ΚΑΙΝΑ ΚΑΙ ΠΑΛΑΙΑ:

SACRED CONTEMPLATIONS:

IN THREE PARTS.

I. A VIEW of the COVENANT of WORKS; in its NATURAL STATE, as common to all Mankind,—and in its POSITIVE STATE, as peculiar to our First Parents: Discovering the SINGULAR GOODNESS of GOD, in that POSITIVE STATE.

II. A VIEW of the COVENANT of GRACE; in the ESTABLISHMENT of it from Eternity, the ACCOMPLISHMENT of it in Time, and the EFFECT of it through Eternity.

III. A VIEW of the ABSOLUTE and IMMEDIATE DEPENDENCE of ALL THINGS on GOD: In a Discourse concerning LIBERTY and NECESSITY.

TO WHICH IS ADDED,

AN APPENDIX,

Containing EXPLICATIONS of some DIFFICULTIES in the Work.

By ADAM GIB,

MINISTER of the GOSPEL; EDINBURGH.

Every Scribe which is instructed unto the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasure [ΚΑΙΝΑ ΚΑΙ ΠΑΛΑΙΑ] THINGS NEW AND OLD. MAT. xiii. 52.

Knowledge shall be increased. DAN. xii. 4.

PHILADELPHIA:

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PREFACE.

DURING the long courſe of my miniſtry, in a numerous Congregation at EDINBURGH,—under a variety of perſonal trials, and amidſt grievous breakings among thoſe of the ſame denomination; I have obtained mercy to perſevere in the ſame ſtate of religious principles and profeſſion upon which, having been unanimouſly called, I was ſolemnly ordained to that miniſtry, on the ſecond day of *April* 1741.

I have uſed my beſt endeavours all along, through *evil report and good report*, to maintain the cauſe of the Seceſſion-teſtimony which I profeſs; on behalf of the Reformation-principles of the Church of *Scotland*, againſt the manifold errors and corruptions of the preſent age.

But I have very ſeldom entertained my hearers from the pulpit, with any peculiarities of that cauſe. It has been always my principal, and almoſt only buſineſs there,—to explain and enforce thoſe doctrines and duties which are accounted of among Chriſtians of all denominations; ſo far as they take the ſubſtance of their Chriſtianity from the BIBLE.

The

The preſent Work is of the ſame general nature; as it meddles with nothing peculiar to any of thoſe denominations. And I have a particular ſatisfaction in this providential ordering; that my former appearances before the world, in favour of the ſpecial Teſtimony which I have eſpouſed,—are ſucceeded by the preſent appearance, on behalf of the common intereſts of Chriſtianity.

I have endeavoured to write, as with perſpicuity, ſo with plainneſs and ſimplicity; without affecting any modiſh ornaments of ſtyle,—which might not well ſuit the gravity of the ſubject, nor the apprehenſion of common readers.

Beſide that ſome repetitions of the ſame ſentiments were very incident,—when writing at diſtances of time, in the intervals of other buſineſs; it is preſumed that none of theſe will be reckoned vain repetitions: As they are made with new applications and illuſtrations; or natively occurred for completing the ſenſe, in different parts of the ſubject.

I make no account of reflections (ſuch as I have met with) about my way of pointing, from its being uncommon. My concern is, that it may be what I reckon juſt and accurate; properly diſtinguiſhing the co-ordinate and ſubordinate parts of matter in ſentences: Of ſome reſemblance, as our language can admit, to the divine accuracy of punctuation (by what are called *accents*) in the Hebrew Bible.

I have

I have introduced two or three material corrections (not orginally mine) upon our tranſlation of the holy Bible. But this is very different from the practice of ſome moderns, who have done deſpite to the great Prophet of the Church,—on the matter charging him with falſhood and impoſture [Matth. v. 18.]; while impiouſly preſuming to amend and innovate the received reading of the Hebrew Scriptures.

And here I will ſet up an EBENEZER,—a monument of thankfulneſs, that *hitherto hath the* LORD *helped me;* preſerving me in a capacity of body and mind, for accompliſhing this Work in my *ſeventy-third* year: Which I will leave behind me as a ſummary (eſpecially in the ſecond part) of that Goſpel which I have been preaching: and as a teſtimony for truth, againſt the preſent flood of errors,—in oppoſition likewiſe to many miſapprehenſions which generally prevail: Deſirous and hopeful that I may be uſeful by it, after having finiſhed my courſe.

But, in a particular manner, I mean a ſpeaking thereby to thoſe now under my charge; when they ſhall no longer hear any thing from the mouth of

Their ſervant for JESUS' ſake,

EDINBURGH, Aug. 18. 1786. } ADAM GIB.

[It may be here added by a friend of the Author, that he died the 18th June 1788; being carried off by the gout in his ſtomach.]

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[*Note*; The *Appendix* was ſent in manuſcript, to the printers, after the Author heard that an American edition was propoſed to be publiſhed.]

SACRED

SACRED CONTEMPLATIONS:

PART FIRST.

A

VIEW

OF THE

COVENANT OF WORKS:

IN ITS

NATURAL STATE,

AS COMMON TO ALL MANKIND;

AND IN ITS

POSITIVE STATE,

AS PECULIAR TO OUR FIRST PARENTS;

DISCOVERING THE

SINGULAR GOODNESS OF GOD,

IN THAT POSITIVE STATE.

Search the Scriptures. JOHN v. 39.

Qui Veritatem occultat reus est, qui prodesse non vult.
AUGUSTINUS.

[IN ENGLISH.]

He who conceals the Truth is criminal, becauſe he declines to be profitable.

ADVERTISEMENT.

A CONVERSATION which the Author lately happened to have with a friend, upon ſome things relative to the ſubject of the following VIEW,—occaſion the deſign of drawing up his Contemplations upon it in the preſent form: From whence he was led forward to the other parts of this Work.

His preſent judgment on that ſubject, ſo far as ſingular, was generally formed above forty years ago; when he knew of none having gone before him in the ſame way: Nor has he met with any ſince.

Several indigeſted and untenable notions, as he apprehends, in the doctrine of ſome eminent writers on the Covenant of Works,—are here obviated; but not in a controverſial manner, and without taking any direct notice of them.

As to what NEW THINGS are taught in this performance,—he is in no difficulty about ſubmitting them to the moſt critical, if candid examination: Being fully confident that they are well founded in the holy Scriptures, and in the real nature of the ſubject. An explaining of what neceſſarily belongs unto, and reſults from theſe grounds of argument, is entirely different from a dealing in fanciful conjectures; and from a dipping into thoſe ſecret things which belong unto the LORD.

The adverſaries of divine Revelation, in their perverſe diſputings, may arraign the Scripture-doctrine of the Covenant of Works,—as if it could not conſiſt with the goodneſs of God, or what they call the *moral character* of the Deity; that the firſt man, and all his poſterity, ſhould have been expoſed to the puniſhment of eternal death,—for an action ſo plainly indifferent in its nature, and likewiſe ſo

inſignificant,

insignificant, as an once eating a bit of wholesome and pleasant fruit: As if a doctrine of such despotic rigour and severity,, were quite unworthy of, yea reproachful to the infinite goodness of God. But it is conceived that an infallible antidote may be afforded, against the poison of such deistical reflections; by the present display of a *most singular goodness and condescension*, in God's making the eternal state of mankind to turn upon the hinge of the positive precept about the fruit of a certain tree: Much more favourable, than if it had been left to turn upon the moral law, or the law of nature at large; or even upon the most important and essential precept thereof,—a transgression of which would have been the most shocking wickedness in its nature, that could have been proposed by Satan and perpetrated by man.

And this publication cannot be but very seasonable; when the fashionable teachers are come the length of denying that there ever was a *Covenant of Works*, a covenant with the first man as the head and representative of his posterity!

SACRED

A

VIEW

OF THE

COVENANT OF WORKS, &c.

THE light of nature, in the common dictates of reaſon, ſerves to determine,—that this world could not have made itſelf: And that neither the matter nor form of it could have been from eternity, in a ſucceſſion of revolutions and generations; but muſt have had a beginning. Yet our knowledge of the period and manner in which this *beginning* took place, is wholly derived from *revelation;* particularly in the firſt chapter of *Geneſis.*

It is likewiſe evident to reaſon, that God could not have made man ſuch a corrupt creature as he is now. But the uprightneſs and ſpeciality of his primitive eſtate, with the origin of *moral evil* in his fall, could not have been known by us,—otherwiſe than from the revelation which is made thereof, in the firſt three chapters of *Geneſis.* And this is the ſubject now propoſed to ſome particular examination.

A CHAP-

CHAPTER I.

A general VIEW *of the* COVENANT *of* WORKS, *as exhibited in*

GENESIS ii. 16, 17.

And the LORD *God commanded the man, ſaying; Of every tree of the garden thou mayeſt freely eat.*
But of the tree of the knowledge of good and evil, thou ſhalt not eat of it: For in the day that thou eateſt thereof, thou ſhalt ſurely die.

SECT. I.

A Diviſion *and* Explication *of theſe Words.*

THE paſſage now quoted contains the whole account which *Moſes* hath given, of God's dealing with the firſt man in a *Covenant of Works;* a very ſhort deſcription of an eſtabliſhment which, in its original ſtate, was of a very ſhort duration.

We have, in theſe words, a *Right* which God granted unto the firſt man; and a *Reſtriction* under which he granted it.

§ I. A *Right* which God granted unto the firſt man: *And the* LORD *God commanded the man, ſaying; Of every tree of the garden thou mayeſt freely eat.* We may conſider the *Author*, *object*, *eſtabliſhment*, and *import* of this grant.

1*ſt*, The *Author* of this grant is the LORD *God.* Theſe are two awful names of the SUPREME BEING. The LORD, in the original JEHOVAH, is a name which belongs to him abſolutely and excluſively, as he is in himſelf; or as he is a BEING eternal, neceſſarily exiſtent, ſelf-exiſtent, independent, infinite in all perfections,

perfections, and infinitely bleſſed in himſelf,—the high Fountain of all finite being, which is neceſſarily in a ſtate of univerſal and abſolute dependence upon him. *God*, in the original ELOHIM, is a name which belongs to him as an infinitely *adorable* BEING: The abſolute Proprietor and Sovereign of the world which he had newly created; and who had made a number of rational creatures for glorifying him in all the proper ways of *adoration*, of the higheſt worſhip and moſt abſolute obedience. ELOHIM is the name by which he is mentioned in the firſt verſe of *Geneſis;* as the wonderful Creator of that world in which he was to be adored. There, and in the paſſage now conſidered, it is a name conſtructed with verbs of the *ſingular* number,—*created*, *commanded;* denoting acts of ONE BEING: And yet the name is of the *plural* number; evidently referring to a *plurality* (a *Trinity*) of perſons, moſt myſteriouſly ſubſiſting in that ONE BEING or GODHEAD.

2dly, The *object* of this grant was *the Man:* The man whom God had juſt then made, as the laſt part of his created work; and the nobleſt part thereof, in the viſible world. He was a very ſingular part of that work: Compoſed of a material body; with an immaterial, immortal, and reaſonable ſoul. He was not brought into being, as any of his natural poſterity were to be; but immediately by God himſelf: *The* LORD *God formed man* of *the duſt of the ground, and breathed into his noſtrils the breath of life; and man became a living ſoul**. He was the *firſt man*, the natural root of all mankind: The great parent of the innumerable millions of the human race, who have overſpread the earth for near ſix thouſand years bypaſt,—and are yet to be produced upon it, till the reſtitution of all things; the progenitor *of all nations, and kindreds, and people, and tongues*†. He was made after

* Gen. ii. 7. † Rev. vii. 9.

after God's own image; in knowledge, righteouſneſs, and holineſs,—with dominion over the other creatures in this lower world.

He was thus a holy man. For (as is well expreſſed by a divine of the laſt century*) "In the "ſtate of innocency, man was created *right* or *up-* "*right*, and *very good*; endued with ſuch ſtrength "and integrity in all parts, as did wholly diſpoſe "them to all operations conformable to God's will. "His underſtanding, ſo far as was needful before "his tranſlation, had a clear apprehenſion of the "Deity in his nature, attributes and worſhip; as al- "ſo of the creatures, in their eſſence and qualities. "His will embraced and clave faſt unto God, whom "Adam knew to be the Author of his being and "happineſs. His affections, and all inferior facul- "ties, obeyed, without all reſiſtance, the rule of "reaſon, and motions of the ſanctified will. This "univerſal holineſs and perfection, in the whole "man, was that image of God, or original juſtice "wherein Adam was created, but continued not."

He was, accordingly, a man with whom the infinite ONE held a wonderful familiarity and diſtinctneſs of intercourſe, beyond what we can conceive of; ſpeaking to him as a man doth to his friend, while the man had abſolute certainty of the being and truth of the infinite Speaker.—And as the woman was not then formed out of the man, God ſpake to the woman in the man; ſo that, upon her diſtinct formation, he and ſhe were but *one party* in the great tranſaction now to be conſidered: GOD *created man in his own image; in the image of God created he* HIM; *male and female created he* THEM †.

3*dly*, The *eſtabliſhment* of this grant is in the word *commanded*. The original word, ſo tranſlated, doth not

* William Pemble, in his *Vindiciæ Gratiæ*, p. 4, 5.

† Gen. i. 27.

not merely ſignify a ſimple act of *enjoining* a duty: But it farther ſignifies an expreſſion of the divine will in *appointing*, *ordaining*, *conſtituting* or *eſtabliſhing* a thing. Thus it is uſed to denote God's appointing, ordaining, or conſtituting of *judges* over Iſrael*; and of *David* to be king in Iſrael†: As alſo to denote God's *eſtabliſhing* of his *covenant* of grace‡. And the original language, in the paſſage before us, naturally leads to this ſenſe of the word here: For it literally ſignifies, God commanded *upon the man*. Now, though it is proper to ſay, that God *commanded the man*, and that a *command* was thus laid *upon the man;* yet it is not proper language to ſay, that God *commanded upon the man*,—but that he conſtituted or *eſtabliſhed upon the man*. The meaning, therefore, is plainly this,—that God now made a conſtitution or *eſtabliſhment upon* or concerning *the man:* An eſtabliſhment of a right which, under its covenant-reſtriction, was of the greateſt importance, to be of a ſtanding nature and effect,—with regard to the whole human kind.

4thly, As to the *import* of this right granted unto, and eſtabliſhed upon the man; we are informed *about what*, and *for what* it was.

1. About what it was: *Every tree of the garden*. God had put the man into the *garden of Eden*, or (as the word ſignifies) *of pleaſure;* a type of the heavenly *paradiſe*,—in which there is *fulneſs of joy* and *pleaſure for evermore*. God had planted this garden, certainly in a moſt delightful ſituation; and, as we may well ſuppoſe, of an order and beauty far excelling all human plantations. *And out of the ground*, in that garden, *made the* LORD *God to grow every tree that is pleaſant to the ſight and good for food.* And

* 2 Sam. vii. 11.; 1 Chron. xvii. 10. † 1 Sam. xiii. 14.; 2 Sam. vi. 21. ‡ Pſal. cxi. 9.

And the trees were then loaded with their various and pleaſant fruits, in a ſtate of ripeneſs; the beginning of the world's time, or of its firſt year, appearing to have been the autumn,—the time of *ripe fruits*.

2. For what it was: *Saying*, Of every tree of the garden *thou mayeſt freely eat*. The man had an animal life, which was to be ſuſtained by food. The trees of the garden, in great variety, and on every ſide, exhibited and offered to him their ripe fruits; *fruits pleaſant to the ſight and good for food*, moſt delicious and nouriſhing food: And food which was to coſt him no toilſome labour for procuring it; he had only *to dreſs* the garden and *to keep* it, an employment which belonged to his pleaſure.

Of theſe fruits the abſolute Proprietor and Sovereign of all granted unto him, eſtabliſhed upon him a right to eat; *Thou mayeſt freely eat*. It is literally on the margin, *eating thou ſhalt eat;* but more literally ſtill, *to eat thou ſhalt eat*. It referred to a preſent eating; and alſo to a future, a ſtill farther eating: *Thou ſhalt eat* preſently; with the ſame right ſtill *to eat*, according to every following occaſion.

And the right thus granted to the man, was not to himſelf individually and excluſively; but, through him, to all his poſterity: In connexion with the general and ſtanding right from the ſovereign Proprietor of all, to him and them, for uſing the fruits of the earth as the ſupport of their animal life, according to the 29th verſe of the preceding chapter; though, upon his expulſion from the garden, this right was transferred to an eating the fruits of labour and toil in cultivating the ground,—then become curſed for his ſake *.

§ II. The matter of principal conſideration, about the

* Gen. iii. 17, 18, 19.

the right thus granted unto the man, is the *Reſtriction* under which it was granted; as that by which it was turned into a covenant-ſtate: *But of the tree of the knowledge of good and evil, thou ſhalt not eat of it; for in the day that thou eateſt thereof, thou ſhalt ſurely die.* And we may conſider this reſtriction as *expreſſed* and *enforced.*

1*ſt*, Expreſſed: *But of the tree of the knowledge of good and evil, thou ſhalt not eat of it.* We are here informed *about what*, and *from what* this reſtriction was made.

1. About what: *The tree of the knowledge of good and evil.* This was the tree which had been mentioned in the 9th verſe of this chapter; and was again mentioned in the 3d verſe of the next chapter: A tree *in the midſt of the garden.* It was called *The tree of the knowledge of good and evil*, not from any thing diſtinguiſhing in its nature; but from a divine conſtitution concerning it, as may be afterwards explained.

2. From what: *Thou ſhalt not eat of it.* This tree the man (and afterwards the woman upon her diſtinct formation) knew well enough; or could moſt readily and immediately diſtinguiſh it, with abſolute certainty, from all the other trees of the garden. And while he had a right to eat of all the other trees, he was moſt poſitively and abſolutely reſtricted from eating of this.

2*dly*, Enforced: *For in the day that thou eateſt thereof, thou ſhalt ſurely die.* Here is a *caſe* ſuppoſed, and the *conſequence* of it.

1. A caſe ſuppoſed: *For in the day that thou eateſt thereof.* Here the man was warned of a hazard which he was in of this eating: A ſuppoſition was thus made to him, of what ſoon became a matter of fact; while the ſuppoſition was made, for putting him upon his ſtricteſt guard againſt its becoming ſo.

And

And he thus got a *knowledge*, but only a ſpeculative knowledge, of the *evil* of *ſinning*; particularly of this eating, as the *only ſin* which he was immediately in hazard of committing.

2. The conſequence of it: As to *what* the ſame would be, and *when*.

(1.) What the conſequence would be: *Thou ſhalt ſurely die*. It is literally, on the margin, *dying thou ſhalt die*; but more literally ſtill, *to die thou ſhalt die*: Referring to both a preſent and a future dying, as may be explained afterwards. And he thus got a *knowledge*, but only a ſpeculative knowledge, of the *evil* of *ſuffering*; as neceſſarily connected with the evil of *ſinning*.

(2.) When this conſequence would be: *In the day that thou eateſt thereof*. The dying was thus to be immediate upon the eating, in that very day: While the death then taking effect would be a ſure and enſuring pledge of a farther death afterwards.

The ſum of the whole is,—That GOD reſtricted the *firſt man* from eating of the tree of the knowledge of good and evil, upon the pain of *death*.

SECT. II.

General Remarks, *for a farther opening of the Subject.*

§ I. The *poſitive law*, forbidding the man to eat of the tree of the knowledge of good and evil, was not the *only* law given to him in his primitive eſtate. It was, indeed, the only law of obedience then given to him, in the way of external diſpenſation. But it was not given to him till *after* he was created, completely formed as a reaſonable creature: And, if he had been under no law of duty till this was given,

* Eccl. vii. 29.

given, he would have been for ſome time, however ſhort, in a ſtate of independency upon his glorious Creator.

The man, as all other creatures, was made *very good;* and in a much higher ſenſe than any other part of the viſible creation. *God made man upright* *; not merely in the poſture of his body, but mainly in the perfection of his ſoul. As made after God's image, he had the *moral law* originally written or impreſſed upon his heart: Not indeed under that form in which it was afterwards ſummarily diſpenſed from *Sinai*, and more ſpecially through the holy Scriptures; but the very ſame law upon the matter, in all its extent and ſpirituality,—as holy, and juſt, and good. His underſtanding was formed for dictating, and his conſcience for enforcing, and his will for practiſing according to all his occaſions, and his affections for delighting in every moral duty,—manifeſtly founded in the nature of God and of man.

§ II. As the *moral law*, which was a *natural law* to the man, had a penalty of *death* belonging to it; ſo he needed not to have this declared to him, after he was created: For the *penalty*, as well as the *preceptive* tenor of that law, was ſufficiently notified to him in his creation; in the knowledge and conſcience of which he was formed.

But the caſe was very different with regard to the *poſitive law*. The *eating* from which he was reſtricted, was, in itſelf, a matter quite indifferent: The evil of it did nowiſe lie in the nature of the thing; but wholly aroſe from that prohibition which God was ſovereignly pleaſed to make of it. And as the man could have no knowledge of this prohibition, but from an expreſſion made of it to him after he was created; it was from the like expreſſion only,

* Eccl. vii. 29.

that he could have any knowledge of the penalty of death, as annexed to the prohibition. And he knew the will of God in all this matter with moſt abſolute certainty; from the diſtinct language which was made of it to him, in the words now under conſideration.

§ III. There belonged to the poſitive law a *promiſe of life*, as well as a penalty of death. A law was then given to man, *which could have given life* *. This was plainly implied in the penalty; which could not but mean all its reverſe,—*if thou eateſt not, thou ſhalt ſurely live.*

But that matter was put beyond all doubt, by a tree in the midſt of the garden (verſe 9.), called *the tree of life:* While the man muſt have known, well enough, the reaſon of the diſtinguiſhing name given to this, as well as to the other tree in the midſt of the garden. And the *tree of life* could not have been ſo called from any ſuperlative virtue in its nature, for the preſerving and prolonging of his animal life: For then he would have been, upon the matter, confined to an eating of that tree,—ſo long as it ſhould bear enough of fruit; contrary to the right which was beſtowed upon him, even meaning an injunction, about the other trees of the garden. That name given to the tree could only ariſe, therefore, from a divine conſtitution concerning it. It was evidently ſet forth to the man, as a pledge and *ſacramental ſign* of life; to be fully enjoyed by him, in the way of obedience to that poſitive law which he was now laid under.

§ IV. While the death to be incurred, by the breach of that law, comprehended *all evil* of *ſuffering;* the life promiſed, being the full reverſe of it, muſt

* Gal. iii. 21.

muſt have comprehended *all good* of *enjoyment*. And as the man was evidently deſigned, in the nature of his ſoul, for an eternal duration; the life promiſed could not ſimply mean a continuance of the life which he then had in the garden,—being a life which could not have admitted of eternity in its duration. Nothing leſs, therefore, could be in the promiſe, than a ſtate of *eternal life in heaven;* where the man ſhould be advanced to a glorious enjoyment of God, in an immediate manner,—not through any intervention of creature-benefits, or of the exerciſes belonging to animal life. This is the *eternal life*, which ſtands oppoſed to the *wages of ſin* *. This is the *eternal life* which our Lord did plainly ſet forth, as provided in the promiſe of the firſt covenant †. And this is the *eternal life* of which he has looſed the forfeiture; by taking upon himſelf, for his people, their penalty of death: *That as ſin hath reigned unto death, even ſo might grace reign through righteouſneſs unto eternal life, by Jeſus Chriſt our Lord* ‡.

§ V. By the *promiſe of life*, the poſitive law was turned into the nature of a *Covenant*. The *penalty* belonged to the nature of it as a law; but not the *promiſe*. The man's obedience could have no intrinſic merit; being what he naturally and abſolutely owed to his Sovereign Creator. The promiſe added to the law, was not therefore an effect of God's *juſtice;* while the man's obedience could not naturally deſerve any good, beyond his preſent enjoyment. It was an effect of God's *favour*, of his mere good pleaſure: So that the man was then an object of God's *grace* toward him, as *undeſerving:* though it was not till afterwards, that he became an object of it as *ill-deſerving*,—which laſt is the view of *grace*, as ordinarily mentioned in ſcripture.

But

* Rom. vi. 23. † Luke x. 25,—28. ‡ Rom. v. 21.

But while the man was naturally engaged to God by the *law*, God became graciouſly engaged to him by the *promiſe*. And this did conſtitute the general nature of a *covenant;* as it is a tranſaction between two parties,—for a benefit to be beſtowed by the one, upon a condition to be performed by the other.

And this is called a *Covenant of Life;* as the man was to be thereby entitled to eternal life, upon a determined condition. But it is more commonly called a *Covenant of Works;* as the man's right or title to eternal life, according to that covenant, was to lie in his works of obedience, or to depend upon this condition: Not from any natural merit of theſe works, but from the gracious conſtitution which God then made concerning them.

§ VI. In this covenant, under the poſitive law, the man was put into a public capacity; as the *covenant-head*, or *repreſentative* of all his *natural poſterity*. It is evident that God, in dealing with him, was dealing with human nature, with all mankind; ſpeaking to all, in what was ſaid to him. God was then making no eſtabliſhment at all about mankind, but as making it immediately with *the man:* And it would be abſurd to ſuppoſe that the millions of his poſterity, who were all preſent in God's eye, were then brought under no eſtabliſhment at all.

The law of dominion over the other viſible creatures; the law about the method of ſuſtaining the animal life; the law for being fruitful, and multiplying, and repleniſhing the earth; and the law of marriage: all theſe were evidently laws for mankind.

And it is as evident, that God's covenant-tranſaction with the man muſt have included all men, to proceed from him by ordinary generation; that being all in him as their natural root, they were likewiſe ſtated before God in him as their covenant-head.

And

And there can be no other way of accounting for the effect of his tranſgreſſing the law; that the death which he thereby brought upon himſelf, hath actually paſſed upon all his natural poſterity,—even *them that had not ſinned after the ſimilitude of Adam's tranſgreſſion* *.

§ VII. In dealing with the man, the LORD God was not proceeding only in the characters of a Creator and Lawgiver. As he is eſſentially and infinitely *good*, he was then *doing good:* He dealt bountifully with the man, as an object of his ſpecial favour: preventing him with the bleſſings of goodneſs.

This appears, from the great excellency of the nature and ſtate in which the man was created; from the richneſs, beauty, and pleaſantneſs of the accommodation which was provided for him: And from the wonderful condeſcenſion of the infinite ONE towards him: in ſtooping ſo low, as to hold the greateſt particularity and familiarity of friendly intercourſe with him.

But, eſpecially, the ſingular goodneſs of God was manifeſted,—by the *poſitive ſtate* into which he brought the Covenant of Works. This will come to be particularly explained in another place. It ſhall only be obſerved here,—That from this tranſaction, the man was privileged with a great advantage to his faith and hope. Abſtractly from that poſitive conſtitution, his proſpect of eternal life was to be inferred from the nature of God, in the unerring dictates of his reaſon and conſcience. But now, he had the *faithfulneſs* of God particularly and *directly* engaged to him for this, in a ſignified and ſealed *promiſe* of eternal life.

SECT.

* Rom. v. 14.

SECT. III.

Of the Reſtriction *laid upon the firſt man.*

As in the right with which the man was inveſted, to eat of every tree of the garden,—he was reſtricted from eating of the tree of the knowledge of good and evil; this reſtriction was *arbitrary*, *reaſonable*, *abſolute*, *extenſive*, *probatory*, *peculiar* to our firſt parents, and *temporary*.

§ I. The reſtriction was *arbitrary* in its nature; wholly founded in the mere will of God, or in his ſovereign good pleaſure.

The *moral law*, impreſſed on his heart, was of a very different nature. There was no neceſſity in God for creating man, a reaſonable being: But there was ſuch a neceſſity of creating him under an impreſſion of the *moral law;* as otherwiſe he could not have been originally in a ſtate of active ſubjection to his Sovereign Creator. This law, therefore, was not founded in the divine *pleaſure*, but in the divine *perfections:* Particularly, in God's eſſential right of *moral dominion* over his reaſonable creature; and his eſſential claim of obligation upon that creature, for living in a conformity to the holy nature of his creating LORD *.——Nor could this moral law have been any other to the man, in his reaſonable nature, than it actually was; while the diſtinctions between *moral good* and *evil* cannot be arbitrary, more than the attributes of the divine nature in which they are founded. A ſovereignty in God, which could have ſettled theſe diſtinctions, in a different, or even an oppoſite manner, (as ſome have imagined in their metaphyſical ſpeculations), would have been ſuch as could

* 1 Pet. i. 16.

could have diſpoſed, in the ſame manner, of his own infinite properties. And the unalterable ſtate of thoſe diſtinctions cannot depend originally on the unchangeableneſs of the *divine will*, when once expreſſed in a law; but on the unchangeableneſs of the *divine nature*.

But the *poſitive law* given to the man, after his creation, was wholly an effect of the divine *pleaſure*. It was equal with God, to give or not give it. The forbidden fruit had nothing hurtful in its nature; more than that of any other tree in the garden. The eating of it was not therefore forbidden *becauſe evil;* but it *became evil*, by the forbidding of it.

§ II. The reſtriction was *reaſonable*. There was no reaſonableneſs of it, before it was laid upon the man: But it became reaſonable, in the laying of it upon him; as the *will* of God bears it in a ſufficient reaſon for itſelf.

Though the moral law has a reaſon in the nature of God, and in the nature of thoſe things which it requires and forbids; yet the *will* of God is the immediate and formal reaſon of obedience to him, not the intrinſic natural rationality of the thing. As the ſupreme Lawgiver is entitled to the *abſolute ſubjection* of his reaſonable creatures; ſo likewiſe to an *implicit obedience*, or ſuch as hath no reaſon for it but in his *will:* And it was moſt reaſonable that he ſhould require this, as he did in the *poſitive law*. That law was therefore a moſt proper teſt, and the only teſt then preſcribed to the man, of *perfectly implicit* obedience to the divine pleaſure; as the higheſt teſt of his abſolute ſubjection and obedience: While the *will* of God, which is the immediate and formal reaſon of all proper obedience to him,—was made the *mere reaſon* of it, in the caſe of that poſitive law.

And it was moſt reaſonable, that God ſhould thus expreſs

expreſs a *reſervation* of his own ſupreme and abſolute property in that lower world—over which he had given a dominion to the man; as a dominion which did, by no means, make it abſolutely his: And that he ſhould thus be kept in mind, of his owing all his enjoyments in it to the divine pleaſure; as being accountable to God for all his uſe of theſe enjoyments. Beſides, he was thereby moſt properly put in mind, that his ſupreme, ultimate and unlimited happineſs could not lie in any benefits of his animal life; but was to be ſought in the immediate enjoyment of God himſelf.

§ III. The reſtriction was *abſolute*. It is the caſe of every evil which God forbids,—that whatever any way leads or tends to it, is to be underſtood as therein alſo forbidden. And ſo it was with regard to the eating now conſidered.

The *fact* of eating the fruit was forbidden: And that ſo long as the tree ſhould bear fruit; or till God ſhould make a different ſignification of his will. And all imagination, inclination or deſire of eating it, was to be underſtood as likewiſe forbidden. He was not to *touch* it, as is expreſſed in the third verſe of the next chapter. He was to guard againſt all entering into a temptation to eat of it; againſt all queſtioning or reaſoning upon the ſubject,—all admitting of any doubt or heſitation about the truth, the abſoluteneſs or equity of the prohibition: Such as the ſerpent did ſoon afterwards effectuate. When the tempter entered upon his deceit, no communication ſhould have been held with him,—no ear ſhould have been given to him; no attempt ſhould have been made, to withſtand him in the way of argumentation: As it is the duty of a Chriſtian ſtill, under temptation,—to guard againſt all defiling of his mind therewith, by admitting the matter of it into his meditation;

ditation; while he cannot overcome the temptation, in the way of trying to get himself reasoned out of it, —instead of immediately rejecting it on the first proposal.

And as the man was not to touch the fruit by his *hand*, so neither by his *eye*, nor even by his *thought*; in any tendency toward eating it —He was not indeed absolutely forbidden to look at it or think of it: But the look and thought were only to be unto fresh recollections of God's will concerning it; under a full persuasion of and acquiescence in the same. He might thus warrantably look and think, in a disposition of absolute and chearful homage to his Sovereign LORD; with renewed approbations of his will in that matter: And with renewed thankfulness for the sufficient provision which he otherwise enjoyed; according to all the necessities of his animal state.

§ IV. The restriction was *extensive*, in the general meaning of it; though confined, in its terms, to one particular fact.—The *positive law* did not supersede the *moral* law, or come into the place of it: On the contrary, the whole of *this* was virtually comprehended in *that;* or, as it were, wrapt up in it. The *positive law* is therefore to be considered as extending to every article of that homage which the man owed to God; but immediately under the form of compliance with his will about the forbidden fruit. This compliance was a general form of his active and ready subjection to the divine sovereignty and authority; virtually extending to all the particular displays thereof, in the precepts and prohibitions of the moral law. In fulfilling the *positive law*, he would fufil the *moral law:* And in breaking the *positive law*, he would also break the *moral law*,—it being the same divine sovereignty and authority which was engaged in both; so that a peculiar

trampling upon it in the one, was a general trampling upon it in the other likewiſe: *For whoſoever ſhall keep the whole law, and yet offend in one* point, *he is guilty of all* *.

The ſum of the whole moral law is this: *Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy ſtrength, and with all thy mind; and thy neighbour as thyſelf* †.

Accordingly, the man's love to God and to his own poſterity, as to be manifeſted in keeping the poſitive law,—was the ſum of, and virtually the whole law under which he then ſtood. The whole *moral law* belonged to the law of the Covenant of Works: And that whole Covenant was to be kept or broken, according as the *poſitive law* ſhould be ſo.

§ V. The reſtriction was *probatory*. The poſitive law was given for a *proof*, and the higheſt proof, of the man's abſolute ſubjection to the will of God: Of his being diſpoſed to yield *implicit obedience* to his Sovereign LORD, where he could ſee no reaſon for his obedience but *mere will* and pleaſure; a purpoſe which could not have been ſerved by any precept or prohibition of the moral law. It was thus deſigned for a *teſt* of his fidelity, with regard to the whole law of the Covenant of Works: It was made the *trying point*, the *turning hinge* of the whole; that the whole was to be kept in keeping this,—and, in breaking this, the whole was to be broken. And the breaking of the whole would thus be aſcertained, for his conviction, beyond all queſtion or excuſe; by one individual, diſtinct, and external fact.

It was from this conſtitution, and not from any thing in the nature of one of the trees in the midſt of the garden, that it got the name of *the tree of the knowledge of good and evil.*—It highly concerned the man

* James ii. 10. † Luke x. 27.

man to know the infinite *difference* between *good* and *evil;* as to the *doing* and *enjoying* of *good*, on the one hand,—with the *doing* and *ſuffering* of *evil*, on the other: As alſo the inſeparable connection between the *good* of *obedience* and of *bleſſedneſs;* as between the *evil* of *diſobedience* and of *miſery:* And that he could not *know*, in his behaviour, both the *good* of *obedience* and the *evil* of *diſobedience*,—but only the one or the other; as alſo that the *good* of *bleſſedneſs* and the *evil* of *miſery*, could not *both*, but only the one or the other, be matter of his experience.

And his coming to the full enjoyment of all *good* of *bleſſedneſs*, or ſinking into the depths of all *evil* of *miſery*,—was to turn on the hinge of dealing with this tree; by doing the good of *obedience*, or the evil of *diſobedience*,—with regard to the reſtriction which was laid upon him. In abſtaining from the fruit, he was to *know* all *good experimentally;* and *evil* only *ſpeculatively:* But, in eating, he was to *know* all *evil experimentally;* and *good* only *ſpeculatively.* In the one caſe, he was to *know good and evil* as God doth; but in the other caſe, he was to know them as the *devil* doth,—and, naturally, for ever.

At the 22d verſe of the next chapter, the infinite THREE-IN-ONE and ONE-IN-THREE comes in ſaying, according to our tranſlation: *Behold the man is become as one of us, to know good and evil.* It is at leaſt very hard, to put a decent ſenſe upon theſe words. They can only mean a ſort of divine *irony* or *ridicule*, ſaying one thing and meaning the contrary, —with regard to fallen man. And it is hard to conceive of God's ſpeaking ſo lightly, about his creature lately ſo much favoured,—as newly ſunk into the deeps of ſin and miſery. But the *Hebrew* text, according to its punctuation, gives a very different ſenſe.—The word tranſlated *is become*, naturally and ordinarily ſignifies *was:* And there is a *minor diſtinctive*

tive upon the word tranſlated *the man;* by which it is abſolutely ſeparated from an immediate conſtruction with the following word (which ſhould be rendered) *was*,—and ſtands in an immediate conſtruction with the foregoing word rendered *behold*. *The man* is therefore an accuſative governed by the foregoing word; and not a nominative to the following verb. And the proper tranſlation, in the true emphaſis marked by the Hebrew punctuation, is this; *Behold the man, he was as one of us, to know good and evil.* He *was* ſo, but behold what he now *is!* Moſt ſtriking language of divine pity and compaſſion.

And as the whole condition of the Covenant of Works was ſummed up, in the one law about *the tree of the knowledge of good and evil*,—reducing the trial of the man's maintaining his firſt eſtate to that ſingle point; it was by the breach of it that he plunged himſelf into a new and dreadful knowledge of good and evil: Which he has wofully left as an inheritance to his poſterity.

§ VI. The reſtriction was *peculiar* to the man; extending to the woman upon her diſtinct formation, as *one party* with him in the Covenant of Works. This is evident,—from there being no natural impreſſion or preſumption of the reſtriction about the forbidden tree, in the hearts or conſciences of any of the man's poſterity; as there is, in ſome meaſure, of the *moral law*, the natural law of the Covenant of Works, in the hearts and conſciences of them all. And, indeed, it could not be otherwiſe; as the reſtriction was only the *revealed will* of God to the man, after he was made upright.—Beſides, almoſt all his poſterity were neceſſarily to be diſperſed; beyond all reach of any buſineſs with that tree.

But the matter of chief conſideration here, is,—that the reſtriction was the immediate *condition* of the Covenant

Covenant of Works, preſcribed to the man, as the covenant-head of mankind; in which view, it could belong to him only: As the keeping or breaking of the Covenant, the fulfilling or failing in its condition, could, in the nature of the thing, be by him only,—and not by any of his natural poſterity. Had he ſtood, they could not have fallen,—conſiſtently with his covenant-headſhip: Had he perſevered in the fulfilling of the condition, till the time of his trial ſhould have been expired; he and they would have been confirmed, againſt all hazard of any future breaking of it,—even ſuch of them as might have continued or come within the reach of the forbidden fruit. And as it was not to be *their* abſtaining, but *his* abſtaining from that fruit, on which the keeping and good effect of the Covenant was to depend; while the condition of it, in the aforeſaid reſtriction, was preſcribed to him alone: Immediately upon his breaking thereof, both he and they were expelled from all future acceſs to any tree in the garden.

§ VII. The reſtriction was *temporary*, as to the man's abſtaining from the forbidden tree.—He was, by no means, formed for an *eternity* in the exerciſes of an animal life, about any tree in the garden. And as his abſtaining from that tree, was the immediate condition of the Covenant of Works; this condition muſt have been fulfilled, in ſome period of his temporal ſtate.

That Covenant had a *promiſe* of *eternal life* in heaven; of immediate and glorious communion with God, infinitely above all animal exerciſes and enjoyments. But he could not have been advanced to that happy ſtate, till the condition of the Covenant was fulfilled: And if it had not been to be ſo at a certain length of time, but to be always running on in the fulfilling

fulfilling; the promiſe would have been quite vain, the promiſed life never to be obtained.

This condition muſt therefore have been fulfilled at a certain moment; when he would have been no longer in a ſtate of *trial*, but brought into a ſtate of *confirmation*,—as the angels who left not their own habitation. And all his poſterity, after that iſſue of his trial, muſt have been confirmed in and with him for ever; according to the very nature of the Covenant. For his *covenant-headſhip* could have been of no reality, without communicating his confirming *righteouſneſs* to them if he had ſtood; as he communicated his condemning *guiltineſs* to them, upon his falling into the breach of the Covenant made with them in him.

As to what we may reaſonably ſuppoſe, about the time, and manner, and circumſtances, of the covenant-condition coming to be fulfilled,—according to the nature of the Covenant, and the man's repreſentation in it; ſome account may be given in another chapter.

SECT. IV.

Of the Penalty *under which the* Reſtriction *was laid upon the firſt Man.*

As the man was reſtricted from eating of the tree of the knowledge of good and evil, *upon the pain of death*; he certainly knew what was meant by the denounced *death*, as comprehending all evil of puniſhment and ſuffering. But the particular ſtate of his knowledge upon this head, ſo long as he had it only for a matter of ſpeculative apprehenſion,—cannot now be explained. We are therefore to conſider it as it proved to be, when become a matter of fact in woful experience. Accordingly there was meant

was meant a death *preſent, future, juſt, infallible, permanent, univerſal,* and peculiarly *connected* with an eating of the forbidden fruit.

§ I. The penalty meant a *preſent* death, according to the expreſs terms of it,—*for in the day that thou eateſt thereof, thou ſhalt ſurely die.* The *eating* and the *dying* were to be both in the very ſame day. This did not only mean his immediately becoming liable to death, as laid under a ſentence of death; and ſo, becoming *judicially* dead. Nor did it mean only a begun mortality in the ſtate of his body; its immediately becoming diſpoſed toward a diſſolution, through a begun principle of animal diſorder. But, in the moment of his eating, there was an *actual* and real death inflicted upon him; as, otherwiſe, the penalty could not have been verified, according to the truth and propriety of its terms.

And this was a death as to the ſtate of his ſoul, in an immediate ſeparation of it from God; infinitely more dreadful, than the ſeparation to be afterwards made of it from his body. In this ſpiritual death, he loſt his original conformity to God; friendly communion with him, and favourable communications from him: His *conſcience* became poſſeſſed and defiled by guilt; aboliſhing confidence in God, and making him a terror to the ſinning creature: His *love* to God, as a friend, was extinguiſhed; giving place to *hatred* of him as an enemy: His *underſtanding* was horribly darkened; through a withdrawing of that light of the glorious perfections and ſpecial favour of God, which had been directly ſhining into it: His *will* was ſtated in a wicked contradiction to the authority and will of God: And his *affections*, turned quite away from God; were ſet upon a moſt vain ſearch of happineſs in the enjoyments of his animal life. Thus, his ſoul did immediately ſink into a ſtate

of

of univerſal corruption; of abſolute diſconformity unto, and alienation from God: And as this *preſent* death was, in one reſpect, moſt ſinful; it was, in another reſpect, a dreadful puniſhment of ſin.

§ II. The penalty meant a *future* death. It ſtrictly runs, as hath been obſerved; to *die*, or *to a dying thou ſhalt die:* Thou *ſhalt die* preſently, in the very day of eating; but ſtill *to die*, or toward a *future dying* afterwards. He immediately became *dead*, as to *the all* of the threatened death, *judicially;* but not *actually*. Though the execution of the ſentence was immediately begun, yet not toward a being immediately finiſhed or completed: As this could not have conſiſted with the manifeſt neceſſity of his being preſerved, during ſome time, in a capacity for the propagation of his offspring, who were to be partakers with him in the death.

This future death is twofold; in time, and beyond time: Or, on earth and in hell.

1*ſt*, He was to undergo a further death *in time;* or on earth, at the end of his time. And this death was to conſiſt in a ſeparation of his ſoul from his body: For, as God had formed his body of the duſt of the ground,—the penalty did comprehend this dreadful article; *unto duſt thou ſhalt return* *.

The man, in his primitive condition, was *immortal*, as to the ſtate of his body. Had he ſtood, the union of his ſoul and body could never have been diſſolved. This doth not imply, that his body had then a *natural* immortality, like his ſoul: For it was naturally diſſolvable or ſeparable into parts, as much as now. But it was then under a poſitive conſtitution or eſtabliſhment, for an unimpairable ſtate of preſervation, in a perpetual union with his ſoul,—by the ſovereign will and power of God; from which he

* Gen. iii. 19.

he wofully fell, by falling into ſin. And it is to be ſuppoſed, that the ſame *immortal* condition would have belonged to all his poſterity, if he had ſtood; as they muſt have ſtood in and with him, according to the nature of the covenant: Without ſuppoſing that they muſt have all continued on the earth, till all were brought forth; for they might have been gradually tranſlated in their times, as *Enoch* was,—ſo that the earth would have never been overpeopled. But, by ſin, bodily death entered into the world of mankind.

2*dly*, He was ſentenced to undergo a ſtill further death, *beyond time;* or, in hell, as the place of final puniſhment. This *death* was to be the reverſe of the *eternal life* promiſed in the Covenant of Works: As it is likewiſe the reverſe of that eternal life which is provided in the Covenant of Grace *. This death means the deſtruction of both ſoul and body in hell: To take effect upon the ſoul, immediately on its ſeparation from the body; and on both ſoul and body as reunited, in the reſurrection of this from the grave. And ſuch was to be the completement of the penalty in its execution: A ſtate of abſolute loſs, as to all ſorts and even appearance of good; in ſuffering all extremities of ſenſible puniſhment.

§ III. The penalty meant a *juſt* death. *The wages of ſin is death* *; wages no ways exceeding the demerit of the work. It is *the judgment of God*, that theſe who perpetrate ſuch work not only are to undergo, but *are worthy of death* †. Sin is an abſolute oppoſition to the infinite perfections and goodneſs of God, his infinite authority and power. It is *the all* of one ſort of evil, againſt God; and therefore it muſt deſerve *the all* of the other ſort of evil, from God. As the ſinner will not have God to be *for him*,

* Rom. vi. 23. † Rom. i. 32.

he muſt have God *againſt him; wholly* for or againſt him.

The *holineſs* of God ſtands in an infinite and abſolute *oppoſition* to ſin; which therefore cannot but be *effective* in the puniſhment of the ſinner, as the ſun's light is effective againſt darkneſs. And God's moral dominion over the reaſonable creature, cannot be maintained, but in one of two ways; either in that creature's active ſubjection to his *preceptive* will, or paſſive ſubjection to his *puniſhing* will: For if the creature could ſhake off, or be exempted from both, he would immediately be in a ſtate of moral independence upon God.

The infinite ONE would therefore be, upon the matter, renouncing the ſovereignty of his being, and the righteouſneſs of his nature, ſhould he ſuffer ſin to paſs altogether unpuniſhed. And the ſinning creature being made for an eternity of exiſtence; while he can never make an atonement for the ſin which he has committed, as he can never recover himſelf from ſinning: The puniſhment of his ſin muſt therefore be eternal; as will be more particularly obſerv-in a little. Moreover, though ſin be a finite diſpoſition or action, as belonging to or committed by a finite being; it muſt be of infinite malignity,—as it is an hoſtility againſt the infinite Being, in all his perfections, yea in his very exiſtence: And it muſt therefore deſerve all extremity of puniſhment to which the ſinner can be ſubjected.

And the *faithfulneſs* of God is engaged for this, in the penalty of his law; a penalty not arbitrary,—but founded in the righteouſneſs and rights of his nature, equally with the precepts. The death denounced is therefore abſolutely juſt: And there is a neceſſity of its being inflicted upon the ſinner, or upon a ſurety in his place; as abſolutely indiſpenſable, as the neceſſity of God's not denying himſelf.

§ IV.

§ IV. The penalty meant an *infallible* death. This is evident from the *juſtneſs* of it, which has been conſidered. It is likewiſe abſolutely and unconditionally denounced, in the penalty of the law: While the infallibility of it, as to its effect, is eſtabliſhed in the faithfulneſs, yea in the very nature of God; as alſo in the intrinſic nature of ſin, and its eſſential tendency toward ſuffering.

But that infallibility of the death, beſide this general ſtate of it, is to be conſidered likewiſe in a more particular view; as it ſtands in a conſiſtency, yea in a connection with all the diſpenſations of God's forbearance, or long-ſuffering patience: And with his beſtowing of many providential favours or privileges upon ſuch as are continuing under the ſentence of that death; even loading them with ſuch benefits. It is not a blind and impetuous neceſſity, of puniſhing ſin which belongs to the divine nature; like that of the ſun ſhining, or the fire burning. The goſpel manifeſts, that the penalty did leave room for the ſubſtitution of a ſurety to bear its effect: And it quickly appeared in providence, that there was ſtill an open door for delays, as to that future death which it meant—with regard to thoſe continuing under it. Though there is no redemption from the temporal death as to the matter of it, but only from its penal nature; yet there are conſiſtent delays of it, for various lengths of time. The man was not overtaken by it, till nine hundred and thirty years after his fall: And though it is to be ſuppoſed that he had a begun recovery, upon the ground of the promiſe given to him when newly fallen; yet there is no reaſon to ſuppoſe, in the caſe of his having ſtill continued under the penalty, that this death would have overtaken him any ſooner.

And ſuch delays did neceſſarily belong to God's original conſtitution, about the production of the human

man kind. They were to be produced in the way of natural propagation, from one race to another: And as it was neceſſary, that the world ſhould be continued in a ſtate admitting of ſuch propagation; ſo alſo, that men ſhould be continued in it, through different lengths and various conveniencies of life, for the ſame purpoſe. It is therefore evident, that the ſtanding of this world in its preſent ſtate, after the man's fall, was no wiſe properly owing to the interpoſition of the *Mediator*: But that the continuance of this ſtate was ſecured by the penalty, till the generations of mankind ſhould be completed; as it neceſſarily required the production of all the ſeed who ſinned in, and fell with the firſt man,—for having an immediate effect upon them.

Though the threatened death was infallibly to take effect, or ſin was neceſſarily to be puniſhed; yet the divine ſovereignty and wiſdom were alſo to have an effect in ſettling the times and other circumſtances of the puniſhment,—particularly as to the *ſenſible* parts thereof. And there is no inconſiſtency of any providential favours or privileges beſtowed on men, with their continued and full ſubjection to the legal penalty,—or with the nature of that penalty itſelf: Becauſe, under all theſe enjoyments, it is ſtill taking a ſecret and *inſenſible* effect upon them; as God is ſtill dealing *judicially* with them,—curſing their bleſſings, their baſket and their ſtore. And ſo, through their miſimprovement and abuſe of ſuch bleſſings, they are judicially hardened in ſin; unto a being more and more ripened for that full effect, which the *death* meant in the penalty will moſt infallibly and dreadfully have upon them, at the end of their times.

So it is, as to the natural and moſt grievous ſtate of matters. The ſupernatural and moſt gracious ſtate thereof, under another covenant,—is of a very different conſideration.

§ V.

§ V. The penalty meant a *permanent* death. The execution of it was not to be over at a certain time; as the puniſhment of death, annexed to the tranſgreſſion of a human law. The death meant in the penalty was to be an *ever-dying;* ever ſuffering the pains of death, without intermiſſion or end.

The *temporal death*, in the ſeparation of the ſoul from the body, was indeed to be over and ended, as to the material fact of it,—in a ſeaſon of God's appointment. But it was likewiſe to be of a *permanent* nature, not only as excluding from all return into the former condition; but mainly, as the puniſhment ſuffered therein was to be continued upon the ſoul, —immediately conſigned thereby to the ſtate *of death in hell.*

And this death, firſt of the ſoul, afterwards of ſoul and body reunited, was to be eternal: Agreeably to the eternal duration of the ſinner, with the nature and demerit of ſin; and according to moſt expreſs teſtimonies of holy Scripture. It is called, in general, *eternal judgment* *; *everlaſting contempt* †; and *everlaſting puniſhment* ‡. And an endleſs permanency belongs to the *ſenſible* nature of this dying; a permanent ſuffering of all the inexpreſſible *agonies* of that death, without any abatement for ever: As it is called *everlaſting burnings* ‖; *everlaſting fire* §; *a ſuffering the vengeance of eternal fire* **; *where their worm* (a tormenting conſcience) *dieth not, and the fire* (of God's vengeance) *never ſhall be quenched* ††; *a furnace of fire, there ſhall be wailing and gnaſhing of teeth* ‡‡. And thus it is, that the *death* meant in the penalty was to be a *moſt proper* and *full* reverſe of the *eternal life* which was promiſed to the man upon his obedience;

* Heb. vi. 2. † Dan. xii. 2. ‡ Matth. xxv. 46.
‖ Iſa. xxxiii. 14. § Matth. xxv. 41. ** Jude ver. 7.
†† Mark ix. 43, 44. ‡‡ Matth. xiii. 42.

obedience; and is now *the gift of God, through Jeſus Chriſt our Lord.*

But, in a particular manner, the *ſpiritual death*, which was to take effect in the very day of eating the forbidden fruit,—hath an eſſential permanency belonging to it. The death of the ſoul, in the univerſal corruption or depravity thereof, bears upon it a ſtamp of eternity; according to its nature, it muſt be perpetual. The power of God could not be exerted in recovering from it, conſiſtently with the righteouſneſs and rights of his nature; without ſuch an atonement for ſin as no creature could make, or even deviſe. The ſinner could have neither any ability nor inclination to recover himſelf, in returning to God; he is abſolutely without ſtrength, and loves to have it ſo. Wherefore, the depravity of his ſoul is naturally quite incurable, for ever. This death is otherwiſe repreſented as a ſtate of univerſal diſeaſe: *The whole head is ſick, and the whole heart faint; from the ſole of the foot even unto the head, there is no ſoundneſs in it, but wounds and bruiſes and putrifying ſores* *. And though the natural body, under a diſeaſe, may ſtill retain a principle of recovery; ſo as nature can get the better of this diſeaſe: Yet no ſuch principle remains under that ſoul-diſeaſe: Nothing but a natural, or eſſential and infallible tendency toward eternal death in hell: where the death of the ſoul is to be continued in a ſtate of abſolute corruption and ſinning, as well as of ſuffering, for ever.

§ VI. The penalty meant an *univerſal* death. It did not merely aſcertain the death of the individual man then exiſting, in the event of his tranſgreſſion; but likewiſe of all his poſterity, who ſhould exiſt in ſucceſſive generations. The LORD *God* was not then ſpeaking to *the man* as a private perſon, or only as the

* Iſa. i. 5, 6.

the natural root of mankind; but likewiſe as repreſenting them all in a ſtate of *covenant-headſhip*. His ſinning was not to be the ſin only of his perſon, but of human nature; his fall was to be the fall of mankind, and his death was to comprehend the death of them all. So it was, with regard to his *firſt ſin* to be committed by him (if at all) in his public character; though not with regard to the guilt and demerit of any ſin to be afterwards committed by him, when fallen from that character in committing his firſt ſin.

Thus all the *death, ſpiritual* and *temporal*, which has and will overſpread the world,—and the *eternal death* which multitudes of mankind have been and will be plunged into; all belonged to, or was included in the dreadfully univerſal death which had been denounced in the penalty.——And the teſtimony of Scripture, on this head, is moſt explicit; that *by man* came *death* *, all the death of mankind: *By one man ſin entered into the world, and death by ſin; and ſo, death paſſed upon all men* †. All the death which has paſſed, and will paſs upon all men, is therefore a continued execution of that awful penalty; the very death which belonged to the original matter of it, in its covenant-*univerſality*.

§ VII. The penalty meant a death *peculiarly connected* with the eating of the forbidden fruit.

Death, in all the extent which has been conſidered, is *the wages of ſin*,—of every ſin: "Every ſin deſerveth "God's wrath and curſe; both in this life, and that "which is to come." The *moral law*, that natural law, impreſſed upon the man's ſoul in his creation, —had the ſame penalty of death belonging to it, which was afterwards expreſſed in the *poſitive law;* and belonging ſeparately to every article of it. The man's reaſon and conſcience as naturally dictated that penalty,

* 1 Cor. xv. 21. † Rom. v. 12.

penalty, as it did the precept; bearing this awful determination, concerning the breach of all and every precept of the moral law,—*the ſoul that ſinneth, it ſhall die.*

But, in the *poſitive law*, this death was denounced as the ſpecial puniſhment of *that ſin* which was to conſiſt in eating the forbidden fruit. The man was placed in an holy and happy ſtate; but not beyond a hazard of falling from it. In the penalty, God expreſſed to him a warning of his hazard; which muſt be conſidered, in the nature of the thing, as a *fair* and *full* warning of *all* the hazard in which he then actually ſtood. Such was all the hazard, not *abſolutely* and *ultimately;* but *immediately*, or only at *firſt inſtance.* When informed, that upon *eating* he *ſhould die;* he was certainly given to underſtand, that upon *not eating* he *ſhould not die*,—ſhould live. And no reaſonable interpretation could be put upon the penalty, but as it means,—that the *eating* was the *only ſin* which he was immediately in hazard of committing; and that *all* the hazard he was in of *death*, was *immediately* through a committing of that ſin. Yet, in committing that ſin, he was to fall into all other ſin; an univerſal breach of the whole moral law: And he was thence to become ſubject to death, not only as the penalty annexed to the poſitive precept; but likewiſe as it was naturally annexed to every precept of the moral law. But a further explanation of this matter, is referred to another chapter.

SECT. V.

Some Inferences *from the aforegoing general* View.

SEVERAL things which reſult as neceſſary conſequences from this general view, may be more properly

perly obſerved,—when the view comes to be more particular. At preſent, there may be a deduction of the following inferences.

INF. I. *Man was originally deſigned for an* eternal *State.*

The important declaration, *that whatſoever God doeth* (or *made*, as the word is applied to the work of creation*), *it ſhall be for ever;* may bear ſome application to his producing of creatures out of nothing. *Annihilation*, or the reducing of creatures, particularly reaſonable creatures, to their original nothing,—though it could not properly bear the nature of puniſhment, is yet a matter of moſt horrible apprehenſion. And ſuch annihilation could not require any exertion of divine power; but only a with-holding of that exertion thereof, upon which the momentary ſubſiſtence of every creature depends: While no creature has any principle of *ſelf-exiſtence*, for a moment. At the ſame time, there appears no reaſon to ſuppoſe,—that God will ever ſuffer any thing to which he has given a being, to drop at any time out of being,—or become as if it had never been. *The earth and heavens ſhall wax old as a garment; as a veſture ſhall he change them, and they ſhall be changed* †: But this is abſolutely different from reducing them to nothing. *All theſe things ſhall be diſſolved*, not annihilated; giving place to *new heavens and a new earth* ‡. God ſaith,—*Behold, I make all things new* ||.

The holy ſcripture expreſly teacheth, That *the earneſt expectation of the creature waiteth for the manifeſtation of the ſons of God;—becauſe the creature itſelf alſo ſhall be delivered from the bondage of cor-*

 ruption,

* Gen. i. 7, 16, 25.; ii. 2, 3, 4.; Exod. xx. 11.
† Pſal. cii. 26. ‡ 2 Pet. iii. 11, 13. || Rev. xxi. 5.

ruption, into the glorious liberty of the children of God *; And this plainly ſignifies, that, in a future period, the material world ſhall be no longer *ſubject to vanity*: Shall no longer be a ſeat of human wickedneſs as now, inſtrumental by ſinful men in diſhonouring God; but ſhall be renewed into ſuch glorious forms as we cannot now conceive of, into a world *wherein dwelleth righteouſneſs* †; wherein theſe works of God ſhall completely praiſe him,—through eternal acknowledgments of his glory therein, by holy angels and men.

Yet this doth nowiſe mean,—that the material creation ſhall be either continued in or reſtored unto its preſent ſtate and form. And it gives no countenance to the ſtrange abſurdity; as if, after the great diſſolution of all things, not only all the matter of this world, but likewiſe all or any *particular forms* of that matter, in mere *animal* or *unintelligent* life, were to be reſtored and preſerved for ever.

But as man had a ſoul of *natural* immortality, ſo he had a body of *poſitive* immortality. In this complex and wonderful ſtate of being, he had a promiſe of *eternal life*. And it is evident from revelation, that the diſſolving of the myſterious union betwixt ſoul and body, upon his tranſgreſſion,—was to be only for a time; theſe were to be reunited afterwards, for an eternal ſubſiſtence in that ſtate. And there is no reaſon to ſuppoſe that, in the other world, there will be any other *forms* of *living* matter, than in the bodies of mankind upon their reſurrection.

INF. II. *The Depravity of human Nature is not ſo* ancient *as that Nature itſelf.*

Some infidels of the preſent age have done open deſpite to divine revelation, in the moſt expreſs terms of it; by a new ſcheme of philoſophy, concerning the

* Rom. viii. 19, 20, 21. † 2 Pet. iii. 13.

the original ſtate of mankind. According to that ſcheme, people have wrought themſelves up to a far better condition than originally belonged to human nature: As if man had been at firſt a *ſavage animal;* and gradually raiſed up from this brutality, by the means of what is called *civilization.*

But the ſcriptural account of man's primitive eſtate is abſolutely different. According thereto,—he was made an *upright* creature, after the image of God; in knowledge, and righteouſneſs, and true holineſs: Poſſeſſed of theſe qualifications in ſuch a meaſure, as none of his natural deſcendants ever did or can attain to in this world. Such was the honour of his firſt eſtate; though he abode in it but for a very ſhort time. And theſe who conſider God as having otherwiſe made man, even in a worſe condition than the civilized part of his poſterity is now in,—cannot be ſuppoſed to have right apprehenſions of the God who made him; or to conſider him as God's workmanſhip.

INF. III. *The* Origin *of* moral Evil, *in human Depravity, is only made known by Revelation.*

Nothing is more obvious, than that naturally *the whole world lieth in wickedneſs* *. This appears to be the caſe, even in the moſt early ſtages of rational life. And it cannot be reaſonably pretended, that the original of this wickedneſs lies in bad example. For the firſt ſinner of the human kind could have no bad example, in that kind, for being imitated. Beſides, there are moſt evident workings of moral depravity ſo very early in childhood, as to anticipate all capacity for obſerving and following the example of others. And there are frequent inſtances of perſons turning out remarkably wicked, though trained

* 1 John v. 19.

ed up under the beſt examples and inſtructions that the world affords. Such depravity, or corruption, muſt therefore be *original* to every perſon; ingenerate with the various principles of his nature: Though it is not ſuffered to have equal operations in all. And ſo, every perſon has reaſon to acknowledge, with the Pſalmiſt; *I was ſhapen in iniquity, and in ſin did my mother conceive me* *.

Some modern, and even contradictory ſchemes of *natural hiſtory* do yet agree on the ſide of *Deiſm;* rejecting the *ſcriptural hiſtory* of the creation of this world, and of the various creatures which it contains,—as preferring thereto, the product of vain imaginations. But, abſtracting from the ſcripture-accounts of this matter; none who acknowledge *God as God* can ſuppoſe, that human nature was primitively formed by him in its preſent ſtate of corruption. Whence, then, can this have proceeded? What can have been the real origin of it? Every one may ſee that it is a matter of fact: But none can give even any appearance of a rational account, how it has come to be ſo. Heathens could not miſs to obſerve the depravity of human nature: But they were abſolutely at a loſs about explaining the riſe of it; otherwiſe than by fooliſh or impious fables.

There is, therefore, no knowledge to be had of the real *origin* of *moral evil* in human depravity, but from the *revelation* which is made of it to us; particularly, in the ſecond and third chapters of *Geneſis*. There, we have a definite character of the *firſt* ſin, that was committed by the firſt man; as the *only* ſin, at firſt inſtance, which was committible by him. By one man, that ſin entered into the world; and, with it, all other ſin. And the corruption which his nature did thus immediately ſink into, has been propagated

* Pſal. li. 5.

pagated from him to all his natural poſterity; as may be further conſidered in the ſequel.

INF. IV. *There can be no proper and acceptable Obedience to God, but in a direct Regard to* his Will, *as the formal or preciſe* Reaſon *of it.*

It is not enough to the ſingular profligateneſs of our time, that it has produced a new faſhion of *natural philoſophy*,—by which God is, upon the matter, turned out of the *natural world;* or left in it only as a Spectator of how matters go, according to what are called the *Laws of Nature:* In oppoſition to the immediate and abſolute dependence which all things in it, with all cauſes and effects, have upon the continual exertions of the divine Will and Power; as much for their *momentary ſubſiſtence* in any courſes and connections, as for their *firſt exiſtence.*——But, by ſome modern and faſhionable doctrines of *moral philoſophy*, God is alſo turned out of the *moral world.* For, according to this philoſophy, full of inconſiſtencies, yet all rooted in *Atheiſm*,—the foundation of morality lies in the *nature* and *will* of man: While the ground and reaſon of *moral obligation* is ſtated in certain *taſtes*, *feelings*, *diſpoſitions* or *affections* of the human mind or heart,—or in what is taken to be the natural *fitneſs* of things; without any direct regard to the authority and will, or to the very being of God.

The precepts of the moral law have indeed an intrinſic *reaſonableneſs* of what it requires and forbids. Our reaſon can eaſily apprehend a natural equity and propriety, or fitneſs, in the matter of theſe precepts; as originally founded in the perfections of the divine nature. Even abſtracting from the authority and will of God, the matter of them approves itſelf to the human mind,—as of natural and neceſſary obligation:

gation: That obedience thereto is required *becauſe good*, not merely good *becauſe required.*

But this original ground of moral obligation in the divine nature, cannot be the *immediate* ground upon which our obedience is to proceed. For then, we would not be ſo properly *obeying God* as *our own reaſon:* We would not be directly ſerving *him*, but *ourſelves;* in ſubmitting to our natural apprehenſions of what is proper and juſt. It is not the *nature of God*, or the reaſon of duty in his nature, that muſt be the immediate rule of our obedience,—the formal and preciſe reaſon of it. This can only be the *will of God*, as his authority is interpoſed in manifeſting the ſame to us. Let the duty required be ever ſo *reaſonable* in its nature; it is not this, but God's *requiſition* of it, that we muſt have an immediate reſpect unto in every act of obedience. And thus only can we be properly acknowledging God as *our Judge our Lawgiver, our King*:* Not doing what is required, merely or mainly becauſe we think it *right;* but becauſe he requires it.

This point was moſt eminently ſettled, in God's procedure with the firſt man.—He was under the obligation of the whole moral law, as impreſſed on his heart and conſcience in his creation. But when he had the *will* of God to comply with in the precepts of that law, it was not *mere will:* He could not but ſee a glorious reaſon for it in the nature of God. Yet, while this was to be conſidered as a reaſon of God's *giving* the law; he was not to conſider it as likewiſe the proper reaſon for his *obeying it:* It was the *will* of God in that law, not the *reaſonableneſs* of his will therein, to which man was to pay homage; though this was at the ſame time to be acknowledged, with complacence and adoration.—And the man got a moſt ſingular inſtruction, for making the *will of God* the

* Iſa. xxxiii. 22.

the proper reaſon of all his obedience: When it was all brought to turn upon the hinge of the poſitive precept, in which he had only the *mere will* of God to regard as the reaſon of his obedience; without any reaſon for it in the matter of that precept. This teſt of *abſolute* and *implicit* obedience to the *mere will* of God, was to be a ſtanding memorial,—for making the *will of God* the formal and preciſe reaſon of all other obedience.

INF. V. *There can be no proper and acceptable Obedience to God, but immediately upon the ground of* Revelation.

The moral law, which was to the man a *natural* law, contained a diſcovery to him of God's will about his duty,—a rule for his obedience to his Sovereign LORD. But he was not left a moment, to yield obedience immediately on that ground; or ſimply from the natural dictates of his reaſon and conſcience. The poſitive precept was inſtantly diſpenſed as an article of God's *revealed will* to him; and he was to maintain his moral obedience, in and through a compliance with this revealed will of God. Had he ſtood, he muſt have ſtill had his firſt reſpect to that revealed law, in the whole matter of his obedience: Never ſuppoſing, that he was to do the will of God in any moral precept,—but as, in the firſt place, maintaining a ſubmiſſion to and dependence upon the poſitive revelation of the divine pleaſure about the forbidden tree. And had he ſtood out the time of his probation or trial, till he ſhould have had no more concern with that tree, as being brought into a ſtate of confirmation; this would have been the matter of a farther revelation to him, for the *immediate* ground of all his acceptable obedience. And, upon his fall, when the firſt revelation of God's will

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in the poſitive precept was to be of no longer benefit to him: he got a farther revelation, in the promiſe of the bleſſed and bleſſing SEED, for the *immediate* ground of all his future obedience and acceptance.

It is therefore evident that man, in his primitive eſtate, knew nothing of, had nothing ado with a *mere natural religion;* the mere religion of natural reaſon and conſcience. He could yield no proper and acceptable obedience to God, in that manner. Man was never made for any religion at all, without poſitive revelation as the immediate ground of it: And ſo, every ſcheme of a *mere natural religion* is a a falſe religion, or a mere fiction. It is even abſurd to ſuppoſe, that there can be any reality of ſuch religion in the caſe of ſinful men, upon whoſe hearts the original impreſſion of the moral law is ſo much defaced; or that any ſuch religion, whatever be pretended, can be of any account or acceptance with God. Was man, in his upright ſtate, to have his religion proceeding upon God's revealed will; much more muſt this be the caſe with fallen men. We can have no truth of religion at all, but what proceeds upon the revelation which we are now bleſſed with,—the religion of the goſpel. We can make no proper account of the moral law, but as we embrace that revelation; for having our moral obedience regulated by the doctrines and promiſes of the goſpel. And ſo far as men are rejecters, or perverters of that revelation; they are ſo far in a ſtate of *irreligion* and *immorality*, according to the eſtimate which ought to be made of their caſe.

INF. VI. *All God's Dealing with Men about their everlaſting Concerns, have ever been in a* Covenant-*Form.*

God eſtabliſhed a *Covenant of Works* with the firſt man, comprehending the whole ground of his claim and

and expectation,—not only for being preſerved in his original happineſs while on earth; but alſo for being tranſlated, in due time, to a glorious ſtate of eternal life in heaven. That Covenant was eſtabliſhed with him, not only for himſelf; but alſo with and for all his natural poſterity, according to the radical and repreſented being which they had in him. And if he had fulfilled the *condition* of that Covenant, he and they would have enjoyed a full accompliſhment of its *promiſe* of eternal life.

Upon the breach of that Covenant, there remained not for him and them, either any natural proſpect or poſſibility of eſcaping eternal death. But God was pleaſed, in his gracious ſovereignty, to provide a ſupernatural way of eſcape; which began to be revealed, in the great promiſe on the back of the fall. And as the ruin was through one Covenant now broken; the recovery was to be through another, and an everlaſting Covenant: The *Covenant of Grace*. This is not the place, for any particular account of that Covenant. But it may be obſerved in general,—that herein lies the only way of God's dealing with men now, about their obtaining eternal life. All are loſt, on the way to everlaſting perdition in hell, according to the broken Covenant of Works: And it is vain for any to imagine that they can be ſaved from that horrible perdition, otherwiſe than by the Covenant of Grace; upon the ground of the condition thereof, as fulfilled by *the ſecond man, the Lord from heaven* *.

According to his invariable conſtitution, God can have no dealing with men about their everlaſting concerns,—but in the way of the one or the other of theſe Covenants. There is not any third or middle way, in which theſe concerns can be ſettled. All muſt have God to deal with them according to the

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* 1 Cor. xv. 47.

firſt Covenant, unto a ſuffering of eternal death; or according to the ſecond Covenant,—in being ſaved unto eternal life, by Grace reigning through the righteouſneſs of the glorious Head of that Covenant. As it is upon one common *covenant*-ground, that ſinners are ruined; it is upon one common *covenant*-ground, that ſome of them are recovered. And now, when the old way of life by the firſt Covenant is for ever ſhut up; and a new way of life is opened up by the ſecond Covenant: There remains, therefore, no alternative for ſinners,—but to renounce all holding of the firſt Covenant, and to take hold of the ſecond Covenant for eternal life; or to periſh for ever.

INF. VII. *There was never any Good to be looked for from God, but immediately on the Ground of his* Promiſe.

Goodneſs is eſſential to God, a neceſſary perfection of his nature. But this has never been ſet forth to either upright or fallen man, as the immediate ground upon which he might look for any good of true bleſſedneſs at God's hand: Becauſe, though goodneſs be eſſential to God; it is not of a neceſſary, but of a ſovereignly free egreſs upon creatures:—The firſt man, as God made him, was good, very good; while an enjoyment of many good things belonged to the conſtitution of his primitive eſtate: And he was to look for the continuance of theſe, and alſo for additional bleſſings of goodneſs,—not immediately on the ground of God's eſſential goodneſs; but on the ground of his *promiſe* in the Covenant of Works.

As that Covenant, with regard to the moral law, was naturally interwoven with his ſoul; his conſcience could as readily dictate a promiſe from God

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of good, upon his doing good,—as it could dictate a threatening from God of evil, upon his doing evil. Yet he was not left to reſt his hope of good on God's promiſe, merely in this *natural* dictate of it. He had that promiſe more ſpecially and poſitively ſet forth to him, in an article of God's *revealed will:* As it was plainly implied in the penalty under which he was debarred from one tree in the garden; while it was alſo ſignified and ſealed to him by another tree in it, the ſacramental *tree of life.* Thus, all his hope from God, all his dependence upon God for good, even in his primitive eſtate,—was to proceed immediately upon God's *revealed* will in a way of poſitive *promiſe.*

Upon man's fall, all that proſpect of good from God, both natural and revealed, was wholly extinguiſhed: No benefit was to be ever had, of the promiſe belonging to the Covenant of Works. And ſuch is the woful ſtate, in which he left his poſterity. —God, indeed, beſtows many good things of common providence, upon ſuch as are not ſeeking or looking to him for the ſame; and are making no acknowledgment of him, in their uſe of theſe common benefits. But ſuch things are not good things to them, as abuſed by them; nor are they, in their nature, ſuch things as belong to true bleſſedneſs,—or effects of God's favour. As to good things of this ſpiritual and bleſſing nature, ſinful men have no ground at all upon which to look for them,—but God's *promiſes* in the Covenant of Grace. For any to ſatisfy themſelves with general concluſions from God's being good and merciful in his nature, ſuch concluſions as even innocent man was never immediately to proceed upon,—is to deceive themſelves into a moſt woful and everlaſting diſappointment. We have no true good to look for at God's hand, but in the way of a ſpecial and entire dependence

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on these New-covenant *promises*; which will have a sure and full effect, upon all who have their souls formed into that gracious disposition.

CHAPTER II.

Of God's Covenant-dealing *with the first Man* as a public Person.

SOME particular *explanations* are to be made, in in this and the following chapters, of several things in the *general view* which has been given. And, in this chapter, God's *Covenant-dealing* with the first man as a *public person* is to be explained; as to the *reality*, the *nature*, and the *propriety* of that dispensation.

SECT. I.

Of the Reality *of God's Covenant-dealing with the first Man, as a public Person.*

That God's dealing with the first man was of a *Covenant-nature*, and that he was so dealt with as not only the root but likewise the public summary of mankind,—doth generally appear from the account given of this matter by *Moses;* as hath been set forth in the preceding chapter. But the same thing was more particularly revealed afterwards, in the holy Scripture.—It is not without reason, that God's Covenant with the first man has been inferred from his declaration by the Prophet; *They like men* (on the margin, *like Adam*) *have transgressed*

ſed the Covenant *. But the principal evidence, on this ſubject, ariſes from the New-Teſtament; in the *glorious character* of JESUS CHRIST, with the *parallel* betwixt him and the *firſt man*,—as therein moſt expreſsly revealed. And of theſe matters ſome particular view is to be propoſed.

§ I. With regard to JESUS CHRIST,—no account is to be made here, of thoſe monſters that now abound among profeſſed Chriſtians; who blaſpheme the *holy Trinity*, with the proper *divinity* and *mediation* of JESUS CHRIST. But it is to be obſerved concerning him, that

1*ſt*, He is truly GOD; the *one* and *only true God*. He is frequently, in Scripture, called GOD. He is *the true God, and eternal life; over all, God bleſſed for ever; the bleſſed and only Potentate* †. And the name JEHOVAH, that incommunicable name of the One Supreme Godhead, belongs to him ‡.—He is poſſeſſed of all divine perfections; as *the King eternal, immortal, inviſible, the only wiſe God* ‖. He is *the mighty God, the everlaſting Father*; or, *Father of eternity* §. He is *the beginning and the ending; which is, and which was, and which is to come; the firſt and the laſt; the Almighty* **. And the Scripture abounds with particular aſcriptions of divine properties to him.—Moreover, *by him were all things created, that are in heaven and that are in earth; viſible and inviſible; whether they be thrones, or dominions, or principalities, or powers: All things were created by him and for him; and he is before all things, and by him all things conſiſt* ††.—Accordingly the call is given concerning him; *let all the Angels of God worſhip him*: And it is required, *that at the name of Jeſus every knee*

* Hoſ. vi. 7. † 1 John v. 20.; Rom. ix. 5.; 1 Tim. vi. 15.
‡ Jer. xxiii. 6.; Mal. iii. 1.; iv. 5. ‖ 1 Tim. i. 17.
§ Iſa. ix. 6. ** Rev. i. 8.; xxii. 13. †† Col. i. 16, 17.

knee ſhould bow,—and that every tongue ſhould confeſs that Jeſus Chriſt is Lord; Lord of all *.

2*dly*, JESUS CHRIST is a *divine Perſon*, the perſonal *Word of God*. *There are three that bear record in heaven; the Father, the Word, and the Holy Ghoſt: And theſe three are* ONE †. Theſe do not merely *agree in one;* but they are all *one Being*, one and the ſame Being, ſubſiſting in *three Perſons*. Each of the Perſons is *the only living and true God*; and all of them are ſo, in the ſame one Godhead. Our Lord avouched this glorious truth concerning himſelf; *I and my Father are one* ‡.

He is God, not abſolutely, but in the *ſecond Perſon* of the adorable *Trinity*. He is not merely an attribute or quality of the Godhead, but a *Perſon* ſubſiſting in it; to whom moſt diſtinguiſhing relations and actions, of the higheſt importance, are aſcribed,—ſuch as the Scripture cannot admit of being aſcribed to the Father or Spirit: And which cannot, without groſs abſurdity, be aſcribed to an attribute or quality. He is begotten of the Father, the *Son of God*, by an eternal and neceſſary generation; deriving from the Father, not *Godhead*, but *Perſonality:* While he is the ſame in ſubſtance, equal in power and glory.

There is nothing more plainly taught in Scripture, than this myſtery of the THREE-ONE, the ONE-THREE-GOD. And it is taught for being *believed* by us, as the glorious and only foundation of the Chriſtian religion; of the whole doctrine of the grace of God, in the ſalvation of ſinners. But it is not taught for being *comprehended* by us, which is impoſſible. And its being infinitely above the comprehenſion of finite minds, is no reaſon why it ſhould be rejected by us. We might well enough aſſert that it would

* Heb. i. 6.; Phil. ii. 10, 11.; Acts x. 36.
† 1 John v. 7. ‡ John x. 30.

would be a contradiction or abſurdity, if one *finite* being were ſaid to ſubſiſt in different perſons: But we cannot reaſonably pretend any ſuch thing, about the doctrine of *different perſonalities* in *one infinite Being*; becauſe it is quite irrational to pretend that we may judge of what is competent to ſuch a Being, whom we cannot comprehend. This whole character of Jeſus Chriſt, is merely a matter of *faith*, not of *reaſon*: Being eſſential to that doctrine, which we muſt believe, and be ſaved; or diſbelieve, and be damned.

And it muſt be groſsly unreaſonable, as well as impious, to reject the revelation which God has moſt plainly made to us *that theſe things are ſo*; becauſe we cannot find an anſwer to the queſtion, about *how* theſe things can be ſo: While a ſearching mind muſt be reduced to an inſuperable nonplus, even about the moſt common things in nature. We have no knowledge about any material ſubſtance, or bit of matter, but in its ſenſible qualities: We know that theſe qualities are not the ſubſtance: Yet what is the ſubſtance to which they belong, what it is abſtractly from all theſe qualities,—is quite unintelligible by us. Thus, the moſt philoſophic mind will loſe itſelf, when obſtinately ſearching into the nature of a blade of graſs or ſtraw.

3*dly*, JESUS CHRIST is *God-man*. *The mighty God, the Father of eternity*, in the perſon of the eternal Son,—became *a Child born, a Son given unto us* *, The *Word*, who eſſentially *was God*, and perſonally *was with God*,—*was made fleſh, and dwelt among us*†. *God was manifeſted in the fleſh* ‡.—Next the myſtery of the *holy Trinity*, is the myſtery of the *Incarnation* of the eternal Son. He aſſumed a true body and a reaſonable ſoul; the whole of what makes a *perſon* in us: But as aſſumed by him, it did not make a *perſon*;

* Iſa. ix. 6. † John i. 1, 14. ‡ 1 Tim. iii. 16.

perſon; having never had any ſeparate or diſtinct ſubſiſtence and agency, or otherwiſe than as in a ſtate of union with his *divine Perſon* *. It was therefore the *human nature*, of a public and common relation to mankind-ſinners as ſuch (though for the ſalvation of ſome only) that he aſſumed; and not a *human perſon*, of a private and peculiar relation to any.

And ſuch is the wonderful union of the *divine* and *human* natures in his perſon, that the peculiarities of each nature are aſcribed to the perſon: What things originally belong to the different natures, are not aſcribed ſeparately to theſe natures; but ſtill to to the *one perſon* Jeſus Chriſt, God-man. He was ſtill a *divine* Perſon in the human nature; and what originally belongs to his nature, is affirmed of the divine Perſon. It is affirmed, that *God laid down his life for us*; and that *God hath purchaſed the Church with his own blood*; and that the righteouſneſs of his obedience, as made of a woman, made under the law, is *the righteouſneſs of God* †.—Such is the wonderful conſtitution of his perſon: From which he is an all-ſufficient Saviour; an *infinite* dignity, value and merit, belonging to what he did and ſuffered in human nature.

4*thly*, JESUS CHRIST is a *Mediator*. *There is one God; and one Mediator between God and men, the man Chriſt Jeſus* ‡. In the myſterious conſtitution of his perſon, he is a *middle-perſon* between God and man; being himſelf both *God* and *man*. And he was moſt fitly conſtituted into the *office* of a *Mediator* between

* In us, the *ſoul* is not now a *perſon*, as having never had any ſeparate or diſtinct ſubſiſtence; but the ſoul in union with the body makes the perſon: At death, the *ſoul* becomes a *perſon*; as a ſeparate or diſtinct rational agent: at the reſurrection, the ſoul will be no longer a perſon by itſelf; but only the ſoul and body as reunited, to continue ſo for ever.

† John iii. 16.; Acts xx. 28.; Rom. iii. 21. ‡ 1 Tim. ii. 5.

tween God and men: For making up the dreadful breach between theſe parties; in bringing about a mutual reconciliation, upon honourable and indefeſ-ible terms. He thus became *a dayſman*, an umpire, or abritrator, to *lay his hand upon both* *.—For, after the tranſgreſſing of the Covenant of Works, there could be no longer any friendly intercourſe between God and man; according to that Covenant. Man became abſolutely ſet againſt God, and God againſt man. And there could be no making up the breach on man's part; yea, ſo far as depended on him, it could only be more and more widened. Nor could there be any making up of the breach on God's part, conſiſtently with his not denying himſelf, but through a Mediator; the *one Mediator, the man Chriſt Jeſus*,—of whom God the Father gives this marvellous character, *the Man that is my fellow* †.

5*thly*, JESUS CHRIST is a *Covenant-mediator*.—— One's being ſimply a mediator between a party offended and a party offending, doth not imply any public capacity. It conſiſts with the mediator being only a private perſon, uſing friendly endeavours for reconciling the parties; without making himſelf any way anſwerable as a ſurety, for the offender on whoſe behalf he mediates.

But it is quite otherwiſe with the mediation of Jeſus Chriſt. He never exiſted or acted in it for a moment as a *private perſon;* or otherwiſe than in a public capacity. When he was made under the law of the Covenant of Works, it had no ſort of demand upon him, but from a gracious conſtitution. It had a *natural* demand upon a *human perſon;* but could have no ſuch demand upon a *human nature* ſubſiſting in a *divine perſon*. And it would be very injurious to the character of Jeſus Chriſt, to allege that he had or could have any thing ado with the

* Job ix. 33. † Zech. xiii. 7.

law as a private perſon; for yielding any obedience to it on his own account. Could *God-man* be a natural ſubject of that law? Could this glorious One, whoſe name is *Wonderful*, be ever for a moment in a private ſtate as a *mere man?* His having owed any obedience to the law for himſelf, could not conſiſt with his obeying of it for his people. But this ſubject may be more particularly reſumed in another place.

As he became a Mediator between God and men, it was wholly in a *public capacity*,—as a *Covenant-mediator*. He is expreſly called *the Mediator, the Surety of the New Covenant* *: Concerning which the Lord declared by the Pſalmiſt, *I have made a Covenant with my Choſen,—my Covenant ſhall ſtand faſt with him* †. It was but a very partial alluſion which was made in that pſalm to the *earthly David*. It is evident, at firſt view, that many things in it could bear no ſort of application, either primary or ſecondary; except to him who is the great *Antitype* of the earthly David: A glorious Antitype, who was propheſied of and promiſed under the ſame name, ſome hundreds of years after the typical David had been laid in his grave; *I will ſet up one Shepherd over them, and he ſhall feed them, even my ſervant David,—and David my ſervant ſhall be King over them* ‡. All this can be underſtood of none other but *Jeſus Chriſt;* who was raiſed up to ſit upon *the throne of his father David* ‖. With him was the Covenant made, as a *Covenant-mediator*.

It is called *the everlaſting Covenant* §. As it is *to everlaſting* in its effects, it was *from everlaſting* in its conſtitution. He, as the mediatory Head of this Covenant, *was ſet up from everlaſting* **. And concerning this ſame Covenant it is declared by the Prophet,

* Heb. xii. 24.; vii. 22. † Pſal. lxxxix. 3, 28.
‡ Ezek. xxxiv. 23.; xxxvii. 24. ‖ Luke i. 32.
§ Heb. xiii. 20. ** Prov. viii. 23.

Prophet, *the counſel of peace ſhall be between them both* *; between JEHOVAH and *the man whoſe name is the* BRANCH, the eternal *Father* and his eternal *Son*. God's *eternity*, what we conceive of as both before and after this world, is with him all *one eternity*; without any ſucceſſion of periods. He is ever the great I AM; *which is, and which was, and which is to come* †. What he *was*, he *is*, and what he *is*, he ever *will be*; *with whom is no variableneſs, neither ſhadow of turning* ‡. The infinite ONE, who can have no ſucceſſion of ideas or thoughts in his mind, but at once thinks all that is thinkable,—can have no ſucceſſive duration belonging to him: His *one eternity*, as he at once fully *inhabiteth eternity* ||, muſt be with him a perpetual preſent NOW; wholly coinciding with all time, and every part of time. The *counſel of peace*, though held from eternity, comes therefore to be variouſly conſidered by us; in our finite view of *paſt*, *preſent*, and *to come*. As to the *paſt*, this counſel *was*; as to the *preſent*, it *is*; as to the future or *to come*, it *ſhall be*. *The counſel of the* LORD *ſtandeth for ever*; never broken up, but ever ſtanding: *The thoughts of his heart to all generations*; never paſſing, but ever permanent §. Wherefore the Prophet's declaration, that the counſel of peace *ſhall be*, bears no inconſiſtency with its having been from all eternity: But only reſpects it as permanently one; the ſame from eternity, and through time, and to eternity. What it *was* it *is*, and what it *is*, it *ſhall be*; and ſhall further *appear* to have been from everlaſting,—as a counſel which ever was, and is, and will be held: Like God himſelf; *which is, which was, and which is to come*. In this *counſel of peace* from all eternity, was the *Covenant of*

* Zech. vi. 13. † Exod. iii. 14.; Rev. i. 4. ‡ James i. 17.
|| Iſa. lvii. 15. § Pſal. xxxiii. 11.

of Grace made with Jeſus Chriſt; therein conſtituted to be a *Covenant-mediator.*

The Covenant of Works was made with the firſt man, not only for his *poſterity*,—but alſo *for himſelf:* He had a private intereſt in it, and dependence upon it, for *his own* enjoyment of eternal life. But the Covenant of Grace was made with Chriſt, *nowiſe for himſelf*; it was wholly for the elect of mankind, who were to become his ſpiritual ſeed. For theſe, he became an undertaking *Surety*, as their *Covenant-head:* Subſtituted into their place, and repreſenting them all in his own perſon; for fulfilling the whole righteouſneſs of the Law-covenant, not only on their behalf, but alſo in their name: While their name was transferred to him; as the Father ſaid to him,—*Thou art my Servant, O Iſrael, in whom I will be glorified* *. Their whole debt of *obedience* to that law, according to the precepts, as the condition of life,—was thus transferred to him: And alſo their whole debt of *ſuffering*, according to its incurred penalty; as all their iniquities, in reſpect of guilt, or ſubjection thereby to puniſhment, —were *laid*, or *made to meet upon him* †. He, *his own ſelf bare our ſins in his own body on the tree*,—as he *hath once ſuffered for ſins, the juſt for the unjuſt* ‡. *He was made ſin for us,—that we might be made the righteouſneſs of God in him* ‖. He is *the end of the law for righteouſneſs to every one that believeth* §; who are reckoned of as having obeyed in his obeying, and as having ſuffered in his ſuffering; according to their ſtanding in him as their *Covenant-head*, their *Covenant-mediator.*—And for acting moſt effectually in this capacity, he was infinitely well qualified; in his *Godhead*, his *divine perſonality*, and *his incarnation.*

§ II.

* Iſa. xlix. 3. † Iſa. liii. 6. ‡ 1 Pet. ii. 24.; iii. 18.
‖ 2 Cor. v. 21. § Rom. x. 4.

§ II. The preceding obſervations concerning JESUS CHRIST are neceſſary, for illuſtrating the *parallel* which the Scripture ſtates between him and the *firſt man*. There is indeed no parallel of their *perſonal* conditions, which are infinitely different; except their both partaking of human nature. But the parallel is mainly ſtated in the *public* character of both: The one having been a Covenant-head of his natural ſeed; and the other being a Covenant-head of his ſpiritual ſeed. For if a *Covenant of Grace* was made with CHRIST in the name of his ſeed, as hath been ſhown; a *Covenant of Works* muſt have been made with the *firſt man* in the name of his ſeed: Of which we have the following evidences; in a parallel to what has been obſerved about JESUS CHRIST.

1ſt, God's Covenant-dealing with the firſt man as a *public perſon*, appears from *Rom.* v. 12. *Wherefore, as by one man ſin entered into the world, and death by ſin; and ſo death paſſed upon all men, for that all have ſinned.*——This verſe, both in the original and tranſlation, is cloſed with a point of a full pauſe; as making a complete ſentence. Yet the contexture of the language cannot admit of its being conſidered as ſuch: It is evidently but a part of a ſentence; or one half of a ſentence in one ſide of a compariſon. And the other ſide of it, or what is called the *reddition*, is not to be found in the verſe next following; neither according to grammatical conſtruction, nor what is there expreſſed. If we look forward to the 18th verſe, which makes a complete ſentence by itſelf, we will find the *matter* of both ſides of the compariſon: But, though the intermediate verſes were to be conſidered as a parentheſis; yet the 18th verſe cannot be brought into grammatical conſtruction with the 12th verſe, ſo as to finiſh the ſentence which (according to our tranſlation) is there only begun.

begun. Were the ſecond *and* thrown out of the 12th verſe, it would be thereby reduced to the form of a complete *ſentence:* But the *ſenſe* would be thereby loſt; and what follows the ſaid *and* is not another ſide of the compariſon, but a continuing of the ſame.

The natural way of clearing this apparent difficulty in the Apoſtle's language, is by underſtanding a ſupplement to be made of the ſubſtantive verb IT IS; as being very commonly left to be underſtood, in the originals of the holy Scripture. The verſe would then run thus: *Wherefore* IT IS *as by one man ſin entered into the world, and death by ſin; and ſo death paſſed upon all men, for that all have ſinned.* The ſupplement thus to be inſerted, makes a reference to what the apoſtle had already ſaid: And ſo, the other ſide of the compariſon meant in the 12th verſe,—is not to be ſought in what follows; but in what goes before.

The *one man*, in this text, can only mean the *firſt man.* The *ſin* which is here ſaid to have entered by him, can only be underſtood of his *firſt ſin;* that ſin which did not follow upon, but introduced his ſubjection to all the threatened death,—with his actual ſinking into a ſtate of ſpiritual death: Even the peculiar ſin of his *eating* that fruit which had been forbidden upon the pain of death. By him this ſin *entered into the world*, the world of mankind. And by this ſin, the *death* which had ſeized upon himſelf did likewiſe enter into the world; ſo that it *paſſed upon all men:* All mankind became ſubjected to death, according to all the extent of the penalty under which the law was given to the firſt man.

The laſt clauſe of the verſe, in our tranſlation of it, contains a *reaſon* for this woful paſſing of death upon all men; *for that all have ſinned.*—The moſt natural tranſlation of the original words, is that which

we

we have on the margin; IN WHOM *all have ſinned.* And this ſignifies that all men have ſinned in the *firſt man*, in his *firſt ſin;* as the ſin, and the only ſin, which they all committed in him, according to the ſtanding which they had in him as their Covenant-head: So that the threatened death, as the juſt demerit of this ſin, hath paſſed upon them all.

But the conſtruction may thus appear to be ſomewhat remote; in making this laſt clauſe to look back immediately upon the *one man* in the beginning of the verſe: And there is no neceſſity for rejecting our tranſlation of that clauſe; ſeeing the ſenſe, in both ways, is preciſely the ſame.—For the *all*, who are ſaid to have ſinned, can be none other or fewer than the *all men* in the preceding clauſe; not only all the men who exiſted before and in the Apoſtle's time, but likewiſe all who ſhould afterwards exiſt: And all theſe are ſaid to *have ſinned* already; which can only be underſtood of their having done ſo in the *one man*, as their Covenant-head. Beſide, this *having ſinned* cannot be underſtood of any ſinning which has *followed* the paſſing of death (particularly ſpiritual death) upon all men; it can only be underſtood of that ſinning which *preceded* and primarily *introduced* this paſſing of death upon them all: And, therefore, it can only mean the *firſt ſinning* of the *one man;* all men being conſidered, as having then ſinned in him. By the one man, *ſin entered into the world*; ſo that, with death, *it paſſed upon all men:* The ſin was the *ſin of the world* in him; as the death is the death of the world through him. The verſe before us doth thus bear an ample teſtimony, by itſelf,—to the truth of God's Covenant-dealing with the firſt man as a *public perſon*, repreſenting all his natural poſterity. But this is further evident from the reference, before obſerved, to the preceding context; as containing the *other*

ſide

ſide of the compariſon meant in this verſe. The glorious method of the *recovery* of mankind-ſinners from the *ruin* of their natural eſtate, is there ſet forth: In theſe declarations, that *Chriſt died for the ungodly,—Chriſt died for us;—being now juſtified by his blood, we ſhall be ſaved from wrath through him;—we were reconciled to God by the death of his Son,—we ſhall be ſaved by his life;—by whom we have now received the atonement*; we have received the atonement for ſin in his blood, made over unto and beſtowed upon us, as our ground of plea for juſtification, to be ſuſtained as having been made by us in him.

Such is the gracious *method of recovery* by JESUS CHRIST, in the capacity of the Covenant-head of all his ſpiritual ſeed. And the Apoſtle proceeds, in the 12th verſe, to repreſent this caſe as exactly parallel to the woful *method of ruin* by the *firſt man*; that *it is* juſt as through *one man* death hath paſſed upon *all men*, as having all ſinned in him. And, according to the nature of the compariſon,—as the *recovery* is through *one* Covenant-headſhip, the *ruin* muſt have been through *another* Covenant-headſhip: That the Covenant of Works having been made with that *one man*, not only for himſelf, but alſo for all his natural poſterity; they all ſinned in him, and fell with him in his firſt tranſgreſſion.

2*dly*, God's Covenant-dealing with the firſt man as a *public perſon*, appears from *Rom.* v. 13, 14, 17. *For until the law, ſin was in the world; but ſin is not imputed when there is no law: Nevertheleſs death reigned from Adam to Moſes, even over them that had not ſinned after the ſimilitude of Adam's tranſgreſſion:—For if by one man's offence, death reigned by one; much more they which receive abundance of grace, and of the gift of righteouſneſs, ſhall reign in life by one, Jeſus Chriſt.*

Until

Until the law, ſin was in the world.——That *ſin* which entered into the world by *one man*, was ſtill in the world: It was lying, in its guilt, upon the world; being the world's ſin, which (as hath been obſerved) the whole world of mankind had committed in that one man. It was ſo in the world *until the law;* all along till the external diſpenſation of the moral law by *Moſes*, above two thouſand and five hundred years after the entry of that ſin. And it was then in the world, ſo as to be *imputed* unto all thoſe who had ſprung from the firſt man; which could not have been the caſe, if there had been then no law for the ground of the imputation. But the moral law was otherwiſe and all along exiſting, before the ſpecial giving of it by *Moſes;* as a law which had been originally impreſſed on the human ſoul: And conſidered as a law, the whole of which was broken in the *one ſin* committed by the firſt man as a public perſon,—his breaking the poſitive precept.

Thus, though there was no external diſpenſation of the moral law from *Adam* to *Moſes*; yet, *nevertheleſs*, in virtue of that original ſtate of this law,—*death reigned from Adam to Moſes, even over thoſe that had not ſinned after the ſimilitude of Adam's tranſgreſſion.* And this cannot mean a denying only the *particular ſimilitude* of ſinning as he did, in eating the forbidden fruit: For none of his poſterity could have ſinned in this manner; becauſe, upon his committing that ſin, he and they were expelled from all future acceſs to any tree in the garden. Yet, while it is here ſignified, that *ſome* of his poſterity *had not ſinned after the ſimilitude* of his tranſgreſſion; it is plainly ſuppoſed, that *others* of them had done ſo. And, therefore, the Apoſtle could only mean the *general ſimilitude* of his ſinning; or of his ſinning *perſonally* and *actually*, committing an actual tranſgreſſion.

Wherefore, by *them that had not ſinned after the ſimilitude of Adam's tranſgreſſion*, can only be underſtood *infants;* ſuch as had not arrived at a capacity of perſonal and *actual* ſinning. And it is aſſerted, that *death reigned* even over theſe; multitudes whom death had ſwept away in infancy, according to the common ſtate of generations: But particularly referring to the great deſtruction of the old world, as alſo of *Sodom* and *Gomorrah*, with other cities of the plain; in which a great many infants muſt have been involved. And the righteous Judge of all the earth could not have proceeded in that manner againſt them, but upon ſome guilt which they were lying under; while *death* could have had no paſſing upon them, but as introduced by *ſin*. We are, therefore, neceſſarily led to conſider the death which reigned over them, as ſtill the demerit of the *firſt ſin;* the guilt of which was *imputed* to them, from the *repreſentation* which had been made of them in the committing of that ſin.

The amount of the whole is, that *by one man's offence death reigned by one:* By the *one offence* of the *one man*, as the Covenant-head of all his natural poſterity, *death reigned*. And this is illuſtrated, as expreſsly ſtated in a parallel with *the abundance of grace and of the gift of righteouſneſs—by one Jeſus Chriſt*. In the context, the Apoſtle ſtated the great excellency of the *recovery* by Jeſus Chriſt; as the *ruin* was by the guilt of *one offence*, and the *recovery* is from the guilt of *many offences:* While the recovery is unto a much greater height and glory of happineſs than had been originally propoſed to man. But ſtill a general *parallel* or correſpondence is expreſsly ſtated betwixt the *methods* of *ruin* and *recovery*. And while *this* is by Jeſus Chriſt as a *Covenant-head*, *that* muſt have been by the firſt man in the like capacity.

3*dly*,

3*dly*, God's Covenant-dealing with the firſt man as a *public perſon*, appears from *Rom.* v. 14. *Who was the figure of him that was to come.*—This character, *him that was to come*, did ſignally belong to Jeſus Chriſt, the promiſed Meſſiah. He ſaid to God the Father, in the counſel of peace from eternity; *Lo, I come, to do thy will* *. Immediately upon the breach of the Covenant of Works, he was promiſed to come for repairing that breach; as the bleſſed and bleſſing Seed of the woman. The promiſe of his coming was frequently renewed; as a leading article of what was written in the law of Moſes, and in the Prophets, and in the Pſalms concerning him: Being the principal, and a ſtanding matter of expectation, all along under the Old Teſtament ſtate. Through the whole courſe of that diſpenſation, he was looked for as *he that ſhould come* †; literally, *the Comer*, or, the *coming One*. And now, under the New Teſtament diſpenſation, he ſtill bears the ſame character; with an ultimate reſpect to his ſecond viſible coming ‡: *For yet a little while, and he that ſhall come (the Comer, the coming One) will come, and will not tarry* ||.

Now, the firſt man is ſaid to have been *the figure* of him; an eminent *type*, or *pattern*, or *figurative* repreſentation of him. The firſt man was ſo, in a perfect diſtinction from all other mere men. And in what ſenſe was he, or could he be ſo? In no other imaginable ſenſe, but that of a *public character* belonging to each. Jeſus Chriſt bears the character of a *Covenant-head*, repreſenting all his ſpiritual ſeed: And the firſt man's having been *the figure* of him, muſt therefore mean,—that this man bore the character of a *Covenant-head*, repreſenting all his natural ſeed; that he did ſo while maintaining, and in falling from his primitive integrity.

4*thly*,

* Pſal. xl. 7, 8. † Matth. xi. 3.; Luke vii. 19, 20.
‡ Acts i. 11.; Rev. i. 7. || Heb. x. 37.

4*thly*, God's Covenant-dealing with the firſt man as a *public perſon*, appears from *Rom.* v. 18. *Therefore, 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 unto juſtification of life.*—The different readings in this verſe, according to the margin, are of no material conſequence: Nor is there any neceſſity for examining the propriety of the ſupplements which are made by repetitions from the 16th verſe.

It is enough here, to conſider the *oppoſition* which is ſtated betwixt two matters of the greateſt importance; *condemnation*, and *juſtification.* On the one hand, there is a *condemnation of all men;* which muſt be taken in a natural ſenſe, as meaning the *all* of Adam's *men.* On the other hand, there is a *juſtification of all men*; which muſt be taken in a gracious ſenſe, as meaning the *all* of CHRIST's *men.* The *condemnation* of the one body of all men, is *by the offence of one;* by his *one offence:* And the *juſtification* of the other body of all men, is by *the righteouſneſs of one*; by his *one righteouſneſs.* There can be no queſtion here, but the ſingular parties meant are the *firſt man* and *Jeſus Chriſt.* And while juſtification comes by the *one righteouſneſs* of JESUS CHRIST, as a *Covenant-head* of all who are graciouſly juſtified; ſo the condemnation muſt have come by the *one offence* of the *firſt man*, as the *Covenant-head* of all who are naturally condemned.

5*thly*, God's Covenant-dealing with the firſt man as a *public perſon*, appears from *Rom.* v. 19. *For as, by one man's diſobedience, many were made ſinners; ſo, by the obedience of one, ſhall many be made righteous.*—The parallel and oppoſition which had been ſtated in the preceding verſe, between the *firſt man* and *Jeſus Chriſt*, is continued in this verſe; but with a more *immediate* regard to the Covenant-headſhip of each

each: While the *condemnation* and *juſtification* there mentioned, do ſuppoſe and proceed upon the *guiltineſs* and *righteouſneſs* here meant; as *firſt* paſſing from them, ſeverally, upon their ſeed. And the headſhips of both, from which only all theſe matters can be derived, are here ſet forth,—as mutually illuſtrating each other.

By one man's diſobedience many, even all his natural ſeed, *were made ſinners*; were made ſo, in reſpect of guiltineſs, by the imputation of his diſobedience to them: For in no ſenſe could they be made ſinners by his diſobedience, but in that of its being reckoned their diſobedience in him; that they were made ſinners, by their diſobeying in his diſobeying as their repreſentative.—And to this is anſwerable the oppoſite caſe; that *by the obedience of one*, Jeſus Chriſt, *ſhall many*, even all his ſpiritual ſeed, *be made righteous*: Made ſo, by the imputation of his obedience to them; it being reckoned their obedience in him, by their having obeyed in his obeying as their repreſentative.—The Covenant-headſhips of the ſingular parties here referred to, are therefore equally unqueſtionable: And the doctrines of both are quite inſeparable, in the Chriſtian religion.

6*thly*, God's Covenant-dealing with the firſt man as a *public perſon*, appears from 1 *Cor.* xv. 21, 22. *For ſince by man came death, by man came alſo the reſurrection of the dead: For as in Adam all die, even ſo in Chriſt ſhall all be made alive.*

Theſe words contain a glorious aſſurance, that *in Chriſt ſhall all be made alive*; the *all* of his ſpiritual ſeed. He is *the Prince of life*, or, (as on the margin) *the Author of life* *; of all their new and bleſſed life. He is *their life* †. His mediatory life is a *public life*, which they have in and with him; *raiſed up together, and made to ſit together in heavenly places*, *in*

* Acts iii. 15. † Col. iii. 4.

in Chriſt Jeſus: and thus they have to ſay, *as he is, ſo are we in this world* *.—It is through him and from him, that they have a life of *juſtification*; a life in God's *favour*; *juſtification of life*, living as juſtified perſons: Thus *alive in law*; in oppoſition to their natural eſtate of being *dead in law*, under condemnation †. It is through and from him that they have a *ſpiritual* life; ſpiritually *quickened*, raiſed up to *walk in newneſs of life*, as *alive unto God through Jeſus Chriſt our Lord*: In oppoſition to their natural eſtate, of being *dead in treſpaſſes and ſins* ‡. It is through him and from him, that there comes to be a bleſſed *reſurrection of the dead.* And he gives unto them *eternal life;* now in the gracious beginning of it, as afterwards in the glorious perfection of it ‖. —But he is the head of all this *life* unto them, only as he hath become a head of *righteouſneſs* unto them: He having fulfilled all the righteouſneſs of the law for them, in the Covenant-repreſentation which he made of them; ſo that his righteouſneſs becomes their righteouſneſs in him.

And this New Covenant ſtate runs parallel to the Old Covenant ſtate of matters, that *in Adam all die;* the *all* of his natural ſeed. All of them died in him, in the death which he became ſubjected unto by his firſt ſin. They all became liable to *ſpiritual* and *eternal death;* and particularly to that curſed *bodily death*, which is the viſible repreſentation and pledge of all the other death comprehended in the penalty of the law. He thus became a head of *death* to all his natural poſterity: And, in the nature of the thing, as well as according to the parallel; this muſt have been through his having become a head of *unrighteouſneſs* to them: He having broken the law, the rule of righteouſneſs as the condition of life, in a Co-

* Eph. ii. 6.; 1 John iv. 17. † Pſal. xxx. 5.; Rom. v. 18.
‡ Rom vi. 4, 11.; Eph. ii. 1. ‖ John x. 28.

a Covenant-repreſentation which he made of them; ſo that his unrighteouſneſs became their unrighteouſneſs in him.—His Covenant-headſhip is therefore as unqueſtionable, as that of JESUS CHRIST.

7thly, God's Covenant-dealing with the firſt man as a *public* perſon, appears from 1 *Cor.* xv. 47. *The firſt man is of the earth, earthy: The ſecond man is the Lord from heaven.*—As to the two moſt remarkable men here meant; *the firſt man* is ſaid to be of the earth, earthy: His body having been formed of the duſt of the ground, he ſoon fell into a ſtate of frailty and mortality, for returning to the duſt; having forfeited, for himſelf and his poſterity, all the happineſs which had been promiſed in the Covenant made with him. *The ſecond man is the Lord from heaven*, the LORD Jeſus Chriſt: Who came from heaven, in reſpect of the wonderful manifeſtation which he made of himſelf on earth in human nature.

Theſe two men could ſtand in no compariſon with regard to their *perſonal characters;* being diſtant as heaven and earth, and different as God and a creature. They appeared on earth, in periods of about four thouſand years from each other; many millions of men having intervened between them: Yet they are called the *firſt* and *ſecond* man; which muſt be in a ſenſe that cannot admit of any *third* man, in the ſame order. And no reaſon can be conceived for ſuch deſignations of them, but in a *public character* belonging to each of theſe *two men;* ſuch as cannot be aſcribed to any *third man.* The *ſecond man, the Lord from heaven*, unqueſtionably bears ſuch a character as the *Covenant-head* of all elect men: And therefore the *firſt man* muſt be conſidered as having borne ſuch a character, in being the *Covenant-head* of all mere men. No other ſenſe can be put upon the parallel here ſtated; and

and ſo, the former concluſion comes juſtly to be repeated; that the *Covenant headſhip* of the *firſt man* is as unqueſtionable, as that of the *ſecond man the* LORD from heaven.

§ III. Upon the whole,—the *Covenant of Works* made with the firſt man for himſelf and all his natural poſterity, is referred to under the character of the *Old Covenant;* in *Heb.* xii. 24. *Jeſus, the Mediator of the New Covenant.*

The *one* Covenant of Grace is ſpoken of in Scripture as being *two; Covenants of promiſe, old* and *new**. But this is only with regard to two different adminiſtrations of the ſame one Covenant of Grace, under the Old and New Teſtaments. And when *Jeſus* is called *the Mediator of the New Covenant,* this may have a ſubordinate reſpect to the *new adminiſtration* of it by the Goſpel; as making a more open and glorious diſplay of his mediatory character. Particularly, there may be ſuch reſpect to it in this new adminiſtration,—as diſtinguiſhed from what is called the *Sinaitic Covenant:* About which various things have been written, not conſiſtent with the analogy of faith, or the general ſtate of ſcripture-doctrine; and various things, the ſelf-conſiſtence and ſenſe of which ſeem not to fall within the compaſs of human underſtanding. But this is not a place for entering into that ſubject.

Yet the *one* Covenant of Grace was no leſs really, however differently, adminiſtered under the *Old* Teſtament than under the *New.* Jeſus, the *Mediator* of it under the Goſpel, was no leſs really, however differently, the Mediator of it under the legal diſpenſation; and was exhibited as ſuch, all along from the revelation made of him and it, to fallen man, in the firſt promiſe. When, therefore, the Covenant

* Eph. ii. 12.; Heb. viii. 13.

Covenant of Grace is called the *New Covenant;* this definition can bear no *complete* ſenſe, but as referring, principally and ultimately, to another as the *Old Covenant*, abſolutely different from the Covenant of Grace in every adminiſtration of it. If any juſtice be done to the language,—when *Jeſus* is, in a general and abſolute manner, called *the Mediator of the New Covenant*; it muſt be taken as primarily referring to an *Old Covenant*, of which Jeſus was no wiſe a Mediator. And this can be no other but the Covenant of Works made with the firſt man; unto which, as broken, the Covenant of Grace has ſucceeded.—And while we can now make no proper account of the Covenant of Works, but for leading us forward to the Covenant of Grace; we can make no proper account of the Covenant of Grace, but in its relation to the Covenant of Works. The doctrines of theſe two Covenants, in the public capacities of the two Covenant-heads,—muſt be wholly received by us, or wholly rejected; they cannot, conſiſtently, be ſeparated in our acknowledgment.

SECT. II.

Of the Nature *of God's Covenant-dealing with the firſt Man as a public Perſon.*

§ I. The divine eſtabliſhment with mankind, in the firſt man, is what the Scripture calls a *law* *, being naturally a Covenant-law. But it is not, in Scripture, called by the *name* of a *Covenant*; if not in a text formerly quoted, *they like men* (on the margin *like Adam*) *have tranſgreſſed the Covenant* †. However, it is moſt evidently repreſented in Scripture, as bearing the *nature of a Covenant.*

It was a real tranſaction between *two great parties,*

* Rom. x. 5.; Gal. ii. 21. † Hoſ. vi. 7.

ties, GOD and *man;* moſt proper parties, though infinitely different,—man as nothing to God: Yet the man was the greateſt of all mere men, as being wholly an upright man; and comprehending, in himſelf, all mankind. The tranſaction was upon a ſubject of the greateſt concern; the everlaſting happineſs or miſery of mankind. On God's part there was a *promiſe* of eternal life; upon the undertaken *condition*, on man's part of perfect obedience to his law: With a penalty of eternal death, in the event of diſobedience. And nothing more could be eſſential to a proper Covenant.—But the *nature* of this Covenant of Works may be illuſtrated, by contraſting it with other Covenants mentioned in Scripture.

§ II. According to the moſt general ſenſe of the word *Covenant* in Scripture, it denotes a divine ordination and *eſtabliſhment* in the material world. Such was God's Covenant with *Noah:* Eſtabliſhing with him, and with his ſeed after him,—and with the fowl, the cattle, and every beaſt of the earth; that all fleſh ſhould not be cut off any more by the waters of a flood, that there ſhould not be any more a flood to deſtroy the earth *. Such is God's Covenant with day and night, eſtabliſhing the ſucceſſion thereof †. And ſuch is God's Covenant for his people,—with the beaſts of the field, and with the fowls of heaven, and with the creeping things of the ground; eſtabliſhing for them, a ſpecial ſuperiority over all theſe ‡.—But as no undertaking party, nor any ſubject of undertaking, belong to a Covenant of that ſort; it can admit of no compariſon with the Covenant of Works.

§ III. The Scripture reveals the precious myſtery of the *Covenant of Grace;* which God the *Father* entered

* Gen. ix. 9, 10, 11. † Jer. xxxiii. 25. ‡ Hoſ. ii. 18.

entered into, from eternity, with his coeſſential *Son*, —as to become one of the people in a ſtate of incarnation *. And there is a ſingular agreement of this with the Covenant of Works; as a fulfilling the righteouſneſs, and a ſatisfying for the breach of the latter, was the proper *condition* of the former. But they differ infinitely, as to the character of the undertaking parties in each; differing likewiſe, as to the ſtate and number of thoſe for whom they did ſeverally undertake: While the Covenant of Grace had not, as it could not have any *penalty;* becauſe there could be no ſuppoſition of any poſſible failure, on the ſide of the glorious Undertaker.

§ IV. God made a *Covenant* with *Abraham*, containing promiſes of great bleſſings to him and his ſeed; particularly, an inheritance of the earthly *Canaan:* And likewiſe a preſcription of duties, to be performed on his part †. But this had nothing of the nature of the Covenant of Works: For the performance of theſe duties was not required, as a condition by which he was to be entitled to the bleſſings promiſed; that he might receive them as not of grace, but of debt. He was not juſtified before God *by works:* The promiſe that he ſhould be the heir of the world, was not to Abraham or to his ſeed *through the law;* but *through the righteouſneſs of faith* ‡. It was, therefore, a peculiar adminiſtration of the Covenant of Grace that God entered into with him; by which he was ſet a looking forward to the promiſed Meſſiah and his righteouſneſs, as the great object of his confidence and hope: Not merely for earthly benefits; but mainly for ſpiritual ſalvation, to be fully enjoyed in the heavenly Canaan ‖. And his works of obedience were no wiſe the procuring

* Pſal. lxxxix. 3, 28. † Gen. xv. 1, 2, 3, 7.; xvii. 1,—13.
‡ Rom. iv. 2, 13. ‖ John viii. 56.; Heb. xi. 13,—16.

curing or meritorious cauſe of his enjoying the promiſed bleſſings, according to the tenor of the Covenant of Works; but they were the gracious conſequence of his believed intereſt in all theſe bleſſings, upon the ground of the Covenant of Grace.

§ V. God made a *Covenant* with Iſrael at *Sinai*. Many things pertaining to the Sinaitic diſpenſation, with many erroneous or groundleſs notions which have been broached concerning it,—are not neceſſary for being conſidered in this place. But the following obſervations may be made here on that ſubject.

1ſt, The whole *moral law* was diſpenſed from Sinai, as ſummed up in ten commandments; by a moſt awful proclamation which the Lord made of it, and by his miraculous writing of it upon two tables of ſtone: Being thus diſpenſed as a *Covenant-law*, or in the form of the *Covenant of Works* *.

The ſame law, in the ſame form, had been materially impreſſed upon the ſoul of upright man in his creation; written upon the fleſhly tables of his heart: And, all along till now, his poſterity had been naturally under it as the law of a broken Covenant; known to them, in the remains of its natural impreſſion upon their hearts. But now, this law was brought into an external diſpenſation, and in a perfect ſtate; ſtill in its original form as a *Covenan -law*: According to the declaration which God made, concerning his ſtatutes and judgments in that law; *which if a man do, he ſhall live in them.* Moſes was then deſcribing the righteouſneſs which is of the law; *That the man which doth theſe things ſhall live by them*: Being the ſame Law, which is not of faith; *but the man that doth them ſhall live in them.*

And indeed, as may be explained in another place,

* Exod. xx. 1,—17.; Deut. iv. 13.; ix. 9, 11.; Lev. xviii. 5.; Ezek. xx. 11, 13, 21.; Rom. x. 5.; Gal. iii. 12.

place,—the *moral law* doth always retain its *Covenant-form*, as what it cannot poſſibly be diveſted of, in every natural ſtate of it; or, in all thoſe apprehenſions of it which are natural to the hearts of men,—and as it lies in any ſtate of external diſpenſation: It never is nor can be diveſted of its Covenant form, but unto true believers in Chriſt; who are bleſſed with a ſupernatural writing of it in another form upon their hearts, as they are brought to a dependence upon his fulfilling of it for them in its Covenant-form.

2*dly*, In diſpenſing the moral law from Sinai, the LORD was not *renewing* the Covenant of Works with Iſrael. It was not capable of renovation, as it had never been antiquated for one moment. It was ſtill a commanding and curſing law, upon the whole poſterity of the firſt man in their natural eſtate; without any abatement of that force and vigour which it came to have upon himſelf, in the moment of his fall: So that the people of Iſrael were naturally in a ſtate of actual ſubjection to its curſe; not only as breakers of it in their firſt Covenant-head, but as likewiſe chargeable with manifold breaches of it in their own perſons.

And a ſuppoſition of God's *renewing* * the Covenant of Works with them at Sinai, would imply ſome very monſtrous abſurdities:—That God had firſt

* The *renewing of a covenant* in the general ſenſe of that phraſe, means the reviving and applying of a former engagement. But there could have been no *peculiarity*, in God's renewing the Covenant of Works with *Iſrael* at *Sinai*,—according to the *general* ſenſe of the phraſe; as it could mean no more than the work of conviction, which ſinners are ſtill brought under by the law: For *what things ſoever the law ſaith, it ſaith to them who are under the law; that every mouth may be ſtopped, and all the world may become guilty before God*. A ſuppoſition, therefore, of God's renewing the Covenant of Works with Iſrael at *Sinai*, in any *peculiar* manner,—could only mean a laying aſide the *old* ſtate, and ſetting up a *new* ſtate of that Covenant.

firſt abſolved them from the original curſe of the Covenant of Works, and all its original obligation upon them; to pave the way for their entering into it with him of new, as upon terms of mutual and abſolute friendſhip: That the law, upon this ſuperſeding of all its former claims, was then deſigned for giving eternal life to them; upon condition of their future and perfect conformity to it: And that God did hold this Covenant-dealing with that ſinful people, abſolutely incapable of compliance with it; even when declaring them at the ſame time, over and over, to be an unrighteous,—a *rebellious* and *ſtiff-necked people* *.

The truth of the caſe is,—that the Covenant-law was given to them from Sinai, in a very ſingular manner; with peculiar and moſt tremendous circumſtances: But, as to the nature of that diſpenſation of the law, it was the very ſame which ſtill takes place, in the ſcriptural ſtate of it,—with regard to all the members of the viſible Church, while only bearing that character.

3*dly*, The people of *Iſrael*, at *Sinai*, were under an adminiſtration of the *Covenant of Grace*.—The adminiſtration which had been made of it to Abraham, for himſelf and his ſeed, was ſtill in force concerning them; no way made of none effect, by the law now diſpenſed unto them †. The paſſover had been inſtituted about three months before; in virtue whereof, he that deſtroyed the firſt-born in Egypt did not touch them: By which they were directed to a dependence, for everlaſting ſalvation, upon the promiſed ſeed of the woman, *as their paſſover to be ſacrificed for them;* according to the Covenant of Grace ‡. And in the preface to the ten commandments, the LORD expreſsly revealed himſelf

* Exod. xxxii. 9.; xxxiii. 5, 6.; xxxiv. 9.; Deut. ix. 5, 6, 7.
† Gal. iii. 17. ‡ Exod. xii.; 1 Cor. v. 7.

ſelf to them as *their God and Redeemer* *; which he was, only according to the Covenant of Grace. And the moral law was then accompanied, even incorporated with a ſyſtem of ceremonial and typical ordinances; particularly of ſacrifices, typifying the great atonement to made for ſin by the death of Chriſt: All which ordinances were full of goſpel to them, according to the Covenant of Grace. And the Lord promiſed unto them upon the matter, what was more expreſsly promiſed afterwards; even that ſupernatural writing of the law on their hearts, in which it was to be diveſted of its Covenant-form to them,—remaining only as a rule of life for their ſanctification, while juſtified in the way of the Covenant of Grace †.

4thly, Iſrael was formed, at *Sinai*, into a *peculiar* people; as both a church and nation, diſtinct from all other people: And God renewed with them his *Covenant* for them with their fathers, concerning their poſſeſſion of the earthly Canaan. This poſſeſſion was to be held, according to his promiſe; through their maintaining, in that land, the whole ſyſtem of his worſhip and laws,—in the ceremonial, and typical, and judicial ordinances which he eſtabliſhed among them ‡. But in that peculiar Covenant, there was an adminiſtration to them of the Covenant of Grace: As it referred typically to the heavenly Canaan; the poſſeſſion of which, according to other typical ordinances, was to be enjoyed upon the great condition to be fulfilled by the undertaking Surety of that Covenant.

5thly, The people of Iſrael did greatly *miſtake* and *miſbehave*, with regard to the whole diſpenſation which they were then brought under.——The law, the Covenant-law, *was added, becauſe of tranſgreſſion;*

* Exod. xx. 2. † Deut. xxx. 6.; Jer. xxxi. 33.
‡ Exod. xxxiv. 10,—27.; Levit. xxvi.

ſion; it entered, that the offence might abound *: That the offence, in the tranſgreſſions of that law, might abound more than ever before,—in the knowledge and acknowledgment thereof. That law was therefore given to them, for ſerving the ſame purpoſe which it doth ſtill; as *by law is the knowledge of ſin* †. It was to ſerve for diſcovering to them their natural ruin, their miſerable and periſhing condition under the broken Covenant of Works; and for ſhutting them up to a dependence upon the remedy, ſet forth to them, in that adminiſtration of the Covenant of Grace which they were then likewiſe bleſſed with. Their proper buſineſs with the Covenant-law, was therefore juſt the ſame as that of ſinners ſtill; while the ſame law is ſtill diſpenſed for conviction, in a ſubſerviency to the goſpel.

But the body of that people, without any proper inſight into the myſtery of the Covenant of Grace, as then adminiſtered to them,—did undertake, moſt ignorantly and vainly, to fulfil the moral law in its Covenant-form ‡; inſtead of taking up their dependence upon the real and abſolute fulfilling of it by the great Mediator, which was ſet forth to their faith by the inſtituted ſacrifices. And ſo, the caſe was then the ſame with them as afterwards; that *Iſrael, which followed after the law of righteouſneſs, hath not attained to the law of righteouſneſs: Wherefore? becauſe they ſought it not by faith, but as it were by the works of the law* ||.

Upon the publication which was made of the law to them, they ſaid,—*all that the Lord hath ſaid we will do, and be obedient:* And the Lord anſwered, —*they have well ſaid, all that they have ſpoken;* he could not but approve of what they ſaid, as to the matter of it, even a full conformity to his law. But he

* Gal. iii. 19.; Rom. v. 20. † Rom. iii. 20.
‡ Exod. xxiv. 4, 7. || Rom. ix. 31, 32.

he immediately added, *O that there was such an heart in them* *! And so, though their words were good, *their heart was not right with him:* They were but going about to establish their own righteousness.

The law, as dispensed from Sinai, was *ordained by angels in the hand of a Mediator* †.——It was then ordained through a ministry of *angels*, in the tremendous circumstances of that dispensation. If the *Mediator* in whose hand it was ordained be understood of *Moses*, though he is not so called any where else in Scripture; and who was a mediator but in a very partial sense, as an intervening messenger betwixt God and the people: Yet he was to be considered as typical of JESUS CHRIST; the one, complete, and effectual Mediator of the New Covenant. If HE therefore was not *immediately*, he was *ultimately* meant, as the *Mediator* in whose hand the law was ordained. He who afterwards *ascended on high*, and *received gifts for men*,—was *among them in Sinai*, with *thousands of angels* ‡: So that they had the law dispensed to them in the hand of this glorious Mediator. *Now* (as immediately follows the first quotation in this paragraph), *a mediator is not* a mediator *of one; but God is one:* A mediator can only be between parties at variance. In the present case, *God* is mentioned as *one* party; and, seeing a *mediator* is spoken of, *another* party must be understood. The people of Israel were the other party; to whom the law was dispensed in the hand of that Mediator, the one blessing Seed promised to Abraham ‖ They had therefore to consider him as the great Mediator between God and them: And to take the law as in his hand; as a law to be fulfilled by him for his people in its Covenant-form, even to an undergoing all the penalty of it for them.——But, instead

* Exod. xxiv. 7.; Deut. v. 27, 28, 29. † Gal. iii. 19.
‡ Psal. lxviii. 17, 18. ‖ Gen. xxii. 18.

of this, they themſelves vainly undertook to fulfil it; going about to eſtabliſh their own righteouſneſs.

§ VI. There is a covenant of *men's making with God:* And that either *conjunctly* or *ſeparately*, public or private.

1ſt, There is a *public* covenant made with God; by a number of perſons conjunctly, in a Church-ſtate: Which, in the nature of it, is no more than an explicit and formal ſolemnity of their Chriſtian profeſſion, on particular occaſions; in *ſwearing* it *to the* LORD *of hoſts.*

It is eſſential to the character of Chriſtians, in a Church-ſtate,—that they make a profeſſion of their faith in Chriſt, and obedience to him: Which profeſſion, if properly made by them, muſt carry in it a ſtated oppoſition to the errors and wickedneſs of the time in which they live. And the ſingular prevalence of theſe evils, in ſome periods, requires that peculiar ſolemnity of the Chriſtian profeſſion. There are manifold examples, precepts, and promiſes in Scripture, warranting and requiring ſuch public covenanting,—both under the Old and New Teſtaments; a particular conſideration of which belongs not to the preſent deſign. It may be enough here that a reference be made to the practice of the Jewiſh Church in the days of *Nehemiah:* When upon a day of ſolemn faſting, no way by Moſaical or legal inſtitution,—and ſo not as a Jewiſh Church, but ſimply as a church; after an *Acknowledgment of public ſins*, they ſaid,—*and, becauſe of all this, we make a ſure covenant* *.

Such a covenant no way interferes with the Covenant of Grace; as it means not a laying any new ground of dependence and expectation before God: It

* Nehem. ix. 38.

It only means a ſolemn avouching of the Lord and engagement to him, upon the ground of his Covenant of Grace. And ſo, it is altogether different from the Covenant of Works: As the engagement unto, and performance of duties, is not any condition of obtaining life from God; but is a conſequence of embracing the gift of life in the Covenant of Grace, and of dependence on the promiſes of that Covenant. Salvation, as all of grace, no way ſuperſedes,—but mightily enforces the obligations of homage to God, in all Chriſtian duties.

2*dly*, There is a *private* covenant made with God, by individual perſons ſeparately; what is called *perſonal covenanting*: And it may be done, by taking hold of God's Covenant of Grace and vowing univerſal obedience to him,—in a written and ſubſcribed deed. Nor doth this mean any more, than a formal expreſſion of that engagement to God, in a dependence upon his Covenant of Grace,—which belongs to the exerciſe of ſaving faith.

Yet there is a reaſon to apprehend,—that this way of perſonal covenanting is often, if not moſtly miſmanaged: And various forms of ſuch a *perſonal covenant* have been propoſed by different writers, of a tendency to miſlead Chriſtians,—as to their method of dealing with God about their ſouls.

If the perſonal covenanting be ſet about, in the caſe of a troubled conſcience, as a mean of getting it pacified, under an apprehenſion of peace and acceptance with God,—yea, as a mean of obtaining a ſaving intereſt in Chriſt: Let this be done in ever ſo evangelic like a manner, it is but ſome ſort of an attempt to repair the breach of the Covenant of Works; a going about, however ſpeciouſly, to eſtabliſh the perſon's own righteouſneſs,—a ſeeking righteouſneſs, *as it were* by the works of the law. For ſtill, the perſon will have ſome reſpect to his own covenant,

nant, and his felt attainment as to proper exercise in making it; as the *immediate* ground of that settlement which his soul is brought into, about his saving interest in God's Covenant of Grace.——Then only is personal covenanting rightly managed, when a person is thereby devoting himself to the LORD *as his God:* With his conscience purged from guilt and pacified, by faith's application of the blood of Christ; his soul at rest in God, according to the New Covenant, about all his spiritual and everlasting concerns; and his heart under a sweet constraint of Christ's believed love to him;—with a fire of love and gratitude in his heart to Christ, taking effect in a gracious engagement for living unto him. And perhaps, for guarding against every Old Covenant way of it,—personal covenanting may be more properly reduced to pourings out of the heart before God in prayer.

§ VII. There is a *covenant* of mens making among themselves; as that betwixt *Abraham* and *Abimelech* *. And this was a covenant according to the strictest sense of the word: In which both parties were of the same nature, and mutually independent of each other; the party to whom the covenant was proposed being at liberty to chuse, or refuse it.

But the case was extremely different, as to the Covenant of Works: In which the parties were of natures infinitely distinct; and the man was in a state of absolute dependence on God, at no liberty to chuse or refuse his part of the Covenant. Yet this was every way consistent with the general nature of a covenant; as it means a promise to be fulfilled, upon a condition to be performed: Seeing the man's consent was essentially implied in his primitive integrity; both as to the condition required, and the promise made.

* Gen. xxi. 27, 32.

made. That integrity could not admit of any choice, whether or not he ſhould obey his LORD Creator; and as little, whether or not he ſhould embrace the promiſed continuance and advancement of his happineſs: All ſuch freedom of choice being anticipated, by a conſent which neceſſarily belonged to the uprightneſs of his nature.

SECT. III.

Of the Propriety *of God's Covenant-dealing with the firſt Man, as a public Perſon.*

ALL God's ways of dealing are proper, becauſe they are his ways. Whatever he doth is proper, becauſe he doth it; and whatever he wills is proper, becauſe he wills it: For he is *a God of truth, and without iniquity; juſt and right is he* *. But a propriety of his Covenant-dealing with the firſt man, and even as a public perſon, may be likewiſe obſerved in the very nature of it. As,

§ I. Man's primitive eſtate was not, yea could not be deſigned for his ultimate eſtate.—He had the life of an immaterial and immortal ſoul, to endure for ever: But he had likewiſe an *animal life;* which could not, in its nature, admit of eternal duration. It would be abſurd to ſuppoſe an eternity of eating and drinking, with other carnal exerciſes belonging to that kind of life; and an eternity of annual productions from the earth, for ſerving thoſe purpoſes. Some continuance of ſuch a life, with him and his poſterity, was indeed neceſſary for the production of all the human kind. But, according to that conſtitution of which God was freely pleaſed to make him, it was no leſs neceſſary that this way of life ſhould

* Deut. xxxii. 4.

ſhould at length come to a period: That he ſhould be advanced to an immediate enjoyment of God for ever, without any further intervention of thoſe carnal exerciſes which belonged to his animal life.

Yet his proſpect of this advancement, which was even a natural proſpect, could only be through a courſe of perfect obedience to the divine will, according to the law of his creation; while God ſhould be pleaſed to continue him in a ſtate of trial, before bringing him into a ſtate of confirmation. But, by his having ſuch a proſpect upon that condition, the law of his creation was really a Covenant of Works. And,

§ II. God did not ſee meet to produce all mankind at once, as he did the myriads of angels: But they were to be brought into being, through a courſe of ſucceſſive generations; and the firſt man was to be the natural root of the whole. It was therefore moſt proper,—that God's ſettlement with him, about his eternal ſtate, ſhould include all his natural poſterity; as being all in his loins. That God ſhould have gone through a courſe of ſuch ſettlements diſtinctly, with each of thoſe in their generations, making a new Covenant of Works with each,—could not conſiſt with any apprehenſions which we can have of the divine wiſdom; as not conſiſting with their ſtate of propagation from the firſt man. And therefore it was moſt proper, that their natural root ſhould be alſo their repreſenting head in the Covenant of Works.

§ III. Suppoſing that all the individuals of mankind could have been brought ſucceſſively into being without original ſin; and that God had been to deal with them *ſeverally* (as with angels), from their not being united in any Covenant-ſtate: It is not however

ſuppoſeable,

ſuppoſeable, that he could deſign to leave the whole human kind, more than the whole angelic kind, to fall into and periſh in a ſtate of ſin and miſery; nor to uphold them from doing ſo, more than all the angels. Thus, there would have come to be a ſucceſſion of one ſort of human perſons *abſolutely ſinleſs*, and another ſort of human perſons *abſolutely ſinful*,—all on the ſame earth, through a courſe of ages: Perſons whoſe conditions would have been ſo abſolutely different and oppoſite, as could have admitted of no intermixture in human ſociety; no cohabitation in one world, though there was but one in which they could be propagated! It was therefore moſt proper, that the world ſhould have been as it actually is; through the connection of all mankind with the firſt man as their Covenant-head.

And this actual ſtate of mankind, as having all ſinned and fallen, by one common ruin, in the breach of one Covenant,—is what God has ordered for the glory of his abſolute ſovereignty, as alſo of his infinite grace and wiſdom; in a ſubſervience to the myſterious recovery of ſome, by one common ſalvation, upon the ground of another Covenant: While the difference betwixt ſaints and ſinners, in the preſent ſtate of the world, is not abſolute or perfect; ſo as to exclude their aſſociations, in domeſtic and civil fellowſhip.

CHAP.

CHAPTER III.

Of the Covenant of Works in its natural State.

§ I. GOD *made man upright;* in a ſtate of perfect oppoſition to all thoſe ſinful inventions which he afterwards ſought out *. *God created man in his own image; in knowledge, righteouſneſs, and true holineſs* †. The man was therefore endued, in his creation, with a knowledge of God's will, according to all the extent of the *moral law;* and in a ſtate of perfect inclination towards a compliance with it. This law was *natural* to him; it was an ingredient of his upright nature, it was written in his heart, it was interwoven with all the powers of his ſoul. His *reaſon* fully dictated this law to him; his *conſcience* fully ratified it; his *will* did wholly embrace it; and all his *affections* were in a perfect conformity to it.—Such was the original ſtate of the moral law, as perfectly impreſſed on human nature. And of this natural impreſſion, there are ſtill ſome remains on every ſoul; ſo that *the Gentiles do by nature the things contained in the law,—which ſhew the work of the law written in their hearts* ‡.

§ II. Man was laid under the moral law in his creation, not ſimply *as a law;* conſiſting only of precepts, with a penalty. In this ſimple ſtate, it was never impreſſed upon him, or any way diſpenſed to him, for one moment. It was originally in him as a *Covenant-law*, a *Covenant of Works*. This Covenant was, immediately after his creation, brought into a very new ſtate; by God's bringing him to the

* Eccl. vii. 29. † Gen. i. 27; Col. iii. 10.; Eph. iv. 24.
‡ Rom. ii. 14, 15.

the teſt of a poſitive precept: But it was not in this tranſaction, that the moral law became veſted with a Covenant-form. It was in man originally, as a law *which could have given life;* carrying in it this notification about the works of it, *the man that doth them ſhall live in them* *: And ſo, it had a *promiſe* as well as a *penalty;* making it a Covenant †.

Accordingly, the moral law, in the remaining impreſſion of it on human nature,—doth ſtill exhibit eternal life according to that Covenant, as to be obtained by the deeds of the law: And our Lord ſuſtained the truth of this natural dictate concerning it, when he ſaid,—*if thou wilt enter into life, keep the commandments* ‡.

And that the Covenant of Works was a *natural* Covenant to the firſt man, an ingredient of his nature,—is demonſtratively evident from the natural ſtate of every man's heart. There is, in all, a natural marriage and attachment to the law as a Covenant, for obtaining eternal life by their obedience to it. But no ſuch thing could be natural to any heart,—no ſuch thing as *legality*, or *legal bias* toward a doing for life, in oppoſition to a believing on Chriſt for life; were not the Covenant of Works ſuch a *natural Covenant* as hath been declared.

§ III. The Covenant of Works, conſidered in its *natural* ſtate, was not made with the firſt man as a *public perſon*. He was conſtituted as the Covenant-head of all his natural poſterity, by a poſitive diſpenſation which God brought him under immediately

* Gal. iii. 12, 21.

† There was never any law given, which could give life to *ſinful* man: But ſuch was the law given to *innocent* man; having become *weak* for that purpoſe only *through the fleſh*, the corruption of his nature, *Rom.* viii. 3.

‡ Matth. xix. 16, 17.

ately after he was created; ſo that this public ſtate of the Covenant of Works was not *natural* to him: It was not a natural dictate of his reaſon and conſcience; but wholly founded in that poſitive diſpenſation. He was naturally under the Covenant of Works in a private ſtate, only for himſelf: As his being the natural root of his poſterity could not *neceſſarily* infer, that he ſhould be alſo their Covenant-head.—Accordingly, he fell from his public character of Covenant-headſhip, by breaking the poſitive precept: Whereas, if that character had been natural to him, or had belonged to the natural ſtate of the Covenant of Works; he could not have fallen from it, but by an entire deſtruction of the Covenant-law in his heart,—even a deſtruction of his rational nature. The natural impreſſion of that law on his heart, could not dictate his being thereby in any public ſtation; more than the remains of it in each of its poſterity, can dictate their being ſeverally in any ſuch condition.

§ IV. The firſt man was endued with a *ſufficient capacity*, for fulfilling the righteouſneſs of that Covenant-law under which he was made. There was no defect in his knowledge of it; and no defect in his inclination toward it, nor any contrary principle in his nature: So that he had a ſufficient capacity of ſoul, for maintaining a courſe of perfect obedience to this law; while he had a ſufficient capacity of body, for all external actions belonging to that obedience. He was then in a full capacity for all the moral exerciſes of a ſpiritual life; ſuch as healthy and vigorous men are ſtill in, for all the natural exerciſes of their animal life,—according to their pleaſure.

§ V. This ſufficient capacity which man was endued

dued with, as a *habit* of his ſoul, was not ſufficient for an *actual* maintaining of his integrity: He moreover needed a continual and unremitted influence of divine power on his ſoul, for carrying out the habit into *exerciſe*, as to every particular act of obedience.

This ariſes from the neceſſary, abſolute, and immediate dependence of all things on God. He is *above all, and through all, and in all: He giveth* (continually giveth) *to all life, and breath, and all things: For in him we live and move, and have our being* *. As no creature hath a *ſelf exiſtence*, ſo no creature hath a *ſelf-ſufficiency* for even one moment's preſervation of its exiſtence; nor even for the drawing of one breath, or the performing of any one motion,—as of itſelf. God's enduing of creatures with habits, leaves them ſtill under a neceſſity of the continual and immediate influence of his power, for an actual exerciſe of theſe habits.

So it is, in all the concerns of human life. As we cannot for a moment *be* of ourſelves, we cannot for a moment *act* of ourſelves; or otherwiſe than as continually ſubſiſting in God, and conſiſting by him †. We are in a continual dependence every moment upon the God who made us, for maintaining us both in being and acting. And to entertain any different apprehenſions of God, is, upon the matter, to exclude him from his own world; from his continual preſerving and governing of all his creatures, and all their actions: As if, upon enduing them with habits, he had only to behold how they will exerciſe the ſame; without any need of his influence upon them for doing ſo, or without any dependence on him in their actings. The SUPREME BEING muſt ſtill be the *firſt* cauſe, and an *immediate*

* Eph. iv. 6.; Acts xvii. 25, 28. † Col. i. 17.

immediate cauſe, of all effects in the world which he made and upholds,—as *of him, and through him, and to him, are all things* * ; yet without being the author of creature-evil, about the moral circumſtances of theſe effects.

But this divine influence upon the actual exerciſe of a good habit, is wholly a matter of God's ſovereign pleaſure. He cannot withdraw the good habit once beſtowed, without ſome provocation by the creature for doing ſo; as this could not conſiſt with his own unchangeable goodneſs: But he can ſuperſede or ſuſpend that immediate influence, for carrying out the habit into proper exerciſe,—according to his abſolute ſovereignty. And the rational creature ſuffers no defect in this caſe, but ſuch as lies in a wrong turn of his own free pleaſure.

§ VI. While man was *upright* in his primitive eſtate, he was likewiſe *fallible*. Natural infallibility is a diſtinguiſhing prerogative of Godhead: and, therefore, could not be made a natural property of any creature. The angels were naturally fallible; and, accordingly, many of them ſoon fell. The only infallibility which is competent to rational creatures, made upright,—is what the LORD graciouſly ſuperadds to the integrity of their natures: When he is pleaſed to bring them under a ſovereign conſtitution, for eſtabliſhing and upholding them in their integrity; or to bring them into a ſtate of *confirmation*. So it was that he appears to have dealt with all the angels now in heaven,—immediately upon their not concurring in the very early apoſtaſy which was made by many once of their number. And this confirmation bears an aſſurance to the upright creature, endued with a capacity of ſtanding,—that the divine

* Rom. xi. 36.

divine influence, through which only this *capacity* can be ſtill exerted unto an *actual* ſtanding,—ſhall never be ſuperſeded or ſuſpended; and that, thus, he ſhall never be left to fall.—But ſuch a confirmation and aſſurance, though beſtowed upon the redeemed from among men, did not belong to man's primitive eſtate.

§ VII. Had the firſt man been continued under the Covenant of Works at large, according to its natural ſtate; his ſituation would have been extremely difficult and hazardous. He muſt have been in a fallible condition, equally and immediately as to every article of the moral law; with a tempting devil ready to catch at every opportunity againſt him. He muſt therefore have been in a ſtate of liableneſs to *ſucceſsful* temptation in every place, and at every time, with regard to every ſin. His hazard of this would have been at all hands, on all occaſions; according to the multiplicity of objects continually encompaſſing him, which might have been uſed as matters of temptation. And ſuppoſing that this might have been the caſe through all the courſe of the *animal life* in this world, never to be brought to a ſtate of confirmation during that manner of life; he muſt have been for many years, for ages, in a ſtate of continual jeopardy,—without one moment's reſpite from the danger of falling.

CHAPTER IV.

Of the Covenant of Works in its poſitive State.

§ I. THE Covenant of Works was not left with the firſt man in its *natural* ſtate, but was brought into a *poſitive* ſtate; by the diſpenſation of a poſitive law, about the tree of the knowledge of good and evil. As hath been formerly conſidered *, —his fulfilling of that poſitive law was made, to him, the *immediate condition* of the Covenant of Works. The whole concerns of his *life* and *death* were brought to turn immediately upon the hinge of his *not eating* or *eating* of the fruit of that tree. The determination expreſſed to him, *in the day that thou eateſt thereof thou ſhalt ſurely die*,—could not be underſtood by him, but as meaning an aſſurance of that being the caſe.

§ II. The Covenant of Works was very quickly turned into that poſitive ſtate unto the firſt man. It was on the very day of his creation: And the poſitive law appears to have been given to him, ſo ſoon as he was formed into the ſtate of a rational agent. There is no reaſon, as it doth not ſeem conſiſtent with an uniformity of God's precedure concerning him,—to ſuppoſe that, when ſo formed, he was for one moment in a *private ſtation*, under the Covenant of Works as merely a natural Covenant; or could have his firſt obedience to perform under it in that character: But his very firſt outſetting in an active obedience to his LORD-Creator, was to be in maintaining a regard unto the poſitive law then given to him.

§ III.

* Chap. I. Sect. III. § V, VI.

§ III. By this poſitive law, or the ſpecial form which the Covenant of Works was thus brought into; the firſt man was put into the ſtate of a *public perſon*, a *Covenant-head* of all his natural poſterity. It is evident that God's dealing with him, on that occaſion, was a dealing with mankind in him *; as being all repreſented by him, not naturally, but in that poſitive ſtate of the Covenant of Works. Accordingly, *his ſinning* came to be *their ſinning* in him; *by his diſobedience they were made ſinners*, and in him they died †. But this was peculiar to his *firſt ſin*, of eating the forbidden fruit: This being the *only ſin* which he was liable to a committing of as his *firſt ſin;* and in the committing of which he fell from his Covenant-headſhip, while it was the only ſin committable by him in that capacity.

§ IV. This poſitive ſtate of the Covenant of Works, is wholly a matter of *revelation*. The firſt man had not, nor could have any *natural* apprehenſion of it,—or of any evil, in eating the fruit which was forbidden: Becauſe the evil of doing ſo had no reaſon for it in the nature of the thing, but only in the mere good pleaſure of God; which he could not know but by a revelation of it to him, when he was created. And this revelation was expreſsly made to him ſo ſoon as his underſtanding was formed for receiving it.—Nor could we have any notion of this whole matter, otherwiſe than by a revelation which is made of it to us. The Covenant of Works, according to its natural ſtate, has a place in the natural dictates of reaſon and conſcience: But the poſitive ſtate of it, in God's dealing with the firſt man, is wholly a matter of divine teſtimony in the Scriptures.

§ V.

* Chap. I. Sect. II. § VI. † Chap. II. Sect. I. § II.

§ V. God's bringing the Covenant of Works into that positive and revealed state, was a most favourable dispensation; containing a very eminent display of his SINGULAR GOODNESS. For,

1st, By the positive state of the Covenant of Works with the first man, there was a most favourable *abridgment* of his *natural fallibility*. As hath been observed, this fallibility was at large, according to the whole extent of the moral law. He was in a state of very hazardous liableness to *successful* temptation, as to every duty,—and every where, and every moment; so long as he should not be brought into a state of confirmation. But, by the aforesaid positive dispensation, his fallibility was *confined*, at first instance, to the single point of his behaviour about the forbidden fruit. The assurance given him, that in *eating* he should *die*,—could mean nothing less, than that in *not eating* he should *not die*: That all his hazard of dying was confined immediately, to his eating; and so, that all his hazard of sinning was likewise confined, immediately, to the committing of that sin.

Thus, he was brought into a *conditional* state of *confirmation*, with regard to the whole *moral law*. He was not in any hazard of being successfully tempted to any breach of it, but in and through a breaking of the positive precept; while, in breaking of this, he would become a breaker of that whole law. And so, upon condition of his not breaking the positive precept, and the moral law in it,—he was confirmed against any immediate breach of this law; that, however much he could be tempted to transgress any article of it, the temptation could not be *successful*: God being graciously engaged by the positive dispensation, in the very nature of it,—never to suspend the divine influence through which he would

actually

actually ſtand as to all moral duties; ſo long as he ſhould not fall, by eating the forbidden fruit.

And the confining of his hazard immediately to that point, was particularly favourable; as he muſt thus have always ſeen where, and where only his hazard did lie: And that he was in no hazard of death, through a being ſucceſsfully tempted to any ſin, ſo long as he ſhould keep clear of the forbidden fruit. It was likewiſe particularly favourable,—that the *teſt* which he was thus brought under of abſolute ſubmiſſion to the mere will of God, was the *eaſieſt* imaginable: An abſtaining from the fruit of a particular tree, which had no particular excellency in it; and which he could never find the ſmalleſt need of, being otherwiſe moſt abundantly ſupplied by many trees in the garden.

2dly, By the poſitive ſtate of the Covenant of Works with the firſt man, there was a moſt favourable *confinement* of *human* fallibility—*immediately to himſelf*. As he was the Covenant-head of all his natural poſterity, their ſtanding or falling was to be *immediately in him*. In his falling, all of them fell; and if he had ſtood, all of them would have ſtood alſo. It is groſsly abſurd, as abſolutely inconſiſtent with his Covenant-repreſentation,—to imagine that any of them could have been left to fall, but in and through his falling; or that any of them could have been left to a ſinning for themſelves, without firſt ſinning in him.

Had he ſtood out, in fulfilling the righteouſneſs of the Covenant which he was under, and which they were under in him; had he ſo ſtood till he had been brought into a ſtate of confirmation, the condition of that Covenant being fulfilled: All his poſterity muſt have been confirmed in and through him, according to the eſſential nature of the Covenant; they having to ſtand in a ſtate of confirmation, upon the

fulfilled condition of his Covenant-righteouſneſs. They would have been as much obliged as ever he was, to maintain a perfect conformity to the *moral law*, (the law of the poſitive precept, in the caſe ſuppoſed, being come to an end); and would have as perfectly done ſo: Yet not a conformity to it as a *Covenant-law*, but only as a rule of righteouſneſs. For their ſtanding in a ſtate of confirmation, as actually and abſolutely entitled to eternal life, would have been ſtill upon the ground of the fulfilled condition of the Covenant in his *public righteouſneſs*; not on that of any perſonal righteouſneſs of their own, which could not have come in for any ſhare in the condition of that Covenant.—And ſo, the caſe would have been parallel to what actually takes place in the New Covenant; with regard to the glorious Head of this Covenant, and his ſpiritual ſeed.

3*dly*, By the poſitive ſtate of the Covenant of Works with the firſt man, his ſtate of trial was determined to an *early concluſion*. The angels were at firſt in a ſtate of trial. But this was for a very ſhort time,—for a few days at moſt; many of them having fallen before the ſixth day of the creation was over, though they appear to have been created but on the ſecond *: Immediately upon which, all the reſt were put into a ſtate of confirmation. And it is not reaſonable to ſuppoſe, that God could deſign to deal more ſeverely with the firſt man; by continuing him, for any long time, in his ſtate of trial.

Moreover, from the nature of that diſpenſation which he was under,—his ſtate of trial muſt have been over, ſo ſoon as he could have no further concern with the tree of the knowledge of good and evil. And this might have been different ways: By God's being pleaſed to diſpoſe of him at a diſtance from

* Pſal. civ. 4.

from it; or to blaſt it, as he once did a fig tree, causing it to become barren.

Beſides, according to the nature of that diſpenſation which he was under,—man's ſtate of trial was to have been over, before he could have any offſpring. For the entry of ſin into the world, through a breach of the Covenant of Works, could not have been by any of them at firſt inſtance; but only by him with whom that Covenant was made: And none of them could be in a ſtate of confirmation, while he continued in a ſtate of trial: And it could not have conſiſted with any revealed meaſures of the divine equity, that they, continuing upright, ſhould have been left to an uncertain dependence on his doing ſo; or to have periſhed, in a ſtate of perſonal innocence, by his fault,—when they were come to act for themſelves. From ſuch conſiderations it appears, that, in the nature of the caſe, his ſtate of trial was then determined to an early concluſion.

CHAPTER V.

Of the Breach *of the Covenant of Works.*

AN account of that moſt important and diſmal event, is given in the third chapter of *Geneſis*. It is not propoſed here, to explain all the particulars of that account. Much leſs is it propoſed, to meddle in ſome curious queſtions which have been ſtarted; about the particular kind of ſerpent there mentioned, with the character given of it,—as alſo, about its original form and poſture: And about how the woman could be impoſed upon (while innocence could

could not admit of her being terrified), by the unnatural novelty of a ſerpent's ſpeaking. It becomes us to acquieſce in the divine teſtimony, of *what* was then the ſtate of matters; without dealing in vain enquiries, about *how* it could be ſo. And the following things are ſubmitted to conſideration.

§ I. The breach of the Covenant of Works was very *early*. Immediately upon its being made with the *man*, the *woman* was formed out of him: And this was on the ſixth day of the creation; that very day, *male and female created he them* *. After the divine eſtabliſhment with them, as the Covenant was made with both,—there is no inſtance recorded of any moral acting on their part, before the breach of the Covenant; this appears to have been the very firſt ſtep of their actual dealing with God as their Sovereign LORD.

The Pſalmiſt makes an obſervation; *man in honour abideth not* †. Theſe words tranſlated *abideth not*, ſtrictly mean *nighteth not*,—*paſſeth not a night*: which is not literally true of men, as to their common ſtate of earthly honour; denoting only a very uncertain and ſhort continuance in it. But there ſeems to be no reaſon, why theſe words may not be conſidered as alluding to the condition of the firſt man,—in their ſtricteſt ſenſe; of his not paſſing a night, or getting over to the firſt Sabbath, in the honour of his innocent ſtate. And it ſeems too much for us, to affirm an impoſſibility,—that all theſe tranſactions concerning him could have paſſed in one day: More than others concerning our LORD, in as ſhort a time before his burial.

§ II. The breach of the Covenant of Works was by *eating the forbidden fruit*. This was a moſt woful

* Gen. i. 27. † Pſal. xlix. 12.

ful aboliſhing of that Covenant, in its *poſitive ſtate;* which immediately ceaſed to be of any more exiſtence. And the particular breach of it in its poſitive ſtate, comprehended an univerſal breach of it in its *natural ſtate* alſo *. By that *eating*, there was a direct trampling upon God's authority in the *poſitive law;* a total rejection of his abſolute ſovereignty: And ſo, it was a material breach of the *moral law* in all its articles, as all eſtabliſhed by the ſame authority. It meant the reverſe of all that love, which is the fulfilling of the law; the man thus acting in enmity againſt God, againſt himſelf, and againſt his whole poſterity.

And this was the moſt atrocious, the moſt aggravated ſin which ever has been, or could have been committed in this world: Conſidering the dreadful extent of it, as the ſin of human nature, of all mankind in the firſt man; and its being the fountain of all other ſin; and as committed by innocent man, —in whom Satan had no part, when coming to him as a tempter; and as committed upon a temptation of the very ſlighteſt nature, for renouncing his abſolute ſubjection unto and dependence upon God.

§ III. The eating of the forbidden fruit was the effect of a *temptation.* The *devil* or Satan, the prince of devils, was the *tempter* †. But he was ſo, as permitted to take poſſeſſion of and inſpire a material *ſerpent;* whom he employed in ſpeaking. Satan choſe this inſtrument, as *more ſubtile than any beaſt of the field:* not as if the natural ſubtilty of the ſerpent could have properly aided him; but he liked an inſtrument congenial to himſelf, of cunning anſwerable to his own,—ſo far as material and ſpiritual qualities can bear a reſemblance. He knew that the woman

* Chap. I. Sect. III. § IV. † Rev. xii. 9.; John viii. 44.

woman could not be affrighted, while he ſuppoſed that ſhe might be deceived. She thus became ſubjected to the *wiles of the devil;* while he knew that his *fiery darts* could not take effect.—And it is very remarkable, that Satan preſerved a ſpecial regard to the inſtrument of his firſt and ſucceſsful temptation; as he got ſome Gentile nations, afterwards, to worſhip him under the form of a ſerpent.

§ VI. The eating of the forbidden fruit was a *ſoul-ſin*, as well as a *body-ſin*. The eating was a bodily action; and no ſin can lie ſimply in any act of the body,—or otherwiſe than as partaking with, and ſerving the ſoul in that ſin. Accordingly, the temptation took its primary effect upon the ſoul. Satan's firſt attempt was to ſhake the woman's faith as to the truth of the *precept*; or of God's having forbidden her to eat of the fruit which the ſerpent referred to: While ſhe had been ſufficiently inſtructed in the knowledge of that poſitive law which God had given to the man before her formation; and of its equally reſtricting both him and her, from an eating of that fruit. But the devil having failed in his firſt attempt, he made his next attempt upon her faith of the *penalty;* and in this he ſucceeded. He thus got her brought by the way of inconſiderateneſs, into a a ſtate of unbelief. So it was, that the *ſerpent beguiled Eve through his ſubtilty* *: Beguiling her through her unbelief, into a contempt of God's faithfulneſs and power with regard to the execution of the penalty, upon the precept being broken; yea into a monſtrous pride,—as to riſing up, after this manner, into a ſtate of independency on God. And it is ſtill common with men, though admitting the truth of precepts, to ſhake of all dread from threatenings; promiſing upon new advantages in their ſinful courſe.

—Thus

* 2 Cor. xi. 3.

—Thus it was, that ſin getting poſſeſſion of the ſoul, took effect in the eating of the forbidden fruit.

§ V. The eating of the forbidden fruit was *one ſin.* It was a complicated ſin; as the outward action was the conſequence of an inward apoſtaſy from, and oppoſition to God. Yet all this is expreſsly ſet forth as *one ſin* *: All one ſin; conceived in the ſoul, ſo as to be brought forth and finiſhed by and in the body. According to the terms of the poſitive law, it could not be broken but in the *eating;* while this eating could not fail to become the reſult of the conception of ſin in the ſoul, on the bringing forth of which all became one finiſhed ſin.

But as the ſin was *one* in its nature; it was likewiſe *one*, according to God's conſtitution, as to the *Parties* ſinning. There were now, indeed, *two* diſtinct intelligent parties, concurring diſtinctly in the ſin; and the one at ſome diſtance of time from the other: For *Adam was not deceived* (in the ſame manner as the woman was); *but the woman being deceived, was in the tranſgreſſion* †.

Yet theſe *two parties*, by a moſt ſingular and unparalleled conſtitution, were made but *one party* before God; or in the conſtruction of the poſitive law. They were conſtituted into a ſtate of Covenant-*identity*, *ſameneſs* or *oneneſs*, as to this whole matter.—The woman was conſidered as in the man, when God created him ‡: And all that God ſaid to the man, when laying him under the poſitive law, he ſaid to the woman as then in him. And after her diſtinct formation, yea after he and ſhe were in the tranſgreſſion; God ſtill ſpake of them both as *one*, calling them both *the man* ‖. The caſe was therefore ſo conſtituted, that the poſitive law could not be broken by

* Rom. v. 12, 16,—19. † 1 Tim. ii. 14. ‡ Gen. i. 27.
‖ Gen. iii. 22, 24.

by the man, but in the way of his compliance with the woman; and it could not be broken by the woman, but ſo as the man was to concur with her in breaking it. It was in this co-operation of both, that the ſin came to be finiſhed; as they were both *one Covenant-head.* And they could not be ſeparated in ſinning,—more than a man's ſoul and body can be now, in the committing of an actual ſin. They were as much one, in the poſitive ſtate of the Covenant of Works, as the human ſoul and body: Diſtinction of their perſonal exiſtences, and of time and place in their actings,—being all as nothing to God, no bar at all in his way, with regard to his moſt ſingular conſtitution.—It is therefore a groundleſs notion, that Eve ſinned in a private character for herſelf. And all queſtions, about a ſuppoſed caſe and conſequence of *Adam's* not eating the forbidden fruit, when *Eve* had done ſo, are quite vain; yea, moſt abſurdly inconſiſtent with the whole ſtate of God's diſpenſation concerning them,—ſuppoſing an impoſſibility.

§ VI. The eating of the forbidden fruit was a conſequence of the man's having been left to the *freedom of his own will.* He enjoyed a perfect freedom of will, a freedom for acting *according to pleaſure;* which is all the freedom that can belong to the will of a rational being: And there was no corrupt bias in his ſoul, for giving any wrong turn to his pleaſure. Thus, according to the *habit* of his upright nature, he fully *could ſtand:* But that he actually *ſhould ſtand,* did neceſſarily depend upon a continual influence of divine power upon this good habit, for carrying it out in every exerciſe thereof; as hath been explained in another place *. And ſuch influence, God was pleaſed to *ſuſpend;* leaving the

* Chap. III. § IV. V. VI.

the man to a trial of his own pleaſure, in that exerciſe.

As to this matter, the independent LORD proceeded in the depth of his *abſolute ſovereignty*. He was not a debtor to his creature, for an actual upholding of him: He ſaw meet to ſet up an awful monument, in this caſe, of the infinite difference betwixt him and the moſt perfect creature; betwixt his own eſſential *infallibility*, and that *fallibility* which neceſſarily belongs to finite nature: And he was pleaſed, in the depth of his manifold wiſdom, to order the diſmal event of man's fall unto the praiſe of the glory of his grace, bringing the greateſt good out of the greateſt evil,—according to a New Covenant. *How unſearchable are his judgments, and his ways paſt finding out* *!

§ VII. By the breach of the Covenant of Works, in eating the forbidden fruit,—man did fall into a ſtate of *actual ſubjection* to the penalty or *curſe* of the broken Covenant. This curſe was of no force againſt him before his fall; it only ſerved to let him ſee the dreadful peril upon which he would eat of that fruit. But now it came to be in actual force: The threatened death did take a *preſent* effect upon him, toward a *further* effect in due time; as formerly explained †. And in this terrible ſubjection to the curſe, all his natural poſterity are comprehended, as all ſinning in him; according to the Covenant which they were under in him, as their repreſenting head.

§ VIII. By the breach of the Covenant of Works, in eating the forbidden fruit,—man did fall into a *ſinful condition*. The eating was an outward action, but it proceeded from a corruption which his nature

* Rom. xi. 33. † Chap. I. Sect. IV.

was firſt infected with,—unbelief, contempt and pride, with regard to his Sovereign LORD. Thus, an wound was given to his ſoul by the temptation; and a deadly wound, productive of ſpiritual death in all his faculties.

He immediately loſt the image of God, in which he was created. The divine light, which had filled his underſtanding, was now juſtly withdrawn; and left it in a ſtate of horrible darkneſs. From the guilt brought upon his conſcience, he juſtly apprehended God to have become his enemy; upon which his whole ſoul was ſunk into a ſtate of alienation from, and enmity againſt God. As he had turned from God, in gratifying a ſenſual appetite; his will and affections, his whole ſoul, fell down from God the original centre thereof: Falling into a new and wicked gravitation towards the creature; in a ſtate of averſion from, and oppoſition to his glorious Creator. The moſt familiar communication which had ſubſiſted betwixt God and him was broken up; and the bias of his ſoul was towards a progreſſive departure from God, his chief good.

§ IX. Immediately upon the breach of the Covenant of Works, a diſpenſation of the *Covenant of Grace* was introduced.——Our firſt parents, newly fallen into a ſtate of ſin and miſery, *heard the voice of the* LORD *God walking in the garden.* According to the conſtruction of the original language, it was not the LORD *God walking;* but the *voice*, the Word, the perſonal Word, *walking.* The LORD CHRIST then viſited them; it would ſeem in an appearance of manhood, which he was afterwards to aſſume in reality. And he gave them a moſt precious promiſe of himſelf, as the bleſſed and bleſſing *Seed of the woman;* who was, in due time, to bruiſe the ſerpent's head, through his own ſuffering in human

man nature ——Such was the aſtoniſhing diſplay which he then made, of his *delights* having been *with the ſons* of men; even in their moſt undelightful condition, as foreſeen in a ſtate of ſin and miſery. Such was the dawning of the light of grace, which gradually increaſed during the Old-teſtament ſtate; till it has come to a meridian glory, in the goſpel-diſpenſation.

§ X. The man (including the woman) was then *driven out of the garden.* A reaſon was given for this; *leſt he put forth his hand, and take alſo of the tree of life, and eat, and live for ever.* This cannot mean, that his eating of the tree of life could have been of any effect for his recovery; for reſtoring him from the ſpiritual death which he had ſunk into, and from his ſubjection to the curſe of the broken Covenant. The words are to be more properly rendered, *that he may live for ever;* not ſignifying what would have really been the conſequence, but in what vain expectation he might have taken that courſe: Juſt as ſinners, under awakenings of conſcience, are ſtill diſpoſed to ſeek life in the way of the Old Covenant. And it was mercifully that the LORD excluded him from betaking himſelf to that imaginary remedy; ſo as he might betake himſelf to the only true and effectual remedy in the firſt promiſe, reſting his whole confidence and hope upon that ground.

CHAP.

CHAPTER VI.

Of our natural Subjection *to the Covenant of Works.*

§ I. THE Covenant of Works, in its *positive state*, was *peculiar to our first parents.* It was a special act of God's providence towards man, when he was created; not a matter of natural knowledge to him, but wholly of revelation. And this positive state of the Covenant came to be for ever at an end, so soon as it was broken: The man continued no longer under a test of obedience to the mere will of God, in abstaining from the forbidden fruit; he was sent out of the garden, upon his once eating of it, so as never to have more ado with it. But he still continued in subjection to the Covenant of Works, according to its *natural state.* This was still in being, and in full force upon him, as to both precept and penalty; and to remain so, till he should be delivered from it by a saving interest in the New Covenant. Moreover, in breaking the positive law, he fell from his *public* character as a Covenant-head of his natural posterity: And he (with the woman) fell back into that *private* character which was original to him, under the moral law as a *Covenant-law;* according to the impression of it which was made upon him in his creation: While the penalty of death upon breaking the positive law, was the same that belongs to every breach of the moral law, which the other comprehended.

Accordingly, none of his natural posterity are, or have ever been in a personal subjection to the Covenant of Works, according to its positive state. As he was soon removed from any further concern with the tree of knowledge of good and evil, none

of

of them ever ſaw it; and it has long ceaſed to have any diſtinct exiſtence: So that the Covenant, in this ſtate, is not, as it never was of any immediate obligation upon them. There is no natural apprehenſion of any ſuch thing: And there is no knowledge in the world, that ſuch a ſtate of the Covenant ever was, but from the revelation of it in the Scriptures; while it is revealed there as once a matter of fact, not as of ſtanding obligation.

But though the Covenant, in that peculiar ſtate of it, peculiar to our firſt parents, came to be quite aboliſhed by the one ſin of breaking it; yet the *guilt* of this ſin, which they incurred, was not *peculiar to them*. For, as it was committed by them in a public capacity, in the place and name of mankind; the guilt of it is common to every individual of theſe, as brought forth into a natural being. And this guilt comes to have a diſtinguiſhed place, in a thorough conviction of ſin; as may be conſidered in the next chapter.

§ II. The Covenant of Works in its *natural ſtate*, is *common to all mankind*. It is a matter of natural knowledge to all: It is ſtill interwoven with human nature, as in the caſe of the firſt man; though not in any ſuch perfection and diſtinctneſs of the impreſſion, as belonged to his upright nature. But ſome apprehenſion of the moral law as a *Covenant-law*, is natural to all mankind in their earthly ſtate. For this ſtate could not admit of eternity in the nature of it, like that which the angels were created in. A ſtate of happineſs in the immediate enjoyment of God, beyond and above all animal exerciſes and enjoyments on earth, is what human nature was formed with a deſire of. But this higher ſtate was naturally deſired and expected, only as the iſſue of obedience to God's will on earth. Such was the original.

riginal, engrained dictate of reaſon and conſcience; about arriving at a glorious ſtate of eternal life in heaven, as the conſequence of living unto God on earth: And this is juſt the form of the Covenant of Works, as eſſential to that nature with which God has been pleaſed to endow mankind.

Accordingly, the natural apprehenſions which all men have of any happineſs in the other world, do ſtill run out in the proſpect of obtaining it by their own obedience,—by the deeds of the law; as this law, in the natural apprehenſions of it, doth ſtill bear that notification, *The man which doth thoſe things ſhall live by them:* It ſtill carries this dictate in it, as natural to it; *if thou wilt enter into life, keep the commandments.*

The moral law is therefore naturally in force upon all, as a Covenant-law. In all the declarations which the Scripture make of it to men, as in their natural eſtate, it is ſtill propoſed to them in its *Covenant-form:* Juſt in the ſame manner, abſtracting from peculiar circumſtances, as it was to Iſrael from mount *Sinai.* It is thus a law requiring obedience to it, for the obtaining of eternal life upon that ground: But the obedience which it requires for this end, is nothing leſs than abſolute perfection thereof.

1ſt, The obedience muſt be perfect, as to the *matter* of it. It muſt comprehend a performance of all duties belonging to every one's place, in thoughts and words and actions; according to all the extent of the moral law, in both the ſubſtance and circumſtances of theſe duties. It muſt exclude all ſins of commiſſion and omiſſion, of wickedneſs and weakneſs. For this awful certification belongs to the Covenant of Works; *curſed is every one that continueth not in all things which are written in the book of the law,*

law, to do them *. Every failure is a breach of that Covenant; and an univerſal breach of it, forfeiting all pretenſions to life by it: *For whoſoever ſhall keep the whole law, and yet offend in one point, is guilty of all* †.

2*dly*, The obedience muſt be perfect as to the *principle* of it. It muſt be from a principle of love to God, and our neighbour: For the law ſaith; *Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind, and with all thy ſtrength; and thy neighbour as thy ſelf* ‡. It muſt be with *delight in the law of the* LORD ‖. It muſt be with an ultimate regard to the glory of God, as our chief end: For the law ſaith; *Whether therefore ye eat or drink, or whatſoever ye do, do all to the glory of God* §.

And therefore it muſt not be a *mercenary* obedience, or ſimply for the ſake of obtaining life by the works of the law. Man's obedience, even in his primitive eſtate, when capable of performing all theſe works, was not to be of that nature. The obligation of the law, in the Covenant of Works, did nowiſe depend upon the promiſe of life in that Covenant; as if, abſtracting from this, obedience had not been due. Conformity to the law could have nothing of *natural merit* in it; but the proſpect of eternal life, on that ground, did wholly ariſe from from God's engagement by a free promiſe: And ſo, the life was to be a matter of thankful expectation through obedience, not of a *mercenary claim* on that account. The Covenant-law can admit of no regard to our own good, but in a ſubordination to the glory of God.

3*dly*, The obedience muſt be perfect as to the *duration* of it. It cannot admit of any intermiſſions; but

* Gal. iii. 10. † James ii. 10. ‡ Mark xii. 30, 31.
‖ Pſal. i. 2. § 1 Cor. x. 31.

but muſt run on, without interruption, through the whole courſe of creature-being. For even ſuppoſing a perſeverance in it, forward unto a ſtate of confirmation; when the obedience would be finiſhed, as to its conditional nature in the Covenant of Works: Yet a perpetuity of it muſt ſtill remain, for eternal homage to God in an immediate enjoyment of him.

Such is our natural ſubjection to the Covenant of Works: And ſuch is the claim which it makes of obedience, upon the pain of eternal death in hell. Nothing of its original force is abated: Nor could it now fail, more than at firſt, to give eternal life; upon a full ſatisfaction of all its demands. A promiſe of this life was a natural and *juſt* dictate of that Covenant, in the conſcience of *upright* man; proceeding on a perfection of obedience: But the natural remains of ſuch a dictate, in the conſcience of *ſinful* men, is quite *erroneous*,—becauſe it abſtracts from that neceſſary perfection; while, on the contrary, their conſcience ſhould now dictate their actual ſubjection to the juſt penalty of death, for every act of diſobedience.

§ III. All mankind are not left to continue in this natural ſubjection to the Covenant of Works. A certain number who are *redeemed from the earth, redeemed from among men, the nations of them which are ſaved*,—are delivered from that woful ſubjection; and their deliverance from it is through a glorious myſtery of the grace and power of God. As,

1ſt, The righteouſneſs of that Covenant has been fulfilled, and full ſatisfaction has been made for the breach of it,—and a purchaſe has been thus made of eternal life for them; by the LORD JESUS CHRIST, as having come into a ſtate of ſubjection to it for them, in their place and name: So that, upon their coming

coming to be in him by faith, they have no more concern with the law in its Covenant-form.

2dly, As they come to be in him by faith, they are endowed with a *new nature;* having the *law put into their mind, and written in their heart*,—not as a *Covenant-law*, but only as a *rule of life*. The Covenant law, which was interwoven with, and eſſential to manhood in its natural ſtate, has no place at all in this *new* or renewed nature; that original impreſſion of it on their heart is ſo far graciouſly effaced: And they deal with the Covenant-law ſet forth in the Scriptures, as a law which Chriſt has fulfilled for them; leaving them to have nothing ado with it in that form, but only as a rule for living unto him in a courſe of ſanctification.

CHAPTER VII.

Of our natural Eſtate *under the Covenant of Works.*

AS man was firſt ſubjected to that Covenant, he was fully qualified for obtaining life by it; in an eſtate of innocence, of holineſs and happineſs. But the caſe did ſoon become the very reverſe. For,

§ I. All mankind are naturally in a ſtate of ſubjection to the guilt of the *firſt ſin;* the ſin of eating the forbidden fruit, by which the Covenant of Works was broken. They all committed that ſin, as repreſented by and acting in the firſt man *: And they are ſeverally, as brought forth into the world, lying under the *guilt* of it; or a liableneſs to the whole penalty

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* Chap. II. Sect. I. § II.

nalty of death, to the wrath and curſe of God on that account. The ſin imputed to them, lays them under the penalty to be inflicted; the penalty of that firſt ſin, as comprehending in it a breach of the whole moral law.

Yet the ſin of eating the forbidden fruit, with the guilt thereby incurred, is nowiſe a matter of *natural apprehenſion*; as there is no knowledge of it, or of the Covenant of Works with the firſt man as a public perſon, otherwiſe than by *revelation*. The moral law ſerves to give *the knowledge of ſin* *; when it comes to be uſed by the Holy Sprit upon the conſcience of a ſinner, in the work of conviction. But the *moral law* can diſcover nothing about the ſin of breaking the *poſitive law*. And ſo, in the greateſt meaſure of conviction by the moral law, even all the conviction which can precede converſion, there can be no conviction of that ſin; whatever general notion there may be of the Scripture-doctrine concerning it. All other ſin, as diſcovered by the law in an awakened conſcience, is a matter of *knowledge*; for *the law is not of faith* †: But this ſin is a matter of *faith*, upon the divine teſtimony concerning it in the Scripture. A perſon is therefore brought to ſee and take with this ſin, only when his conviction iſſues in converſion; or when his mind is ſavingly enlightened in the knowledge of Chriſt. For Chriſt is then ſeen in his relation to the *firſt man*,—as being the *ſecond man*, *the* LORD *from heaven*; as a head of righteouſneſs to the perſon, in the New Covenant: And this implies a humbling ſight of his natural eſtate under the *firſt man*, as to him a head of unrighteouſneſs in the Covenant of Works. And though none can have any apprehenſions of this matter, who have not the Scripture to inform them of it; yet all who have died, and ſhall die in their ſins, muſt intuitively and dreadfully apprehend it in the other world.

§ II.

* Rom. iii. 20. † Gal. iii. 12.

§ II. All mankind are naturally in a ſtate of *original ſin*.—The ſoul is created by God in the womb, under a *want of original righteouſneſs*; and that, as the juſt demerit of the firſt ſin. God puts no evil into the ſoul, when creating it; but the want of natural *righteouſneſs*, muſt infer a natural *unrighteouſneſs*. For there can be no proper midſt, in a ſoul, betwixt moral good and evil; more than betwixt light and darkneſs, betwixt heat and cold. And it is even abſurd to ſuppoſe, that a *corrupt* man could have an *uncorrupt* progeny: As it is to ſuppoſe, that one could *bring a clean thing out of an unclean*; or that *a fountain can ſend forth, at the ſame place, ſweet water and bitter*; or that *a corrupt tree can bring forth good fruit* *.

The poſterity of the firſt man are therefore in the ſame ſinful condition, as to the ſtate of their nature, which he fell into †. They are *ſhapen in iniquity, and conceived in ſin*; they *are eſtranged from the womb, and go aſtray as ſoon as they be born* ‡: Having loſt that image of God which originally belonged to human nature. Their *underſtanding is darkened*, and filled with error; in oppoſition to the light of divine truth, and any proper knowledge of God ‖. Their *wills* are in a ſtate of contrariety to his will: *The carnal mind*, the minding of the fleſh, of corrupt nature, *is enmity againſt God; it is not ſubject to the law of God, neither indeed can be* in its natural eſtate §. They are thus *enemies to God by their mind in wicked works*; being *haters of God* **. They *mind earthly things* ††, in the whole courſe of their *affections*. And *their conſcience is defiled* by guilt: So that if it be not aſleep

* Job xiv. 4.; James iii. 11; Matth. vii. 18.
† Chap. V. § VIII. ‡ Pſal. li. 5; lviii. 3. ‖ Eph. iv. 18.
§ Rom. viii. 7. ** Col. i. 21.; Rom. i. 30. †† Phil. iii. 19.

aſleep, or as *ſeared with a hot iron*; they can only have *a certain fearful looking for of judgment* *.

The Covenant of Works was not properly broken, till in the firſt man's eating the forbidden fruit. His poſterity derive inbred corruption from him, *conſidered as fallen* by this breach of the Covenant. Their being involved in the guilt of that ſin, as their guilt in him,—muſt therefore be conſidered as previous, in the order of nature, to their deriving of ſuch corruption from him; this being the foundation upon which they do ſo, as the juſt reaſon of their ſouls being created under a want of original righteouſneſs.—Some metaphaſical reaſonings which have been uſed to the contrary, however ſpecious, cannot accord to the nature of the caſe †.

§ III. All mankind are naturally in a ſtate of *actual wickedneſs*. The corruption of their natures takes effect in an univerſality of ſinfulneſs; through the whole courſe of their thoughts, and words, and actions. In this reſpect *the whole world lieth in wickedneſs* ‡. The moſt horrid floods thereof have been overſpreading it in every age; bidding defiance to the very being, as well as to the whole authority and

* 1 Tim. iv. 2.; Tit. i. 15.; Heb. x. 27.

† The firſt man's *public* character did not aboliſh or ſuperſede his *private* character; but was only ſuperadded to it for a time: And he muſt have acted in both theſe characters, when committing his firſt complex ſin. His inward compliance with Satan's temptation, and the effect of it in his ſoul,—belonged to him only as a *private perſon*, not involving his poſterity; becauſe it did not become a *public deed*, of breaking the Covenant in their name, as well as for himſelf,—till it became a *finiſhed deed*, in his actual eating of the forbidden fruit. Their participation with him in that *public guilt*, his only public guilt,—muſt therefore be prior, in order of nature, to all their perſonal derivations from him of moral and penal evil; as the ground upon which theſe derivations proceed.

‡ 1 John v. 19.

and will of the one true God. Every article of his law is trampled upon; often in the groſſeſt forms of irreligion and immorality. And even when perſons, in their natural eſtate, are doing what is *materially* good; yet this is made wholly evil, by their ungodly or ſelfiſh *manner* of doing it. And no ſpeculative light in the underſtanding, nor any remonſtrances of a galling conſcience,—can in any meaſure ſubdue the corruption of the heart, for aboliſhing or impairing the ſtate of actual wickedneſs; however much the forms of it may be thereby altered. *They are all gone out of the way; they are together become unprofitable, filthy: There is none that doth good, no not one:—There is no fear of God before their eyes* *.

§ IV. All mankind are naturally in an eſtate of *miſery*. They are under God's wrath and curſe, unto moſt dreadful effects thereof; both in this life, and in that which is to come.

1ſt, They are naturally undergoing the effects of that curſe, in all the courſe and circumſtances of their preſent life. What felt puniſhments, what ſufferings of every ſort,—have been all along paſſing upon the human kind, in the righteous judgment of God! What public calamities have ſwept away multitudes, through all the bypaſt periods of time; introductory to an approaching deſtruction of this whole viſible world, on account of human wickedneſs! And as to the outward *bleſſings* which are enjoyed by corrupt and wicked men even theſe are *curſed* unto them: *Their table is made a ſnare, and a trap, and a ſtumbling-block, and a* (judicial) *recompence unto them* †. It univerſally holds, that *deſtruction and miſery are in their ways* ‡.

2dly,

* Rom. iii. 12, 18.; Pſal. xiv. 3.
† Mal i. 2.; Rom. xi. 9. ‡ Rom. iii. 16.

2*dly*, God has been all along exerciſing a wonderful forbearance and long-ſuffering toward the ſinful race of mankind, while going on in their wickedneſs; but this is wholly limited to the courſe of their time, and muſt iſſue in the horrors of a death-bed. No ſelf effects of his wrath and curſe, in this life, do ever nearly amount to the full wages of ſin: But at death, and in the world to come, even through an eternal ſtate, for ever and ever,—theſe wages will be paid, and ever a-paying, ſo far as finite nature can admit of that effect. The Scripture repreſents the condition of wicked men in the other world, as a ſtate of *everlaſting puniſhment*, of abſolute and unabating *torment*; of *wailing and gnaſhing of teet*. *. —Such is the death ſinners are finally ſubjected to, under the Covenant of Works †.

§ V. The moſt part of thoſe within the viſible Church are living in a ſtate of *brutal ſtupidity*, as to their natural eſtate under the Covenant of Works. It holds of them, that *they know not, neither will they underſtand; they walk on in darkneſs* ‡. They underſtand not, nor take any thought about the ſinfulneſs and miſery of their natural eſtate. They live, all along, wholly unconcerned about death and the judgment beyond it; as if they were like the beaſts that periſh, or were to be done when they die. They indulge themſelves in carnal enjoyments and amuſements; each upon the matter ſaying to his ſoul—*take thine eaſe, eat, drink and be merry*: Quite regardleſs of all God's warnings, in his word and providence, about the woful end of theſe things. And if at any time awakened to ſome conſideration of their ways, they ſatisfy themſelves with ſome general preſumption

* Matth. xxv. 46.; Luke xvi. 23, 24.; Matth. xiii. 42, 50.
† Chap. I. Sect. IV.
‡ Pſal. lxxxii. 5.; Eccl. iii. 18.; ix. 3.

ſumption of God's mercy: Or they reſt in a vain notion that they may have an opportunity and more leiſure afterwards, for laying everlaſting concerns to heart.

§ VI. Many of thoſe within the viſible Church are living in a *woful deluſion*, as to their natural eſtate under the Covenant of Works; who yet appear to have a rational, and even ſerious concern about their everlaſting ſalvation. Some of theſe underſtand not, or conſider not, or reliſh not the ſcriptural way of ſalvation; and live as if nothing more were neceſſary for obtaining it, than an external regularity in the performance of religious and relative duties.

But others of them, even after great advances in religious knowledge and exerciſes, are ſtill ſeeking ſalvation and eternal life in the way of the Old Covenant. They underſtand not the natural marriage and attachment of their hearts unto the way of *doing for life*, according to that Covenant; or they ſee no evil in it. They continue under the reigning power of that ſinful attachment; not merely under ſuch remains of it as are to be found in the beſt. They indeed make ſome account of the New-Covenant righteouſneſs, as the ground of their acceptance with God and title to eternal life; but this is only by way of ſupplement for their own deficiencies, in *going about to eſtabliſh their own righteouſneſs* *. They have never ſeen the natural oppoſition of their hearts, unto an abſolute and immediate dependence on the righteouſneſs of Chriſt; at leaſt they have ſeen no evil in that oppoſition, or in a compounding of his righteouſneſs with their own for juſtification. They have never become *dead to the law*, and *married to* CHRIST; but are living in a woful deluſion, as if they were building their confidence and hope on a good

* Rom. x. 3.

good foundation, though never getting beyond refinements upon an Old-Covenant religion *. And it is moſt lamentable, that many are entertained with pernicious doctrines,—directing them unto, and encouraging them in that deluſive courſe.

§ VII. The eſtate of mankind under the Covenant of Works, is naturally quite *deſperate*.—They have no *ability* for recovering themſelves, from the depth of ſin and miſery into which they are fallen: No ability for anſwering the demands which that Covenant makes, of nothing leſs than perfect obedience for life,—more than *the Ethiopian can change his ſkin, or the leopard his ſpots* †; nor can they do any thing for repairing the breach of that Covenant, by a proper ſatisfaction. And they have no *willingneſs* to recover themſelves, or to be recovered, from the corruption of their natures and the ſinfulneſs of their lives: They *love to have it ſo*; they *love darkneſs, rather than light*; they are *obſtinate*, their *neck is an iron ſinew*, and their *brow braſs*; they *refuſe to be aſhamed* ‡. Nor could any finite wiſdom have ever deviſed how their recovery might be brought about, conſiſtently with the eſſential perfections and prerogatives of the divine nature. Nothing within the compaſs of their own doing or contrivance, could have prevented a periſhing of the whole human race for ever in hell: Their condition being naturally as *deſperate* as that of DEVILS.

But the ONLY WISE GOD, the KING ETERNAL, HATH REMEMBERED US IN OUR LOW ESTATE; FOR HIS MERCY ENDURETH FOR EVER ‖!

* Rom. vii. 4, 6. † Jer. xiii. 23. ‡ Jer. v. 31.; John iii. 19.; Iſa. xlviii. 4.; Jer. iii. 3. ‖ Pſal. cxxxvi. 23.

SACRED

SACRED CONTEMPLATIONS:

PART SECOND.

A

VIEW

OF THE

COVENANT OF GRACE:

IN THE

ESTABLISHMENT OF IT FROM ETERNITY;

AND THE

ACCOMPLISHMENT OF IT IN TIME;

AND THE

EFFECT OF IT THROUGH ETERNITY.

I have made a Covenant with my Chosen, PSAL. lxxxix. 3.

Quam dives es in Misericordia, quam magnificus in Justitia, quam munificus in Gratia, Domine Deus noster!

BERNARDUS.

[IN ENGLISH.]

How rich in Mercy, how magnificent in Justice, how munificent in Grace art thou, O Lord our God!

ADVERTISEMENT.

AFTER having made ſome progreſs in the VIEW of the *Covenant of Works*, the Author conceived a deſign of proceeding afterwards, as he hath now done, to a VIEW of the *Covenant of Grace*.

The writings of ſome eminent men on that ſubject, have been of ſingular uſe for preſerving and propagating the truth of the goſpel. But they could not exhauſt that great ſubject: And the Author has been led to conſider it in a very different manner. At the ſame time, —he hath freely obviated ſeveral things advanced in ſome of theſe writings, which he conſidered as miſapprehenſions of the ſubject.

The doctrine of this Covenant is the ſum of the goſpel; in which only, all our help and hope for eternity is to be found: And people are wofully impoſed upon, to their everlaſting perdition,—when any thing contrary unto, or even different from this, is put upon them under the character of the Goſpel. The courſe which God preſcribes

to

to every ſinner for ſalvation, is this,—*Let him take hold of my Covenant:* And, in order to this, it is neceſſary that they underſtand the matter and method of that Covenant, in the adminiſtration of it to them by the goſpel.

This Covenant is full of *Righteouſneſs*, for the *juſtification* of guilty ſinners; and of *Grace*, for their *ſanctification* to eternal glory: So that, without taking hold of it by faith,—men muſt die under all the guilt, and in all the defilement of their ſin; unto a ſtate of eternal death in hell.

VIEW

OF THE

COVENANT OF GRACE, &c.

THE truth of the *Covenant of Works*, in its permanent ſtate, is naturally known: All may find ſome evidence of it, in an impreſſion thereof upon their own hearts. The full repreſentation of that Covenant, indeed, is only to be found in the Scriptures: Yet this is properly a reſtoration of it from the deficiencies of that natural impreſſion, which have taken place ſince the breach of it; and from thoſe errors which corrupt minds have fallen into concerning it.—But the truth of the *Covenant of Grace* is known only by revelation: It is ſet forth to us in the holy Scriptures, as wholly a matter of faith upon the divine teſtimony; which is the higheſt ſort of evidence that can be propoſed to the human mind.

We are *ſaved through faith* *, as embracing and improving that *revealed Covenant;* of which natural reaſon has no apprehenſion, and could make no diſcovery. The eternal ſalvation of a ſinner, as to both the fact and poſſibility of it, lies entirely without

* Eph. ii. 8.

out the compaſs of reaſon; which ſerves only for the purpoſes of the preſent life, nowiſe of the life to come. The matter of that ſalvation, and the manner of its attainment, belong wholly to the object and exerciſe of a divine faith; according to that Covenant. The mockers of this laſt time, filled with a pride of their own reaſon, do indeed laugh at faith in the matters of eternal happineſs; but they do ſo, at the peril of their everlaſting damnation.

It is now propoſed to take ſome view of the *Covenant of Grace*, in the three great PERIODS of it; or in its *Eſtabliſhment* from eternity, and its *Accompliſhment* in time, and its *Effect* through eternity.

PERIOD I.

Of the Eſtabliſhment *of the Covenant of Grace from Eternity.*

SECT. I.

Of the Reality *of the Covenant of Grace.*

THIS Covenant is nowiſe a matter of imagination, but of abſolute *reality* or truth. Many evidences of this might be collected from the Scriptures; but it may ſuffice, after what has been formerly ſaid *, to inſiſt on ſuch of them as are of a more direct and deciſive nature.

§ I. The reality of the Covenant of Grace appears, from the mention which is expreſsly made of it in Scripture.

* Part I. Chap. II. Sect. I. § I. 5*thly*.

Scripture. The only inſtance of this, among many, which ſhall be preſently inſiſted on, lies in the 89th pſalm: *I have made a Covenant with my Choſen, I have ſworn unto David my ſervant; thy ſeed will I eſtabliſh for ever, and build up thy throne to all generations* *.

The ſpeaker, in this paſſage, can be no other but the LORD; who is mentioned in the beginning of the pſalm. That the deſignations [*my choſen, David my ſervant*] were immediately meant of the literal David, will not be queſtioned. But it would be an uſing of the reader with ſome indignity, to be at pains for proving to him,—that the gracious declarations and promiſes in the pſalm referred to, could bear but a very *ſubordinate* application to that perſon; as this will be obvious, at one reading of the pſalm. JESUS CHRIST, and his ſpiritual kingdom in the Church, were moſt ſignally typified by the *literal David* and his kingdom in Iſrael. Accordingly, long afterwards, the LORD did again and again ſpeak of JESUS CHRIST, and promiſed him as to come, under the ſame deſignation,—*David my ſervant* †. And a ſolemn declaration was made concerning him when he came, to the ſame purpoſe: *The Lord God ſhall give unto him the throne of his father David; and he ſhall reign over the houſe of Jacob* (not literal but ſpiritual) *for ever, and of his kingdom there ſhall be no end* ‡. Moreover, long after the *literal David* had diſappeared, the LORD promiſed this *ſpiritual David* to make his appearance, under a parallel deſignation; *my ſervant whom I have choſen, mine Elect in whom my ſoul delighteth* ||.

It is therefore beyond all reaſonable queſtion,—that the paſſage now under conſideration muſt be underſtood, as having its ultimate and *principal* verification

* Pſal. lxxxix. 3, 4. † Ezek. xxxiv. 23, 24.; xxxvii. 24. 25.
‡ Luke i. 32, 33. || Iſa. xlii. 1.; xliii. 10.

rification in JESUS CHRIST; aſſerting a covenant made with him on behalf of his ſpiritual ſeed, and of his royal government among them. And this covenant was then ſpoken of as *already* made; even made from all eternity, according to the eternity and immutability of the divine parties: So that it can be no other but a *Covenant of Grace* with Chriſt, on behalf of ſinful men.

§ II. The reality of the Covenant of Grace appears, from the ſtate of matters about ſome of fallen mankind before the world began. A ſtriking diſcovery of this, lies in the 8th chapter of the *Proverbs* *. Sufficient evidence will be given in another ſection,—that it is JESUS CHRIST, the eternal Son of God, who is there ſpeaking of himſelf under the character of *Wiſdom*; the *perſonal* Wiſdom of God. He ſays,—that he was *ſet up from everlaſting, from the beginning, or ever the earth was.* As thus ſet up by the eternal Father from everlaſting, he ſays—*I was rejoicing in the habitable part of his earth, and my delights were with the ſons of men;* as then all preſent to him, in the decree about their future exiſtence and condition. And this muſt certainly coincide with his having been *foreordained for them before the foundation of the world* †. He was then ſet up and foreordained, ſo that *grace was given them in Chriſt Jeſus before the world began* ‡. Accordingly, God *promiſed eternal life to them before the world began* ‖: And this promiſe could not be given to themſelves immediately, when they had no exiſtence; it could only be given to them *in Chriſt*, as grace was given to them in him.——And all this can mean nothing other than what it is brought to prove; a gracious

* Prov. viii. 23. 31. † 1 Pet. i. 20. ‡ 2 Tim. i. 9. ‖ Tit. i. 2.

gracious eſtabliſhment then made, a *Covenant of Grace* with Chriſt on their behalf.

§ III. The reality of the Covenant of Grace appears, from the fact of the final and everlaſting ſalvation of ſome of fallen mankind. The Scriptures are ſo full of this bleſſed fact, that it is quite needleſs to deal in any proof of it. And their final ſalvation through eternity, muſt be the effect of a decree concerning it from eternity; as nothing could come to paſs, but from its having been foreordained by God's eternal purpoſe. And unto this ſalvation they are expreſsly ſaid to have been *choſen before the foundation of the world*; being *predeſtinated* thereto, *according to the purpoſe of him who worketh all things after the counſel of his own will* *.

But this could not be by a *ſimple decree*. According to what has been obſerved in another place †, the eſſential perfections and prerogatives of the divine nature could not have admitted of their ſalvation, but through a full effect of the law-curſe to which they are naturally ſubjected: And ſuch an effect of it upon themſelves, muſt have abſolutely prevented their ſalvation for ever. It could only be, as the Scripture declares it to have been; through their being *redeemed from the curſe of the law*, by Chriſt's being *made a curſe for them* ‡. The decree of their ſalvation muſt therefore have been ſuch, as contained a gracious eſtabliſhment for having it effectuated in that manner; a *Covenant of Grace* with Chriſt in their behalf.

§ IV. The reality of the Covenant of Grace appears, from the method of grace in the actual ſalvation of ſome of fallen mankind. They *are ſaved by*

 grace:

* Eph. i. 4, 11. † Part I. Ch. I. Sect. IV. § III.
‡ Gal. iii. 13.

grace *: By the mere grace, or free favour of God toward them, *without the deeds of the law;* in oppoſition to all pretended merit by any *works of righteouſneſs which they have done*, all *to the praiſe of the glory of his grace* †. But this grace could not take effect upon them, inconſiſtently with the glory of divine holineſs and juſtice and truth. It was neceſſary that *mercy and truth ſhould meet together*, that *righteouſneſs and peace ſhould kiſs each other* ‡; that the divine holineſs and juſtice, as well as grace, ſhould be glorified in the manner of their ſalvation: That it ſhould be through a repairing of the breach of the Covenant of Works; and through a maintaining of the glory of the divine juſtice and truth, by a ſatisfaction for that breach.

Accordingly, we are expreſsly taught,—that *grace reigns through righteouſneſs unto eternal life, by Jeſus Chriſt our Lord;* in his repairing the breach of the Covenant of Works, by fulfilling all the righteouſneſs of it for them: And it is through his being *made ſin for them*, under the imputed guilt and inflicted puniſhment of it; that they *might be made the righteouſneſs of God in him* ‖.——Such is the method of grace in their actual ſalvation, to the glory of all the divine perfections; a method which muſt have been ſettled in the counſel of God from eternity, according to which only he proceeds in time: And which muſt certainly import a gracious eſtabliſhment for this purpoſe; a *Covenant of Grace* with Chriſt about their ſalvation.

§ V. The reality of the Covenant of Grace appears, from the *perſonal ſtate* of JESUS CHRIST. It ſhall only be obſerved here, that he bears the ſtate of a *public perſon*. In compariſon with the *firſt man*, he

* Eph. ii. 5, 8. † Rom. iii. 27, 28.; Tit. iii. 5. Eph. i. 6. ‡ Pſal. lxxxv. 10. ‖ Rom. v. 21.; 2 Cor. v. 21.

he is called the *ſecond man* *. Of him the firſt man was a figure †, a repreſenting type. *In him* all the redeemed from among men are *made alive;* as they have all *died* in the firſt man ‡. By *his obedience* they are all *made righteous*; as, by the firſt man's *diſobedience* they *were made ſinners* ||.——And it is impoſſible to put any rational ſenſe upon all this, but as denoting a *Covenant-headſhip* in the perſon of Chriſt; which can only be in his having a *Covenant of Grace* made with him from all eternity, for the ſalvation of all who are ſaved from among men.

In a word,—the whole matter and manner of the ſalvation of ſinners, according to the goſpel, proclaims the reality of that Covenant. For this ſalvation could not be by mere acts of divine *will* and *power*, conſiſtently with God's not denying himſelf: It could not be but through an interpoſition of the *manifold wiſdom* of God §; providing for this ſalvation by *price* as well as power, to the glory of all his name,—in an eſtabliſhment of a *Covenant of Grace* with Jeſus Chriſt for that purpoſe. Every thing which belongs to our recovery from the ſinfulneſs and miſery of our natural eſtate, muſt be traced up to that Covenant: And upon the faith of it depends all our ſalvation, with all proper exerciſe concerning the ſame.

SECT. II.

General Obſervations *about the Covenant of Grace.*

§ I. The Covenant of Grace has no *parallel*, or any other tranſaction that may be properly brought into a compariſon with it; but the *Covenant of Works*

* 1 Cor. xv 47. † Rom. v. 14. ‡ 1 Cor. xv. 22.
|| Rom. v. 19. See Part I. Chap. II. Sect. I. § Eph. iii. 10.

Works which was made with the firſt man. This parallel is very proper; as it is expreſsly ſtated in ſeveral paſſages of Scripture that have been conſidered. The *firſt man* was a Covenant-head or repreſentative of all his *natural ſeed*: Who were to ſtand or fall, in and with him: as he ſhould fulfil or break the condition of that Covenant which was made with him for them, and with them in him. Accordingly, JESUS CHRIST is a Covenant-head or repreſentative of all his *ſpiritual ſeed*: Who have a ſtanding in a ſtate of acceptance with God, and a title to eternal life; wholly upon his fulfilled condition of that Covenant which is made with him for them, and with them in him.

But no covenants which God ever made with any other [as with *Noah*, *Abraham*, *Moſes*, *Phineas*, and *David*], ought to be mentioned in any compariſon with the Covenant of Grace; as to a repreſentative capacity of the parties covenanted with. For none of theſe were *repreſentatives*, in any ſuch ſenſe as Chriſt was. They were *natural roots* of different parties, to whom promiſes were made through them: but they were nowiſe Covenant-heads or *repreſentatives* of thoſe parties, as at once to ſtand or fall in and with them; more than parents ſtill are, when having the promiſe unto them and their children.

§ II. The Covenant of Grace, in compariſon with the Covenant of Works, is called the *ſecond* or *New* Covenant: But this is not with any reſpect to the period or order in which it was made. In all ſuch reſpects, it was the firſt and an old Covenant; this having been made from eternity, and the other only in time. But there was no place for its being revealed and taking any effect, till the Covenant of Works was broken; ſo that, with regard to the manifeſtation

nifeſtation and adminiſtration thereof, it is the *ſecond* and the *New Covenant*.

According to our finite way of conceiving, we have to think of this Covenant as made of old; in a period long ago paſt, infinitely before all worlds. But, with regard to the divine Parties concerned in making of it, this is ever *preſent* and new; as, unto them, nothing can be paſt or future. The fulfilling of its condition was to man a matter of futurity at the revelation of it, for about four thouſand years: But it was ever preſent to God; ſo that he proceeded upon it in ſaving ſinners, under the Old-Teſtament ſtate, as a fulfilled condition. And though this was a matter of futurity to the *manhood* of Jeſus Chriſt, till he finiſhed his work upon the croſs; yet, with regard to him as *God-man*, it was ever preſent: For, as to himſelf in that bleſſed character, he ſaid of himſelf,—*before Abraham was* (not, *I was*, but) I AM *; all that is paſt to us, with all that is future to us, being ever preſent to him. Such is the glorious and inconceivable manner of duration which belongs to the divine Being, in each perſon of the Godhead!

§ III. The *Covenant of Grace* is a *Covenant of Redemption*. The bleſſedneſs therein provided through Chriſt for ſinners of mankind, is ſet forth in Scripture under the general character of *redemption; eternal redemption*, which he has *obtained for* them †. He is often called the *Redeemer;* and Job looked forward to him in that character, *my Redeemer* ‡. He is the Redeemer of men, as becoming a *kinſman* to them; the only kinſman of the human family, who has a right and capacity for redeeming them: Nor could he accompliſh their redemption, but in this relation to them; that he might be capable of ſerving

* John viii. 58. † Heb. ix. 12. ‡ Job xix. 25.

ing and ſuffering for them in their nature.—And all the ſaved people of that family, are called *the redeemed of the* LORD *. His great employment concerning them in that Covenant was, *to redeem them that were under the law;* from their natural ſubjection to the law of the Covenant of Works, in all its commanding and curſing power as ſuch: To *redeem* them *from the curſe of the law*, in all its obligation and effects; to *redeem* them *from all iniquity;* to *redeem* them *unto God*, into a ſtate of glorious conformity to him and communion with him in heaven for ever †. And all this redemption is, not only by an efficacy of his infinite *power*, but alſo by a *price* of infinite value; *the precious blood of Chriſt* ‡.

It is therefore a *Covenant of Redemption* to Chriſt, as to the *matter* of his employment therein. But at the ſame time, as to the *origin* of it, and *our enjoyment* of that redemption,—it is wholly a *Covenant of Grace* to us. Our redemption through it, is *according to the riches of his grace:* Before God, we are *juſtified freely by his grace;* but it is *through the redemption that is in Jeſus Chriſt* ||.

§ IV. There is only *one* Covenant of God's making, the Covenant of Grace and Redemption, for the eternal ſalvation of mankind ſinners. The Scripture reveals but one for that purpoſe; *the new Covenant, the everlaſting Covenant.* As man's ruin is by one Covenant, his recovery is likewiſe by one. God has but one ſalvation; one way of ſaving ſinners, by one CHRIST.

There is, therefore, no propriety in this definition which has been given of the Covenant of Grace: "It is a gracious convention betwixt God and ſin-"ful elect man; by which, for the intervening me-"diation

* Iſa. lxii. 12. † Gal. iv. 5.; iii. 13.; Tit. ii. 14; Rev. v. 9. ‡ 1 Pet. i. 19. || Eph. i. 7.; Rom. iii. 24.

" diation of Chriſt, all ſaving grace and glory is al-
" lotted to thoſe who believe and repent:"—Or, in other words, " It is a gracious convention betwixt " an offended God and offending man; for beſtow-" ing grace and glory, in Chriſt, upon ſinful man, " under the condition of faith." And it may be obſerved, that,

1*ſt*, Such a Covenant as this muſt have its beginning in time; as it could not be entered into immediately with elect ſinful men before they exiſted. And, therefore, it muſt be very different from that Covenant of Grace which was entered into immediately with Jeſus Chriſt, from all eternity.

2*dly*, According to the above-cited definition, Chriſt is ſet forth as the Mediator betwixt God and ſinful man: But he cannot, according to the Scriptures, or without abſurdity, be ſet forth as the Mediator of two diſtinct Covenants; the one made with him for men from all eternity, and the other made with man through him in time.

3*dly*, According to the above-cited definition, faith and repentance is the proper and formal condition of the Covenant of Grace; ſo that it muſt be the immediate ground of title to the promiſed bleſſings, as really as man's perfect obedience would have been under the Covenant of Works. His perfect obedience under that Covenant could have had no *intrinſic merit* in it; but it would have had a *pactional merit* in it, by God's favourable conſtitution: And the caſe would be the ſame, with regard to that alleged condition of the Covenant of Grace; God graciouſly admitting of it, through Chriſt's mediation, as the immediate ground of the perſon's title to eternal life.

4*thly*, The Scripture ſtates an abſolute oppoſition betwixt *grace* and *works*, with regard to the ground of a ſinner's claim for juſtification and eternal life; ſuch

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an oppoſition betwixt theſe as can admit of no mixture at all *. But, according to the above-cited definition, there is at leaſt a mixture of *works* brought in, under the name of *faith* and *repentance*: That, through Chriſt's mediation, theſe are accepted of as a condition for obtaining eternal life. And ſuch a Covenant of Grace, would be but a new ſort of a Covenant of Works, pretended to be on eaſier terms than the old; obtained for ſinners by the Mediator.

5thly, According to the above-cited definition, the intervening of Chriſt, or of his mediation, is betwixt God on the one part,—and the believing penitent ſinner on the other part; theſe being the two contracting parties in the Covenant, betwixt whom the mediatory intervention is made: For the ſinner muſt be firſt ſtated as a believing and a repenting perſon, before God doth eſtabliſh the Covenant with him. But he can no more make himſelf ſuch a perſon, than he can perform the whole condition of the Covenant of Works. How, then, comes he to be a penitent believer, before God's entering into a Covenant of Grace with him? Doth Chriſt firſt make him ſuch, beſtowing on him all this good qualification; in order to God's gracious dealing with him after that manner!

6thly, According to the above-cited definition, all that is allowed to Chriſt's mediation, is an obtaining of a Covenant of Grace with a ſinner: That, through his mediation, God condeſcends to promiſe all bleſſings to the ſinner, on the condition of his own faith and repentance. This is really the ſame as to ſay,—that in Chriſt, and for his ſake, God is pleaſed to accept of the perſon's own righteouſneſs, as the immediate ground of his juſtification, and title to eternal life; the righteouſneſs of Chriſt only meriting

* Rom. xi. 6.

meriting this, on behalf of the perſon's own righteouſneſs.

7thly, The above-cited definition muſt ſuppoſe a diſtinction betwixt the Covenant of *Redemption* and the Covenant of *Grace;* the former made with Chriſt from eternity; but the latter with a believing and repenting ſinner in time. And then, this ſhould not be called *the Covenant*, but *the Covenants of Grace:* There muſt be as many diſtinct *Covenants*, and as many diſtinct *conditions* thereof, though all of the ſame general nature,—as there have been and are believers and penitents, even an innumerable multitude of them; one for each: And the number of theſe Covenants would be ſtill increaſing,—as ſinners come to be converted, one by one, in the ſucceſſive periods of the church-ſtate.

§ V. As there was an immediate and *primary* making of the Covenant of Grace with CHRIST from eternity; it was then alſo eſtabliſhed, that there ſhould be a mediate and *ſecondary* making of it with church-members in time: Which was to be in the way of both *general* and *ſpecial* diſpenſation.

This is evident in many places of Scripture. It is ſo, particularly in what the LORD ſaid to Abraham,—*I will eſtabliſh my Covenant between me and thee, and thy ſeed after thee, in their generations, for an everlaſting Covenant; to be a God unto thee, and to thy ſeed after thee* *: In what he promiſed to Iſrael of old, and promiſeth to the church body ſtill, —*This is the Covenant that I will make with the houſe of Iſrael, after thoſe days, ſaith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they ſhall be to me a people* †: In what David ſaid concerning him,—*He*

* Gen. xvii. 7. † Jer. xxxi. 33.; Heb. viii. 8.

hath made with me an everlaſting Covenant, ordered in all things, and ſure; for this is all my ſalvation, and all my deſire * : In what David affirmed of his dealing with his people,—*He will ſhew them his Covenant* † : And in what he ſtill promiſeth,—*Every one that taketh hold of my Covenant, even them will I bring to my holy mountain, and make them joyful in my houſe of prayer* ‡ : *I will bring you into the bond of the Covenant* ‖.

The above paſſages denote a general diſpenſation, toward the members of the viſible Church; in an *exhibition* which is made of the Covenant of Grace to them. It is exhibited, as wholly conſiſting of *exceeding great and precious promiſes*; the accompliſhment of which is to proceed upon the mediatory righteouſneſs of Jeſus Chriſt, as the alone condition thereof. It it is exhibited in gracious offers of it, for them to take hold of it by faith; with gracious calls for their doing ſo. In this reſpect, it is a Covenant *made with them*, as to all God's engagement in it; to take effect through their embracement of theſe promiſes, in a dependence on that condition.

And the above paſſages denote a ſpecial diſpenſation, toward the members of the inviſible Church. Theſe are bleſſed with an *experience* of the Lord's ſhewing his Covenant to them, by a ſupernatural illumination of their minds. They are enabled to take hold of it by an applying faith, as to both the condition and promiſes of it. They are brought into the bond of it; under the bond of God's gracious engagement to them, and of their dutiful engagement to him: So that they are ſeverally and ſpecially intereſted in that Covenant, unto eternal life. According to this view, it is *made with them;* for the glorious condition of it is made theirs, in God's imputation

* 2 Sam. xxiii. 5. † Pſal. xxv. 14. ‡ Iſa. lvi. 6, 7.
‖ Ezek. xx. 37.

imputation thereof to them,—and the appropriation which they make of it to themſelves by faith: And the promiſes of it are made theirs; as they enjoy a right to obtain a full accompliſhment of all theſe, upon the ground of that fulfilled condition which is placed to their account.

§ VI. Though the Covenant of Grace be *leſs* extenſive in its *objects*, it is *more* extenſive in its *benefits*, than the Covenant of Works was or could have been. This Covenant extends to all mankind: But the other Covenant extends only to ſome of them, and comparatively few; though they are abſolutely *a great multitude which no man could number*, as *the nations of them which are ſaved* *.

Yet the caſe is very different, with regard to the benefits of theſe two Covenants. Had the Covenant of Works been kept, there would have been a very high diſplay of the divine goodneſs; in an advancement of all mankind, at length, to an immediate and heavenly enjoyment of God for ever. But, according to the Covenant of Grace,—there is the higheſt, and an united glory of all the divine excellencies, in the ſalvation of ſinners. The holineſs and juſtice of God are far more eminently diſplayed in this caſe, than in that of thoſe who are puniſhed with everlaſting deſtruction: While the glory of their heavenly ſtate, as *enthroned with* GOD-MAN,—far excelleth what could have belonged to that ſtate, according to the Covenant of Works.

And, as to the benefits of the Covenant of Grace, they are altogether ſupernatural and ſpiritual. Nothing natural or material, or which is a natural object of bodily ſenſe, as ſuch,—has any place among thoſe benefits, or in the purchaſe of Chriſt: Nothing but what is ſupernatural; a matter of ſpiritual experience,

* Rev. vii. 9.; xxi. 24.

rience, or an object of divine faith. A bleſſing upon material things, to thoſe who are ſaved, belongs to the benefits of that Covenant; but this bleſſing is wholly an object of faith.——The curſe of the broken Covenant of Works requires that the world ſhould be upheld as at preſent; till all the natural ſeed of the firſt man be brought forth in ſucceſſive generations, for partaking with him in the effect of that curſe: And the Covenant of Grace requires the ſame thing, on behalf of the ſeed promiſed to Jeſus Chriſt. But this Covenant provides for them all the bleſſings, only, of a ſpiritual ſalvation; including a ſpecial bleſſing upon their common enjoyments.

§ VII. The eſtabliſhment of the Covenant of Grace is by *one act* of the divine pleaſure and will. The INFINITE BEING is abſolutely ONE; without any compoſition in his *being*, or in his *mind*. *His underſtanding is infinite* * ; comprehending, in one act, all that is intelligible: He can have no ſucceſſion of views, apprehenſions or thoughts. And that eſtabliſhment is therefore *one*, at once; conſiſting of no parts in God, of a glorious and indiviſible Unity. Yet our finite minds cannot conſider it, but as virtually including many things; compounded of many parts: Which we are warranted, as obliged, to conſider ſeverally; though not as ſeparable, or as more than one thing in God.

SECT. III.

Of the Origin *of the Covenant of Grace.*

§ I. THIS Covenant, as to the eſtabliſhment of it, is originally IN GOD: Not like thoſe divine works or

* Pſal. cxlvii. 5.

or diſpenſations which are only *from God*, as effects of his wiſdom and power in time. It is what *he hath purpoſed in himſelf* *: And ſo, it is of the ſame eternity with himſelf, there is not, nor ever was any conceivable moment in which it was not; or in which it might not have been, or might have been otherwiſe than as it is. We have to look as far up and as far back to this *eſtabliſhment*, as to GOD-HEAD!

But it doth not originally lie in any perfections of the divine nature; for then, it would not be a Covenant of *Grace*, but of *natural neceſſity*. It lies originally in a *free determination* of the divine *will*; which, though not a neceſſary reſult of the divine perfections, is yet coeternal with theſe. It is *the myſtery of his will, according to his good pleaſure, which he hath purpoſed in himſelf* *. He would have been the ſame in his infinite and eſſential perfections, of the ſame excellency and glory; though there had been no ſuch eſtabliſhment in the good pleaſure of his will on behalf of fallen men, more than of fallen angels: But ſuch is the glorious myſtery of his will, concerning ſome of mankind!

§ II. This eſtabliſhment is wholly made by the GRACE, the abſolutely *free grace* of GOD; and is therefore properly called the *Covenant of Grace*. The whole reaſon of it lies in God himſelf, not in any thing without himſelf. And it lies directly, not in his *nature*, but in his mere *will*; in the ſovereign *good pleaſure* of him who, eſpecially in this caſe, *giveth not account of any of his matters* †. That Covenant is made, only on behalf of ſome of mankind, without any reaſon, on their part, for ſuch a diſtinguiſhing of them from others. It could not proceed on any foreſeen good in them, as the reaſon of that diſtinction

* Eph. i. 9. † Job xxxiii. 13.

tion; for there could be no diſtinguiſhing good in them to procure it, none but what was to proceed from it. *God* was WILLING *to make known the riches of his glory on the veſſels of mercy, whom he had afore prepared unto glory*: As he ſaith—*I will have mercy on whom I will have mercy, and I will have compaſſion on whom I will have compaſſion* *. The true and only reaſon of this whole matter, lies in that moſt remarkable addreſs which Jeſus made to the Father; *Even ſo, Father, for ſo it ſeemed good in thy ſight* †.—Such is the ſupreme, the abſolute, the unaccountable reign of *free Grace*, in the eſtabliſhment of the Covenant of Grace: And the praiſe of the glory of this grace muſt not be taken away from it, in aſcribing the ſame to any of the means through which that Covenant is brought to its accompliſhment and effect; not even to that great mean, the mediatory undertaking and adminiſtration of Jeſus Chriſt.

§ III. Some worthy men who could not, in any degree, be reckoned to mean any oppoſition to the doctrine of glorious Grace in that Covenant,—have yet been very much off their guard in teaching, (one with a remarkable diligence of repetition); that "the promiſes of the Covenant are the purchaſe of "the blood of Chriſt, owing to the merit of Chriſt's "righteouſneſs:" That "all theſe promiſes are the "price of his blood, the purchaſe of his obedience "and death:" That "the condition of the Cove-"nant is the foundation of the promiſes:" That "to Chriſt's fulfilling the condition of the Cove-"nant, both the *making* and performing of the pro-"miſe of eternal life is owing allenarly:" That the ſeveral parts of Chriſt's *undertaking*, are the grounds upon which God *made* the ſeveral *promiſes*; theſe promiſes being alſo ſeverally *grafted* (as it is called) upon

* Rom. ix. 15, 22, 33. † Matth. xi. 26.

upon the ſeveral promiſes peculiarly made to him, about aſſiſtance and acceptance in the work of his humbled eſtate:—And that the ſeveral *promiſes* do flow from Chriſt's ſeveral *offices*, as their proper *fountain*.

But if the great promiſe of eternal life, with all the other promiſes comprehended therein,—be the purchaſe of the blood of Chriſt, merited by his righteouſneſs; all of them the price of his blood, the purchaſe of his obedience and death; ſo that the *making* as well as performing of them, is wholly owing to his fulfilling the condition of the Covenant: Then it cannot be a Covenant of *Grace*, with regard to God the Father; it can only be a Covenant of *purchaſe*, a Covenant of *juſtice*. For the promiſes are *the all* of that Covenant, beſide the condition of it; and it will not be ſaid that Chriſt purchaſed the condition, purchaſed his own purchaſe! Thus Chriſt would have purchaſed the Covenant of Grace; inconſiſtently with its being ſuch a Covenant, on the Father's part: And all *grace* would be expelled from that Covenant, but the grace of the Mediator. Mediatory grace would be the original and only grace of the Covenant: As if there had been no grace, in the Father's ſetting him up from everlaſting to that office; no grace in the Father's calling him to it, as he did not take this honour unto himſelf *. It is no proper ſalve in this caſe, to ſay,—that "the love of "God produced a propoſal of the great and pre-"cious promiſes, upon terms conſiſtent with his "juſtice; and Chriſt accepted:" When the turning of the propoſal into a purpoſe and promiſe, is made to depend upon this acceptance.

The truth of the matter is,—that all the promiſes have their whole original and foundation in the abſolute ſovereignty of the grace of God, of the Godhead

* Prov. viii. 23.; Heb. v. 4, 5.

head in the perſon of the Father. And the whole myſtery of the condition of the Covenant,—of Chriſt's undertaking, of his fulfilling all righteouſneſs, of his obedience unto death, of his redeeming and purchaſing blood; all this is to be conſidered as the great mean deviſed by the manifold wiſdom of God, for bringing the promiſes to an accompliſhment,—in a manner glorifying to all the perfections of God, and honouring to his law.

All that Mean, all that condition of the Covenant, is wholly ſubordinated to the promiſes; and the promiſes no way to it. Inſtead of the condition of the Covenant being the foundation of the promiſes, the promiſes are the foundation of the condition; this being what infinite grace and wiſdom has provided in a ſubſerviency to the promiſes, for their proper accompliſhment. Inſtead of the promiſes flowing from Chriſt's offices, his offices flow from the promiſes; as the great ſubordinate mean for their accompliſhment. The peculiar promiſes to Chriſt, about his aſſiſtance and acceptance,—are ſubordinated to the promiſes of ſalvation through him, as the mean is to the end; inſtead of the promiſes of ſalvation through him being ſubordinated unto, or (what is called) grafted upon the peculiar promiſes to him.

It is true, that all promiſed *bleſſings* are what flow from Chriſt's offices,—and are all purchaſed by him: But it is not true, that the *promiſes* themſelves are ſo.——An architect, of his mere pleaſure, *purpoſes* to have a houſe built; and draws a *plan* of it: Upon which he gets workmen employed, unto a finiſhing of the houſe. Now it would be quite abſurd to ſay, that the architect's *purpoſe* and *plan* was owing to the ſkill and labour of the workmen: But it would be very proper to ſay, that the *execution* thereof is ſo.—In like manner, the whole bleſſings promiſed in the Covenant of Grace are the purchaſe of Chriſt;

Chriſt; and they flow through his ſeveral offices: But that is by no means the caſe with regard to the promiſes themſelves. The whole mediatory interpoſal belongs, not to the *obtaining*, but to the *execution* of the glorious purpoſe and plan of free grace in the eſtabliſhment of that Covenant.

SECT. IV.

Of the glorious Parties *concerned in the Eſtabliſhment of the Covenant of Grace.*

§ I. As hath been obſerved, the eſtabliſhment of this Covenant is *in* GOD; when there were no parties without him, or beſide him, to be concerned in the making of it. Yet, as being a Covenant, it could not be eſtabliſhed but among *parties;* and theſe parties could only be in the *Godhead.* It therefore neceſſarily ſuppoſes a *plurality*, or *Trinity* of Perſons in the Godhead. And there is nothing more plainly or expreſsly ſet forth, in the revelation which God hath made of himſelf, than the doctrine of the *Holy Trinity;* that the GODHEAD ſubſiſts in THREE PERSONS, the ſame in ſubſtance, equal in power and glory.

According to the Scripture-teſtimony,—*There are three that bear record in heaven, the Father, the Word, and the Holy Ghoſt: And theſe three are one* *. They are THREE; *three Perſons*, as each is capable of *bearing record:* And they are ONE, in diſtinction of merely *agreeing in one;* which can only mean that they are but ONE BEING.—At the baptiſm of JESUS, *one* of the *three*,—the FATHER ſpoke of him from heaven; and the SPIRIT deſcended upon him †. The *abſolute* dedication which is made of perſons in baptiſm, can be to God only; and it is to the FATHER,

* 1 John v. 7. † Matth. iii. 16, 17.

the SON, and the HOLY GHOST *. And *perſonal characters* are moſt unqueſtionably aſcribed to theſe THREE: The FATHER *ſends* the HOLY GHOST, and the SON *ſends* him; and he *comes* †. Theſe are ſome of the direct teſtimonies to this glorious truth, that there are THREE PERSONS in the ſame GODHEAD; and the Scripture abounds with aſcriptions of *perſonal actings* to each of them.

Horrible blaſphemies are now propagated through the Britiſh dominions, in the moſt open manner, without fear or ſhame,—againſt the THREE-ONE-GOD; by which the inhabitants thereof are faſt ripening for a day of his vengeance. There can be no reaſon for diſbelieving a *Trinity of Perſons* in the Godhead, more than for diſbelieving the *Godhead*; both being equally incomprehenſible by finite minds: No reaſon for being *Anti-trinitarians*, more than for being *Athieſts*. And it is even an outrage upon reaſon,—that minds which cannot comprehend the infinite BEING, ſhould yet preſume to judge about what *manner of ſubſiſtence* is competent to Him. His own teſtimony, in this matter, is to be believed; on the pain of being puniſhed with everlaſting deſtruction from his preſence, and from the glory of his power ‡.

§ II. There are two *contracting parties* in the Covenant of Grace; the *firſt and ſecond Perſons* of the *Holy Trinity*, the FATHER and the SON. Betwixt theſe, that Covenant was made and eſtabliſhed, as hath been explained elſewhere ‖. And they entered into it as the *firſt* and *ſecond Perſons*, as the *Father* and the *Son*; for they had not any other diſtinguiſhing characters before entering into that Covenant, under which they could do ſo,—according to the plaineſt

* Matth. xxviii. 19. † John. xiv. 26.; xv. 27.; xvi. 7.
‡ Part I. Chap. II. Sect. I. § I. *2dly.*
‖ Sect. I. and Part I. Chap. II. Sect. I. § I. *5thly*; § III.

plaineſt teſtimony of the Scripture *. It is but very lately that a frantic and pernicious imagination has been broached to the contrary.

And, in the making of this Covenant,—the *Son* was moſt willingly conſtituted by the *Father*, as the *one Mediator between God and men*; in a ſtate of *mediatory inferiority* to the *Father*, though in a ſtate of *divine equality* with him. Such is the caſe, frequently ſet forth to us in Scripture as a matter of faith. But how this tranſaction could take place between two *equal* perſons in the ſame Godhead, the *mediatory inferiority* conſiſting moſt fully with the *divine equality* and *oneneſs*,—is a matter far exceeding finite comprehenſion; yet cannot, without impiety, be diſbelieved on account of its being incomprehenſible.

§ III. The *third Perſon* of the *Trinity*, the HOLY SPIRIT, was a *concurring Party* in the making of the Covenant of Grace. A peculiar employment or office concerning it was aſſigned to him, and moſt willingly accepted of by him. He was to be employed about the accompliſhment of this Covenant; in the revelation of it, and the application of it to the ſouls of men: So employed as *the Spirit of the Father* and *of the Son*, to be *ſent* by them upon that work. JESUS gave a moſt comfortable aſſurance of this to his diſciples †: And all ſuch employment of the SPIRIT in time, muſt be conſidered as the fruit of his having accepted the aſſignment which was made of it to him from eternity. According to the divinity of his character,—what he does graciouſly in time, could not but have been the matter of his engagement before all time; as a *concurring* party in the Covenant of Grace: For proceeding, according to his office, in

* John iii. 35.; v. 22.; 1 John i. 3.; iv. 14.; 2 Pet. i. 17.
† John xvi. 7,—15.

in an exact conformity to what was therein ſettled betwixt the *Father* and the *Son*. Therefore Jeſus ſaid concerning him; *He ſhall not ſpeak of himſelf, but whatſoever he ſhall hear that ſhall he ſpeak.*

SECT V.

Of the Maker *of the Covenant of Grace.*

THE *Making* of this Covenant was by the *firſt Perſon* of the *Holy Trinity*; by *God the Father*, or the GODHEAD in the perſon of the *Father*. This appears from what has been already propoſed; and is too evident in Scripture, for needing any ſpecial proof. It is therefore to be obſerved, concerning all the mention to be made of GOD in this part of the ſubject; that it is always to be underſtood as peculiarly meant of God the *Father*, acting in the ſame *Godhead* which belongs alſo to the *Son* and *Spirit*. And,

§ I. From all eternity, God *foreſaw* the whole world of mankind in a ruinous condition; ſunk into a ſtate of ſin and miſery, from which they could not recover themſelves. He foreſaw this as the infallible conſequence of his leaving the firſt man, in abſolute ſovereignty, to the freedom of his own will; which could not but iſſue in his ruining himſelf and all his poſterity, by the breach of the Covenant of Works.

God condeſcends to our capacities, in ſpeaking of himſelf as *foreſeeing* and *foreknowing*; words which denote a ſeeing or knowing of what is *future*, or what is to take place in ſome diſtant period. But there could be nothing really of this ſort, with reſpect to God: Every thing is *preſent* to him, who at once filleth all eternity and all time with his preſence. The ruined condition of mankind in time, was

was therefore *preſent* to him from all eternity: They were then before him, under his eye, through all their generations; as having *deſtroyed themſelves*, and lying *polluted in their own blood* *.

§ II. There was a moſt free *purpoſe of Grace* in God, from all eternity, concerning ſome of ruined mankind. Theſe were objects of his *everlaſting love;* a love of good will toward them, for recovering them from their fallen eſtate. He did *foreknow* them; not in the way of mere apprehenſion, as he foreknew all things,—but in the way of gracious cognizance: And he did *predeſtinate* them *to be conformed to the image of his Son;* to be ſo reſtored unto a glorious perfection of nature, far excelling man's primitive integrity †. They were then *predeſtinated unto the adoption of children:* They were then *predeſtinated* to *an inheritance* of eternal life; *according to the purpoſe of him who worketh all things after the counſel of his own will* ‡.

§ III. God's purpoſe of Grace toward them, could not be accompliſhed by a mere *efficacy of his power.* The whole world of creatures was immediately, and moſt wonderfully, produced out of nothing by his power: *He ſpake and it was done, he commanded and it ſtood faſt.* But the new creation, the world of ſaved mankind, could not be produced in that manner. His power could not be exerted, in oppoſition to the indefeſible claims of his holineſs and juſtice, and his broken law. It was indiſpenſably neceſſary, that the glory of his holineſs and juſtice ſhould be maintained; by a faithful execution of the law-curſe upon them, as well as the other world of ſinful men: And that none of them ſhould be ſaved but upon a full reparation of the breach of the law;

* Hoſ. xiii. 9.; Ezek. xvi. 6. † Rom. viii. 29.
‡ Eph. i. 5. 11.

law; in their fulfilling all the righteouſneſs of it, as the condition of eternal life.

§ IV. The accompliſhing of God's purpoſe of Grace toward them, was therefore *abſolutely impoſſible*; according to any device which could fall within the compaſs of any finite mind: As they were abſolutely incapable of ſatisfying thoſe claims. But the manifold wiſdom of God was ſufficient, for deviſing an effect of this natural impoſſibility. He ſays, concerning a loſt ſinner,—*Deliver him from going down to the pit, I have found a ranſom: I have laid help upon one that is mighty; I have exalted one choſen out of the people;—my Covenant ſhall ſtand faſt with him* *. He called his own *Eternal Son* to the office of a Mediator for theſe ruined men; who, of his own free Grace, did moſt willingly undertake the charge. He was ſet up, for becoming one of the people, in an aſſumption of their nature; as ſubſtituted into their place, having them ſtated in himſelf as their *Surety*. The law-curſe was to have a full execution upon them in him; to the higheſt glory of the holineſs and juſtice of God: and the breach of the law was to be fully repaired by them in him; the righteouſneſs of it to be fulfilled by them in him, unto a *magnifying* the law and making it *honourable*. *O the depth of the riches, both of the wiſdom and knowledge of God! How unſearchable are his judgments, and his ways paſt finding out* †!

§ V. According to that device of infinite wiſdom which has been expreſſed, God the *Father* did eſtabliſh a Covenant of Grace with his eternal *Son*; for the ſalvation of all thoſe who were the objects of his *purpoſe* of grace. And, in this Covenant, the purpoſe

* Job. xxx. 24; Pſal lxxxix. 19. 28.
† Rom. xi. 33.

poſe bears the form of a *promiſe;* a manifold and moſt comprehenſive promiſe by God the Father: *His own purpoſe and grace, which was given them in Chriſt Jeſus;* the purpoſe and grace of *eternal life, which God that cannot lie promiſed before the world began* *.

SECT. VI.

Of the Undertaker *in the Covenant of Grace.*

The *eternal* SON, our LORD JESUS CHRIST, is the undertaking *Surety* in that Covenant. The need of every periſhing ſinner for whom he undertook, had a *ſay* to him, before the ſinner's exiſtence: *O* LORD, *I am oppreſſed, undertake for me* †: And to this ſay he was moſt graciouſly attentive, under the Father's ordination of him to that office; having his *delights, from everlaſting, with the ſons of men* ‡.—The *true* and *ſupreme* GODHEAD of JESUS CHRIST, as the ſame *one God* with the Father, has been ſomewhat conſidered in another place ‖. And ſome view is to be taken of him in this place, on two particular heads; on the head of his *eternal Sonſhip*, before proceeding to that of his *mediatory ſtate*.

HEAD I.

Of the Eternal Sonſhip *of Jeſus Chriſt.*

THE doctrine of his being the SON of GOD by *eternal generation*—is now very much oppoſed, by many perſons of different denominations: And therefore

* 2 Tim. i. 9.; Tit. i. 2. † Iſa. xxxviii. 14.
‡ Prov. viii. 23. 31.
‖ Part I. Chap. II. Sect. I. § I. 1*ſt*.

fore it may be ſeaſonable to enlarge upon this head, as of eſſential concern to the preſent ſubject *.

§ I. It is to be evinced, that JESUS CHRIST is the SON of GOD by ETERNAL GENERATION. Some Scriptures give direct evidence, that his *generation* was from all *eternity*. But other evidences, that the character of SON belonged to him before his incarnation, are the ſame upon the matter: As it was never pretended, nor can be imagined, that he acquired this character in any preceeding point of *time;* and, therefore, his having been *the Son* of God before he was made fleſh,—muſt mean his having been ſo by *eternal generation*. For this, the following arguments are propoſed.

1*ſt*, That Jeſus Chriſt is the *Son* of God by *eternal generation*, appears from *Pſal.* ii. 7. *I will declare the decree: The* LORD *hath ſaid unto me, Thou art my Son; this day have I begotten thee.*

It is beyond all doubt that CHRIST is the perſon ſpoken to by God the Father in the latter part of this verſe; conſidering the direct application which is made

* An infamous book was publiſhed in the year 1776; entitled, [*The* TRUE SONSHIP of CHRIST *inveſtigated*]: In which, not only the *eternal* Sonſhip of Chriſt is moſt boldly denied; but a quite *new* ſort of *temporal* Sonſhip is aſcribed to him,—upon a horrid ſcheme of *animalcular generation*. A *ſermon* was ſoon after preached and publiſhed by the preſent writer; entitled, [*An* ANTIDOTE *againſt a* NEW HERESY, *concerning the* TRUE SONSHIP *of* JESUS CHRIST: *With an* appendix, *concerning the wonderful theory of* ANIMALCULAR GENERATION; *as lately brought in by a* Clergyman *of the Church of* Scotland, *for the* proper ground *of the* fundamental article *of the Chriſtian religion!*] This Antidote was remarkably bleſſed for a quick diſpatch of that hereſy: And the reaſonings on the preſent head are extracted from that performance, with ſome variations; omitting many other things which it contains.—That monſtrous hereſy appears to be no more; farther than that the ſhameful book containing it ſtill exiſts: But new attacks are yet a-making upon the doctrine of the *eternal generation*.

made of it to him in the New Teſtament *: And that theſe words comprehend the proper doctrine of his *generation*. The only queſtion therefore is, about the *day* here meant,—to which that generation is referred.

And, in general, it cannot be an interpreting, but a groſs impugning of the text; to change the aſſertion which it makes of Chriſt's Sonſhip *as what then was*, into a mere prophecy of it *as what would afterwards be:* Or to turn it off from all preſent reſpect to any day exiſting in David's time; as if it had only a prophetical reſpect, to ſome day in the future period of the manifeſtation of Chriſt in the fleſh. For ſo, the words might have this ſtrange paraphraſe put upon them: *Thou ſhalt become my Son about a thouſand years hence; in ſome future day, at ſuch a diſtance of time, I will beget thee.*

The applications made of this text to Chriſt in the New Teſtament, bear not the ſmalleſt appearance of referring it to ſuch a day: Farther than that, in one inſtance *, it is quoted with a reference to his reſurrection. But not ſo much as any hint is there given, that he did then *become* the Son of God; he was then only *declared to be the Son of God with power* †. And an application is made of this text to him by the great Apoſtle, in ſuch a manner as to bear a plain argument againſt explaining it of any ſuch day: *Chriſt glorified not himſelf to be made an High Prieſt, but he that ſaid unto him; Thou art my Son, to-day have I begotten thee* ‡. For Chriſt was not but lately made an High Prieſt, only in or after his incarnation. He was ſo before ‖, as much as he was conſtituted a Mediator before, even from everlaſting: And his *Sonſhip* is there ſet forth, as of the ſame antiquity with his *Prieſthood.*

* Acts xiii. 33. † Rom. i. 4.
‡ Heb. v. 5. ‖ Pſal. cx. 4.

This pſalm, indeed, was chiefly prophetical great events about the Meſſiah and his kingdom, in the Church-ſtate among the Gentiles; after his aſcenſion: But it was not ſo prophetical as to be a mere prophecy; bearing no application to the ſtate of matters in David's time. For the ſecond Perſon of the glorious Trinity was then the *Meſſiah*, the LORD's *anointed*, the *Chriſt;* as in the ſecond verſe of this pſalm. He was then the Head and undertaking Surety of the New Covenant; yea had been ſo from all eternity. He was then a *King upon the holy hill of Zion*, as in the ſixth verſe. Accordingly the conſpiracy which took place in David's time, among the heathens around, againſt the intereſts of the Jewiſh Church and nation, was principally a conſpiracy *againſt the* LORD *and againſt his anointed*,—his Chriſt; as the public intereſts of the Jewiſh people, did eſpecially belong to theſe glorious parties. Therefore no argument can be taken, with any ſhadow of reaſon, from the prophetical nature of the pſalm; for turning the aſſertion which it makes of Chriſt's *Sonſhip*, into a mere prophecy.

It is manifeſtly inconſiſtent with every principle of juſtice to the form of the words, as well as to the doctrine contained in them,—to explain this *Sonſhip* as the *matter* of the *decree*; and ſo as a future event, which the ſecond Perſon of the holy Trinity had to declare concerning himſelf. The *matter* of the decree is evidently ſet forth in the next two verſes: And the Sonſhip is evidently ſet forth as the *ground* upon which that decree proceeds. The *Sonſhip* muſt therefore have been as ancient as the decree; and every decree of God was from everlaſting.

What *day*, then, are we to underſtand, as meant in the text referred to? It cannot be underſtood, as properly denoting any one of *man's days;* either in David's time, or afterwards. It can only be underſtood

flood of *God's day*, the day of *eternity:* Which, with God is all *one day*, without any yeſterday or to-morrow;—one permanent day, without any ſucceſſion of parts; a perpetual *now*, coexiſting with every one of man's days. As the great *Luther* obſerves, upon this place: "If we will ſpeak as the thing is,—*to-day*, every day and always, the Son of God is begotten; for, in eternity there is neither paſt nor future, but a perpetual *to-day*." And, as he farther obſerves, upon this text; "to-day is here to be taken for God's time, not ours: For God is not there ſpeaking with us, but with him who is with God beyond time *."

Nor is this the only place where *eternity* is repreſented under the character of a *day*, one day. A text runs in our tranſlation (by the help of the ſupplement *was*); *before the day* was, *I* am *He* †. But the ſtrict and juſt rendering is, *from the day I* am *He:* from the day of eternity, from all eternity. In the Greek tranſlation of the Old Teſtament, which was uſed in our Lord's time, it is rendered , *from the beginning* ‡.

Upon the whole, it is plain that our Lord's generation as the Son of God, was not in any day of *time*; but in the day of *eternity* ‖.

2*dly*, That Jeſus Chriſt is the *Son* of God by *eternal generation*, appears from *Pſal.* ii. 12. *Kiſs the Son, leſt he be angry.*—Theſe words enjoin a moſt important duty towards *the Son;* the ſame glorious Perſon whoſe generation is repreſented in the ſeventh verſe of

* *Polus in loco.* † Iſa. xliii. 13. ‡ *Pol. in loc.*

‖ It is a vain objection, that, for about three thouſand years before David's time,—the characters of *Father* and *Son* in the holy Trinity, were not revealed. The infinite ONE was the proper judge, how revelation ſhould gradually proceed: And it ſhould be enough to us, that this myſtery is revealed; was ſo, even in the Jewiſh Church.

of this pſalm. And upon whom was the duty enjoined? was it only upon *kings and judges of the earth*, who ſhould live in goſpel times; ſo as it ſhould be made no account of by any perſon, for hundreds of years after David's time? The text would then bear this ſhocking paraphraſe; "Ye kings and judges who "ſhall live in the Gentile churches above a thou- "ſand years after my time, KISS, *pay homage*,—to "one who ſhall then *become* THE SON; though, as "to what he preſently is, or whether he preſently "be at all,—I have nothing preſently to ſay."

That baſe abuſe of the words cannot be evited, but by taking them in their plain ſenſe; as containing a preſcription of *then preſent* duty, to perſons *then* in being, concerning an object *then* exiſting as *the Son*: Containing the ſame preſcription, likewiſe, to perſons through all ſucceeding generations.

The words were applicable to the caſe of all, in David's time, who in any meaſure enjoyed the revelation then made of the great MESSIAH *: Even to ſome kings and judges then around Judea; who were not utter ſtrangers, however much enemies, to that revelation. But they were more particularly applicable to all the judges and people in David's kingdom; and likewiſe to all the kings and judges and people of following generations, in Iſrael and Judah: Though having a principal reſpect to thoſe who were to exiſt under the goſpel-diſpenſation.

And as theſe words contain an enjoinment of *then preſent* duty, upon perſons *then* in being; it could not but be toward one who *then was* THE SON,—and therefore ſuch from everlaſting.

3*dly*,

* Though the call is expreſsly given, only to *kings and judges of the earth*; it equally belongs to perſons of all other denominations: It muſt equally belong to all whoſe duty it is, as in the cloſe of the verſe, to *put their truſt in him*.

3*dly*, That Jeſus Chriſt is the *Son* of God by *eternal generation*, appears from Pſal. xlv. 6. *Thy throne, O God*, is *for ever and ever*: Compared with Heb. i. 8. *But unto to the Son* he ſaith, *Thy throne, O God*, is *for ever and ever*.

God the Father was there introduced, as ſpeaking to God the Meſſiah; and ſpeaking to him of what *then* was the caſe of a *throne* which he then had: For he was then ſitting upon a throne in the Jewiſh Church and nation; as the Scripture moſt expreſsly teſtifieth *. But the Apoſtle is poſitive, that what was then ſaid was ſaid to *the Son*; and therefore to him who *then* was *the Son*, as having ever been ſo. For it is quite unſufferable to pretend,—that though theſe words, as applied by the Apoſtle, were *become true* in his time, yet they would have been *falſe* in David's time; if then applied in the ſame preſent ſenſe, to one who was not *then* THE SON,—who then had no exiſtence as ſuch.

4*thly*, That Jeſus Chriſt is the *Son* of God by *eternal generation*, appears from *Prov.* viii. 24, 25. *When* there were *no depths I was brought forth*:—*Before the mountains were ſettled; before the hills was I brought forth*.

It is a ſtriking inſtance of what lengths one may be left to go, for ſerving the purpoſe of error; when preſuming to explain away theſe verſes, and that whole chapter, from any application to the ſecond Perſon of the adorable Trinity. The party ſpeaking is *Wiſdom*: And, as one obſerves; "none in the "ancient Church, no not the Arians themſelves, "did ever queſtion, that by *Wiſdom* here is under-"ſtood the *Son of God* †." Nor has it ever been queſtioned by any till now, but upon *Socinian* principles.

The

* Iſa. vi. 1; John xii. 41.

† Wiſheart's *Theologia*, p. 748.

The term *Wiſdom*, applied to God, is naturally the character of an attribute. But it is frequently in the book of Proverbs, as elſewhere in Scripture *, determined by the context to a metaphorical ſenſe; as the character of a perſon †. And *Wiſdom*, as ſpeaking in the two verſes now quoted, is moſt evidently determined by the context to a metaphorical ſenſe, as the character of a perſon; of none other than the ſecond Perſon of the eternal Trinity.

Could God's attribute of *wiſdom* ſay; *I was brought forth before the mountains were ſettled, ſet up from everlaſting?* Could it ſay, *I was by him as one brought up with him?* Could this attribute be properly brought in ſaying,—*I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth, and my delights were with the ſons of men:* When all this, if meant of an attribute, would have properly belonged to the attribute of *Grace?* The ſame *Wiſdom* is brought in (chap. i. 23.), ſaying,—*Turn you at my reproof; behold I will pour out my ſpirit unto you:* And muſt we underſtand all this as meaning the reproof of an attribute, the ſpirit of an attribute! A turning away of theſe paſſages from a proper application to Chriſt, as the *perſonal Wiſdom of God*, is a moſt violent wreſting of them; a turning of them to abſurdity and nonſenſe ‡.

And this perſonal Wiſdom ſays, *I was brought forth*; that he was ſo before this world had a being, from all eternity. Nor can any rational ſenſe be put upon

* Luke xi. 49.; Matth. xxiii. 34.

† Where wiſdom is twice mentioned, in the 5th and 14th verſes of this chapter, there are two *different* words for it in the original; *both* different from that uſed for *wiſdom* in the 1ſt and 12th verſes.

‡ It is ſhameful to object, that the Hebrew word rendered *wiſdom* is *feminine*. So is the Greek word rendered *church* in the New Teſtament; and the word rendered *perſon*, in Heb. i. 3.

upon this, but as denoting the *eternal generation*; directly affirmed by Chriſt of himſelf, who is the perſonal *Wiſdom* of God: The word being the very ſame in the original which David uſed [*Pſal.* li. 5.] for expreſſing his own *generation*; when he confeſſed that he was *ſhapen* (brought forth) *in iniquity*.

5*thly*, That Jeſus Chriſt is the *Son* of God by eternal generation, appears from *Prov.* xxx. 4. *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, and what* is *his Son's name, if thou canſt tell?*

There is another inſtance, of the deſperate ſhifts that one may be driven to for ſupporting error; in an attempt of explaining away this whole paſſage from any application to God. And what then is the ſenſe put upon it? It is juſt taken for a defiance given by the Holy Spirit, to tell the name of the mere man, or (if he were dead) of that man's ſon, who had done the great things mentioned in theſe words. But this is to bring in the Holy Spirit as bidding defiance to a fiction, as fighting with a ſhadow. For none had ever pretended, that any mere man had ever done theſe things: Such an abſurd and blaſphemous imagination, had never entered into the mind of any man or devil.

The eternal God had, in a figurative ſenſe, both *deſcended* and *aſcended* *: To him belongeth the abſolute diſpoſal of *wind* and *waters*; he had *eſtabliſhed all the ends of the earth*. Agur, in the preceding verſe, had made a humble profeſſion of his ignorance *of the Holy*; of that *Holy One*. And, in this verſe, he charges ignorance of him upon all; upon every one: As Zophar had done before him; *Canſt thou by*

* Exod. xix. 18.; xxxiv. 5.; Gen. xvii. 22.; xxxv. 13.

by ſearching find out God? canſt thou find out the Almighty unto perfection *?

Now this *Holy One*, the *God* expreſsly mentioned in the next words, is ſaid to have then had a *Son*; a *Son* when he eſtabliſhed all the ends of the earth, and ſo, from everlaſting: Whoſe *Sonſhip*, whoſe *name* as ſuch, was of moſt incomprehenſible glory †.

6*thly*, That Jeſus Chriſt is the *Son* of God by *eternal generation*, appears from *Micah* v. 2. *But thou, Bethlehem Ephratah*, though *thou be little among the thouſands of Judah; yet out of thee ſhall he come forth unto me*, that is *to be Ruler in Iſrael: whoſe goings forth* have been *from of old, from everlaſting.*

Theſe words were an illuſtrious prophecy about Chriſt; as expreſsly applied to him in the New Teſtament ‡. A temporal and future *coming forth* was there aſcribed to him; a generation in time as a man, to be born in Bethlehem. But he had likewiſe aſcribed to him a *going forth from of old, from everlaſting*. And, as there was no external manifeſtation or operation of God from everlaſting; theſe words can bear no other ſenſe than that of his *eternal generation*: No other *going forth* can be imagined, as competent to him from everlaſting. The *coming forth* unqueſtionably denoted one ſort of generation, which was to belong to him as man: And the *going forth* could only denote another ſort of generation, which had belonged to him as the ſecond Perſon of the divine Trinity, from everlaſting.

It can be no juſt objection, againſt this ſenſe of the words; that *goings forth* are mentioned in the plural number. This manner of expreſſion ſerves to repreſent the incomprehenſible perfection and excellency of his *eternal generation*. But it is no way inconſiſtent with the *unity* of that *generation*, the real unity of his *going forth*: More than the mention of the

* Job. xi. 7. † Judges xiii. 18. ‡ Matth. ii. 6.

the *multitude* of God's *mercies*, and of his *ſeven ſpirits* *,—can be inconſiſtent with the *unity* of his *mercy*, and of the *Holy Spirit*; when properly ſerving to denote the incomprehenſible fulneſs and glory of both.

7thly, That Jeſus Chriſt is the *Son* of God by *eternal generation*, appears from *John* v. 18. *Therefore the Jews ſought the more to kill him, becauſe he not only had broken the Sabbath; but ſaid alſo that God was his Father, making himſelf equal with God*: Compared with John x. 33, 36. *For a good work we ſtone thee not, but for blaſphemy; becauſe that thou, being a man, makeſt thyſelf God:—Say ye, thou blaſphemeſt; becauſe I ſaid I am the Son of God?*

We find here that the Jews ſought to kill Jeſus for *blaſphemy*. Wherein did the pretended blaſphemy lie? It lay in his *making himſelf equal with God, making himſelf God*. And upon what ground did they reckon that he had made himſelf ſuch, or claimed his being ſuch? It was wholly on this ground; that he *ſaid that God was his Father*,—that he *ſaid, I am the Son of God*.

Now, it is perfectly evident,—that Jeſus ſuſtained the conſtruction which they ſo put upon what he had ſaid; as perfectly juſt: For the whole defence which he made, proceeded upon the acknowledged truth of that conſtruction.

But it is groſsly abſurd to imagine,—that it could ever have entered into any one of their minds, to put ſuch a conſtruction upon his calling *God his Father*, and calling himſelf *the Son of God*; if it had been underſtood of his having *become* the Son of God, only about thirty-three years before. Never one of them imagined, concerning the claim of any ſort of *temporal Sonſhip* to God,—that it was the ſame as a claim of *equality with God*, a claim of *being God*.

* Pſal. li. 1.; Rev. iv. 5.; v. 6.

They allowed a claim of ſome ſuch ſonſhip as competent to *angels*, to the *firſt man*, to many *other men*, to *themſelves*; without ever pretending or dreading, that there was any blaſphemy in the matter *.

They knew that there could be but *one God*; and that therefore a being *equal with God*, was the ſame as *being God*. They knew from the Scriptures of the Old Teſtament, the doctrine of a *Sonſhip* in the Godhead: And they knew, from theſe Scriptures, —that the *divine Son*, to be manifeſted in the fleſh, was the divine Saviour or Meſſiah promiſed unto them. What therefore they charged upon Jeſus as blaſphemy, was plainly this; that he gave himſelf out to be the *Son of God* in the ſenſe which was peculiar to the promiſed Meſſiah, whom they would not allow him to be.

The juſt conſtruction which they put upon his words, could thus have no conſiſtent ſenſe; but when underſtood of him as the *Son of God* in the *ſame nature*, by a Sonſhip inſeparable from Godhead,—and therefore, as the Son of God from everlaſting.

8*thly*, That Jeſus Chriſt is the *Son* of God by *eternal generation*, appears from *John* x. 30. *I and my Father are one*. There our Lord evidently ſpoke of himſelf as the *Son*, when ſpeaking of God as the *Father*; affirming that he the *Son*, under the character of *Sonſhip*, was *one* with the *Father*,—one with him in nature or eſſence. But his humanity was not, could not be taken *into* the divine nature or eſſence, to an oneneſs in Godhead; though wonderfully united *unto* his divine perſon. He had therefore a character of *Sonſhip*, abſtracting from his humanity, —in which he was *one* with the Father, the ſame one God; and muſt have ever been ſo, in that character.

9*thly*, That Jeſus Chriſt is the *Son* of God by *eternal*

* Job xxxviii. 7.; Luke iii. 38.; Gen. vi. 2.; Hoſ. i. 10.

nal generation, appears from 1 John iv. 9, 10, 14. *God ſent his only begotten Son, into the world, that we might live through him:—Sent his Son, to be the propitiation for our ſins:—The Father ſent the Son* to be *the Saviour of the world.*

One may as well make any thing of Scripture, abuſing it to ſerve any purpoſe; as to pretend that the *Son* here mentioned as ſent,—is mentioned as *made the Son*, in his *being ſent:* Or that the *ſending* of the Son did effectuate his *generation* as the Son. The *Father ſent the Son, his Son, his only begotten* Son: And this language, unleſs it be reduced to an uncertain ſound, by explaining it inconſiſtently with any natural uſe of language, muſt mean,—that the characters of *Father* and *Son* exiſted before the ſending: that, as already bearing theſe characters, the *one* did *ſend*, and the *other* was ſent: that therefore the *Son* who was ſent, was ſuch *before* he was ſent,—the only begotten SON *from everlaſting.*

An argument of the ſame nature, lies in *Heb.* i. 1, 2. *God hath ſpoken unto us by his Son,—by whom alſo he made the worlds.* It would be a groſs contradicting of theſe words,—to ſay that he *was not the Son*, when this viſible world was made by him; or till about four thouſand years afterwards. By the *Son* the *Father* made the worlds; by him who *was the Son* before all worlds.

10*thly*, That Jeſus Chriſt is the *Son* of God by *eternal generation*, appears from 1 *John* v. 7. *There are Three that bear record in heaven; the Father, the Word, and the Holy Ghoſt: And theſe Three are One.*

Theſe words contain the moſt eminent diſplay of the myſtery of the glorious Trinity. The ſecond Perſon, indeed, is not here called *the Son;* but the *Word*, the perſonal Word. Yet, of neceſſity, he muſt be here underſtood *as the Son*, as the ſecond Perſon under that character: For this is the only imaginable reaſon.

reaſon, why the firſt Perſon is here called the *Father*. And ſo, without allowing the character of *Son* to have a place in the Trinity, as much as the character of *Father*; and without allowing both theſe perſonal characters to be as ancient as the Trinity of perſons in the Godhead; all conſiſtent ſenſe of theſe precious words muſt be aboliſhed.

§ II. The evidences which have been ſet forth, are ſufficient for eſtabliſhing the doctrine of the *eternal generation* of Jeſus Chriſt as the *Son of God*. He frequently called himſelf the *Son of man*, as having become ſo in his incarnation. But wherever he is called the *Son of God*, it is with reſpect to his *eternal generation*. This *Sonſhip* is indeed ſet forth in the form of a *promiſe*, as what ſhould afterwards be; *I will be to him a Father, and he ſhall be to me a Son* *. But this did no way ſignify his beginning in time to be ſuch; it only reſpected a glorious manifeſtation in time, of his being ſuch: As, in Scripture,—a thing is ſaid to be made, when but eminently manifeſted to be. So was Jeſus, in and after his reſurrection, *made both Lord and Chriſt* †; glorioufly revealed in theſe characters, which he had borne as really before. So was the *counſel of peace* promiſed to be, though it had been from everlaſting ‡.—— And Jeſus Chriſt is the *Son of God* as he hath become *God-man*; his character of *Sonſhip* not excluding, but including that conſideration of him: His aſſumption of humanity adds unto, but no way alters the ſtate of his divine perſonality.

§ III. The eternal generation of the Son of God is altogether *inconceivable* by us, as to the *manner* of it: Being wholly a matter of faith, *that* it is; and no way a matter of reaſon, as to *how* it is. The finite

* Heb. i. 5. † Acts. ii. 36. ‡ Zech. vi. 13.

nite mind can have no proper conception, but of finite things; abſolutely incapable of fathoming what is infinite. And it is even abſurd, to deny the eternal generation upon the ground of incomprehenſibleneſs: When one may as well deny, on the ſame ground, the diſtinct ſubſiſting of three Perſons in one Godhead; yea, the very being and perfections of God.

And this eternal generation, which bears but a very faint alluſion to the caſe of generation among men, cannot be brought into any proper compariſon with it; as the divine perfections cannot be properly adjuſted to any ſhadows of them among creatures. The way of the ſpirit, eſpecially of the eternal Spirit, is not to be meaſured or tried by the ſtandard of fleſh and blood.—Yet this, of Jeſus Chriſt as the Son of God, is infinitely the moſt *proper* and *perfect* generation: As the Son is of an abſolutely perfect *likeneſs* to the Father *; and not only in a *like* nature, but in the very ſame *nature* with him.

§ IV. The eternal generation of the Son of God, doth not at all mean his deriving *Godhead* from the Father. It only means a deriving of *Perſonality* from him, in the ſame Godhead: And that not in any arbitrary way, or from the Father's will; but naturally, of the ſame original and eternal neceſſity which belongs to the divine exiſtence. Though he is not the *Son* of *himſelf*, but of the *Father*; yet he is *God* of *himſelf*: He is of the ſame neceſſarily-exiſtent, ſelf-exiſtent, underived, independent, abſolutely eternal Godhead,—with God the Father.

§ V. The doctrine of *eternal generation*, doth neceſſarily belong to the doctrine of the *Holy Trinity*. The

* Heb. i. 3.

This incomprehenſible and adorable myſtery, which is eſſential to the Chriſtian religion, is to be believed by us upon God's teſtimony concerning himſelf: That there are *three Perſons* in the Godhead, of a mutual *inbeing*, without any compoſition; undivided and indiviſible, in one infinite Being. They are called *firſt*, *ſecond*, and *third* Perſons,—not as terms of ſuperiority, ſubordination, or dependence; but only as denoting an *order* of ſubſiſtence, in the ſame eternity of one independent exiſtence. And theſe glorious Perſons are diſtinguiſhed from each other by perſonal characters, of perſonal properties and relations. But, if there be no *Father* and *Son* in the Trinity, there can be no ſuch diſtinctions: No *perſonal* diſtinctions at all, among three divine Perſons in one eſſence. And if all perſonal diſtinctions be loſt, a Trinity of Perſons muſt be given up with; or it muſt land in the diſtinction of three divine Beings,—*three Gods*.

As a well known author obſerves: "The Son-"ſhip of Chriſt as a divine Perſon, and as by gene-"ration, even eternal generation,—is the diſtin-"guiſhing criterion of the Chriſtian religion, upon "which all the important doctrines of it depend. "Without this, the doctrine of the Trinity can ne-"ver be ſupported;—without this, the diſtinction "of Perſons in the Trinity can never be maintain-"ed: And, indeed without this, there is none at "all; take away this, and all diſtinction ceaſes,—"*it is all over with the doctrine of the Trinity.*"

* Dr. Gill's *Body of Divinity*, vol. i. p. 241.

HEAD

HEAD II.

Of the Mediatory *State of Jeſus Chriſt.*

His mediatory ſtate ariſes from the mere gracious will or good pleaſure of God; of the Godhead,—not as in the perſon of the SON, but as in the perſon of the FATHER. With regard to the *Son*, it bears the form of his *undertaking* to do the *Father's will;* all of his own free grace, as called into that ſtate: He ſaith,—*I came down from heaven, not to do mine own will; but the will of him that ſent me* *. For *the Father ſent the Son to be the Saviour of the world* †. And his *one* undertaking may be explained, in different conſiderations of it.

§ I. The eternal Son, according to his Father's will, did undertake to be the *one Mediator* between God and a number of ſinful men ‡. The breach which ſin had made, could admit of no *immediate* friendly intercourſe betwixt theſe parties; there could be no repairing of it, but by a *Mediator*. Each of theſe ſinners needed a Mediator: And *none* of them *can by any means redeem his brother, nor give to God a ranſom for him* ||. Nor could the breach be repaired, by a mere perſuaſive influence upon the offended party; it was indiſpenſably neceſſary that, on behalf of the offending party, the claims of his holineſs and juſtice, and of his broken law, ſhould be ſatisfied: Which no angels, more than men, could effectuate. The *eternal Son* alone was fit for being the *one Mediator*; and this he undertook to be, from a love to the ſons of men which paſſeth knowledge.

He

* John vi. 38. † John iv. 14. ‡ 1 Tim. ii. 5.; John xvii. 9. 14. || Pſal. xlix. 7.

He undertook to be a mediatory PROPHET: To *come a light into the world;* for giving knowledge of ſalvation unto his people *. He undertook to be a mediatory PRIEST: *To make reconciliation for iniquity*, by an atoning ſacrifice for their ſin; *and to bring in everlaſting righteouſneſs*, by fulfilling all the righteouſneſs of the law for them †. And he undertook to be a mediatory KING ‡: For ſubduing his people to himſelf; ſetting up a kingdom of grace in the viſible Church, and in their ſouls; ruling and defending them; as alſo reſtraining and conquering all his and their enemies.——He thus undertook the whole employment of redeeming them by price, and power; of *bringing many ſons unto glory* ‖.

§ II. The eternal Son according to his Father's will, did undertake to be *God-man* Mediator; to become *God manifeſted in the fleſh* §. He was to be incarnate; taking to himſelf a true body and a reaſonable ſoul: Not as a *perſon*, diſtinct from his own divine perſon; but as a *nature*, aſſumed unto a ſubſiſtence in his divine perſon. He was thus to be a Mediator in the conſtitution of his perſon, as neceſſary to his being ſo by office; a middle perſon between God and men, as being himſelf both God and man in one perſon. It was only in human nature, that he could ſatisfy all the claims upon his people; in a ſtate of ſerving and ſuffering. As *man*, he was to be capable of this; as *God*, he was capable of bearing up the human nature in that eſtate to the uttermoſt: And as *God-man* in one perſon,—his work in that eſtate was to be of infinite worth and efficacy; all-ſufficient for the redemption of his people, to the higheſt and everlaſting glory of the Three-one-God.

§ III.

* John xii. 46. † Dan ix. 24. ‡ Pſal. ii. 6.
‖ Heb. iii. 10. § 1 Tim. iii. 16.

§ III. The eternal Son, according to his Father's will, did undertake to be a *Surety*-Mediator *. As ſuch, he was ſubſtituted into the place of his people; made anſwerable for all their debt of obedience and puniſhment. He is thus the Head of the New Covenant, the Covenant-head of all his people; having them all repreſented before the Father, by one in himſelf. As truly as they were repreſented by the firſt man in the Covenant of Works, they are repreſented by Chriſt in the Covenant of Grace. As truly as they ſinned in and fell with the *firſt man*, they obey and ſtand in and with the *ſecond man*, *the* LORD *from heaven*. He was to ſatisfy all the claims of law and juſtice upon them, in having all theſe transferred to him as their Surety. He was to be made under the law of the Covenant of Works in their place; to fulfil all the righteouſneſs of it for them: And he he was to be made under the curſe of that law, to bear all its effect upon himſelf for them. In this manner, he was to have them *juſtified*, and *made heirs according to the hope of eternal life* †.

§ IV. The eternal Son, according to his Father's will, did undertake to be a *humbled* Mediator ‡. He became a *Surety* Mediator as *God-man*, for coming down into a moſt wonderful ſtate of the deepeſt humiliation in human nature; as, in that ſtate only, he could execute his Surety-ſhip. He was to be humbled into the ſtate of a *ſervant* for his people, under the *commanding* law of the Covenant of Works. He was to be humbled into the ſtate of a ſinner, even *made ſin for them* ‖, under the *curſing* law of the Covenant of Works. He was thus to be laid under all the *preceptive* obligation of that law for them, as being ſtated under it in their ſtead; having their col-

* Heb. vii. 22. † Tit. iii. 7. ‡ Phil. ii. 7, 8.
‖ 2 Cor. v. 21.

lective name transferred to him accordingly *: And he was to be laid under all the *penal* obligation of that law for them, as having all their iniquities laid on him by imputation; for ſuffering the whole penalty of death in their ſtead.

The firſt article of Chriſt's humiliation did lie in his ſtooping ſo amazingly low, as to aſſume human nature into himſelf.—Humiliation is of an equivocal ſenſe. It ſometimes only denotes a favourable or gracious condeſcendence toward an inferior; which, inſtead of demeaning, inhances the perſonal dignity of the ſuperior. So the LORD is ſaid to *humble himſelf*, and to *dwell with him that is of a humble ſpirit* †. But this doth not mean any perſonal humiliation, or any real degrading of the party ſo humbling himſelf; for it is competent to *the High and Lofty One that inhabiteth eternity*. So the Lord Chriſt, as now continuing his aſſumption of human nature in heaven, is not thereby humbled,—in the ſenſe of perſonal humiliation or degradatior, but only in the ſenſe of moſt gracious condeſcendence.—Yet his firſt aſſumption of human nature, was a ſtep of moſt deep perſonal humiliation. His aſſumption of it was not *one* thing, and his being humbled in it (as ſome have oddly imagined) *another* thing: For in his very act of aſſuming it, not after or in conſequence of his doing ſo, *he made himſelf* (as to the ſtate of his perſon) *of no reputation; and took upon him the form of a ſervant* ‡. He aſſumed it in a ſtate of ſervile ſubjection to the law as a Covenant, under the ſinleſs infirmities of human nature, in a moſt ſingular meanneſs of appearance,—under a moſt heavy load of imputed guilt, and under all the weight of the law-curſe. Such was the humbled ſtate of his humanity, of himſelf in that nature, as firſt aſſumed by him; but all that

* Iſa. xlix. 3. † Pſal. cxiii. 6.; Iſa. lvii. 15.
‡ Phil. ii. 7.

that is now fully over for ever. His humanity is now exalted to the higheſt glory which it could admit of; infinitely above all theſe circumſtances of perſonal humiliation. And his divine glory therein ſhines forth without any vail upon it, as once; but, after a moſt raviſhing manner, concentrated to human eyes in his manhood: In a ſtate of glorious and everlaſting condeſcendence toward his redeemed kinſmen, as ever holding communion with them in their own nature, upon the throne of his glory.

§ V. The eternal Son, according to his Father's will, did undertake to be an *exalted* Mediator. *God* the Father *raiſed him up from the dead, and gave him glory; hath highly exalted him; and ſet him at his own right hand in the heavenly places* *. According to this view, his exaltation belongs to the *promiſſory* part of the Covenant of Grace; as being the juſt reward and neceſſary conſequence of his work in his eſtate of humiliation.—But he alſo, by his own power, *roſe and revived; he aſcended up on high; he ſat down on the right hand of the Majeſty on high* †. And, according to this view, his exaltation belongs to his mediatory undertaking. When he had finiſhed all his work of ſerving and ſuffering in his human nature, all his work of Suretiſhip in that nature,—ſo that he had no more uſe for it, in fulfilling the condition of the Covenant of Grace; yet he would not leave it to conſume in the grave. He would have it raiſed up, and exalted to a moſt unparalleled glory in himſelf. He would thus have his people *raiſed up together, and made to ſit together in heavenly* places, in his own perſon; as ſtill inhabiting their nature, in their name ‡. He was to *enter into heaven itſelf, to appear in the preſence of God for* them; entering *by*

* 1 Pet. i. 21.; Phil. ii. 9.; Eph. i. 20. † Rom. xiv. 9; Eph. iv. 8.; Heb. i. 3. ‡ Eph. ii. 6.

by his own blood, unto a continual preſentation of it before God on their behalf,—and ſo, in the nature to which that blood belonged *.

All this he undertook, concerning that nature in which he was to be humbled: To have it exalted, ſo as never more to be in a ſtate of ſubjection to the law. Through the courſe of his humiliation, that nature, he in that nature, was to be in a ſtate of ſubjection to the law as a Covenant of Works. But, in and by his death, that nature, he in that nature, became for ever dead to the law in that form; and it for ever dead to him, in reſpect of any further exaction upon him: For he became *the end* of it, having gone to the uttermoſt of both ſerving and ſuffering under it. And with regard to the law as only a *rule of life*, his human nature, he in that nature, was never under it for one moment. The law, as a covenant, could have had no *natural* claim upon him; none but altogether *ſupernatural*, in the ſupernatural conſtitution of the Covenant of Grace. And the law, as only a rule of life, could never have had any claim upon him at all. Though it had a *natural* claim upon a *human perſon*, it could have none at all upon a *human nature* in a *divine perſon*. He was to have it exalted on the throne of his glory; to a ſtate of abſolute ſupremacy over all law for ever; fulfilling in his own perſon as the ſupreme Lawgiver. And it belonged to his undertaking,—that, in this exalted condition, he ſhould bring his *many ſons unto glory*; as *the Captain of their ſalvation* †.

SECT. VII.

Of the Objects *of the Covenant of Grace.*

§ I. THIS Covenant was made, in an abſolute freedom of grace, on behalf of corrupt and curſed ſinners as the objects of it; and theſe were only ſinners

* Heb. ix. 12. 24. † Heb. ii. 10.

ners of mankind. Theſe were the objects of it, not only as *without ſtrength* to help themſelves; but as likewiſe *ungodly*, as *enemies* to God *.

Some ſpeculations have been broached, by way of accounting for the grace of God toward fallen men rather than fallen angels; making certain apologies for the ſin of mankind, as not of any equal aggravation with that of the ſinning angels. But ſuch ſpeculations cannot conſiſt with the abſolute ſovereignty and freedom of grace toward them, when pretending to find ſome reaſon for it on their part; though there was every reaſon in them, why they might have been all left to periſh in their eſtate of ſin and miſery. Moreover, if that apologizing for them, more than for devils, could infer any thing in the preſent caſe; it would infer an extending of grace equally to all mankind.

§ II. Only ſome of mankind-ſinners are objects of the Covenant of Grace. The whole human race was under God's eye, through all their generations, as all in the ſame fallen eſtate; all equally ſinful and miſerable by nature, equally worthy of eternal death in hell, and equally under a natural impoſſibility of eſcaping it. But, in the abſolute ſovereignty of his grace, he diſtinguiſhed ſome of them from all the reſt; ſome whom he *hath from the beginning choſen to ſalvation*, before the world began †. Theſe are called *God's elect, according to the election of grace* ‡. There is a certain number of them; ſuch as cannot, and from eternity could not be increaſed or diminiſhed by ſo much as one. They were choſen moſt individually, one by one: For *the Lord knoweth them that are his*; as *their names are written in heaven, in the book of life* ||. And not one of them can fail to obtain

* Rom. v. 6. 10. † 2 Theſſ. ii. 13. ‡ Tit. i. 1.; Rom. xi. 5. || 2 Tim. ii. 19.; Luke x. 20.; Rev. xx. 15.

obtain what they were elected unto. They were elected unto a life of glory, in the eternal ſtate; and likewiſe unto all the means thereof in time, both outward and inward. All the parts and circumſtances of their ſalvation were ſettled in God's eternal purpoſe; as to the time and manner of their being brought into a ſtate of grace, and of their being carried forward in it to eternal glory.

§ III. Their being ſingled out as the *objects* of the Covenant of Grace, was of *mere grace:* it did not proceed upon any conſideration of what they were to be or do in time.—God certainly foreſaw whatever they would be and do, preferably to all others. He foreſaw that they would believe, repent, and walk in newneſs of life. But he did not foreſee that they would do ſo, by an exerciſe of their own free wills and natural abilities. He foreſaw it, in his own determination to make them ſuch perſons; to work a true faith in them, and to give repentance unto them,—and to quicken them, raiſing them up from their ſpiritual death in treſpaſſes and ſins. Their faith, repentance, and holy life—was therefore no *reaſon why* they were elected; but are only parts of the *ſalvation unto which* they were elected: They were originally objects of the Covenant of Grace conſidered as *ſinners*, as *ungodly*, as *enemies* to God; *by nature the children of wrath, even as others* *.

§ IV. Theſe objects of the Covenant of Grace were, by their election, ſtated *in Chriſt;* God having *choſen them in him, before the foundation of the world, that they ſhould be holy and without blame before him in love* †. They were thus given to him; as he ſaith to the Father,—*thine they were, and thou gaveſt them me:*

* Acts v. 31.; Eph. ii. 3. 5. 8. † Eph. i. 4.

me *. Chriſt was the Father's *Elect* †: But though he is of infinite dignity above them,—being *the head of the body, that in all things he might have the pre-eminence;* yet his election was ſubordinated to theirs, as a mean to the end. He was not the cauſe of their election; he did not procure it, by any interpoſal or undertaking for them. They were elected to eternal life, of abſolutely free grace; his election was the great ordinance of God, for effectuating the purpoſe of their election: And the act of free grace, by which they were elected, was an act giving them to him for that purpoſe; ſtating them *in him* as their Covenant-head, unto a future being in him by a myſtical union with him.

§ V. Jeſus Chriſt moſt graciouſly accepted the gift which was thus made of them to him, for all the purpoſes thereof; as he ſaith to the Father concerning them,—*all mine are thine, and thine are mine* ‡. He, as it were, took down all their names in a book, to be anſwerable for each of them; their *names are written in the Lamb's book of life* ‖. Not one of their names have been, or can ever be blotted out of that book. He ſometimes lets them ſee their names in it now, when he has brought them unto himſelf: And they will all be reading their names in that book, with raptures of admiration and praiſe, through all eternity.

SECT. VIII.

Of the Condition *of the Covenant of Grace.*

§ I. THE word *condition* is ſometimes uſed very improperly, to denote the mere connection of one thing with another; or with that of which it is only

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* John xvii. 6. † Iſa. xlii. 1. ‡ John xvii. 10.
‖ Rev. xiii. 8.; xxi. 27.

a mean or inſtrument. So, faith has been called a condition of pardon and acceptance in juſtification; of a ſaving intereſt in Chriſt, or of ſalvation through him: But to call faith the condition of the Covenant of Grace, is a downright abuſe of the word; as well as a perverſion of the doctrine of that Covenant. The word in its proper ſenſe, and as uſed in the preſent caſe,—denotes that which in its own nature, or at leaſt by paction, is meritorious of a promiſed benefit; and is the proper ground of a title to the ſame. So, perfect obedience was the proper condition of the Covenant of Works; to be meritorious of eternal life: Not indeed by any natural or intrinſic merit of that obedience, but by the paction or agreement which God condeſcended to make with the firſt man.

§ II. The condition of the Covenant of Grace, in the very nature of the thing, could be performable only by the *Head* of that Covenant; by the glorious Undertaker in it, and Surety of it: A condition which was to lie in his full performance of his undertaking, as to be made under the law. The condition of the Covenant of Works, as to which the firſt man ſoon failed, was transferred unto and undertaken by him: with the high addition, of his having to make full ſatisfaction for the breach of that Covenant.——In the *firſt* place, he was to preſent unto the law of that Covenant, as the repreſenting Head of all his people,—the *human nature*, reſtored unto a ſtate of perfect conformity to that law in his own perſon; *holy, harmleſs, undefiled, ſeparate from ſinners* *. In the *next* place, he was to fulfil the whole righteouſneſs of that law in this holy nature, by a life of perfect conformity to its *preceptive* part; in the name and on the behalf of all his people, bring-

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* Heb. vii. 26.

ing in *everlasting righteousness* for them *. And *finally*, he was to take upon himself, for them, the whole *penalty* of that law: Thus to make reconciliation for iniquity *; a full satisfaction and atonement for all their sin, *putting it away by the sacrifice of himself* †.

§ III. This condition, as to be fulfilled by him, was to be meritorious of all blessings for his people unto eternal life. It was to be so, by paction or covenant-agreement: But it was to be so, likewise, by an intrinsic merit in its own nature.—He was not, like the first Covenant-head, to have any thing ado with the law for himself. His righteousness, though wrought out under the law, was yet to be *without the law* ‡; without, beyond, above all its *natural claim*, as it could have no such claim upon him. He owed nothing to it for himself, but only for his people: owing all for them, by a *supernatural* constitution. And, from the infinite dignity of his person as *God-man*, his whole performance under the law could not but be of infinite dignity: His atonement and righteousness were to be of infinite value and merit in their nature, for both putting away sin and purchasing eternal life on behalf of all his people; in his becoming, to them, *the end of the law for righteousness* ||.

To this one condition of the Covenant of Grace, and to this only, all merit belongs, in the matter of our salvation. And to ascribe any sort of merit, any deserving of good from God, to any thing that either sinners or saints can do,—is a gross indignity to Jesus Christ, a robbing him of his glory, a virtual nullifying of the New Covenant. For all the blessings of grace and glory, we must be wholly in-

* Dan. ix. 25. † Heb. ix. 26. ‡ Rom. iii. 21.
|| Rom. x. 4.

debted to him; to his fulfilled condition of the Covenant of Grace.

SECT. IX.

Of the Promiſes *of the Covenant of Grace.*

As the *condition* of the Covenant of Grace is the *Undertaker's* part, ſo the *promiſes* are the *Maker's* part of it; the part of God the *Father* in that Covenant. And,

§ I. All the promiſes of the Covenant are comprehended in *one* great promiſe: *This is the promiſe that he hath promiſed us*, even *eternal life* *. And this doth not merely reſpect the eternal life of glory, as to be enjoyed in heaven through eternity: it alſo reſpects all the bleſſings of grace to be enjoyed in time, as the beginnings of that life; according to Chriſt's declaration concerning his true diſciples in their preſent ſtate, *I give unto them eternal life* †.

The great promiſe of erernal life, comprehends in it *exceeding great and precious promiſes* ‡; which are laid out to all the members of the viſible Church, in the holy Scriptures. The leading article of theſe, is the promiſe of giving the *Holy Spirit* to all the objects of the Covenant of Grace; in his manifold operations, graces and influences: More eſpecially, as the *ſpirit of faith* ‖. And the promiſes which were thus to take effect upon them were many,—but are generally reducible to their effectual calling, their juſtification, their adoption, their ſanctification; with aſſurance of God's love, peace of conſcience, joy in the Holy Ghoſt, increaſe of grace, and perſeverance therein to the end: As alſo, the perfected

* 1 John ii. 25. † John x. 28. ‡ 2 Pet. i. 4.
‖ Ezek. xxxvi. 26, 27.; 2 Cor. iv. 13.

perfected holineſs and glorification of their ſouls at death; with the reſurrection of their bodies in the laſt day, and their being then openly acknowledged and acquitted,—unto a being made perfectly bleſſed, in a full enjoying of God to all eternity. Moreover, with regard to their outward condition in this world, the great and precious promiſes extend to all that the Lord ſees good and neceſſary for them; a New-Covenant right to all their common benefits, and a bleſſing upon their trials: With protection from, or ſupport under, or deliverance out of temporal evils; according as the Lord ſhould wiſely order all things to work together for their good.

§ II. Many of theſe promiſes, which were to be *actively received* by them, were made *to them* from eternity; but made to them *in Chriſt*, as their New-Covenant Head. Seeing they did not then exiſt, but he did; theſe promiſes could not be made to them immediately, or in their own perſons: They were all made to them in him, and immediately to him as their repreſentative; this *grace was given us in Chriſt Jeſus, before the world began* *. As he was to be the glorious Head of the body, theſe promiſes were to take effect through him upon all the members of it. And they were to receive all theſe, only in a ſtate of myſtical union with him; he being the primary recipient of all the promiſes. Their receiving of all was to be in receiving him, and reſting upon him for ſalvation; receiving him, unto a receiving of all in and with him: *All the promiſes of God* being *in him yea, and in him amen; unto the glory of God by us* †.

§ III. There were ſome of theſe promiſes more eſpecially made *to Chriſt* concerning them: Promiſes containing

* 2 Tim. i. 9. † 2 Cor. i. 20.

containing the *Father's* engagement to him on behalf of his ſpiritual ſeed; as to the effect of which, they were to to be *paſſive*. It was inſured, that *in Chriſt they ſhould all be made alive*; and that *his ſeed ſhould endure for ever* *. All things were moſt particularly and unalterably ſettled in theſe promiſes to him, concerning the *time* and *manner* of their being effectually called or born again; and all the variety of following *diſpenſations* toward them. Whatever prove to be the gracious events in theſe matters, muſt be conſidered as having been ſo ſettled in promiſes to Chriſt; for all muſt belong to the Father's *faithfulneſs with him* †. And,

1*ſt*, The preciſe *time* of the new birth of each, or of their being brought to Chriſt and united with him, was fixed; as to the moment of their natural lives in which it ſhould take place. There was to be great variety here, according to the parable of the labourers ſent into the vineyard; ſome *early in the morning*, ſome *about the third hour*, ſome *about the ſixth and ninth hour*, and ſome *about the eleventh hour* ‡. The inbringing of ſinners to Chriſt is thus at very different times of their life in this world, yet abſolutely fixed to ſome time of it; but, generally, in its more early periods. And, till that time, they were not only to be under the common care of Providence, as to their preſervation and natural enjoyments; but were to be ſecretly under a ſpecial and gracious care thereof, though ſtill in themſelves *children of wrath even as others*: And they were likewiſe to be preſerved from falling into that *ſin* which is *unto death* ‖.

2*dly*, The preciſe *manner* was fixed, according to which they ſhould be brought to Chriſt in their ſeveral times. Some were to be firſt laid under an efficacy of the law upon their conſciences, for a ſhorter or

* 1 Cor. xv. 22.; Pſal. lxxxix. 36. † Pſal. lxxxix. 24.
‡ Matth. xx. 1,—7. ‖ Matth. xii. 31, 32.; 1 John v. 16.

or longer time; reducing them to diſtreſs of ſoul, in various degrees, unto a deſpairing in themſelves: Before being brought off from all ways of eſtabliſhing their own righteouſneſs, by a ſupernatural manifeſtation of the Surety-righteouſneſs to their ſouls; in which they ſhould find a ſweet and ſatisfying reſt. So it was with *Paul*, when under the work of the law on his conſcience; as it brought him into a death of all the confidence and hope with which he had pleaſed himſelf in his unregenerate ſtate *.—But others were to be dealt with in a more ſoft and ſummary manner; under a diſcovery to them of their danger and relief, as all at once. So it was with *Lydia*; whoſe *heart the Lord opened* at once, to attend unto the things which ſhe heard ſpoken concerning Jeſus Chriſt †.—The Lord deals moſt ſovereignly in theſe caſes. But the diſtreſſes and terrors with which ſome are previouſly exerciſed, have nothing good in their nature; though the Lord ſovereignly meaſures out and orders them unto good: For theſe are never to be conſidered as any ſort of atonement or amends to God for their ſin; all this lying wholly in the atoning ſacrifice of Jeſus Chriſt.

3*dly*, As there were to be great varieties, with regard to the internal ſecrecy or diſtinctneſs of the manner in which ſinners were to be brought to Chriſt; ſo likewiſe, in the courſe of following diſpenſations toward them. Their gracious ſtate was not deſigned for taking them out of their civil ſtations; *every man wherein he is called*, muſt *therein abide with God* ‡. And they were to have great diverſities meaſured out to them, of providential favours and frowns; ſome to be ſignalized by heavy trials, wants and ſufferings. But eſpecially, they were to be variouſly diſtinguiſhed as to their gracious ſtate,—into *children*, young *men*, and *fathers*; ſome weak, ſome ſtrong,—every one having

* Rom. vii. 9. † Acts xvi. 14. ‡ 1 Cor. vii. 24.

having *grace given unto them, according to the meaſure of the gift of Chriſt* *: And thus, through many differences of attainment in gracious experiences and exerciſes, they were to be preſerved and carried forward in their courſe toward the heavenly Canaan; ſo as to be ſafely brought, at the end of their times, to a ſtate of perfection in that everlaſting reſt.

All theſe matters were moſt particularly and unalterably ſettled, by promiſes to Chriſt concerning them; promiſes of that Covenant which is *ordered in all things and ſure* †.

§ IV. There were promiſes *peculiar* to Chriſt himſelf; reſpecting his own perſon, in his eſtates of both humiliation and exaltation. According to theſe promiſes, the *Father* and *Spirit* were engaged to concur with him; as to the qualifying and ſtrengthening of his manhood, in his humbled eſtate: His human nature was not to *ſee corruption* in the grave, but ſoon to be glorioufly raiſed up: He was to have a full acceptance, as having finiſhed his Surety-work in his death; *juſtified* from all the charges which had been laid againſt him, as made under the law; And he was to be exalted in a ſtate of glorious dominion, as the Head of his Church, and over all things for his Church,—*appointed heir of all things;* with an everlaſting victory and triumph, in his glorified humanity, over all his enemies ‡.

But all theſe promiſes were made to him not properly for himſelf; they were made to him in a public capacity, as the Covenant-head of his people,—all for their benefit, in and through him. As they were to be partakers of all his ſervice and ſuffering, in his humiliation; ſo they were to be partakers of his

* 1 John ii. 13.; Eph. iv. 7. † 2 Sam. xxiii. 5.
‡ Pſal. lxxxix. 21.; Iſa. xi. 2.; Pſal. xvi. 10.; 1 Tim. iii. 16.; Eph. ii. 21, 22.; Heb. i. 2.; Pſal. cx. 1.

his life in his reſurrection and exaltation, of his victory and triumph, of his eternal glory in their nature as their Head.

§ V. All the promiſes of the New-Covenant were abſolutely and immediately from the *mere grace*, the Sovereign good pleaſure of God; of the *Godhead* in the perſon of the *Father*. The *fulfilling* of them was to proceed on Chriſt's undertaking and fulfilling the condition of that Covenant; but the *making* of them did no way proceed upon that ground. And all the promiſes *peculiar* to Chriſt, with all the promiſes which were made *to him* concerning his people,—were all ſubordinate and ſubſervient to thoſe which were made *to them* in him. The *divine glory* is the chief *end* of the New-Covenant ſalvation; but the *mediatory glory* belongs to the *means* of that ſalvation, according to the ſovereignty of the grace of God: As hath been ſomewhat explained in the third ſection of this period.

SECT. X.

Of the End *of the Covenant of Grace.*

§ I. THE only wiſe God, of whom and through whom and to whom are all things,—hath purpoſed all the means which he uſes, toward ends moſt worthy of himſelf. His purpoſes of theſe means, and his intentions thereby, are all *one* in his infinite mind; but our finite minds are warranted to take up the ſame in diſtinguiſhed conſiderations, according to the nature of the things. He purpoſed to create the world, for manifeſting the glory of his eternal power and Godhead; as the infinite and ſelf-exiſtent Being, producing all the varieties of finite things out of nothing. He purpoſed to permit the fall of mankind in

in the firſt man, for manifeſting the glory of his abſolute ſovereignty; and of abſolute infallibility, as being his incommunicable prerogative. And all his purpoſes concerning fallen creatures, both angelic and human, were for the further manifeſtation of all his other glorious perfections.

§ II. The *ſubordinate* end of the Covenant of Grace, is the everlaſting ſalvation of all thoſe who were choſen to be the objects of it. *The* LORD, *the* LORD *God, merciful and gracious*, moſt freely purpoſed their ſalvation from ſin and miſery; unto a far higher ſtate of holineſs and happineſs than that from which the firſt man fell, and than there was any proſpect of according to the Covenant of Works. And, in his manifold wiſdom, he provided for the effectuating of all that ſalvation; by the eſtabliſhment of the Covenant of Grace. All the particular means thereof, outward and inward, meritorious and effective, ſpecial and common,—were provided and ordered in that Covenant; beyond all poſſibility of failure, as to either the means or the effect. And all things in the courſe of providence toward them, were ſettled into a ſtate of ſubſerviency to that ſubordinate end of the Covenant of Grace concerning them.

§ III. The *higheſt* end of the Covenant of Grace, is the glory of abſolutely free grace in the ſalvation of its objects. All is *to the praiſe of the glory of his grace* *. Heaven was thus to be filled for ever, with the glory of free grace toward the redeemed from among men: And each of theſe was to be a wonder to himſelf through eternity, as to how he came to be there rather than in the deeps of hell; incapable of finding any reaſon for it but in the mere good plea-

ſure

* Eph. i. 6.

ſure of God,—that *ſo it ſeemed good in his ſight*, that "God would have it ſo."

At the ſame time, this glory of the *grace* of God was to be amazingly heightened; by having all its effect in a manner infinitely glorifying to the *juſtice* of God: As divine juſtice, in pleading the cauſe of God againſt ſin, could never come to a full effect in hell; but was to do ſo in the croſs of Chriſt, with regard to all the ſins of the redeemed. Theſe muſt therefore have to adore the free grace of God, in looking up for ever to the glorious Redeemer upon his throne; ſaying,—*thou waſt ſlain, and haſt redeemed us to God by blood* *.

PERIOD II.

Of the Accompliſhment *of the Covenant of Grace in Time.*

THIS Covenant, which had an eſtabliſhment from *eternity*, was to have an accompliſhment in *time;* when God had created the world in which that great work was to be performed. And it was begun very early, in the garden where the firſt ſin was committed; immediately upon the breach of the Covenant of Works by that ſin. A revelation was then made of the Covenant of Grace to our firſt parents; in the promiſe of Chriſt, as the redeeming *ſeed of the woman* †. And this revelation appears to have been made with gracious efficacy upon theſe firſt ſinners. The woman, who was firſt in the tranſgreſſion, had enmity put between the ſerpent and her;

* Rev. v. 9. † Gen. iii. 15.

her; which may be conſidered as a gracious enmity on her part againſt him.—Moreover, the firſt viſible death in the world was that of beaſts; with whoſe ſkins God clothed Adam and his wife. It is not to be ſuppoſed, that the beaſts were ſlain for meat to them; when God had already ſignified, that herbs and trees ſhould be to the man for meat,—and that in the ſweat of his face he ſhould eat bread: Or that theſe beaſts were ſlain for being made no uſe of at all, farther than to have our firſt parents clothed with their ſkins. But we may ſuppoſe that they were inſtructed (as *Abel* afterwards) to offer theſe beaſts in ſacrifice, as typical of the ſacrifice of Chriſt the promiſed ſeed; depending upon this as the atonement for their ſin: With a reſpect to which, he is called *the Lamb ſlain from the foundation of the world* *.

The gradual accompliſhment of the Covenant of Grace was the ſame, as to the *matter* of it, under the *Old* as under the *New* Teſtament: But under the Old, it was in a very different *manner*. It is not propoſed here to enter into any conſideration of that difference; but to explain this accompliſhment in the general ſtate of it, and as continued in the Churches of the New Teſtament.—Only it may be obſerved, concerning Chriſt's fulfilling the condition of the Covenant by his obedience unto death; that though this was, for many ages, a matter of futurity to men,—it was not ſo to God, to whom all things are and have been always preſent. He is not therefore to be conſidered, in a proper ſenſe, as having then fulfilled promiſes "upon the credit of "Chriſt's fulfilling the condition in due time;" or as "taking Chriſt's ſingle bond for ſufficient ſecuri-"ty:" Becauſe the fulfilled condition was all along preſent to God; as it was then made preſent to the faith of worſhippers, in the typical ſacrifices. The death

* Rev. xiii. 8.

death of Chriſt, as the great Antitype of theſe ſacrifices, was then a *matter of fact* in divine reckoning *.

The accompliſhment of the Covenant of Grace may be conſidered under two general HEADS; the *mediatory* and *miniſterial* accompliſhment of it. The whole accompliſhment is indeed mediatory, in a full ſenſe of the word; as it is all by and from the Mediator, in the courſe of his mediatory adminiſtration,—for *the Father hath given all things into his hand* †. But the *mediatory* accompliſhment is here underſtood, as denoting his *immediate* adminiſtration upon earth and in heaven; with his work on earth, by his Spirit, through the means of grace,—in dealing with the ſouls of men: Which bears a peculiar reſpect to the *Elect*. And the *miniſterial* accompliſhment is underſtood of this ſpiritual work, as carried on through a ſtanding miniſtry; which bears a common reſpect to *Church-members*.

HEAD I.

Of the mediatory *Accompliſhment of the Covenant of Grace.*

THIS is all comprehended in that adminiſtration and work of Chriſt which has been mentioned, according to his three mediatory offices; as a *Prophet*, a *Prieſt*, and a *King*.—The exerciſe of his *prieſtly* office, lies at the foundation of his exerciſe of the other two: And though his firſt dealing with ſinners is as a *Prophet*, yet their firſt dealing with him is as a *Prieſt*; what he doth *in them* as a Prophet, leading to a dependence on what he hath done *for them* as a Prieſt. His exerciſe of this office is therefore to be firſt conſidered, in the preſent caſe.

SECT.

* Iſa. liii. 7, 8. 10. 12. † John iii. 35.

SECT. I.

Of the Accompliſhment of the Covenant of Grace by Chriſt as a Prieſt.

THE truth of the *Prieſthood* of Jeſus Chriſt, is the great ſubject of the Epiſtle to the Hebrews; where it is moſt expreſsly and very fully taught. In his *prieſtly* office, he is the great Antitype of the prieſts and high-prieſts under the law; they were ſhadows, in this whole matter, of which he is the ſubſtance. The ſacrifices which they offered, and the prayers which they made for the people, typified his ſacrifice and interceſſion. They were to be without blemiſh in their bodies, typifying his perſonal perfection. And they were to be *holy*,—the high-prieſt having this inſcription upon his mitre, *Holineſs to the Lord*; as typical of his perſonal and practical holineſs. Of all theſe types, he is the truth.—But his prieſthood is far more extenſive, than to be merely anſwerable to thoſe repreſentations which had been made of him by the legal prieſts.

They could not be prieſts without being men; this was to be ſuppoſed unto their office, yet was no part of their *official character*: But his becoming man, his taking the *body* or human nature *prepared* for him *, belonged to his *official character*; his aſſumption thereof was the firſt and fundamental ſtep of his officiating as an High-prieſt. *Foraſmuch as the children are partakers of fleſh and blood, he alſo himſelf likewiſe took part of the ſame*: And this aſſumption was in order to *deſtroy him that had the power of death*: Which he was to do *through death*, in the exerciſe of his prieſthood.—The legal prieſts had to offer ſacrifices for their own ſins, as well as for the

* Heb. x. 5.

the ſins of the people: But he had no ſuch thing ado, being abſolutely *without ſin* *. And though their *ſacrifices* were typically ſubſtituted into the place of the people, yet they *themſelves* were not ſo: But he was really ſo, ſeeing his ſacrifice was to be the ſacrifice of *himſelf*.

Moreover, though the prieſts under the law were to offer ſacrifices for the ſins of the people; yet they had not to *obey*, or perform righteouſneſs for them, in their name and place: But this our great High-prieſt had to do; as ſubſtituted into the place of his people, under the law,—according to the whole extent of its precepts as well as penalty. Divine juſtice could not have admitted of him as a ſurety, for paying the debt of *puniſhment*, in the more direct exerciſe of his prieſthood; without his paying the debt of *obedience* likewiſe: As no payment of this debt could have been accepted of from him, without that of puniſhment alſo. He had to fulfil the Covenant of Works for his people, as well as to ſatisfy for their breach of it. The law was to be *wholly*, or *noway* magnified and made honourable by him; he was to be qualified for ſuffering the penalty of it in the place of his people, by fulfilling the righteouſneſs of it for them: He could not come forward to the laſt ſtep of his righteous obedience, in laying down his life under the penalty,—but through all the previous ſteps of that ſurety-righteouſneſs.

The exerciſe of his *prieſthood* is therefore as extenſive as his ſuretiſhip; it comprehends his whole fulfilling of the condition of the Covenant of Grace: It takes in the ſeveral articles of his *incarnation*, *ſervice*, *ſuffering*, entrance into his *glory*, and continual *interceſſion*.

ART.

* Heb. iv. 15.

ART. I. *Of the* Incarnation *of* JESUS CHRIST.

§ I. The eternal Son of God did become incarnate: *And, without controverſy, great is the myſtery of godlineſs;* eſpecially in this leading article of it, *God manifeſted in the fleſh* *: God, in the perſon of the eternal Son, *was made fleſh* †. He aſſumed manhood into an indiſſolvable and everlaſting union with his divine Perſon.——God very wonderfully united himſelf to the *ark*, in the ancient tabernacle and temple; he dwelt in it, he was moſt ſingularly preſent in and with it: So that Jordan fled back on its approach; the walls of Jericho fell down before it, as did Dagon in his temple; and a diſreſpectful looking into it, brought a terrible deſtruction upon the men of Beth-ſhemeſh. But this ſymbolical and temporary union of God to that ark, was only a faint type of the greateſt of all God's wonders; the real and permanent union of the eternal Son to human nature: An union of the divine and human natures, without any converſion of the one into the other; and without any compoſition or confuſion of theſe natures. There is nothing more unqueſtionable in the holy Scriptures, than the *fact* of this incarnation; yet, as the *myſtery* of it is incomprehenſible by finite minds, an attempt to explain it would be both vain and impious. Who can even explain the union of his own ſoul and body?

But this muſt be conſidered as a *perſonal union* of the infinite and finite natures. The Son of God aſſumed a true body and a reaſonable ſoul; which is all that conſtitutes a perſon in us. But it was not a human perſon that he thus aſſumed; for his humanity never exiſted or acted by itſelf in any ſeparate ſtate, or otherwiſe than as ſubſiſting in his divine perſon

* 1 Tim. iii. 16. † John i. 4.

Perſon. His two diſtinct natures make but *one perſon;* as but one perſon, *God-man*, he always acted and ſpoke of himſelf *.

§ II. This incarnation of the eternal Son was abſolutely neceſſary, for his fulfilling the condition of the Covenant of Grace.——He had engaged to be a ſacrificing High-prieſt, *ordained for men;* and he could not be ſo, but as *taken from among men* †,—in his becoming a man. He had engaged *to put away ſin by the ſacrifice of himſelf* ‡; and this he could not do, but as having a human nature in which to be ſacrificed. And he had engaged to offer this ſacrifice, as becoming *obedient unto death* ||; which he could not be, but as having a human nature in which to obey. Such was the indiſpenſable neceſſity which had been moſt graciouſly laid upon him, and acquieſced in by him, from all eternity; to become one of the people, the *Son of man:* His *delights with the ſons of men*, engaging him to become their Kinſman-redeemer.

§ III. The incarnation of the eternal Son, was according to what had been foreſhown of him under the Old-Teſtament ſtate. He had ſeveral times made himſelf viſible, in the appearance of a man; as a prelude to his aſſuming the reality of manhood in due time. He had been prophetically ſet forth as a *child born unto us, a ſon given unto us;* when, at the ſame time, *the mighty God* §. The continuance of the Jewiſh ſtate had been ſecured againſt all enemies, till the accompliſhment of the promiſe; *Behold, a virgin ſhall conceive, and bear a ſon, and ſhall call his name* IMMANUEL,—*God with us* **. And the ſword

* Part I. Chap. II. Sect. I. § I. 3*dly*. † Heb. v. 1.
‡ Heb. ix. 26. || Phil. ii. 8. § Iſa. ix. 6. ** Iſa. vii. 14.

ſword of juſtice was to awake againſt him in due time; againſt him as *the man*, the LORD's *Fellow* *.

§ IV. This incarnation was verified in the very time which had been ſet for it, and the very fitteſt time: *When the fulneſs of the time was come, God ſent forth his Son made of a woman, made under the law; to redeem them that were under the law* †. This was the great event of which an angel gave aſſurance to his virgin-mother: *The Holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee; therefore that holy thing which ſhall be born of thee, ſhall be called the Son of God* ‡. Such is the account which God is giving to us, *concerning his Son Jeſus Chriſt our Lord; which was made of the ſeed of David according to the fleſh, and declared* to be *the Son of God with power* ‖. He accordingly bears this ſtanding character, *the man Chriſt Jeſus:* He is as truly man as he is God, *God-man;* in two diſtinct natures and one perſon for ever.

§ V. The human nature was aſſumed by him, in a ſtate of perfect holineſs: *For ſuch an High-prieſt became us;* who *is holy, harmleſs, undefiled, ſeparate from ſinners* §. His human nature deſcended from the firſt man, not by *ordinary* but *extraordinary* generation; wherefore it had no concern in the firſt man's covenant-headſhip, and could be under no natural imputation of the guilt of his firſt ſin. For the ſame reaſon, his human nature derived no corruption from the firſt man; it was abſolutely holy, in the conception thereof.——And this original holineſs of Jeſus Chriſt, as to the ſtate of his perſon in manhood, was of a public nature; it belonged to him in a public capacity, as a covenant-head: For he did not, he could

* Zech. xiii. 7. † Gal. iv. 4. 5. ‡ Luke i. 35.
‖ Rom. i. 3. 4. § Heb. vii. 26.

could not bear any private character in his incarnation. He therefore preſented his holy human nature to the law of the Covenant of Works, in the name and place of his people; as a full anſwer to the demand which that law had upon them, for holineſs of *nature* as well as of *life*. A fulfilling of the righteouſneſs of that law, in active obedience, could only proceed from a perfect holineſs of nature: And his engagement to fulfil that righteouſneſs for his people, could be admitted of,—only upon his ſtating himſelf in their name and place, as of a perfect perſonal conformity to the law in their nature.

ART. II. *Of the* Service *of Jeſus Chriſt.*

§ I. Jeſus Chriſt was *made under the law* *; according to that form of it as a Covenant of Works, in which all men are naturally ſubjected to its abſolute dominion: But he was made ſo, by a gracious and ſupernatural conſtitution. He was, in a moſt diſtinguiſhed ſenſe, the Father's *ſervant* under that law; and the Father acknowledged him to be, in a ſupereminent manner, his *righteous Servant* †. He had to ſay to the Father, in the fulleſt ſenſe of the words,—*I delight to do thy will, O my God; yea, thy law is within my heart* ‡: And this perfect holineſs of his nature, did iſſue in a perfect holineſs of life. He lived in a private manner, about thirty years; and then about three years and an half in a public miniſtry: During all which time, he was *harmleſs* and *undefiled;* he *did no ſin, neither was guile found in his mouth* ‖. On the contrary, he had this true and noble account to give of himſelf,—*My meat is to do the will of him that ſent me, and to finiſh his work; I do always thoſe things that pleaſe him:* And he defied his moſt malicious enemies, to *convince him of ſin* §.

* Gal. iv. 4. † Iſa. xlii. 1.; lii. 13.; liii. 11. ‡ Pſal. xl. 8.
‖ 1 Pet. ii. 22. § John iv. 34; viii. 29, 46.

He never offended in one point, by way of commiſſion or omiſſion, through all his courſe.

This *man*, whoſe name is *Wonderful*, is the only man who ever ſpent a life on earth in a perfect conformity to the law; which he did, from his being not a *mere man*. And he made moſt ſtriking diſplays of his *Godhead*, amidſt all the meanneſs of his appearance in going through his ſervice; by the doctrines which he taught, as well as by the many miracles which he wrought. The generality of thoſe among whom he then converſed had no apprehenſion, and his diſciples had but a very faint apprehenſion, of who he really was: Yet he was all along the ſame perſon that he afterwards appeared to be. There would have been nothing beyond the truth, when pointing him out through the courſe of his humiliation and on the croſs, had it been then ſaid; THERE is God in our nature!——One *who is the image of the inviſible God, the firſt-born of every creature: For by him were all things created that are in heaven, and that are in earth, viſible and inviſible; whether* they be *thrones, or dominions, or principalities, or powers: All things were created by him, and for him: And he is before all things, and by him all things conſiſt* *. What a wonderful Perſon, come down into a moſt abaſed ſtate of ſervice and ſuffering! At the very time when he *hid not his face from ſhame and ſpitting*, he had to ſay; *at my rebuke I dry up the ſea, I make the rivers a wilderneſs; I clothe the heavens with blackneſs, and I make ſackcloth their covering* †.

§ II. The ſervice performed by Jeſus Chriſt under the law, is of a *public* nature: It was performed by him as a Surety-prieſt for his people; as the Head of the New Covenant. Having taken their *nature* into his own perſon, he had their *name* put upon him;

* Col. i. 15, 16, 17. † Iſa. l. 2, 3, 6.

him; ſtating him in their place, with regard to that ſervice: For the Father ſaid to him, *Thou art my ſervant, O Iſrael, in whom I will be glorified* *. He was engaged by the Covenant of Grace to repair the breach of the Covenant of Works, in the name and place of his people; to fulfil all the righteouſneſs of it for them, as their new ground of title to eternal life. He was accordingly ſent, *to bring in everlaſting righteouſneſs* †; by a complete ſervice in their ſtead, under the law of that Covenant: To work out this righteouſneſs for being made *theirs*, in a free *gift* of it unto them ‡. And, by that ſervice, he actually became *the end of the law for righteouſneſs; to every one that believeth* ||. The righteouſneſs of his life, is that *robe of righteouſneſs* with which they are covered in their juſtification §.

It is not merely the ſufferings, the death, the blood of Chriſt,—that a guilty ſinner muſt depend upon, for juſtification before God. This *ſatisfactory* exerciſe of his prieſthood is the ground of deliverance from the *penalty* or curſe of the law; the ground of pardon as to all bypaſt breaches of it, original and actual. But this alone would leave the ſinner ſtill under the law of the Covenant of Works, for the time to come; and new breaches of it would bring him again into condemnation, making him liable as formerly to eternal death.—It is therefore neceſſary likewiſe, that the perſon have a righteouſneſs of *full* and *final* conformity to the *preceptive* part of the Covenant of Works; upon which he may be delivered from all ſubjection to that law as a Covenant, for the time to come: Never to have any more concern with it as a Covenant-law; requiring perfect obedience for life, and curſing for every diſobedience. Such a righteouſneſs the perſon muſt

* Iſa. xlix. 3. † Dan. ix. 24. ‡ Iſa. liv. 17. Rom. v. 17. || Rom. x. 4. § If. lxi. 10.

muſt have, meritorious of eternal glory; and of grace, for enabling him to live in an acceptable conformity to the law as a rule of life. And this is the righteouſneſs of Chriſt's complete ſervice, under the law of the Covenant of Works. As by the *ſatisfactory* righteouſneſs in the *death* of Chriſt, we obtain deliverance from condemnation to eternal death in hell; ſo, by the *meritorious* righteouſneſs in the *life* of Chriſt, we obtain a title to eternal life in heaven: And all this is but one indiviſible righteouſneſs; to be depended upon for one indiviſible ſalvation, from hell to heaven.

§ III. The ſervice performed by Jeſus Chriſt under the law, was *wholly* of a *public* nature; wholly for his people, no way for himſelf.

It has been ſaid,—that "the human nature of "Chriſt, being a creature, owed obedience to God "in virtue of its creation:" That "obedience to "the natural law was due by the man Chriſt, by a "natural tie:" That "Chriſt was indeed a crea-"ture, but holy; under the Covenant of Works for "himſelf:" And "that Chriſt is under the law, as "a rule of holineſs, for ever."

However good and great the men were who have ſtumbled into this doctrine, from not examining the real import and neceſſary conſequences of it; yet the doctrine itſelf is quite inſufferable.—No doubt, a *human perſon* owes obedience to God in virtue of its creation; obedience to the natural law is incumbent upon every human perſon, by a natural tie. But the *human nature* of Chriſt was not a *perſon;* it had never any diſtinct exiſtence as a rational agent; it never could have any agency, but as ſubſiſting in the perſon of the eternal Son. A human *nature*, not conſtituting a *perſon*, was an object altogether *ſupernatural;* and could not be an object of

of any *natural* tie, according to any principle of either reaſon or revelation. The man Chriſt, the perſon *God-man*, was graciouſly conſtituted an object of the moral law; but his *human nature* could not be ſo: For it was not, in and by itſelf, a moral agent; it had no capacity, diſtinct from the perſon of the eternal Son, of either obligation or obedience. The law's natural claim is neceſſarily confined to human perſons, who alone are its natural objects, juſtifying or condemning of a *human nature*, which is not a perſonal agent, and ſo not an object of legal claim,—is even a matter of groſs abſurdity.

Moreover, if Chriſt obeyed the law in a *private* character, as under the Covenant of Works *for himſelf;* then his active obedience muſt have been either *wholly*, or but *partly* of that nature. If *wholly* ſo, if he fulfilled the righteouſneſs of the law only for himſelf; then the doctrine of his Surety-righteouſneſs for his people, in the courſe of his active obedience, comes to be aboliſhed.—If it be ſaid, that his obeying of the law was but *partly* for himſelf, then a march ought to be fixed between his *private* and *public* obedience; which yet is impoſſible. If he had *any* obedience to yield for himſelf, he muſt have had *all* his obedience to yield for himſelf; becauſe the law of the Covenant of Works, if it had any ſuch claim upon him, could claim nothing ſhort of *perfection*. And ſo ſtill, the doctrine of his Surety-righteouſneſs, in his active obedience, comes to be quite aboliſhed; that obedience which he yielded would be excluded from all concern in the ground of our juſtification.

And the conſequence goes ſtill deeper. For, if Chriſt owed perfect obedience for himſelf; then all his holy ſubmiſſion to providential diſpenſations concerning him,—to ſorrows and griefs, trials, ſufferings and death; all this muſt have belonged to his perfect

perfect obedience for himself, for it could not otherwise have been perfect: And so, nothing would be left for us but mere *example*,—in both the life and death of Christ; no ground at all for our justification, and consequently no salvation.

It is likewise a shocking tenet,—that "Christ is "under the law, as a rule of holiness, for ever." His *human nature*, as such, was never under it; either as a Covenant-law, or as a rule of holiness. His person, *God-man* was under it for his people, as a Covenant-law; which he ceased to be in his death: And seeing his *person*, in his exalted state, is infinitely high above all law; it is most absurd to represent his *human nature*, in that state, as under any law,—while that nature, as such, could *never* be under any.

The sum of all is,—That Christ performed a service under the law, *no way* in a *private*, but *wholly in a public* character; no way *for himself*, but wholly *for his people*: And so his whole righteousness, in that service, belongs to the ground of their justification.—The doctrine here taught, as it is certainly true, is of the greatest importance to the honour of Christ and the faith of Christians; so that one cannot well maintain it in too firm a tone.

ART. III. *Of the* Sufferings *of Jesus Christ.*

§. I. The exercise of Christ's priesthood, though comprehending his *service*, did lie peculiarly in his *sufferings*: For, in this *satisfactory* exercise of it, he was most directly the Antitype of the sacrificing priests and sacrifices under the law.

It is also to be considered,—that the *satisfactory* exercise of his priesthood was previous and fundamental, in the order of nature, to the *meritorious* exercise of it. For the blessings of life could not be bestowed upon his people as *cursed*, or as judicially dead

dead under the curſe of the law: The purchaſe of theſe bleſſings for them by his *ſervice*, did therefore ſuppoſe a relief for them from the ſentence of the law-curſe, by his *ſufferings*; that they might be ſaved from ſin, as ſaved from wrath. At the ſame time, his *meritorious* ſervice muſt be conſidered as running through all his *ſatisfactory* ſufferings; though theſe be diſtinct, they cannot be divided. For his ſufferings could not be ſatisfactory as merely *penal*, or without being likewiſe *obediential*; and he *became obedient unto death* *: So that all his *penal* ſufferings, conſidered as obediential, did belong to his *meritorious* ſervice.

§ II. The *ſufferings* of Chriſt were moſt juſt, as they were for *ſins*. He was, in himſelf, without ſin: But he *hath once ſuffered for ſins, the juſt for the unjuſt* †. He had all the ſins of all his people made *his* ſins, by imputation. They have therefore to ſay concerning him, *His ownſelf bare our ſins in his own body on the tree: The* LORD *hath laid on him the iniquity of us all: Surely he hath born our griefs and carried our ſorrows; he was wounded for our tranſgreſſions, he was bruiſed for our iniquities*:—All this they have to ſay concerning him; as the LORD hath ſaid, *For the tranſgreſſion of my people was he ſtricken* ‡. They have likewiſe to ſay,—*He hath made him to be ſin for us, who knew no ſin; that we might be made the righteouſneſs of God in him* ‖: We are made perfectly righteous before God in him, by the imputation of his righteouſneſs to us; from his having been made perfectly ſinful for us, by the imputation of our ſin to him.

He could not ſuffer *for them*, in their place,—but as ſuffering *for their ſins*, on that account. All their ſins

* Phil. ii. 8. † 1 Pet. iii. 18. ‡ 1 Pet. ii. 24.; Iſa. liii. 4, 5, 6, 8. ‖ 2 Cor. v. 21.

ſins were judicially imputed to him in reſpect of *guilt*, or of puniſhableneſs for the ſame: He was charged with all their guilt, unto a ſuffering of all the wrath and curſe of God due to them for ſin; as he ſtood in their nature, and in their place, under the law. —It doth not conſiſt with common ſenſe, to ſpeak of *imputing* the *puniſhment* of their ſin to him: For puniſhment cannot be a matter of imputation, it is only a matter of infliction; and it muſt ſuppoſe guiltineſs. But all their ſin, as to guiltineſs or deſert of puniſhment, was really imputed to him; ſo that this was the true and juſt reaſon of all his ſufferings.

§ III. The *ſufferings* of Chriſt did run through all his *ſervice*; all the courſe of his life in this world.— He ſuffered at his birth *in a manger*, there being *no room for him in the inn.* He had to be ſoon carried away by flight, from the cruelty of Herod ſeeking his life. He was tempted by the devil, through a faſt of forty days in the wilderneſs.—He was all along *a man of ſorrows and acquainted with grief*; *deſpiſed and rejected of men.* And it was a matter of inparalleled ſuffering,—for ſuch a wonderful Perſon to live among men on earth, in the form of a ſervant.

But his ſufferings came to their greateſt height, at the cloſe of his miniſtry.—He ſuffered in the garden, the night before his death: As he there *began to be amazed, and to be very heavy;* ſaying,—*My ſoul is exceeding ſorrowful even unto death: And being in agony—his ſweat was as it were great drops of blood, falling down to the ground.* After being apprehended in the garden, he was brought into the high-prieſt's houſe; where the men that held him *mocked him, and ſmote him: And when they had blindfolded him, they ſtruck him on the face:* Some *did ſpit in his face, and buffeted him; and others ſmote him with the palms*

palms of their hands. He was then brought to ſtand as a criminal, before a heathen judge; when he further endured moſt cruel *mockings:* He was *ſcourged*, had *a crown of thorns put upon his head*, was *ſpit upon*, *ſmitten on the head*; and *crucified*, betwixt two malefactors.—This extraordinary courſe of ſuffering by ſuch an extraordinary Perſon, is ſet forth at large in the books of the Evangeliſts; and ſuch as are ordinarily acquainted with theſe, will need no particular references.

§ IV. It was neceſſary that the ſufferings of Chriſt ſhould be unto *death.* This was the penalty of the broken law, under which he was made. From the infallibility of the glorious Undertaker, the Covenant of Grace could have no penalty *annexed* to it in caſe of failure: But the penalty annexed to the Covenant of Works was *engroſſed* in the Covenant of Grace; to be executed upon Chriſt, as an eſſential part of the condition of this Covenant. And that penalty he had to undergo in all its extent, as to the *matter* of the thing. Spiritual death, which is ſin as well as puniſhment, was not competent to him: And any effect of the penalty, in that point, was fully anticipated by the perfect holineſs of his human nature. Bodily death was competent to him, and undergone by him; in diſſolving the union betwixt his human ſoul and body, though not betwixt his human and divine natures. That eternal death, which all mankind are naturally ſubjected unto, derives its eternity from their finite natures; as the curſe of the law can never have a finiſhed effect upon them: But it got a full effect upon Chriſt in his death, from his infinite capacity for bearing it; that curſe was exhauſted upon him, ſo that he got through it on the croſs.

And his obedience could not be finiſhed, but as it

came to iſſue in his ſubmitting to all the death which could be inflicted upon him according to the law-curſe. Without this, all his previous obedience muſt have gone for nothing; as to any ſaving benefit for ſinners. He ſaid,—*Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit;—and I, if I be lifted up from the earth, will draw all men unto me* * : By which he intimated the abſolute neceſſity of his death, as lifted up on the croſs; in order to his having a ſpiritual ſeed of a ſaved people, among ſinners of all ſorts. His obedience as unto death, and only as brought to this iſſue, was to be a ſufficient ground for the deliverance of his people from condemnation; and meritorious of grace for their ſanctification, unto eternal life.

§ V. The ſufferings of Chriſt were carried to the uttermoſt *extremity* of diſtreſsful pain; infinitely beyond that of any other ſufferings in this world, and even of any that can take place in hell through all eternity.—Such of them as were inflicted on his body by Jews and Romans, under the influence of Satan, were ſingularly great; yet by far the ſmalleſt part of his ſufferings. Theſe did principally conſiſt in the agonies of his ſoul: When he began to be amazed and exceeding ſorrowful, in a profuſe and bloody ſweat; repreſenting in moſt earneſt prayer, once and again, and a third time, the ſinleſs horror of his human nature—at the cup which the Father had given him to drink. All the waves and billows of divine vengeance were then going over him, and fully penetrated his ſoul: He then drank out the whole contents of that cup of wrath which was put into his hand. The painful effect which the law-curſe had then upon Chriſt, is no way imaginary; it

* John xii. 24, 32.

it was infinitely more real than the torments of wicked men and devils in hell: Becauſe that effect was infinitely complete on him, but never can be ſo on them. There is indeed an overwhelming myſtery in this caſe: That the only begotten and beloved Son of God, ſtill continuing ſuch, could have ſuffered in this manner; that he could, in his humanity, have undergone the fulleſt efficacy of God's wrath and curſe. But ſuch was really the caſe; nothing was abated to him, of the puniſhment which all the ſins of his people deſerved: He was *made a curſe* for them, moſt curſed in their place; and *it pleaſed the* LORD *to bruiſe him, he hath put him to grief* *. He was made to cry out upon the croſs,—*My God, my God, why haſt thou forſaken me* †? Such was the efficacy and ſenſe of divine wrath in his ſoul, that he had to ſay,—*I am poured out like water, and all my bones are out of joint; my heart is like wax, it is melted in the midſt of my bowels* ‡. Here indeed was the higheſt diſplay of the infinite evil, the exceeding ſinfulneſs of ſin: and of the moſt dreadful but neceſſary claims of divine juſtice on every ſinner! The moſt realizing apprehenſions of hell can give no ſuch view of this matter, as is to be had in meditation upon the croſs of Chriſt.

§ VI. The ſufferings of Chriſt were of an *official* nature; ſo that, through the whole of them, he proceeded with gracious *activity*. He indeed appeared to be *paſſive*, in what he ſuffered from the wicked hands of his enemies; but he was ſo, no otherwiſe than as he was pleaſed to give himſelf over to their will. He was under no neceſſity from them, for doing ſo: He could have delivered himſelf from them, even in their utter deſtruction, by a powerful word

* Gal. iii. 13.; Pſal. liii. 10. † Matth. xxvii. 46.
‡ Pſal. xxii. 14.

word. Nothing could be ſaid in more ſimple and mild terms, than the account which he gave to thoſe who came for apprehending him,—that he was the perſon whom they ſought: But his word was with ſuch power, that *they immediately went backward, and fell to the ground* *. Nor could they have riſen up, nor could any thing that followed have been got done againſt him; had he not been pleaſed to make no farther reſiſtance, than in giving ſuch a ſtriking evidence of what he could do. His own power was ſufficient for cruſhing all his enemies at once: And he likewiſe had *legions of angels* at his command †.

But, as he had been exerciſing his prieſthood through all the courſe of his ſufferings; he was then come forward to his principal work in that office: He had *appeared to put away ſin by the ſacrifice of himſelf* ‡; which he did, in a voluntary laying down of his life. It was of neceſſity, that this great High-prieſt ſhould have ſomewhat to offer: And no other *offering* could ſuit either his dignity or deſign, but that of *himſelf;* he *hath given himſelf for us, an offering and a ſacrifice to God, for a ſweet ſmelling ſavour* ‖. And this official work he carried on, till he actively *gave up the ghoſt:* When he had ſaid, *It is finiſhed* §; the whole effect of the law-curſe on him was finiſhed, and the whole of his work on earth as a ſacrificing High-prieſt.

§ VII. The ſufferings of Chriſt were of a *propitiatory* nature. He therein became *the propitiation for our ſins;* officiating as our High-prieſt, in offering *himſelf without ſpot to God:* And he thus made a perfect atonement for all the ſins of all his people; *putting away* all their *ſin by the ſacrifice of himſelf* **. This

* John xviii. 6. † Matth. xxvi. 53. ‡ Heb. ix. 26.
‖ Eph. v. 2. § John xix. 30. ** 1 John ii. 2.; Heb. ix. 14, 26.

This one ſacrifice was ſo perfect, that there was no room for repeating it; and ſo, *He* thereupon *for ever ſat down on the right hand of God* *. In this manner, he accompliſhed the whole deſign upon which he had been ſent into an eſtate of humiliation: *To finiſh the tranſgreſſion and to make an end of ſins*, as to all the guilt thereof which he found his people lying under; *and to make reconciliation for iniquity, and to bring in everlaſting righteouſneſs* †. His people have therefore to ſay,—*Chriſt hath redeemed us from the curſe of the law, being made a curſe for us: By his own blood he entered in once into the holy place, having obtained eternal redemption* for us: *And this is the name whereby he ſhall be called*, THE LORD OUR RIGHTEOUSNESS ‡.

That exerciſe of the prieſthood of Chriſt which has now been conſidered, was a full accompliſhment of his undertaking; as to the *whole condition* of the Covenant of Grace, infinitely ſatisfactory and meritorious: Moſt juſtly then he ſaid to the Father, with regard to both his *ſervice* and *ſuffering*; *I have glorified thee on the earth, I have finiſhed the work which thou gaveſt me to do* ||. And as this was the moſt wonderful of all events in our world, it was ſolemnized in a more wonderful manner than any other. —During the time that Jeſus was on the croſs, *there was darkneſs over all the land*; the original properly ſignifies, *over all the earth*: A darkneſs beginning at mid-day, and continuing for three hours; when there could be no natural eclipſe of the ſun. *And behold, the vail of temple was rent in twain, from the top to the bottom; and the earth did quake, and the rocks rent: And the graves were opened; and many bodies of ſaints, which ſlept, roſe.*—Theſe were unexampled and ſtriking miracles in the world of nature; but all as nothing to the infinitely greater miracle,

of

* Heb. x. 12. † Dan. ix. 24. ‡ Gal. iii. 13.: Heb. ix. 12.; Jer. xxiii. 6. || John xvii. 4.

of *God-man* then dying on the croſs: And laying a ſure foundation in his own death, upon which the matter of the angelic ſong at his birth was to have a full and everlaſting effect; *Glory to God in the higheſt, and on earth peace; good will towards men!*

ART. IV. *Of the* Entrance *of Jeſus Chriſt into his* Glory.

§ I. At an interview which Jeſus had on his reſurrection-day with two of his diſciples, whom he found converſing in much deſpondency about his ſufferings; he ſaid,—*Ought not Chriſt to have ſuffered theſe things, and to enter into his glory* *? A neceſſity of theſe ſufferings had been moſt graciouſly laid upon him, and moſt graciouſly ſubmitted unto by him, in the eſtabliſhment of the Covenant of Grace. And there was a neceſſity of his thereupon *entering into his glory.* It was neceſſary from the Father's engagement to him in that Covenant, not only for countenancing him in the courſe of his ſerving and ſuffering work; but alſo for accepting of him, upon its being finiſhed. And in this acceptance of him, there was to be a glorifying of him in human nature; advancing it to a participation of that glory, in his perſon, which he, as the *eternal Son*, had with the Father *before the world was* †: And in this, all the promiſes of the Covenant, on behalf of his people, were to have a primary accompliſhment on himſelf.

Moreover,—he aſſumed human nature, ſo as it could never be laid aſide from a ſubſiſtence in his perſon. He therein *made himſelf of no reputation*; but this could only be for a time. Upon finiſhing the work of his humbled ſtate in that nature,—it was abſolutely neceſſary, from the divinity of his perſon,

* Luke xxiv. 26. † John xvii. 5.

perſon, that the glory of his Godhead ſhould ſhine forth in its full luſtre through his manhood; that he ſhould carry it up in his perſon to the throne of glory above all heavens.

§ II. His entering into his glory began in his *Reſurrection* from the dead.—His enemies knew, that he had promiſed to riſe again on the third day: They were poſitive, that he could not do ſo: But they ſuppoſed that his diſciples might attempt to carry away his body from the ſepulchre, and give out that he had riſen. Againſt this, they took what they reckoned a moſt effectual precaution: A great ſtone having been rolled to the door of the ſepulchre, they went and made it ſure; ſealing the ſtone, and ſetting a watch.

But early on the third day, *there was a great earthquake; and the angel of the Lord deſcended from heaven, and came and rolled back the ſtone from the door, and ſat upon it: His countenance was like lightning, and his raiment white as ſnow: And for fear of him the keepers did ſhake, and became as dead men* *. Then Jeſus aroſe, and came out of the ſepulchre; diveſting himſelf of his grave clothes, and laying them properly aſide,—as none could imagine to have been done by his diſciples.

God the Father took a *judicial* part in his reſurrection; determining that he ſhould be ſet at liberty: *Whom God hath raiſed up, having looſed the pains of death; becauſe it was not poſſible* (from his having made full payment of the debt for which he had become Surety) *that he ſhould be holden of it* †. God the Spirit took an *efficacious* part in his reſurrection; making upon him, the primary accompliſhment of the promiſes on behalf of his myſtical body: And ſo he was *declared to be the Son of God with power, according*

* Matth. xxvii. 2, 3, 4. † Acts ii. 24.

according to the Spirit of Holineſs; by the reſurrection from the dead *.—But, as he had power to lay down his life, he had *power to take it again:* And this power he had glorioufly exerciſed; as he actively *roſe again the third day according to the Scriptures* †.

§ III. His entering into his glory was completed, by his *aſcending up on high* ‡. This he did, when he had continued forty days on earth after his reſurrection; holding various interviews with his diſciples: He was then *taken up*, he *went up*; he *aſcended up far above all heavens.* Human nature, which had ſunk ſo amazingly low in ſinful men on earth,—was then ſeated, in his perſon, *on the right hand of the throne of the Majeſty in the heavens* ||.

And what a glorious welcome did he meet with in that nature, from God the Father; with all the angels and redeemed in heaven! Then was verified this high matter of triumph; *God is gone up with a ſhout, the* LORD *with the ſound of a trumpet* §! Then, in the higheſt ſenſe of the words, were the *everlaſting doors* caſt open, that the *King of Glory* might *come in* **!—There were human eyes then in heaven; at leaſt, of *Enoch* and *Elias:* Nor are we to ſuppoſe, that there had been only a phantom of *Moſes* on the mount of transfiguration; or that, as raiſed up, he returned from thence to the grave,—inſtead of having his body as well as his ſoul taken up to heaven: Along alſo with the reſurrection of Chriſt, *many bodies of ſaints which ſlept aroſe* ††; who were certainly taken up to heaven. And with what joyful tranſport were all theſe eyes then fixed on the greateſt of all wonders, the glorified *God-man*; beholding in him the whole meritorious reaſon of their own

* Rom. i. 4. † John x. 18.; 1 Cor. xv. 4.
‡ Eph. iv. 8, 10. || Heb. viii. 1. § Pſal. xlvii 5, 6.
** Pſal. xxiv. 7, 10. †† Matth. xxvii. 52, 53.

own heavenly ſtate,—of their not being ſunk into hell! How muſt the mutual excitement have then reſounded in heaven; *Sing praiſes to God, ſing praiſes, —ſing praiſes to our King, ſing praiſes!*

§ IV. The entering of Jeſus Chriſt into his glory, did partly belong to the exerciſe of his *kingly office;* as he then went *to receive for himſelf a kingdom* *.— He had exerciſed this office in the courſe of his humbled eſtate, by various acts of authority with power; by caſting out devils, and working other miracles. He triumphed as a victorious King over the god of this world, in his faſt of forty days. He ſo triumphed more eminently, over the principalities and powers of hell, on his croſs; amidſt all their apparent triumph over him †. *Through death,* he deſtroyed *him that had the power of death* ‡; in reſpect of all rightful dominion over thoſe for whom he died. In his reſurrection, he ſo triumphed over death and the grave: As he ſaid,—*O death, I will be thy plagues; O grave, I will be thy deſtruction* ‖. During forty days that he continued on earth after his reſurrection, he was in a ſtate of royal and unmoleſted triumph over Satan; upon the territory which that wicked tempter had claimed as his own, in the faſt of forty days. And when he *aſcended on high,* he *led captivity captive* §: Not only a multitude of captives, his enemies of earth and hell; but even the *captivity* of his people, as wonderfully bringing it into the ſervice of his grace and glory.—He thus entered into his glory, as a triumphing Conqueror; with all the ſtate and majeſty which belonged to him as the King of Glory.

§ V. The entering of Jeſus Chriſt into his glory,

* Luke ſix. 12. † Col. ii. 15. ‡ Heb. ii. 14.
‖ Hoſ. xiii. 14. § Pſal. lxviii. 18.

did peculiarly belong to the exerciſe of his *prieſtly office.* His reſurrection belonged to it; ſomehow as the light of the ſun belongs to the ſun itſelf. According to the Scripture-teſtimony,—as he *was delivered for our offences*, he *was raiſed again for our juſtification* *. But his reſurrection is no part of his juſtifying righteouſneſs; it no way belongs to the ground of our juſtification. Yet the *evidence* of the truth and ſufficiency of that ſatisfaction and righteouſneſs which he finiſhed upon the croſs, lies in his having been raiſed again.

The truth of his reſurrection is eſtabliſhed *by many infallible proofs* †. It was ſo, to the infallible knowledge of his diſciples; and it is ſo, by their infallible teſtimony. It was ſo, by the moſt miraculous powers with which his Apoſtles were endued by him as become alive for evermore: And it has all along been ſo, by many wonderful evidences of his glorious life; in the ſingular triumphs of the Goſpel, and that building of his Church againſt which the gates of hell have never been able to prevail.

And the greateſt ſtreſs is laid upon the truth of his reſurrection, as to the faith of Chriſtians concerning the efficacy of his death. This teſtimony is ſtill given to them,—*If Chriſt be not riſen, then* is *our preaching vain; and your faith* is *alſo vain: If Chriſt be not raiſed, your faith* is *vain; ye are yet in your ſins* ‡. He was therefore raiſed, he roſe again,—unto a full and ſtanding demonſtration, of his having really finiſhed his ſatisfactory and meritorious work upon the croſs; of his having really *put away ſin by the ſacrifice of himſelf.* And our dependence upon him for juſtification, as having died for our ſins, muſt ariſe from the evidence of his having really and ſufficiently done ſo; as this lies in his reſurrection.

And he aſcended up on high, as our great High-prieſt;

* Rom. iv. 25. † Acts i. 3. ‡ 1 Cor. xv. 14, 17.

prieſt; the Antitype of the high-prieſts under the law. He carried his own blood (as to the virtue thereof) into the heavenly ſanctuary, for a continual preſenting of it before the throne: When he likewiſe preſented all the ſpiritual Iſrael to his Father, as upon his heart; and as if having the names of them all moſt individually on a breaſt-plate.——He thus entered into his glory, by a combined exerciſe of his prieſtly and kingly offices, to ſit for ever *a Prieſt upon his throne.*

ART. V. *Of the* Interceſſion *of Jeſus Chriſt.*

§ I. The particular *truth* of Chriſt's *Interceſſion*, is comprehended in the general truth of his *Prieſthood*. —In this, as well as in his ſacrificing work, he was the Antitype of the legal prieſts. It certainly belonged to them, as it did to the prophet *Samuel*, when occaſionally offering a ſacrifice on behalf of the people, to *pray for them unto the* LORD *: And the high-prieſt went alone once every year into the holieſt of all, *not without blood, which he offered for himſelf and* for *the errors of the people †;* thereby making interceſſion for himſelf and them. In all this, they were typical of Chriſt as an interceding High-prieſt; officiating for his people in that character, without any need of doing ſo for himſelf.

When God had finiſhed his work, of creating and forming this world, in the ſpace of ſix days; *he reſted on the ſeventh day from all his work which he had made:* He ceaſed from creating any new ſorts of finite being. But he has, all along, been moſt attentive unto, and moſt particularly employed about the world which he made; it has never been a moment out of his eye, or out of his hand: He is continually preſerving and governing all his creatures, and all their

* 1 Sam. vii. 5, 8, 9. † Heb. ix. 7.

their actions.—In like manner, Jeſus Chriſt has *ceaſed* from the work of his humbled eſtate; he *is entered into his reſt* *, as having finiſhed his conditionary part of the New Covenant: He had nothing more of that ſort to do; his work of ſervice and ſuffering could not admit of either alteration or addition. But he is continually employed about that finiſhed work, in the way of interceſſion: He has it in his eye and on his heart; moſt intent and careful, without ever forgetting or neglecting it, to have the whole deſign thereof effectuated in due time. The preſent view is particularly adapted to the preſent ſtate of matters: Yet nothing ſaid is meant to exclude the truth of his interceſſion more than of his having been the Mediator of the New-Covenant, under the legal diſpenſation. His ſervice and ſufferings, upon which his interceſſion proceeds, were then a matter of futurity to men; but they were not ſo to him in his divine character, in which nothing was ever to him either paſt or future. It was therefore competent to him, before being manifeſted in fleſh,—to make that *interceſſion* for Jeruſalem, in which he was anſwered with *good words and comfortable words* †.

By his death, the Covenant of Grace was turned into a *teſtamentary* deed: It became *the New Teſtament in his blood.* His death was the death of the *Teſtator* ‡, therein bequeathing to his people the moſt ineſtimable legacies; a pleadable intereſt in all his ſervice and ſufferings, for their ſalvation: Bequeathing to them even himſelf, in his everlaſting righteouſneſs and fulneſs of grace; with all the bleſſed conſequences thereof, unto eternal life. He accordingly ſaid, and ſtill ſaith unto his diſciples; *peace I leave with you, my peace I give unto you* ‖. All the members of the viſible Church, ſinners of mankind as ſuch,

* Heb. iv. 10. † Zech. i. 12, 13. ‡ Heb. ix. 15, 16, 17. ‖ John xiv. 27.

ſuch, are the direct and immediate objects of the free offers and calls in the goſpel: But his *teſtamentary will* ought not to be confounded with theſe gracious offers and calls, which belongs to the *miniſterial* accompliſhment of the Covenant of Grace. Only the objects of his death, are to be conſidered as the objects of his teſtamentary will; or of the legacies therein bequeathed: He could not bequeath legacies, but to thoſe for whom he purchaſed the ſame. He doth not extend his interceſſion beyond theſe: And, if his teſtamentary will were ſuppoſed to be more extenſive, it muſt be ſuppoſed in ſo far vain,—and quite unworthy of him: The ſuppoſition would be an aſcribing of an *intention* to him, which he would not have to be of any effect; which he both knew would be fruſtrated, and willed that it ſhould be ſo.

Yet theſe legacies, in the whole *matter* thereof, are ſet forth indefinitely by the goſpel; ſo as all are equally called and warranted to receive them, upon the grounds to be afterwards explained,—without any reſpect to the will of the Teſtator in his death, more than to the will of God in election. And they come to bear the *form* of legacies to individual perſons, not as ſimply exhibited to them by the goſpel, but as alſo embraced by their faith: The Elect are the ſecret, and believers are the open legatees of Chriſt's teſtament.

The teſtament became of force, in the death of the Teſtator; and when he revived, he no way recalled it. On the contrary, he roſe and aſcended, for having it carried into a full execution. As he had finiſhed the purchaſe of redemption, in the ſacrifice of himſelf, he had to bring about an application of it, through his interceſſion. He would not have this left at any uncertainty; his people being as incapable, of themſelves, to make the application as the purchaſe.

purchaſe. But, *by his own blood, he entered in once into the holy place* above; for having this great matter abſolutely ſecured, by his *appearing in the preſence of God for them* *.

There is nothing more plainly expreſſed and aſcertained in Scripture, than this interceſſion of Chriſt. He is *even at the right hand of God*, and *maketh interceſſion for us: He is able to ſave them to the uttermoſt, that come unto God by him; ſeeing he ever liveth to make interceſſion for them: We have an Advocate with the Father, Jeſus Chriſt the righteous* †. And his interceſſion is moſt infallible, to be abſolutely depended upon by his people; as he hath ſtill to ſay unto the Father, *I knew that thou heareſt me always* ‡. He is therefore making a continual and effectual interceſſion, with regard to all his people; unto a having all the bleſſings of his redemption beſtowed upon them, and enjoyed by them for ever.

§ II. His interceſſion, while on earth, was in a *ſupplicatory* manner; or in the form of prayer. All his praying in thoſe days of his fleſh, was *interceſſory*; as he could have no employment in a private character: And we have a precious ſummary of the interceſſion which he is now making above, in his ſolemn prayer recorded in the ſeventeenth chapter of the Goſpel according to John. But that former *manner* of interceſſion cannot conſiſt with his glorified eſtate. His interceſſion now is in a different manner; by a ſolemn and official preſenting of himſelf to God the Father, in the name and on the behalf of all his people: Exhibiting his precious blood and perfect righteouſneſs, as ſatisfactory for them; and meritorious of all bleſſings to be beſtowed upon them. And this he doth, with an efficacious WILLING

* Heb. ix. 12, 24. † Rom. viii. 34.; Heb. vii. 25.; 1 John ii. 1. ‡ John xi. 42.

LING of all that effect; ſaying,—*Father, I will* *. It is beyond our line to ſay, whether the mouth of his glorified body may be uttering any words to this purpoſe; but a *ſpeaking* is aſcribed to his blood †. And though there can be no need of words, for intimating his will to the Father; they could afford unſpeakable raviſhment to the glorified ears of ſome of the redeemed already in heaven. When *Paul* was caught up to the third heaven,—he *heard unſpeakable words, which it is not lawful* (rather *poſſible*) *for a man to utter* ‡ among mortals.

§ III. The *matter* of Chriſt's interceſſion lies in the great and precious promiſes of the New-Covenant. The promiſes *peculiar* to Chriſt, have had their accompliſhment; but the promiſes *to him* concerning them, as alſo the promiſes *to them* in him,—have their accompliſhment ſtill going on. Theſe promiſes were all to be fulfilled, upon the condition undertaken by him in the Covenant of Grace; and that condition being fulfilled, all theſe promiſes muſt infallibly be ſo: No obſtruction, from earth or hell, can, in any degree, prevent that happy event. It is this, for which Chriſt is making continual interceſſion; upon the ground of his own obedience unto death, and of the Father's faithfulneſs to him in the New-Covenant. None of theſe promiſes are ever forgotten or overlooked by him: Nothing could be abated to him, in the *conditionary* part of the Covenant; and he will abate nothing in the *promiſſory* part of it. How full is the proviſion thus made, for the perfect and everlaſting ſalvation of all his people! Nothing in or about them, no efforts of devils or wicked men,—can procure any diſappointment of it, in the caſe of any one of them. The Father

* John xvii. 24. † Heb. xii. 24. ‡ 2 Cor. xii. 2, 4.

Father ſtill ſays, concerning his eternal Son; *My mercy will I keep for him for evermore, and my Covenant ſhall ſtand faſt with him* *.

§ IV. The *objects* of Chriſt's interceſſion are a peculiar people, theſe whom the Father elected from all eternity to everlaſting life; then giving them to Chriſt, for being ſaved by him. He accordingly ſaid, though with an immediate reſpect to his eleven Diſciples,—*I pray for them; I pray not for the world, but for them which thou haſt given me: Neither pray I for theſe alone, but for them alſo who ſhall believe on me through their word* †. And theſe are the objects of his interceſſion, under different views:

1*ſt*, Some of them are yet *unborn*; but to be ſo, ſeverally, in their appointed times. The Lord Chriſt knoweth all theſe, as being *his*; he looks forward to each individual of them, in the courſe of ages, as *his ſheep* whom he *muſt bring* ‡: And ſo, *the people which ſhall be created ſhall praiſe the* LORD ||. Their being brought forth into the natural world, is not properly a matter of *promiſe*,—but of divine *purpoſe*: And Chriſt's interceſſion has a reſpect to this purpoſe; inſiſting to have it performed in the ſet time, as ſubſervient to the promiſes on their behalf.

2*dly*, Some of them, though born, are continuing for a time in their *natural* eſtate. And his interceſſion is for having them preſerved in life, through all that time; as alſo, from the unpardonable ſin: Interceding likewiſe for an ordering of their outward lot, in bringing the means of Grace to them, or them to the means; ſuch as may ſerve for his gracious deſign upon them in due ſeaſon. After this manner, he has an eye upon them and a concern about them; as

* Pſal. lxxxix. 28. † John xvii. 9. 20. ‡ John x. 16.
|| Pſal. cii. 18.

as he had with regard to many ſuch in *Corinth*, when he ſaid,—*I have much people in this city* *.

3*dly*, As he is ever intent upon the approach and arrival of the preciſe moment which had been fixed, when every one of them ſhould be brought out of their *natural* into a *gracious* ſtate; ſo he is making interceſſion for the Holy Spirit then to take poſſeſſion of their ſouls,—as the ſpirit of life, of revelation and of faith: Bringing them into a ſtate of regeneration, juſtification and adoption; toward a progreſſive ſanctification of nature and life. He will not have theſe ſheep to continue a moment longer out of the fold. His interceſſion ſecures an ordering of providential circumſtances and gracious means, for bringing them effectually into that fold; one by one. He is, as it were, ſaying about each,—*Father, I will* that this perſon be now *a brand pluckt out of the fire* †: And the bleſſed event is the ſame, upon the matter, with them all.

4*thly*, His interceſſion, or interpoſition betwixt God and them, reſpects all the concerns of his people when brought into a ſtate of *Grace*,—till they be brought into that of *Glory*. It ſecures their preſervation, in the New-Covenant ſtate of peace and holineſs: The continued acceptance of their perſons, their being ſtill *accepted in the Beloved*; and the acceptance of their gracious ſervices, *acceptable to God by Jeſus Chriſt*: So that they *are complete in him* ‡. It ſecures all the meaſures of Grace and gracious attainments, of ſpiritual health and cure,—which he ſees meet to have beſtowed upon them: As to "aſ-"ſurance of God's love, peace of conſcience, joy in "the Holy Ghoſt, increaſe of Grace, and perſe-"verance therein to the end." It ſecures all the outward through-bearing, preſervation and protec-

* Acts xviii. 10. † Zech. iii. 2.
‡ Eph. i. 6.; 1 Pet. ii. 5.; Col. ii. 10.

tion, leading and guiding,—which he is pleaſed to have them bleſſed with; deliverances from evil, defence againſt the great adverſary of their ſouls, and a working together of all things for their good. Particularly, it maintains their continual acceſs to God by him in prayer,—amidſt all their unworthineſs; as he *offers up their prayers with much incenſe* of his own merit: *For through him we have an acceſs by one Spirit unto the Father; boldneſs, and acceſs with confidence, by the faith of him* *. His interceſſion likewiſe ſecures a bleſſed death for his people, as dying in him; with an immediate paſſing of their ſouls into eternal glory.—So it is that the great Interceſſor is continually employed, about all and each of his people; according to his and their intereſt in each other. As he is *appearing in the preſence of God for them*, he is preſenting them all to God in his own perſon: For they are *raiſed up together, and made to ſit together in heavenly* places, *in Chriſt Jeſus* †. He is the *fore-runner, entered for them within the vail* ‡: Filling heaven with the good news of their coming after him in their times; to poſſeſs theſe manſions in his Father's houſe which he hath prepared for them, and which he hath taken actual poſſeſſion of in their name.

5thly, The objects of Chriſt's interceſſion continue to be ſo, upon the other ſide of death; when their ſouls are among *the ſpirits of juſt men made perfect*. They are ever intent upon regaining the bodies which they have left behind them in their graves: Heaven will not be fully heaven to them, till they again poſſeſs theſe once vile bodies; *faſhioned* by him *like unto his glorious body* ‖. And he is more eminently intent upon having them all at length ſet down with him on his throne, partaking with him in the

* Rev. viii. 3.; Eph. ii. 18.; iii. 12. † Eph. ii. 6.
‡ Heb. vi. 20. ‖ Phil. iii. 21.

the fulneſs of glorified humanity.—Their bodies, when in the grave, do *ſleep in Jeſus* * ; continuing in a ſtate of myſterious union to him, as a part of his myſtical body. He hath his heart and eye ſtill upon them, when diſſolved into the appearance of common earth: And as he would have their ſouls to heaven, at paſſing out of the body; he will alſo have their bodies to it, out of the grave. For this, he is making continual interceſſion: In virtue whereof, when he ſhall one day ſit upon *a great white throne*, an effectual demand will be made on the earth and the ſea,—for giving up all theſe bodies to him † ; in a glorious reſurrection, reanimated for eternal glory.

§ V. The interceſſion of Chriſt, in his unchangeable prieſthood, *continueth ever:* It is to be for ever, in exerciſe and efficacy; when the myſtery of God, as to the whole work of Grace ſhall be finiſhed,—when the Church, now partly militant, ſhall become wholly triumphant in heaven. He was a *ſacrificing* Prieſt, only for a time; but he is to be a *Prieſt for ever* ‡, in the way of *interceſſion.* He will not then have any new benefits to procure by his interceſſion; as the *promiſſory* part of the Covenant will then be completely fulfilled. The holineſs and happineſs of the redeemed in heaven, will be at once carried to the higheſt perfection that their natures can admit of; which therefore can receive no addition.—— But this will not ſuperſede the everlaſting continuance of Chriſt's interceſſion in the heavenly ſtate. For the redeemed muſt ever have their ſtanding in him, as the *one Mediator between God and men;* they muſt ever have their glorious fellowſhip with the *Three-one-God*, through him in that character. Their being *with him* in heaven through eternity, will depend upon an eternity of that efficacious WILLING which

* 1 Theſ. iv. 14. † Rev. xx. 11. 13. ‡ Pſal. cx. 4.

which he expreſſed on earth; *Father, I will that they alſo whom thou haſt given me be with me where I am, that they may behold my glory which thou haſt given me; for thou lovedſt me before the foundation of the world* *. Were the act and energy of that interceſſory WILL to be ſuperſeded for a moment, they would immediately loſe their place in the ſtate of glory.

SECT. II.

Of the Accompliſhment of the Covenant of Grace, by Chriſt as a Prophet.

§ I. IN the days of his humiliation, JESUS appeared as a PROPHET; *mighty in deed and word, before God and all the people* †. But he bore a prophetical office before that appearance; as he doth ſtill. He is the primary, the original *Prophet* and *Teacher*; that character having never belonged, nor belonging to any others, but in a miniſterial employment under him. He was of old promiſed, as a PROPHET whom the LORD would *raiſe up* in the human family, *like unto Moſes* ‡; more like unto him than unto any other Prophet; as he is the great antitypical *Leader and Commander to the people* ||: And *Moſes* was but a *ſervant* in erecting the old fabric of the *legal-ſtate*; whereas JESUS came to erect, in its place the new fabric of the *goſpel-ſtate*,—*as a Son over his own houſe* §.

As a PROPHET, he is the *Meſſenger of the Covenant* of Grace; manifeſting it in the Church: He is *ſet to be a light of the Gentiles, that he ſhould be for ſalvation unto the ends of the earth* **.—And the exerciſe of his *prophetical* office is of great importance to his accom-

* John xvii. 24. † Luke xxiv. 19. ‡ Deut. xviii. 15; Acts. iii. 22. || Iſa. lv. 4. § Heb. iii. 5, 6.
** Mal. iii. 1.; Acts xiii. 47.

accompliſhment of the Covenant of Grace; as it is immediately through this, that the exerciſe of his *prieſtly* office comes to have its proper effect among ſinful men.

§ II. The whole revelation that we have in the holy Scriptures hath been brought forth by him, in the exerciſe of his *prophetical* office. He has therein expounded the law, many things which are originally of natural knowledge; in oppoſition to manifold ignorance, miſapprehenſions and errors concerning the ſame, in the minds of ſinful men: And all the prophecies in the books of the Old Teſtament, were primarily from him as the Great Prophet. He likewiſe exerciſed that office as a foreteller of future events on various occaſions in the courſe of his perſonal miniſtry; and afterwards by his Apoſtles, chiefly in the book of *Revelation*.—In all theſe things, we have *the teſtimony of Jeſus Chriſt* *.

He was peculiarly employed as a Prophet, a *Teacher come from God*, when perſonally converſant among men in this world. *God who at ſundry times, and in divers manners, ſpake in time paſt unto the fathers by the Prophets; hath, in theſe laſt days, ſpoken unto us by his Son* †. And his perſonal teaching was moſt ſingular, ſo that *the people were aſtoniſhed at his doctrine; for he taught them as one having authority, and not as the ſcribes:* His enemies found themſelves obliged to confeſs, *that never man ſpake like this man* ‡.

§ III. The principal exerciſe of Chriſt's prophetical office, lies in the revelation which he has made of divine myſteries; as theſe are exhibited in the holy Sciptures, and are eminently *the doctrine of the Lord.*

* Rev. i. 2. † Heb. i. 1, 2.
‡ Matth. vii. 28, 29.; John vii. 46.

Lord *. This is *the revelation of the myſtery, which was kept ſecret ſince the world began;—which in other ages was not made known unto the ſons of men, as it* was at length *revealed unto his holy Apoſtles and Prophets by the Spirit* †: That myſtery which was, for many ages, kept an abſolute ſecret from the Gentile nations; and was much kept ſecret from the Jewiſh nation alſo; in compariſon with the full diſcovery which is now made of it by the goſpel.

This is *the myſtery which from the beginning of the world hath been hid in God; the myſtery of his will* ‡: Which lies abſolutely above the reach of human reaſon, being wholly a ſubject of ſupernatural revelation by Jeſus Chriſt;—for *no man hath ſeen God at any time; the only begotten Son, which is in the boſom of the Father, he hath declared him* ||. The firſt utterance was made of this myſtery by Chriſt himſelf, in the firſt promiſe concerning himſelf, on the back of the fall; the revelation of it was gradually advanced by him, in the Scriptures of the Old Teſtament: And, in theſe of the New Teſtament, he hath brought it to a ſtate of perfection.

The matter of this revelation is manifold, in all the doctrines and promiſes of grace: Concerning the perſon and offices of Chriſt, with his humiliation and exaltation; the whole myſtery and method of ſalvation through him;—the Covenant of Grace, which was eſtabliſhed with him from eternity; the wonderful condition of it, as fulfilled in his obedience unto death; and the further accompliſhment which it is ſtill to have, according to the great and precious promiſes which it contains.—Such is the exerciſe of his prophetical office, as long ago finiſhed in reſpect of external diſpenſation: Such is the compl.ete revelation which he has made to us by the Scriptures, in which

* Acts xiii. 12. † Rom xvi. 25.; Eph. iii. 5.
‡ Eph. i. 9.; iii. 9. || John i. 18.

which he ſtill *ſpeaketh from heaven**; and "unto "which nothing is at any time to be added, whe-"ther by new revelations of the Spirit or tradi-"tions of men."

§ IV. There is a continued exerciſe of Chriſt's prophetical office, in reſpect of *internal diſpenſation*. If men had been left to act as they pleaſed, with regard to that which is *external;* it muſt have been loſt upon all, without ever taking a ſaving effect upon any. *The carnal mind is enmity againſt God; for it is not ſubject to the law of God, neither indeed can be* †: It *cannot be*, while continuing a *carnal mind*; which it muſt infallibly continue to be, till there be a ſupernatural renovation of it. Nor is the carnal mind any thing leſs ſet againſt *Chriſt* and his *goſpel*, than againſt *God* and his *law*. But the glorious Prophet of the Church has not left, he could not leave the *external* revelation which he has made,—not ſimply to an uncertainty of ſucceſs among ſinners, but to a certainty of having no ſucceſs among them at all: Which muſt infallibly have been, and would always be the caſe; if he ſhould not alſo make it *internal*, by a ſupernatural efficacy upon the ſouls of men. The goſpel would come to them quite in vain, as to any other conſequence but an aggravating of their condemnation; without coming,—*not in word only, but alſo in power* ‡. The doctrines of it can have no ſaving effect, but as made *mighty through God to the pulling down of ſtrong holds: Caſting down imaginations*, the reaſonings of carnal and corrupt minds; *and every high thing that exalteth itſelf againſt the knowledge of God, and bringing into captivity every thought to the obedience of Chriſt* ‖.

Accordingly, when he comes to proſecute a gracious

* Heb. xii. 25. † Rom. viii. 7.
‡ 1 Theſſ. i. 5. ‖ 2 Cor. x. 4, 5.

cious deſign upon perſons,—he brings them to an experience of this important truth, that *by the law is the knowledge of ſin* *. He brings home the law upon the conſcience, in the convincing work of his Spirit: Awakening the perſon, to a dreadful apprehenſion of natural ſinfulneſs and miſery; making to ſee himſelf juſtly ſubjected to the curſe of the law, and on the brink of everlaſting perdition. The perſon then gets this for a great event of his life, *the commandment came* †; that the law has been made to come in upon him, with an irreſiſtble and alarming power. And as the work of conviction is carried on, he gets what follows for another great event of his life,—*I died:* A death is brought upon him as to his *carnal reſt*, in a ſtate of thoughtleſſneſs about his ſalvation; and as to his *legal reſt*, in going about to eſtabliſh his own righteouſneſs: His mouth is ſtopped before God, he is ſelf-condemned, he is reduced to a deſpairing in himſelf; ſeeing his wicked and woful condition to be quite irremediable for eternity, according to any thing that he can either do or deviſe.

The great Prophet, who ſpeaks as never man ſpake, at length ſpeaks in the word of grace to the perſon's ſoul: His mind is enlightened, the eyes of his underſtanding are opened; unto ſome beholding of *the righteouſneſs which is of God by faith.* A ſupernatural, a ſweet diſcovery is made to him, of an open refuge and abundant relief for his guilty conſcience juſt at hand, in the fulfilled condition of the New Covenant; in the full atonement made, and the everlaſting righteouſneſs brought in, by the glorious Head of that Covenant.—Such is the exerciſe of Chriſt's prophetical office, in reſpect of *internal diſpenſation;* with an experience of which the perſon is then moſt diſtinguiſhingly bleſſed.

§ V.

* Rom. iii. 20. † Rom. vii. 9.

§ V. The ſaving conſequence of this diſpenſation toward and in the perſon, is moſt infallible. His ſoul flies into the refuge which he ſees ſet open to him, it readily embraces the relief which he ſees freely offered to him: He takes up his reſt before God in Surety-righteouſneſs; he takes hold of God's Covenant of Grace, by an appropriating faith, as to all the righteouſneſs and grace of it; he gives himſelf over to be ſaved in the Lord Chriſt, with an everlaſting ſalvation;—he is thus brought into the bond of the Covenant; unto a bleſſed ſettlement for eternity.

Theſe members of the viſible Church, who continue ſtrangers to all this in their experience,—are *children of diſobedience*, of unperſuadableneſs. The external diſpenſation is the ſame to them as to others: The ſame alarms are given to them by the law, for flying from the wrath to come; the ſame offers are made, and the ſame calls are given to them by the goſpel. But they ſtop their ears and will not hear; they cloſe their eyes, and will not ſee. It is not merely from natural inability, that they obey not the goſpel: but it is immediately from unwillingneſs, obſtinately rejecting the counſel of God againſt themſelves: *This is the condemnation, that light is come into the world; and men loved darkneſs rather than light, becauſe their deeds were evil.* All the external diſpenſation with which they are privileged, ſerves only to render them more inexcuſable; ſo that *it ſhall be more tolerable for the land of* Sodom, *in the day of judgment, than for them.*

SECT. III.

Of the Accompliſhment of the Covenant of Grace, by Chriſt as a King.

§ I. Jeſus Chriſt is a KING, as he is GOD.—*All things were made by him, and without him was not any thing made that was made* *. Particularly, all rational creatures were made by him, as he is the ſame one God with the Father: And an abſolute dominion over all theſe as their King, their Lawgiver and Judge, is eſſential to his Godhead. He is accordingly called *the King eternal, immortal, inviſible, the only wiſe God: the bleſſed and only Potentate; the King of Kings and Lord of Lords* †. He thus exerciſes an abſolute dominion, of both natural and moral government, over all perſons and things in this world. He is the LORD, *who hath prepared his throne in the heavens; and his kingdom ruleth over all* ‡. He who is Mediator, though not as *Mediator* but as *God*, has to ſay of himſelf; *By me Kings reign, and Princes decree juſtice*,—even *all the Judges of the earth* ‖.

§ II. Jeſus Chriſt is a King as MEDIATOR; for which he could not have been qualified, but by being a *King* as *God*. A kingly office belongs to his mediatory character; and it neceſſarily doth ſo: That the ſalvation which is purchaſed by him as a *Prieſt*, and revealed by him as a *Prophet*, might not be loſt; might be applied and maintained by him as a *King*.—As a mediatory King, he was to bruiſe the ſerpent's head: And many other exhibitions were made of him under that character, in the writings of the Old Teſtament. A proclamation was iſ-

ſued

* John i. 3.
† 1 Tim. i. 17.; vi. 15.
‡ Pſal. ciii. 19.
‖ Prov. viii. 15, 16.

ſued concerning him, as the *Meſſiah* who was a-coming; *Say among the heathen, the* LORD *reigneth, —he cometh to judge the earth: The* LORD *reigneth, let the earth rejoice; let the multitude of the iſles be glad* thereof *. The Jewiſh Church had this glorious premonition concerning him; *Behold thy King cometh: He is juſt, and having ſalvation; lowly and riding upon an aſs; and upon a colt the foal of an aſs: He ſhall ſit and rule upon his throne, and ſhall be a Prieſt upon his throne* †. It was promiſed concerning him who is THE LORD OUR RIGHTEOUSNESS; *A King ſhall reign and proſper, and ſhall execute judgment and juſtice in the earth: Of the increaſe of his government and peace, there ſhall be no end* ‡.

The kingly office of Chriſt is not eſſential to him; it is delegated by the Father to him as *Mediator*: Concerning which he ſays; *All power* (power of *authority*, as the original word ſignifies,) *is given unto me, in heaven and in earth* ‖.—And his mediatory government is no leſs extenſive than his divine government, with regard to the objects thereof: For the Father *hath put all things under his feet; and gave him to be the Head over all things to the Church;—the Father hath committed all judgment unto the Son* §. He hath a right to ſet up his kingdom of grace in a Church-ſtate over all the earth, wherever he has ſheep to bring; and, at one time or other, he doth ſo: As the Father hath ſaid to him; *I ſhall give* thee *the heathen* for *thine inheritance, and the uttermoſt parts of the earth* for *thy poſſeſſion* **. Wherever he knows that he has other ſheep to bring, though at the diſtance of many generations; there he is myſteriouſly ordering matters in the mean time, as a mediatory King, toward that gracious iſſue: And he

* Pſal. xcvi. 10, 13.; xcvii. 1.
† Zech. ix. 9.; vi. 13.
‡ Jer. xxiii. 5. 6.; Iſa. ix. 7.
‖ Matth. xxviii 18.
§ Eph. i. 22.; John v. 22.
** Pſal. ii. 8.

he is, in like manner, ordering and diſpoſing of all things through the world, beyond as well as within the boundary of his Church: in a ſubſervience to her preſent and future benefit.

His mediatory kingdom cannot ſuperſede, or ſupply the place of his eſſential kingdom as God; cannot ſuſpend the proper influence of his Godhead: But he has a diſtinct, though conjunct adminiſtration of both theſe kingdoms. As to the difference betwixt his *divine* and *mediatory* governments, it is not with regard to the *objects* of the one and the other; for the objects of both are materially the ſame: But the difference lies in the various *manners of adminiſtration*. By his divine government, he is ordering and diſpoſing of all perſons and things in their natural courſe toward their natural ends. But, by his mediatory government, he is likewiſe ordering and diſpoſing of the ſame perſons and things, ſo far as he is graciouſly pleaſed,—in a ſupernatural courſe toward ſupernatural ends: He makes all natural things, even the worſt, ſubſervient to the intereſts of his Church and people: ſo that *all things work together for their good* *.

And Jeſus Chriſt, as a mediatory King, is *appointed heir of all things: The Father loveth the Son, and hath given all things into his hand* †.—His diſtinguiſhing part of the Covenant of Grace, was a fulfilling the *condition* of it; and this he hath done, in the exerciſe of his prieſtly office on earth. Upon that ground, the Father's diſtinguiſhing part of the Covenant, the *promiſſory* part of it, was to be fulfilled. And all this was virtually done upon Chriſt himſelf; in his reſurrection, juſtification, and reception into glory: All the promiſes having thus got a primary accompliſhment upon his people in him, as their glorified Head. When he *aſcended on high*, he *received*

* Rom. viii. 28. † Heb. i. 2.; John iii. 35.

ceived gifts for men: All the promiſed bleſſings of the Covenant were put into his hand, treaſured up in him; *for it pleaſed the Father that in him ſhould all fulneſs dwell* *. This account he is ſtill giving of himſelf to us; *all things are delivered unto me of my Father* †: So that all Covenant bleſſings muſt be received by us, immediately out of his hand. Having obtained the *primary* performance of the promiſes upon himſelf, in the place and name of his people; he is entruſted with the *ſecondary* and final performance thereof upon them: *For all the promiſes of God in him* are *yea, and in him amen, unto the glory of God by us;* he has them all in truſt for us. Having completed the *purchaſe* of redemption, he is entruſted with the *application* of it by his Spirit: Unto a full effectuating of all the promiſes; and a diſpenſing of all the promiſed bleſſings, as become *the unſearchable riches of Chriſt* ‡.

§ III. Jeſus Chriſt is a mediatory King, eſpecially in the *viſible Church:* He is the alone KING and HEAD of his Church,—as his ſpiritual, free and independent kingdom; in its nature abſolutely different from, and no way ſubordinated to the kingdoms of this world. Such a kingdom he had for many ages, of a very confined ſtate, in the Jewiſh Church: But, under the New-Teſtament, he hath glorioufly enlarged that kingdom among the Jews and Gentiles on a level; according to many illuſtrious propheſies in the Scriptures of the Old Teſtament, concerning that great event.

He hath inſtituted peculiar means, for the erection and adminiſtration of this kingdom. *When he aſcended up on high,—he gave ſome, apoſtles; and ſome, prophets; and ſome, evangeliſts; and ſome, paſtors and teachers:*

* Pſal. lxviii. 18.; Col. i. 19. † Matth. xi. 27.
‡ Eph. iii. 8.

teachers: For the perfecting of the ſaints, for the work of the miniſtry, for the edifying of the body of Chriſt *. He hath eſtabliſhed a ſyſtem of *ordinances* in the Church; of doctrine, worſhip, government and diſcipline: And he hath eſtabliſhed a ſucceſſion of ordinary *office-bearers* in the Church, beſide ſome at firſt who were extraordinary; for the adminiſtering of theſe ordinances. By theſe means he ſtill gathers numbers of mankind into a viſible Church, and maintains them in that ſtate; through different parts of the world, as he ſees meet.

This Church conſiſts, partly, of his own elect: But it conſiſts likewiſe of many others; of all in general who are brought to "profeſs the true religion, "and their children." This is, "the kingdom of "the Lord Jeſus Chriſt, the houſe and family of "God; out of which, there is no ordinary poſſibi-"lity of ſalvation." This Church is formed and maintained, not only by a ſupernatural efficacy with which he bleſſed the means of grace upon ſome; but likewiſe by a common, a mere natural and rational efficacy of theſe means, with a various concurrence of providential circumſtances, upon the minds and conſciences of many others: And for all this he "doth, by his own preſence and Spirit," make theſe outward means effectual.

The viſible Church doth thus enjoy "the com-"munion of ſaints, the ordinary means of ſalvation; "offers of grace by Chriſt to all the members of it, "in the miniſtry of the Goſpel: Teſtifying, that "whoſoever believes in him ſhall be ſaved; and ex-"cluding none who will come unto him." He thus reigns in the viſible Church as a mediatory King, by all the ordinances and office-bearers which he hath inſtituted; diſpenſing his laws, his royal proclamations and calls: And "the viſible Church hath the "privilege

* Eph. iv. 8. 11, 12.

" privilege of being under God's ſpecial care and " government; of being protected and preſerved in " all ages, notwithſtanding the oppoſition of all e- " nemies;"—*and the gates of hell ſhall not prevail againſt it* *.

§ IV. Jeſus Chriſt is a mediatory King, more eſpecially in the *inviſible Church*. This is the Church of the converted elect: Of all who are " gathered " into one, under Chriſt the Head thereof; and is " the ſpouſe, the body, the fulneſs of him that fill- " eth all in all." The exerciſe of Chriſt's kingly office in this Church, is an *internal diſpenſation;* a ſecret exerciſe of it within the ſouls of men,—dealing with them ſeverally, one by one. There is a beautiful uniformity of this, in the caſe of all; in the caſe of thoſe who have been gathered, and who are gathered, and who ſhall be gathered to Chriſt. It is, therefore, ſufficient here, to conſider the preſent ſtate of the caſe: Of this internal diſpenſation, as now carried on by outward means; theſe means of grace which are common to all the members of the viſible Church, and are bleſſed with a ſupernatural efficacy upon the ſouls of ſome.

But it is to be conſidered,—that the exerciſe of Chriſt's prophetical and kingly offices, in the ſouls of thoſe perſons, do, as it were, coaleſce into *one* internal diſpenſation. Theſe exerciſes are, in their nature, diſtinct; but they are inſeparable and interwoven, in Chriſtian experience. The one properly lies in manifeſtation to a ſoul, but the other in an exertion of royal authority and power upon the ſoul. By the one there is *evidence,* and by the other there is *efficacy;* but the evidence is with efficacy, and the efficacy is with evidence. What has, therefore, been obſerved in the laſt ſection, about the nature and conſequence

* Matth. xvi. 18.

conſequence of the internal exerciſe of Chriſt's prophetical office,—is to be conſidered as taking place through a conjunct exerciſe of his kingly office; at the ſame time *ſpeaking* and *doing* in ſouls,—*his word being with power* *. After the ſame manner, what may be further obſerved about the internal exerciſe of his kingly office,—is to be conſidered as implying a conjunct exerciſe of his prophetical office; working in ſouls, through illumination.

§ V. Theſe whom Chriſt gathers to himſelf by the means of grace, are naturally as all others among whom they live: He finds them dead in treſpaſſes and ſins, walking according to the courſe of this world, children of diſobedience; without ſtrength, ungodly, enemies; the children of wrath, even as others. But nothing of all this, in their caſe, can withſtand the almighty power by which he brings them to himſelf. And he has full *authority*, as a mediatory King, for exerting that power in a gracious efficacy upon them. By the execution of his prieſtly office, in the ſatisfaction which he hath made, and the righteouſneſs which he hath fulfilled,—all bars, on God's part, are removed out of the way of this efficacy. He hath ſatisfied all the natural claims of the juſtice and law of God upon them; ſo that the way is fully cleared, for his dealing with them by an immediate exertion of his authoritative or mediatory power,—working graciouſly in them, to the higheſt glory of all the divine perfections. And it is a very new condition which they are thus brought into; vaſtly diſtinguiſhing them from the world that lieth in wickedneſs. As,

1*ſt*, They are made *willing*, *in the day of his power* †: Willingly obedient to the calls of his grace, willingly embracing the offers of his grace. Theſe who

* Luke iv. 32. † Pſal. cx. 3.

were ſome time alienated, and enemies in their mind by wicked works, (or *by their mind*, taking effect *in wicked works*); *yet now hath he reconciled* *. He *brings* them *into the bond of the Covenant* †: Into a New Covenant ſtate, into a ſtate of peace and acceptance with God; a ſtate of ſonſhip, which is a ſtate of heirſhip as to all the bleſſings of the New Covenant. His righteouſneſs, which was formerly *unto* them, by a gracious offer of it,—comes now to be *upon* them, by a gracious imputation of it for their juſtification: His Spirit takes poſſeſſion of them, as the Spirit of adoption; the good work is begun in them, by his working faith in them,—and implanting all the other graces of the Spirit in their ſouls.

And all this is brought about, by an exceeding greatneſs of his power, in a very ſweet and myſterious exertion of it upon them. He quickens them, into a ſtate of new life; they are regenerated, made new creatures: He gives them a *new heart*, he puts a *new ſpirit* within them ‡. As their minds are ſupernaturally enlightened in the knowledge of Chriſt, their wills are renewed; brought over to a compliance with his will in the goſpel: So that they are perſuaded and enabled to embrace Jeſus Chriſt; to receive and reſt upon him alone for ſalvation, as freely offered to them in the goſpel.

Though this great work be the ſame in all, as to the *matter* of it; there is a great diverſity, as to the *manner* of his bringing it to that happy iſſue.—There is always a conviction of ſin and miſery by the law, but in very different degrees of impreſſion. In ſome, it is only a breaking of their *carnal* and *legal* reſt,—by alarms of his word, and occurrences of providence; but in others, it is a filling them with the *terrors* of the Lord. Some may be, for a good length of time, exerciſed in this manner, the one way or

* Col.

the other, and with various interruptions; having to ſay, according to their different circumſtances,—there is *no ſoundneſs in my fleſh, neither* is there any *reſt in my bones: The ſorrows of death compaſſed me, and the pains of hell gat hold upon me; I found trouble and ſorrow* *. Though ſome may be long exerciſed this way, others are brought more quickly to an happy outgate: Which was the caſe with *Peter's* hearers on the day of Pentecoſt; and with the jailor,—whoſe ſudden conviction made him to cry out, *What ſhall I do to be ſaved* †? But ſome are ſweetly brought in to Chriſt at once, under a joint diſcovery of ſin and ſalvation; as *Philip's* hearers in Samaria ‡. They

* Pſal. xxxviii. 3.; cxvi. 3.
† Acts ii. 37. 41.; xvi. 30, 31, 34.
‡ Acts viii. 6, 8, 12.

‡ [*The author thinks it proper to introduce here, the following paſſage in a ſermon which he preached and publiſhed ſome time ago, on John* x. 16.]

The Lord Chriſt takes various ways of dealing with his ſheep, in bringing them.—With ſome he has a preparatory work, for a conſiderable length of time; leſs or more gradual and diſtinct. He breaks their *carnal reſt*, their natural and brutal-like indifference about the ſtate of their ſouls; in their minding only earthly things, fulfilling the corrupt deſires of the fleſh and of the mind. Through means of what knowledge they have, and by various concurring providences, he brings them under ſerious conſiderations about another world; about death, the judgment beyond it,—and their eternal condition to be thereby determined, according to the forebodings of a guilty conſcience: So that they cannot longer find their former ſatisfaction, in any temporal enjoyments or proſpects.

He next breaks their *legal reſt*, in going about to eſtabliſh their own righteouſneſs. Under convictions of their natural ſinfulneſs and miſery,—they firſt endeavour to pleaſe God, and ſatisfy their own conſciences, by the works of the law. They ſet about reformation, at firſt more ſuperficial and coarſe; next, more internal and refined,—ſeeking righteouſneſs *as it were by the works of the law:* And they may come to be ſo *evangelical*-like, in this legal exerciſe, that they ſeem to be driven off from all depen-

They are ſubdued, by a ſecret and moſt gracious efficacy, to the obedience of faith: That faith which ſees, embraces and reſts upon Jeſus Chriſt; particularly, as to all that work of prieſthood which he finiſhed on the croſs. And how glorious is the reſt which a perſon thus finds for his ſoul; after being diſquieted and diſtreſſed, by apprehenſions of his own guiltineſs and of God's wrath!—The Pſalmiſt ſaid to the Lord in a rapture of thankful joy; *I will offer unto thee burnt ſacrifices of fatlings, with the incenſe of rams:*

dependence but on the righteouſneſs of Chriſt; only that they ſtill ſeek ſomething in what they feel or do, though ſtill in vain,—as a ſort of neceſſary preparation or warrant for taking up that dependence. But at length all their reformations, regularities, good frames, ſerious endeavours, religious ſtrictneſs, reſolutions and vows; all theſe are made to fail them, as to a ground of ſoul reſt: And they are brought to their wits end, ſometimes under great terrors in a law work; before a day of the revelation of Chriſt comes to dawn in their ſouls.

With others, our Lord deals in a more ſweet and ſummary way. He draws them *with cords of a man, with bands of love:* As it were diſcovering to them at once the malady and medicine, the ruin and relief; in a ſweet and kindly manner drawing them to himſelf.

But whatever be his particular way of bringing his ſheep, it comes all to this; That they are brought off from the *law of works*, and brought over to the *law of faith*. They are brought off from the law of works, from all ways of doing for life; from all dependence on any *active* righteouſneſs, or that to which they contribute any thing by their own activity. In the evangelical-like manner of legal exerciſe to which they may come, the mediatory and juſtifying righteouſneſs of Chriſt is what they only have as a matter of rational ſpeculation; it is not that righteouſneſs itſelf which they contemplate, but only a general and dark *notion* of it in their minds; and an awakened ſoul can never find reſt in a notion. But they are at length brought over to the law of faith: To the conſtitution of grace—according to which a guilty ſinner obtains the pardon of all his ſins, and is accepted of as righteous in the ſight of God; only for the righteouſneſs of Chriſt, imputed to him, and received by faith alone. He is thus brought to take up an immediate and abſolute depen-

dence

rams: I will offer bullocks, with goats *. This was, in itſelf, a poor offering; moſt unworthy of God, otherwiſe than the typical conſideration which David had of it. But the perſon now ſpoken of has a far higher ſtrain of language, to fill his heart and mouth; concerning the great atonement for ſin, as already made in the death of Chriſt. He has to ſay, along with others who are bleſſed as he; *We joy in God, through our Lord Jeſus Chriſt, by whom we have now received the atonement* †. He has to ſay of it; This is the true atonement for ſin,—which the Judge of all hath received from my Surety-prieſt, as an atonement for all my ſins: I have received it into my faith, as freely offered to me,—never to part with it: And I will offer it to God, I will ever hold it up to him; as my only, my ſure, my all-ſufficient ground of confidence and boldneſs before his throne!

2*dly*. All who are exalted into this happy ſtate, are *under the law of Chriſt* ‡; the ſame law, which is ſummarily comprehended in the ten commandments.

They are wholly delivered from that law, redeemed from a being any longer under it; with regard to its natural form, as a *Covenant-law*. In this reſpect it is *dead to them*, and they are *dead to it* ‖. It is of no force, of no exiſtence upon or againſt them; as a law

dence for life on that new ground, which *Luther* calls the *paſſive* righteouſneſs; to which he has contributed nothing,—while he is quite paſſive, as to the manifeſtation then made of it in his ſoul. It is this righteouſneſs *itſelf* which he then ſees, by the eyes of an enlightened underſtanding, in all the glorious reality and ſufficiency of it: And he claims it as his own, ſeeing it as God's free gift to him. His ſoul thus enters into that reſt, as *his* reſt for eternity; though by more diſtinct actings of faith in ſome, than in others,—yet the ſame, as to the matter, in all thoſe whom Chriſt brings.

* Pſal. lxvi. 15. † Rom. v. 11. ‡ 1 Cor. ix. 21.
‖ Rom. vii. 4. 6.

a law requiring perfect obedience for eternal life, and curſing to eternal death for every diſobedience. Wherefore, in point of *right*, and (ſo far as they are properly exerciſed) in point of *fact*,—they have no more ado with that Covenant-law, than a woman has with a huſband in the grave; or than a dead man has ado with the laws of the country in which he formerly lived.

But while they have no concern with the Covenant-law, in the matter of their *juſtification;* they have a moſt lively concern with it, according to all its extent and ſpirituality,—as a rule of life or righteouſneſs, in the matter of their *ſanctification.* The natural writing of it upon their hearts, as a Covenant-law, is blotted out; ſo far as regards the reigning power thereof: And all the bias toward it which continues in them, for ſeeking any ground of dependence before God in what they feel or do,—is ranked among the remainders of their natural corruption, to be gradually purged out. In place of the *natural*, they are bleſſed with a *ſupernatural* writing of the moral law upon their hearts *; entirely diveſted of the promiſe and penalty which naturally belongs to it as a Covenant-law.

It is therefore *to Chriſt* that they are under the law; while he takes the moral law, in its ſupernatural ſtate, or as diveſted of its Covenant-form,—for the rule of ſpiritual government in his mediatory kingdom. His true ſubjects have all their dependence upon his ſervice and ſuffering, by which he has fulfilled the righteouſneſs of the law for them as a Covenant of Works: But their dependence on his *righteouſneſs*, is with a moſt willing ſubjection to his *rule;* ſweetly conſtrained by his love, to live unto him. And as they live under a partial writing of the law upon their hearts, it is according to the rule of that law

* Heb. viii. 10.

law as perfectly written in the Scriptures: But in the faith of its being diveſted, with regard to them, of the Covenant-form which it ſtill naturally bears as written there.—Thus it is, that as Chriſt has them *redeemed from all iniquity*, in reſpect of guilt unto condemnation; he has them likewiſe *purified unto himſelf, a peculiar people, zealous of good works* *: They have it for their great concern, *to cleanſe themſelves from all filthineſs of the fleſh and ſpirit; perfecting holineſs in the fear of God* †.

3*dly*, All theſe who are ruled by Chriſt, as his true ſubjects, are well provided for by him.—They have their dwelling in the glorious houſe of the New Covenant; they *dwell on high*, they *dwell in God: The eternal God* is their *refuge, and underneath are the everlaſting arms* ‡. They are *cloathed with the garments of ſalvation, covered with the robe of righteouſneſs* ‖. They have the richeſt proviſion for their faith, in *exceeding great and precious promiſes;* wherein are *given unto them all things that* pertain *unto life and godlineſs* §. The moſt nouriſhing and delicious food for their ſouls, and the moſt efficacious medicines for all their ſpiritual diſeaſes —are ſtill at hand, in his word and ordinances; of which he makes an application to them by his Spirit, enabling them to apply the ſame unto themſelves. They have an abundance of grace in him and from him, for all their ſpiritual work and warfare.—And as to their outward conditions, he provides for them what he ſees beſt; in matters of neceſſity, convenience, and comfort: With a ſpecial bleſſing, upon both their enjoyments and wants.

4*thly*, Under his protection they *dwell ſafely, and ſhall be quiet from fear of evil* **. He is their *for-treſs*

* Tit. ii. 14. † 2 Cor. vii. 1.
‡ Iſa. xxxiii. 16.; 1 John iv. 16.; Deut. xxxiii. 27.
‖ Iſa. lxi. 10. § 2 Pet. i. 3, 4. ** Prov. i. 33.

treſs and deliverer, their *ſhield and buckler* *; defending them againſt all enemies, men and devils: Farther than as he now ſuffers theſe to have ſome prevalence over them, for their good. He reſtrains and overcomes all his and their enemies, they are made to triumph over all theſe; Chriſt myſtical will finally triumph, as Chriſt-perſonal hath done. However much they may be diſtreſſed, even deſtroyed, for a time, they will have to ſay in the event; *In all theſe things we are more than conquerors, through him that loved us* †.

5*thly*, Though he is fully reconciled to their perſons, as much now as he will be in heaven for ever; yet he is no way reconciled to their ſins: Yea theſe, from the ſingular aggravations thereof, are more diſpleaſing to him than the ſins of any others. They have therefore to *endure chaſtening; for whom the Lord loveth he chaſteneth, and ſcourgeth every ſon whom he receiveth* ‡. He *will viſit their tranſgreſſion with the rod, and their iniquity with ſtripes* ‖. He doth ſo, in a manifold variety of trials or troubles, external and internal,—which he brings upon them, or ſuffers them to fall into. But his diſpleaſure and controverſy, in all this matter, doth properly terminate upon their ſins; and never upon their perſons, however much they may ſometimes apprehend the contrary. Their perſons are never the real objects of divine wrath or diſpleaſure, even under their ſevereſt chaſtenings; all theſe are ſtill from love to their perſons: Their juſtification, their acceptance in the Beloved, is invariable, amidſt all ſuch contendings with them *he will reſt in his love, he will joy over* them *with ſinging* §.

6*thly*, They are *preſerved in Jeſus Chriſt* **. Their perſeverance, to the end, is infallibly ſecured: Perſeverance

* Pſal. xviii. 2.; xci. 4. † Rom. viii. 37. ‡ Heb. xii. 6, 7.
‖ Pſal. lxxxix. 32. § Zech. iii. 17. ** Jude, ver. 1.

ſeverance in the ſtate of grace,—of acceptance with God, as objects of his higheſt favour; perſeverance in the habit of grace, the grace of their new nature; —and perſeverance, in the exerciſe of grace, according to their ſeveral meaſures thereof; through recoveries from falls, and from all ſpiritual indiſpoſitions. They *are kept by the power of God, through faith unto ſalvation* *. Chriſt makes continual and effectual interceſſion for them, *that their faith fail not* *. He never fails to do as he has ſaid,—*I will inſtruct thee, and teach thee the way which thou ſhalt go; I will guide thee with mine eye:—When thou paſſeſt through the waters, I will be with thee; and through the floods, they ſhall not overflow thee: When thou walkeſt through the fire, thou ſhalt not be burnt, neither ſhall the flame kindle upon thee* †. He ſays to each of them,—*Fear thou not, for I* am *with thee; I will ſtrengthen thee, I will help thee, I will uphold thee with the right hand of my righteouſneſs* ‖.—They cannot but be ſurely and finally preſerved; when they are continually in Chriſt's hand, and in the Father's hand: Hands, out of which none is *able to pluck them* §!

7thly, They will all be brought forward unto a ſtate of perfection, in holineſs and happineſs; as to both their ſouls and bodies, for ever. This perfection will be enjoyed in their bodies, when he ſhall appear the ſecond time. It is enjoyed in their ſouls at death; as theſe are then made perfect in holineſs, and do immediately paſs into glory: Finding the way into it conſecrated and kept open for them, by their glorious Forerunner. Then do they take their prepared place in *the general aſſembly and church of the firſt-born which are written in heaven*; among *the ſpirits*

* 1 Pet. i. 5. † Luke xxii. 32.
‡ Pſal. xxxii. 8.; Iſa. xliii. 2.
‖ Iſa. xli. 10. § John x. 28, 29.

ſpirits of juſt men made perfect *. They have a joyful meeting with Chriſt, at their expiring on deathbeds; as come for *receiving them unto himſelf, that where he is there they may be alſo:* Being ever intent on having them *with him*, in due time, *where he is; that they may behold his glory* †.

HEAD II.

Of the miniſterial *Accompliſhment of the Covenant of Grace.*

THE whole accompliſhment of this Covenant among men, is by Jeſus Chriſt as Mediator. The *conditionary* part of it immediately belonged to him, to be perſonally fulfilled by him. As to the *promiſſory* part of it, the *primary* accompliſhment of this hath been effected by God the Father upon Chriſt himſelf; ſo that he got all the promiſes made over to him, for effectuating the *ſecondary* accompliſhment thereof upon his people: As hath been explained.

Under the head of the *mediatory* accompliſhment of the Covenant of Grace, in the ſpecial ſenſe of that expreſſion; a view has been taken of what Chriſt hath done immediately by himſelf: As alſo of what he hath done and ſtill doth immediately by his Spirit, through his word and ordinances. The things to be conſidered under the head of the *miniſterial* accompliſhment of that Covenant, belongs alſo to his mediatory accompliſhment of it, according to the general ſenſe of the expreſſion; but through the intervention of a public miniſtry which he hath eſta-

 bliſhed

* Heb. xii. 23. † John xiv. 3.; xvii. 24.

bliſhed, for diſpenſing his ordinances in the viſible Church.

There are ordinances of *government* and *diſcipline*; which he bleſſeth for forming and upholding the Church-ſtate, and for maintaining the viſible purity of that body. There is the ordinance of the *public worſhip* of God through Chriſt, as performed by ſolemn and ſtated aſſemblies; in which, ſo far as it is performed according to his will, he is graciouſly preſent. There are ſacramental ordinances, of *Baptiſm* and the *Lord's Supper*; which he bleſſeth for their different ends: As, by the one, members are initiated into the viſible Church, under a ſolemn dedication of them to him; and, by the other, his people are eſpecially fed and nouriſhed—built up in holineſs and comfort, through faith unto ſalvation.——Concerning all theſe ordinances, as to the nature and adminiſtration of them, there are various controverſies among particular churches: But it doth not conſiſt with the deſign of the preſent Contemplations, to enter into theſe controverſies; which may be found diſcuſſed, on all ſides, in various other publications.

What is propoſed here, is—to take ſome view of the miniſterial accompliſhment of the Covenant of Grace, by the great ordinance of the *preaching of the goſpel*; which is the ſame to all particular churches, ſo far as of a Chriſtian ſtate and management.

The preaching of the goſpel is an ordinance which Chriſt hath inſtituted, for being continued in his Church through all ages. The Scriptures of the New Teſtament abound with exemplary views of this great ordinance. Our Lord gave a moſt expreſs commiſſion to his Apoſtles; *Go ye into all the world, and preach the goſpel to every creature* *. This commiſſion which they got, was not confined to themſelves:

* Mark xvi. 15.

ſelves: It comprehended all who ſhould be regularly employed in that work through all ſucceeding ages; as he added,—*Lo, I am with you alway even unto the end of the world* *. He declared his will and purpoſe, *that repentance and remiſſion of ſins ſhould be preached in his name;* even *among all nations, beginning at Jeruſalem* †. It is a ſtanding article in the great myſtery of godlineſs, that Chriſt is *preached unto the Gentiles* ‡. This is the great mean through which the exerciſe of his prophetical and kingly offices is carried on: By which he gradually gathers ſinners unto himſelf, and enables his people to build up themſelves in their moſt holy faith.—It is thus an ordinance of diſtinct reſpects, to the members of the *viſible* and of the *inviſible* Church.

SECT. I.

Of the Ordinance of Preaching, *as it reſpects the Members of the* viſible *Church.*

§ I. THIS ordinance is of indiſpenſable neceſſity in the viſible Church.—It muſt be wholly conformed to the holy Scriptures, theſe muſt afford all the matter of it; it muſt contain nothing againſt or beyond them ‖. But the fulneſs of the Scriptures, even when the canon thereof is now completed, cannot ſuperſede the neceſſity of preaching. The reading of theſe, as alſo of other books illuſtrating the ſame,—is bleſſed for the conviction and converſion of ſinners, as alſo for their ſubſequent edification. Yet the benefit of them is not left, even mainly, to depend upon the reading; a privilege which, in former ages, was not commonly enjoyed: And however common now, it is only of a private nature; nor could

* Matth. xxviii. 20. † Luke xxiv. 47.
‡ 1 Tim. iii. 16. ‖ Iſa. viii. 20.

could it properly ſerve the deſigns of grace, if the Scriptures were ſubjected to the precarious care of individuals about uſing that privilege.

The Church is of a public ſtate, to which a public diſpenſation of the word is eſſential; bringing it to the ears of multitudes at once, many of whom might not be capable or careful to read it. And the preaching is inſtituted for a profitable explaining and applying of thoſe doctrines and duties which are propoſed in the Scriptures. It is therefore an ordinance of moſt eminent conſideration in the New Teſtament, mentioned in it above an hundred times; and is peculiarly bleſſed for effectuating the deſigns of grace: As a *believing* in Chriſt for ſalvation, is eſpecially through a *hearing* of him; from the mouth of thoſe who are really ſent to *preach the goſpel of peace* *,—ſent forth as heralds, to proclaim the gracious edicts of the King on the holy hill of Zion.

§ II. This ordinance is, in general, a preaching of the goſpel of Jeſus Chriſt. But it is not confined to the matter of the *goſpel*, according to the ſtrict and peculiar ſenſe of this word: It doth not ſimply mean a publiſhing of the peculiar myſteries of Chriſtianity; of gracious doctrines and promiſes, of gracious offers and calls. It comprehends alſo the whole doctrine of our natural eſtate of curſedneſs and corruption; with the whole doctrine of the law of the Covenant of Works: According to the ſubſervience of all this doctrine unto the goſpel of our ſalvation; a doctrine of ſalvation being abſurd, even inconſiſtent with common ſenſe, but in connection with the doctrine of what we need to be ſaved from.—And the members of the viſible church, who are immediately and equally the objects of all this preaching, are here

* Rom. x. 14, 15.

here conſidered as the ſame with *goſpel-hearers*; all who are providentially brought within the reach of it.

§ III. By the ordinance of preaching, goſpel-hearers have an alarm ſounded to them about the ſinfulneſs and miſery of their natural eſtate; which has been ſomewhat explained in another place *. That, in general,—

1ſt, They have come into the world under the guilt of the firſt ſin: As having been repreſented by the firſt man, in the *poſitive* ſtate which the Covenant of Works was brought into with him; having accordingly ſinned in him and fallen with him, in his firſt tranſgreſſion. *By one man's diſobedience, many were made ſinners: By the offence of one*, judgment came *upon all men to condemnation* †.

2dly, They have come into the world under a want of original righteouſneſs: Under a want of God's image upon their ſouls, in knowledge and righteouſneſs and holineſs; as having been forfeited by the guilt of the firſt ſin. Every one needs to be *renewed—after the image of him that created him*: For *there is none righteous, no not one* ‡.

3dly, They have come into the world with an univerſal corruption of nature; *ſhapen in iniquity, and conceived in ſin* ‖: With natures of an abſolute diſconformity and oppoſition to the nature and will of God; having in them the ſeeds of all actual tranſgreſſions.

4thly, The corruption of their lives is anſwerable to that of their natures: They *live in error* §; in a habitual courſe of eſtrangement from and rebellion againſt God. *The wickedneſs of man* is *great in the earth*;

* Part I. Chap. VII.
† Rom. v. 18, 19.
‡ Col. iii. 10.; Rom. iii. 10.
‖ Pſal. li. 5.
§ 2 Pet. ii. 18.

earth; as *every imagination of the thoughts of his heart is only evil continually* *.

5*thly*, They are in a ſtate of actual and abſolute ſubjection to the Covenant of Works: Under an exaction of perfect obedience to it in every point for life, though they cannot perform a real obedience to it in any point; and under a ſentence of eternal death for every diſobedience: *Curſed is every one that continueth not in all things which are written in the book of the law, to do them* †.

6*thly*, They are abſolutely incapable of recovering themſelves from the eſtate of ſin and miſery; altogether *without ſtrength* for it ‡. They can never diſcharge the indiſpenſable claim of the Covenant-law; in reſpect of ſatisfaction for ſin: More than in reſpect of obedience; which requires a change of their natures, in order to a proper change of life.

7*thly*, They are not only without ſtrength, but they are *enemies* ‖: Enemies, not only to the authority and will of God in his law; but likewiſe to all the device of the grace and wiſdom of God for their recovery.—Their caſe is therefore abſolutely deſperate; ſo far as can fall within the reach of any natural endeavours or apprehenſions: They can have nothing to look for, according to the Covenant law which they are under,—but to be *puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power* §.

Theſe things which can be but generally pointed out in this place, admit of great enlargements,—in ſolemn dealing with ſinners about their ſalvation.

§ IV. By the ordinance of preaching, a publication is made to goſpel hearers of *good tidings of great joy* **. The principal matter of the preaching to which

* Gen. vi. 5. † Gal. iii. 10. ‡ Rom. v. 6.
‖ Rom. v. 10. § 2 Theſ. i. 9. ** Luke ii. 10.

which that of the things abovementioned is ſubſervient, is the goſpel of ſalvation:—The whole doctrine of the Covenant of Grace; as to the eſtabliſhment of that Covenant, and the fulfilled condition of it (in Chriſt's obedience unto death), with the great and precious promiſes of it: The doctrine of the perſon of Chriſt and of his mediatory offices: The doctrine of his prieſthood; as to his incarnation, ſervice, ſuffering, reſurrection, exaltation, and interceſſion: The doctrine of the continued exerciſe of his prophetical and kingly offices: More particularly, the doctrine of his juſtifying righteouſneſs; and of his ſanctifying grace.

And all this wonderful doctrine is preached, not for mere amuſement to the underſtandings of thoſe who hear it. It is preached, as the *word of ſalvation ſent unto them;* as the *goſpel of their ſalvation*, as the *ſalvation of God ſent unto the Gentiles.* And, in this public diſpenſation of the goſpel, there is made to all the hearers of it, immediately and equally,—a moſt gracious *offer* of Chriſt, and all his ſalvation; with a moſt gracious *call* unto them, for their receiving and reſting upon him accordingly.—On this momentous ſubject, the following things may be conſidered *.

The

* What follows in this ſection, is moſtly extracted, though with ſome variations,—from the *ſeventh article* of an *act* about doctrine, paſſed by the Aſſociate Synod above thirty years ago; and from an *illuſtration* of that article, by four miniſters of the Synod, as a committee,—of whom the preſent writer only ſurvives: And ſome parts from an *appendix* to theſe. He may be excuſed from diſtinguiſhing, by marks of quotation, the paſſages now borrowed from that article, illuſtration, and appendix; becauſe theſe were originally and altogether of his own compoſition: But he ſo diſtinguiſhes what is taken from the article referred to. The whole (concerning the *goſpel-call* and the *warrant of faith*) is to be ſeen at large, in the ſecond volume of his *Diſplay of the Seceſſion-Teſtimony.*

The *goſpel-offer* and *call* do proceed "upon the "foundation of the *intrinſic ſufficiency* of the death "of CHRIST; his relation of a *Kinſman-redeemer* to "mankind-ſinners as ſuch: And the *promiſe* of eter-"nal life to" them "as ſuch, in the goſpel." And,

1ſt, As to the *intrinſic ſufficiency* of our Lord's death, it lies in this: That "the atonement and "righteouſneſs of Chriſt, are, in themſelves, of a "juſtice-ſatisfying and law-magnifying nature; con-"taining the utmoſt of what law and juſtice can re-"quire, for repairing the whole breach of the Co-"venant of Works, and fulfilling the ſame,—in or-"der to the juſtification and ſalvation of mankind-"ſinners as ſuch, who are warranted to betake them-"ſelves thereto by faith."

Thus, though our Lord came to redeem only a part of mankind, he did not come to fulfil only a part of the law in their place; and to bear only a part of its curſe for them: As there can be no diſtinguiſhing of this matter into parts. Nothing *leſs* could have been ſufficient for the redemption of any one of them, than a fulfilling the whole commands of the law,—and a bearing its whole curſe; all which he has done: Nor could any thing *more* have been requiſite, in the nature of the caſe, for the redemption of all ſinners who are under the ſame broken Covenant. And while none are juſtified as *elect*,—but as *mankind ſinners*, who are betaking themſelves to this atonement and righteouſneſs by faith; all of theſe are warranted to do ſo, wherever the goſpel comes.—Such is the *intrinſic ſufficiency* of our Lord's death, the juſtice-ſatisfying, and law-magnifying nature of his atonement and righteouſneſs; a ground of ſufficient validity and extent, for the moſt free and extenſive offer and call of the goſpel to ſinners of mankind.

2dly,

2dly, Chriſt's relation of a *Kinſman-redeemer* to them, lies both in his *perſon* and *offices*. For,

1. "Our LORD JESUS CHRIST, in the glorious "conſtitution of his *perſon*, as God-man, *Immanuel*, "*God with us*,—doth ſtand in an equal and undiſ- "tinguiſhed relation of a *Kinſman-redeemer*, to man- "kind-ſinners as ſuch." The relation here ſpoken of, is not ſuch as ariſes from any act of Chriſt's deſign or intention concerning them: But it is ſuch as ariſes from the *conſtitution* of the *perſon* of Chriſt,—in his being God-man, a Redeemer in human nature; and this relation can no more belong to the elect, than to any other ſinners in the ſame nature.

Chriſt indeed ſtands in a very ſpecial and diſtinguiſhed relation of a Kinſman-redeemer, to the elect; from the act of the Father's will in giving them to him, and the act of his own will in undertaking for them: Which relation is wholly abſtracted from, in the offer made of Chriſt to them and others by the goſpel. But, as he is *God manifeſt in the fleſh*, bearing the public capacity of a Redeemer,—made under the law in man's nature: this makes his *perſon* to ſtand in the relation of a Kinſman redeemer to all mankind-ſinners,—without any diſtinction between the elect and others: Becauſe the elect are no otherwiſe *ſinners*, and no otherwiſe *men*, than as all the reſt of mankind are.

2. Our Lord Jeſus Chriſt bears this farther relation of a *Kinſman-redeemer* to them; that "his me- "diatory *offices*, in the true and glorious nature "thereof,—do ſtand in an equal and undiſtinguiſh- "ed relation and ſuitableneſs, to the caſe and need "of mankind-ſinners as ſuch." There is indeed a very ſpecial, a diſtinguiſhed relation and ſuitableneſs of his offices to the elect; from his becoming an undertaker for them in theſe offices: Which alſo is wholly abſtracted from, in the offer made of Chriſt

by the goſpel. But the relation and ſuitableneſs which ariſes from the glorious nature of theſe offices, muſt belong to all mankind ſinners,—without any diſtinction between the elect and others; becauſe the caſe and need of the elect, is juſt of the ſame nature with that of all others: As the office of a phyſician, in its nature, is the ſame way related to the condition of all diſeaſed perſons; eſpecially ſuch as are all in the ſame diſeaſe.

And from the common relation of a Kinſman-redeemer, which Chriſt thus bears to mankind, he is every way fit for being employed and reſted upon by them; in his perſon, offices, atonement and righteouſneſs: Which is a ground of ſufficient validity and extent, for the moſt extenſive offer and call of the goſpel to ſinners of mankind.

3*dly*, There are "*abſolute promiſes* of juſtification "and eternal life through Chriſt, to mankind-ſin-"ners as ſuch, in the goſpel; the poſſeſſion of "which bleſſings is to be certainly obtained, in the "way of believing."

In the original tranſaction of the New Covenant, all the promiſes bear a ſpecial and particular direction to the elect,—all their names being, as it were, ſeverally recorded therein: So that the promiſes, as there laid, are an expreſſion of God's gracious purpoſe concerning each of them particularly, and them only. But the matter is far otherwiſe, in the adminiſtration of that Covenant by the goſpel. For the goſpel, as it were, brings forth an extract from that glorious original,—in which extract, the promiſes bear an *indefinite* direction; a blank being left, where the names of the elect are recorded in the original: So that theſe promiſes, as laid out to men in the goſpel, do abſtract from all regard to any as *elect*,—to any more than others; or they have a reſpect to them only as *ſinners* of mankind.

And

And theſe abſolute promiſes to them in the goſpel, are not to be *immediately* conſidered as an expreſſion of God's *purpoſe*,—or as a declaring of what he will do, in the performance thereof; but they are to be immediately conſidered, as an expreſſion of God's free *offer* ſo to do and perform. And this offer is equally made to every hearer of the goſpel, warranting them all to apprehend and apply the promiſes by faith: While the poſſeſſion of all promiſed bleſſings is to be certainly obtained in the way of believing; the Lord never failing to ſuſtain faith's appropriation of the promiſes, ſo as to perform the ſame unto all believers. Neither are theſe promiſes to be conſidered, as an expreſſion or declaration of God's *purpoſe* to any in particular, but as they come to be accepted and reſted upon; or as perſons are determined to fill up their names in the blank, by the hand of an applying faith: Which all goſpel hearers are equally and immediately warranted to do, by God's offer and call.

Such then is the direction and indorſement which the abſolute promiſes of juſtification and eternal life, through Chriſt, do bear to mankind-ſinners indefinitely; in the diſpenſation of the goſpel: And ſuch is the claim they have to theſe promiſes, a claim every way ſufficient to faith; having no dependence on God's intention or deſign, as to thoſe for whom the promiſes were originally made. And ſeeing they make an exhibition of Chriſt to all goſpel hearers,—in his perſon, offices, atonement and righteouſneſs; or do bring him and his ſalvation to every ſinner's door, in a full and free offer: This is a glorious foundation, a ſufficient ground,—for the general call of the goſpel.

Moreover, this *call* is not man's, but God's: There is "an interpoſal of divine authority in the "goſpel call; immediately requiring all the hearers "thereof

" thereof to receive and reſt upon CHRIST alone for
" ſalvation, as he is freely offered to them in the
" goſpel." And from this call of divine authority, upon the ſufficient foundation which has been conſidered; " all the hearers of the goſpel are privileged
" with an equal, full and immediate warrant,—to
" make a particular application and appropriation
" of Chriſt, with all his redemption and ſalvation,
" ſeverally unto themſelves, by a true and lively
" faith."

The Lord is pleaſed to gather his elect from among others, by ſuch a diſpenſation of the goſpel as takes no more notice of them than others: And if this were not the caſe, there could be no room at all for any outward diſpenſation of the goſpel; nor for the myſtery of faith in obeying the ſame. The glorious Redeemer, with his gracious redemption, is equally ſet forth to all by the goſpel: For being received and reſted upon, according to the preſent revelation and exhibition to every one; not according to what views were had of particular perſons, in the original providing of ſuch a Redeemer and redemption. And this unlimited method of diſpenſation, is what the Lord bleſſeth for gathering in his elect: While they are thus gathered in upon no other ground, by no other invitation or welcome, than what is common to them, with all other hearers of the goſpel. The matter of the goſpel is equally ſuited to the ſinful and miſerable condition of theſe others; it is equally *good* for them,—who are under a *natural* obligation to *ſeek good and not evil, that they may live* *. And the Lord's ſovereign purpoſe of leaving them to periſh in their rebellion and unbelief, can no way interfere with his making them objects of the goſpel-call; no more than it can interfere with his continued requiring of their due obedience

* Amos v. 14.

bedience and conformity to the moral law, which his purpoſe leaves them to trample upon.

§ V. All the hearers of the goſpel are under the higheſt obligation to embrace the gracious *offer* which is made to them, of Chriſt and all his ſalvation; to comply with the gracious *call* which is given to them for believing on him, receiving and reſting upon him alone for ſalvation. *This is the work of God*, the firſt and principal buſineſs which he preſcribes to them, *to believe on him whom he hath ſent* *. *This is* moſt eminently *his commandment, that we ſhould believe on the name of his Son Jeſus Chriſt:* Under this high certification, *He that believeth and is baptized ſhall be ſaved; but he that believeth not ſhall be damned* †.—Such is the courſe which all the hearers of the goſpel, without diſtinction, are called to take; for juſtification and eternal life. And it may be obſerved, that,

1*ſt*, "In the caſe of a ſinner's juſtification, law "and juſtice have *no reſpect* to God's ſovereign "counſel about what perſons belong to the election "of grace,—for whom only Chriſt was employed to "make ſatisfaction and fulfil all righteouſneſs, and "for whom alone he intentionally did ſo: Or, "which is materially the ſame, they have *no reſpect* "to the particular objective deſtination or intention "of Chriſt's ſatisfaction and righteouſneſs, in the "tranſaction of the New Covenant; as any way be-"longing to the *pleadableneſs* thereof at the bar of "law and juſtice. But law and juſtice have a re-"ſpect *only* unto the juſtice-ſatisfying and law-"magnifying *nature* of this atonement and righte-"ouſneſs; in behalf of every ſinner who is found "betaking himſelf thereunto by faith upon the di-"vine warrant,—as the ſame is *unto all and upon* "*all*

* John vi. 29. † 1 John iii. 23.; Mark xvi. 16.

" *all them that believe*, without any *difference*." Chriſt is freely and equally offered to all: *To him give all the prophets witneſs; that through his name, whoſoever believeth in him ſhall receive remiſſion of ſins* *. Though elect and believers will prove to be all one in the event; yet the matter is ordered by ſuch a myſtery of divine wiſdom, as to leave no bar in the way of believing,—with reſpect to any where-ever the goſpel comes. For,

2*dly*, " The formal *ground* and *reaſon of faith*— " doth *nowiſe* lie in any particular objective deſti- " nation of Chriſt's ſatisfaction and righteouſneſs, " or in any particular objective intention where- " with he made and fulfilled the ſame. But it *wholly* lies in the glorious perſon and offices of Chriſt, " with his ſatisfaction and righteouſneſs,—as freely " and *equally* ſet forth by the goſpel, unto all the " hearers thereof: With the Lord's gracious call " and command, for *each* of them to come over by " faith unto this glorious foundation;" in a dependence on the abſolute promiſes which have been conſidered.

And a perſon is united to Chriſt,—through an embracing of him by faith, in obedience to that call. The righteouſneſs of Chriſt is graciouſly imputed to the perſon: He is inveſted with this juſtifying righteouſneſs, enjoys pardon and peace through the ſame, is accepted as righteous in God's ſight on account thereof; and is endued with a perſonal right to all the privileges of the ſons of God, as being graciouſly received into their number.

3*dly*, As faith is a receiving of Chriſt, its *receiving* act is an act of *belief* or *perſuaſion*. It truly receives; as the eye receives light, as the hand receives a gift, or as the mouth receives food. But while it thus receives from God, as he reaches out the bleſſing

* Acts x. 43.

bleſſing in the word of grace, and ſo receives what the perſon *formerly had not*; this is juſt a *believing* that he *preſently has* it all for his own, as *preſently juſtained* to be ſo, at the bar of law and juſtice.

It is therefore an *appropriating perſuaſion* which belongs to the nature of faith: Greatly differing from that ſenſible aſſurance of an intereſt in Chriſt, or of ſalvation, which ariſes from a view of the Lord's work in the heart; or which we are privileged with, —when *the Spirit itſelf beareth witneſs with our ſpirit, that we are the children of God.* Without any reſpect to divine purpoſes and intentions, or to the perſon's inward experiences; an appropriating faith proceeds wholly upon the preſent revelation of Chriſt in the goſpel.

There it finds an object fully ſuitable and ſatisfying; even the glorious perſon and offices of Chriſt, with his ſatisfaction and righteouſneſs,—as in themſelves conſidered. And it takes up a ſufficient ground, a full warrant, for *appropriating* this glorious object to the perſon's ſelf; with a firm perſuaſion of an intereſt therein to eternal life: Juſt as it finds the ſame freely and equally ſet forth by the goſpel, unto all the hearers thereof; with the gracious call and abſolute promiſes which accompany that exhibition of Chriſt. The perſon ſees that he would be a rejecter of the whole, if he did not believe with an appropriation of the whole to himſelf; while the revelation of grace is made to him for this purpoſe, or for none at all.—Such a wonderful power and privilege it is, which God beſtows on true faith,—that *he makes* all to be perſonally and ſavingly a *man's own*: juſt as the man is *taking* all to himſelf, and *making* all his own, by an appropriating perſuaſion of faith.

4*thly*, This faith is a *ſupernatural* perſuaſion; it is the *gift of God*, of the *operation of God**: What no man is

* Eph. ii. 8.; Col. ii. 12.

is capable of working out in himſelf, as all his natural apprehenſions and inclinations ſtand in oppoſition to it. The offers and calls of the goſpel can never be truly underſtood and acquieſced in, by common ſenſe or reaſon; for they are among the *things of the Spirit of God, which the natural man receiveth not, neither can know.*

But the Lord powerfully works this faith, in the ſouls of his own elect. The goſpel comes unto them, *not in word only; but alſo in power.* The Holy Spirit becomes unto them, *the Spirit of wiſdom and revelation in the knowledge of Chriſt:* And *the eyes of their underſtanding are enlightened.*—Then it is, that their particular acceſs to Chriſt in the outward offer of the goſpel, with their immediate warrant to appropriate redemption through his blood,—becomes a matter of powerful demonſtration to them, by which they are pleaſantly conſtrained to the obedience of faith.

5*thly*, All the hearers of goſpel, who remain and periſh in their unbelief, muſt prove utterly inexcuſeable; without having any degree of apology for themſelves, from the doctrine of particular redemption.—For all the particularity that takes place in the doctrine of redemption, ſtrikes againſt none in the way of their entertaining any concern about ſalvation through Chriſt. It has a tremendous aſpect upon ſinners,—only in the way of their ſetting at nought all the Lord's counſel, and deſpiſing all his reproof. They have the ſame offers of ſalvation, with the ſame invitations to receive and reſt upon Chriſt, that others have: And they cannot pretend that others, who come to Chriſt and are ſaved, have any better ground than they to go upon; while others find the ſame ground to be ſufficient, for drawing near in full aſſurance of faith. Neither can they pretend, that any ſuppoſed want of acceſs and warrant, is the reaſon of their not coming to Chriſt:

For

For the reaſon lies in a love of their ſinful condition, with enmity againſt ſalvation from ſin; and againſt the glorious method of ſalvation through Chriſt, in a way of free grace. In a word, they have no ſhadow of excuſe; as if they had found themſelves any way debarred from Chriſt, and left under any neceſſity of periſhing without him: Seeing all their eſtrangement from Chriſt is voluntary, or a matter of their free choice; and the tenor of their indictment muſt be to this effect,—*That they hated knowledge, and did not chuſe the fear of the Lord.*

Nevertheleſs, the foundation of God ſtandeth ſure; having this ſeal, The Lord knoweth them that are his *. Through every generation in the *viſible* Church, the caſe will be; that while *the reſt were blinded, the election hath obtained it* †,—hath obtained a place in the Church *inviſible*, of thoſe who are ſaved.

SECT. II.

Of the Ordinance of Preaching, *as it reſpects the Members of the* inviſible *Church.*

THIS ordinance has a *primary* reſpect to men as *ſinners*, providentially under the diſpenſation of the goſpel in the viſible Church: But it has a *ſecondary* reſpect to men as *ſaints*, conſtituted members of the inviſible Church. It finds them in the ſtate of nature; but is bleſſed for bringing them into the ſtate of grace: And, as in this ſtate, it is of a *peculiar* ſuitableneſs to them. The preaching which is adapted to men as ſinners, is of a direct benefit to ſaints alſo; as theſe have ſtill to mind and perſevere in their firſt work, of coming to Christ. And the preaching which is adapted to men as ſaints, may be occaſionally of benefit to ſinners alſo; for begetting in them

* 2 Tim. ii. 19. † Rom. xi. 7.

them a concern about attaining to thoſe experiences and exerciſes, which they hear of others being acquainted with. The preachers of the goſpel, have to ſtudy a *rightly dividing the word of truth;* to give to the hearers, ſeverally, their *portion of meat in due ſeaſon* *. As their firſt buſineſs is about the ingathering of ſinners; their next buſineſs is about the upbuilding of ſaints, the members of the inviſible Church. And,

§ I. The members of the inviſible Church, or true Chriſtians, are the Lord's *hidden ones* †; they are ſo, as in reſpect of ſecurity, ſo likewiſe in reſpect of *ſecrecy*. The Lord knoweth moſt particularly who they are, as to all the individuals of them. They may abſolutely know themſelves to be of that happy number, in their faith of ſalvation; and when *the Spirit itſelf beareth witneſs with their ſpirits, that they are the children of God* ‡: Though they are often much in the dark on this ſubject. But others about them cannot know them with *abſolute certainty*, to be ſuch perſons: Nor can preachers of the goſpel diſtinguiſh them particularly from others, with a certain knowledge of them, as objects of their peculiar addreſs in that diſpenſation.

But it is certain, that there are always ſuch perſons in the viſible Church; that the ſucceſſion of them in it can never fail, where the truths and ordinances of Chriſt are properly diſpenſed. Chriſt has always *a ſeed to ſerve him;* he will without any interruption, have ſome to *fear him as long as the ſun and moon endure, throughout all generations* ‖. And the preachers of the goſpel are warranted to conſider all perſons as ſuch, who bear a credible appearance of

* 2 Tim. ii. 15.; Luke xii. 42.
† Pſal. lxxxiii. 3. ‡ Rom. viii. 16.
‖ Pſal. xxii. 30.; lxxii. 5.

of being ſo,—in reſpect of their Chriſtian knowledge and converſation.

§ II. The apoſtolical preaching was certainly conformed to the apoſtolical epiſtles. And theſe are peculiarly addreſſed to the members of the inviſible Church, or to true Chriſtians as ſuch: To *the ſaints, ſanctified in Chriſt Jeſus; ſaints, and faithful brethren in Chriſt; begotten again unto a lively hope, by the reſurrection of Jeſus Chriſt from the dead; ſanctified by God the Father, and preſerved in Jeſus Chriſt;* having *obtained like precious faith with* the Apoſtles themſelves. All this is ſo evident in the front of moſt of theſe epiſtles, that it needs not be aſcertained by particular quotations.

With perſons of ſuch characters the Apoſtles had principally ado, in the churches then eſtabliſhed; which were gathered into a church-ſtate, through the primary exerciſe of their commiſſion to *preach the goſpel to every creature.* The profeſſion of Chriſtianity was not then the prevailing faſhion; men had ſeldom any ſelfiſh intereſt to be ſerved by it; and they were expoſed to manifold ſufferings on account of it: So that the Churches were then, almoſt wholly, compoſed of perſons who bore a credible appearance of being Chriſtians indeed.—And this apoſtolical example is a ſtanding rule, for preaching the goſpel with a peculiar addreſs to the members of inviſible Church.

§ III. The preaching of the goſpel is to be ſo addreſſed to them, in a manner ſuited to their peculiar ſtate; for their *inſtruction in righteouſneſs:* As a mean which the Lord doth bleſs for promoting their ſpiritual knowledge, experience and exerciſe; their growth in grace and knowledge; and for building them up in their moſt holy faith,—*till they all come,*

in

in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man; unto the measure of the ſtature of the fulneſs of Chriſt *. They are thus to be fed and nouriſhed, confirmed and comforted; and guarded againſt all errors prevailing in their time. The apoſtolical writings do richly abound, in examples and directions, for that peculiar diſpenſation of the goſpel to true Chriſtians; upon which it is not needful to enlarge in this place.

§ IV. The ordinance of preaching is eſpecially concerned with the members of the inviſible Church, to fortify them againſt temptations; as alſo to give them proper reproof and correction,—with regard to any errors which they may be ſeduced into, and whatever miſapprehenſions of truth or duty they may entertain. They are likewiſe to be thereby inſtructed about, and excited unto their Chriſtian work and warfare: That their *converſation be as it becometh the goſpel of Chriſt, that they may adorn the doctrine of God our Saviour in all things; that they which have believed in God, be careful to maintain good works* †. They are to be taught, that as they have betaken themſelves to the righteouſneſs of Chriſt, for the juſtification of their perſons through faith in him; ſo they ſhould ſtudy a juſtification of their *faith* by their good works, to *ſhew their faith by their works*,—as *faith without works is dead* ‡.

An immediate preaching up of moral duties is wholly unſcriptural, and quite vain; otherwiſe than in being addreſſed to perſons, conſidered as members of the inviſible Church. Goſpel hearers ſhould be called to the performance of duties, only in the way of betaking themſelves to Chriſt by faith, as the firſt of all their duties; for deliverance in him, from the law

* Eph. iv. 13. † Phil. i. 27.; Tit. ii. 10; iii. 8.
‡ James ii. 18. 26.

law as a *Covenant of Works:* Taking up their dependence before God for juſtification, upon his fulfilling of that law as a Covenant; and upon his grace, for enabling them to ſtudy holineſs in all manner of converſation,—according to that law as a rule of righteouſneſs in ſanctification, and under a ſweet conſtraint of his love.—All other preaching up of duties, is but a calling people *to eſtabliſh their own righteouſneſs* *; and a calling them to what is abſolutely impracticable. It is an amuſing of them with fancies about good works which can never be realized; and a promoting of their natural oppoſition to the goſpel of Chriſt, unto their eternal perdition.

§ V. The ordinance of preaching is eſpecially concerned with the members of the inviſible Church, as perſons *redeemed from the earth;* in calling them from earth to heaven: That, as *riſen with Chriſt*, they ſhould *ſeek thoſe things which are above, where Chriſt ſitteth on the right hand of God*,—that they ſhould *ſet their affection on things above, not on things on the earth: Looking for that bleſſed hope, and the glorious appearing of the great God, and our Saviour Jeſus Chriſt* †. They are to be dealt with for confeſſing, in their exerciſe and behaviour, *that they are ſtrangers and pilgrims on the earth;* and therefore, to have their *converſation in heaven* ‡. They are to be cautioned againſt earthlineſs, and called unto heavenlineſs of mind: Preſſing forward through the militant, toward the triumphant ſtate of the Church. —Thus it is, that the Goſpel-miniſtry muſt carry them to death's door; leaving them there in Chriſt's hand, for ever. And ſo, the *Covenant of Grace* comes to have its full *accompliſhment in time;* with regard

* Rom. x. 3. † Rev. xiv. 3; Col. iii. 1, 2.; Tit. ii. 13.
‡ Heb. xi. 13.; Phil. iii. 20.

regard to the ſouls of thoſe for whom it was *eſtabliſhed from eternity.*

PERIOD III.

Of the Effect *of the Covenant of Grace through Eternity.*

THOUGH the Covenant of Works had not been broken, this world muſt have come to an end of its temporal ſtate; but ſuch as we can have no particular conception of. The ſucceſſion of times, ſeaſons, generations, events and revolutions which belong to it in that ſtate,—could not have been for ever. Man was not, yea could not be deſigned for an eternity of animal life; to be debarred for ever from all immediate enjoyment of God, or otherwiſe than through the intervention of animal enjoyments and exerciſes.——Had all mankind been left to periſh in the ſtate of ſin and miſery, this world muſt have come to a moſt horrible end; by the powerful and unmixed vengeance of God. But it muſt have ſtood through a courſe of time, in ſuch a condition as could ſerve for the propagation of mankind; till all the *children of wrath* ſhould be brought forth. ——Under the Covenant of Grace, this world is haſtening to an end; but an end, with regard to mankind, of a very mixed nature: The *Juſtice* of God then to ſhine forth in all its glory, to the full and everlaſting perdition of thoſe under the broken Covenant of Works; and the *Grace* of God then to ſhine

ſhine forth in all its glory, to the full and everlaſting ſalvation of thoſe under the Covenant of Grace *.

Such will be the moſt dreadful and deſirable events of the great day, the laſt and greateſt of all days; when the ſun, moon and ſtars, ſhall have finiſhed their courſes: When *the heavens ſhall paſs away with a great noiſe, and the elements ſhall melt with fervent heat; the earth alſo, and the works that are therein, ſhall be burnt up* †.

JESUS CHRIST, the Son of God, and the ſon of man,—will then come in his glory; *in the glory of his Father with all the holy angels: Then ſhall he ſit upon the throne of his glory; and every eye ſhall ſee him* ‡. He will make ſuch an appearance in that day, on *a great white throne*, that *the earth and the heaven ſhall fly away from his face; and there will be found no place for them* ‖: How much leſs ſhall the workers of iniquity be able to abide the day of his coming, and to ſtand when he appeareth!——He will moſt graciouſly raiſe up the bodies of all his people in that day, through a joyful miniſtry of angels; without ſuffering any devil to come near their graves: He will faſhion them like unto his glorious body, as happily reunited to their ſouls: which he will bring with him from heaven, for that purpoſe. By his powerful voice, the bodies of all the other dead will be judicially raiſed, amidſt a ſwarm of devils; unto a horrible reunion with their ſouls, then brought from hell: *And before him ſhall be gathered all nations* §.

In the day appointed for theſe greateſt of all events, *He will judge the world in righteouſneſs* **: When a full and final deciſion will be made on his ſide, of all controverſies that were ever ſtated againſt his intereſts; ſo that Atheiſts and Deiſts, and all blaſphemers

* Part I. Chap. I. Sect. V. Inf. I. † 2 Pet. iii. 10.
‡ Mark viii. 38.; Matth. xxv. 31.; Rev. i. 7.
‖ Rev. xx. 11. § Matth. xxv. 32. ** Acts xvii. 31.

blaſphemers of the glorious THREE-IN-ONE, with all the enemies of truth and duty,—will ſtand in a ſtate of ſelf-condemnation before him. He will judge devils and wicked men, in all the glory of his mediatory perſon: Though that will not be properly a mediatory work; as no mediation could be requiſite, for procuring their deſerved judgment to condemnation. But he will have a glorious mediatory work, in the judging of his own people; *when he ſhall come to be glorified in his ſaints, and to be admired in all them that believe* *: As they ſhall be openly acknowledged and acquitted by him, in that day.

The Scripture-teſtimony, upon all this high ſubject, could afford great enlargements; which are not thought proper to be made here. The iſſue of the whole will be,—that the wicked will *go away into everlaſting puniſhment, but the righteous into life eternal* †. And it is the ſpecial intention at preſent,—to conſider the Effect of the Covenant of Grace in heaven for ever, after the judgment of the great day; with regard to both CHRIST and *Chriſtians*.

SECT. I.

Of the Effect *of the Covenant of Grace through Eternity, with regard to* CHRIST.

§ I. JESUS CHRIST will ſit upon the throne of his glory for ever, in all the truth of *manhood* as well as of *Godhead*: He will be ever the ſame in his mediatory perſon, *God-man;* but how marvellouſly changed from what he once was,—in the manger, on the croſs, in the ſepulchre! He carried his humanity to heaven in the view of his diſciples; no way dropped it when he aſcended, as *Elijah* did his mantle: And the *ſame Jeſus*, in the ſame humanity, will come again at the laſt

* 2 Theſſ. i. 10. † Matth. xxv. 46.

laſt day; ſo as *every eye ſhall ſee him.* He will then return to heaven, with all his redeemed company, to *dwell among them* for ever; as ſtill the ſame Jeſus, inhabiting their nature. From his love to them which paſſeth knowledge, he loved their nature unto that aſſumption of it; and this wonderful love can never admit of his ſeparating himſelf from it or them. He will have the ſame account to give of himſelf to them for ever, that he once gave of himſelf to the Apoſtle John: I am *he that liveth* (eſſentially *the living one*), *and was dead; and, behold, I am alive for evermore* *,—evermore, as having ſtill the ſame manhood in which he was once dead. He took poſſeſſion of the throne when he aſcended, as *Jeſus of Nazareth;* a character which belongs to him, only as in human nature,—never to be aſhamed of his former meanneſs in it: And what he now is upon the throne, he ever will be; *the man Chriſt Jeſus* †. He will thus appear, through eternity, in the higheſt glory of his conſtitutional name, IMMANUEL, *God with us;* with us, in our nature: With all the redeemed in heaven for ever, as his brethren in the ſame nature.

He will ever be, in the midſt of the throne, *a Lamb as it had been ſlain* ‡: A character which belongs to him only in manhood, in which he had once made a ſacrifice of himſelf. And it would ſeem that his glorious body in heaven, through eternity, will retain the marks of his crucifixion. How this may be, we cannot conceive: But it is certain, that he appeared to his diſciples with theſe marks, in his glorified body as riſen from the dead ‖. There is no ſignification in Scripture, as if the martyrs of Jeſus would thus retain any marks of what they had ſuffered in their bodies: As their ſufferings had no merit in them; theſe no way belong to the ground of

 their

* Rev. i. 18. † Acts xxii. 8.; 1 Tim. ii. 5.
‡ Rev. v. 6. ‖ Luke xxiv. 39, 40.; John xx. 27.

their place and ſtanding in heaven. But the glorified ſtate of human nature in the perſon of Chriſt, and the preſence of the redeemed with him in heaven,—muſt all depend for ever upon his ſufferings in that nature. How fit and raviſhing is it then, that theſe ſhould be for ever exhibited in the very form of his mediatory perſon!

And though the infinite glory of his Godhead was once vailed by his manhood, it will not be ſo in heaven: It will ſhine forth, without any obſtruction, through his glorious body; to the aſtoniſhed perception of human eyes. The glory of all the divine perfections, the infinitely diffuſive rays of all that glory, will be concentrated in the perſon *God-man*; as come down into a moſt wonderful nearneſs to redeemed men, of moſt wonderful perceptibility by them.

§ II. JESUS CHRIST will ſit on his throne for ever, in the fulleſt glory of his *prophetical office*. He will retain his mediatory ſtate in heaven through eternity, as inſeparable from the retaining of his manhood: And, particularly, he will continue for ever in the office of a *Prophet*. There will be no occaſion then for ſuch exerciſe of it as now, by either outward or inward revelation. But the perpetuity of knowledge, light and ſight among the redeemed, will depend upon his continued influence in that office. From hence only, they will continue to be *filled with the knowledge of his will, in all wiſdom and ſpiritual underſtanding* *. He will ſhine forth among them as the *Sun of Righteouſneſs*, for ever in his meridian glory: And the continuance of the glorious light in them, will depend upon their being ever filled with emanations of light from him; ſo that a failure of theſe for one moment, would leave them in utter dark-

* Col. i. 9.

darkneſs. But *there ſhall be no night there*, in the heavenly Jeruſalem; for *the glory of God* will *lighten it, and the Lamb* ſhall be *the light thereof* *. From that everlaſting influence of his prophetical office, each of the redeemed will have to ſay through eternity, in a far higher ſtrain than they could ever do in time,—*The* LORD *is my light, and my ſalvation.*

§ III. JESUS CHRIST will ſit on his throne for ever, in the fulleſt glory of his *prieſtly office.* He will not ceaſe, in the eternal ſtate, more than now, to be a *prieſt upon his throne* †. The full atonement which he formerly made, and the everlaſting righteouſneſs which he then brought in,—are what he will for ever be making a glorious exhibition of, on behalf of all the redeemed; as the whole ground of their admiſſion into heaven, and everlaſting countinuance there. That former exerciſe of his prieſthood on earth, will never be out of their eye; nor will they ever claim any other holding for eternal life: Saying to him, in a continued ſong of praiſe,—*Thou waſt ſlain, and haſt redeemed us to God by thy blood* ‡. As it is upon the permanent virtue of his prieſtly office, finally exerciſed on earth in the ſhedding of his precious blood, that their heavenly ſtate will depend for ever; ſo this will be through a perpetuity of his *interceſſion* for them: Every moment of their continuance in heaven, as well as their firſt acceſs into it, muſt depend immediately upon the unceaſing permanence of of his glorious ſay; *Father, I will that they whom thou haſt given me be with me where I am, that they may behold my glory* ||.

§ IV. JESUS CHRIST will ſit on his throne for ever, in the fulleſt glory of his *kingly office.* As he hath an *eſſential* kingdom now, in the diſpenſations of

* Rev. xxi. 23.; xxii. 5.
† Zech. vi. 13.
‡ Rev. v. 9.
|| John xvii. 24.

of Providence; he hath likewiſe a *mediatory* kingdom, in the diſpenſations of grace: And this kingdom will endure for ever, when grace ſhall be perfected in glory. This is *an everlaſting dominion, which ſhall not paſs away; his kingdom, which ſhall never be deſtroyed: It ſhall ſtand for ever; and of his kingdom there ſhall be no end* *. When the Father conſtituted him a mediatory King, it was with this aſſurance,—*Thy throne, O God, is for ever, and ever* †. As Mediator, he has *all power given* to him; not only *in earth*, but likewiſe *in heaven:* And this gift can never be revoked, or aboliſhed. He will therefore reign for ever in heaven, as the *King of ſaints*; the immediate object of all their homage and obedience. When the ſtate of eternal glory takes place,—as *the throne of God*, ſo likewiſe *of the Lamb, ſhall be in it; and his ſervants ſhall ſerve him* ‡.

Then indeed,—*he ſhall have delivered up the kingdom to God, even the Father* ‖: Giving a moſt full and faithful account of all the adminiſtration of his mediatory kingdom in the ſtate of grace; ſo that he will then have to ſay, about his work of application, as formerly about his work of purchaſe,—*It is finiſhed.* And he will then preſent unto the Father, the completed ſtate of his mediatory kingdom, in the whole glorified body of his redeemed ſubjects; ſaying,—*Behold I, and the children whom the Lord hath given me* §. His mediatory kingdom, in all the *gracious ſtate*, or gracious form and adminiſtration of it, will thus be at an end for ever.—And *then ſhall the Son be ſubject to him that put all things under him.* He had been ſo before, during the gracious ſtate of his mediatory kingdom; and he ſhall *then* ſtill be ſo, after delivering up that ſtate of his kingdom to the Father. Yet this he never could nor can be, as the SON;

* Dan. ii. 44; vii. 14.; Luke i. 33. † Pſal. xlv. 6.
‡ Rev. xxii. 3. ‖ 1 Cor. xv. 24, 28. § Iſa. viii. 18.

SON; for, in this reſpect, he is neceſſarily the ſame in ſubſtance with the Father,—equal in power and in glory. But he ſhall then be *ſubject*, only in the ſenſe of *mediatory ſubordination*; which therefore ſhall endure for ever, in the perfect and permanent glory of all his mediatory offices. The only *ſubjection* which can be meant in this place, conſiſtently with his ſupreme Godhead,—is an unanſwerable argument for the eternity of his mediatory ſtate and kingdom in heaven.—And *God* ſhall be *all in all:* The *Godhead*, in the perſons of the Father and Son and Spirit, peculiarly manifeſted in the perſon of the Mediator,—ſhall be the immediate fountain of *all* bleſſedneſs *in all* the redeemed; without any further intervention of means or ordinances.

§ V. JESUS CHRIST will ſit on his throne for ever, as an object of worſhip to all his bleſſed creatures in heaven. That edict which God the Father publiſhed, at bringing the *firſt-begotten into the world*, has not, nor ever will be recalled; *Let all the angels of God worſhip him* *. If he was an object of worſhip to angels, amidſt all the meanneſs of his humbled eſtate: he muſt more eminently be ſo, as he is now glorified. There will be for ever, *round about the throne, the voice of many angels*,—in number *ten thouſand times ten thouſand, and thouſands of thouſands*; *ſaying with a loud voice,—Worthy is the Lamb that was ſlain to receive* (in worſhipping aſcriptions) *power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing:* They will ever *fall before the throne on their faces, and worſhip God* in manhood upon that throne †. Inſtead of envying, they will be ever applauding the ſovereignty of grace,—in the exaltation of a nature, originally much inferior to theirs, unto a far ſuperior and

* Heb. i. 6. † Rev. v. 11, 12.; vii. 11.

and inconceivable ſtate of glory in the perſon of Chriſt.

But, in a ſpecial manner, all the redeemed will be for ever worſhipping *the Lamb in the midſt of the throne;* they will ever *fall down and worſhip him, caſting their crowns before the throne*, in the deepeſt and moſt joyful adoration: Their everlaſting ſong of worſhip will be,—*Unto him that loved us, and waſhed us from our ſins in his own blood; and hath redeemed us to God, out of every kindred and tongue and people and nation; to him be glory and dominion, for ever and ever. Amen* *. This will be an immediate worſhip, in their direct beholding of him, no more through a vail of means or ordinances: And an unceaſing worſhip, without any wearineſs; in a perfection of degrees, as well as of parts.—Such will ever be the infinite glory, and honour, and bleſſedneſs of JESUS CHRIST, as Mediator: The very ſame perſon who was once a man of ſorrows and acquainted with griefs; who had once hung moſt ignominiouſly, as well as painfully, upon the croſs!

SECT. II.

Of the Effect *of the Covenant of Grace through Eternity with regard to* Chriſtians.

MANY nominal Chriſtians will have no place in the heavenly ſtate: But all true Chriſtians, who were of old elected to eternal life, will be there for ever,—without an exception of one; in a ſtate of eternal glory.

However far the bodies of all thoſe will then be *ſpiritual*, they will not abſolutely ceaſe to be *material:* And ſuch material beings, in a glorified condition, muſt have a material reſidence; filled with a perfect

* Rev. i. 5, 6.; iv. 10.; v. 8, 9, 14.

perfect light of the divine glory.—This reſidence is variouſly ſet forth in Scripture. It is called *new heavens and a new earth, wherein dwelleth righteouſneſs: The city of the living God, the heavenly Jeruſalem*; a city which was repreſented to the Apoſtle *John*, in characters of moſt ſingular and amazing glory: *A houſe not made with hands, eternal in the heavens.* Yet how far theſe accounts are to be taken in a literal, or how far in a figurative ſenſe, cannot now be determined: And this whole matter is too inconceivable by mortals, for preſuming to deal in any particular conjectures about it.—But that land of promiſe, that city of the living God, that heavenly houſe, *ſuch as it ſhall prove to be*,—will be for ever filled with glorious inhabitants of redeemed mankind. And we may obſerve, that,

§ I. They will be for ever above, in a ſtate of glorious *perfection*.—When Jeſus Chriſt, deſcending from heaven, ſhall fulfil his gracious undertaking to raiſe them at the laſt day; the body of each will be raiſed *in incorruption, in glory, in power:* It will be raiſed *a ſpiritual body*, ſuch as we cannot now conceive of; never more to be any encumbrance to the ſoul, in its moſt ſpiritual employments: *For this corruptible muſt put on incorruption, and this mortal* muſt *put on immortality* *. He will thus *change* their *vile body, that it may be faſhioned like unto his glorious body*; in the higheſt ſtate of perfection that matter can admit of †. There is a great difference of glory in *celeſtial bodies, and bodies terreſtrial; there is one glory of the ſun, and another glory of the moon, and another glory of the ſtars* ‡: Yet all this is as nothing, to the vaſt difference betwixt the bodies of ſaints in their moral

* 1 Cor. xv. 42, 43, 44, 53. † Phil. iii. 21.
‡ 1 Cor. xv. 40, 41.

mortal ſtate,—and the ſame bodies in the ſtate of glory.

But, eſpecially, their ſouls will then be in ſtate of glorious perfection; all the capacities or faculties thereof will be enlarged in all, as much as their finite natures can admit of. The ſoul taken to heaven from the womb will be no way inferior, in this reſpect, to that which was releaſed from the body in the ripeſt years: *For the child ſhall die an hundred years old* *. They will all *ſee face to face*, fully qualified for that ſight; and *ſhall all know, even as alſo they are known* †: Than which there can be nothing higher, in creature-capacity and attainment.

Then *that which is perfect* will *come*: For *the ſpirits of juſt men* will then be finally *made perfect*, in reunion with their glorified bodies ‡. There are great differences among them in their ſtate of grace; as in the ſociety of infants, children, and men of full age: But then they will all be *come unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt* ‖; which muſt be the *ſame* ſtature in all. And *then ſhall the righteous*, all and each, *ſhine forth as the ſun in the kingdom of their Father* §.

Their *juſtification* and *adoption* are perfect in their ſtate of grace, equally ſo with all,—as to the real nature of theſe high privileges; though very often much out of ſight. But all of them will equally enjoy a perfect and moſt bliſsful apprehenſion thereof in their heavenly ſtate: Each having a moſt raviſhing ſenſe of their full acceptance in the favour of God, with the higheſt endearments of children.—And they will all be perfect, all equally ſo, in their *ſanctification*: As all made *like* Chriſt, when they *ſhall ſee him as he is; holy and without blame before God in love,*

* Iſa. lxv 20. † 1 Cor. xiii. 12.
‡ 1 Cor. xiii 10.; Heb. xii. 23.
‖ Eph. iv. 13. § Matth. xiii. 43.

love,—not having ſpot, or wrinkle, or any ſuch thing; all equally *walking with* him *in white raiment* *.

They will then be *made kings and prieſts unto God:* —*Kings;* partaking in Chriſt's glorious dominion over all his and their enemies, as all of them will be raiſed up to *ſit with him on his throne:* And *Prieſts,* in an eternal miniſtry of thank-offerings, on the ground of the peace-offering which he made of himſelf †.

Their heavenly glory is repreſented in figurative terms; by way of alluſion to the higheſt matters of earthly glory. They will be made to *inherit the kingdom prepared for* them: They will receive *a crown of life, a crown of glory;* as in a moſt glorious and triumphant ſtate of eternal life: And *a crown of righteouſneſs;* all appearing in the full glory of the mediatory righteouſneſs put upon them, as meritorious of all their triumphant life ‡. And as it is the ſame kingdom that all will enjoy, it muſt be the ſame crown that all will wear; becauſe the crown of mediatory righteouſneſs, comprehending the whole, is but one and the ſame to all.

Such will be their ſtate of perfection, in reſpect of both capacity and enjoyment: So that Chriſt will then *be glorified in his ſaints, and admired in all them that believe;* as all brought to *appear with him in glory, glorified together* ‖. Every overcomer in the Chriſtian warfare *ſhall inherit all things,* in him as *heir of all things; they ſhall reign for ever and ever* §. —The glorious perfection of each in that ſtate will exclude all deficiency: And, if it could admit of any addition in the ſame kind, it would not be perfection.

* 1 John iii. 2.; Eph. i. 4.; v. 27.; Rev. iii. 5.
† Rev. i. 6.; v. 10.; iii. 21.
‡ Matth. xxv. 34.; Rev. ii. 10.; 1 Pet. v. 4.; 2 Tim. iv. 8.
‖ 2 Theſſ. ii. 10.; Col. iii. 4.; Rom. viii. 17.
§ Rev. xxi. 7.; xxii. 5.

Each of the redeemed will then, in the high ſenſe of that Scripture, *be filled with all the fulneſs of God*; they will have a full enjoying of God, entering *into the joy* of their Lord: And God will be *all in all; all*, not leſs or more in ſome, but the ſame *in all* *. If David had to ſay, in his gracious enjoyment, *My cup runneth over;* much more will each of the redeemed have to ſay ſo, in their enjoyment of glory; —when they ſhall be bleſſed with incomprehenſible *fulneſs of joy*; not ſimply entering into them, but they into it: As God will ſtill be *able to do exceeding abundantly*, in the experience of each, above the wideſt compaſs of their thoughts †.

It muſt therefore belong to their perfection, the *running over* of their cup,—that the enjoyment and glory of each ſhould not only equal, but exceed his own conception. Could one conceive of another as ſuperior to him in the ſame kind, then his conception would be wider than his own attainment; which could not conſiſt with perfection in that attainment: And there can be no place in heaven for this direction and duty belonging to the ſtate of grace; Let your *converſation* be *without covetouſneſs*, and be *content with ſuch things as ye have*,—*not envying one another* ‡.

As to the orders of angels mentioned in Scripture, —if theſe do not only mean their different ranks of employment as miniſtering ſpirits; it would ſeem, that the ſame muſt refer to a difference in their *natures:* For were they of different orders in the ſame nature or kind, they could not all be perfect in that kind. But the redeemed are all of the ſame nature; and will be for ever employed in the ſame glorious miniſtry.

There

* Eph. iii. 19.; Matth. xxv. 21. 23.; 1 Cor. xv. 28.
† Pſal. xxiii. 5.; xvi. 11.; Eph. iii. 20.
‡ Heb. xiii. 5.; Gal. v. 26.

There can be no place in heaven, for the Popiſh imagination upon this ſubject; that the proportions of the merit of good works, of uſefulneſs and attainments on earth,—will entitle unto and obtain proportionable rewards in heaven. For no creature-merit can be pleaded or acknowledged there. All that ſaints were and had and did of any good on earth, was all of mere grace; they made not themſelves to differ: And eternal life, as fully enjoyed in heaven, will be wholly *the gift of God* *. The rich grace of God, mere grace, will ever be celebrated in heaven; as the original of all their glory. Saints who were of very different ſizes when on earth, but all come to the ſtature of the fulneſs of Chriſt in heaven,—will be falling equally down, as it were flat upon their faces, before the throne; aſcribing all their place, and bleſſedneſs, and glory,—to the free grace of God, and of the Lamb that was ſlain.

§ II. They will be for ever above, in a ſtate of glorious *union with Chriſt*.—There is a moſt wonderful union between Chriſt and them, in their ſtate of grace. He and they are *legally* one: They are ſuſtained, when brought into the ſtate of juſtification, as one with him, in the eye of the law of the Covenant of Works; as having ſerved and ſuffered under that law, to the fartheſt extent of its precepts and penalty, in him as their repreſenting head.—And they are *ſpiritually* one with him, in their ſtate of regeneration; which is indeed *a great myſtery*: He and they are *one ſpirit*; they are *one body*, of which he is the head and they the members: They are in him, as the branches are in the vine; and he *liveth in* them, as they alſo live in them,—mutually and myſteriouſly in each other †. Nor is this union between

* Rom. vi. 23. † Eph. v. 30, 32.; 1 Cor. vi. 17.; xii. 12.; John xv. 1,—5.; Gal. ii. 20

tween Chriſt and them diſſolved by their death; when that between their ſouls and bodies is ſo: The union is then made perfect, as to their ſouls; and their bodies, as conſtituent parts of Chriſt-myſtical, are ſtill united to him in their graves.

But it is in heaven, that this union will be brought to its full glory. There it is, that Chriſt will moſt eminently and for ever appear as the head of the Church triumphant; *his body, the fulneſs of him that filleth all in all* *. Their life of grace is wholly from him as the true vine, their living head; ſeparated from which, they would immediately die: And their life of glory will alſo be ſo for ever; all immediately from their union with him, ſecuring a perpetual influx of his glorious life into them. Then will be a glorious verification of his word in heaven, which was graciouſly verified on earth; *he that eateth my fleſh and drinketh my blood, dwelleth in me and I in him* *.

This union with Chriſt will be for ever, indiſſolvable. The glorious head never will nor can be ſeparated from his glorified body; and it never will nor can be ſeparated from him. The temple of heaven could not ſtand without him, as filling it with his glorious preſence: And it could not ſtand without them as monumental pillars, eternal monuments of free grace in that temple ‡. They will be ſo ſecured in their union with him, and with the Three-One-God in him,—that they could not loſe their place in heaven, more than he could do ſo: He cannot loſe any thing of his own *fulneſs*, which they will be for ever.

As hath been obſerved,—Chriſt will then be *glorified in his ſaints, and admired in all them that believe.* As they will be ever *in him*, their head of righteouſneſs and life; he will be ever *in them*, unto a moſt ſtriking

* Eph. i. 22, 23. † John vi. 46. ‡ Rev. iii. 12.

ſtriking manifeſtation of his glory through them.—In their ſtate of grace, according to the meaſure and exerciſe thereof, each carries out a light and ſavour of Chriſt to the obſervation of others; as the face of *Moſes* ſhined, by a derivation from the divine glory, when he came down from the mount. But all this was only a faint dawning of that glorious manifeſtation which will be made of Chriſt in each of the redeemed; when he ſhall be for ever *glorified* and *admired*, not only as in himſelf, but likewiſe in them, —who will then have the *name of God and of the Lamb*, manifeſted with eternal glory *in their foreheads* *.

§ III. They will be for ever above, in a ſtate of glorious *communion with Chriſt*.—They have times of ſweet communion with him, in their ſtate of grace; though in various degrees, and with various interruptions. For he manifeſts himſelf to them, as not unto the world: He ſometimes privileges them with a moſt comfortable ſenſe of his gracious preſence and ſpecial love; he ſometimes ſpeaks words of grace and promiſe into their hearts, with inexpreſſible ſweetneſs,—enabling them then to pour out their hearts before him; he ſometimes fills them *with all joy and peace in believing*.

Yet all this is but an earneſt or foretaſte of their communion with him in glory; to be enjoyed equally by them all, and without any interruption for ever. They ſhall then *ſee him as he is*: And then ſhall be the full accompliſhment of what he had promiſed; *I will ſhew you plainly of the Father*. Their immediate ſight of the glorified God-man, and of the Three-One-God in him,—with their capacity for bearing that ſight, without being any way confounded by it; all this we are now to believe, but cannot comprehend.

There

* Rev. xxii. 3, 4.

There will be an eternity of communication between Chriſt and them.—They will have an inconceivable bleſſedneſs of entertainment from him; ſet forth under this figurative promiſe, *ye ſhall eat and drink at my table in my kingdom:* So *the Lamb which is in the midſt of the throne ſhall feed them, and ſhall lead them unto living fountains of waters; and God ſhall wipe away all tears from their eyes* *. He will be for ever filling and ſatiating them with infinite good, even an influx of his own fulneſs; with manifeſtations of his own glory, and ſheddings abroad of his love through their whole ſouls.—And they will be for ever pouring out their whole ſouls in love to him as their *all in all:* With rapturous ſinging of him as *theirs*; and of them as *not their own*, but brought into a ſtate of eternal life by the price of his life for them,—*redeemed unto God by his blood.*

There will be many bodily mouths in heaven; Jeſus, and each of the redeemed, will have ſuch a mouth for ever: And we are not to ſuppoſe, that any of theſe mouths will be ſhut or unuſed; while they will be of uſe only for ſpeaking, in a language we cannot now conceive of. And we may well ſuppoſe, that the ſweeteſt intercourſes of language will take place between him and them.

There will be no uſe or occaſion in heaven, for that bleſſed book called the *Bible:* While the perfection of the heavenly ſtate will admit of no forgetfulneſs,—as to any gracious things which holy men of God had once ſpoken, moved by the Holy Ghoſt. And all the Bible-myſteries about the Covenant of Grace, will then be fully opened up; unto a being far otherwiſe underſtood than now: As an everlaſting ſubject of language, between Chriſt and the redeemed.—He entertained his diſciples with a long and moſt affectionate diſcourſe, the ſame night in which

* Luke xxii. 30.; Rev. vii. 17.

which he was betrayed; on which occaſion he ſaid to them,—*I have yet many things to ſay unto you, but ye cannot bear them now* *: And theſe many things he ſaid to them afterwards, during their Apoſtolic miniſtry, when made able to bear the ſame. But a far higher capacity for bearing all that Chriſt will be for ever ſaying in a far higher ſtrain, will take place with all the redeemed in heaven: And they will be for ever bleſſed with a hearing of his voice; ſaying over all theſe things to them, after ſuch a manner as none of them could have borne in their mortal ſtate.

And we may well ſuppoſe, that there will be the ſweeteſt returns of language on their part: That he and they will have an unceaſing interchange of glorious ſpeaking; conformable to what had paſſed between him and them in their ſtate of grace.—None of them will have to ſay, as once, *ſave me*; being then fully ſaved in the Lord with an everlaſting ſalvation: But each of them will have to ſay, when looking up to him upon the throne, *I am thine.* And each will have the moſt raviſhing return from him; *I have redeemed thee, I have called thee by thy name, thou art mine.*

§ IV. They will be for ever above, in a ſtate of glorious *communion with one another.*—They are brought into a ſtate of gracious union and communion on earth; they are gathered together in one, united to Chriſt as their Covenant-head and Huſband,—into one fold, as his ſheep; into one Church; into one myſtical body: So that they, *being many, are one body in Chriſt; and every one members one of another* †. From this union, beſide their public communion in the Church-ſtate, they have a private communion or fellowſhip of religious intercourſe,—yet now very limited; confined to particular and ſmall

* John xvi. 12. † Rom. xii. 5.

ſmall circles, according to their providential connection and acquaintance: In which fellowſhip they have ſweet conferences about Chriſt and ſoul-concerns; with joint addreſſes to him in prayer.

But their ſpiritual communion will be glorioufly extended and advanced in heaven. There, they will enjoy a full effect of Chriſt's interceſſion concerning them; as expreſſed in words which bear a much higher meaning than we can now underſtand: *That they all may be one in us, as thou Father art in me and I in thee; that they alſo may be one in us* *. And the communion reſulting from ſuch a union, as well as the other glories of the heavenly ſtate which have been ſpoken of,—can be but very imperfectly underſtood by any, during their earthly ſtate; when, at beſt, as to theſe matters,—one can but ſpeak as a child, and underſtand as a child, and think as a child: Yet ſuch accounts of them are to be gathered, or reaſonably inferred from the holy Scriptures, as may ſuffice for ſome endearing proſpect thereof,—till *that which is perfect is come* †.

From

* John xvii. 21. † 1 Cor. xiii. 10, 11.

† The Scriptures teſtify,—that *God will bring every work into judgment, with every ſecret thing; whether* it be *good, or whether* it be *evil:* And *that every idle word that men ſhall ſpeak, they ſhall give account thereof in the day of judgment:* And that then *God ſhall judge the ſecrets of men,* and bring upon them *the fruit of their thoughts:* And that *we muſt all appear before the judgment-ſeat of Chriſt; that every one may receive the things* done *in his body, according to that he hath done, whether* it be *good or bad.* And it is eſſential to the character of the juſt Judge,—that he will be *juſtified when he ſpeaketh, clear when he judgeth;* juſtified and cleared, as to the truth and equity of his judgment, in the conviction of thoſe judged: That their mouths will be ſtopped, without any excuſe; *ſelf-condemned,* by the teſtimony of their own conſciences,—as to every, even the minuteſt particulars, of thoſe matters for which they will be condemned by him. The *books* will then be *opened;* and it is not queſtioned, that of theſe

the

From the perfection of their ſtate, and the intimacy of their union,—we may well ſuppoſe, that there will be no unacquaintance among the individuals of the redeemed in heaven: That the particularities of their acquaintance on earth, inſtead of being extinguiſhed, will be improved; but that it will likewiſe extend, without any confinement, through the nations of them which are ſaved,—though in a manner far above our preſent apprehenſions.

The firſt man, from the perfection of his original knowledge, immediately diſcerned the formation and character of the firſt woman; though he had been in a deep ſleep, when ſhe was formed out of him. *Moſes* and *Elias*, on the mount of transfiguration, carried out a direct evidence of who they were,—even to the eyes of mortal diſciples; who appeared not to have aſked, as not needing to aſk, any information upon that ſubject. And much more, we may ſuppoſe, all the ſaved people who ſhall meet in heaven will have a direct and ſatisfying knowledge of one another,—even of thoſe whoſe exiſtence they never knew till meeting there; without one needing to enquire concerning another, who he is. What a glorious acquaintance and intimacy muſt thus take

 place,

the book of *conſcience* is one. It is peculiar to his judgment,—that he condemns none, without a witneſs in themſelves to thoſe things for which he condemns them: None will be capable of pretending innocence or ignorance, as to any of the thoughts or words or deeds for which they will be condemned.

All this muſt infer a moſt wonderful, and to us (now) an incredible-like power of memories and conſciences in the day of judgment; with regard to every thing which had paſſed within men, and had been ſaid and done by them, as to both matter and manner,—from their firſt exerciſe of reaſon, to their death!

May not then all the particularities of knowledge, recollections and intercourſes, now aſcribed to the ſaints in heaven,—be reaſonably inferred from their *perfection*; and from their [illegible] among themſelves, as *all one* in Chriſt?

place, among all thoſe who will then be moſt perfectly one in Chriſt * !

And there will be for ever a ſweet, a rapturous communication of language among them. The glorified Jeſus, the Lamb in the midſt of the throne,—will be the peculiar and everlaſting ſubject of their diſcourſe: While each of them, looking up to him, will have to ſing, in a far higher ſtrain than ever they could do on earth; *My beloved is mine, and I am his!* Nothing will be forgotten among them, of all the words of grace and promiſe which had been given to them on earth; particularly, ſuch as had been ſavingly bleſſed to them in their ſeveral experiences. David had ſaid to the Lord, and had ſaid it as an example of his fellow-ſaints,——*I will not forget thy word; I will remember the works of the Lord; Surely I will remember thy wonders of old:* And all that vowed remembrance of his word, his works, his wonders,—muſt certainly be brought to perfection in heaven, without any forgetfulneſs thereof for ever!

Moſt

* In our preſent ſtate, we can judge nothing about the nature of that *knowledge* which will take place in heaven. With regard to God,—the redeemed will *ſee face to face*, and *know even as alſo they are known*; an attainment of which we can now form no particular conception. With regard to one another, for any thing that we can judge, each may ſomeway have a direct or intuitive apprehenſion of others, as to who and whence they are; with all their concerns of their introduction into the ſtate of grace,—and of the Lord's manifold ways of carrying them forward in it, through the wilderneſs of this world, till their arrival in the heavenly *Canaan*. This implies no abſurdity, nor any inconſiſtency with Scripture, but may rather be inferred from its account of the *perfection* in heaven. And it is no farther above our comprehenſion, than what the Scripture teſtifies about their knowledge of God: For, when ſo wonderfully manifeſting himſelf,—he can moſt eaſily and immediately lay all theſe things open to them, as parts of his own works and ways; for their being in a perfect capacity to praiſe him about one another, as well as ſeverally about themſelves.

Moſt raviſhing and inexhauſtible themes of diſcourſe, they will thus have in heaven; about all God's gracious words and works and wonders,—now ſet forth in the Bible: About the glorious perſons in the eternal Godhead; about all the councils of the divine will and wiſdom from eternity, as all laid open in a glorious completion of the whole; about the wonderful perſon of Chriſt, and all his ſalvation; about the Covenant of Grace,—in its eſtabliſhment, accompliſhment, and effect; about all the ways and wonders of God's providence, then fully unravelled;—eſpecially about all his works of grace in the Church; and his gracious dealings with each of them, in their generations! Of all which themes they will then have a quite other comprehenſion, than they ever had in their ſtate of grace.

§ V. They will be for ever above, in a ſtate of glorious *employment*. Some declaration hereof was made, in the view which hath been already given of the glories of their heavenly ſtate.—They will never have any vacancy of employment in that ſtate. They will then indeed *reſt from their labours*, from all ſuch toilſome work as in their earthly ſtate; from all thoſe ſervices and exerciſes, often under much heavineſs, which were peculiar to their courſe of pilgrimage. Yet then *they reſt not day and night*, an earthly way of expreſſing the moſt inceſſant activity; through that inconceivable eternity, which will contain no ſucceſſion of ſuch periods. But there will never be any wearineſs in that employment; they will be ever freſh in it, as it will be ever new to them. Variety and viciſſitude is eſſential to any happineſs that we can enjoy or conceive of on earth; but this is owing to the imperfection which lies in the nature of all temporal enjoyments and exertions. When *that which is perfect is come*, in both theſe reſpects;

reſpects; it muſt exclude all exiſtence, with all ideas, of any varieties or viciſſitudes for ever.

The principal and ultimate employment of the redeemed in heaven, to which all other will be ſubſervient and finally reduced,—will be the worſhip of everlaſting praiſe to the Three-One-God, in and through the perſon of the glorious Mediator; they will for ever *praiſe him in the heights of Zion.* Such as this will be their everlaſting language:—*Great and marvellous are thy works, Lord God Almighty; juſt and true are thy ways, thou King of ſaints: Thou art worthy, O Lord, to receive glory and honour and power; for thou haſt created all things, and for thy pleaſure they are and were created: Bleſſing, and honour, and glory and power,* be *unto him that ſitteth upon the throne; and to the Lamb for ever and ever: Salvation, and glory, and honour and power to the Lord our God**. And the regions of heaven will reſound for ever, with the voices of the redeemed; in moſt rapturous addreſſes to one another,—HALLELUJAH, *Praiſe ye the Lord!*

There was once a *helliſh rapture* on earth, which perhaps never had a parallel in this world; when a great multitude *all with one voice, about the ſpace of two hours, cried out, Great is Diana of the Epheſians.* Strange; that the wicked tranſport was maintained, that their ſpirits and voices were got ſo kept up,—*about the ſpace of two hours!*—But this *heavenly rapture* will continue quite unabated for EVER and EVER: *Great* is *the* LORD, *and greatly to be praiſed, and his greatneſs* is *unſearchable:*—*O how great is thy goodneſs, which thou haſt laid up for them that feared thee; which thou haſt wrought for them that truſted in thee, before the ſons of men* †.

The redeemed will have infinite matter of praiſe, of

* Rev. xv. 3.; iv. 11.; v. 13.; xix. 1.

† Pſal. cxlv. 3.; xxxi. 19.

of a nature *common* to them all. But they will alſo have *ſpecial* matter of praiſe, all of them ſeverally; each for himſelf. They will then be reſpectively employed in an eternal and wondering review of all the Lord's peculiar dealings with them; through all the days of their pilgrimage: Nothing will ever eſcape their remembrance and obſervation, as to his providential diſpoſals of them and concerning them on earth; and, eſpecially, as to all his gracious procedure with them,—in beginning, carrying on, and perfecting the good work in their ſouls. Each will have to tell one another, what the Lord hath done for his ſoul; but will, eſpecially, be telling it all over to God, in holy rapture,—*to the praiſe of the glory of his grace.*—Some will alſo have to praiſe him, for the uſe which he had been pleaſed to make of their miniſtry in the Church; while others will have their benefits by that miniſtry for the matter of their praiſe*.

And with regard to the manifold matters of their contemplation, or of their communications with one another, both common and ſpecial—their views will not terminate on any of theſe things. They will be taking up the manifeſtations of the divine glory therein; the enlivening and healing rays of the *Sun of Righteouſneſs*, as having paſſed forth upon them and through them, in all his ways of grace toward them: And ſo they will be tracing all up, in thankful praiſe, to the glorious centre of all their light and life; aſcribing all to him as ever in their eye, upon his throne high and lifted up.

None of them will glory in themſelves, in their own *underſtanding* and *knowledge*; in any of their attainments, experiences or exerciſes. They will then be in a ſtate of perfect compliance with the call; *He that gloriath, let him glory in the* LORD: Or, as it

* Phil. ii. 16, 17.; 1 Theſſ. ii. 19, 20.

it is in another paſſage, which ought to be rendered; —*Let him that glorieth glory in this* (*underſtanding and knowing me*), *that I* am *the* LORD; *which exerciſe loving kindneſs, judgment and righteouſneſs in the earth*, (continuing that exerciſe in heaven according to the ſtate thereof); *for in theſe* things *I delight, ſaith the* LORD *.—So it will be, when *the ranſomed of the* LORD *ſhall* (in the higheſt ſenſe) *return and come to Zion with ſongs, and everlaſting joy upon their heads: They ſhall obtain joy and gladneſs, and ſorrow and ſighing ſhall flee away* †.

CONCLUSION.

SOME exhibition hath been now eſſayed, of that wonderful COVENANT of GRACE which JEHOVAH made with HIS CHOSEN; in the *eſtabliſhment* of it from eternity, the *accompliſhment* of it in time, and the *effect* of it through eternity. It is the chief of all his ways; of his eternal counſels, and temporal diſpenſations: To have a full effect in heaven for ever; as the ſure foundation of eternal life and glory and gloriation, among the nations of them which are ſaved,—the great ſubject of their eternal admiration and praiſe, as filling heaven with the infinite and amiable glory of free grace.

But inconceivably different and oppoſite will be the everlaſting effect of the broken *Covenant of Works*, —upon all who die under it; filling hell with the dreadful and ſpotleſs glory of vindictive juſtice. They will then be ſunk to an unfathomable depth of miſery, under moſt woful extremities of want and torment, in regions of abſolute and endleſs night; without any hope of alteration or alleviation,—for EVER and EVER and EVER. At the ſame time, theſe who die under the *Covenant of Grace* will be advanced

* 1 Cor. i. 31.; Jer. ix. 24. † Iſa. xxxv. 10.

advanced to an inconceivable height of happineſs in realms of abſolute and endleſs day; to a full enjoying of all good, in God himſelf: Without any fear of alteration or abatement in their bleſſedneſs,—for EVER and EVER and EVER.

How overwhelming, to a finite mind, is the thought of ETERNITY in theſe oppoſite conditions: A perpetual and invariable ſtate of duration, the beginning of which is ever preſent; ſo that no alteration or end of it, at any imaginable diſtance, ever approaches! How confounding is the thought of ſuch duration, in extremity of woe; but how raviſhing in extremity of happineſs!

Infinitely then doth it concern all, to be taking hold of God's *Covenant of Grace* by faith, while now they have an opportunity for doing ſo; as the only way of flying from the wrath to come: The only way of departing from hell beneath; and of being exalted, upon the infallible ground of the Redeemer's righteouſneſs, to a ſtate of everlaſting happineſs and glory in heaven.

SACRED

SACRED CONTEMPLATIONS:

PART THIRD.

A

VIEW

OF THE

ABSOLUTE AND IMMEDIATE DEPENDENCE OF ALL THINGS ON GOD:

IN A DISCOURSE CONCERNING

LIBERTY and NECESSITY.

For of him, and through him, and to him, are *all things; to whom* be *glory for ever. Amen.* ROM. xi. 36.

O qui perpetua mundum ratione gubernas!
Terrarum cœlique ſator! qui tempus ab ævo
Ire jubes; ſtabiliſque manens das cuncta moveri!
Quem non externæ pepulerunt fingere cauſæ,
Materiæ fluitantis opus! BOETIUS.

[IN ENGLISH.]

O thou who rul'ſt, with wiſe and pow'rful ſway,
The worlds of earth and heaven, night and day,
Thine handyworks! Who, ever ſince begun,
Still calleſt time his daily courſe to run!
Who, ſtill immoveable, doſt all things move;
Both on the earth, and in the heav'ns above!
Whom no external cauſes did impel,
The mighty work to make and manage well,
Of fluctuating matter!

ADVERTISEMENT.

THE late Lord KAMES * publiſhed a book, about thirty-five years ago,—called, *Eſſays on the Principles of Morality and Natural Religion*; containing an *Eſſay on Liberty and Neceſſity*.

In 1763, the Aſſociate Synod inflicted a cenſure upon one of their preachers; for his obſtinate adherence to the doctrine of that eſſay: "a doctrine of ſuch *neceſſity*, as neceſ-"ſarily excludes the conſideration of man's "fall and original ſin; and contradicts the "ſovereignty of God's will, in his eternal de-crees, and, univerſal providence."

The preacher ſoon publiſhed a *falſe and abuſive libel* againſt the Synod, on that account: And the preſent author, a few weeks afterward, publiſhed an *Expoſition* of this libel.

The following Diſcourſe is extracted from that Expoſition; omitting many things which aroſe from the particular occaſion of writing and publiſhing it: And the extract is caſt into a quite new form, with improvements. It refers to the *ſecond edition* of the *Eſſays*, particularly of that on *Liberty and Neceſſity*. And it is thought fit for being ſubjoined to the preceding

* A Lord of *Seſſion*; as alſo of *Juſticiary!*

preceding *Contemplations*, in defence thereof. As, according to the principles of that horrid *Eſſay*, all doctrines about the *Covenants* of *Works* and *Grace* are mere fictions.

A few years ago, ſome time before that author's death,—he publiſhed a *third edition* of his Eſſays, with his name prefixed; in which the one now referred to has undergone ſome variations, though none material as to the ſubſtance of his ſcheme. And it cannot be unreaſonable that a new exhibition be made of the preſent antidote, againſt that renewed attempt to baniſh Chriſtianity out of this country.

A

A

DISCOURSE

OF

LIBERTY AND NECESSITY.

CHAPTER I.

Of the Infidel-*Scheme of Liberty and Neceſſity.*

SECT. I.

The Infidel-Scheme of Liberty and Neceſſity explained.

§ I. A *Summary* of that Scheme in the *Eſſay* referred to, as drawn up by the *Eſſayer* himſelf, is in the following terms, *viz.*

" Thus far have we advanced in our argument, " that all human actions proceed in a fixed and ne- " ceſſary train. Man being what he is, a creature " endued with a certain degree of underſtanding, " certain paſſions and principles, and placed in cer- " tain circumſtances; it is impoſſible that he ſhould " will or chuſe, otherwiſe than in fact he wills and " chuſes. His mind is paſſive in receiving impreſ- " ſions of things as good or ill: According to theſe impreſſions,

" impreſſions, the laſt judgment of the underſtand-
" ing is neceſſarily formed; which the will, if con-
" ſidered as different from the laſt judgment of the
" underſtanding, neceſſarily obeys, as is fully ſhown:
" And the external action is neceſſarily connected with
" the will, or the mind's final determination to act."

" In the courſe of this reaſoning, we have ab-
" ſtracted from all controverſies about divine pre-
" ſcience and decree; though in fact, from what
" hath been proved, it appears that the divine Being
" decrees all future events. For he who gave ſuch
" a nature to his creatures, and placed them in ſuch
" circumſtances, as that a certain train of actions
" behoved neceſſarily to follow: He, I ſay, who did
" this, and who muſt have foreſeen the conſequences,
" did certainly reſolve or decree that events ſhould
" fall out, and men ſhould act, as they do. Pre-
" ſcience indeed is not, properly ſpeaking, any cauſe
" of events. For events do not happen, becauſe
" they are foreſeen; but becauſe they are certainly
" to happen, therefore they are capable of being
" foreſeen. Though preſcience doth not cauſe, yet
" it undoubtedly ſuppoſes the certain futurition (as
" ſchoolmen ſpeak) of events. And were there not
" cauſes which render the exiſtence of future events
" certain it would involve a contradiction, to main-
" tain that future events could be certainly foreſeen.
" But I avoid carrying the reader any further into
" ſuch thorny diſputes."

" The ſum of what we have diſcovered, concern-
" ing the impreſſion we have of contingency in e-
" vents and liberty in actions, is this. Comparing
" together the moral and material world, every
" thing is as much the reſult of eſtabliſhed laws in
" the one as in the other. There is nothing in the
" whole univerſe that can properly be called contin-
" gent, that may be, or may not be; nothing looſe

" and

" and fluctuating in any part of nature: But every " motion in the material, and every determination " and action in the moral world, are directed by " immutable laws; ſo that, whilſt theſe laws remain " in force, not the ſmalleſt link of the univerſal " chain of cauſes and effects can be broken, nor a- " ny thing be otherwiſe than it is *."

" The Deity is the primary cauſe of all things. " In his infinite mind he formed the great plan of " government, which is carried on by laws fixed " and immutable. Theſe laws produce a regular " train of cauſes and effects, in the moral as well " as material world; bringing about thoſe events " which are comprehended in the original plan, and " admitting the poſſibility of none other. This u- " niverſe is a vaſt machine, winded up and ſet a-go- " ing. The ſeveral ſprings and wheels operate un- " erringly, one upon another. The hand advan- " ceth, and the clock ſtrikes, preciſely as the Artiſt " hath determined. Whoever hath juſt ideas, and " a true taſte of philoſophy, will ſee this to be the " real theory of the univerſe; and that, upon any " other theory, there can be no general order, no " whole, no plan, no means nor end in its admini- " ſtration. In this plan, man, a rational creature, " bears his part; and fulfils certain ends for which " he was deſigned. He muſt be an actor, and muſt " act with conſciouſneſs and ſpontaneity. He exer- " ciſes thought and reaſon, and his nature is improv- " ed by the due uſe of theſe rational powers. Con- " ſequently, it is neceſſary, that he ſhould have " ſome ſenſe of things poſſible and contingent, things " depending upon himſelf to cauſe; that he may " be led to a proper exerciſe of that activity for " which he was deſigned. But, as a ſenſe of neceſ- " ſity would be a perpetual contradiction to the " ſenſe

* P. 138, 139.

" ſenſe of contingency; it was well ordered, that his " being a neceſſary agent ſhould be hid from him. " To have had his inſtinctive perceptions, his prac- " tical ideas, formed upon the plan of univerſal " neceſſity; to have ſeen himſelf a part of that great " machine, winded up and ſet a-going by the Au- " thor of his nature, would have been inconſiſtent " with the part that is allotted to him to act *."

There is a great deal more to this purpoſe in the *Eſſay;* and ſome other extracts from it may be added to what is above, *viz.*

" Taking a view of the material world, we find " all things there proceeding in a fixed and ſettled " train of cauſes and effects.—There is a chain of " cauſes and effects which hang one upon another, " running through this whole ſyſtem; and not the " ſmalleſt link of the chain can be broken, without " altering the whole conſtitution of things, or ſuſ- " pending the regular operation of the laws of na- " ture. Here then, in the material world, there " is nothing that can be called *contingent;* nothing " that is left looſe; but every thing muſt be preciſe- " ly what it is, and be found in that ſtate in which " we find it †." " Comparing together the actions " of mind and of matter, ſimilar cauſes will, in both " equally, produce ſimilar effects ‡." " The laws " of action, we ſay, which reſpect the human " mind, are as fixed as thoſe which reſpect mat- " ter. ‖."

" That motives have ſome influence in determin- " ing the mind, is certain; that they have this in- " fluence in different degrees, is equally certain.— " Motives being once allowed to have a determining " influence, in any degree; it is eaſy to ſuppoſe " the influence ſo augmented, whether of the ſame

" or

* P. 154, 155. † P. 121. ‡ P. 127.
‖ P. 128, 129.

" or of accumulated motives, as to leave little free-
" dom to the mind, or rather none at all *." " In
" ſhort, if motives be not under our power or di-
" rection, which is confeſſedly the fact; we can, at
" bottom, have no liberty †."—" Where the mo-
" tives to any action are perfectly full, cogent, and
" clear; the ſenſe of liberty, as we ſhowed before,
" entirely vaniſheth. In other caſes, where the field
" of choice is wider, and where oppoſite motives
" counterbalance and work againſt each other; the
" mind fluctuates for a while, and feels itſelf more
" looſe: But, in the end, muſt as neceſſarily be de-
" termined to the ſide of the moſt powerful motive,
" as the balance, after ſeveral vibrations, muſt in-
" cline to the ſide of the preponderating weight ‡."
" Every inclination and choice is unavoidably cauſ-
" ed or occaſioned by the prevailing motive.—Our
" deſires, obviouſly, are not under our power; but
" are raiſed by means that depend not upon us:
" And if our deſires are not under our power, nei-
" ther can our actions be under our power ‖."
" The exiſtence of a motive once ſuppoſed, we have
" ſhown the mind to be neceſſarily determined §."
" Subjected by a neceſſary law to the choice of evil,
" if evil happen to be the prevailing motive **."

" If ſuch a being as man was to be placed in this
" world, to act his preſent part; it was neceſſary
" that he ſhould have a notion of contingency in
" events, and of power to direct and control them.
" —The Deity cannot work contradictions. For
" if it was fit and wiſe, that man ſhould think and
" act as an independent being; having power to
" regulate his own actions, and, by means of theſe,
" to regulate alſo future events; it was impoſſible
" this could be otherwiſe accompliſhed, than by

* P. 122. † P. 125. ‡ P. 126.
‖ P. 130. § P. 131. ** P. 136.

" enduing him with a ſenſe of this power: And if " it was alſo fit and wiſe, that univerſal neceſſity " ſhould be the real plan of the univerſe; this ſenſe " muſt be delufive *."

§ II. The quotations now made, are the preciſe words of the *Eſſay*: And none of the above paſſages have any appearance of a different or ſofter meaning as they lie in the *Eſſay*, than as they lie here; nor is there any other paſſage in all the *Eſſays*, that has the ſmalleſt tendency for giving ſome other turn to the ſenſe of any of theſe paſſages, than what they plainly bear at firſt view as here laid.

Yet the *Eſſayer*, in the courſe of his book, hath dropped ſome few expreſſions, or hath made ſome few gloſſes,—which cannot poſſibly be reconciled with the ſubſtance and eſſential conſtitution of his ſcheme now explained.——Truth and error can never conſiſt; yet there can ſcarce be any book of human compoſure ſo good or bad, as not have ſome mixture of both: But a book is to be judged of, according to which of theſe makes up the body of its doctrine.

Sometimes, when an author is propoſing a new ſyſtem,—it may not ſuit with his courage and his prudence, to be thorough-ſtitch with it; he may ſee meet to let ſome ſketches of the old ſyſtem remain: And theſe will go of courſe, if the new ſyſtem ſhould prevail; as ſome particular ailments will wear away, where a perſon's health is on the mending hand. It may alſo happen, that an author's intentneſs upon the ground-work of his ſcheme—may keep him from adverting to all the neceſſary, or even principal conſequences of it; and ſo, from clearing off all inconſiſtencies: Which may remain as a taſk for

* P. 159.

for others, who ſhall adopt and improve upon the ſcheme.

But muſt not an author's ſcheme be conſidered according to the ſubſtance and eſſential conſtitution of it, and not according to any patches of a different colour which may be found ſticking on its ſurface? What can it ſignify, for excuſing any part of an author's doctrine, to bring in ſome evidence of his contradicting himſelf? And how can the fair ſide of the contradiction give any rational ſatisfaction to a perſon, if the foul ſide muſt be maintained alſo, —eſpecially when the foul ſide is the body of the ſcheme? An author may juſtly claim, that no part of his doctrine ſhould be argued upon by itſelf, when the proper ſenſe of that part depends upon taking ſome other part along with it: and this is certainly all that he has any title to, in a free debate.

§ III. In this third edition, the *Eſſayer* exults upon a diſcovery which he profeſſes to have made,— of two errors taught by him in his former editions; that God had naturally endued men with a *deluſive ſenſe*, both of liberty in actions and of contingency in events. The oppoſite truths which he pretends to have diſcovered, are; that the ſenſe of liberty "is "ſuggeſted by the irregular influence of paſſion, and "that we never have it in our cool moments; con- "ſequently, that it is not a deluſion of *nature*, but "of *paſſion*:" And that, by the ſenſe of contingency in events,—"nothing is or can be meant, but "that we are ignorant of the cauſe; and that, for "ought we know, the event might have happened "or might not happened; chance and contingency "are expreſſive of our ignorance only, not of any "looſeneſs in the courſe of events."

Yet, by this boaſted diſcovery, the matter is not a whit mended; the odious doctrine of the *deluſive ſenſe*

ſenſe is only clouded, by an art of deluſive language. Though the deluſive ſenſe were allowed to be a deluſion of *paſſion* and *ignorance* only, we are ſtill where we were. For the alledged paſſion and ignorance muſt be reckoned ſo univerſal, as to regulate the the common ſenſe of mankind; without any coolneſs of knowledge to the contrary "but by deep "thinking, and by a long chain of abſtract and pain-"ful reaſoning *." The ſame paſſion and ignorance, according to the *Eſſayer's* ſcheme, do likewiſe belong to the ſyſtem of univerſal neceſſity in the chain of cauſes and effects; as holding equally in the moral and material world: So that "not the ſmall-"eſt link of the chain" (the ſmalleſt degree of ſuch paſſion and ignorance) "can be broken, without "altering the whole conſtitution of things, or ſuſ-"pending the regular operation of the laws of na-"ture;—not the ſmalleſt link of the chain of cauſes "and effects can be broken, *nor any thing be other-"wiſe than it is.*" The deluſion of paſſion and ignorance, in the preſent caſe, muſt therefore be ſtill a *deluſion of nature;* a *deluſive ſenſe* of liberty and contingency with which God has neceſſarily endued mankind, in his forming of the great machine!

SECT. II.

The Infidel-Scheme of Liberty and Neceſſity expoſed.

THE real import, or the neceſſary conſequences of the ſcheme which has been explained, are now to be laid open. It is not meant, to charge theſe conſequences upon any *perſon;* but only upon the *ſcheme* itſelf. It muſt certainly be allowed, that the ſcheme is anſwerable for all the native and neceſſary conſequences of it. If this be not the caſe, all free examination

* P. 134.

mination of any doctrine muſt be at an end; with all proper caution againſt the malignancy which it may be of, or againſt being ſeduced thereby into a ſtate of damnable error. No ſober perſon can take it amiſs, when a new ſcheme is propoſed for our guidance, even affecting the whole ſyſtem of morality and religion.—that we ſhould freely enquire whither it would lead us, in its nature and neceſſary conſequences. We have no buſineſs with what or how many conſequences an author pleaſes, or pleaſes to own, that his doctrine ſhould have; but with ſuch conſequences that the doctrine itſelf will have. The *Eſſayer* makes an attempt to obviate ſome pernicious import of his ſcheme; where ſome things inconſiſtent with it are brought forth, or rather granted: But no ſuch attempt can be any proper apology for his ſcheme, when the ſcheme itſelf is not in the leaſt given up with.

The author of a *Letter* concerning the *Eſſay* we are now ſpeaking of, publiſhed the ſame year with the firſt edition of it,—after mentioning ſome conſequences of the ſcheme, makes this remark, *viz.* "Thoſe terrible and abſurd conſequences, with the "monſtrous parent from whom they neceſſarily "proceed, muſt periſh; or elſe the conſtitution of "nature, and the great Author of it too, muſt be "undone!" How far ſuch a remark is well founded, may be thought of,—after conſidering the things now to be offered.

§ I. According to this ſcheme, *There is no room for God, as a continual and immediate worker, in the world which he hath made.*—We are told of eſtabliſhed and immutable laws, in an univerſal chain or train of cauſes and effects; through the moral as well as material world: And to theſe laws called the Laws of Nature, a regular operation is aſcribed. If theſe

laws

laws were meant of what we obſerve to be general and ordinary in God's pleaſure, as to his habitual way of putting and keeping things together, in his government of the world; we ſhould have no quarrel with this part of the ſcheme. But it is plain, that ſomething very different is meant by theſe laws, —ſome imaginary qualities or powers, which God is ſuppoſed to have put into the nature and conſtitution of things; and which are reckoned to ſerve for maintaining the courſe of the world, without a continued and immediate interpoſal of the divine power.

Theſe laws of nature are ſaid to be ſuch as admit the *poſſibility* of none other events, than what are comprehended in the original plan: Which can only be underſtood of laws in the conſtitution and nature of things; for it is only the *futurity*, and not the *poſſibility* of any other events, which God's pleaſure could not admit. And they are ſaid to be the laws which lie in God's having given *ſuch a nature* to his creatures, and placed them in *ſuch circumſtances*, that a certain train of actions *behoved neceſſarily to follow*; to follow neceſſarily, from the nature and circumſtances of things: So that the conſequences, in all the courſe and events of this world, were not conſequences to be immediately produced by him; but which he *muſt have foreſeen*, as neceſſarily reſulting from the nature and circumſtances of things.— Accordingly, this univerſe is called a *vaſt machine* winded up and ſet a-going; ſet a-going, ſo as God is not ſtill operating immediately upon and by the ſeveral ſprings and wheels, but they *operate unerringly one upon another*: The whole being thus like a going clock,—from the nature and conſtitution of which the hand advanceth and the clock ſtrikes, preciſely as the artiſt hath determined; without the artiſt having

ing any occaſion to keep his hand ſtill at it, or needing to give it any continual aſſiſtance in its motions.

Here then is a world, as to the courſe of which nature does all; and the God of nature does nothing at all. He indeed has the honour of having formed the vaſt machine, putting it together and winding it up; but then, he has no other buſineſs with it than as a ſpectator; an onlooker or beholder of its goings. In ſuch a world there is no more room for God, as to any operations, than there is for a clock-maker in a clock which he has made: And as the ſeveral ſprings and wheels are ſaid to operate unerringly one upon another, ſo that the vaſt machine can never need any righting; the glorious Maker then, after he once ſet it a-going, can never more have the leaſt occaſion or acceſs for putting a hand to it.

§ II. According to this ſcheme, *There is no room for any ſovereignty of God's will in his eternal decrees.* —God hath decreed, from all eternity, whatſoever comes to paſs in time: And the ſovereignty of his will in doing ſo, lies here; that the taking place of every thing was to have its immediate dependence upon his will. His will was to have no dependence on any means or ſecond cauſes which he ſaw meet to uſe, but theſe were to have all their dependence on his will; while no ſuch mean or cauſe could be a mean or cauſe of any thing, but as he ſhould ſtill pleaſe to make it ſo, by a continued interpoſal of his efficacious will. Thus he foreſaw whatever comes to paſs, immediately upon the ground of his decreeing that it ſhould come to paſs; and not upon the ground of any foreſeen virtue in ſecond cauſes for bringing it to paſs. "Although God knows whatſoever may or can come to paſs upon all ſuppoſed conditions; yet hath he not decreed any thing be-

"cauſe

" cauſe he foreſaw it as future, or as that which " would come to paſs upon ſuch conditions *."

But the new ſcheme teacheth us,—That God decreed all things which come to paſs becauſe he foreſaw them as future: Becauſe he foreſaw that they would come to paſs, and behoved neceſſarily to follow, upon the conditions into which he was to put the vaſt machine. For as we are told, that " he gave " ſuch a nature to his creatures, and placed them " in ſuch circumſtances, that a certain train of ac- " tions behoved neceſſarily to follow;" ſo we are told, that he " muſt certainly have foreſeen the " conſequences,"—which were " capable of being " foreſeen," only *becauſe* they were *certainly to happen*, from the nature and circumſtances of things: And that therefore he " did certainly reſolve and " decree" that they ſhould happen. Thus, his *decreeing* of events is made to depend on his *foreſeeing* of them: And we are taught, that " it would in- " volve a contradiction, to maintain, that future " events could be certainly foreſeen; were there " not cauſes which render the exiſtence of future " events certain," ſuch cauſes in the nature and circumſtances of things. He then foreſaw what certainly would happen from ſuch cauſes, and therefore decreed that it ſhould happen.—Now, what ſort of a decreeing behoved this to be? Juſt as if a clock-maker ſhould decree concerning a good clock which he is to ſet a-going,—that, againſt a certain hour ſome day, the hand ſhall point to a certain figure, and the hammer ſhall give a certain number of ſtrokes. Who ſees not, that the maker might very well ſave himſelf the trouble of ſuch a vain decreeing? For, whether he will theſe events, or will them not, or will the contrary, it is all one matter; they will come of courſe, without any continued dependence

* *Weſtminſter Confeſſion*, chap. iii. § 2.

dence on his will or pleaſure,—juſt as the ſeveral ſprings and wheels work unerringly one upon another.

§ III. According to this ſcheme, *There is no room for any ſovereignty of God's will in his univerſal providence.*—" God, the great Creator of all things, " doth uphold, direct, diſpoſe, and govern all " creatures, actions and things, from the greateſt " even to the leaſt, by his moſt wiſe and holy pro- " vidence; according to his infallible foreknow- " ledge, and the free and immutable council of his " will; to the praiſe of the glory of his wiſdom, " power, juſtice, goodneſs and mercy:" And " although, in relation to the foreknowledge and " decree of God, the firſt cauſe, all things come to " paſs immutably and infallibly; yet, by the ſame " providence, he ordereth them to fall out accor- " ding to the nature of ſecond cauſes; either neceſ- " ſarily, freely, or contingently:" And " God, in " his ordinary providence, maketh uſe of means; " yet is free to work without, above, and againſt " them, at his pleaſure *." Such is the abſolute ſovereignty of God's will in his providence, that all things depend immediately on his pleaſure, through means or ſecond cauſes where he ſees meet to uſe them; not on the pleaſure, or nature, or virtue of theſe means or ſecond cauſes: While it holds of his providence, as of his decrees,—that thereby there " is no violence offered to the will of the creatures; " nor is the liberty or contingency of ſecond cauſes " taken away, but rather eſtabliſhed †."

But the new ſcheme teaches us, that " there is " nothing in the whole univerſe, that can properly " be called contingent, that may be or may not be;

* *Weſtminſter Confeſſion*, chap. v. § 1, 2, 3.
† *Ibid.* chap. iii. § 1.

" —Nothing that can be called contingent,—but " every thing muſt be preciſely what it is, and be " found in that ſtate in which we find it:" So that the laws of nature are ſaid to " produce a regular " train of cauſes and effects, in the moral as well " as material world; bringing about thoſe events " which are comprehended in the original plan, " and admitting the poſſibility of none other *."

What

* The *Calvinift* writers upon providence do univerſally maintain the doctrine of *future contingents*; that is, of things which may be or may not be. Not as if they reckoned that any things are ſo, with reſpect to God; but that many things are ſo, with reſpect to us: And likewiſe that many things are ſo with reſpect to ſecond cauſes, even conſiſtently with the nature and ordinary courſe of theſe cauſes, abſtracting from miraculous interpoſals; juſt as God ſees meet to order the various conjunctures and operations of theſe cauſes, one way or other.

And it can be no way ſhocking to human underſtanding, but every way agreeable to ſober reaſon, yea an eſſential dictate of it, —that all things, the leaſt as well as the greateſt, are under the continual attention and diſpoſal of the infinite Being: Whoſe underſtanding, wiſdom, and power, are infinite; who can attend to all things, as if they were but one thing; and who has wiſe ends to be ſerved, though far out of our view, by the minuteſt things, and the minuteſt circumſtances of theſe things.

But what underſtanding, upon a near view, can digeſt the preſent doctrine of univerſal neceſſity? We muſt believe, for inſtance, of every circumſtance that can be obſerved about a hair, a feather, a ſtraw, a grain of duſt, or all the motes which we ſee dancing in a ſun-beam,—that every ſuch thing is a ſpring of the vaſt machine, or belongs to the unerring operation of its ſprings and wheels one upon another; every circumſtance of ſuch things proceeding from a train of cauſes and effects, through a chain of many millions of links, each linked faſt into another, back to the morning of the creation: So as the laws of nature could not admit the poſſibility of any one of theſe things, or of any one circumſtance of them, being otherwiſe than they are; but the the ſmalleſt variation would have been an " altering the whole " conſtitution of things, or ſuſpending the regular operation of " the laws of nature!"

A man ſits down to a book, which he had left open upon his table;

What is it, then, that the ſovereign will of God in his providence can have ado about ſuch a world? Really, nothing at all.—We are not merely taught that nothing is *future*, but even that nothing is *poſſible*, except what actually comes to paſs; as if God's omnipotence could extend to nothing beyond, or different from the ſtate of this world: So that the ſuppoſition of "altering the whole conſtitution of "things," or even of ſuſpending the regular operation of the laws of nature,—is but the ſuppoſition of an *impoſſibility*.

As to all thoſe things which actually come to paſs, we are taught an *impoſſibility* of their being otherwiſe than they are,—that "every thing muſt be preciſe-"ly what it is, and be found in the ſtate in which "we find it;" and all this from the laws of nature, or from the nature and circumſtances of things. Now, as God could have nothing ado in ſuch a world, beſide a mere onlooking; ſo there could be no room for any exerciſe of his will at all, about the management of it: Except like a clockmaker vainly willing the ſeveral motions of a well going clock which he has ſet up, juſt as he ſees the motions going on; while they cannot follow his will, but his will muſt follow them.

As this world is ſaid to be a vaſt machine, which God

table; and obſerving that ſome duſt had fallen upon it, he blows it off. Well, every thing about the number, ſize, place, and order of the different particles of the duſt,——and about the courſe they take when blown off; every ſuch thing, in every circumſtance of the thing, muſt belong to the fatal chain of cauſes and effects,——beyond all poſſibility (from the beginning) of being otherwiſe, conſiſtently with the laws of nature in the vaſt machine: So that the conſequence muſt have been dreadful, ——if but one particle of the duſt which flew off at the man's right hand, had flown off at his left; nothing leſs than an univerſal ruin of the vaſt machine,——"the wreck of matter, and "the cruſh of worlds!"

God, having made, hath winded up and ſet a-going; and as the ſeveral ſprings and wheels of the machine are ſaid to operate unerringly one upon another: So there could never be the leaſt room for any actual providence of God, any real exerciſe of his power, about the going of ſuch a machine. All that he could ever have ado with it, after he had ſet it a-going, except as an onlooker,—would be to wind it up again, for a new courſe, after it had run out in the laſt day: Nor could even this be; if the laws of nature cannot even admit a *poſſibility* of any other events, than what belong to the preſent ſtate of the world.—In ſhort, if the ſcheme we are upon mean any thing, it can mean nothing leſs than this: That however freely God acted as a Creator,—in forming the vaſt machine, putting it together, winding it up and letting it a-going; yet, all this once done the glorious Creator, with all the creatures, come to be bound up together by the ſame fatal chain of abſolute and everlaſting neceſſity!

§ IV. According to this ſcheme, *There is no room, in the ſyſtem of the world, for what Chriſtians believe, —as to the integrity of man's primitive eſtate, his fall from it, and the ſtate of ſin which is thence become original to all his poſterity.*—Were there any room here for ſuch things, they could only be upon the ſame level with all other things in the world; juſt ſome of the neceſſary and unerring operations of the ſprings and wheels of the vaſt machine,—things produced of courſe, by the laws of nature.

But indeed there is no room here for ſuch things at all; becauſe, according to the new ſcheme, man's preſent ſtate is his primitive ſtate: Without having undergone any change,—except ſo far as, in exerciſing thought and reaſon, "his nature is improved "by the due uſe of theſe rational powers." For, with

with reſpect to the preſent nature and circumſtance of all creatures, and ſo of man among the reſt, (" man being what he is, a creature endued with " a certain degree of underſtanding, certain paſſions " and principles, and placed in certain circumſtan- " ces:") we are taught, that God " gave ſuch a na- " ture to his creatures, and placed them in ſuch cir- " cumſtances, as that a certain train of actions" (juſt what now takes place) " behoved neceſſarily " to follow."

Accordingly, it is ſaid, with reſpect to *the great plan* of government which God *formed* in the original conſtitution of the vaſt machine; that " in this " plan, man, a rational creature, bears his part, " and fulfils certain ends for which he was deſign- " ed:" So that he muſt be underſtood to be ſtill as at firſt, in reſpect of fulfilling the ends for which he was deſigned; ſtill bearing his part,—as " a part " of that great machine, winded up and ſet a-going " by the Author of his nature."

The *Eſſayer* teaches to the ſame purpoſe, in another of his *Eſſays;* where he tries to account for God's having given a place, in the original frame of the vaſt machine, to ſuch an imperfect creature as man,—or to prove that this is no argument againſt the pure benevolence of the Deity. With regard to all natural evils, which others look upon as the puniſhments of ſin, aſcribing them to its guilt and God's vindictive juſtice; he ſays, " we cannot ra- " tionally aſcribe them,—but to the pre eſtabliſhed " order and conſtitution of things, and to the neceſ- " ſary imperfection of all created beings:" And he adds, " Why ſhould we heſitate a moment, to aſ- " cribe pure benevolence to the Deity; and to con- " clude theſe evils to be neceſſary defects in a good " conſtitution *?"

With

* P. 294.

With regard to all moral evils, or matters of ſin, —he admits (while arguing that it is no relevant objection againſt the benevolence of the Deity), that God " hath given man a conſtitution by which mo- " ral evil doth and muſt abound;" and accordingly teaches, that " all things in the moral as well as " material world proceed according to ſettled laws " eſtabliſhed by providence:" And his way of accounting for all this, is as follows, *viz.* " We have " a juſt ground of conviction, that all matters are " by providence ordered in the beſt manner, and " therefore that even human vices and frailties are " made to anſwer wiſe and benevolent purpoſes: " Every thing poſſeſſes its proper place in the divine " plan: All our actions contribute equally to carry " on the great and good deſigns of our Maker; and " therefore there is nothing which in his ſight is " ill; at leaſt, nothing which is ill upon the whole*." And as to any complaint about the moral imperfection of man's preſent ſtate, he ſays,—" If this com- " plaint be well founded, we may, with equal juſ- " tice, complain, that our underſtanding is but mo- " derate; and that, in general, our powers and fa- " culties are limited."—" In ſhort, if this complaint " be in any meaſure juſt, it muſt go the length—to " prove, that it is not conſiſtent with the benevo- " lence of the Deity to create ſuch a being as man†." And ſo our being *ſinful creatures*, is put upon the ſame level of divine conſtitution with our being *but creatures*; God having made us the one as much as the other, in a full conſiſtency with his benevolence.

Concerning both natural and moral evils, he tells us,—" that the world is filled with an endleſs varie- " ty of creatures, gradually aſcending in the ſcale " of being, from the moſt grovelling to the moſt " glorious:—And ſuppoſing the world to be re- pleniſhed

* P. 295, 296. † P. 297.

" pleniſhed with the higheſt order of beings, creat-
" ed in the higheſt degree of perfection; it is cer-
" tainly an act of more extenſive benevolence, to
" complete the work of creation, by the addition of
" an infinity of creatures leſs perfect, than to leave
" a great blank betwixt beings of the higheſt order
" and nothing *." To the ſame purpoſe he ſays,—
" Muſt it not be admitted, that ſomewhere in the
" ſcale of exiſtence, an imperfect order of beings
" muſt be found? And why not man ſuch a be-
" ing †?"—According to this view of matters, it belonged to the completing of the work of creation; to the completeneſs or perfection of the vaſt machine, in God's original formation of it; that the man ſhould have a place in it, according to the ſtate which he is preſently in.

The plain reſult of the whole is,—That (excepting improvements) man is ſtill in his primitive eſtate; he is juſt now, as God made man at firſt: So that God's having made man upright, the fall of the firſt man, and his poſterity becoming plunged through his fall into a ſtate of ſin and miſery,—are things which this ſcheme cannot poſſibly admit into the ſyſtem of the world.

§ V. According to this ſcheme, *There is no room, in the ſyſtem of the world, for God's exerciſing a moral dominion over ſinful men, in the way of blame and puniſhment.*—There are only two ways in which God's moral dominion over rational creatures can be ſupported, or exiſt; in their obedience to the precepts of his law, or in their ſubjection to its penalties: And it is only in this laſt way, that his moral dominion can be exerciſed over ſinful men as ſuch; yet the new ſcheme leaves no room for it.

The *Eſſayer* has very peculiar doctrine about moral

* P. 288. † P. 305.

ral evil, that abominable thing which God hates. We have already quoted ſome articles of that doctrine, and may now ſubjoin a few more. He ſays, that "natural and moral evil are far from prevailing in this world *;" though a vaſtly different account is given us in God's word †. He ſays further, that "the more of nature is explored and known, "the leſs of evil appears: New diſcoveries of wiſdom, order, and good intention, are the never-"failing effects of enlarged knowledge; an intima-"mation not obſcure, of its being owing to our im-"perfect and bounded views, that evil is ſuppoſed "to take place at all ‡:" Yet Chriſtians have hitherto believed, that the more of nature is explored and known,—ſtill the more of moral evil is to be found, in the world and in the hearts of men. He ſays alſo, in an addreſs to the *Eternal Mind;* "As "ſpots in the ſun's bright orb, ſo in the univerſal "plan, ſcattered evils are loſt in the blaze of ſuper-"abundant goodneſs: Even by the reſearch of hu-"man reaſon, weak as it is, theſe ſeeming evils di-"miniſh and fly away apace: Objects ſuppoſed ſu-"perfluous or noxious, have aſſumed a beneficial "aſpect;—how much more to thine all-penetrating "eye muſt all appear excellent and fair.—Even the "follies and vices of men miniſter" (*N. B.* Not only are over-ruled, but miniſter) "to thy wiſe de-"ſigns: And as at the beginning of days thou ſaw-"eſt, ſo thou ſeeſt and pronounceſt ſtill, that *every* "*thing thou haſt made is good* ‖;"—while it is to be remembered, that, according to this ſcheme, whatever belongs to the preſent ſtate of this world is of God's making.

Nor is it any wonder, that the *Eſſayer* ſhould ſpeak ſo diminutively of *moral evil:* For his ſcheme of u-

univerſal

* P. 254. † Pſal liii. 1, 2, 3; 1 John v. 19.
‡ P. 305, 306. ‖ P. 309.

niverſal neceſſity cannot properly admit an owning, that there is any ſuch thing at all; ſince the very eſſence of moral evil lies in a contrariety to God's holy will. If this ſcheme were to have an univerſal prevalence,—the words *moral evil*, and all equivalent terms, ſhould then be blotted out of all languages. However, it is very plain, that this ſcheme can allow no blamableneſs and puniſhableneſs of what is called *moral evil*. For,

1*ſt*, We are taught, as hath been explained, that man's preſent ſtate is his primitive ſtate; that he is ſtill bearing his original part in the vaſt machine, fulfilling the ends for which he was deſigned. And how could man, in this condition, be an object of God's wrath and vindictive juſtice? Muſt it not be abſurd to imagine, that any thing of God's own doing, as to his way of conſtituting the vaſt machine, —could be the object of his wrath and vindictive juſtice? Accordingly, in the *Eſſayer's* doctrine about the Deity, when he propoſes nothing leſs than " to take a general view of the attributes which be- " long to the great Being;" he admits no attributes into that general view,—but *unity*, *power*, *intelligence*, and *pure benevolence*: An allegement not obſcure, that no ſuch attribute as *vindictive juſtice* can belong to the Deity.

2*dly*, We are taught, " that all human actions " proceed in a fixed and neceſſary train;" that God hath ſo endued and placed man, that " it is *impoſ-* " *ſible* that he ſhould will or chuſe otherwiſe than in " fact he wills and chuſes;" that " comparing to- " gether the moral and material world, every thing " is as much the reſult of eſtabliſhed laws in the " one as in the other:" That as " every motion in " the material," ſo " every determination and ac- " tion in the moral world are directed by inmuta- " ble laws; ſo that, whilſt theſe laws remain in

" force, not the ſmalleſt link of the univerſal chain " of cauſes and effects can be broken, nor any " thing be otherwiſe than it is;" and " that it is " a regular train of cauſes and effects in the moral " as well as material world," which " theſe laws " produce,—bringing about thoſe events which are " comprehended in the *original plan*, and admitting " the poſſibility of none other." All this is taught, and more to the ſame purpoſe.

Now, can any mind reconcile theſe things with the idea of man's *accountableneſs* to God, as an object of blame; of his being accountable for any thing, to God as an offended and righteous Judge? Can God ſeek, or find fault with the want of *original impoſſibilities?* Can God be offended at the eſtabliſhed laws of nature, in their moſt neceſſary product, when they are laws of his own eſtabliſhing? Can God be offended at any thing in the moral world, more than in the material world; if there be ſtill a *regular train* of cauſes and effects, according to the laws of nature, bringing about theſe events which are comprehended in the *original plan*,—through all the one world, as much as through the other? Or, if any blame can be found in all this, how can it lie at man's door, who did not make thoſe eſtabliſhed and immutable laws; but is only living in a regular ſubjection to them, with all his actions " in a fixed and neceſſary train" of conformity to thoſe laws which God has made?

3*dly*, To the ſame purpoſe, we may conſider the doctrine of this new ſcheme about *motives*. A wonderful power is aſcribed to theſe, ſo that every thing of a man's behaviour is made to turn abſolutely upon them.—We are told, that " the *exiſtence* of a " motive being once ſuppoſed, *the mind is neceſſarily* " *determined;* ſo that every inclination and choice " is unavoidably cauſed or occaſioned by the pre-

" vailing

" vailing motive," whatever happens to be the ſtrongeſt of any motives that come in a man's way. Once ſuppoſe an impreſſion made by this motive, then all goes of courſe, in a chain of moſt fatal and adamantine neceſſity; the *laſt judgment of the underſtanding*, *the will*, and the *external action*,—neceſſarily follow, in the moſt inviolable train of abſolute neceſſity. And we are taught alſo, that the mind is paſſive, as to that impreſſion of the motive which carries all ſo dreadfully before it; that man's " mind " is paſſive, in receiving impreſſions of things as " good or ill,"—in receiving them, to that infallible and unavoidable iſſue which has been mentioned. Accordingly we are told, that " motives are not " under our power or direction;" that " our de- " ſires obviouſly are not under our power," as being " raiſed by means" (theſe motives) " that " depend not upon us;" that therefore " neither " can our actions be under our power:" So that, upon the whole, every man " is ſubjected by a ne- " ceſſary law to the choice of evil, if evil happen to " be the prevailing motive," or the ſtrongeſt of thoſe motives that come in the mind's way; while all this law about motives is a law of God's own making, in the original conſtitution of the vaſt machine.

And how can the leaſt room be found, if the caſe were as above, for any blamableneſs and puniſhableneſs of any human actions? There is no poſſibility of blame getting leave to reſt a moment, any where in all this ſyſtem; unleſs it be all rolled over upon the fatal *motive*, which God only is accountable for.

4thly, It cannot ſalve the difficulty one whit, to make man any way accountable for his actions,—that he has a natural ſenſe of contingency in events, and liberty in actions: When all this ſenſe is taught

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to be *deluſive*, a mere deceit in the conſtitution of human nature.—For in what ſtate is a man's ſoul *, particularly his will, ſaid to be, with reſpect to motives which no way depend on him? Juſt ſuch as a weathercock is in, with reſpect to the wind: And though he has a ſenſe of ſelf-motion, a ſenſe of ſpontaneous or voluntary acting; yet all this is juſt as if a weathercock were endued with an imagination of its making its own motions, while every body ſees that the wind makes them all. Now, though a man ſhould have a moſt cutting remorſe, in a ſenſe of blame and liableneſs to puniſhment for any thing he has done; muſt not all this remorſe be a vain fancy,—while his ſenſe of blame and liableneſs to puniſhment for any actions, cannot miſs to be as deluſive as his ſenſe of liberty about theſe ſame actions? All this ſenſe and remorſe can be owing only to its being *hid from him that he is a neceſſary agent;* no more accountable for any thing, at bottom, than a weathercock is for its motions. And whatever the remorſe may be, whatever may be the ſenſe of blame and liableneſs to puniſhment for his actions; yet can we ſuppoſe that God's procedure is to be regulated by the man's groundleſs remorſe? Can we ſuppoſe that God will puniſh him, for a matter of blame which has no being, except in the man's own fancy? Can God, who ſees well enough through all the vain imagination, proceed againſt a man upon imaginary grounds, without any real ground at all?

And, according to this new ſcheme, what can be the

* According to this ſcheme, all the workings of the mind, the moſt fleeting thought, the moſt idle fancy,—are all under the ſame neceſſity with the motions of the will: All neceſſarily linked into the great chain of cauſes and effects, under an utter impoſſibility (from the beginning) of having been otherwiſe than they are; ſo that the want of any one of theſe thoughts or fancies, out of any one mind ſince the creation,—would have broke the chain, and laid the whole frame of nature in ruins!

the only proper relief to a man, with reſpect to any remorſe or blot upon his conſcience? There can be no room here for any thing of what Chriſtians believe, about the purging of a man's conſcience and the redemption of his guilty ſoul. All that he can have ado is juſt this,—That he ſhould labour, with ſome penetrating philoſopher, to get into the *dead ſecret* of univerſal neceſſity; to ſee himſelf abſolutely under the influence of motives, which no more depend on him than the wind does on a weathercock, —are no more under his power or direction, than the wind is under its: And to ſee that all this fatal wind of motives, which manages him with the moſt abſolute control, is a wind of God's raiſing and keeping up, in the eſtabliſhed and immutable laws of nature.—It is moſt evident, that according to the impreſſion a man may get his mind under of all this, which belongs to the very vitals of the new ſcheme; accordingly will his conſcience be cleared, and quite ſatisfied, take what courſe he will.

5thly, The *Eſſayer* was ſenſible enough, that no blame or puniſhableneſs could be well made to turn upon a man's *actions*,—if the ſenſe of liberty be a deluſive ſenſe: And therefore, in the ſecond edition, he makes it to turn upon the *diſpoſition*, *frame*, or *temper* of the mind. Thus he ſays,—" that praiſe and " blame reſt ultimately upon the diſpoſition or frame " of mind; that a virtuous diſpoſition is the only " object of praiſe, and a vicious diſpoſition the " only object of blame *." " And indeed as e- " very action doth in effect proceed from an inter- " nal cauſe, *viz.* A virtuous or vicious temper; " praiſe or blame muſt ultimately reſt upon this " cauſe, and not upon the external action, or the " power of acting †."

It may be obſerved here, that Chriſtians have always

* P. 145. † P. 148.

ways reckoned tranſgreſſions of God's law to be a direct and immediate ground of blame and puniſhment,—over and above the vicious diſpoſition from which theſe proceed. Beſides, it will never be found in fact, that the challenges of conſcience turn upon the viciouſneſs of man's diſpoſition, overlooking the vicious actions which proceed from it; but that they alſo turn immediately on the vicious actions, as what cannot be excuſed by the vicious diſpoſition. And how could a judge condemn a murderer to death,—not for his *external action* of committing murder, as not reckoning that a blamable action; but only for the *vicious diſpoſition* from which he committed it: When it is only for his external action that the jury finds him guilty, and that he ſuffers accordingly!

However, the turning over of blame and puniſhableneſs upon the diſpoſition, could no way mend the matter. For how is it that any man has come by this vicious diſpoſition, frame, or temper of mind? It is juſt ſuch, according to the preſent ſcheme, as God endued the man with, in the original plan and conſtitution of the vaſt machine: It is juſt the diſpoſition which the man has originally from God, upon the ſame footing as every thing elſe has its particular nature from him; according to the eſtabliſhed and immutable laws of nature. And can God blame or puniſh his own doing, in this caſe? Can he blame or puniſh any of the ſprings or wheels which he originally put into the vaſt machine, more than any of their unerring operations?

Moreover, ſeeing man is under the ſame ſort of neceſſity about his diſpoſition as about his actions; muſt there not be as much deluſion in a ſenſe of blame and puniſhableneſs on account of his diſpoſition, as in a ſenſe of it on account of his actions? His vicious diſpoſition may be an object of diſlike or hatred, in itſelf conſidered,—as ſome ugly or hurtful

hurtful beaſts are; or it may be a ground of pity and ſorrow, like bodily diſeaſes: But no moral blame or puniſhableneſs can belong to the man, in this caſe, —more than to the beaſts or diſeaſes.

In all this matter, we are arguing no otherwiſe from the *Eſſayer*'s principles of neceſſity than he himſelf once did. Some of his reaſonings from theſe principles in his firſt edition, are indeed dropped in the ſecond: But as the ſame principles are retained in the ſecond edition, the ſame reaſonings from them are what no man will be able to overthrow,—without overthrowing the principles themſelves. The reaſonings meant are ſuch as theſe, which he uſes in his firſt edition, *viz.* "We muſt therefore admit, "that the idea of freedom, or a power of regulating our will and actions according to certain rules, "is eſſential to the moral feeling. On the ſyſtem "of univerſal neceſſity, abſtracted from this feeling," (which is *deluſive*, as he teaches); "though "certain affections and actions might excite our approbation, and others our diſlike, there could be "no place for blame or remorſe *." "Suppoſe man "to ſee and conceive his own nature, and the conſtitution of all things, in the light of ſtrict philoſophic truth, in the ſame light they are beheld by "the Deity; to conceive himſelf, and all his actions, "neceſſarily linked into the great chain of cauſes "and effects, which renders the whole order, both "of the natural and moral world, unalterably determined in every article:—And what would follow?—We would feel—no remorſe in doing ill; "—there would be no more place for—blame a"mong mankind;—no more notion of account"ableneſs for the uſe of their rational powers; no "ſenſe of ill deſert or juſt puniſhment annexed to "crimes as their due;—there would be field for no "other

* P. 199.

" other paſſions but love and hatred, ſorrow and " pity; and the ſenſe of *duty*, of being *obliged* to " certain things which we *ought* to perform, muſt " be quite extinguiſhed: For we can have no con- " ception of moral *obligation*, without ſuppoſing a " power in the agent over his own actions *;" a power which men are affirmed to have only a *deluſive* ſenſe of, without any reality of the thing.

§ VI. According to this ſcheme, *there is no room in the ſyſtem of the world, for any thing of what Chriſtians believe,—as to God's miraculous and ſupernatural diſpenſations ſince the beginning of the world.*——The Scripture contains many ſtriking accounts of ſuch diſpenſations; ſome of them to be a ſtanding matter of everlaſting wonder, among men and angels. There are his miracles in the *univerſal deluge*, in the confuſion of tongues at *Babel*, in the deſtruction of *Sodom* and *Gomorrah*; his miracles in *Egypt*, at the *Red ſea*, at *Sinai*, in all his conduct of *Iſrael* through the wilderneſs, at *Jordan*, at *Jericho*; his miraculous ſtopping of the ſun's courſe in the days of *Joſhua*, his miraculous turning of it back in the days of *Hezekiah*, and his miraculous transformations of *Nebuchadnezzar*,—with other wonders of Old-Teſtament times;—and there are the many miracles which were wrought by our Lord and his Apoſtles: But above all, there is the great ſupernatural wonder of the incarnation of the eternal Son of God; his miniſtry in this world; his obedience unto the death of the croſs, with the wonders which attended it; his reſurrection from the dead, and his triumphant aſcenſion into glory.

Now, what are we to think of all theſe things, according to the new ſcheme of univerſal neceſſity? Either that there never were any ſuch things: Or that they were

* P. 204, 205, 206.

were all things of courſe, according to the eſtabliſhed and immutable laws of nature; juſt the product of the unerring operation of the ſprings and wheels of the vaſt machine, as every other thing, beyond all poſſibility of having been otherwiſe; nothing more of God's interpoſal in any of theſe things, than in *Nero's* burning *Rome* and murdering his mother. For, as we have ſeen, the ſcheme leaves no room for God to have ever broken in upon the goings of the vaſt machine,—by doing any thing againſt, beyond, or beſide its neceſſary courſe. The ſhocking blaſphemy as well as falſehood of ſuch a ſcheme, eſpecially in the preſent view of it, needs not to be enlarged upon.

§ VII. According to this ſcheme, *there is no room in the ſyſtem of the world, for any ſuch thing as God's addreſſes to men.*—The Scripture contains manifold accounts of his addreſſing himſelf to men; in precepts and calls, in promiſes and threatenings. But how could theſe things be, according to the new ſcheme of univerſal neceſſity? How could God require men to do or abſtain from any thing; if neither doing nor abſtaining belongs to them, but juſt as they are deluſively moved by the immutable laws of nature,—under an abſolute impoſſibility of things being otherwiſe with them, than as theſe laws neceſſarily and infallibly make the ſame to be? And how could God either promiſe or threaten to do any thing; if no doing at all (nought but onlooking) belongs to him in this world, ever ſince he winded up the vaſt machine and ſet it a-going,—nature doing all, and the God of nature nothing?

§ VIII. According to this ſcheme, *there is no room in the ſyſtem of the world for any ſuch thing as mens addreſſes to God.*—The Scripture repreſents it as e-

very way competent for men, and highly incumbent upon them, that they ſhould pay homage to God; in humble confeſſions of their ſin, thankful acknowledgments of his goodneſs, earneſt deprecations of his deſerved judgments, and fervent ſupplications for his free mercies: While the Calviniſt ſcheme of liberty and neceſſity leaves the fulleſt room for all this. It owns the greateſt reality of man's guiltineſs, to be humbly confeſſed; and it owns the greateſt reality of God's goodneſs, as he is a continual and immediate worker in the courſe of providence,—to be thankfully acknowledged. Moreover, according to the Calviniſt ſcheme,—though God be of *one mind*, unchangeable in his counſels, invariable as to his accompliſhments of them, and incapable of taking new meaſures; yet ſtill there is the greateſt propriety of earneſt deprecations, and of fervent ſupplications: As theſe are a due homage to the univerſal LORD;—and as they are among the means which he has appointed and brings about, through which his ends are gained. His favourable diſpenſations do thus moſt myſteriouſly turn out,—as both an accompliſhment of his own purpoſes, and an anſwer to the prayers of his people: While, all along, he is conſidered as a free agent, ſubjected to no immutable laws of nature; turning about ſecond cauſes, by the bridle of his providence as he ſees meet, even abſtracting from miraculous diſpenſations.

But how can any ſuch things take place, according to the new ſcheme of univerſal neceſſity? If it hold, man has really nothing to confeſs: Nor can he have God to thank, for doing or giving any good; further than to praiſe him for ſetting up the vaſt machine, as what does and gives all of courſe. Thus, the *Eſſays* are concluded with a very new caſt of praiſe; in an addreſs to the *Eternal Mind*, only as the *ſovereign Architect of all:* In which addreſs there

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is not a word of confeſſion, as to any thing wrong or wanting about men; nor a word of thankſgiving for any good, further than as coming in the fatal courſe of nature.—Neither is there, in that addreſs to God, a word of deprecation for his averting any deſerved ills; nor a word of petition, for his doing or giving any good: And no wonder, if there be no room left for his averting, or doing, or giving any thing at all, further than in letting the eſtabliſhed and immutable laws of nature take their courſe; as laws which can admit of no continued interpoſition of his power, one way or other.

What then muſt be thought of all prayers to God? What muſt be thought of all ſolemn humiliations before him, with deprecations of his judgments, —in times of burning droughts, of rotting rains, of inundations; of any unfavourable ſeaſons, of famine, of peſtilence, of war,—of any calamities, diſtreſſes or dangers whatever? All ſuch addreſſes to God muſt be reckoned quite improper, and abſolutely vain. There is no room left for them; while there is no room left for God to regard them, or to make any interpoſals at all on our behalf: And nothing can remain for us, but to take all as it comes, in the fatal neceſſity of nature's courſe,—without any ſuch vain and miſtaken acknowledgments of God; if the ſame fatal neceſſity binds him up, to be but an onlooker as to the whole.

§ IX. According to this ſcheme, *there is no room in the ſyſtem of the world for any thing of what Chriſtians believe,—as to God's diſtinguiſhing and wonderful diſpenſations toward men in a Church-ſtate, from the beginning of the world till now.* What a glorious bulk do theſe diſpenſations bear,—in the holy Scriptures, in the courſe of providence, and in the faith of Chriſtians?—But what muſt we think of all theſe, according

according to the new ſcheme of univerſal neceſſity? What muſt we think of the *Jewiſh* Church-ſtate,—in all that belonged to its erection, ordinances, worſhip, viciſſitudes, and aboliſhment; of the *Chriſtian* Church-ſtate, in breaking down the wall of partition between Jews and Gentiles, with all the triumphs of the glorious Mediator, in forming and managing his Church among the heathen; of all the diſpenſation of ordinances in the Goſpel church, and all their ſucceſs with all her deformations and reformations; of the Church's trials under, and triumph over Rome Pagan; of Antichriſt's riſe and progreſs,—with all God's appearances for his Church, againſt that myſtical Babylon; of all his ſingular judgments and mercies hitherto, concerning the Church-ſtate;—yea of all the gracious changes that have ever been wrought in the ſouls of men?

Theſe are great things indeed, of a very diſtinguiſhing nature: But what muſt we think of them all, acccording to the new ſcheme? Juſt that they were not at all; or were all things of courſe, in the unerring operations of the ſprings and wheels of the vaſt machine: That (ſo far as they are at all) they are all the product of the eſtabliſhed and immutable laws of nature, neceſſarily linked into the great chain of cauſes and effects,—under an impoſſibility, from the beginning, of having been any otherwiſe; juſt on a level with every thing elſe that takes place in the world, all on the ſame footing of neceſſity in nature's courſe,—without any particular interpoſition of the God of nature: So that we muſt be reckoned to have goſpel ordinances on the ſame footing of neceſſity with civil offices, and Bibles on the ſame footing of neceſſity with any other books; nothing more of God in the one caſe, than in the other!

And what muſt we think of all the prophecies which God has given out in the Church; many of which have been moſt exactly fulfilled, and others of

of them yet remain to be ſo? We muſt juſt think that they are God's foretelling of things, from his full inſight into the laws of nature,—or from his foreſeeing what theſe laws would neceſſarily produce, in the fatal chain of cauſes and effects: So that his prophecies muſt be reckoned to have come forth on the ſame footing, with an aſtronomer's foretelling an eclipſe; without any difference, but what reſpects the greater degree of God's inſight into theſe eſtabliſhed laws of nature?

§ X. According to this ſcheme, *there is no room for what Chriſtians believe, as to the diſplays of God's juſtice and grace in the eternal ſtate of man.*—If it be admitted as a fact, that ſome of mankind are to have a moſt grievous eternity in hell, and others of them a moſt glorious eternity in heaven; then what muſt we think of all this, according to the new ſcheme of univerſal neceſſity? We cannot be allowed to think, that the juſtice of God is to have any thing ado in the one caſe,—or the grace of God in the other. Everlaſting damnation and everlaſting ſalvation, muſt only be conſidered as the final iſſue of the unerring operations of the ſprings and wheels of the vaſt machine; all coming of courſe, as the neceſſary reſult of the immutable laws of nature: Divine juſtice and divine grace, with all the concerns of the divine glory in the exerciſe of theſe high attributes, being finally excluded,—both out of this world, and alſo the world to come!

Such as hath been repreſented is the real import, and ſuch are the neceſſary conſequences,—of the *Eſſayer's* ſcheme about liberty and neceſſity: A ſcheme which evidently means a moſt deſperate and blaſphemous oppoſition to the whole ſyſtem of CHRISTIANITY; to the GLORY of God, and the eternal GOOD of mankind.

CHAP.

CHAPTER II.

Of the Chriſtian *and* rational *Scheme of Liberty and Neceſſity.*

HAVING now demoliſhed a fabric of moſt ſhocking *infidelity* and *abſurdity;* we proceed, on God's behalf, to build a fabric of *Chriſtianity* and *reaſon* upon its ruins.

The caſe of *Liberty* and *Neceſſity* is a ſubject on which a great deal has been wrote, with much nicety of ſpeculation: And there is a hazard of running into ſuch refinements upon it, as are ready to confound or eſcape the gripe of any man's underſtanding. But there is no neceſſity here, of ſuch ſubtilizing in this matter. It is deſigned to abſtain, ſo far as poſſible, from a courſe of abſtruſe reaſonings; explaining the ſubject in ſuch a manner, as may fall within the cognizance of ordinary readers.

There is one great evil to be guarded againſt here, of ſubſtituting mere imaginations for realities.—God's world is full of myſteries to us; of deeps which the line of our underſtanding cannot fathom. And when the pride of the underſtanding cannot be gratified, by ſuch a comprehenſion of God's world as it would be at; ſome are ready to ſet up an imaginary world in the place of it, a creature of their own fancy, which they can better ſee through and explain,—palming this upon men, for the world that God hath made and manages: Which will be found to be the amount of more faſhionable ſchemes than one. Let us then endeavour to ſatisfy ourſelves with taking things as they are; and with ſuch a view of them as our minds may ſoberly attain.

The doctrine of *Liberty* and *Neceſſity* is of a two-

fold

fold conſideration, as it reſpects the *material* and the *moral* world; which are therefore to be diſtinctly handled.

SECT. I.

Of Liberty and Neceſſity in the material *World.*

WHAT is called *liberty* in the material world, is more properly called *contingency* or *chance.* Yet the character of *liberty* is not improper; ſo far as it denotes that every part of the material world, conſidered abſtractly in the nature of the thing,—is perfectly *free*, looſe and diſconnected with regard to every part of it: In oppoſition to the fancy of all theſe parts being, from their own nature, as ſo many links of a great chain; each holding faſt, and drawing another after it. But in order to a diſtinct view of this *liberty*, this contingency or chance; it will be proper to begin with a view of that *neceſſity* which belongs to the material world.

ART. I. *Of* Neceſſity *in the material World.*

§ I. We cannot particularly underſtand what *matter* is; what that ſubject is to which many viſible properties belong, conſidered abſtractly from theſe properties: And ſome philoſophers have fallen into ſuch plunges of difficulty about it, as have brought them to the ridiculous iſſue of denying that there is really ſuch a thing as matter. It is not propoſed to deal here with any who need to have the *exiſtence* of matter proved to them, or *that* it is: And as to *what* it is, or what may be aſcribed to it, we muſt ſatisfy ourſelves with the teſtimony of our bodily ſenſes,—under the cognizance of reaſon, and in a conformity to God's word.

§ II.

§ II. Among all the eſſential properties of matter, none can be more certainly aſcribed to it than what is commonly called *inertia*; or a diſpoſition to continue in reſt, without any motion or activity,—farther than as it is moved or acted upon, by ſome external power. There is nothing more obvious than this, in the greateſt part of the matter that we ſee around us: And, as to thoſe parts of mere matter, whoſe motion or activity may ſeem to be from a principle within themſelves,—it muſt certainly, however, be from impreſſions made upon them; though theſe impreſſions lie not open to common view. If motion were eſſential to matter, then all matter would be always moving; which every body knows is not the caſe. And to ſuppoſe that mere matter may be ſomehow endued with a power of ſelf-motion, is to ſuppoſe a deſtruction of it,—or of the eſſential difference between matter and ſpirit; jumbling the material and ſpiritual worlds into utter confuſion. For ſelf-motion is the ſame with ſpontaneous motion, which is the ſame with voluntary motion; ſo that an aſcribing of this to mere matter, muſt be an aſcribing of will to it,—from which underſtanding cannot be ſeparated. A power of ſelf-motion muſt then be a voluntary and rational principle, which cannot belong to mere matter: And a power of ſelf-motion in any being, is a power of acting upon itſelf; which is a power belonging to ſpirits, ſo as to be utterly inconſiſtent with all ideas of mere matter.

But it is needleſs to enlarge upon an eſtabliſhing of this point, in the preſent controverſy; and that for two reaſons.—One is, that the *Eſſayer* mentions *a power of beginning motion* as a diſtinguiſhing property of rational creatures *; which muſt imply an acknowledgment, that no ſuch power belongs to mere matter. The other reaſon is,—that though ſuch

* P. 122.

ſuch a power were allowed to mere matter, an adverſary could gain no real advantage from it in this controverſy: Becauſe no exerciſe of ſuch a power in matter, more than in ſpirits, could be withdrawn from an immediate dependence on God.

§ III. The whole matter of this world, as God firſt created it, was a chaos,—without form, and void. But he ſoon raiſed it up into a moſt admirable form, into a world of moſt admirable furniture; putting it upon a courſe which has continued, through manifold viciſſitudes and revolutions, till this day,—and will do ſo, till the end of time. Men may call it, if they pleaſe, a vaſt machine; but they ſhould not preſume to explain it according to the principles of machinery, in any human workmanſhip. One part of matter is indeed formed for acting upon another; and there are myſterious combinations of the different parts of matter, as endued with different properties,—all making up a wonderful chain, or rather a contexture of many wonderful chains, of cauſes and effects. We ſee many parts of matter put in motion immediately by man; yet we alſo ſee manifold motions and operations of the ſeveral elements, particularly in the vegetable and animal parts of matter, which have no dependence on man,—nor fall within the reach of his comprehenſion. But,

§ IV. As matter cannot move itſelf, ſo it is a fundamental principle in the doctrine of *Calviniſts*,—That every part of the material world has an immediate dependence on the will and power of God; in reſpect of every motion and operation, as well as in reſpect of continued exiſtence.

Let us ſee what the holy Scriptures teſtify on this head; deſpiſing that philoſophy which ſcorns to take aſſiſtance from God's word.—*God worketh all in*

all *. He *worketh all things, after the counſel of his own will* †. *By him all things conſiſt* ‡; all workings, as well as workers. *He doth according to his will in the army of heaven, and among the inhabitants of the earth* ‖; as even a heathen could ſay. *He giveth to all life and breath,—in him we live and move* §. *He giveth ſnow,—he ſcattereth the hoar-froſt,—he caſteth forth his ice,—he cauſeth his wind to blow* **. *He ruleth the raging of the ſea; when the waves thereof ariſe, he ſtilleth them* ††. *He breaketh the bow, and cutteth the ſpear in ſunder; he burneth the chariot in the fire* ‡‡. *He cauſeth the graſs to grow for the cattle, and herb for the ſervice of man, that he may bring forth food out of the earth* ‖‖. *He maketh his ſun to riſe, and ſendeth rain* §§. *He gave us rain from heaven, and fruitful ſeaſons* ***.—In a word, with reſpect to all former things; *whatſoever the Lord pleaſed*, that *did he in heaven, and in the earth, in the ſeas, and all deep places* †††. And with reſpect to all that can take place in the world,—he ſays, (not a machine which I have ſet up ſhall ſtand and do; but) *My counſel ſhall ſtand, and I will do all my pleaſure* ‡‡‡.

§ V. We may juſtly conclude, then,—that God is ſtill working, in all the motions and operations of matter; and that no part of matter has any intrinſic virtue for producing any effect, independently of his working in and by it. His work of preſervation is a work of continued creation; there is as real an exertion of omnipotence, in carrying any creature over from

* 1 Cor. xii. 6.
‡ Col. i. 17.
§ Acts xvii. 25. 28.
†† Pſal. lxxxix. 9.
‖‖ Pſal. civ. 14.
*** Acts xiv. 17.
††† Iſa. xlvi. 10.
† Eph. i. 11.
‖ Dan. iv. 35.
** Pſal. cxlvii. 16, 17, 18.
‡‡ Pſal. xlvi. 9.
§§ Matth. v. 45.
††† Pſal. cxxxv. 6.

from one moment of exiſtence to another, as there was in bringing it at firſt out of nothing. And the continual dependence of every creature on God, for its being,—muſt reſpect all the modifications of its being, in every motion and operation; ſo that there muſt be a continual dependence of the creature on him for all theſe, a continual dependence of all theſe on him. His providence lies in preſerving and governing all the actions of his creatures, as well as all the creatures themſelves.

He has endued the different parts of matter with different properties; and he has ſettled an ordinary courſe of his operation by them, in a conformity to theſe properties: But then the various parts of matter, ſo qualified, can no more avail for producing any effect out of his hand,—than any tool can do, out of the hand of the workman. Without a preſent interpoſition of his power, the ſun cannot ſhine, the fire cannot burn,—nor any part of matter produce any thing at all. That the ſun ſtood ſtill in the days of *Joſhua;* that the ſtrongeſt fire had no power over the bodies of three men, whom *Nebuchadnezzar* cauſed to be caſt into it; that the ſun was darkened at our Lord's cruciſixion, without any natural obſtruction of its light: None of theſe things were, or could be, from a miraculous operation of the divine power,—but from a miraculous ſuſpenſion of it; as ſun and fire, and all creatures, are nothing, and can do nothing, but as he upholds them and works by them. Could any creature be or do otherwiſe, for one moment; it would, for that moment, be in a ſtate of independence on God, a God to itſelf.—Such is the room which belongs to the infinite One, in the world which he has made. And what does it all amount to? To nothing but what muſt be readily admitted, by every perſon who would entertain ſuitable conceptions of the Godhead: Juſt to this, that

that no ſort of *ſelf-ſufficiency* can belong to any creature for a moment, either in exiſting or acting; this being an incommunicable prerogative of the glorious Creator and Upholder of all, who is all in all.

§ VI. There is a quotation to the above purpoſe (though it alſo reſpects thē moral world), which the *Eſſayer* quotes from *Calvin's Inſtitutions* *; with a moſt abſurd pretence of its agreeing to his ſcheme. A tranſlation of it, more literal and fairer too, than that which he gives, is as follows, *viz.* "They who "would render this doctrine odious" (the *Calviniſt* doctrine of neceſſity), "reproach it as the opini- "on of the *Stoics* about Fate; which alſo was ſome- "times objected to Auguſtine.—We do not, with "the Stoics, invent a neceſſity from a perpetual "connection, and a certain intricate concatenation "of cauſes, comprehended in nature. But we "make God the ſovereign Manager and Governor "of all things; who, according to his wiſdom, de- "creed from all eternity what he was to do; and "now performs, by his power, what he decreed. "Whence we affirm, that, by his providence, not "only the heaven and the earth, and inanimate "creatures, but alſo the deſigns and wills of men "are ſo governed, as that they are fitly carried to "the end appointed by him." According to this doctrine, the courſe of events in the world no way depends on any natural and intrinſic virtue of cauſes, or of a chain of cauſes; but immediately on God himſelf, as working in and by theſe cauſes: It is he who, by his own power, brings about the execution of his eternal decrees.

§ VII. It is quite another ſort of world which the *Eſſayer*

* Book i. chap. 16. ſect. 8.

Eſſayer and his friend the *Obſervator* * are for. In their opinion, "to endue matter with a power of "acting according to general and invariable laws, "exhibits a more beautiful complete ſyſtem, than "to leave it abſolutely inert" (that is, abſolutely matter), "to require a continual interpoſition of the "Deity;" that is, to be abſolutely a creature, in an abſolute and continued dependence on God! The *Obſervator* thinks, that "the perfection of every "piece of workmanſhip, human and divine, con-"ſiſts in its anſwering the deſigned purpoſe, with-"out beſtowing further labour upon it:" But the true God could not make any piece of workmanſhip which he would have to beſtow no further labour upon; becauſe he cannot deny himſelf. The *Obſervator* is not afraid to "conclude, that the doctrine "of the abſolute inertneſs of matter is not only re-"pugnant to truth, but tends in an indirect man-"ner to arraign the Deity of want of power or of "wiſdom, or of both:" As if it could conſiſt with any perfection, or with the very being of the true Deity,—that there ſhould be a world which could go its courſe without him, without his continued interpoſition, without his beſtowing further labour upon it; a world inconſiſtent with his univerſal ſupremacy, as with the eſſential and abſolute dependence of all creatures on him.

§ VIII. It is to no purpoſe, for eſtabliſhing the doctrine of ſuch a world,—that a quotation is brought from the Honourable Mr. *Boyle*, yea were it apparently from the higheſt angel. Mr. *Boyle* was of a very reſpectable character; but we muſt be allowed to think that he was liable, as other great men, to an occaſional ſlightneſs of ſentiments. His ſtudies and

* One who publiſhed *Obſervations*, in a violent defence of the *Eſſays*.

and writings were too extenſive, for his having leiſure to weigh every point: And we may well ſuppoſe, from his character, that, if he had weighed the matter, he would not have adhered to the unworthy ſentiment,—which was ſuggeſted to him by ſome ſuperficial glare, in the compariſon of God's world with an engine or machine of human workmanſhip. That ſuch a machine, when once ſet up, ſhould go,—without the maker, or any deputed by him, having ſtill a hand at it; this does not ſo much argue the perfection of the machine, as the imperfection of the maker: While the materials of it have many properties in no dependence on him; and the momentary countinuance of that form in which he ſets it up, has as little dependence on him. Beſides, it conſiſts not with the nature of ſuch a machine, or of its maker,—that he ſhould ſtill be in it, and in every part of it.

But all is quite otherwiſe with God's world: Every thing in and about it muſt continue to have an immediate and abſolute dependence on himſelf; and it muſt always be full of him. The beauty and perfection of it can nowiſe lie in any capacity of being or doing any thing without him; but is all derived from the glory of his being, and wiſdom, and power,—as continually ſhining through the whole.

There is a great variety of material cauſes, producing a great variety of effects, in the ſyſtem of this world; but, as to each of theſe, God is the ſupreme and immediate cauſe. The nature and efficiency of the ſupreme cauſe, and of any ſubordinate cauſe, are ſo infinitely different,—that there is no inconſiſtency of each being an immediate and total cauſe of the ſame effect, each according to its kind. So that God is working in and through all things, agreeable to the nature and properties which he has endued

endued them with; not merely in the way of a general, but of a moſt particular concourſe.

§ IX. This doctrine doth not mean, to make God the ſoul of the univerſe.—It is indeed full of him: He *is above all, and through all, and in all: Of him, and through him, and to him are all things* *. But he is in the world, ſo as to be infinitely different from it; no way confined to it; no way extended through it; no way ſubjected to its influence, but it wholly ſubjected to his: He is wholly in all, and wholly in every part,—ſo as to be wholly without and above all; *working all things*, working in and through all his creatures, *after the council of his own will* †.—Theſe are things which we cannot comprehend, but muſt admire. We cannot underſtand how theſe things can be: But we may underſtand that God cannot be, according to what the infinite One muſt be,—if theſe things be not ſo.

§ X. What ſort of *neceſſity*, then, takes place in the material world; as to the manifold events or effects which it abounds with?—We may readily judge of this from what has been ſaid; that no proper neceſſity can lie in the nature of things, abſtractly conſidered. All things of the world, with all the nature of theſe things, muſt be reckoned nothing at all,—but juſt as God every moment pleaſes that they ſhould be; none of theſe things having any ſelf-ſufficiency for themſelves, or for any thing elſe No ſort of neceſſity can, therefore, lie here,—except what is more properly called *certainty*; the certainty of all things being what they are, and as they are, while they are ſo. The only neceſſity which can be aſcribed to the material world, is the neceſſity of its being all in a ſtate of immediate and abſolute

* Eph. iv. 6.; Rom. xi. 36. † Eph. i. 11.

lute dependence on God; ſo as all things in it muſt be abſolutely ſubſervient to his pleaſure through an exertion of his own power in and by them. This, we own, is a very high neceſſity: The neceſſity that God ſhould be God over all; and that creatures ſhould be but creatures; and that all his purpoſes ſhould be fulfilled by them, through his own diſpoſal of them. But all this neceſſity, as reſpecting creatures, is neither ſolely nor any way founded in the nature of things; it is wholly founded in the ſovereign will and power of God.

ART. II. *Of* Contingency *or Chance in the material World.*

§ I. Nothing is contingent, may be or may not be, with reſpect to God. He foreſees whatever comes to paſs, in all the circumſtances of every thing; ſo that nothing can be to him unexpected, or unawares. The reaſon of this is, that he has decreed whatever comes to paſs, in all the circumſtances of every thing; and there is an infallible neceſſity, that all his decrees be accompliſhed: An infallible neceſſity of every event; as to its falling out according to his unchangeable will, through his own adminiſtration.

§ II. Many things are contingent, may be or may not be with reſpect to us. Many events or effects have no connection with, or are in no ſubjection to our will or power; ſo as we ſhould have to act the part of ſecond cauſes in bringing them about: But, beſides this, there are many events or effects which we cannot in the leaſt forſee; God bringing them about in ſuch a ſecret and myſterious way, that we can perceive nothing of the gradual advance which matters are making toward ſuch an iſſue. Theſe things do

do therefore fall out contingently, unexpectedly, and ſurprizingly,—with reſpect to us. It holds of men, in this ſenſe, that *time and chance happeneth to them all* *.

§ III. Every thing in the material world is abſolutely contingent, may be, or may not be, with reſpect to all other things in it; conſidered abſtractly from the continued interpoſition of the divine will and power. Thus conſidered, the material world bears no tolerable compariſon to an elaborate engine or machine which a human artiſt has made and ſet a-going: It ſhould rather be compared to a complete ſet of tools, with a proper ſtock of materials; which are nothing at all to each other, however nearly they may be lying together, but as the artiſt is preſently employing them. Every cauſe is but as a tool in God's hand; and otherwiſe than as in his hand, his working hand, it can produce nothing. A chain of cauſes and effects in this world as in a going machinery, abſtractly from a continued interpoſition of the divine will and power, is all a romance; there is no ſuch thing, there can be no ſuch thing in God's world.

As filings of iron will hang at a loadſtone, each particle ſticking to another for ſome length like a ſtring or chain,—from its virtue paſſing through and influencing them all; but they fall aſunder into their former condition, the moment they are ſeparated from it: So the whole ſyſtem, contexture, or chain of things in this world, is continually kept together and in its courſe by the power of God; and all things would neceſſarily fall to pieces, quite aſunder, entirely looſe, even into their original nothing,—if they were one moment ſeparated from the divine influence, which is habitually paſſing through the whole.

* Eccl. ix. 11.

Such is the neceſſary and inconceivable dependence of all things on God, in their being and all their operations *.

§ IV. What is it that we call a *cauſe* and an *effect?* Juſt two things which we ſee always, or at leaſt uſually going together,—ſo as the one accompanies or follows upon the other; and in ſuch a manner, that we readily expect the one to be with or from the other,—reckoning in many caſes, that they could not be ſeparated without a miracle. But how is the actual connection made up between theſe two; or how comes the one to influence, and the other to be influenced? Any man would but bewray his own folly, in pretending to account for all this; otherwiſe than by a ſtated interpoſition of the divine power or efficacious pleaſure, ſuch as is altogether above our comprehenſion. It is thus only that the matter

* "The exiſtence of created ſubſtances, in each ſucceſſive "moment, muſt be the effect of the *immediate* agency, will and "power of God. If any ſhall ſay,—that there is *no need* of a- "ny immediate *divine* power, to produce the preſent exiſtence "of created ſubſtances; but that their preſent exiſtence is the "effect or conſequence of paſt exiſtence, according to the *na-* "*ture* of things; and that the eſtabliſhed *courſe of nature* is "ſufficient to *continue* exiſtence, where exiſtence is once given; "—I allow it: But then it ſhould be remembered what *nature* "is in created things, and what the eſtabliſhed *courſe* of nature "is; that—*it is nothing, ſeparate from the agency of God;*— "nothing, but the eſtabliſhed order of the agency and opera- "tion of the Author of nature."——

"God's *preſerving* created things in being, is perfectly equi- "valent to a *continued creation;* or to his creating thoſe things "out of nothing, at *each moment* of their exiſtence. If the "continued exiſtence of created things be wholly dependent on "God's preſervation; then thoſe things would drop into no- "thing upon the ceaſing of the preſent moment, without a new "exertion of the divine power to cauſe them to exiſt in the fol- "lowing moment." EDWARDS on *Original Sin;* Part IV. Chap. II. III.

matter can be reſolved: As we are to account for the actual connection between a tool and materials, —or the influence of the tool upon the materials, and the preſent ſubjection of the materials to that influence; we are to account for all this, from the ſkilful pleaſure and power of the artiſt, in his preſent employing of the tool.

Among all that men call laws of nature, there is none more univerſal and invariable than *gravitation*, or the tendency of all material things to ſome centre; particularly, the tendency of matter about this earth to fall downward. But what is the cauſe of all this? The wiſeſt philoſophers find themſelves obliged to reſolve it wholly and immediately into a habitual interpoſal of the divine will, a habitual impreſſion of the divine power *. And though, in many other caſes, we can diſcern ſome ſecondary cauſe of an effect; yet the ſecondary cauſe muſt not be looked upon as ſupplying God's place: He muſt be no leſs the worker here, than where we can diſcern no ſecondary cauſe at all; while every ſuch cauſe is nothing at all, in point of ſelf-ſufficiency.

§ V. The glorious Creator and Upholder of all things has ſettled an ordinary interpoſition of his will and power, as to the courſe of events in this world, or as to the wonderful train of cauſes and effects; according as his own counſel is to be thereby fulfilled. Yet he moſt eaſily can invert, and often has inverted this natural courſe of things, in his miraculous diſpenſations.

But beſides, there are many things which may be or

* "The mutual gravitation of bodies cannot be explained any "other way, than by reſolving it into the immediate operation "of God; who never ceaſes to diſpoſe and actuate his creatures, "in a manner ſuitable to their reſpective beings." *Guardian* No. 126.

or may not be, without any miraculous inverting of the natural courſe; juſt as God pleaſes to interpoſe, one way or other. Thus, in a full conſiſtency with the natural or ſettled courſe of things, and juſt as God pleaſes,—there may be or may not be a ſtormy wind, a deſtructive lightning and thunder, a deluge of rain, a ſeaſon perniciouſly wet or dry, an inundation, an earthquake, a deſtroying peſtilence; as, on the other hand, many ſingular favours of providence. All this we muſt allow, if we will properly allow that God is, that the world is his, and that he is in it; with a full latitude for frowning or ſmiling upon men in his providence, for diſpenſing bleſſings or judgments.

Upon the whole, we may ſafely conclude,—that there is no neceſſity in the material world, but ſuch as leaves all things in it abſolutely contingent with reſpect to each other, in themſelves conſidered; no neceſſity in the abſtract nature of things: No neceſſity but what turns all upon this glorious point,—the ſovereign and continually efficacious will of God. "God, by the bridle of his providence, turns what-"ever events on whatever ſide he pleaſes: It is to "be undoubtedly held, that all the turns which are "to be obſerved in the world—do proceed from the "ſecret motion of God's hand: In the mean time, "what God hath appointed is thus neceſſary to take "place; yet ſo, as it is neither abſolutely, nor in its "own nature neceſſary *.

* *Calvin's Inſtitutions*, Book I. Chap. xvi. § 9.

SECT.

SECT. II.

Of Liberty and Neceſſity in the moral *World, or the World of rational Creatures.*

ART. I. *Of the Exerciſe of Man's* rational *Powers.*

§ I. THE human *will* is not a diſtinct agent; it is only a power of the rational ſoul, which is the agent: And it is inſeparably connected with another great power, the *underſtanding*. When we ſay, that the underſtanding or will acts,—it is the ſame as to ſay, the ſoul acts in underſtanding and willing: It is the ſoul that underſtands, and the ſoul that wills. Nor can theſe different powers be ſeparated from each other in their actings, more than any of them can be ſeparated from the ſoul: Whenever the ſoul underſtands any thing, it has ſome will about the thing; and whenever the ſoul wills any thing, it has ſome underſtanding of the thing.

§ II. It is eſſential to a ſoul, to have a *moral diſpoſition;* good or bad, or ſome mixture of both.

The new-faſhioned morality, about what *ought* and *ought not* to be,—which is originally founded in ſelf-love, or in ſocial affections, or in a principle of ſympathy, or in a ſenſe of beauty and harmony, or in ſome feeling called the moral ſenſe, or in the nature of things, or in the good of the whole; all this is an imaginary morality, which Chriſtians ſhould have no buſineſs with.

By the *moral diſpoſition* of the ſoul, we mean the diſpoſition which it has with reſpect to God as the ſupreme Lawgiver. A ſoul is not an independent being; unconcerned with all others, further than as it pleaſes to deal with them by underſtanding and willing:

willing: But it is neceſſarily, in its conſcious nature, ſubjected to various relations; the chief of which is, its relation to God in the above character. This is what no ſoul can be without ſome impreſſion of: So as every ſoul muſt have ſome engrained diſpoſition, reſpecting God as the ſupreme Lawgiver; like the engrained diſpoſition which ſome things of the material world have, to cleave unto or fly off from other things. It is utterly inconſiſtent with the nature of a ſoul, as a rational and conſcious creature, to have any indifferency of diſpoſition in this caſe; a bias, one way or other, it muſt have.

§ III. The moral diſpoſition of man's ſoul, at his original, was the image of God upon him; in *righteouſneſs* and *holineſs*: Righteouſneſs and holineſs in the diſpoſition of his nature; a diſpoſition for cleaving to God in the way of obedience,—and, at the ſame time, for embracing him as the chief good.

But a woful change was ſoon affected, in that manner which the ſcripture repreſents *: And the moral diſpoſition of man's ſoul now, is juſt the reverſe of what it was originally; a diſpoſition for flying off from God in the way of rebellion,—and, at the ſame time, for rejecting him as the chief good. This is ſuch a change in the nature of ſouls, as if the bodies about this earth had been of an original tendency for flying upward to the ſun; but had afterwards degenerated into their preſent tendency, for falling downward to the earth. Whatever bias remains in man's heart toward any thing that is meet or morally good, in the concerns of human ſociety; yet, with reſpect to God, there is an univerſal depravity or corruption of human nature: So that the ſoul has naturally an engrained averſion from and enmity againſt God; with a ſort of gravitation

vitation toward ſenſible and finite good, as its centre *.

The grace of God effectuates a remedy of this woful cauſe, in the experience of ſome. There is a begun reſtoration of their ſouls now, to be completed in the future ſtate: And, in the ſouls of ſuch, there is a mixture of the two oppoſite moral diſpoſitions above-mentioned; ſometimes the one prevailing, and ſometimes the other.

§ IV.

* "When God made man at firſt, he implanted in him two "kinds of principles. There was an *inferior* kind,—being the "principles of mere human nature; ſuch as ſelf-love, with thoſe "natural appetites and paſſions which belong to the *nature of* "*man*; in which his love to his own liberty, honour and plea-"ſure, were exerciſed.—Beſides theſe, there were *ſuperior* prin-"ciples; that were ſpiritual, holy and divine, ſummarily com-"prehended in divine love: Wherein conſiſted the image of God, "and man's righteouſneſs and true holineſs. Theſe principles "—are *above* thoſe principles that are eſſentially implied in, or "neceſſarily reſulting from, and inſeparably connected with *mere* "*human nature*;—being ſuch as immediately depend on man's "union and communion with God, or divine communications "and influences of God's Spirit: Which though withdrawn, and "man's nature forſaken of theſe principles; human nature will "be human nature ſtill."——

"When man ſinned,—immediately the ſuperior divine prin-"ciples wholly ceaſed; ſo light ceaſes in a room when the can-"dle is withdrawn: And thus man was left in a ſtate of dark-"neſs, woful corruption and ruin;—the inferior principles, which "were given only to ſerve, being alone and left to themſelves, "*of courſe* became reigning principles.—Thus it is eaſy to give "an account, how total corruption of heart ſhould follow on "man's eating the forbidden fruit, though that was but one act of "ſin; without God's putting any evil into his heart, or implant-"ing any bad principle, or infuſing any corrupt taint; and ſo "becoming the *author* of depravity."——

"As God withdrew ſpiritual communion and gracious influ-"ences from the common head; ſo he with-holds the ſame from "all the members, as they come into exiſtence: Whereby they "come into the world,—entirely under the government of the "natural and inferior principles, and ſo become wholly corrupt "as *Adam* did."——EDWARDS on *Original Sin*; Part IV. Chap. II.

§ IV. The moral diſpoſition which we have been ſpeaking of, immediately reſpects the *will;* but it alſo concerns the *underſtanding.*—If a man have his face turned ſtraight toward the ſun, in a clear day, with open eyes; he then has a direct view of the ſun, by a fulneſs of its light entering directly into his eyes: But if he afterwards turn his back on the ſun, he immediately loſes all that view; and loſes all enjoyment of the ſun's light, except by reflection from other objects. So it is, in the preſent caſe; according to the lame and faint reſemblance of earthly to ſpiritual things. In the original moral diſpoſition of man's ſoul, his face was ſtraight toward God, the ſun of ſouls: The glorious light of the divine perfections did thus ſhine directly into his underſtanding, impreſſing upon him the image of God in *knowledge;* and enabling him to behold the glory of God in direct views, as alſo in taking up the full reflections of it from all the creatures. But, in the corrupt moral diſpoſition of man's ſoul, the caſe is all otherwiſe: His back is turned upon God, he has no direct view of God, and he cannot properly take up the reflection of the divine glory from the creatures; his underſtanding is filled with darkneſs, ignorance, vanity, weakneſs, and error.—Yet the grace of God delivers from this power of darkneſs; enduing ſome with various meaſures of ſaving light here, in order to a fulneſs of it hereafter.

§ V. The moral diſpoſition of man's ſoul, as it reſpects both the will and underſtanding, has a governing influence upon the will in all its moral actings; in all thoſe actings which reſpect the ſupreme Lawgiver and his law, as to matters of ſin and duty. The moral diſpoſition lies not primarily in the underſtanding or in the will, conſidered as powers of the

the ſoul; far leſs does it ſo lie in any exerciſe of theſe powers: but it is an engrained quality of the ſoul itſelf, lying at the root of theſe powers in their exerciſe. And it is evident, that, according to what is the prevailing moral diſpoſition of the ſoul, accordingly muſt be the moral actings of the will: According to what ſort of a heart a man has, accordingly muſt be the exerciſe of his heart and the tenor of his behaviour,—in matters of moral good and evil. It was to this purpoſe that our Lord ſaid,—*Do men gather grapes of thorns, or figs of thiſtles? Even ſo every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit: A good tree cannot bring forth evil fruit; nor can a corrupt tree bring forth good fruit* *.

§ VI. In all the actings of the human will, under whatever moral diſpoſition, it acts from ſome conſideration of motives: That is, the ſoul willeth as a reaſonable being, having ſome reaſon or other for its willing ſo. If a man's will can ever act ſo capriciouſly or whimſically, as to proceed upon no reaſon at all; in that caſe the man acts irrationally, and ſuch acting can be of no account in the moral world. A ſelf determining power of the will, abſtractly from or againſt all motives or reaſons, is a groſs abſurdity: No ſuch power can be conſiſtent with rationality; ſeeing the will is not a diſtinct agent, but a power of the rational ſoul as ſuch.

§ VII. No motives whatever, the ſtrongeſt more than the weakeſt, the beſt more than the worſt,—can have any ſort or degree of influence upon the will, ſo far as theſe motives are without us. Till a motive be in the mind or underſtanding, it is nothing at all to the will; it is to the will as if it were

* Matth. vii. 16, 17, 18.

not at all: And the ſoul, in its willing, cannot poſſibly proceed upon reaſons which to it are not; as is the caſe of reaſons which it has no underſtanding of. An object not in the mind, which is an object unknown,—cannot be an object of deſire, or fear, or any inclination at all in the will. All that can be ſaid, then, about the human will having any concern with motives, or about theſe motives having any concern with the human will,—as they are motives placed without us; all this is no better than a viſionary romance, quite alien from the real ſtate of human nature.

§ VIII. Let us ſee how the caſe ſtands with motives, upon their getting into the mind, or becoming the objects of the underſtanding. Even then, theſe motives can have no manner of influence upon the will, nor the will have any thing ado with them, as they are in themſelves; but only as they are in the underſtanding: And no motives whatever can make a full appearance, according to all their own nature and importance, in the underſtanding of any man on this ſide of time; becauſe of the imperfection which muſt cleave to his underſtanding, at its beſt, in the preſent life. When motives, therefore, are in the mind, they influence the will, or the will has ado with them, only as they are in the mind; under all the diſadvantages which they have from the darkneſs, weakneſs, and errors of the underſtanding.

§ IX. Beſide this ſubjection which motives are under to the corrupt underſtanding, they have a great deal of further diſadvantage from the corruption of the will. The moral diſpoſition which is now natural to men, puts the will upon a bias of oppoſition to all moral good as ſuch,—to God and all that is God-ward; an oppoſition which is too ſtrong for all contrary

contrary motives in the underſtanding, too ſtrong for every thing but the ſupernatural grace of God. And even in matters which are not directly of a moral kind, as to ſin and duty,—but immediately concern our own intereſt; the darkneſs of the underſtanding is accompanied with a perverſeneſs and folly of the will, which often ſtands out againſt any contrary force that motives get from the underſtanding. The will is naturally *ſerving diverſe luſts and pleaſures* * ; ſo as it bids defiance, in many caſes, to conſiderations of both duty and intereſt.

Thus, as it is ordinary for men to have falſe views of things, or motives falſly ſtated in their minds: It is likewiſe ordinary for the will to act in oppoſition to light or conviction in the underſtanding, or to thoſe motives which have the chief advantage there; not merely from an influence of ſome contrary motives, —but more eſpecially from the engrained corruption of the moral diſpoſition, which gives the prevailing advantage to theſe.

§ X. What is now the amount of all this? The direct reverſe of what is taught by the *Eſſayer*, about motives. He ſays †, "If motives be not under our power or direction, which is confeſſedly "the fact; we can, at bottom, have no liberty." But who has confeſſed this to be a fact, about motives? No Calviniſt, certainly, or any real Chriſtian, ever did.

If the language here have any ſenſe, motives are ſpoken of as they are in themſelves. To ſay that motives are not under our power, conſidered as they are ſtated in our underſtanding, and as our moral diſpoſition is affected toward them,—would be to ſpeak nonſenſe: As it would be a ſaying, upon the matter, that our underſtanding is not in our power, that

* Tim. iii. 3. † P. 125.

that our diſpoſition is not in our power,—that our power is not in our power; that it is not in our power to be other than we are, while we are as we are, according to whatever is the preſent modification of our being.

But conſidering motives as they are in themſelves, they are all under our power or direction; juſt as much as any workman's tools are under his power and direction. They are nothing to the will, but as the underſtanding, with all its imperfections, makes them to be; and even then, they are nothing to the will, but as its moral diſpoſition admits them to be. It is eſſential to the ſoul, to be exerciſing its will; and it is eſſential to the will, to be working from and through the conſideration of ſome motive or other as its tools: But as to which of theſe tools it uſes, when a variety of them is at hand,—and as to how or how far it uſes them; all this depends ultimately upon the moral diſpoſition, and not upon the tools or motives as conſidered in themſelves.

Spirits, whoſe diſpoſition is perfectly good, can be no way wrought upon by the very ſtrongeſt of bad motives,—as angels; and ſpirits whoſe diſpoſition is perfectly bad, can be no way wrought upon by the very ſtrongeſt of good motives,—as devils: And all men are in ſome approach, in this matter, toward the condition of angels or of devils. As to moral good and evil, all motives good and bad, the ſtrongeſt and weakeſt of either, are proceeded upon by the will, or rather are employed by it,—juſt according to the moral diſpoſition of the ſoul: As a workman's tools take effect, not according to the beſt or worſt that could be done by them, or that their own natures are capable of being employed to do; but juſt according to the particular caſt of the workman.

ART.

ART. II. *Of Man's Dependence on God as a* rational *Creature.*

§ I. The view of our condition as rational creatures, with reſpect to God,—is what we need to enter upon with fear and trembling; conſidering our utter incapacity for fathoming the deep things of God, with a great danger of thinking and ſpeaking amiſs about his abſolute ſovereignty over us.

It muſt be admitted, that a ſoul has as much dependence on God for its continued ſubſiſtence as any piece of matter has. His omnipotence continually upholds it in being, from one moment to another; *for in him we live,—and have our being:* Nor is this all, *for in him* alſo *we move* *; in him are all the motions of our ſouls, as well as of our bodies. There can be no real being, but from the one infinite Being; and therefore, ſo far as any action of a ſoul has a reality of being, it muſt be from him. If any action of a ſoul are wholly its own, wholly from itſelf; the ſoul would be independent of God in that action, which is impoſſible: As there can be no ſelf-being, in any circumſtance, beſide him.

§ II. According to the doctrine of Calviniſts, there is a *precourſe* or *predetermination* of the divine power, with reſpect to every action of a ſoul; exciting and diſpoſing it to that action, in a ſubſervience to his own eternal and unchangeable counſels: And there is a *concourſe* of the divine power,—working in and with the ſoul, unto a producing of the action and its effect: And there is an *ordering* of the divine power, according to infinite wiſdom,—as to all the ends of the action and effect; often very different from, yea contrary to the deſigns of the creature. Thus,

* Acts xvii. 28.

Thus, with reſpect to ſouls as well as bodies, the ſpiritual as well as material world,—the infinite One is *all in all:* All-ſufficiency and Self-ſufficiency are his glorious prerogatives; while no ſelf-ſufficiency, more than all-ſufficiency, for any thing,—can belong to created ſpirits, more than to matter.

§ III. If one enquire, How can theſe things be? How can God exerciſe ſuch an abſolute diſpoſal of the human will, by his influence and ordering of circumſtances, for the accompliſhing of his own purpoſes,—in a conſiſtency with the nature of the human will? The proper anſwer is, We cannot tell. So the caſe is, ſo it muſt be; yet a comprehending how it is or can be ſo, lies far above the reach of creatures. But though this be incomprehenſible by us, there is no reaſon that it ſhould alſo be incredible by us. How little can we determine, about the manner of operation which belongs to the firſt cauſe; when we can determine ſo little about that of ſecond cauſes, even about the manner of operation which belongs to our own ſouls?

The glorious Firſt Cauſe is ſo infinitely above any ſecond cauſe, ſo infinitely different from it, that there can be no inferring between the two; no inconſiſtency of each being an immediate and total cauſe of the ſame effect, each after its kind. A finite will cannot but have room enough in the ocean of the infinite will,—room enough for all poſſible ſhiftings, traverſings, or roamings: Without any hazard of ever daſhing on a rock or ſhore, any hazard of meeting with a rub; of ever finding itſelf under any forcible conſtraint or reſtraint, from the univerſal ſuperintendency of the divine will and power.

As it is certain, on the one hand, that the infinite Being is no leſs independent in his diſpoſing of all creatures and all their actions, than if there were no human

human will below him; ſo it is equally certain, on the other hand, that men are no leſs free in their actions, than if there were no divine will above them. For all the freedom which can poſſibly belong to rational creatures, is that of acting according to their inclinations: And when they act wickedly, from corrupt inclinations; they do thereby, on the matter, juſtify God,—in taking all the blame of their wickedneſs to themſelves, as their free choice.

Moreover, it would be groſsly blaſphemous to imagine, that the will of God and the will of man could, in any caſe, be mutually independent of each other; as it would be an aſcribing of godhead to the creature, in that caſe. And may we heſitate a moment about determining, whether man's will ſhould be reckoned in every caſe dependent on God's; or God's will, in any caſe, dependent on man's? We muſt find an ocean of myſteries, overwhelming our mind, in the import and conſequences of a determinution on God's behalf; yet a determining on the other ſide would be even more blaſphemous, than an aſcribing of independency to man?

ART. III. *Of Man's Dependence on God as a* ſinful *Creature.*

§ I. The human ſoul has a peculiar dependence on God, in its moral condition; with regard to his *permiſſion* of ſin. To ſay enough, for clearing up all the myſtery of that matter, is above the capacity of every man: Our fartheſt enquiry into this, as well as the other deep things of God, muſt ever leave us to cry out; *How unſearchable are his judgments, and his ways paſt finding out* *!—And to ſay all that could be ſaid on it, muſt lead to an uſe of terms and diſtinctions

* Rom. xi. 43.

tinctions which would be unintelligible, or unedifying to the generality of readers.

Beſides, there could not be proper room here for conſidering the ſubject in all its extent. A few things only ſhall be propoſed, for giving ſome general view of the matter: And for vindicating the HOLY ONE, from the imputation of being the *author of ſin*; which can never be done, if his *permitting* ſin be the ſame thing with *cauſing* it: If the caſe were as the *Eſſayiſt* would have it,—that "with regard to "the FIRſT CAUSE, PERMITTING is the ſame thing "with CAUSING; ſince againſt his will nothing can "happen *."

§ II. God's permiſſion of ſin is *moſt wiſe*.—When he was pleaſed to create two worlds of reaſonable beings, angels and men; their natures could not admit of any ſelf-ſufficiency for maintaining their original perfection, more than for maintaining their exiſtence: And he ſaw meet that this ſhould be evident, not only in ſpeculation but alſo in fact; by permitting ſome angels, and all men to fall †. Thus, there

* P. 140.

† The continuance of angels, as well as of the firſt man, in their primitive integrity,—was neceſſarily to depend, every moment, upon a continual and unremitted influence of divine power; for carrying out their upright *habits* into *exerciſe*, as to every particular act of obedience: According to what has been formerly obſerved. Part I. Chap. III. § IV. V. VI.

When this divine influence was ſuſpended, as to the angels who fell,—it was continued upon all others of that celeſtial family: which they certainly found in themſelves, and thankfully acknowledged, to have been wholly owing to the ſovereign and diſtinguiſhed grace of God. But it was not till the fall of ſome, that the reſt were put into a ſtate of confirmation; bearing an aſſurance to them,—that they ſhould never be left ſo to fall, through a ſuſpending of that influence. This confirmation appears to have taken place, immediately upon their finding themſelves

there is a ſtanding and awful monument of that ſelf-inſufficiency which is eſſential to even the higheſt finite nature: While his incommunicable ſelf-ſufficiency is diſplayed in the higheſt manner, with an awful glory of his abſolute ſovereignty. And the ſtate of ſin which men have fallen into is ordered, by his manifold wiſdom, unto the moſt glorious end; infinitely above and contrary to its natural tendency. It is made to iſſue in ſo high a diſpenſation of his goodneſs, and ſo high a manifeſtation of his glory, *through the redemption that is in Jeſus Chriſt*,—as could not have taken place in a world of innocent men.

§ III. God's permiſſion of ſin is *moſt juſt*.—It was not from juſtice, but from abſolute and adorable ſovereignty, that the firſt ſin was permitted. Yet, upon man's becoming ſinful, it became a matter of juſtice with God to permit ſin; to leave men, more and more, to themſelves, as a puniſhment of their apoſtacy from him *. And it is a matter of thankful

ſelves graciouſly preſerved from yielding to temptation by thoſe who fell. And there appears no impropriety in ſuppoſing, that the caſe might have been the ſame with the firſt man; had God been pleaſed ſo to preſerve him under his firſt temptation: When once he ſhould thus have found by thankful experience, as the confirmed angels had done in their caſe,—that his ſtanding was wholly in and from God. Part I. Chap. IV. § V.

* "As for theſe wicked and ungodly men, whom God as a "righteous judge, for former ſins, doth blind and harden: "From them he not only with-holdeth his grace, whereby they "might have been enlightened in their underſtandings, and "wrought upon in their hearts; but ſometimes alſo withdraw-"eth the gifts which they had, and expoſeth them to ſuch ob-"jects as their corruption makes occaſion of ſin; and withal, "gives them over to their own luſts, the temptations of the "world, and the power of Satan; whereby it comes to paſs "that they harden themſelves, even under thoſe means which "God uſeth for ſoftening others." *Weſtminſter Confeſſion*, Chap. V. § 6.

admiration, that he has not proceeded farther in this righteous judgment; that he has not left the world of men to become utterly abandoned, abſolutely incapable of any moral government.

§ IV. God's permiſſion of ſin is *moſt holy*.—He is *of purer eyes than to behold evil, and cannot look on iniquity* *, as either in the leaſt agreeable or indifferent to him. It is the object of his higheſt deteſtation and wrath, as is abundantly teſtified in the Scriptures; teſtified alſo in the judicial diſpenſations of his providence, and in thoſe dictates of his judgment which he has formed the natural conſcience for pronouncing.

§ V. God's permiſſion of ſin does not imply any *influence* or *efficiency* as to the ſin permitted.—When it is ſaid that, "with regard to the Firſt Cauſe, *permitting* is the ſame thing with *cauſing*;" if the words have any ſenſe, it is an *efficient* or *effective* cauſing that muſt be meant. It is only this ſort of cauſing that any ever oppoſed, or could oppoſe, to permitting: And if only a *permiſſive* cauſing were meant, the aſſertion would bear this ridiculous form, —that "with regard to the Firſt Cauſe, *permitting* is the ſame thing with *permitting*;" which is as much true of every cauſe, it is the ſame with itſelf.

§ VI. It is readily acknowledged, that permitting and cauſing may agree in ſome reſpects; as many different things will do. They may agree, as to the infallibility of the event which is permitted or cauſed; its being as infallible in the one caſe, as in the other. They may alſo agree, in one's being chargeable with and anſwerable for what he permits, as well as what he cauſes: But this can only be, where the

* Hab. i. 13.

the permitter is under a previous obligation of duty not to permit the thing; which none will venture to ſay of God.—Yet an agreement in ſuch reſpects, can never make permitting and cauſing the ſame thing in their nature. The permitting of a thing by a ſuſpenſion of power, and the cauſing of a thing by an exertion of power,—are as different matters as two and four; and can never poſſibly become the ſame thing coaleſcing into the ſame idea.

§ VII. The reaſon given for ſaying ſo of the *Firſt Cauſe* only, that "againſt his will nothing can poſſibly happen," is a reaſon of no conſequence; as the like will hold in ſome caſes, of other cauſes alſo, where no ſuch conſequence will be pretended.—— For inſtance, a ſtone is lying at one's foot; and it cannot poſſibly happen, in the preſent circumſtances, that the ſtone ſhould be up from the ground, unleſs he take it up;—nor can it poſſibly happen, in the preſent circumſtances, after the ſtone is up in his hand, that it ſhall be on the ground again, unleſs he let it fall: But will this ſay, that his taking it up and letting it fall is the ſame thing; that the exertion of his power in the one caſe, is the ſame thing with his withdrawing of it in the other? Again, while the ſun is ſhining freely in our ſky, it cannot poſſibly happen but that we ſhould have a day; nor can it poſſibly happen, while the ſun is withdrawn from our ſky, but that we ſhould have a night: Yet who would imagine, that permitting and cauſing are the ſame thing here; that the ſun is effective in permitting the night-darkneſs, as well as in producing the day-light.

§ VIII. There was a moſt glorious efficiency of the Firſt Cauſe, in producing all this world out of nothing. Now, ſuppoſing that the world, or ſome part

part of it, ſhould be annihilated, or ſhould return to its original nothing; could there be any efficiency of the First Cauſe in permitting this? It is a thing which could not poſſibly happen againſt his will; yet there could be no room here, for any influence or efficacy of his power. His power continually upholds every creature in being, and it has no ſelf-being for him to deſtroy; the deſtruction of its being, or its dropping into nothing, could not therefore be from an efficiency,—but only from a withdrawing of his power. It would be proper to ſay that he *permitted* it; but it would have a blaſphemous ſound, to ſay that he *cauſed* it; As if the creature had ſome other being than what depends on his upholding, which could not be aboliſhed by a mere withdrawing of his power. There muſt, then, be always a moſt eſſential difference, betwixt God's *permitting* and *cauſing*.

§ IX. The object of God's permiſſion is not, preciſely, a *ſinful action*; but the *ſin*, or *ſinfulneſs* of that action. The action, as the action of a reaſonable creature, or as it bears the common nature of action, —is the object of his *efficiency*, concurring with the efficiency of the creature; according to what has been already ſaid upon the general point, of man's dependence on God as a rational creature. Yet the ſin, or ſinfulneſs of the action, is a quality of it which does not properly bear the nature of *being*, but of *not-being*: It is of the nature of want, defect, or privation; and this, in the moral caſe of a rational creature, which cannot poſſibly be indifferent as to good or evil,—neceſſarily implies contrariety and oppoſition to the matter of that want, defect, or privation. Now, ſuch a thing is a proper object of permiſſion, but there is a groſs abſurdity in ſuppoſing that it could be an object of efficiency or production,

duction,—that God's permitting it can be the ſame thing with his cauſing it. The ſinfulneſs of a man, and of his actions, is a ſort of annihilation,—a dropping ſo far back into nothing with reſpect to the moral condition which God placed him in at firſt: And no ſort of annihilation could be from any influence or efficiency of the divine power, it could only proceed from a withdrawing of it. Accordingly, man's ſinful ſtate is properly called a *fallen ſtate;* and though there muſt be an influence of power in raiſing up and keeping up, there can be no influence of power in letting fall.

There muſt always, then, be a moſt eſſential difference betwixt God's *permitting* ſin and his *cauſing* it. A cauſing of it would neceſſarily make him anſwerable for it as its author; and could not conſiſt with his infinite holineſs, his abſolute deteſtation and hatred of ſin: But his permitting it can conſiſt with all this; when he makes the permiſſion ſubſervient to moſt valuable, moſt wiſe and holy ends.

§ X. Whatever God permits, infallibly takes place.—It is not as when man permits a thing to be; which, upon that permiſſion, may or may not be *. Even all this world would infallibly drop back into nothing, were God to withdraw his upholding power

* "The Almighty power, unſearchable wiſdom, and infinite "goodneſs of God, ſo far manifeſt themſelves in his providence, "that it extendeth itſelf even to the firſt fall, and all other ſins "of angels and men; and that not by a bare permiſſion, but "ſuch as hath joined with it a moſt wiſe and powerful bound- "ing, ordering and governing of them, in a manifold diſpenſa- "tion, to his own holy ends: Yet ſo, as the ſinfulneſs thereof "proceedeth only from the creature, and not from God; who "being moſt holy and righteous, neither is nor can be the au- "thor or approver of ſin."—*Weſtminſter Confeſſion;* Chap. v. § 4.

power for a moment; and as infallible is the conſequence of withdrawing or with-holding his power from man, in what reſpects his moral condition,—while the creature can be or do nothing independently of him. Thus, it is not only true, that nothing can poſſibly happen againſt his will; but it is as true, that nothing can poſſibly happen without his will. He wills that ſin ſhould take place: But it is not properly man's ſinning that he wills; it is properly his own permiſſion of it that he wills, with his moſt holy and wiſe ordering of it to the ends of his own glory.

And ſo, upon the whole, a ſtate of abſolute and continual dependence on God runs through all things in the moral, as well as in the material world: All things are moſt wiſely ordered, by a continual diſpenſation of his power and permiſſion, for the accompliſhment of his eternal and unalterable counſels; beſide, beyond, or below which, nothing can take place.

ART. IV. *Of moral* Neceſſity.

§ I. It is eaſy, from what has been ſaid, to underſtand what ſort of *neceſſity* belongs to the *moral* world; concerning the power and exerciſe of the human will. We have ſeen that there is no ſort of neceſſity from any *motives* whatſoever, conſidered as they lie without us: Yea, even after theſe motives come into us, into our mind,—the will is in no ſubjection to them, conſidered as they are in themſelves, but only as preſented by the mind, and according to the moral diſpoſition of the will.

§ II. There is a ſort of intrinſic or conſtitutional neceſſity, both from the reaſonable and moral ſtate of human nature.—Man is under a neceſſity of acting

ing ſome way as a reaſonable creature, while he is, and ſo far as he is ſuch; of acting as a creature endued with an underſtanding and will. Again, he is under a neceſſity of acting as a ſinful creature; while he is, and ſo far as he is ſuch. From his natural corruption, the darkneſs and enmity which now belong to his moral diſpoſition, he is in a ſtate of ſpiritual bondage; a ſlave to many fooliſh and hurtful luſts, and thus ſubjected to the power of Satan.—But all this is more properly a *certainty* than a *neceſſity*: A certainty of man's being what he is, and as he is, while he is ſo.

§ III. The only other ſort of neceſſity in the moral world, as in the material world,—is the neceſſity of being in a ſtate of abſolute dependence on God. And what is this but the neceſſity of being only a creature, under a ſupreme and continued diſpoſal of his glorious Creator; who moſt inconceivably exerciſes a ſovereign and univerſal dominion over the human will, without any encroachment on its nature?

ART. V. *Of moral* Liberty.

§ I. The human will, as we have ſeen, is in a ſtate of abſolute freedom with reſpect to all motives; both as they are without us, and as they are in themſelves. The will has no concern with motives, but as the underſtanding ſtates them and makes them to be: And then the will proceeds upon them, not ſimply according to how they are ſo ſtated and made; but mainly according to what prevails in its moral diſpoſition.

§ II. As to the neceſſity of man's willing and acting in conformity to his apprehenſions and diſpoſition;

tion; this, in a general view of it, is fully conſiſtent with all the liberty which can belong to a rational nature. The infinite Being neceſſarily wills and acts according to the abſolute perfection of his nature, yet with the higheſt liberty; angels neceſſarily will and act according to the perfection of their natures, yet with full liberty: For this ſort of neceſſity is ſo far from interfering with liberty of will, that the perfection of the will's liberty lies in ſuch a neceſſity. The very eſſence of its liberty lies in acting conſciouſly, chuſing or refuſing, without any external compulſion or conſtraint; but according to inward principles, of rational apprehenſion and natural diſpoſition: So that this neceſſity, as to the will, is juſt the neceſſity of its freedom or liberty.

§ III. With reſpect to man's will, in his fallen and corrupt eſtate,—all the liberty ſtill belongs to it, which poſſibly can belong to a rational creature. For the higheſt liberty imaginable of a creature's will, is the liberty of conſcience acting according to his inward apprehenſions and diſpoſition; whatever theſe be: The higheſt imaginable liberty of will in a rational agent, is the liberty of *doing as he pleaſes*.

As to the ſpiritual bondage and ſlavery which belongs to man's natural eſtate; this doth not properly affect the liberty of his will, but the integrity and power of his ſoul. For all his natural propenſity to evil, takes effect in the way of *inclination;* and all his natural inability for what is truly good, takes effect in the way of *diſinclination:* So that his will ſtill acts with all the liberty which can belong to a will; as it acts according to the apprehenſions and diſpoſition of his ſoul.

And thus, when the grace of God reſtores a ſoul, it no way alters this eſſential manner of the will's acting; it makes no change or improvement as to that

that liberty which belongs to the nature of a will: But it renews the will in renewing the ſoul; renewing the ſoul, as to that darkneſs and enmity which belong to its moral diſpoſition.

§ IV. If we further enquire into the liberty of man's will, as it ſtands in relation to God,—we may ſtill find that it enjoys all the liberty which can poſſibly belong to the will of a rational creature; all that liberty which we have been juſt now deſcribing. The manner of God's dominion over the human will (as to his influence, with-holding, withdrawing, and ordering of circumſtances), is what we cannot pretend to explain: But this we may be ſure of concerning it; that it leaves man's will as free in its manner of acting, as free from any contradiction to its nature, as if there were no will at all above it.

Man's will never acted, never could act more freely, than in his firſt tranſgreſſion; as the withholding of divine influence, in that awful caſe, committed no ſort of violence upon his will,—made no ſort of encroachment on its natural liberty. God did not then withdraw any thing that he had actually beſtowed on man; but left him with a fulneſs of that ability by which he might have ſtood: He only with-held, in awful ſovereignty, that continued emanation of divine influence, without which no habitual powers could be ſufficient for his actual ſtanding; yet ſtill making no ſort of encroachment on his liberty of will.

And this may be illuſtrated by an ordinary caſe in life.—One makes a queſtion, whether he ſhould dreſs and go out; or rather keep his room. In the event, he keeps his room. From this it appears, that God (*in whom we move*) with held the ſecret providential influence which would have determin-

ed him on the other ſide. Yet all the time he is ſtaying in, he is fully conſcious of his having the ſame ability for going out as if he had been actually doing ſo; and that God's myſterious diſpoſal of his inclination, as to the event, leaves him all the liberty of will that he could imagine,—for *doing as he pleaſes*.

And as it was in the caſe of man's firſt tranſgreſſion, ſo it is ſtill; that God's with-holding and withdrawing, and all the exerciſe of his dominion over the human will, doth no way change its nature or impair its liberty,—more than if there were no ſuch thing at all on God's part.

§ V. A man can therefore have no excuſe for his ſin, from God's permiſſion; or from any exerciſe of God's dominion over his will. His ſin, notwithſtanding of this, muſt be of a criminal and puniſhable nature.

He neglects a duty, he commits a ſin,—with all the voluntary freedom which a creature is capable of. The corrupt diſpoſition to which he is a ſlave, is all his own, what God never made; and he loves to have it ſo. What he wills, in ſinning, is what God wills not,—cannot will: And he ſins in contradiction to God's preceptive will, made known to him in the dictates of conſcience; but more fully in the holy Scriptures. He ſins, not from any reſpect to the divine permiſſion, or to God's ſovereign dominion over him; but from a reſpect only to the dictates of his own corrupt diſpoſition: So that he ſins as if there were no Lord over him; having this for the material language of his ungodly diſpoſition *.

All therefore that can poſſibly belong to the nature of criminalneſs, of accountableneſs, of puniſhableneſs,

* Pſal. xii. 4.; xiv. 1.

ableneſs, belongs to man's ſin. And there could be nothing more unreaſonable than to allege the contrary: Unleſs one could maintain an utter impoſſibility of there being ſuch a thing as a reaſonable creature, an object of God's moral dominion; an utter impoſſibility of the plaineſt fact! Or unleſs one could maintain,—that blamableneſs and puniſhableneſs in any actions of reaſonable creatures, is utterly inconſiſtent with God's ſovereignty over them and their actions; that is, utterly inconſiſtent with the being of a God!

CONCLUSION.

§ I. The *Eſſayer* teaches, That *univerſal neceſſity* is *the true ſyſtem of nature, the real plan of the univerſe* *: And this he teaches, concerning a neceſſity which he ſuppoſes to lie in the nature and conſtitution of things. But, after what has been ſaid, we may juſtly affirm the very reverſe: That, according to the nature and conſtitution of things; abſtracting from the continual preſidence and interpoſition of the divine will and power,—*univerſal liberty and contingency is the true ſyſtem of nature, the real plan of the univerſe.*

§ II. As the *Eſſayer* tells us,—that "whoever "hath juſt ideas, and a true taſte of philoſophy will "ſee" his ſcheme of neceſſity "to be the real theory of the univerſe:" So he affirms "that, upon "any other theory, there can be no general order, "no whole, no plan, no means nor end in its adminiſtration †." But another theory, extremely different, has been now propoſed: And whatever any think of the Author's ideas or taſte of philoſophy, he may affirm without any ſcruple,—that this univerſe

* P. 140, 159. † P. 154.

verſe can have no general order, no whole, no plan, no means nor end of its adminiſtration,—except upon the theory which he has propoſed; the theory of the ſubjection of all things to the continual interpoſition of the will and power of the INFINITE ONE, connecting and managing all things according to his ONE MIND in his everlaſting counſels.

§ III. The *Eſſayer* informs us, concerning his ſcheme of neceſſity, eſpecially as it reſpects the moral world,—that "it is not otherwiſe diſcoverable but by deep thinking, and by a long chain "of abſtract reaſoning;" and "would to us be a "dead ſecret, were it not brought to light by a "long and painful reaſoning: And hence the ig"norance, almoſt univerſal, of our being neceſſary "agents *."

But the caſe is quite otherwiſe, as to that neceſſity which really takes place in both the material and moral world. It is no other, than the neceſſity of all things being what they are and as they are while they are ſo: And the neceſſity of man's being a rational creature, willing and acting according to his apprehenſions and diſpoſition: with the neceſſity of the abſolute and continued dependence of all things on God, as ordering all things according to his own pleaſure. Now there is nothing here (in the matter of fact) to lie a dead ſecret, till it be brought to light by the painful labours of an acute and penetrating philoſopher: Nothing that any ſober Chriſtian can be ignorant of; nothing but what is moſt obvious to every ploughman, who has the fear of God in his heart.

§ IV. All the natural and common ſenſe that men have, of contingency in events and liberty in actions,

* P. 134.

tions, is repreſented by the *Eſſayer* as a *deluſive ſenſe*, not agreeing to the truth of things,—yet an *original law in our nature* *. But it may plainly appear from what has been ſaid, that ſuch a repreſentation is abſolutely groundleſs: As all the ſenſe of contingency and liberty which any man has or can have, conſiſtently with his living in the fear of God, is fully agreeable to what we have ſhown is the real and moſt intimate truth of things; having nothing in it of deluſion or deceit, impoſed by God on human nature.

§ V. The doctrine of neceſſity in the *Eſſay*, is pretended to be of great merit; as making a full end of the *Arminian* doctrine about *free will*. And it really does ſo. But alas! at a vaſt expence: At no lower expence, in its native tendency,—than that of burying *Arminianiſm*, with all the valuable things of *Chriſtianity* which have been mentioned, in one common grave; *Arminian* liberty, and *Calviniſt* liberty going to the pot together.

Calviniſts have taken a way of contending againſt the Arminian ſcheme of free will, which is quite ſufficient; and, at the ſame time, quite agreeable to Chriſtianity. Their way of it lies generally in theſe three things: In aſſerting the will to be a power of the rational ſoul, which cannot poſſibly be exerciſed but as ſuch; in aſſerting the corruption of human nature; and in aſſerting the abſolute ſubjection of every man's will, to the ſovereign will of God.

But the fatal way taken in the Eſſay, for overthrowing Arminian liberty, lies in ſubjecting both the will of God and the will of man to the will of an univerſal neceſſity in the laws of nature,—which God is ſaid to have eſtabliſhed, without retaining any control over them; a neceſſity pretended to reign with

* P. 151, 152. 159.

with abſolute and ſovereign control, throughout the vaſt machine of this univerſe: And ſo turning all ſenſe of liberty into a deluſion, through a horrible aſſault on the natural rights of both God and man!

GENERAL

GENERAL RECOLLECTION.

THE great *ſcope* of all the aforegoing *Contemplations* is, to illuſtrate and celebrate this glorious truth,—the centre and ſum, the *Alpha* and *Omega* of all truth; that GOD IS ALL IN ALL:—That he is ALL, by continual diſpenſations of ſovereignty and juſtice and grace, IN ALL the world of mankind, as to their ſpiritual and everlaſting concerns; according to the TWO COVENANTS which have been VIEWED: And that he is ALL continually IN ALL the world of nature, by an inceſſant maintaining of the exiſtence and operations of all his creatures; with an inceſſant diſpoſing thereof for his own glory, according to the good pleaſure of his will.

Unto him be *glory in the Church by* CHRIST JESUS, *throughout all ages, world without end.* AMEN.

F I N I S.

A N

A P P E N D I X

T O

The Book publiſhed at Edinburgh, in Auguſt 1786,

I N T I T L E D,

[SACRED CONTEMPLATIONS.]

C O N T A I N I N G,

EXPLICATIONS of DIFFICULTIES, which have been propoſed to the Author on ſome Paſſages of that Book:

I. About the Character of JESUS CHRIST as GOD-MAN.

II. About *Matters of Futurity* to Men (particularly as the Death of Chriſt was under the Old-Teſtament Diſpenſation), being *Matters of Fact* to God.

III. About the *Perfection* of the redeemed, in the State of eternal Glory.

Veritas in Puteo eſt.

A N

APPENDIX.

I. *About the Character of* JESUS CHRIST *as* GOD-MAN. Part II. Period I. Sect. II. § II.

1ſt, WITH regard to what JESUS ſaid of himſelf to the Jews (*John* viii. 58.) *Before Abraham was* I AM; an application of this to him as GOD-MAN, doth indeed repreſent him to have been ſuch from eternity: For nothing leſs can be the import of his having been ſo at all, in any one moment before his actual incarnation.

2dly, Whatever difficulty we can be in about that application, —there appears to be no midſt betwixt admitting it, and a conceiving that our Lord impoſed upon his hearers by a fallacious declaration. They were warranted, they were obliged to believe that he was then ſpeaking of himſelf in his then viſible ſtate; the *Jeſus of Nazareth* whom they then ſaw and heard: While the declaration was plainly made for informing them that HE, *Jeſus of Nazareth*, was *God-man;* as the declaration would be true concerning him, only according to that conſideration of him. He would not have been ſpeaking candidly or honeſtly, if he had only meant himſelf as a perſon of the Godhead whom they never ſaw; when his way of ſpeaking neceſſarily obliged them to believe, that he meant himſelf then viſible among them. He was then appearing in the character of the *Son of God* as *God-man;* while otherwiſe he could not be *God* as he is *God-man*, becauſe it is *God the Son* who hath became ſo.

3dly, His incarnation did take place only at a certain moment of time, after about 4000 years of it had elapſed. His *manhood*, he as *man*, did not exiſt till then; and till then, nothing could be preſent to him as *man:* But this cannot mean, that nothing was till then preſent to him as *God-man;* without making this divine perſon a temporal, and ſo a finite Being. His whole eternal NOW, as an infinite Being, muſt coincide with every moment of time; as well that in which *Abraham* was,

as

as that in which he became man. The manhood which he assumed could detract nothing from his divine character; and therefore HE, the divine person *God-man*, could not be thereby degraded into the rank of successive duration. He did not always exist, nor is he every where present as *man;* but He always existed, and is every where present as *God-man:* While his *Godhead* was actually related to his *manhood* from all eternity; though it was only in time, that his manhood became actually related to his Godhead. The moment of his becoming man could never be either future or past (but eternally present) to him as God-man; more than the place where he was and now is as *man*, can be a place of confinement to him as *God-man*. It was *God* (*God-man*) who laid down his life for us: *God;* with whom *is*, and *was*, and *will be*,—are all one and the same.

We cannot comprehend these things, but we must believe them. For to refuse that he meant himself as *God-man*, in what he said to the Jews about his being before Abraham was, could be nothing less than a giving him the lie in what he then said of himself to them; while HE was evidently speaking of himself, not in respect of one or other nature,—but of his whole *person* as *God-man*.

II. *About* Matters of Futurity *to men (particularly as the death of Christ was under the Old-Testament Dispensation), being* Matters of Fact *to God.* Part II. Period II. *Introduction.*

1?. The Author of the *Contemplations* must rest in the most self consistent and satisfying apprehensions which he can attain to, of that INFINITE BEING whom he cannot comprehend; according to the dictates of Scripture and reason concerning him: without any prescribing to others beyond the same rule. These his apprehensions cannot admit the sentiment,—that the presence of all things to God, from eternity, means only a presence in respect of *knowledge;* excluding a presence of all things to him in respect of *being* or *existence*, but as these things actually come to have this. That the matter has been so understood in the church hitherto, is what he hath not known nor observed; and this opinion, when suggested to him, is what he doth not find himself capable of digesting —He believes indeed that all things have, with respect to God, hatn an *esse cognitum* (a known existence) and an *esse reale* (a real existence); but he believes that they have both of them, as to God, at one and the same moment:

Thus

That though all things, particularly when in themſelves future things, do not *coexiſt* with him; yet he always *coexiſts* with every one of them. As HE is THE FIRST, HE is, at the ſame time, WITH THE LAST, *Iſa.* xli. 4.

2*dly*, The duration of the divine exiſtence is from eternity to eternity; according to our finite way of conceiving eternity, both before and after this world. But the divine duration muſt be conſidered as wholly a permanent and ever preſent NOW; no more capable of diſtinction into parts than the divine exiſtence itſelf. God is, in his nature and name, abſolutely and invariably,—the great I AM. This alſo indeed belongs to his name,—*which is, which was, and which is to come:* Yet all ſuch difference or diſtinction of perſons to us, muſt be as nothing at all to him; all coinciding in the one indiviſible point of his eternal NOW. As the preſent I AM of the divine *exiſtence* doth at once and indiviſibly fill, ſo the preſent NOW of the divine *duration* doth at once and indiviſibly comprehend,—all eternity and all time.

3*dly*, It cannot therefore be admitted,—that things *future* to us are *preſent* to God, only in reſpect of *knowledge:* As if HE and his preſent NOW were then at ſome diſtance from the future *time* and *being* of theſe things.—All the future objects of faith and hope, are preſent to a chriſtian in reſpect of knowledge,—on the divine Teſtimony concerning them: And an eclipſe to take place, though many years hence, is preſent to an aſtronomer in reſpect of knowledge,—on his juſt and infallible calculation thereof. But it is in an infinitely higher ſenſe, that things future to us are preſent to God. Though the *eſſe cognitum* and the *eſſe reale* of future things, may lie at a great diſtance from one another as to us; yet theſe can lie at no diſtance at all from one another as to him, in his INFINITE BEING and ETERNAL NOW: While he at once poſſeſſeth all time and all eternity; and things *future* to us cannot but be *matters of fact* to him, while he already *coexiſts* with their becoming ſuch to us.

4*thly*, From what has now been explained, the Author thought himſelf ſufficiently warranted to ſay, concerning Chriſt's fulfilling the condition of the Covenant by his obedience unto death,—"that though this was, for many ages a matter of futurity to "men, it was not ſo to God;" but that, particularly under the Old-Teſtament diſpenſation, "the death of Chriſt was a "*matter of fact* in divine reckoning:" God reckoning of it moſt truly, as then having exiſtence to him; though it was not to have ſo in itſelf, or to man, till many ages afterwards.

When the Author offers to think,—that, under the Old-Teſtament diſpenſation, God looked forward to that great event

vent as a matter of futurity to him, proceeding then upon the credit of it as infallibly to take place in due time; he cannot keep his mind from ſhrinking at the thought: As, in his view, it appears to be a reducing of the INFINITE BEING into ſome ſtate of finite apprehenſion and ſucceſſive duration. He has ſuppoſed it to be an univerſally ſettled point, with regard to the true God,—that nothing could ever be, in any ſenſe, a matter of futurity to him; and he can conceive no midſt betwixt this, and the being a matter of fact.

5*thly*, Whatever apparent, there is no real inconſiſtency of all this view with the Scripture terms rendered *foreknow* and *foreknowledge*,—in any ſignification which they can really bear concerning God. There is nothing more common in Scripture, than God's ſpeaking of himſelf to men after the manner of men; ſpeaking to them in the language, not of eternity, but of time—as their finite minds are capable of conceiving. We can conceive of God in his adminiſtrations,—only as carrying on ſucceſſive performances in time, of his purpoſes from eternity. But the Scripture ſufficiently guards us, againſt thinking that he is altogether ſuch an one as ourſelves; as if a real diſtinction of purpoſes, and really diſtinct apprehenſions of their future performances as then at a diſtance from him,—could be competent to his infinite mind.

What has been ſet forth on this ſubject, is indeed a myſtery; the *nature* of which we cannot comprehend,—more than we can by ſearching find out God, or find out the Almighty to perfection. But we muſt believe the *truth* of it, as neceſſarily implied in WHAT GOD IS: An infinite Being, to whom all things are all at once; and whoſe *one* apprehenſion, as in him, comprehends all that is *apprehenſible*. This muſt prove a matter full of endleſs and unſurmountable difficulties, in all endeavours for having it accommodated to our reaſon; yet theſe are only difficulties *above our reaſon*. But an oppoſite ſtate of the caſe muſt be *againſt all reaſon*: As it would mean a reckoning of God to be, at once, a *finite* as well as *infinite* Being; while it is only a finite Being, confined to times and places,—to whom any things can be really *matters of futurity*, and not *matters of fact*.

III. *About the* Perfection *of the Redeemed in the ſtate of eternal Glory.* Period II. Sect. I. § V.

The Author has ſaid, concerning this perfection, "when "*that which is perfect is come*, it muſt exclude all exiſtence, "with

" with all ideas, of any varieties or viciſſitudes for ever:" And this he ſaid, in oppoſition to what " variety and viciſſitude is " eſſential to any happineſs that we can enjoy or conceive of " on earth." Such doctrine therefore, about the eternal happineſs of the redeemed, can only mean an excluſion of all improvements or alterations in their heavenly ſtate,—from being either expected or deſired, or even imagined for ever: In oppoſition to that ſort of variety and viciſſitude, in which one thing muſt ſucceed unto and ſuperſede another thing, for ſome new or further article of happineſs; as neceſſarily belonging to the nature of happineſs in this world.—Let a man have an abſolute choice of ſuch temporal happineſs as could lie in any one agreeable thing; it would be turned into a ſtate of miſery by the very idea of being abſolutely and for ever confined to it, never allowed to give it up for a moment in turning to ſomething elſe.

Men cannot reſt at any one point, in the circle of life; it ſoon becomes an object of diſguſt as to continuance in it, ſo that they muſt turn about to ſome other point: And this is owing to the imperfection of all earthly happineſs, which men are ſeeking every where,—but can find it no where in perfection.

But it appears very abſurd to ſuppoſe, that ſuch will be the nature of the happineſs of the redeemed in heaven; that they will have to turn to any thing, from a diſguſt at continuing as they are. It is quite inconſiſtent with their being advanced to the higheſt perfection which their natures are capable of,—that they ſhould have to go round in any circle, or advance in any line, on a ſearch of new or further happineſs. Nor is there any inconſiſtency of this, with the variety of exerciſes aſcribed to them in heaven. For all theſe muſt be but one complex exerciſe and entertainment; in all which they have *already attained*, and are *already perfect*: Without ever having to ſeek relief in any other thing, from a diſguſt at being confined to one; like the varieties and viciſſitudes which men find neceſſary in this world.

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