spirit, and have treated on those of Creation, Providence, and Inspiration, and the last time concerning his Miraculous Works.

VI. I now proceed to consider the Work of the Holy Spirit, relating to Christ himself.

The scriptures insist much upon it; our best writers on this subject have distinctly considered it; and, without making a chasm in the substance and order of his works, this head cannot well be omitted; I shall therefore present this work to our view, in the following particulars.

1. The Holy Spirit made representations, and gave descriptions of Christ before his incarnation. Thereby he glorified Christ among the Old Testament saints, by taking of his things, and shewing them to them. Job knew his Redeemer; Abraham saw his day, and was glad; Jacob waited for him as God's salvation; David beheld him as fairer than the sons of men; Solomon has given a most glorious description of him in his wonderful Song; Isaiah saw his glory, and spoke much of him; and the rest of the prophets have given various hints concerning him, and all from the teachings and influence of the Holy Ghost. In scripture he is represented as the seed of the woman, that should break the serpent's head; as the seed of Abraham, in whom all the nations of the earth should be blessed; as God's salvation; as the great prophet, whom God should raise up; as God's priest for ever; as his king set upon the holy hill of Zion; as a child born of a virgin, and a son given, who is the mighty God, the wonderful Counsellor, the everlasting Father, the Prince of peace; as the Messiah, and the Lord our righteousness; as the Redeemer of his people, who was to die for their sins and rise again, in whom all the seed of Israel are justified and do glory; as fairer than the sons of men, and the chiefest among ten thousand, who should build the temple of the Lord, and bear the glory; these, with many other and larger representations of Christ, as to his person, natures, works, disposition, and glory, did the Holy Spirit give to the Old Testament saints; and a great and wonderful work it was in itself, and for the glory of Christ, and the salvation and comfort of his people.

2. As Christ sent the Spirit, after his ascension, so the Spirit sent Christ at his incarnation; for equals, by consent,

may send each other. Christ's mission is eminently, and most frequently ascribed to God the Father; yet not exclusively of the Holy Spirit. The prophet Isaiah spoke of it as the joint act and deed of the Father and the Spirit, when he brings in Christ, saying, 'Come you near to me, hear you this, I have not spoke in secret from the beginning, from the time that it was, there am I: And now the Lord God and his Spirit have sent me *a*.' Christ seems to have applied this text to himself, when he said, 'In secret have I said nothing *b*.' When Christ went into the wilderness to be tempted of the devil, the Holy Spirit sent him forth, or led him up to the battle *c*: Herein he gave a particular instance of his power exerted on Christ's human nature, in his primary and general mission as a Saviour. When it is said, the Lord God and his Spirit have sent me; the person sent must be the second person of the blessed Trinity, who was sent into the world by his Father, and was anointed to his prophetic office by the Holy Spirit. When Christ's mission is expressly ascribed both to the Lord God, and also to his Spirit, there must be some sense in which the Father and Spirit have a distinct, though not separate agency in the sending of the Messiah. The Spirit being God of the same substance with the Father, and equal in power and glory, must be concerned in Christ's mission, the works of the Trinity, *ad extra*, being undivided.

3. The conception and formation of Christ in the womb of the Virgin, was the work of the Holy Spirit. Christ's incarnation, or being made man, is differently ascribed to the Father, to the Son, and to the Holy Spirit. It was the work of the Father, as to designation and appointment; hence long before Christ came in the flesh he is introduced saying to the Father, 'Mine ears hast thou opened;' or, 'A body hast thou prepared me *d*:' It was the work of the second person, or the Son, with respect to voluntary assumption; he took part of human flesh and blood; but, with respect to im-

a Isa. xlvi. 16.

b John xviii. 20.

c Mat. iv. 1.

d Psal. xl. 6.—Heb. x. 5.

mediate efficiency, the forming Christ's human nature, body and soul, was the work of the Holy Ghost. The virgin Mary is said to be with child of the Holy Ghost *a*; the Holy Ghost came upon her, and the power of the Highest overshadowed her in a secret ineffable way: He formed Christ's body in the womb of the Virgin, and of her substance; it was not like the first creation, wherein all things were made out of nothing; but like the forming the body of Adam out of the earth, and the body of Eve out of a rib taken from Adam: There was previous matter to work upon, though such matter as would never have produced that body, but by an almighty creating power: Such the Holy Ghost exerted in framing Christ's body, and animating it with a living soul, that he might, in all things, be like to us, sin only excepted; for the Holy Ghost, in this wonderful work, purified and sanctified that part of the substance of the virgin Mary; so that what was conceived and born of her, was perfectly holy and void of sin. Christ, as to his human nature, was holy, harmless, and undefiled, and separate from sinners.

4. Christ's unction was another great work of the Holy Spirit; grace was poured into his lips, and he was anointed with the oil of gladness above his fellows. Christ's human nature was filled with the gifts and graces of the Holy Spirit; and God poured out upon him the Spirit without measure: 'We beheld him,' said the evangelist, 'as the only begotten of the Father, full of grace and truth *b*.' This was according to ancient prophecy, 'There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots. And the Spirit of the Lord shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge, and of the fear of the Lord; and he shall make him of quick understanding in the fear of the Lord *c*.' In his first conception, he was habitually and radically filled with a perfection of grace, which afterwards gradually exerted

a Mat. i. 18.—Luke i. 35.

b John iii. 34; i. 14—16.

c Isa. xi. 1—3.

itself as his bodily organs were fitted for it, and occasion and opportunity offered itself; this is called his increasing in wisdom and stature, and in favour with God and man *a*.

5. The Holy Spirit, in and after Christ's baptism, afforded a mighty presence and power with him in all his glorious works. There was a sort of solemn inauguration of Christ, and solemn unction of him at his baptism, at which time the Spirit gloriously descended, and rested upon him; and from that time he went about doing good, and healing all manner of diseases: God having anointed him with the Holy Ghost and with power, as the apostle declares *b*. Immediately after Christ's baptism, the Spirit led him up into the wilderness to be tempted of the devil *c*, where he was forty days: His trial and victory there being finished, Jesus returned in the power of the Spirit into Galilee, and began his public ministry, very fitly applying to himself, and assuring the people that at that time this scripture was fulfilled, 'The Spirit of the Lord is upon me, because he has anointed me to preach the gospel to the poor.' Many miracles did Christ work by the power of the Holy Ghost, as the scriptures amply declare. In the whole of his ministry, in all his temptations, sufferings, fatigues, and reproaches, in all that he did and suffered, whilst he was in this world, he had the mighty aid and power of the Holy Spirit with him: His human nature was wonderfully assisted and supported in that great work wherein he was engaged, as might easily be made appear, by an induction of particulars, was it needful; but such as search the scriptures cannot be ignorant of them. All that I design by these hints, is to shew that the Holy Spirit exerted an almighty power in and by Christ's ministry, and those works which he enabled him to perform.

It may be said, If Christ was God as well as man, and if the Godhead dwelt in him bodily, what need was there of these operations of the Holy Spirit? Surely Christ's divine nature was of itself, and alone, able and sufficient to ac-

a Luke ii. 52.

b Acts x. 38.

c Luke iv. 1—24.

comply with them. I answer, That Christ, as God, was able to do every thing, is unquestionably true : but yet, according to the divine œconomy and order of working agreed upon between the divine persons, some things are peculiarly ascribed to the Father, some to the Son, and some to the Holy Spirit, and some to all three in their proper order : Thus God is said to work miracles by Christ, and Christ is said to do them by the Spirit, whose office it was to assist the human nature in the performance of them. If a reason of this is demanded, it is sufficient for us to say, that the Father, Son, and Holy Spirit saw fit that it should be so ; and it is not for us to pry into the secret reasons of the divine will, why it is so : It is, or ought to be enough for us, that so it is appointed and revealed ; and therefore we are bound to believe it, and acquiesce in it, knowing that God's ways are unsearchable, and past our finding out : However, this, I think, we may safely affirm, that this order of working shews the distinction of the divine persons, and the office and glory of the Holy Spirit, in the œconomy of our salvation, without supposing any defect or insufficiency in the person of the Son, to do all his great works ; for there is a mutual concurrence of all the divine persons in the works mentioned. The Father and Son put forth those operations by and with the Spirit, which yet, in scripture, are more frequently and expressly ascribed to the Holy Spirit. As therefore the Son does whatsoever the Father does, so whatever the Father and Son do towards the creature, the Spirit does it likewise : As all the three persons have the same nature and principle of operation, so they are all jointly concerned in the same external works, even those which, according to office and immediate agency, peculiarly belong to the Holy Ghost. These things duly considered, will, I think, take off the force of the objection.

6. There was the work of the Holy Spirit upon Christ's human nature, relating to his resurrection. He was put to death in the flesh, but quickened, or restored to life again by the Spirit. And the apostle Paul assures us, that that Spirit

who raised Christ from the dead, shall quicken the mortal bodies of the saints : Thus he was declared to be the Son of God *a*, and was justified in, or by the Spirit, raising him from the dead. His body was not suffered to see corruption in the grave ; and, as the cited texts testify, was, by the Holy Spirit, raised from the dead. The same Spirit who had exerted his almighty power in the resurrection of Lazarus and of the widow's son, also shewed himself in Christ's resurrection from the dead. The same Spirit who raises Christ's members from the grave, also quickened and raised their Head when brought to the dust of death.

7. The Holy Spirit glorifies Christ. This he did in his conception, baptism, life, death, and resurrection, and also at his ascension and entrance into heaven. Christ's body was then made glorious, when it was received up into glory : All human infirmities being then removed, and an inexpressible majesty and splendor adorning the man Christ Jesus. Hence John, in his vision of Christ *b*, beheld his countenance as the sun shining in his strength. The Holy Spirit made Christ's human nature every way meet for its residence at the right hand of God ; this was part of his work as appointed to glorify Christ : He first made him holy in his conception, and then made him glorious at his ascension ; Christ also then received the promise of the Father, even the Holy Ghost, and he descended to glorify Christ in the world. Thus I have very briefly considered the Work of the Holy Spirit, relating to the Person of Christ.

VII. I shall consider another sort of works of the Holy Spirit ; which, though they were extraordinary, and are long since ceased, yet were of great use in the first planting of the gospel, and are left upon record, as proper to be known ; and these are his wonderful descent and appearance at Pentecost, with the attending extraordinary gifts and works mentioned in scripture.

The former of these we have an account of in the second

a 1 Pet. iii. 18.—Rom. viii. 11.—1 Tim. iii. 16.

b Rev. i.

chapter of the Acts of the Apostles. Christ, before his death, had foretold a signal, and glorious coming and work of the Holy Spirit: He had been in and with the church in all ages; in the beginning of the world he strove with men; in the days of Noah he assisted the preachers of righteousness; he wrought in Moses, and other eminent men, by prophecy and miracles; he fitted for his ministry John the Baptist; he converted the apostles and others; he descended and rested upon Christ, and filled his ministry with grace and miraculous works; the seventy disciples had done great things by his assistance; and yet our Saviour speaks of the Spirit's coming in a signal eminent way after his own departure from this world; and of the great things which he was to do as a Comforter, as a Spirit of truth, leading into all truth, as a prophetic Spirit, shewing things to come, as a Sanctifier, and a Spirit of holiness, and therefore called the Holy Spirit; and, as a converter of men, he was to reprove the world of sin, of righteousness, and of judgment: 'If I go not away,' said Christ, 'the Comforter will not come; but if I depart, I will send him to you: And when he is come, he will reprove the world of sin, of righteousness, and of judgment *a*.' The Holy Spirit was to have a coming in state, in a solemn and visible manner, as one *b* expresses it, attended with visible signs, works, and effects; such as his coming at Pentecost, the feast of first-fruits, which was fifty *c* days after the Passover; as this coming and effusion of the Spirit was fifty days after Christ our passover was sacrificed for us. 'When *d* the day of Pentecost was fully come, they were all with one accord in one place: And suddenly there came a sound from heaven, as of a rushing mighty wind; and it filled all the house where they were sitting: And there appeared to them cloven tongues, as of fire, and they sat upon each of them; and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.' The Spirit's coming was with remarkable signs and effects, such as amazed the beholders;

a John xvi. 7, 8.

b Goodwin of the Spirit, p. 5.

c Lev. xxiii.

d Acts ii. 1—4.

there was a sudden loud noise from heaven, as of a mighty wind; and the appearance of fiery tongues sitting upon the disciples. This was attended with sensible miraculous effects; they spoke with other tongues. Unlearned men now spoke all languages to the multitude gathered together, consisting of all nations, without study, and without difficulty. Those who were filled with the Holy Ghost, at this his glorious coming, were enabled to speak to the multitude in their several tongues, the wonderful works of God; and by one discourse of Peter, at that time, no less than three thousand were converted; and after that there were daily added to the church such as should be saved; and, in a little time, the number of brethren was increased to five thousand *a*; and, soon after that, we read, that multitudes of believers were added, both men and women *b*. The conversion of the Gentile world, and the raising and building the Christian church, was reserved as the glorious work of the Holy Ghost; and a glorious beginning of it there was at his visible coming at Pentecost, when the first-fruits of it were produced with joy and gladness, how much soever they are undervalued at this day. When the Holy Spirit came and wrought in that wonderful manner before-mentioned, the believers were together, and ate their meat with gladness and singleness of heart, praising God, and having favour with all the people.

At this signal coming of the Holy Ghost, extraordinary gifts were by him conferred upon men; an account of these is given us by the apostle Paul *c* in the following words; ‘For to one is given by the Spirit, the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and self-same Spirit, dividing to every man severally as he will.’ The works

a Acts iv. 4.

b Acts v. 14.

c 1 Cor. xii. 8—11.

mentioned were extraordinary; to explain and distinguish them accurately and justly is, at this distance of time, very difficult, if not impossible.

1. By the word of wisdom possibly may be meant, a clear and comprehensive knowledge of the gospel, with an ability to declare the same to others. Thus Paul *a* and his companions spoke wisdom among them that were perfect, even the things which God prepared for them that love him, even the deep things of God, which are known to, and revealed by the Spirit: This wisdom was given to Paul, and also to the rest of the disciples, according to Christ's promise, that after he left them, he would give them wisdom, which all their adversaries should not be able to gainsay or resist *b*. For the Spirit led them into all truth, and gave them such utterance and eloquence as was far superior to the abilities of their opposers: Thus Paul *c* confounded the Jews that dwelt at Damascus, proving Jesus to be the very Christ.

2. By the Spirit also was given the word of knowledge; by which some understand an inward clear perception of divine things, yet not attended with an ability to make them known to others; others, by the word of knowledge, understand an insight into the meaning of those passages and prophecies of the Old Testament relating to Christ, which had not been clearly understood, or rightly applied before; which sense seems agreeable to that of the apostle; 'You may understand my knowledge in the mystery of Christ, which in other ages was not made known to the sons of men, as it is now revealed to his holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the gospel: That I should preach among the Gentiles the unsearchable riches of Christ; and make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God *d*.' From this gift of knowledge it was

a 1 Cor. ii. 6, 9, 10, 12.

c Acts ix. 22.

b Luke xxi. 15.

d Eph. iii. 4, 5, 6, 8, 9.

that the New Testament writers have expounded many passages in the Old Testament concerning Christ, which few, if any, would otherwise have understood of him; and this was a glorious light it cast on that part of scripture.

3. Faith is also mentioned among the extraordinary works and gifts of the Holy Spirit. By faith, in this place, the apostle cannot mean that faith by which all the just live, and all the redeemed believe to righteousness; for he speaks of such a faith as is given to one Christian in distinction from another. Some understand by it the faith of miracles, that is, such an inward persuasion and belief that such or such a miraculous work should be done, upon calling on the name of the Lord, as was certainly followed with the effect upon the use of the means. Thus Christ said to his disciples, ‘If you have faith and doubt not; if you say to this mountain, be thou removed, and be thou cast into the sea; it shall be done.’ And, ‘All things whatsoever you shall ask in prayer, believing, ye shall receive *a*.’ So Peter told the people, that it was through faith in Christ’s name that they had healed the lame man *b*. Paul speaks of the same thing when he says, ‘If I have all faith, so that I could remove mountains; if I have not love, I am nothing *c*.’ And Christ intended the same faith when he said, ‘If you have faith but as a grain of mustard-seed, you shall say to this mountain, Remove hence to yonder place, and it shall remove *d*. It was a work proper for the Holy Ghost to fix their faith or persuasion relating to such events, because he searches all the deep things of God, and knows beforehand whatever shall come to pass.

4. The gifts of healing in an extraordinary way the most incurable diseases, without the use of ordinary means, was another wonderful work and gift of the Holy Spirit. Peter and John cured one that had been a cripple from his mother’s womb *e*; nay, the very shadow of Peter cured many:

a Mat. xxi. 21, 22.

b Acts iv. 9, 10.

c 1 Cor. xiii. 2.

d Mat. xvii. 20.

e Acts iii. 1—11.; v. 15.; ix. 32—43.; xiv. 8, 11.; xix. 12.

The cripple at Lystra, who had never walked, was cured by Paul; and handkerchiefs from his body performed cures at a distance. And as the apostles received from the Spirit a power of healing, so also of wounding and killing, as there was occasion: Thus Peter *a*, by the power of the Spirit, struck Ananias and his wife dead upon the spot, for dissembling and lying to the Holy Ghost; and Paul struck Elymas the sorcerer blind. These acts of seeming severity might be necessary to vindicate the honour of the Holy Spirit in the beginning of his administration, to strike terror into offenders, and to convince by-standers that the Holy Spirit would justify and support the pretensions of the apostles, that they acted under, and were sent by him. These things engaged the attention of the populace, the miraculous cures produced admiration and thankfulness in many, and the judgments inflicted filled others with great fear and astonishment. Though the Christian dispensation had not the power of the civil magistrate on its side, yet it had a greater and more terrible power to support and defend it, and that was the power of the Holy Spirit, in acts of goodness and severity, as the case required; so that the apostles could address themselves boldly to the fiercest and greatest of their adversaries, in such language as this; ‘Behold, you despisers, wonder, and perish *b*’ for they had it in readiness to revenge all disobedience.

5. Miracles, or the power of working them, was the gift of the Holy Spirit. Many miracles were wrought by the apostles and their companions, under the conduct and influence of the Holy Ghost. The main difficulty here, is to distinguish between faith and miracles; perhaps the former may signify the temper of mind required in the instrument in some cases; the latter, the power by which miracles are wrought in general, and the efficiency of it, or the ability of working miracles exerted and drawn out into exercise, without that particular faith before-mentioned; for though, according to Christ’s words, wherever that faith was found the

a Acts v. 1—11.; xiii. 8—12.

b Acts xiii. 41.

effect would certainly follow, yet that faith was not required to the working of all miracles: Though the Spirit never disappointed that faith, yet he might and did work above and without it; and therefore the gifts of faith and miracles might well be distinguished.

These miraculous works had wonderful effects, and procured great regard to the apostles and their doctrine; and were much for the honour of the Holy Spirit, who is declared to be the prime efficient cause of them, for from him the power of working them was derived, as the scriptures expressly declare *a*. Stephen, full of the Holy Ghost, did great miracles among the people; and so did Philip at Samaria; and the people, with one accord, gave heed to his preaching of Christ, hearing and seeing the miracles he did. The ministration of the Spirit must needs be glorious, as it was attended with such excellent gifts and such visible wonderful works as shewed all nature to be at his command, and under his controul.

6. Prophecy was another gift of the Holy Spirit, which gave a beauty and glory to this dispensation. Christ had promised that when the Spirit came he should shew things to come *b*. By prophecy, some understand every extraordinary and eminent gift of understanding the divine will, whether as to things past, present, or to come. Agabus, and the four daughters of Philip, had the spirit of prophecy; so had Paul and the rest of the apostles, and many of the primitive Christians. And when under the particular influence of the Holy Ghost, they spoke by exhortation, to edification and comfort in the explication and application of scripture, it is called prophesying *c*; and it is ordered to be according to the analogy or proportion of faith. Paul, by the spirit of prophecy, foretold the casting off, and recalling of the Jews, and the bringing in the fulness of the Gentiles *d*: The prophets at Antioch pointed out the persons whom the Holy Ghost would employ

a Acts vi. 8.; viii. 5, 6.

c 1 Cor. xiv. 3.—Rom. xii. 7.

b John xvi. 13.

d Acts xiii. 1—3.

in calling the Gentiles: Timothy was constituted an evangelist *a*, according to prophecy. St. John foretold the mystery of the beast, the persecuted and glorious state of the church before and at the end of time. Prophecy, in this comprehensive sense, was a very excellent and useful gift, and rendered the ministration of the Spirit, from whom it came, very glorious.

7. Discerning of spirits is another work and gift of the Holy Spirit. There were many false prophets in the primitive times; Satan did all he could to puzzle and confound the Christian cause, and sent many to mimic and resemble the true prophets, so that it was not easy, at first, to distinguish the true prophets from the false ones: As an antidote against this evil, the Holy Spirit furnished some with a power of distinguishing true prophets and prophecies from all counterfeits. There *b* was a power of discerning the secrets of the heart through all disguises, and detecting false pretenders to inspiration, or to a gracious work upon the heart. Thus Peter *c* perceived Simon Magus to be in the gall of bitterness and bond of iniquity; and Paul detected Elymas the false prophet; for being filled with the Holy Ghost, he set his eyes on him, as a token, it may be, of the inward sight and view which he had of him, and said, ‘O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?’ That Spirit who searches all things, could easily discover the state and the designs of men, to such of his servants as he saw fit to entrust with this gift; and this was another wonderful work and gift of the Spirit, suited to the preservation of the church from the ill effects of fraud and deceit, and to the conviction of others; for the secrets of men’s hearts being thus made manifest, they are brought to confess, that God is in and with his servants of a truth *d*.

8. Divers kinds of tongues are mentioned as another mira-

a 1 Tim. i. 18.

c Acts viii. 21—23.; xiii. 9, 10.

b 1 Cor. xiv. 25.

d 1 Cor. xiv. 24, 25.

culous work and gift of the Spirit. This was a wonderful thing, and what filled the first auditors with amazement, to hear ignorant and unlearned men; who had never studied the languages, speak them with the greatest propriety and fluency. This gift was, indeed, a sign that God was with them *a*, and was very proper for them who were to teach all nations, but could not have done it, if they could not have conversed with them in their several languages. What few men now attain with many years study and labour, these primitive teachers received in a moment, by the teachings of the Holy Spirit, who made them better linguists in a minute, than other men are by the painful labours of a whole life.

9. The last gift, or work of the Spirit in the apostle's list, is the interpretation of tongues : An ability to render any language into another that was understood by the people ; as the turning Hebrew or Greek into Latin, for the sake of such as understood Latin, but understood neither of the other languages : This, I think, is the most natural sense of the expression ; though some would carry it farther, and would have us understand an explication of the things or doctrines delivered in the unknown language, as well as giving the true sense and signification of the words, in a language understood by those for whom the translation was made. It was doubtless of excellent use and service in the church, to have the inspired discourses of the first preachers, delivered in one language to a mixed multitude, where many did not understand it, interpreted to them by the infallible guidance of the Holy Ghost, who knows all languages, and enabled some of his servants to help and assist the rest this way.

These, with other miraculous gifts, were plentifully bestowed on the primitive churches ; the church at Corinth, in particular, was full of them ; they spoke with tongues, they prayed, they prophesied, they interpreted, they blessed with the Spirit, or by his assistance : When they came together, every one had a doctrine, a tongue, a revelation, an interpretation *b* ;

a 1 Cor. xiv. 22.

b 1 Cor. xiv. 14, 16, 26. ; vi. 5, 6. ; xii. 12.

they were enriched in all utterance, and in all knowledge, so as that they came behind in no gift, and were not inferior to any of the other churches; which strongly implies that these gifts abounded in the other churches also. Had we lived in those times, and seen and heard the fore-mentioned things, what high thoughts of the Holy Spirit must it have raised in us? And how fully should we have been convinced that this ministration of the Spirit was far more glorious than any dispensation that went before it?

And thus I have gone through another part of the Spirit's work relating to his glorious coming at Pentecost, and the wonderful gifts and works that attended and followed it. Many exclude the Holy Spirit from any concern in their religion; there are some who deny his Deity, others who disown his divine Personality, many who disbelieve or despise his Works, but how groundless and guilty a conduct is this, if we consider his works of creation and providence, of prophecy and inspiration, of miracles, and on Christ's human nature, and when he came after Christ's ascension, and imparted his gifts, as the sun his glittering rays, throughout the world, even the gifts of wisdom, knowledge, faith, healing, miracles, prophecy, discerning spirits, divers tongues, and the interpretation of them.

VIII. I shall now add a brief consideration of his work relating to the institution and success of the gospel-ministry.

Paul *a* has told us, that he and his brethren were ministers of the Spirit; and that the Holy Ghost had made the elders of the church at Ephesus overseers or bishops. Clement *b* of Rome has told us, "That the apostles going forth in the full

a 2 Cor. iii. 6.—Acts xx. 28.

b Οἱ ἀπόστολοι — παραγγελίας λάβοντες ἔ πληροφρονηθέντες διὰ τῆς ἀναστάσεως τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἔ πιστώθεντες ἐν τῷ λόγῳ τοῦ Θεοῦ μετὰ πληροφροσύνης πνεύματος ἁγίου, ἐξῆλθόν ἑυαγγελιζόμενοι τὴν βασιλείαν τοῦ Θεοῦ μέλλειν ἔρχεσθαι. Κατὰ χώρας ἐν ἔ πόλεις κηρύσσοντες καθέστησαν τὰς ἀπαρχὰς αὐτῶν, δοκιμάσαντες τῷ πνεύματι εἰς ἐπισκόπους ἔ διακόνους τῶν μελλόντων πιστεῖν.—Clement. Epist. i. c. xlii. p. 170.

persuasion of the Holy Ghost, preached the gospel, and ordained, to be bishops and deacons, those who were the first fruits of their ministry, having made proof and trial of their spirits." And the apostle John set such apart for the ministry, in the churches of Asia, as were pointed out by the Spirit, as Clement of Alexandria observes *a*.

When Christ ascended up on high, he gave gifts to men *b*; the first and great gift was that of the Spirit, and from and by that Spirit the church received other great gifts, as apostles, prophets, pastors and teachers for the work of the ministry, and the edifying the body of Christ. When Christ, in his forty days conversation with his disciples after his resurrection, gave them commandments relating to the ministry and worship of the church; it is expressly said, 'That he gave those commandments by the Holy Ghost *c*?' And afterwards, on a special occasion, he gave commandment to separate to him Barnabas and Saul to the work whereto he had called them *d*; and they were sent forth by the Holy Ghost. The elders at Ephesus, who were ordinary officers of the church, were made overseers by the Holy Ghost, as was hinted before.

The institution of the gospel-ministry is then the work of the Holy Ghost; and as he appointed it at first, so he continues it in the church to the end of time; not by flux of extraordinary miraculous powers, as at first, but by a supply of gifts and grace in an ordinary way; such as the ministers of Christ have received from him in every age, since miracles have ceased. This was long since solemnly promised in those remarkable words; 'My Spirit which is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of

a Ἐπειδὴ τῷ τυράννῳ τελευτήσαντ^ς, ἀπὸ τῆς Πατρὸς τῆς ἡσῦ [οἱ Ἰωάννης] μετῆλθεν ἐπὶ τὴν Ἐφεσον, ἀπῆει πᾶρακαλέμεν^ς ἔπὶ τὰ πλησιόχωρα τῶν Ἰθῶν, ὅπου μὲν επισκόπους καταστήσων, ὅπου δὲ ὅλης ἐκκλησίας ἀρμόσων, ὅπου δὲ κληρον ἕνα τί τινα κληρώσων ἀπὸ τοῦ πνεύματ^ς σημαίνομενῶν.—

Clement. Al. de Salvabilitate divitum, c. xlii. p. 959.

b Eph. iv. 8—13.

c Acts i. 2.

d Acts xiii. 2.

the mouth of thy seed's seed, saith the Lord, from henceforth and for ever *a*. So Christ promised his disciples that the Spirit should abide with them for ever, which must respect the gospel church and ministry; for the apostles were to abide but a few years in this world; but the gates of hell shall never prevail against the church, founded upon Christ, and supplied with his Spirit in the ministry of it.

All the furniture for the ministry is from the Spirit; it is his work to make men able ministers of the New Testament: From whom should they receive the true sense of scripture, but from him who indited it, and framed the whole body of Christian doctrine? The aptness to teach, the gifts of utterance, boldness, resolution, patience, love to souls, and zeal for the glory of God, with every other heavenly gift and grace, are from the Holy Spirit.

Another work of the Holy Spirit is to fix the stations, and succeed the labours of his ministers. He sent Peter to Cornelius, and made his way prosperous; he forbade the apostle Paul to preach in Asia *b*; and when he had thoughts of going to another place, the Spirit suffered him not: But when he was called into Macedonia, there he gave him success. Thus the Lord of the harvest sent forth his reapers, and appointed them where to thrust in their sickles, and gather in the fruits of his power and grace. And though, in succeeding ages, the Holy Spirit has not notified his pleasure in such an extraordinary manner, when and where they should labour; yet there is no room to doubt but that, in the course of providence, he still fixes their stations, and gives them all the gifts and success they have, though in a more secret and unseen way; seeing, as he is Christ's vicegerent, the care of the church and ministry still lies upon him, and will do so to the end of the world. This truth is so clearly revealed, and so fully attested in the scriptures, that almost all sorts of men, who receive them, have made some pretence or other to this gift and work of the Spirit. The pretended church of Rome

a Isa. lix. 21.

b Acts xvi. 6, 7.

builds her infallibility upon this promise of the Spirit, to lead the disciples into all truth, and to abide with them for ever. Others pretend to give the Holy Ghost in ordination, and teach the ordained to say, that they verily believe that they are moved by the Holy Ghost to take upon them the work of the ministry. How answerable to such professions many act afterwards, let others judge. However, these pretensions and professions carry in them an acknowledgment of the office and work of the Holy Spirit with respect to the ministry of the church; and therefore for any who make such professions to ridicule or deny this work of the Spirit, is not only to contradict and condemn themselves, but carries in it a most heinous and aggravated guilt.

APPLICATION.

I shall conclude with one word of exhortation, which is this; Let us endeavour more to study and value the work of the Holy Spirit.

The devil is carrying on his design by crying up natural, and crying down revealed religion, by setting up men's own works, and depreciating the works of the Holy Spirit: But they are great, and worthy to be sought out by all who would be wise to salvation. Why is the Bible so full of the works of the Holy Spirit? is it not that we should study them and improve them? He who conducted the human nature of Christ, through his difficult work, surely is able to carry us through ours, how hard soever it be, and complete it in the day of Christ. He who poured out such wonderful gifts at his descent, and spread the church throughout the world, and has supported it ever since, is able still to uphold it, and make it more glorious at the conclusion of his administration, than it was at the beginning of it. By studying the works of the Spirit which have already been done, we may strengthen our faith as to those that remain yet to be done, either with respect to particular persons, or the church in general. And from what has been already said, we may see abundant reason

for the apostle's preferring the administration of the Spirit, as excelling any other in glory.

OF THE WORKS OF THE HOLY SPIRIT.

SERMON IV.

PREACHED OCTOBER 5th, 1731.

2 COR. iii. 8.—*How shall not the ministration of the Spirit be rather glorious?*

IN my last discourse, the Works of the Spirit, relating to Christ himself, and his extraordinary gifts conferred at Pentecost, were considered.

IX. Another eminent Work of the Spirit, which must not be overlooked, is his witnessing to Christ and the truth of Christianity.

Our Lord said, 'When the Comforter is come, he shall testify of me *a*' And the apostle John has informed us, 'That it is the Spirit that bears witness, because the Spirit is truth *b*.' From which scriptures, and many others, it appears, that one great work of the Holy Spirit was and is, to be a witness for Christ, that he is the Son of God, and the true Messiah.

The great contest at first was, whether Jesus of Nazareth was the true Messiah; the apostles were witnesses of those facts which proved him so to be; but lest their testimony should not be received, God sent down the Holy Ghost from heaven to witness the same thing, not only in and by the miraculous works of the apostles, but also by his immediate testimony. 'The Spirit itself bears witness, because the Spirit is truth.' He is a witness worthy of credit, because he has the two great qualifications of a creditable witness, knowledge

a John xv. 26.

b 1 John v. 6.

and veracity; he cannot either deceive, or be deceived; he cannot be deceived, for he knows all things, and searches all things, even the deep things of God *a*; and he cannot deceive, because he is truth itself; and it is his office to lead into all truth. If then we receive the witness of men *b*, the witness of God the Holy Spirit is greater, and much more worthy of being received.

The witness or testimony of the Spirit was by Christ himself very plainly distinguished from that of the apostles, when he said, 'I will send the Spirit of truth, and he shall testify of me; and you also shall bear witness *c*.' The great work of the Spirit, as Christ represents it in his account of his mission, is, to testify of him, or to be his witness; and the apostles also were to bear witness: So then there is a distinct testimony of the Spirit, and of the apostles; there is a testimony of the Spirit, which may be called immediate, which is without the instrumentality of men, and a testimony which may be called mediate, as it is by men, as the means or instruments of it.

There are various ways and seasons in which the Holy Spirit bears witness to Christ; but that testimony given to Christ after his ascension by the Holy Spirit, is what Christ seems to lay the greatest stress upon, and expect the most from: He foretold that the Spirit should convince the world of sin, and that, when he, the Spirit of truth was come, he should guide them into all truth; for he should not speak of himself; but whatsoever he was to hear, that he would speak; he was to be a faithful witness and messenger; would report the truth, the whole truth, and nothing but the truth: Hereupon Christ, a little after, said, 'He shall glorify me;' and that by the declarations which he was to make of him, and the witness and testimony which he was to bear to him *d*.

Some brief hints of this work of the Spirit were given in a former discourse, concerning the miraculous works of the

a 1 Cor. ii. 10.

b 1 John v. 9.

c John xv. 26, 27.

d John xiv. 8, 9, 13, 14.

Spirit; but as they were very short, and wrapped up in another subject, and it is so much insisted on in scripture, as one great end of the mission of the Spirit, that he should testify and bear witness of Christ, I thought it necessary to insist more distinctly and largely upon it: And here we may consider the matter testified, the manner in which it is done, and its times and seasons.

1. We may consider what it is which the Spirit testifies of Christ: And our Saviour tells us, that it is all the truth relating to himself; ‘He shall lead you into all truth;’ all truth relating to Christ and Christianity; not into all the truths of philosophy, all natural or metaphysical verities, but into all those truths which are contained in the gospel. A summary account of the matter of the Spirit’s testimony we have in this passage, ‘The God of our fathers raised up Jesus; him hath God exalted to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins: And we are his witnesses of these things; and so also is the Holy Ghost, whom God has given to them that obey him *a*.’ We are here told, that the Holy Ghost, in distinction from the apostles, is a witness of the death, resurrection, and exaltation of Christ, as a Prince and a Saviour, to give repentance and forgiveness of sins; which few words contain a great deal in them. The author of the epistle to the Hebrews *b*, having declared that Christ, by one offering, has perfected for ever them that are sanctified, and that, according to the tenor of the new covenant, all the covenant-people are pardoned and purified, adds these observable words; ‘Whereof the Holy Ghost also is a witness to us.’

We see then, not only that the Holy Ghost is a divine person, an intelligent voluntary agent, but also that he employs himself in witnessing and testifying the great things of Christ. Whatever is said of Christ in the whole Bible, either in the Old or New Testament, is the testimony and evidence of the Holy Spirit; but yet it must be owned, that

a Acts v. 30—32.

b Heb. x. 15.

there is a special and eminent testimony of the Spirit, which Christ foretold he should give after his ascension, and the glorious mission of the Spirit; and this we are particularly to regard in discoursing upon this subject. Concerning the Old Testament, Christ had said to the Jews, ‘ Search the scriptures, they testify of me *a*;’ as a means in the hand of the Spirit; but of the Spirit himself, at and after his coming, Christ says, ‘ He shall testify of me:’ This was to be one of his great works in the world, to give evidence of Christ’s being the Saviour sent by God, and to declare and confirm those truths concerning him which are necessary for men to know. To enter upon a detail, or recite the particulars, would be to recite the gospel; but what has been said may give us a general and comprehensive view of the matter of the Spirit’s testimony, or what it is which he witnesses concerning Christ *b*; that God has given us eternal life, and this life is in his Son.

2. I come next to consider in what manner the Holy Spirit bears witness to Christ; and this may be considered as immediate and external, and as mediate and internal.

The Spirit’s descent, and resting upon Christ, in a visible manner, at his baptism, was an immediate and external testimony to Christ. John the Baptist had been advertised by God, that upon whom he should see the Spirit descending and remaining, the same was he who baptizes with the Holy Ghost; ‘ And I (says John) saw and bare record, that this is the Son of God *c*.’

At the time of Christ’s baptism there was a voice from heaven saying, ‘ This is my beloved Son, in whom I am well pleased *d*.’ But, lest the people present should apply this to John the Baptist rather than to Christ, the Holy Ghost came down in a visible glory, like the Shechinah of old, and abode upon Christ, thereby declaring him to be the beloved Son of the Father, in whom he was well pleased, as Chrysostom well

a John v. 39.

b 1 John v. 9.

c John i. 33, 34.

d Mat. iii. 16, 17.

notes upon the place: He likewise tells us, that the Spirit chose the appearance of a dove, to shew his meekness and purity; and as a dove had brought the good news of a restoration from the deluge of water, so the Spirit now descending as a dove upon Christ, notified the restoration of spiritual and eternal peace and happiness by Jesus Christ. This visible descent of the Holy Ghost upon Christ, was a thing altogether new and extraordinary; for he never so descended and abode upon any person before, not upon Moses, or Samuel, or David, or any of the prophets: There had been a glory that filled the tabernacle, which was a type of Christ, and now the Spirit of glory rested upon Christ himself, the true tabernacle which God has pitched, and not man; and hereby the Holy Spirit witnessed to Christ, in an immediate, external, and glorious manner. Herein there was a practical testimony given to Christ, as if the Holy Ghost had said, Here will I dwell for ever; for herein do I delight. This can be accounted nothing less than the testimony of the Holy Ghost to him, that he was the Holy One of God, the Anointed from above, the King of God's people, and the Heir of all things, as one expresses it *a*.

Another external and sensible evidence which the Holy Ghost gave to Christ, was at Pentecost; when he appeared as cloven tongues of fire, and sat upon the apostles, and caused them to bear witness to Christ in a glorious manner. It is thought to be with reference to this that Peter says *b*, that the Holy Ghost, whom God had given to them that obeyed him, was a witness to Christ; and so he was eminently, with regard to this event; for this coming of the Holy Spirit was an accomplishment of Christ's prediction and promise, and so shewed him to be omniscient and faithful: It was likewise a fulfilment of the Father's engagement to send the Spirit to supply Christ's absence, and testify of him; thus it is explained in those words, 'Having received of the Father the promise of the Holy Ghost, he has shed forth this which you

a Patrick's Testim. p. 165.

b Acts v. 32.

now see and hear *a* : Here was a glorious evidence of the truth of God, an accomplishment of the promise of the Father made to Christ as Messiah, the accomplishment of which is a glorious testimony of the Holy Spirit that he was so. The declarations which by the apostles he made, and the doctrine which he taught, was a clear and strong evidence, or testimony for Christ ; not to insist on the extraordinary gifts which he bestowed, and the extraordinary works which he enabled them to do ; which have been considered before under another view, and might now be considered as a mediate testimony of the Spirit to Christ.

As to the internal witness of the Holy Ghost, the scripture says *b*, that no man can say, that Jesus is Lord but by the Holy Ghost : It is his work internally to reveal Christ in the soul, and to reprove men of sin, of righteousness, and of judgment.

3. The last branch of this head is, To hint the times and seasons in which the Holy Ghost bears witness to Christ : And these may be summed up in three grand periods, before Christ's incarnation, during his abode on earth, and since his ascension ; and here the light shines more and more in every season to the perfect day. Before Christ's incarnation, the Spirit bore witness to him, in the prophecies, promises, types, and declarations of the Old Testament, as has been noted before ; ' The prophets testified beforehand the sufferings of Christ, and the glory that should follow *c*.' During Christ's abode on earth, the Spirit witnessed to him, by John the Baptist, who proclaimed him to be the Son of God ; Zacharias spoke of him as a horn of salvation ; Simeon declared him to be God's salvation ; Peter confessed him to be Christ, the Son of the living God : In these and many other ways, the Holy Spirit, during this period, bare witness to Christ. But the period from Christ's ascension to the end of the world, is that in which the Holy Ghost gives the clearest and strongest testimony to Christ : And the beginning and end of this pe-

a Acts ii. 33.

b 1 Cor. xii. 3.

c 1 Pet. i. 10, 11.

riod contain the most glorious evidence; the former, as it was to establish Christianity; the latter, as it shall be to perfect and complete it. In the first and some following ages, the Holy Spirit testified to Christ in a very convincing and glorious manner, and he will do so in a superior manner, when the latter-day glory comes, when the light of the moon shall be as the light of the sun, and the light of the sun as the light of seven days, that is, much greater and more resplendent than ever it had been before.

The New Testament writings are a glorious witness and testimony to Jesus Christ, as must be confessed by all who understand and believe them; and these writings, as well as those of the Old Testament, were given by inspiration of the Holy Ghost. Particularly, the spirit of prophecy *a* is said to be the testimony of Jesus: The spirit of prophecy, in the apostles and others, was a noble testimony to Christ: It is compared with the voice from heaven, when God said, ‘ This is my beloved Son, with whom I am well pleased *b* ;’ which was heard by Peter, and is even preferred before it, and said to be a more sure word, or more certain witness to Christ; for whereas a voice in the air might have been formed by another; this spirit of prophecy, which they then enjoyed, could come only from God, and deserved to be regarded as a convincing witness to Christ, a clear evidence, a light that shined in a dark place.

The effusion of the Holy Ghost at, and after Pentecost; the doctrines he taught, the miracles he wrought, the predictions he gave forth by the apostles, the gifts he conferred on men, and the effectual power by which he brought thousands into Christ’s kingdom, made up such an evidence and testimony, that Christ is the Son of God, and Saviour of the world, as can never be justly destroyed or evaded.

X. Another great work ascribed to the Holy Ghost by Christ himself, and which was to follow his death, is the glorifying of Christ.

a Rev. xix. 10.

b 2 Pet. i. 19.

Christ said, 'He shall glorify me; for he shall take of mine, and shew it to you *a*.' Christ appeared in a state of sorrow and humiliation when he came in the flesh; for though he was in the form of God, yet he took upon him the form of a servant, and humbled himself; and became obedient to the death of the cross: He appeared in the likeness of sinful flesh; he was numbered with transgressors, was the reproach of men, and despised of the people: This was part of his humiliation and suffering for us; but all was not to end thus: After his sufferings, he was to enter into his glory in heaven, and the whole earth was also to be filled with his glory: And this great work was to be performed by the Holy Spirit; 'He,' said Christ, 'when he comes shall glorify me;' it is as if our Lord had said, He shall carry on my design, build and enlarge my kingdom, enable you to do greater works than have yet been done, and perfect the gospel-revelation; but all as my messenger, building on my foundation, doing my will, publishing and propagating the same doctrine which I have taught you, so far as you were able to bear it, enlarging your capacities to take in the rest, and your abilities to communicate it to others, and your miraculous gifts and powers to assert the truth, and make its way in the world; and in all this to exalt and glorify me. The Spirit of glory is infinitely superior to all the powers of darkness; and therefore is fitly qualified to glorify Christ in the world: He is the infinite all-comprehending Spirit, who searches all the deep things of God, and therefore is capable of setting the things of Christ in such a light as shall glorify him.

But more particularly;

1. The very mission and gift of the Holy Spirit, or his coming down at Christ's appointment, and as his gift, glorified Christ. For this made it evident, that Christ, when he died, did not die eternally; his body lived again, and ascended; his cause did not die with his flesh, but prevailed, as he did, over all the powers of darkness. Though he found no favour

among the princes of this world, yet he was great in the heavenly court, and lives and acts there as a Prince and a Saviour; though on earth he had no money, without working a miracle, to pay tribute to Cæsar, yet when he ascended, he had the greatest of all gifts, next to himself, to give to men, even the Holy Ghost, which as a royal gift he shed down upon his servants, when he sat down at the Father's right hand, and was crowned with glory and honour there. This made it evident how great a person he is who has such a power to send and give the Holy Spirit, and in what favour he was with God, who, at his request, communicated this gift to him to impart to men: Hence Peter said of him, 'Being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he has shed forth this which you now see and hear *a*.' None of the princes of this world had such a messenger to send, such a gift to bestow: How great must he be who could send down from heaven that infinite and glorious Spirit, who is the author of all miracles, gifts, grace, and endowments, natural and spiritual, which are excellent and glorious? This reasoning must surely be clear and convincing to all who behold the once despised Jesus enthroned at God's right hand, and sending down the Spirit to convince and correct the world, to raise, build, and perfect the church, by his infinite wisdom, power, and grace. How glorious did the foreknowledge and truth of Christ appear in the fulfilment of this great prediction and promise, of sending down the Holy Ghost after his ascension? What a clear demonstration was here of Christ's power and authority in the heavenly court? This glorious mission of the Holy Ghost verified the words of Christ to the chief priest and scribes: 'Hereafter you shall see the Son of man sitting on the right hand of the power of God *b*;' and from this wonderful event all the house of Israel might learn that God had made the same Jesus, whom they had crucified, both Lord and Christ *c*.

2. The Holy Ghost glorified Christ by the testimony which

a Acts ii. 33.

b Luke xxii. 69.

c Acts ii. 32, 33, 36.

he bore of Christ's glorious resurrection. That the Holy Spirit concurred in raising Christ from the dead, has been noted before; but as that was before the celebrated coming of the Spirit, I do not now insist upon that work of his, but upon the declaration which he, after Christ was gone to heaven, made of his truth by the mouths of the apostles.

Christ died as a reputed malefactor; the Jews affirmed that his resurrection was a mere fable; the apostles withstood the greatest of them to the face, and, with great and convincing power, gave witness of the resurrection of Christ from the dead, when the Holy Ghost was come upon them *a*: Thus he was declared with power by the Spirit of holiness, to be the Son of God risen from the dead *b*. This was to put a great glory upon Christ, to declare that Christ had a glorious resurrection, and therein gave a full proof that he was the Son of God, and not an impostor or deceiver. All the Gospels, the Acts, and the Epistles, composed under the inspiration of the Holy Ghost, assert Christ's resurrection, and many great things that followed upon it, which were much to the honour and glory of Christ. And, indeed, Christ's resurrection was so great a thing, and so decisive in the dispute between him and his enemies, whether he was the true Messiah or not, that the making this appear must be very much to the honour of Christ, and the glorious success of his cause and interest in the world. The devil could not, and the God of truth would not have raised a counterfeit Messiah. If then the Holy Ghost makes it appear, that God raised Christ from the dead, thereby he proves him to be the Son of God, and the Saviour of the world, who, though he was once dead, is now alive again, and has the keys both of death and of hell.

3. The Holy Spirit glorifies Christ, by wiping off the ignominy cast upon him before and at the very time of his death. In the very article of death, his enemies loaded him with their reproaches, and insultingly said, 'He saved others,

a Acts iv. 31, 33.

b Rom. i. 4.

himself he cannot save *a*.² But when the Spirit came and convinced the world of sin, of righteousness, and of judgment, these clouds of reproach were scattered, and Christ arose as the Sun of righteousness, with healing in his wings. Some of his enemies, even many of the priests, were converted, others were confounded; the multitude was amazed, the gospel prevailed every where, and Satan fell as lightning from heaven; so mightily grew the word of the Lord, and prevailed. Christ appeared to be the Lord of glory, and had a name above every name: His name was great among the Heathen, and he was the glory of his people Israel. The Spirit proclaimed him as received up to glory, as sitting at God's right hand, crowned with glory and honour, as the Lord of all, and the Judge of the quick and dead, who should come again in power and great glory, to judge the world in righteousness. Thus did the Spirit, in a doctrinal way, glorify Christ, by taking of the things of Christ, and shewing them to men: The Lamb that had been slain, was now declared by multitudes, to be worthy to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. The Holy Spirit, as Christ's advocate, cleared and supported his character, proved his enemies guilty of malice, envy, and unrighteous judgment, confuted all their false pretences, and vindicated the innocence, righteousness, and honour of Christ, from the vile aspersions of all his accusers.

4. The Holy Ghost glorifies Christ by erecting a kingdom for him, and bringing many into it. By way of accusation and derision, it was written upon his cross, 'This is the King of the Jews.' But notwithstanding all the craft, spite, and power of men, the Holy Ghost set him up as King upon the holy hill of Zion, and brought multitudes to own him as their Lord and King; he delivered them from the power of darkness, and brought them into Christ's kingdom; though it was not of this world, nor was Christ any longer visible among men, yet they became his voluntary subjects in the day of his

^a Mat. xxvii. 42.

power, and submitted to his laws: This could not have been done by any ordinary power; for the laws of his kingdom are contrary to the carnal interests and lusts of men, and expose the subjects to shame and loss, and many troubles in the world, and the rewards are invisible, and, in great part, future. Christ had suffered a visible disgrace at his death, and popular prejudice run strong against him; these, with many other things, seemed to be insuperable difficulties in the way of his kingdom; but the Holy Spirit surmounts all these obstructions, and many more, and enthrones Christ in the souls of men, and they are built together a habitation for him through the Spirit. The everlasting doors are opened, and the King of glory enters in; and then the followers of Christ have the honesty and courage to own their sovereign Lord, and plead for, and propagate his kingdom in the world. The instruments by whom persons are won over to Christ, are men of like passions with themselves, who can as well make a world, as change a heart, or make so much as one soul willing, by their own power or skill: The doctrine they preach is foolishness to the worldly wise; and the motives they use are out of the sight, and contrary to the taste of those whom they would gain over to Christ; but yet the Holy Spirit, by his power and grace, brings men to yield themselves to him, and so proclaims the glorious majesty of his kingdom; and this way the Holy Spirit does eminently glorify Christ. The glory of a prince is the multitude and loyalty of his subjects: Christ is, on this account, very glorious; his subjects, when gathered together, will be a number which no man can number; how much then does the Holy Spirit glorify the King of saints?

5. The Holy Spirit glorifies Christ by impressing his glorious image upon men, and by transforming them more and more into it: Beholding the glory of the Lord, they are changed into the same image, from glory to glory, by the Spirit *a*. The King's daughter is all glorious within. As

Christ is fairer than the sons of men, so they who bear his image, and partake of his grace, thereby glorify him. The righteous is more excellent than his neighbour, and where God fulfils all the good pleasure of his goodness, and the work of faith with power, in any persons, the name of the Lord Jesus Christ is glorified in them *a*. The new-creation work is in light and life, righteousness and true holiness, which carry an innate, intrinsic beauty and glory in them: And it moreover disposes the soul to magnify and glorify Christ: When persons receive the grace of the gospel, the haughtiness of men is made low, and the Lord alone is exalted *b*.

Those born of the Spirit, are a people created for Christ's praise; it is their principle and inclination to advance the glory of Christ, and to shew forth his praises. Paul desired that Christ might be magnified in him, whether it were by life or death *c*: The glory of Christ is the end which the true Christian aims at and pursues. An increase in grace, and a progress in holiness and good works, tend to the glory of Christ: This way Christians adorn the doctrine of God, their Saviour, and recommend him to others, to think and speak well of him, whose image and Spirit, in his followers, affords such grounds of admiration and praise. So that the sanctifying and renewing work of the Spirit on the souls of men, tends much to the glory of Christ; if it be considered as his image, and a resemblance of his glorious excellencies, honoured with the name of a divine nature; or, if we consider it as an active principle, which directly inclines the person to be nothing, that Christ may be all, to live in and upon him as their wisdom, righteousness, sanctification, and redemption, and so to glory not in himself, but only in the Lord; or if we consider holiness and good works as the ground and means of beholders giving glory to Christ, any, or all these ways considered, the impressing Christ's image upon the soul, by the Holy Spirit, is one eminent way and work in and by which he glorifies Christ.

a 2 Thess. i. 11, 12.

b Isa. ii. 16.

c Phil. i. 20.

6. The Holy Spirit glorifies Christ by revealing to believers his infinite merit, righteousness, grace, and love, and impressing a sense of them upon their souls. O how precious is Christ to them! What innumerable ascriptions of glory and honour have been made to him on these accounts, in all ages? To these, the closet, the family, the public assembly, and the writings of many can witness, which have been full of the high praises of the dear Saviour, as having made an end of sin, and brought in an everlasting righteousness, in which all the faithful are justified, and do glory. And the infinite grace and love of the Redeemer no less affect the hearts of the faithful, nor less excite their praises, 'The grace of our Lord Jesus was exceeding and abundant towards me,' said Paul; and the same has been extolled by numberless numbers since, who, by the illuminations of the Holy Spirit, have been brought, first to see their own vileness and unworthiness, and then the infinite free favour of Christ to the most unworthy and undeserving. Thus the Holy Spirit revealed him to Paul, and Paul has represented him to others, that Christ might be glorified. 'I,' said the apostle *a* 'had been a blasphemer, and a persecutor, and injurious; but I obtained mercy, and the grace of our Lord was exceeding abundant towards me.' In one place *b* we read of grace given in Christ before the world began; in another, that he was full of grace, and that out of his fulness we all receive, according to the measure of his gift; and elsewhere, the grace of Christ is made part of a farewell benediction: The Corinthians are said to know the grace of our Lord Jesus Christ; and Christ told Paul, that his grace was sufficient for him; and Timothy is exhorted to be strong in the grace that is in Christ; and grace is said to reign to eternal life, through Jesus Christ. These, with many other representations of Christ's infinite grace, has the Holy Ghost given us, that we might have high and admiring thoughts of it, and adore and praise him for it, as all the saints, in all

a 1 Tim. i. 13, 14.

b 2 Tim. i. 9.—John i. 14, 16.—Eph.

iv. 7.—2 Cor. xiii. 14.; viii. 9.; xiii. 9.—2 Tim. ii. 1.—Rom. v. 21.

ages, have done : and thus the Holy Spirit glorifies Christ, by displaying the riches and glory of his grace, and causing Christians to glorify him on that account. Believers are said to taste that the Lord is gracious, and are exhorted to know the love of Christ *a*, which passes knowledge ; and to look for the mercy of our Lord Jesus Christ, to eternal life.

The crowning excellency of the mercy and love of Christ, is its sovereignty and freeness ; which is called grace, and has respect to the unworthiness of the receiver, which renders it more pleasant to the taste, and more glorious in the eyes of the saved, who know themselves to be most unworthy ; and this will render their praises and adorations of Christ eternally delightful, and be for ever to the glory of his grace : Thus whilst the Spirit of grace takes of the grace of Christ and shews it to us, he, in a transcendent way, glorifies him ; this he does on earth, all the days of time ; and in heaven, to all eternity.

7. The Holy Spirit glorifies Christ, by enabling his servants to suffer for him, with resolution and constancy. Through a supply of the Spirit of Jesus, Paul *b* hoped, that in nothing he should be ashamed ; but that Christ should be magnified in his body, whether it were by life or by death ; for it was a gift of the Holy Ghost to suffer for his sake. O the noble army of martyrs, who loved not their lives to the death, but glorified their dear Saviour in dying for him ! The Spirit of glory and of God rested upon them *c*, and by them he was glorified ; as Peter speaks. Hence Tertullian said to the martyrs, “ Grieve not the Holy Spirit, who entered with you into prison ; for if he had not been with you, you had never entered, nor had you been now there *d*.” In this the apostle rejoiced, that ‘ God had not given him, and his fellow-labourers, the spirit of fear, but of power, and of love, and of a sound mind *e* :’ Hereby they were enabled to witness a good

a 1 Pet. ii. 3.—Eph. iii. 19.—Jude 21.

b Phil. i. 19, 20, 29.

c 1 Pet. iv. 14.

d Tertullian, ad martyres, p. 155.

e 2 Tim. i. 17.

confession of Christ, and to honour him by laying down their lives in his cause; which was the greatest visible token of their love and loyalty to him, as the best of Sovereigns and Saviours. By this means Christ's interest spread and prevailed in the primitive times, insomuch that it was commonly said, the blood of the martyrs is the seed of the church: The histories of those times furnish us with many remarkable instances of it. And thus did the Holy Spirit glorify Christ, by enabling his servants to lay down their lives for his sake.

8. The Holy Spirit glorifies Christ in perfecting the saints *a*, in order to their being presented a glorious church, having neither spot nor wrinkle, nor any such thing. How will Christ be glorified in the saints *b*, in the great day? when they all shall appear in their robes of glory, all glorious within, and their raiment of wrought gold *c*, all the workmanship of the Holy Spirit, who changes them into Christ's image *d*, from glory to glory, till Christ shall be *e* glorified in them, and they in him, in the highest degree that is possible? And how much must it be to Christ's honour, to be attended in that day with a numberless number, turned from darkness to light, from filthiness to purity, from Satan to God, with the Saviour's image in them, and glory upon them, and drawn to the life by the Holy Spirit? O how are they changed from being the most loathsome, to be the most lovely creatures, with one mind and with one mouth, adoring and praising their dear Redeemer? Well may Christ say of his church in that day, Thou art all fair, my spouse, there is no spot in thee; and herein the glory of the Redeemer's merit, grace, and love, will shine brightly for ever and ever. If it be asked, Who are these, and whence did they come? It may be answered, These all came out of the pit of corruption, the devil's kingdom, having once bore the same loathsome image as the reprobates do; but the Holy Spirit renewed them, washed them, and made them white in the blood of the Lamb, made them all thus fit for Christ to be glorified and admired in and by them.

a Eph. v. 26.

b 2 Thess. i. 10.

c Psal. xliv. 13.

d 2 Cor. iii. 18.

e John xvii. 10.

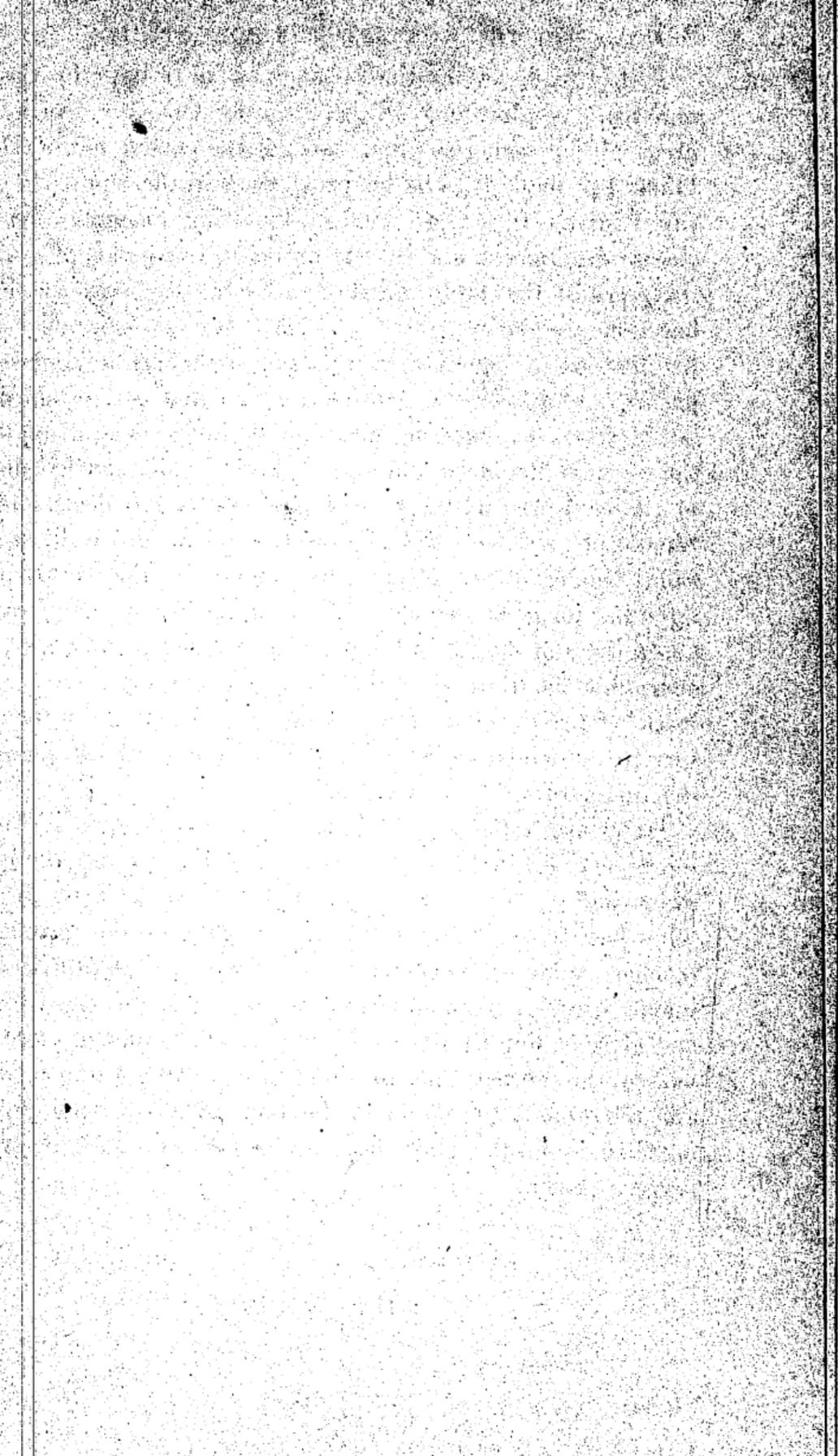
APPLICATION.

I. What reason have we to believe that Jesus Christ is the true and only Saviour, and to adhere to him as such? He is not left without witness, and that of the highest and best sort: If we receive the witness of men, the witness of the Holy Ghost is greater. The Spirit himself bears witness because the Spirit is truth, and is no lie; he can neither be deceived, nor deceive us: He has testified of Christ, by abiding in a glorious manner upon him at his baptism, and by his enabling the apostles to proclaim him in such a glorious manner, at and after Pentecost. In all ages of the church, but eminently in the last, the Holy Spirit bears witness to Christ in the most convincing manner, and therefore it is now a great sin not to believe in and receive Christ, as it is committed against clear light and strong evidence.

The very effusion of the Holy Ghost at Pentecost, was a noble testimony to Christ, that he was ascended up on high, seeing he was to give such a gift to men: And the power and gift of prophecy, wherewith the Holy Ghost endowed the apostles, is the testimony of Jesus, and a plain evidence that Christ is the Son of God, and Saviour of men, seeing that Spirit, who is true God, thereby testified of him. Hence it follows, that we are under the strongest obligations to own and adhere to Christ; for we make the Holy Spirit a liar, if we receive not his record which he has given us of Christ; and how great a sin must that be! Let us then, most earnestly beg, that the work of faith may be fulfilled with power in us: and that we may stedfastly embrace Christ as the Son of God, and only Saviour of lost sinners: as such the Holy Spirit has revealed him, and has given the clearest attestation to this truth. All that he inspired the Evangelist and apostle John to write in his gospel, was with this intent, that we might believe that Jesus is the Christ, the Son of God, and that believing we might have life through his name *a*.

2. Let us be led by the Spirit, and fall in with his design and work of glorifying Christ. Surely Christ is worthy of great glory, seeing so great and good a person as the Holy Ghost has made it to be his great work in the world, to glorify Christ. If we are fond of following examples, let us choose the highest and best to imitate: Let us keep in view the work of the Holy Spirit, and the great things which he has done to glorify Christ: What a glorious testimony has he given us of Christ's resurrection? How has he vindicated his truth and honour? How has he erected and established his kingdom, by changing men into his image, and displaying the glory of his merit and grace? How has he enabled many to glorify Christ in the fires of persecution and death itself? Should not we now, if we live in the Spirit, also walk in the Spirit, endeavour to advance his kingdom in the world, promote his image in ourselves and others, display the glory of his grace and merit, and endeavour, by our good works, to adorn his doctrine, give honour to his glorious person and work? May the Spirit assist us with sufficient grace for this service, to which we are so strongly bound, who live under that ministration, which abounds in glory.

Now to the Holy Spirit, who has made us, who provides for us, who is the giver of all wisdom, who inspired the prophets and apostles, who conducted the Man Christ Jesus, who has wrought miracles, who furnished the primitive teachers with extraordinary gifts, who has instituted and makes useful a gospel-ministry, who bears witness to Christ, and glorifies him in the world, and to the Father of mercies, and to the eternal Son, to these three divine persons, who are the One supreme God, be honour, glory, and praise ascribed in all the churches, now, henceforth, and for evermore. Amen.



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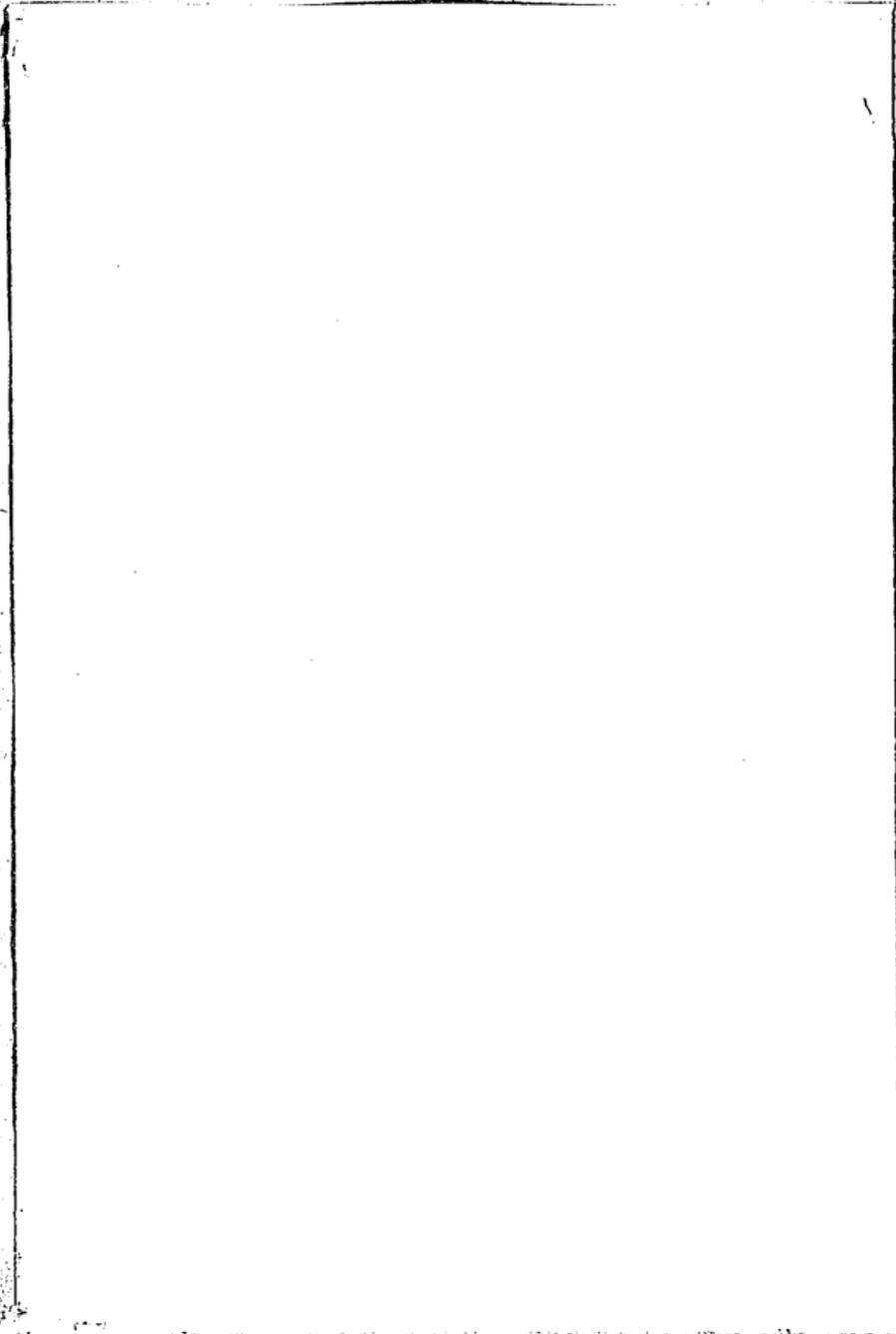
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