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DISCOURSES

ON

VARIOUS SUBJECTS,

RELATIVE TO THE

BEING AND ATTRIBUTES OF GOD,

AND HIS WORKS

IN

CREATION, PROVIDENCE, AND GRACE.

BY ADAM CLARKE, LL.D., F.A.S. &c. &c.

VOL. III.

THIRD EDITION.

New-York:

M'ELRATH & BANGS, 85 CHATHAM-STREET.

SOLD BY J. EMORY & B. WAUGH, *New-York*;—TOWAR, J. & D. M. HOGAN, *Philadelphia*;—ARMSTRONG & PLASKITT, *Baltimore*;—CROCKER & BREWSTER, *Boston*;—WILLIAM WILLIAMS, *Utica*;—CHARLES HOLIDAY, *Cincinnati*.

Stereotyped by James Conner.

1831.

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TABLE OF CONTENTS.

Sermon	Page
XXX. The Corruption that is in the World through Lust,	1
XXXI. Divine Revelation,	26
XXXII. The Love of God to a Lost World,	56
XXXIII. The Nature and Design of the Holy Eucharist,	93
XXXIV. Salvation by Faith,	180
XXXV. The Christian Prophet and his Work,	216
XXXVI. The Rights of God and Cæsar,	236
XXXVII. The Origin and End of Civil Government,	257
XXXVIII. Apostolical Preaching,	287

SERMONS.

SERMON XXX.

THE CORRUPTION THAT IS IN THE WORLD THROUGH LUST.

2 PETER, Chap. i. ver. 3, 4.

3. Ὡς πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ τὰ πρὸς ζωὴν καὶ εὐσέβειαν δεδωρημένης, διὰ τῆς ἐπιγνώσεως τοῦ καλίσαντος ἡμᾶς διὰ δόξης καὶ ἀρετῆς,
4. Δι' ἃν τὰ μέγιστα ἡμῖν καὶ τίμια ἐπαγγέλματα δεδώρηται, ἵνα διὰ τούτων γένησθε θείας κοινωνοὶ φύσεως, ἀποφυγόντες τῆς ἐν κόσμῳ ἐπιθυμίας φθορᾶς.
3. According as His divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of Him that hath called us to glory and virtue; or, (*καλίσαντος ἡμᾶς ἰδίᾳ δόξῃ καὶ ἀρετῇ*) by His own glory and power.
4. Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the Divine Nature, having escaped the corruption that is in the world through lust.

IN order to enter into the full meaning and force of the Apostle's words, it is necessary to consider,—

I. The PEOPLE to whom the Apostle wrote, both as to their *external* and *internal* state.

II. The moral *state* of *society*, and of the *world*, in the time in which these lived. It was *corrupt*, internally and externally, totally fallen from God and righteousness.

III. The *source* whence this corruption proceeded:—LUST, ἐπιθυμία, evil DESIRE; intensely strong and irregular.

IV. The *prospect* there was of being saved from this corruption:—the exceeding great and precious promises of God that they should escape from it.

V. The *end* to which they were called:—God's own *glory and virtue*,—or, by His *glory and virtue* as the *means*; to His *glory and virtue* as the *end*; and for which they should be prepared by a *participation* of the *Divine nature*.

I. Of the *people* to whom the Apostle wrote, both as to their *external and internal* state.

1. The people to whom these words are addressed, were evidently composed of Gentile converts, and Jews who had received the faith of our Lord Jesus Christ: and apparently under persecution by the unbelieving Jews; for, if they were the same, as is generally supposed, with those to whom the first Epistle is addressed, they “were *strangers*, scattered abroad” throughout various provinces of Asia-Minor; viz. Pontus, Galatia, Cappadocia, Asia, (that of which Ephesus was the capital,) and Bithynia. Now, though the word *strangers*, παρεπίδημοι, may refer to all truly *religious* people, as it seems to be in Gen. xlvii. 9. Psal. xxxix. 12. (see Septuagint) and Heb. xi. 13.; yet the inscription appears to have a special reference to those who were driven by persecution to seek refuge in those heathen provinces, to which the influence of their persecuting brethren did not extend. And it is most probable that they were not *natives* of those countries, for they are here called παρεπίδημοις διασποράς, “*strangers of the dispersion*, in Pontus,” &c. And this title the Jews gave to their countrymen who were dispersed through different provinces of the Greek Empire, founded by Alexander the Great, in Greece, Syria, Egypt, and Asia-Minor, where the Greek language prevailed, and where the Jewish Scriptures, in the Greek version of the *Septuagint*, were read: hence, when our Lord, who was persecuted by the Jews, said, (John vii. 34,) “Ye shall seek me and shall not find me; and where I am ye cannot come.” They answered, “Whither will he go, that we shall not find Him? Will he go unto the DISPERSED among the Gentiles (εἰς τὴν διασπορὰν τῶν Ἑλλήνων) and teach them?” ver. 35.—And that this word was applied to those, who being persecuted on account of their receiving the faith

of our Lord Jesus Christ, and were driven from their native country, appears from Acts xi. 19. "Now they which were scattered abroad, *ὁ δὲ διασπαρυσθῆναι*, upon the persecution that arose about Stephen, travelled as far as Phenice, Cyprus, and Antioch, preaching the word to the Jews only : " and " some of them were men of Cyprus and Cyrene."—See Acts viii. 1. where this *dispersion* of the church at Jerusalem is mentioned.

I conclude, therefore, that the *strangers of the dispersion*, mentioned above, were such as I have already described, some of them *converted Jews*, others *converted Gentiles*, all suffering for righteousness' sake ; and all fleeing from the face of persecution into strange lands, according to the direction of our Lord ;—" when they persecute you in one city, flee unto another," &c. Matt. x. 23. Which direction was illustrated in His own history, and by His own conduct. When Herod sought to kill the young child of whom the wise men spake, " the Angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word,—and he arose and departed into Egypt," Matt. iv. 13—15. " Now when Jesus had heard that John was cast into prison, he departed into Galilee," ib. iv. 12. " Then the Pharisees went out and held a council against Him, how they might destroy Him." " But when Jesus knew it, he withdrew himself from thence," ib. xii. 14, 15. This people, therefore, as to their *external* circumstances, appear to have been in a state of suffering and exile, occasioned, most probably, by the persecution raised up against Christianity by the unbelieving Jews.

2. As to their *internal* state, we shall see it at once, in the Apostle's address :—They were a people who were " chosen of God, through the sanctification of the Spirit ;—obedient to the truth of the gospel ;—and had received the sprinkling of the blood of Jesus ;—had a living hope of eternal glory ;—and were kept by the power of God through faith." 1 Pet. i. 1—5. They were indeed persecuted, and variously afflicted, but they bore those evils not only with patience and fortitude, but with joy and thanksgiving, through the strength of that love which they received from, and bore to, the God of their lives and their mercies, ver. 8. They, as Gentiles, had received like precious faith with the Jews :—did not live under any inferior dispensation of the *Divine Spirit* ;—found themselves

invested with the *same* religious privileges as those possessed by the most faithful of the children of Abraham: and the believing Jews now found their former *moon-like* privileges, changed into those which might be compared to the *sun* going forth in the brightness of his rising, and the might of his strength. They had received *like precious faith with the Apostles and their converts*, the first-born of the Lord, 2 Epist. i. 1, &c. And it was no small privilege to the *Gentiles* to find that they were made *fellow-heirs* with the *Jews*, of the grace of life; and had the gifts and graces of the Divine Spirit poured out upon them as they had been on the Jews at the beginning.

3. Though persecuted and driven to strange countries, the eye of God's *Providence* was over them to discover their wants, and provide for their necessities; and the hand of His *mercy* was open to dispense all those spiritual blessings of which they stood in need; and so His *Divine power gave them all things that pertained to life and godliness*. They were troubled on every side, yet not distressed; they were perplexed, but not abandoned to despair; they were persecuted, but not forsaken: cast down, but not destroyed, 2 Cor. iv. 8, 9. They found the truth of that word, "all things shall work together for good to them that love God." Their enemies put forth their wrath, but that *wrath* was so counter-worked by the Providence and grace of God, that it *praised God*; and the *remainder of it he restrained*. How vain were the attempts of men and devils to destroy the light of the gospel by persecution and death! In spite of these it grew; and under them it flourished! The gates of hell, though opened wide to pour out all its hosts, could not prevail against it: and persecution, like a good *broad-cast sowing*, dispersed the seed of eternal life throughout the world. The persecuted went every where preaching the word of the truth of the Gospel: and had not the primitive Christians been *burnt out* by persecution at Jerusalem, humanly speaking, it would have been a long time before Syria, Asia Minor, Greece, and Italy, could have heard the words of eternal life! Satan and his children persecuted and drove them from city to city.—One company ran, and sowed the good seed of the kingdom; another, driven by the same agency, followed after them, and watered the seed; and God continued to reap a *plentiful harvest*. Never was the

wise and experienced devil farther out in his calculations, than when he counted on the destruction of Christianity by fire and sword. Under him, the Jews distinguished themselves in the first instance, and instead of casting down Christianity, they stumbled and fell, and rose no more! *Heathen Rome* followed in the same track; the sword, the fire, the axe, the gibbet, with the *fangs* and *teeth* of ferocious beasts, were tried in vain; and, at last, by the power of *Christianity*, she and her idols, and her instruments of cruelty, were defeated and cast down, even down to the ground. *Papal Rome*, having apostatized from the spirit and power of the gospel, copied her ancient mother, and most grievously persecuted all who held the truth of God against *corrupt doctrines* and the uncertain *traditions* of men; but she prevailed not; the *secular* and *spiritual* power were conjoined to annihilate those who testified against its corruptions and its crimes; and now, that *truth* which entered a solemn *protest* against those corruptions, is rapidly spreading over the earth; and by it more than half the world has received that heavenly light concentrated in the BIBLE, which that church had first obscured by false interpretations; and at last, violently snatched out of the hands of the people. But God has reclaimed His own word, delivered it over to mankind; and they who would not walk in the light, but persecuted to death those who did, are now consigned to their native weakness, darkness, frippery, and folly: and her secular power is cast down for ever: and after ruling the earth with her iron sceptre, she has vanished as a POWER, from the nations of the earth! Where now is her terror? Where now is her fear? and where her *respect*?—The *mighty angel* has taken up the *stone*, like a *great millstone*, and cast it into the sea, saying, Thus with violence shall that great city *Babylon* be thrown down, and shall be found no more at all! Rejoice over her, thou heaven, and ye holy Apostles and Prophets, for God hath avenged you on her;—for “in her was found the blood of prophets and of saints, and of all that were slain upon the earth,” Rev. xviii. 20—24. While we say, “Alas, alas! for this great city!” let us pray that, while her antichristian power is crushed and dissolved, a *Christian Rome* may arise, clothed with the sun, having the moon under her feet, and thus, illustrated with sound doctrine, unspotted

holiness, and useful learning, be once more respectable among the nations, and a blessing to the earth! Amen, amen!

II. Let us consider the moral state of society, and of the world, in the time in which those pious persecuted people lived.

It was CORRUPT, *internally* and *externally*; it was totally fallen from God, and from original righteousness. This state, the Apostle points out in these words, *The corruption that is in the world*; τῆς ἐν κόσμῳ—φθορᾶς. The word originally means to *reduce*—to *disorder*—to *decompose*, the component parts of a thing, by *putrefaction*, such as takes place in the *human* body by death. *It is sown* (says the Apostle) *in corruption*, σπείρεται ἐν φθορᾷ, it dies, is deposited in the earth, rots or putrefies; is quite decomposed in all its parts, becomes nauseous and horrible, totally loses its form; in a word, is *destroyed*, *i. e.* is *pulled down*, and the once fair and comely mansion is seen no more! The word, taken metaphorically, signifies moral corruption and destruction, and is applied to those who act profligately, so that all evidence of original righteousness appears to be destroyed in them, together with every semblance of faith and virtue. In a word, it points out the *carnal mind* that is *enmity against God*;—the *old man* that is corrupt with its affections and desires, and all the moral evil consequences of the fall of man.—This was the state not only of the Gentiles, but of the Jews; for *all flesh* (the whole of the human race) had corrupted its way; none did righteousness, *no, NOT ONE!* Well might a *Christian* in such times, and among such people, be considered a *new creature*:—a human being of a different species to any ever seen in Pontus, Galatia, Cappadocia, Asia, or Bithynia. All the rest were *corrupted* and *corrupters*: purposing, working, and living in the *corruption that is in the world*; that prevailed not only universally among *them*, but in the whole habitable globe besides. And these dreadful propensities reigned in the *heathen* world without check or control,—nothing could resist their overwhelming influence; and there was no *cure* in the wisdom of man, for this universal contagion; for the world by wisdom knew not God. *The whole world lay in the wicked one*; and none but the all-conquering Lord could drag this lost world out of the arms of Apollyon, cancel the sin, and cleanse the corrupt heart.

1. All were *internally* corrupt: the whole system of *passions, appetites, faculties, and mental powers*, were in a state of uncleanness, disorder, and confusion. All the imaginations of the thoughts of the hearts of men were evil, only evil, and that continually, Gen. vii. 5, &c. And no wonder, for the *image of God* was erased from the soul; the Satanic image took its place, and thus the heart became deceitful and desperately wicked,—indescribably and inconceivably so: for God alone can fully know the depth of the wickedness of the human heart.

2. All were *externally* corrupt: for, in consequence of the fallen state of man, and the *internal* wickedness of his heart, the earth was *filled with violence*. The evil *principle* showed itself by evil *practices*: and as the carnal mind is *enmity* against God, so is it *enmity* against MAN: every man carries in himself naturally, a *foeman's* heart; and hence disputes, contentions, strifes, variance, emulations, hatred, malice, battery, private murders, and public wars! With these were associated what may be called *domestic* evils, adulteries, fornications, lasciviousness, uncleanness, with drunkenness, revellings, and such like.—All these proceeding directly from the *corruption* of the human heart. This *corruption* was in the world, and is still in the world; but it is now, in some respects, curbed by the gospel;—and yet in every case where the *bit* of legal restraint is taken out of their mouth, or the reins of public authority and discipline are slackened, the evil becomes manifest: and thus every unregenerate man shows himself to be a *child of corruption*,—a fallen spirit intent on the gratification of the flesh, and capable of all mischief. And yet, with all this proneness to sin, and fellness of disposition, wretched man will affect to be a *religious creature*! He will have a *God*! this God shall have His worship, and His peculiar rites! But where shall this God be found? The poor human fool *makes one* with his own hands, gives it attributes according to his own heart; and offers it a worship in which all the carnalities of his own apostate nature are gratified! Thus his system of idolatry is at once the evidence, the proof, the fosterer, and support of his *corrupt* nature. And hence in no system of idolatry, or worship invented by man, could there ever be found a *moral cure* for sin: as all the figments of false worship sprung from the *corrupt principle* in the mind; and

it cannot be supposed that the *stream* should rise higher than the *fountain* ; or that an *effect* could destroy its *cause* : hence arises the nullity of all false religion as to its beneficial moral effects, upon either *individuals* or *society*. Where such religions find man, there they leave him : but as they proceed from the corrupt spirit, and are framed for the gratification of the corrupt appetite, they foster the seeds of vice ; and thus the devotee becomes more *animal*, more *sensual*, more *devilish*, proceeding from worse to worse, till the heart becomes totally hardened through the deceitfulness of sin :—till the *human being* disappears, and the *beast* and the *devil*, in a fearful combination, occupy the place of *man* !

As there is no *effect* without its *cause*, and this moral corruption is evidently an *effect*, we should now consider,—

III. The *source*, or *fountain*, whence this corruption proceeds.

The Apostle has not left us to seek this from *conjecture* ; he mentions the thing itself :—“ The *corruption* that is in the world through LUST,”—*ἡ ἐπιθυμία*. When we can ascertain what the precise meaning of this term is, we shall then know whence this corruption has flowed, and how it is maintained in the world.

The term *lust*, used by our translators here, is defined by our best lexicographers, “ Desire—Inclination—Will—Carnal desire—Any violent or irregular passion.” It comes to us from the Teutonic, through the Anglo-Saxon, *lufan*, from *lufan*, to *desire*, to *delight*, or *be delighted* ;—but neither in the Anglo-Saxon, German, or Dutch, in all of which it exists in the same meaning, does it signify *carnal* or *libidinous* desire, which we generally mean by *lust*, unless joined by some other word to qualify it to this sense, or fix it to such a meaning :—as *bove lufan*, *base*, *low*, *bad*, or *impure desire*. And St. Paul seems to qualify the word *ἐπιθυμία* in the same way, to give it that meaning which the simple word generally bears among us :—*e. g.* 1 Thess. iv. 5. “ Not in the lust of concupiscence,” *μὴ ἐν πάθει ἐπιθυμίας*, *not in passionate desire*, as it is most correctly translated by the Rev. J. Wesley,—who gives the word *ἐπιθυμία* the same meaning, *desire*, which the word *lufan*, *lust*, had in our ancient mother-tongue, and which our translators have given it in several parts of the Bible, of which the following are proofs. In Numb. xi. 4. it is said that

“ the people *fell a lusting*, and said, Who will give us flesh to eat ?” Now this *lusting*, or as the margin has it, *lusted a lust*, (הִתְאַוָּה הִתְאַוָּה *hithavu taaveh*, “ earnestly desired a desire,”) was simply an *intense desire for flesh meat*, instead of that aerial substance called *manna*, of which they were now weary ; and to meet this desire, which in itself was not criminal, the Lord worked a surprising miracle ! By the same word is often expressed a desire which is *perfectly innocent*, and the object of it *perfectly lawful* : see Deut. xii. 15. “ Thou mayest kill and eat *flesh* in all thy gates, whatsoever thy soul *lusteth* after, according to the *blessing of the Lord thy God which He hath given thee* ; see also verses 20, 21. We see, therefore, that the word *lust* is used to express not only an *innocent desire*, but a desire that has for its object a *lawful thing*, and the lawfulness of the thing, and the innocence of the desire, are proved by the permission of God to use that abundantly, which His good providence had provided for them. It was thus commonly used among our ancient writers. So in SPENSER’s *Shepherd’s Calendar* for July, in the Eclogue of *Thomalin* and *Morrel*, “ made,” as the argument says, “ in the honour and commendation of good shepherds ; and to the shame and dispraise of proud and ambitious pastors.”—*Morrel* speaks :

“ What ho, thou jolly shepherd’s swain,
Come up the hill to me ;
Better is, than the lowly plain,
Als for thy sheep and thee.”

Among other things *Thomalin* answers :—

“ But if thee *lust* to holden chat
With seely shepherd’s swain,
Come down, and hear the little what,
That *Thomalin* can saim.”

That is,—

Let the popish priests descend from their assumed uninterrupted succession, and self-originated authority, and if they *wish* to hear what *protestant pastors* have to say in behalf of the purity of their doctrine, and their divine call, let them lay aside their *secular sword*, and *fire* and *fagot*, and taking the even ground of the Scripture, defend themselves with the sword of the Spirit, if they can draw and wield it.

Some learned men have had recourse to the *Greek* for the

meaning of the word *lust* ; and as *λωϊστος* and *λωστος*, signify the *chiefest* and *best*, so no man in making a *choice* will *wish* to possess himself of that which is *least* or *worst*, but of that which is the *best*. So *lust* signifies the *earnest desire* to possess that which is *chief*, or *best* of the things proposed to one's election.

From the nature of the term, and the way in which it has been employed by the people into the composition of whose language it enters, we may see satisfactorily, that it originally expressed simple *desire*, and in process of time, strong or *intense desire* : and at last, among ourselves, was, and is used to express such a desire or wish as springs from *impure* and *carnal affections* : but this exclusive sense is not that in which St. Peter uses the word. His word *ἐπιθυμία* compounded of *ἐπι*, upon, or taken intensively, and *θυμος*, mind, thought, or desire ; strong excitement of mind, as in *anger*, &c. ; it must imply strong desire ; desire upon desire ; an earnestness of wishing, in order to enjoyment.

I have dwelt the longer on this word, because of the use which I think my text authorizes me to make of it. And to come more directly to its meaning in St. Peter, we should compare it with what St. John says, who uses not only the same words, but evidently in the same sense. He exhorts the Christians of his time, thus :—1 Epist. ii. 15, 16. “ Love not the world, nor the things in the world,—for all that is in the world, the *lust of the flesh*, the *lust of the eyes*, and the *pride of life*, is not of the Father, but of the *world* : and the *world* passeth away, and the *lust* thereof ; but he that doeth the will of God abideth for ever.” From these and other considerations we shall see, that from *simple desire*, irregularly exercised, all the other evils have flowed. And as the term *desire*, which is an act of the mind, should be well understood, I will take its definition from Mr. *Locke*. “ DESIRE, is the *uneasiness* a man finds in himself, upon the *absence of any thing* whose *present enjoyment* carries the idea of *delight* with it :”—and, “ desire is greater or less, according as the *uneasiness* is more or less ardent :”—and I may add, that, *uneasiness* is more or less *ardent* in proportion to the conviction a man has of the necessity, importance, and benefit to be derived, from the thing which is the object of his desire. Let us keep this definition in view, and we shall be soon convinced, from

a careful examination of this operation of the human heart, that originally, from it arose all the evil that is in man; and we may discern how *that evil* first entered into the world.

The account given by Moses, of the creation, temptation, and fall of man, is the only information we have on those momentous subjects. He tells us that God *created man in His own image and likeness*. And St. Paul tells us that that image consisted in *righteousness, truth, and holiness*: therefore there could be no *evil* in the *mind* or *disposition* of man, no *enmity* to God; no *feeling*, as there was no *knowledge*, of SIN: it had not yet existed, but only in fallen angels. By *whom* it entered into the *world*, the same record teaches; the *devil*, the prince of fallen spirits, taking for his instrument a creature called *nachash*, which we translate *serpent*, that seems to have had the gift both of *speech* and *reason*, having learnt that God, as a *test of obedience*, had forbidden the first human pair to *eat the fruit* of a particular tree that grew in the midst of the garden of Paradise, used that very prohibition as the means of *deceiving* the woman, and of leading her to *transgress*. God had said, "in the day thou eatest of it, thou shalt surely die." *Satan* questions this:—"Indeed! hath God said, If thou eat of it, thou shalt surely die?" The *woman* repeats the *prohibition*. *Satan* answers, "Thou shalt not surely die:" as if he had said, "Thou art *immortal*—God created thee such—thy *death* is impossible—Thy Creator wishes to deprive thee of a great and important good; as He knows that as soon as ye eat of this fruit, ye shall get such a wonderful increase of *knowledge*, that ye shall be like unto himself, *knowing good and evil*." Hence it appears, that the object of the tempter was to persuade our first parents that they should, by eating of this fruit, become *wise* and *powerful* like God, (for *knowledge* is *power*,) and be able to exist for ever, *independently* of Him:—and as they had *lived* by the *tree of life*, so they imagined they would get *wisdom* by the tree of *knowledge*.

Let us now see how *simple desire*, by means of *appetite*, operated to lead into transgression. "When the woman saw that the tree was good for food, and that it was pleasant to the eye; and that it was a tree to be *desired* to make one wise; she took of the fruit thereof and did eat, and gave also to her husband who was with her, and he did eat."—*First*, the fruit appeared to her to be wholesome and nutritive: she

saw that it *was good for food*. *Secondly*, it was beautiful to look on, and the fairness of the fruit tended to excite and increase *appetite*. *Thirdly*, "it was to be desired to make one *wise*," which was an additional motive to please the palate. We may presume, and the facts of the case prove it, that she felt, at first, *simple desire*, and by keeping her eyes upon the object, would soon find in herself "that uneasiness on the absence, or non-possession of a thing, the present enjoyment of which carried with it the idea of delight."—Therefore, she took it and did eat. From those *three* sources, all *natural* and *moral evil* sprung: and they are exactly what the apostle John calls, 1. *The desire of the flesh*:—they were *good for food*. 2. *The desire of the eyes*:—it was *pleasant to the sight*. 3. Hence arose the *pride of life*:—for it was a *tree to be desired to make one wise*; and the affectation of *wisdom* is that in which man boasts beyond all other possessions. Under the influence of this *desire* working in this *threefold* way, the prohibition of their Maker seems to have been forgotten. The transgression had a fatal effect upon their *minds*;—the *harmony* of the soul was lost;—*animal desires*, for more such gratifications, began to work tumultuously:—all *prohibition* seemed only a *check upon reasonable desires and enjoyment*;—and under such feeling, they pressed forward from *simple enjoyment* to *sensual gratification*; and from gratification to *excess*. Hence *reason* was overwhelmed by *animal feelings*;—*desire* was built on *desire*;—*indulgence* produced still more *extensive demand*, and they soon withheld their heart from no joy.—*Order* was no longer felt:—*disorder* prevailed. The *understanding* was darkened, and they did not like to retain God in their knowledge. The spirit of holiness, of order, harmony, and pure love, abandoned a habitation in which it could no longer reside; and with it, righteousness, truth, and holiness, took their flight. The image of God was defaced, and the whole man became a mass of moral corruption.—Hence *corruption entered into the world through lust*;—lust conceived and brought forth *sin*;—sin was finished, and brought forth *death*. Thus from *simple desire*, irregularly exercised, sprang the loss of Eden, loss of holiness, loss of God, and loss of happiness. By the envy of the devil sin entered into the world, and death by sin; and with them, the innumerable evils both ghostly and bodily that have turned the paradise of God into

a howling wilderness, driven peace from the earth, filled the body with the seeds of disease and death, and the soul with the seeds of corruption and perdition. The families of man are living in a state of constant hostility to their fellows, so that one half of the inhabitants of the earth are destroyed by the other. The *natural evil* that is unavoidable, is increased endlessly by the *moral evil* that works upon and through it : insomuch that God can no longer take pleasure in the work of His own hands ! God had undoubtedly created our first parents not only very *wise* and *intelligent*, but also with a great *capacity*, and suitable *propensity* to increase in knowledge. Those who maintain that Adam was created so perfect as to preclude the possibility of his increase in knowledge, have taken a very false view of the subject. We shall surely be convinced that our first parents were in a state of sufficient perfection, when we consider,—

1. That they were endowed with a vast capacity to obtain knowledge.
2. That all the means of information were within their reach.
3. That there was no hinderance to the most direct conception of occurring truth.
4. That all objects of knowledge, whether *natural* or *moral*, were ever at hand.
5. That they had the strongest propensity to know,—the hunger and thirst after wisdom.
6. And the greatest pleasure in acquiring knowledge.

To have God and nature continually open to the view of the soul ; and to have a soul capable of viewing both, and fathoming endlessly, their unbounded glories and excellencies, what a consummation of bliss ! This was undoubtedly the state and condition of our first parents,—even the present ruins of this state, like the *chehal minar*, or 40 remaining pillars of Persepolis, are incontrovertible evidences of the glory and splendour of the original building.

We see at once how transgression came :—It was natural for them to *desire* to be increasingly *wise* :—God had planted this desire in their hearts ; but he had showed them that this desire should be gratified in a certain way, and that prudence and judgment should ever regulate it : that they should carefully examine *what* God had opened to their view ; and should not pry into what he chose to conceal. He alone who knows

all things, knows *how much* knowledge the soul needs in order to its complete perfection, and increasing happiness ; in *what* subjects this may be *legitimately* sought ; and *where* the mind may make excursions and discoveries to its prejudice and ruin. There are doubtless many subjects which angels are capable of knowing, and which God chooses to conceal even from *them*, because *that* knowledge would tend neither to their perfection nor happiness. Of every attainment and object of pursuit, it may be said in the words of an ancient poet, who conceived correctly on the subject, and expressed his thoughts with perspicuity and energy :

*Est modus in rebus : sunt certi denique fines,
Quos ultra citroque nequit consistere rectum.*

HORAT. *Sat.* lib. i. sat. i. ver. 106.

“ There is a rule for all things : there are, in fine, fixed and stated limits,
On either side of which, righteousness cannot be found ! ”

Such *limits* God certainly assigned from the beginning. “ Thou mayest *come up* to this ; but thou shalt not *pass* it.” And, as he assigned the *limits*, so He assigned the *means* :— It is *lawful* for thee to acquire knowledge in *this way* ; it is *unlawful* for thee to seek it in *that*. And, had he not a right to do so ? And, would His creation have been perfect without it ?

Let us review the whole of this melancholy business :—

1. From the New Testament we learn that *Satan* associated himself with the creature which we term *the serpent*, and the original, the *nachash*, in order to seduce and ruin mankind, 2 Cor. xi. 3. Rev. xii. 9. xx. 2.

2. That this creature was the most *suitable* to his purpose, as being the *most subtle*, the *most intelligent* and *cunning* of all the beasts of the field, endued with the gift of *speech* and *reason* ; and, consequently, one in which the tempter could best *conceal* himself.

3. As he knew that while Adam and Eve *depended on God*, they could not be ruined, he therefore endeavoured to *seduce* them from this *dependance*.

4. He did this by working on that propensity of the mind to *desire an increase of knowledge*, with which God, for the most gracious purpose, had endued it.

5. In order to succeed, he insinuated, that God, through motives of *selfishness*, had given the prohibition :—“ God

doth know that in the day ye eat of it ye shall be like to Himself," &c.

6. As their present state of blessedness must be inexpressibly dear to them, he endeavoured to persuade them, that they could not fall from this state—*ye shall not surely die*; ye shall not only retain your present blessedness, but it shall be greatly increased:—a temptation by which he has ever since fatally succeeded in the ruin of multitudes of souls, whom he persuaded that being *once right*, they could not *finally go wrong*.

7. As he kept the *unlawfulness* of the *means* proposed, out of sight, persuaded them that they could not fall from their steadfastness, assured them that they should resemble God Himself, and consequently, be *self-sufficient*, and *totally independent* of Him,—they listened;—and fixing their eye only on the *promised good*, neglecting the *positive command*, and determining to become *wise and independent*, at ALL EVENTS, *they took of the fruit and did eat!* Alas, alas! how are the mighty fallen!

All the descendants of the first guilty pair resemble their degenerate ancestors, and copy their conduct. The *original* mode of transgression is still continued, and the *original sin* in consequence.—Behold the proof!

1. Every human being is endeavouring to *obtain knowledge* by *unlawful means*, even while the *lawful means* and every available help are at hand.

2. They are endeavouring to be *independent*, and to live without God in the world; hence *prayer*, the language of dependence on God's Providence and Grace, is neglected, I might say *detested* by the great majority of men.

3. Being destitute of the true knowledge of God, they seek *privacy* for their crimes, not considering that the eye of the Lord is upon them; being only solicitous to hide them from the eye of *man*.

I need not add, how the *nachash*, the *woman*, and the *man*, were sentenced and degraded;—the Bible is before the Reader, let him read, understand, and reflect.—He will there see more, and more correctly than the greatest of human poets has either conceived or sung,

“Of man's first disobedience, and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world, and all our wo,
With loss of Eden.”

And he who undertakes to write on this fearful subject, should with no ordinary fervour, offer the poet's prayer:—

—————"What in me is dark
Illumine; what is low, raise and support;
That to the height of this great argument
I may assert eternal Providence,
And justify the ways of God to man."

MILTON, *Parad. Lost*, b. i.

IV. I come now to consider the *prospect* which the most merciful God holds out, of being saved from this corruption, and its consequences,—“*There are given unto us exceeding great and precious promises.*”

Man having fallen into this state of excessive and shameful degradation by his own fault and folly; might have reasonably calculated on being left to sink lower, and yet lower still, into the bottomless pit of his own pollution; destitute of help in himself, and of succour from that God of whose gifts and graces he had made such a fearful abuse: but God, who is rich in mercy, was pleased, with the sentence of degradation and punishment, to hold out, by a comparatively *obscure promise*, the restoration of his fallen soul to the glory he had lost, and the perfection which he had forfeited, by a disobedience to the simplest and easiest of commands, which without provocation, and without excuse, he had most shamefully transgressed: the *promise* to which I have already referred, and which may be well denominated an *exceeding great and precious promise*, as in the Text, is the following:—And unto the serpent he said,—*I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.*” Gen. iii. 13.

The sequel shows us that this was a promise of the *incarnation* of our Lord Jesus Christ, who for us men, and for our salvation, came down from heaven, and was incarnate of the Holy Ghost in the womb of the Virgin;—*and being made man, he suffered, died, rose again from the dead, having obtained eternal redemption for us*;—and he commanded that *repentance and remission of sins should be preached in His name through all nations*;—for, *he saveth to the uttermost (from all the consequences of the fall) all them who come unto the Father through Him.* Thus, *God was manifested in the flesh*, and by “the sufferings and death of this Divine Being upon the cross for our redemption, made there, by His

one oblation of himself, once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world ;” and has commanded *His Gospel to be preached to all mankind*, to show them that He, *Jesus Christ, hath tasted death for every man* ;—that, *He ever waits to be gracious*,—that, *He willeth not the death of a sinner, but would have all men to be saved and come to the knowledge of the truth*,—and that, *whosoever cometh unto the Father, by Him, He will in nowise cast out*.

These are *general* promises relative to what Christ has done *for us* ; but they are exceeding great and precious. There are, however, *particular* promises equally great and precious, which refer to the work which Christ is to do *in us*, in order to our escaping the corruption that is in the world, and the corruption that is in ourselves, that being saved from the *bondage of this corruption*, and brought into the *glorious liberty of the sons of God*, we may *have our fruit unto holiness*, and *being filled with the fulness of God*, have an *abundant entrance into the holiest by the blood of Jesus*. These are some of the *exceeding great and precious promises*, to which the Apostle in the text refers, and which are too well known to need the formal quotation of book, chapter, and verse, to persuade the reader that they are contained in the book of the Revelation of Jesus Christ.

The Jews were distinguished in a very particular manner by the *promises* which they received from God : the promises to Abraham, Isaac, Jacob, Moses, and the Prophets : God promised to be *their God*,—to support, protect, and save them ; to give them what was emphatically called *the PROMISED Land* ; and to cause the Messiah to spring from their race. Now, St. Peter intimates to the Gentiles, to whom he writes, that God had also given to *them, exceeding great and precious promises* ; indeed, all the promises which he had given to the *Jews*, the mere settlement in the Promised Land excepted ; but this also he had given in all its *spiritual* meaning and force. And besides τὰ μέγιστα ἰπαγγέλματα, those superlatively great promises, which distinguish the Mosaic dispensation, he had given them also, τὰ τίμια ἰπαγγέλματα, the *valuable* promises, those which came through the *Great Price* ; viz. Enrolment with the Church of Christ ;—redemption in and through the blood of the cross ;—the continual indwelling in-

fluence of the Holy Spirit ;—the resurrection of the body, and eternal rest at the right hand of God. We may at once see that it was of considerable consequence to the comfort and stability of the *Gentiles* that these promises were made to *them*; and that salvation was not exclusively of the Jews.

In closely considering the Scriptures, we shall find that the *exceeding great and precious promises*, were of two kinds, 1. Those which relate to what God promised to do *for* man : and 2dly, Those which relate to what He will do *in* man. The promise of the *Messiah*, and every thing connected with His incarnation, passion, death, and resurrection, were included in the *first*. The promise of the *Holy Spirit*, as the consequence of the incarnation, &c. to apply the blessings purchased, belong to the second. By the *first*, all that was necessary in order to man's salvation was announced. By the *second*, all that was necessary in order to his glorification was promised.

To save the reader trouble, I shall set down a few of those *exceeding great and precious promises* :—

I. Relative to what Christ *was to do* FOR us.

II. Relative to what Christ *is to do* IN us, taken indifferently from the Old and New Testaments.

I. Promises relative to the salvation of man by Christ Jesus.

“I will put enmity between thee and the woman, and between thy seed and her seed ; it shall bruise thy head, and thou shalt bruise his heel,” see Gen. iii. 15.

“Behold, I bring you good tidings of great joy, which shall be to *all people* ; for unto you is born this day, in the city of David, a *Saviour*, which is Christ the Lord,” Luke ii. 10, 11.

“For the Son of man is come to *seek* and to *save* that which *was lost*,” Luke xix. 10.

“God sent not His Son into the world, to condemn the world, but that the world through Him might be *saved*,” John iii. 17.

“Neither is there *salvation* in any other : for there is none other name under heaven, given among men, whereby we must be *saved*,” Acts iv. 12.

“This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world, to *save sinners*,” 1 Tim. i. 15.

“We have seen, and do testify that the Father sent the Son to be the *Saviour* of the world,” 1 John iv. 14.

And that this salvation was to be by means of a *vicarious offering* of Himself, is sufficiently evident from the following Scriptures.

"Surely He hath borne our griefs and carried our sorrows,—He was wounded for our transgressions,—bruised for our iniquities: the chastisement of our peace was upon Him, and with His stripes we are healed."—"The Lord hath laid upon Him the iniquity of us all," Isai. liii. 4—6.

"When thou shalt make His soul an offering for sin—the pleasure of the Lord shall prosper in His hands," Isai. liii. 10.

"He shall see the travail of His soul,—by His knowledge shall my righteous servant justify many, for He shall bear their iniquities," Isai. liii. 11.

"As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit," Zech. ix. 11.

"The Son of Man came—to give His life a ransom for many," Matt. xx. 28.

"For when we were yet without strength,—Christ died for the ungodly.—While we were yet sinners, Christ died for us.—Through our Lord Jesus Christ, by whom we have now received the atonement," Rom. v. 6—11.

"Christ died for our sins according to the Scriptures," 1 Cor. xv. 3.

"I live by the faith of the Son of God, who loved me, and gave Himself for me," Gal. ii. 20.

"Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, cursed is every one that hangeth on a tree," Gal. iii. 13.

"Ye know that ye were—redeemed—with the precious blood of Christ, as of a lamb without blemish, and without spot," 1 Pet. i. 18, 19.

"Who His own self bare our sins in His own body on the tree," 1 Pet. ii. 24.

"Christ also hath once suffered for sins, the just for the unjust," 1 Pet. iii. 18.

"Herein is love, not that we loved God, but that He loved us, and sent His Son to be a propitiation for our sins," 1 John iv. 10.

"In whom we have redemption through his blood, the forgiveness of sins," Col. i. 14. Eph. i. 7.

"We also joy in God through our Lord Jesus Christ, by whom we have now received the atonement," Rom. v. 11.

“ Whom God hath set forth to be a propitiation through *faith in His blood*, to declare His *righteousness* for the *remission of sins that are past*,” Rom. iii. 25. Eph. i. 7.

II. Promises relative to what Christ will do IN believers.

“ Ye are bought with a *price*,—glorify God in your *body*, and in your *spirit*, which are God’s,” 1 Cor. vi. 20.

“ But God, who is rich in mercy—even when we were dead in sins, hath *quicken*ed us together with Christ,” Eph. ii. 4, 5.

“ Who gave Himself for us, that He might *redeem us from all iniquity*, and *purify* unto Himself a peculiar people, *zealous of good works*,” Tit. ii. 14.

“ For if the blood of bulls and of goats—sanctifieth to the purifying of the flesh: how much more shall the *blood of Christ*—*purge your conscience from dead works*, to *serve the living God*,” Heb. ix. 13, 14.

“ For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision,—but *faith which worketh by love*,” Gal. v. 6.

“ He that believeth on me—out of his *belly shall flow rivers of living water*;—but this spake He of the *Spirit*, which they that believe on Him *should receive*,” John vii. 38, 39.

“ He that believeth in me, though he were *dead*, yet shall he *live*,” John xi. 25.

“ He that hath the Son hath *life*,” 1 John v. 12.

“ In whom ye also are builded—a *habitation of God through the Spirit*,” Eph. ii. 22.

“ Ye also as *lively stones*, are built up a *spiritual house*, a *holy priesthood*, to offer up *spiritual sacrifices* acceptable to God,” 1 Pet. ii. 5.

“ Then will I sprinkle clean water upon you, and ye shall be clean: from *all your filthiness*: and from all your idols will I *cleanse* you: A *new heart* also will I give you, and a *new spirit* will I put within you: and I will take away the *stony heart* out of *your flesh*, and I will give you a *heart of flesh*: and I will put *my Spirit* within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them,” Ezek. xxxvi. 25—27.

“ God hath said, I will *dwell in them* and *walk in them*, and I will be their God, and they shall be my people,—and I will be a *father* unto you, and ye shall be my *sons* and my *daughters*, saith the Lord Almighty,” 2 Cor. vi. 16—18.

“Having therefore, these promises,—let us cleanse ourselves from *all filthiness of the flesh and spirit*, perfecting holiness in the fear of God,” 2 Cor. vii. 1.

“The blood of Jesus Christ *cleanseth us from all sin*,” 1 John i. 7.

“These are they which came out of great tribulation, and *have washed their robes*, and made them *white in the blood of the Lamb*,” Rev. vii. 14.

“But if we walk in the light as He is in the light, we have fellowship one with another, and the *blood of Jesus Christ His Son, cleanseth us from all sin*,” 1 John i. 7.

“Christ also loved the church, and gave himself for it, that He might *sanctify and cleanse it*,—that He might present it to Himself a glorious church, not having *spot, nor wrinkle, nor any such thing*, but that it should be *holy and without blemish*,” Eph. v. 25—27.

“That Christ may dwell in your hearts by faith, that ye, being *rooted and grounded in love*, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye might be *filled with all the fulness of God*,” Eph. iii. 17—19.

“And ye are *complete in Him* (*και ιστε εν αυτω περιπληρωμένοι*—And ye are filled with Him,) which is the Head of all principality and power,” Col. ii. 10.

These are some of the many “exceeding great and precious promises by which we may be made partakers of the Divine Nature, having escaped the corruption that is in the world by lust.” But the Bible is full of them, because the Bible shows the *fall of man*, and his *recovery* by Christ. And this *recovery* implies his being *restored to the image of God* in which he was created, and which, by sin, he lost. They then who are *not* restored to the image of God, righteousness, and true holiness, are not profited by his sacrificial offering. None by saying “Lord, Lord, can enter into the kingdom of heaven;” but they who do the will of our Father who is in heaven: and none can do that will whose hearts are not purified from all unrighteousness.

Let us review the whole subject: it is of infinite importance to mankind—

I. The CHRIST must become incarnate, teach, work miracles,

suffer, die, rise again from the dead, explain the nature of his Salvation, and give authority to proclaim it.

2. The HOLY SPIRIT must be sent from the Father—to awaken the consciences of men:—convince them of sin, righteousness, and judgment:—apply the promise of pardon to the consciences of penitent sinners, and when they have freely accepted Christ crucified for their Saviour, then to testify with their spirits that God, for Christ's sake, has blotted out all that is past, and thus being justified freely through the redemption that is in Christ, and having an entrance into the Holiest by his blood; and by that Spirit, being purified from all unrighteousness, the carnal mind totally destroyed, and the whole image of God restamped upon the soul, they may be fully qualified for, and at last received into an eternal state of glory and happiness.

Justification comes through what Christ has done FOR man.

Sanctification comes through what Christ's spirit does IN man.

Those whose faith rests only in the *first*, do not receive the *second*.

Those who do not receive the *second*, cannot see God.

The *bare belief* of *justification*, through the passion and death of Christ, *pardons no man's sins*.

The *bare belief* of *sanctification*, through His blood, makes *no man holy*. *Pardon* must be received *into the conscience*. *Holiness* must be received *into the heart*. This is evident from what the Apostle says in the text; which is stated under the following head.

V. The *end* to which they are called to be made *partakers of the divine nature*; and to *escape the corruption that is in the world*.

The object of all God's promises and dispensations was to bring fallen man back to that state of blessedness in which he was created; and to the image of God which he had lost. This is the sum and substance of the whole gospel and religion of Christ. We have partaken of an earthly, sensual, devilish nature: the design of God is to remove this, and make us *partakers of the divine nature*; and save us from the *corruption* in principle and fact *which is in the world*: and this is termed *being made partakers of the divine nature*, ἵνα γίνωσθε θείας κοινωνοὶ φύσεως, that ye may be partakers of a divine

nature—not *the* divine nature, as if the *nature of God* were meant: but *a* divine nature, a holy frame of soul, a holy heart, full of pure and righteous tempers, affections, and desires. The former nature was *evil* and *earthly*—this nature is *heavenly* and *divine*: one leads to *earth* and *animal* enjoyments; the other leads to *heaven*, and pure *spiritual blessedness*. Of such a nature they are to be (*κοινωνοί*) such *participators*, as to have *fellowship* with those who are of such a nature. They are to be made fit companions for the saints in light. An unholy man cannot enter into heaven; and were he in it, it would be no enjoyment to him, because it is not suited to him. The nature of the resident must be suited to the place of residence. The *fishes* live not on the *elms*, and the *cattle* browse not in the *depths* of the *sea*. *Hell* is for demons and wicked men; *heaven* for holy angels, and the spirits of just men made perfect. There is a *fellowship* among devils, and those who are partakers of a diabolic nature; for aught we know, “devil with devil damn’d, firm concord holds;” and we know that the inhabitants of heaven, are brethren with holy souls.—See the address of the Apocalyptic angel to St. John, who fell down at his feet in order to worship him.—“See,” says he, “thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this Book: Worship God.” Rev. xxii. 9.

Let none of the corrupt—those who through lust, are under the influence of the spirit of the world—expect to enter into the kingdom of God. No man’s *creed*, howsoever *orthodox*, will save him. Devils believe and tremble:—and who have more orthodox creeds than they? No passport to heaven, but Christ in the heart—the hope of glory. For in Christ Jesus, circumcision is nothing, and uncircumcision is nothing, but, a new creation—the faith which worketh by love, and purifieth the heart. We must have a *divine nature* to go to a *divine place*. We are called by his glory and virtue, by his *glorious power* in us as the means, to his own *glory* as the end. He works *virtue*, holiness, and purity in us by the energy of His Spirit;—and calls us to a future state of blessedness, by glory and virtue as exciting agents. Now this state of salvation is to be expected by those *who escape the corruption that is in the world*. The word is very emphatic ἀποφυγόντες τῆς ἐν κόσμῳ φθορᾶς—*not only having escaped, but who*

are escaping the corruption that is in the world through evil concupiscence, or irregular desire of any kind, and every kind. God purifies no heart in which sin is indulged. We must escape, and continue to escape : there is a corruption in the world—our adversary the devil, goeth about as a roaring lion, seeking whom he may devour. In every step of our way of probation, there is either an occurring, or pursuing corruption,—some form of temptation which has not been before seen—or some of those which once having been inmates, have been cast out ; and are ever seeking and watching for an opportunity to re-enter. Hence, we must run, and run on,—flee, and continue fleeing ; forgetting the things that are behind, and reaching forth unto those that are before ; we must press towards the mark for the prize of the high calling of God in Christ Jesus. Phil. iii. 13, 14.

Let the serious Reader who ardently wishes to get his soul saved, take in a condensed view, the sum of what has been already said : viz.—

1. Thou also art a subject of that mighty working of the corruption that is in the world through lust, or the principle of irregular and unholy desire.

2. Pray to God deeply to convince thee of thy fallen state, and to give thee true repentance.

3. Pray to God earnestly that thou mayest never rest till thou hast got a clear sense of thy acceptance with God, through the Son of His love.

4. As He convinced thee that thou hadst a *guilty conscience*, and didst need pardon, pray to Him that He may convince thee that thou hast a fallen nature—also an evil heart—a spirit that lusteth to envy ; and that it must be *regenerated*, and *purified* from all unrighteousness.

5. Seek this blessing with thy whole soul—in all things—in all means—in all times—never lose sight of thy necessity, and of God's ability to save.

6. Read the *exceeding great and invaluable* promises relative to this point,—they are numerous both in the Old and New Testaments.

7. Fear not to take the fullest view of *inbred sin*—beg of God to lead thee by His Spirit into every chamber of the house of imagery.

8. Having seen thy own heart, abhor thyself—thou hast

already received redemption in His blood, the *forgiveness of sins*: but feel, deeply feel, that thou must have the *very thoughts of thy heart cleansed by the inspiration of his Holy Spirit*. Without this, thou canst not safely rest.

9. While seeking this salvation, let no sin, however refined in appearance, have any dominion over thee—beware of *indulging any easily besetting sin*; abstain from every appearance of evil!

10. Strongly *exercise the faith* thou hast already. It is as much thy duty to *strive to believe*; as it is to *strive to pray*. Use grace, and have grace.

11. Do not give way to *discouragement*—He who hath promised to come, *will surely come*.

12. See that thou bring forth the fruits of that *faith and love* which thou already hast; and in the spirit of loving obedience, according to thy present means of grace, expect that fulness of God, which He has promised; nothing can withstand the conquering blood of Jesus; nothing, the sovereign energy of His Almighty Spirit. He will shortly say, *Be clean*;—and thou shalt be clean.

That God is *able* thus to cleanse the heart and affections, and purify the soul, can admit of no doubt.

That He *wills* the *happiness* of all His intelligent offspring, is as *evident*, when the infinite excellence and benevolence of His nature is considered.

And that he is thus *able*, and thus *willing* at *all times*, cannot be reasonably disputed; and for proof of these things, look at his exceeding great and precious promises.

May not then every believer in Christ Jesus come even *now* to the throne of grace, and ask mercy and find grace for this and every other time of need? Yes; and what he purifies, He can and will keep pure. Reader, have faith in God.—He is *more willing to give* than thou art to *receive*; and is wont to *give more* than thou canst *desire*. He will therefore save thee to the uttermost. And after having guided thee by his counsel through life, he will receive thee into his everlasting glory. Then to Him who hath loved us, and washed us from our sins in his own blood, to Him be glory and dominion, for ever and ever. Amen.

SERMON XXXI.

DIVINE REVELATION.

ROMANS, Chap. xv. ver. 4.

Whatsoever things were written aforetime, were written for our learning; that we through patience and comfort of the Scriptures, might have hope.

In that short but comprehensive and excellent prayer, attributed to St. *Chrysostom*, with which our public prayers generally terminate, we beseech the "Almighty God to grant us in this world, the knowledge of His truth, and in the world to come, life everlasting:" and, in thus praying, we express our conviction, that there is a *state of everlasting blessedness* beyond the duration of all earthly things; that it is the *gift* of God:—that His *truth* alone, not only declares this, but teaches the *way* in which it may be attained; and that the *knowledge* of this truth must be received from God himself.

As the truth in question must be that which concerns the true happiness of man, the immortality of the soul, the worship which we owe to our Creator, and that which qualifies the soul for a state of eternal blessedness, it is a thing which man cannot acquire by *himself*, nor teach to his neighbour; it must be taught by God, and this must be by a *revelation* of His *will* to mankind. Now, this revelation must be given either by *continual inspiration* on the mind of every individual, teaching, in all cases of necessity, what each should *know*, *believe*, and *perform*, in order to escape evil, and do that which is lawful and right in the sight of Him by whom actions

are weighed, and who will finally reward every man according to his works :—

Or, if this mode of *continual inspiration* on the mind of every man, varied throughout life according to his changing circumstances, be considered as rather a clumsy mode of conveying Divine instruction ; then there is another, and *but that one*, and that is, by *one full revelation* of His will, given in such a time, and to such persons as He may think proper to choose ; and by causing this revelation to be *written* and *recorded*, and copies of it endlessly multiplied, each individual, by having recourse to it, may learn to know God's will, and every thing that concerns his present safety, and eternal blessedness. Now, this is in fact what God has done. He has given us what is called, by way not only of distinction but *eminence*, the **SCRIPTURE**, and this he communicated in ancient times, to holy men, by the inspiration of His own Spirit, who carefully *wrote* it down, and delivered it to those to whom it was at first more immediately sent, and they have handed it down from generation to generation, without addition, defalcation, or wilful corruption of any kind ; and to this the Apostle in the text alludes, when he says, *Whatsoever things were written aforetime, were written for our learning* ; and which another Apostle characterizes thus : “ All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished to every good work,” 2 Pet. iii. 16, 17. And the same Apostle says, *The prophecy, (the different portions of God's revealed will) came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost*, 2 Pet. i. 21. And this *inspiration* is essentially necessary to constitute what is called *Divine Revelation*, the *Holy Scripture*, the *Bible*, or the *Old and New Testaments*.

But, though the *Divine inspiration* of this Sacred Volume be granted, there are some very important questions which may be reasonably asked relative to the *manner* in which the revelation was made—the *times*,—the *persons*,—the *language*,—the *mode* of *preservation*,—the moral certainty that it has been handed down *entire*—and that the various *translations* and *versions* faithfully represent, as to the full *scope* and *meaning*, the *Sacred Originals* from which they profess to be taken.

Though a consideration of all these circumstances in detail, would require a large *treatise*, which cannot comport with the ordinary length of a *Sermon*; yet some *general statements* may be made that will give satisfaction to reasonable inquiry.

In order to this I shall consider,—

- I. The *absolute necessity* of a Divine Revelation.
- II. The *various ways* in which a Revelation of the Divine will has been given to men.
- III. The *Languages* in which these Divine Communications were made and recorded.
- IV. The *Ancient Versions*, or Translations, by which this Divine Revelation has been diffused and authenticated.
- V. Examine the question: Is this Revelation, as we have it now, *entire*—have no parts been lost—no spurious writings added?

VI. The benefit to be derived from a proper knowledge and study of the Scripture.

VII. Make a short application of the whole.

I. The *absolute necessity* of a Divine Revelation.

That the revelation in question *should* have been made; or, in other words, that it is *absolutely necessary*, is a point that should be first sufficiently established.

If God be the sole Fountain of *light* and *truth*, all *knowledge* must be derived from *Him*. “The spirit of a man may know the things of a man: but the Spirit of God can alone know and teach the things of God.” That is, the *human intellect*, in its ordinary power and operation, is sufficient to comprehend the various *earthly* things that concern man’s sustenance and welfare in social life: but this intellect cannot fathom the things of God; it cannot find out the mind of the Most High; it knows not His *will*; it has no just idea of the *end* for which man was made—of *that* in which his best interests lie—of its own nature—of the nature of moral *good* and *evil*—how to avoid the *latter*, and how to attain the *former*, in which true happiness, or the supreme good, consists; and these things, it is the province of a *Divine Revelation* to teach, for, without this, they have never been taught or conceived by man.

All these may appear to be gratuitous assertions, and require positive proof. I grant it, and they should not have been hazarded were not the proofs at hand. And I acknowledge farther, that these proofs should not be sought for in the *Bible*,

merely, but in *history* and *fact*; that the *history* should be that of all the nations of the world, and the facts as numerous as the *nations* and their subdivisions.

One assertion, which I do not produce as proof, though I know it is such, shall bring forward generally, the proofs I have in view; it is the saying of an eminent man, partaking of no ordinary portion of the inspiration here contended for; it is this—*The world by wisdom knew not God*. This short saying contains all the *assertions* made above; and *history* and *facts* must now be produced to confirm them.

Most nations of the earth, who have pretended to any degree of civilization, have been careful to preserve their own records, even from the remotest periods; and in the course of the Divine Providence, these have come down to the present times; and by these we can judge both of the *civil* and *moral state* of those nations. And we are not in danger of forming unfavourable conclusions, if we abide by the letter of their own histories, as they have been evidently drawn up with much *partiality*, pressing every thing into their service that appeared calculated to promote their pretensions to *antiquity*, *eminence*, and *national honour*. Others, who have written of such nations, have greatly lowered the standard of their assumed excellence: from which we may safely conclude, that the *medium* between both relations may approximate pretty nearly to the truth.

From all the accounts we have of the most eminent, ancient, and celebrated nations, such as the *Egyptians*, *Chaldeans*, *Assyrians*, *Persians*, *Greeks*, and *Romans*, we find them, from their own relations, to have been destitute of the knowledge of the true God, and although cultivating various arts and sciences, yet fierce, barbarous, and cruel. Their *history* is a tissue of frauds, aggressions, broken truces, assassinations, revolts, insurrections, general disorder, and insecurity. Their *laws* despotic and oppressive; their *kings* and *governors*, *tyrants*; their *statesmen*, time-servers and oppressors of the common people; their *soldiers*, licensed plunderers; their *heroes*, human butchers; their *conquests*, the blast of desolation and death on empires and nations; their *religion*, superstitious, gross, brutal, and unclean; and their *gods*, and the general objects of their worship, worse in their character and acknowledged practices, than the most villanous and execrable

of men. And what must be the *imitations* in their votaries, when they had such *originals* to copy? This was their general state and character.

But were not the highly cultivated *Greeks*, and the learned and polite *Romans*, illustrious exceptions? I except none of them from this general censure. Read *their own histories*: those of the *republics of Greece*: and what do you find? Treasons, insurrections, crimes, and carnage of all descriptions. Consult also the *Roman writers* on their *Republican, Consular, Tribunal, Regal, and Imperial States*; and see the portraits which those master painters have sketched; and what do you behold? no *caricatures*, but *likenesses from life*—features, naturally fell and distorted, scowling through the deep and murky shades which serve to relieve and make them prominent.

A Roman citizen, well acquainted with their history and character, living in the very times of their highest cultivation both in language and arts, thus describes them:—"They were vain in their imaginations—their foolish heart was darkened—professing themselves to be wise, they became fools—they changed the glory of the incorruptible God, into an image made like to corruptible man; and to quadrupeds, and reptiles. They had vile affections—and were given up to a reprobate mind—were filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity,—whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful." See Saul of Tarsus, in his Epistle to the Romans, chap. i. 21—32.

All these charges are found, sustained, and proved by their own historians and poets; see *Tacitus, Livy, Suetonius, Juvenal, and Horace*. And, that with all their boasted knowledge, they knew not God, is abundantly clear from their superabundant idolatry: their gods many, and their lords many. Even at this time, there were multitudes of Jews among them, who were well known to be worshippers of one simple, pure, and infinite Being, called God, or Jehovah; from whom they might have got some consistent ideas concerning the Supreme Being; yet so grossly darkened were their *minds*, even when boasting

the highest attainments in useful and ornamental sciences and arts, they had no perception of the truth. One of their greatest men in knowledge and philosophy, and in eloquence unrivalled, M. T. Cicero, who searched into the subject, and wrote a Treatise expressly upon it, *De Naturâ Deorum*, which remains to the present day, could not, with all his vast abilities and learning, make out any rational account of the *Divine Nature*—thought there might be *something* of this kind, which he terms *illud inexprimabile*, that ineffable thing; but after all, concludes with doubting, whether there be gods or not! So true is the assertion made above, *The world by wisdom knew not God*: and God permitted it to try its highest powers, cultivated to the utmost pitch, in minds of the first order, and in circumstances and times the most advantageous and promising, in order to teach all men this most important lesson, that God can be seen only in His own light; and that no man can know any thing relative to his peace and salvation unless it be given him from above: in a word, except by such a *revelation* of His own will, as in His great compassion and mercy, He has given us in his Bible.

As a corroborating fact, we find that the nations who have received this Sacred Book, and availed themselves of its light and advantages, are among the wisest, greatest, and most powerful nations of the earth; and that these very nations have riches, dominion, and excellence, just in the proportion in which they have received *these words of wisdom*, and have had their hearts and lives regulated by them; while all others are lying in the mire of sin and bonds of iniquity,—degraded below the human character, without one redeeming trait in their minds, or power in their souls, to rescue them from the disgrace, pain, and misery of their state. Thus we find, that it was essentially necessary that we should have an inspired revelation, and that something *should* have been *written afore-time for our learning*.

Nor has the lapse of time mended the moral condition and character of the heathen nations. Our extensive commercial connexions, not only with the nations of Europe and America, but also with the principal heathen kingdoms and states in most parts of the world, have brought us to an intimate acquaintance with the dark places of the earth, which are filled with the habitations of cruelty:—and what have we seen? Dark-

ness covering every land, and gross darkness the hearts of the people. *Idolatry* the most disgusting, and *superstition* the most foolish and degrading, closely associated with ridiculous *ceremonies* and cruel *rites*. Religious suicide; *abandonment* of the aged to *starvation* when past labour, or left in the woods to be devoured by wild beasts when in hopeless disease; *exposure* of infants; *burning* of widows with the bodies of their deceased husbands, their own children lighting the funeral *pyre*! the most painful, unmeaning, and lengthened-out *pilgrimages*; religious *fasts*, by which health and strength are exhausted; and *feasts* where the man sinks into the *beast*:—all these, and more of a similar kind, equally degrading and destructive, prevail among the millions of Asia, and especially among what are called the *civilized, mild, and pacific inhabitants* of Hindostan! These are the nations that know not God, and have not received that Revelation by which alone He can be made known, and by which man can be made wise unto salvation. *Time*, therefore, brings about no moral changes in the individuals, nor conversions among nations. It is the *Revelation of God*, the *Gospel* of His Son Jesus Christ, that is the power of God to salvation to every one that believeth, whether Jew or Greek, Barbarian, Scythian, bond, or free. What were our own forefathers before the *Gospel* was planted here? A nation of savages. And what has Christianity done for their descendants? It has made them the greatest, most enlightened, most powerful, and most eminent of the nations of the globe. Compare even our *present state* as a *Christian people* with our former state as *heathens*, and then exclaim, What hath God wrought!

The human heart, left to its own workings, either sinks in the mire, or falls over precipices. What aid has man ever found from what is called *natural religion*? In comparison with Revelation it is a *rushlight* against the sun, howsoever modelled by the inventions of man. It neither enlightens, warms, nor invigorates; the breath of God is not in it, for what is the chaff to the wheat? saith the Lord!

II. The *manner* in which the Revelation of the Divine will was made to men, is worthy of particular inquiry, as it is both curious and important. There is sufficient evidence from the Scriptures themselves, that this was given in the five following ways:—

1. By the *personal appearance* of him who is termed the *Angel of the Covenant*, and the Angel in whom was the name of Jehovah; who was afterward revealed as the Saviour of Mankind. He is called מלאך יהוה *Maleak Jehovah*, the *Angel or Messenger of Jehovah*, Gen. xvi. 7., and המלאך הגואל *ha-maleak, ha-goel*, the *redeeming Angel*, or the *Angel the Redeemer*, Gen. xlvi. 16., and מלאך פניו *maleak panav*, the *Angel of his (God's) presence*, Isai. lxiii. 9., and מלאך הברית *maleak ha-berith*, the *Angel of the Covenant*, Malac. iii. 1. This person frequently appeared to the Patriarchs, *foretelling* what God alone could *know*, and promising to *perform* what God alone could *do*. It was this angel that appeared to *Abram*, Gen. xv. 1., &c. and gave the glorious promises of the redemption of the world by one (Christ) who should proceed from Abraham's stock; and it was the *same* that appeared to *Hagar*, and delivered that remarkable prophecy relative to the descendants of *Ishmael*, which has been so circumstantially fulfilled in the whole history of his posterity, being one of those prophecies which is very legitimately produced to show the Divine inspiration of the Mosaic records. To enter into an examination of the passages quoted above, would lead into details inconsistent with the length of a public discourse.

2. A *second* mode by which God communicated the knowledge of his will, was an *audible voice*, sometimes accompanied by *emblematical appearances*. In this way God revealed himself to *Adam* in Paradise, Gen. i. 28., "And God said unto them (Adam and Eve,) Be fruitful and multiply and replenish the earth." Gen. ii. 16., "And the Lord commanded the man, saying, Of every tree in the garden thou mayest freely eat." Gen. iii. 8., "And they heard the voice of the Lord God walking in the garden." Gen. iii. 15., "And I will put enmity between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." And it was by such a *voice* that *Moses* received almost every communication that is mentioned in the Pentateuch. And by this same mode was *Samuel* called to be a *prophet*, a *priest*, and one of the greatest *judges* of Israel. See 1 Sam. iii. 4—10. But these *audible voices* were often accompanied by *striking emblematical appearances*. Thus *Jeremiah* was instructed to show the Israelitish rulers and people their speedy and irretrievable ruin by the emblem of *broken bottles*, Jer. xix. 1—12. *Ezekiel* showed the same

calamity by the emblem of *burnt hair*, Ezek. v. 1. The *ephah*, Zech. v. 5.—*good and bad figs*, Jer. xxiv. 1, &c.—the *marred belt*, Jer. xiii. 1—7.—*plumb-line*, Amos vii. 7.; and several other matters were emblems which God used to illustrate the predictions which He *delivered* to His prophets in general.

3. A *third* mode was by the *ministry of angels*, often working *miracles*. Thus an *angel* appeared to *Jacob*, changed his name, predicted his future greatness, and by a supernatural influence upon his body, gave him a *sign* for the fulfilment of the prediction, Gen. xxxii. 24, &c. An *angel* appeared also to *Moses* in a *burning bush*, and gave him those glorious promises relative to the deliverance of the Israelites from bondage, and their settlement in the promised land; see Exod. iii. and iv. *Gideon*, Judg. vi.; *Manoah*, Judg. xiii.; and others, received pointed revelations from God by *angelic ministry*. And *Joshua*, by the ministry of the angel called *Captain of the Lord's Host*, got the assurance of his success in the conquest of the heathen nations of *Canaan*, Josh. v. 13. And God confirmed their testimony, for it is written, the word *thus* spoken by *angels* was *steadfast*, Heb. ii. 2. But the chief of those angelic appearances were of Him who was afterward God manifested in the flesh, see p. 33.

4. By *dreams* and *visions* of the night; or in *trances* by day. In one of the former, Solomon received that *inspiration* and extraordinary wisdom from God, that qualified him not only to be the most eminent king, but also enabled him to write those books which still bear his name in the Inspired Volume, see 1 Kings iii. 5—15. And that wonderful prophecy relative to the *five great empires*, was delivered in a *dream* to *Nebuchadnezzar*, and interpreted by *Daniel*; see Dan. ii. 31—45. And the prophecy relative to the destruction of the Chaldean empire, Dan. iv. 10—18. See also *Pharaoh's Dream*, relative to the *dearth in Egypt*, interpreted by *Joseph*; see Gen. xl. 5., &c. In a *vision* God revealed to Abram the *promise of the Messiah*, Gen. xv. 1., &c.; and in a *trance*, the affliction and deliverance of his posterity, Gen. xv. 12—18.

5. But the most common way was by *direct inspiration*; by the powerful agency of God on the *mind*, giving it a strong conception and supernatural persuasion of the truth of the things which he revealed to the understanding. The persons chosen to receive these inspirations were termed *prophets*,

נביאים *nebiim*, from נבא *naba*, to *intercede, make prayer*, and in consequence, receive inspiration from God to declare His will; and sometimes they were called *seers*, חוֹזִים *chozim*, from חזא *chazah*, to see, *i. e.* supernatural things, spiritual sights; to see mentally by the help and inspiration of the Holy Ghost. The *prophet* and the *seer* were the same in most cases, but with this difference, the *prophet* had the *impression* made on his *mind*, transfusing *spiritual ideas*, whether in respect of the *present* or *future*. The *seer* had the Divine communications by *images* and *representations*. The one perceived *intellectually*; the other by means of the *imagination*. The *prophet* knew by *extraordinary impressions* on his *understanding*; the *seer* had *symbolical representations*. The *seer* was always a *prophet*; but the *prophet* was not always a *seer*. The *first* appears to have had *frequent symbolical representations*, as well as *strong preternatural mental impressions*: the *second* appears to have had the latter always without the *former*, except on particular occasions.

The inspiration of these men is sometimes represented by the *Lord coming down in a cloud, and taking his own spirit and putting it on the appointed persons, and causing it to rest upon them*. See the account of the inspiration of the *seventy elders*, Num. xi. 25. In general it is represented by the *word of the Lord coming to the prophet, or inspired man*; and who was enabled clearly to discern what God was *about to do*, or what he purposed to do at some *future time*. This is generally mentioned in the *commissions* which the prophets received, to go and make proclamation to the people of that which God would have them to know. "For he revealed his secrets to his servants the prophets," Amos iii. 7.; and at such times they felt themselves "full of power by the Spirit of the Lord, and of judgment and of might," Micah iii. 8. And those who received the prophetic gift are represented as "being filled with the Holy Ghost," Luke i. 67. Then, "all the words which God spake unto them, they received in their heart, and proclaimed to the people," Ezek. iii. 10, 11. And this inspiration was often so powerful, that they could not repress it; "the word in their heart was as a burning fire, shut up in their bones, and they could not forbear." See the case of Jeremiah, chap. xxvi. 12.

No man could *acquire the gift of prophecy by any industry*,

or any *human means* : for “ the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost,” 2 Pet. i. 21. They delivered the *mind of God* to the people : their *own wills* and their *opinions* and *inventions* they were not permitted to mingle with the testimony of their God ; and hence, that testimony being *truth*, without any mixture of error, is properly termed that *Scripture which is given by inspiration of God* ; and consequently, “ is profitable for doctrine, for reproof, for correction, and for instruction in righteousness ; that the man of God may be perfect, and thoroughly furnished unto all good works.” And as all “ these Holy Scriptures were written for our learning ;” and “ Jesus Christ is the end of the law for righteousness to every one that believeth ;” the sum and substance of the code of Divine Revelation ; therefore these “ Holy Scriptures are able to make us wise unto salvation through faith in Him,” 2 Tim. iii. 15—17.

The process of inspiration went gradually on for upwards of 4000 years, when He, “ who at sundry times, and in divers manners, spoke in time past to the fathers by the prophets, at last spoke unto us by his Son ; who, enduing his disciples with various gifts of the Holy Ghost, completed the canon of Divine Revelation, by adding the *new covenant* to the *old*, and thus furnishing every thing necessary to perfect the instruction, and save the soul of man.

This revelation God gave in *several parcels* or *parts*, at *different times*, in *different places*, and to *different persons* ; just as men could profit by it, and the circumstances of his government of the world required it ; one portion making way for another by preparing the mind for its reception. We give the *elements* of a science before we attempt to teach the science itself ; we teach our children the *alphabet*, and to compound the *letters* into *syllables* and *words*, before we require them to *read*. In His first revelations to man, God gave the *grand principles* or *outlines* of all essential truth. In these words, *The seed of the woman shall bruise the head of the serpent*, God intimated the whole scheme of human redemption by the Son of his love ; and in the *rites* and *ceremonies* of the Mosaic law, he showed the *nature* and *necessity* of that redemption, and *how* it was to be effected. Thus making original or primitive things the representatives of those

that should *succeed*; giving line upon line, precept upon precept, *here a little*, and *there a little*, as men were able to bear and profit by it. Hence primitive communications are *short*, and comparatively *obscure*; those that succeed *clearer*; the prophetic light shining *more and more* to the perfect day.

III. The *languages* in which these Divine communications were made, recorded, and preserved, is the *third* point to be considered. That the people who were to profit by them, and to keep, and exactly obey them, should have them in their own language, is at once evident and reasonable. The *law* and the *prophets* belonged to the *Jews*: the language of the *Jews* was *Hebrew*; therefore the law and the prophets were written in the *Hebrew tongue*. And so necessary did God ever consider it, that the Holy Scriptures should be written in the *vulgar language*, that when the *Jews* were suffering a seventy years' captivity in *Babylon*, during which the knowledge of their native tongue was nearly lost, he caused the chief transactions of the time to be recorded in the *Chaldean language*, as we find in the books of *Ezra* and the prophet *Daniel*. In *Ezra*, from ver. 8. of ch. iv. is *Chaldee*, to ch. vi. ver. 19., and from verse 12. of ch. vii. to ver. 27. In *Daniel*, the *Chaldee* begins ch. ii. ver. 4. and continues to the end of ch. vii.; and for the benefit of those who either came young into *Babylon*, or were born there, as well as for those to whom the *Chaldean tongue* was now *vernacular*, a translation of the *Law* and the *Prophets* was made by *two* learned, and, as the *Jews* think, *inspired men*, *Onkelos* and *Jonathan ben Uzziel*, into the *Chaldee*: these translations, generally called *Targums*, remain to the present day. Thus the providence of God took care that the *people* should read the Holy Scriptures, and that they should have them in the *languages* that were understood both by young and old. God gave this *right to all* to whom He sent these Scriptures; and it is only a fallen, heretical, and apostate church, which has dared to dispute this order of God, and take away this key of knowledge from the common people.

But it may be asked, as this Divine Revelation was given at *various times* through a *long lapse of time*, "here a little, and there a little," how have these several parcels been *preserved* and *collected* in that book called by way of eminence the *BIBLE*? In answer, it is proper to observe, that during the 2000 years of the *patriarchal dispensation*, nothing was com-

mitted to *writing* ; all was held and communicated by *tradition* ; and through the longevity of the inhabitants of the earth during that period, and the strict family connexion that subsisted between the *heads of families* and their *descendants*, such traditions were easily preserved, as they had but few hands to pass through, and were easily retained in memory. But howsoever respectable the testimony of tradition in such circumstances, yet we are not obliged to receive this testimony as authentic and true, but as the facts have been collected and detailed by men divinely inspired ; for those ancient and important facts, first preserved by tradition, have been collected by Moses, and are embodied in his Pentateuch, under the broad seal of that Holy Spirit by whom this eminent lawgiver and historian was inspired.

I repeat it :—in the antediluvian world, when the life of man was so protracted, there was comparatively little need for *writing* of any kind, as past transactions had to pass through but few hands. *Tradition*, therefore, answered every purpose to which *writing* in any kind of characters could be subservient. There could be little danger of any important fact becoming obsolete, as its history had to pass through very few hands, and all these, *friends* and *relatives*, in the most proper sense of the terms ; as they lived in an *insulated* state, under a *patriarch's* government. Thus, it was easy for *Moses* to be satisfied of the truth of all he relates in the Book of *Genesis*, as the accounts came to him through the hands of few persons. For, from *Adam* to *Noah* there was but *one man* necessary to the correct transmission of the history of this period of 1656 years. This history was without doubt perfectly known to *Methuselah*, who lived to see them both. In like manner *Shem* connected *Noah* and *Abram*, having lived to converse with both ; as *Isaac* did with *Abram* and *Joseph*, from whom all these things might have been easily conveyed to *Moses* by *Amram*, who was contemporary with *Joseph*. Supposing then, that all the curious facts recorded in the Book of *Genesis* had *no other authority* than the *tradition* already referred to, they would still stand upon a foundation of *credibility* superior to any that the most reputable of the *Greek* and *Latin* historians can boast. After the dispersion of mankind in the time of *Peleg*, *writing* became necessary, not only because of this dispersion, but because the life of man was so much abridged, and consequently tradition

must become less certain, as the facts had to pass through a *multitude* of hands ; hence alphabetical characters became absolutely necessary, as without these, the records of the world must soon be obliterated from the swiftly succeeding generations of mankind.

Perhaps the first regular *alphabetic writing* was that executed by the Divine Being on the two tables of stone, on which He wrote, *with His own finger*, what is called the *Decalogue*, or *Ten Commandments*. That this *writing* was actually by the *finger of God*, and not by His *command*, the following Scriptures amply prove :—“ The Lord said unto Moses, come up to me in the mountain, and I will give thee the tables of stone, which *I have written*,” Exod. xxiv. 12. “ And He gave unto Moses tables of stone, *written with the finger of God*,” Exod. xxxi. 18. “ And the tables were *the work of God*, and the *writing* was *the writing of God* graven upon the tables,” Exod. xxxii. 15, 16. “ These words (*viz.* the ten commandments) the Lord spake in the mount, out of the midst of the fire of the cloud, and of the thick darkness, with a great voice ; and he added no more, *but He wrote them* on two tables of stone,” Deut. v. 22. Thus it appears, God *invented* the *characters*, and *wrote the first copy*, and thereby testified His *will*, that the Revelation He had made, and that which He should further make, should be *committed to writing*, not only for its *preservation*, but for the *general benefit of mankind*. *Tradition* and *writing* were the grand means by which these records were preserved and brought down to the latest posterity ; and it is the unanimous opinion of *Jews* and *Christians*, through all their generations, that EZRA the *scribe*, (who was one of the captivity,) about the year of the world 3547, before the Christian era 457, under the guidance of the Divine Spirit, collected all the portions given by Divine Inspiration then extant, and arranged them in the manner in which they are found in the present time ; and in this order they have, with very little variation, existed from the *captivity* to the *origin of printing*, or a little after, when in A. D. 1488, the *first complete copy of the Hebrew Scriptures* issued from the press at *Soncini*, in Italy ; since which time they have gone through innumerable impressions, both by *Jews* and *Christians*.

Previously to the invention of printing, the Hebrew Bible was carefully preserved among the *Jews* in MS. either on strong

vellum or a *semi-tanned goat-skin*, commonly called *basil leather*, both materials almost imperishable, if kept from fire and damp : the very oldest MSS., those that amount to nearly a *thousand* years, (some of which are now in my library,) being written in a large bold character, with excellent ink, are as legible *now* as they were at the *beginning*. Every synagogue in the world had always a copy of the *Law* and of the *Prophets*, which was preserved with the greatest care and veneration ; and most Jewish families of respectability had at least the *ספר תורה* *Sepher Torah*, or “Book of the Law,” and the *הפטרה* *Haphtorah*, or *Sabbath Readings* from the *Prophets*, which were handed down from father to son, or carefully replaced from the most authentic copies, if accidentally lost, damaged, or burnt. And to preserve the Sacred Volume from corruption and defalcation, there was from time, almost immemorial, a class of Jewish critics, termed *Masorets*, who not only had taken care to distinguish and number the different larger and smaller *sections* of the law, but also the very *letters*, so as to register the *number* in each part ; and how often *each alphabetical character* occurred in each book : a work truly *herculean*, but accomplished with amazing correctness by those ancient and most respectable literary drudges. This work, called the *Masora*, remains also to the present day ; and of it several MS. copies exist in my own library. We may affect to smile at the conscientious punctiliousness of these critics, but their work and its preservation are proofs of their deep persuasion that their Scriptures came from God ; and that He who gave them had taken care that they should be most scrupulously and sacredly preserved.

Let me add a few further considerations :—1. The Hebrew *character*, which is necessarily *large* and *bold*, was very proper for preservation. 2. The *materials* on which the text was written, were the least likely to perish or be decomposed. 3. The religious, not to say *superstitious care*, taken by the Jews of their MSS., prevented them, in general, from being damaged or lost. 4. The Jews themselves being preserved a *distinct people*, and by their *ordinances* and *rites* separated from all others, generally despised and often persecuted, were the more careful to perform their rites, and keep, with sedulous care, the records that enjoined them. 5. Their being read every Sabbath, as well as on numerous *festivals* and *fasts*, in all their

synagogues in every place of their dispersion, prevented them from the danger of being *lost*, or ever becoming *scarce*: and, indeed, this is evident from the very *form* and *style* of *writing* in different parts of the world; for although there is an *essential form* that belongs to every letter, as there is in the alphabetical characters of all languages, yet the Jews in different nations had a peculiar *mode* of constructing that essential form, so that those who are conversant with Hebrew MSS. can almost at the first view, tell whether a MS. be written by a *German, Spanish, or Italian Jew*; the former being in general *large, rough, and inclined to the left*; the others being *erect, full, and elegant*. The synagogues, ever jealous over each other, lest any alterations, additions, or subtractions should be made, in any *jot or tittle*, or even in the *vowel points*, though of themselves not essential to the integrity of the language, have made positive rules to guard against these evils.

6. There is another consideration that should not be overlooked. The general character of the Jews is a strong argument for the Divine *authority* and *safe custody* of the Scriptures: they were proverbially *incredulous* and *refractory*; and it was probably on this very ground that God chose *them* to be the keepers of His testimonies; for, had they not had the most incontrovertible proofs that God had spoken by Moses and the Prophets, they would neither have *credited* nor *preserved* His oracles. *Their* incredulity is, therefore, no mean proof of the Divine authority of the *Law* and the *Prophets*.

7. The *Evangelists* and *Apostles* of our Lord were all *Jews*, and partook deeply of the same spirit of incredulity, as several places in the gospels prove; and had they not had the fullest evidence of the divinity of their Master, they would not have *believed*, much less have sealed the truth with their *blood*. Thus *their* incredulity is a strong proof of the authenticity of the Gospel.

IV. The *ancient versions* made of the Hebrew Scriptures into different languages, rendered the destruction or material alteration of those Scriptures morally impossible.

The principal versions of the Hebrew text are, 1. in the *Law*, or *Five Books of Moses*, the very ancient *Cufic Samaritan*, made for that motley mixture of different nations, which were sent into the kingdom of Israel by the kings of Assyria, after they had subdued that nation, and carried into captivity

the principal inhabitants of the land. This version still exists, and is, in the main, a very fair representation of the sacred original. This has been printed with the *Hebrew* and *Hebreo-Samaritan* text, in the first volume of the London Polyglot. And as it had been preserved from the remotest antiquity, before the invention of printing, it is not likely to perish now that it has been committed to the perpetuity of the typographic art.

2. The *CHALDEE Targums*, or paraphrases of the *Law* and the *Prophets*, in the *Chaldee language*. That of *Onkelos* on the *Law*, and *Jonathan* on the *Prophets*, have also been carefully preserved, as the former especially has been considered by the Jews of all times, as a work formed under an *especial divine direction*. These also have been multiplied, both by Jews and Christians, by means of the press.

3. The *SYRIAC version*, which is very ancient, and faithful to the strict tenor and integrity of the Hebrew text, is still extant, and also multiplied by means of the press, and is still in use in all the Syrian churches.

4. The *ARABIC version* of the Pentateuch, made by a very learned Jew, *Rabbi Saadiah Gaon*, who flourished in the *ninth* century of the Christian era, is a most faithful work. Of this version, a very ancient copy, nearly of the time of the author, is in my own library, and is one of the most faithful versions I have ever seen in any language. It has been the basis of most of those in that tongue which have been since published.

5. The *GREEK version* of the *SEPTUAGINT* has been, both to Jews and Christians, of the utmost importance, as a faithful testimony of the antiquity of the Jewish Scriptures, and their uncorrupted transmission to posterity.

This *version* was made by Jews, learned both in Hebrew and Greek, at the command of *Ptolemy Philadelphus*, king of Egypt, about 280 years before the Christian era ; and for several hundreds of years was the sole *text-book* of the *Hellenistic Jews*, or Jews dwelling in all Greek nations, from the time of its formation to some centuries after our Lord's incarnation ; and its general fidelity is shown, by its being that very version from which our blessed Lord and His apostles drew their quotations of the Law and the Prophets, which are still found in the Evangelists, and in the Apostolic Epistles.

The existence of the *Old Testament* in *Greek*, and its univer-

sal acceptance among the Jews, had probably no mean influence in causing the *New Testament* to be written in *Greek* also, that the Jews, who were exceedingly numerous in Egypt, Arabia, Syria, different parts of Asia Minor, Greece, and Italy, who all used the Greek version of the *Septuagint*, might have the *New Covenant* in the same language; and thus be able to compare both Testaments, and see how the prophecies of the *Old* were fulfilled in the *New*:—And, that the Jews, both in *Palestine* and in all the *countries* of their *dispersion*, might, as God had ordained, have the *first offer* of the *gospel* made to them: for the apostles, who were commanded to preach the gospel to all the world, were strictly ordered to *begin first at Jerusalem*. And as the *Greek language*, by the conquest of Alexander the Great, and the subsequent conquests of the *Romans*, had absorbed the dialects of the conquered provinces, the Greek became not only the language of the *learned* every where, but also that of the *people* at large. There was no other tongue *then* in the universe so well calculated at once to *preserve* and *convey* the records of salvation: hence, the *Greek language* was the *original* of the *New Covenant*, as the *Hebrew* had been that of the *Old*. But after that Jerusalem had been taken and destroyed by the Romans, and the Jews captivated and scattered over the face of the earth, as far as the Roman arms had reached; the Greek version of the *Septuagint* became the *common text-book* to the Jews, as above noticed; and the *New Testament* in Greek was its constant companion among all the converts to Christianity, whether originally *Jews* or *Gentiles*. And thus, by the especial providence of God, that which *was written of old*, was so constructed as to become the means of spiritual and saving *learning* to the principal nations of the earth.

It is well known, that by an irruption of the Northern nations (who are generally termed *Goths* and *Vandals*, the inhabitants of *Scandinavia*, the countries now called *Sweden*, *Denmark*, *Norway*, and the *islands* and territories dependent on them,) the Roman empire was dismembered, they seizing on the western parts; and by this means the empire was alternately formed into two grand divisions, called the *Eastern* and *Western Empires*: in the *latter*, the *Roman* or *Latin language* prevailed; in the *former* the *Greek*. In these two vast divisions, Christianity made a rapid progress. In the begin-

ning of the fourth century, the conversion of *Constantine the Great* became the means of converting the major part of the great Roman empire to the *profession of the Christian faith*; the church of Christ was then universal in all parts of what was called the *Roman Empire*; but from the ninth to the eleventh century, a gradual separation took place between the *Eastern* and *Western* parts of the church in this empire, which at last settled in a *complete dismemberment* of the church, which continues to the present day; one part bearing the name of the *Eastern or Greek Church*; the other that of the *Western or Latin Church*. The ecclesiastical government of the former being vested in *Patriarchs*; that of the latter in *Popes*. The language of the former was *Greek*, and all the services of that church were celebrated in the Greek language; and their Bible was, and still continues to be, the *Greek version* of the *Septuagint*. The general language of the *Western Church* was *Latin*, and its services were performed in this language. To meet the necessities of the *people*, many attempts had been made to translate the Scriptures into the *Latin* tongue, but these being done by persons of no name or credit in the church, and but little skilled either in *Hebrew* or *Greek*, and the versions made being *various*, and often *contradictory*, it pleased God to provide a remedy. In the beginning of the fourth century, a very able and learned man, called *Hieronymus*, and now commonly *St. Jerom*, was raised up in this church. He saw and deplored the want of a proper *Latin version* of the whole Scriptures, for the use of the Western Church:—encouraged by the chief ecclesiastical authorities, he undertook this work; and the better to qualify himself for the task, took a voyage into Palestine, and remained there *seven years*, that, conversing with the most learned of the Jewish Rabbins, he might acquire a thorough knowledge of the Hebrew tongue; he then translated the whole of the Old and New Testaments into *Latin*, which being approved of by the church, was universally adopted, and thence was called the *VULGATE*, from *Vulgatus*, “published,” “common,” or “ordinary;” and this is what is used by the *Latin, or Roman Catholic Church*, to the present day.

Thus we find that the two languages which are allowed to be the most *elegant* and *energetic* of all the languages of the universe; and those in which all the *learning, theology, poetry*,

and *philosophy* of the ancient world, have been handed down to us, the *Greek* and the *Latin*; and which are still, by general consent, the grand vehicles of *sciences* and *arts*, have been those employed by Divine Providence to bring down the Scriptures to the present times. These are the *vouchers* for the *authenticity* of the *Hebrew text*, from which they have been taken:—and the *Hebrew* of the *Old*, and the *Greek* of the *New*, being still preserved, are the *touchstones* to which these and *all other versions* and *translations* must be brought, to ascertain their correctness, and prevent additions, defalcations, and corruptions of every kind; and thus has God further provided, that that revelation, so essentially necessary for the salvation of man, should be *written for our learning* in *Hebrew* and *Greek*; and that the most important languages of the universe, *Greek* and *Latin*, should be the *means* of bringing down from those *original springs*, the pure and salubrious waters for the salvation of mankind. On this account the *Greek* version of the *Septuagint*, and *Vulgate Latin*, are of the utmost consequence to the Christian Church. Had it not been for those ancient versions, there would have been found, especially in the original *Hebrew*, a multitude of *words* and *phrases*, the meaning of which, *in these after-times*, we should have been utterly unable to find out. And I can safely add, that the best *Greek* scholar in the universe must labour in vain, in a great variety of cases, to make out the *phraseology* of the *New Testament*, without the assistance of the *Septuagint* version; and we have already noticed what light this version throws on many *words* and *forms of speech* in the *Hebrew* originals.

It is impossible to consider this subject, without being struck with the kindness and admirable providence of God, not only in giving us those Scriptures, but also in the choice of the *languages* in which they were originally written, the principal *versions* by which they have been handed down to posterity:—the very *characters* in which, and the *materials* on which, they have been written; and the preservation of the whole, both in the *originals* and the *ancient versions*, by numerous *MSS.*, which have been spread over the principal civilized nations of the world; and are at once the *oldest* and most *important* of all the *MSS.* which have survived the ravages of time. The *Hebrew originals* exist in numerous and very ancient *MSS.* in the hands of Jews and Gentiles, in different parts of the earth.

The *Greek version of the Septuagint*, besides many MSS. of inferior note, is preserved in the *Vatican* in *Rome*, in what is called the *Codex Vaticanus* ; and in the library of the *British Museum*, in what is called the *Codex Alexandrinus* ; two of the oldest, most carefully written, and correct MSS. known to exist. As to the *Latin Vulgate*, it has been multiplied by MSS. innumerable ; and copies of all these, since the invention of printing, have been further multiplied by an incalculable number of *editions* ! Such care has God taken that *what was written of old for our learning*, should be carefully preserved for the accomplishment of the *end* for which He has graciously designed it. Before I conclude on this head, it will not be amiss to mention the *German version of Luther*, taken immediately from the originals ; and the *English translation* taken from the same, and published in this country by *royal authority*, in the year 1611 ; both of which are the purest streams ever deduced from the original wells of salvation.

In *diffusing* and *preserving* the knowledge of Divine Revelation, we have already seen that *two venerable versions* of the original *Hebrew text*, the *Greek Septuagint*, and the *Latin Vulgate*, were principal means in the hands of the providence and grace of God ; the former especially, became a very powerful instrument in *preparing the way of the gospel* in the heathen world ; as it was that version which the Jews read, and carried with them into all the countries where they were dispersed, and where there is full proof that many Gentiles examined and profited by it.

Hated and despised as the *Jews* were among the proud *Romans*, and the still more haughty and supercilious *Greeks*, their sojourning among them, and their *Greek version* of the Scriptures, known by the name of the *Septuagint*, were the means of furnishing them with truer notions, and a more distinct knowledge of *vice* and *virtue*, of *justice* and *equity*, than they ever had before.

And on examination we shall find, that from the time of Alexander's conquest of Judea, a little more than 300 years before the Christian era, both *Greeks* and *Romans* became more rational and correct in their theological opinions ; and the sect of *Eclectic philosophers*, which had risen some time before, and whose object was to *select* from all the *other sects*, and from every *attainable source*, whatever was most

consistent with *reason* and *truth*, were not a little indebted to the progress which the Light of God, dispensed by the means of the Septuagint, had made in the heathen world.

To this version *Christianity*, under God, owes much. To it we are indebted for such a knowledge of the Hebrew originals of the Old Testament, as we never could have had without it, the pure Hebrew having ceased to be vernacular after the Babylonish captivity; and Jesus Christ and his apostles have stamped an infinite value on this version, by the general use they have made of it in the New Testament; perhaps never once quoting *directly* the *Hebrew text*, or using *any other version* than *some copy* of the *Septuagint*. Though prophecy had ceased from the time of Ezra, Daniel, and Malachi, yet by this version, the *Law* and the *Prophets* were continued down to the time of Christ; and this was the grand medium by which this conveyance was made. Nor is its *usefulness* deteriorated by the lapse of time; it continues still a *witness of the truth of Divine Revelation*, and a sovereign help to the proper understanding of the Old Covenant; and I hesitate not again to assert, that no man can ever gain a thorough knowledge of the *phraseology* of the New Covenant writers, who is unacquainted with this version, or has not profited by such writers as derived their knowledge from it. If the present race of Divines neglect it, it is to their shame and to their loss.

V. There remains only one question of importance, which, in a *general* consideration of this subject, requires particular notice. Is that *Revelation*, constituting what is called the Holy Scriptures of the Old and New Testaments, entire? Have no parts been lost? no spurious writings been added?

These questions have been already discussed, in part, in the preceding observations. All that is necessary to be added is, that the oldest records among the Jews and Christians, mention the books, both by *number* and *name*, which constitute the *Old Testament Scriptures*; and these are the identical books, both in *number* and *name*, that remain in the *Hebrew canon* to the present day. Not one has been added; not one has been taken away. Nor have we the slightest evidence, that even one *chapter* or *paragraph* in any one of the books come down to us, has been either added or omitted. And it is the same with the *New Testament*; we have not lost nor received a single book or chapter which the genuine church of God has ever

accounted divinely inspired and canonical. I have diligently examined this question in all the accounts we have from antiquity ; and in all the *collections* of Hebrew and Greek MSS., both of the Old and New Testaments, and their *various readings*, which the ablest critics have produced to public view ; and some of the chief of those MSS. I have collated myself, and most, if not all, of the ancient versions ; and I can conscientiously say, that we have the sacred oracles, at least in *essential sum and substance*, as they were delivered by God to Moses and the Prophets ; and to the Church of Christ, by Jesus, his Evangelists, and Apostles ; and that nothing in the various readings of the *Hebrew and Greek MSS.* can be found to strengthen any error in doctrine, or obliquity in moral practice. All is safe and sound—all pure and holy : it is the *perfect law* of the Lord, that converts the soul ; the *testimony* of the Lord, that abideth for ever ; and the *unadulterated gospel* of *Jesus Christ*, which is able to make men wise unto salvation, through faith in Him.

Let the reader be pleased to consider, that this is the testimony of one who has examined this subject from the beginning to the end—from the remotest antiquity to the present times ; who has collated *versions* and consulted manuscripts not a few ; and has done all this to *know the truth*, and to receive *nothing but the truth*, and to recommend nothing as truth in religion, but what has come from the God of truth ; and leads only to the perfect illumination of the human understanding, the present and eternal glory of God, and the present happiness and final salvation of a lost world. And may I not ask, is not such a testimony infinitely superior to the rash and bold assumptions of such men as are slaves to their passions, who feel, from the unholiness of their own hearts and the irregularity of their lives, that it is their interest to find that called *the word of God*, to be false or spurious, because they have too much reason to dread the perdition of ungodly men, of which the Scriptures so amply treat ? I might add too, the superiority of such a testimony to that of those bold and presumptuous men, who have never examined the question, and were as incapable of examining the *streams* which have proceeded from the *fountain*, as they were of tracing those streams to the *fountain* itself ! Of what worth is the testimony of such men against the testimony of God, and of the whole Church of Christ, through all ages ; and of the

best, wisest, and most learned men that ever existed! Well may it be said here, and said with triumph, What is the *chaff* to the *wheat*? saith the Lord.

Controversies there have been, about certain *words* found in some MSS. and not in others, though nearly of the same meaning; and in the Old Testament, *two* geographical *verses*, Josh. xxi. 35, 36, which have been proscribed by the *Masora*, and left out of some editions of the Hebrew text, but are found in the most authentic MSS.; and one verse in the New Testament, 1 John v. 7. which is omitted in the Greek MSS., but is found in the Vulgate and the modern versions. The *geography* of Joshua xxi. 35, 36, is found 1 Chron. vi. 78, 79; and the *doctrine* of 1 John v. 7. is found John i. 1, 14.; and in various places, unequivocally, in the New Testament.*

VI. Having considered at large the apostle's assertion, "Whatsoever was written of old, was written for our learning;" it will be necessary to point out the grand benefit which each individual may derive from the oracles of God, *viz.*—"That we, through patience and comfort of the Scripture, may have hope." The *hope* referred to here, relates to the *immortality of the soul*, and the *state of glory* in endless happiness.

Independently of the Holy Scriptures, scarcely any thing was known by the ancient heathens of the nature and immortality of the soul—of the resurrection of the body, or of the final beatitude of both in the realms of eternal blessedness. For here also, "The world by its wisdom knew not God;" and it is by His LAW that we have the proper *knowledge of sin*; and it is by the GOSPEL that *life and immortality have been brought to light*. The heathens, in general, *lived* like swine, and *died* like dogs. "They were without HOPE, and without GOD in the world." The grave was to them the house of terrors; and they had no hope of immortality beyond it. They sometimes dreamed of happiness, but had none: they strove to gain it, but it was a fruitless toil: in the pursuit they had no *comfort*, for they had no infallible *director*; and

* As to the authenticity of this *one solitary verse*, much has been said *for* and *against* it, and the controversy relative to it is not yet terminated. The *doctrine* contained in it is that of the *Apostle*, whether he wrote the *precise words* of the *seventh verse* or not. And even the *distinction* of the *persons* in the GODHEAD, is sufficiently intimated in Matt. iii. 16, 17.—1. JESUS is baptized in *Jordan*.—2. The HOLY GHOST descends upon Him. 3. The FATHER from heaven proclaims Him as His *beloved Son*.

they had various ills to bear which they had not *patience* to endure, because they had no *comforter*. Hence it was a virtue with them to destroy their own lives, when ills became insufferable. Divine revelation opened the kingdom of heaven to all them that *believed* ; and the Holy Spirit, promised in that Revelation, sustained genuine believers in all their trials, and shed abroad the love of God in their hearts. Jesus Christ incarnated, and dying for the offences of men, and rising again for their justification ; blotting out their iniquity by his blood, and sanctifying the soul by His Spirit, gave them an *assurance* of the glory that was to be revealed ; and a *preparation* for that glorious state. Though in the world they had tribulation, yet in Him they had peace. The exceeding great and precious promises of the Scripture, not only cheered their hope, but enlivened and supported their souls, for they pleaded them by faith, and God fulfilled them to as many as believed. They went on from strength to strength, fearing God, and worthily magnifying His name :—they loved Him whom, though they did not see, yet they powerfully felt ;—were *patient* in bearing ill and doing well ; and while they loved Him, found in the economy of the grace of God, that all things worked together for their good. They gloried in tribulation, and rejoiced in *hope* of the glory of God. Thus, *through patience and comfort of the Scripture they had hope*. They found that all *prophecies* and *promises* were so made, that the predicted *blessings* and *events* became to them prime objects of *attention*, *memory*, and *desire*, till they did come ; and then of *gratitude*, for the permanent blessings they communicated. The more they were blessed, the more their *gratitude* rose ; and the higher it rose, the more abundant was their *obedience*. This has ever been the state and experience of true believers ; and this is still the inheritance of all the children of God. *Sinners* alone, and those who *who will not accept of Christ crucified*, sit in darkness, and dwell in the valley of the shadow of death ; while true believers walk as children of the light and of the day, in whom there is no occasion of stumbling :—they love God, and work righteousness ; they love their neighbour as themselves, and labour to promote his utmost welfare ; and they feel this love to be the fulfilling of the law. This power they have from the grace of Christ.—This was *primitive Christianity* :—This is *modern Christianity*, wherever there is *faith unfeign-*

ed: and this must be *Christianity* while the sun and the moon endure: for the Gospel is the *everlasting* Gospel, and Jesus Christ, its author, is the *same yesterday, to-day, and for ever*. Hallelujah! the Lord God Omnipotent reigneth! Amen.

I cannot conclude this discourse without citing that fine collect or prayer in the Liturgy of the Church of England, in the service for the *second Sunday in Advent*, where the *epistle* for the day includes the text of this Discourse. A prayer to which no Christian of any community would make a single objection.

“Blessed Lord, who hast caused all holy Scriptures to be written for our learning, grant that we may in such wise *hear* them, *read, mark, learn, and inwardly digest them*: that by *patience and comfort* of Thy Holy Word, we may embrace, and ever hold fast, the blessed *hope* of everlasting life which thou hast given us in our Saviour Jesus Christ. Amen.”

As in this prayer, we see how we should receive these *Holy Scriptures*, in order that they may be profitable to us, I shall make a few remarks on the chief points in this incomparable production, which may serve as an *application* of the whole discourse.

1. We must ever consider these Scriptures as coming from *God*, as divinely inspired, and as containing His infallible truth.

2. We should consider that it is by His grace and blessing that even His own Word becomes useful to us, for it is His grace alone that takes away the *veil of darkness and ignorance* from the mind, without which the pure, plain word of life cannot enter into our hearts, or become the power of God to our salvation.

3. We should be thankful to Him that we have His Word *written and printed*, and that we can consult it in our *family* and in our *closets*. We should bless God, that it is not *shut up in a corner*, as it once was in these dominions; and that we are not liable to *persecution and death*, for either *reading* it or *hearing it read*, or having it in our house, as our fathers were, while under the domination of the heretical and apostate church of Rome.

4. We must *hear* these Holy Scriptures *read, expounded, and applied* in the *public worship* of God, by a Christian ministry. To *social and public worship* many promises are made;

nor can we expect that we shall receive God's blessing, if we neglect God's ordinances.

5. We must *read* them ; not be satisfied that we have the Holy Scriptures in the house ; we must consult them and hide this word in our heart, that we sin not against its Author. God's statutes should be our songs, our comforters in the house of our pilgrimage.

6. We should *mark* what we read, that we may profit by it. We should especially *mark* such passages as contain *promises* or *threatenings* suited to our state, and bring them home to our heart and conscience,—else we may *read often* and *long*, and never come to the knowledge of the truth.

7. We should *learn* from what we have *read* and *marked*,
 1. What sort of persons we *have been*—born in sin, and children of wrath.—2. What sort of persons we *now are*—sinners, penitents, believers, backsliders, cold-hearted—zealous, lukewarm, or what else, as the Scripture, conscientiously applied, will teach us.—3. What sort of persons we *must be* before we can be *happy*, and before we can enter into the kingdom of God.

8. We must *inwardly digest it*—carefully ponder it in our heart—consider well its nature—that we must not rest in its promises, as if it were enough that they are in our bibles, for they are but the *signs of things* ; and it is the *things*, not the *signs*, that we must feed on. The word *bread* cannot save a hungry man from perishing ; but the *thing* signified by that word will save the hungry man's life. We must take heed that the *words of God* are to our *souls* as *earthly bread* is to our *bodies*. We must *eat* and *digest* our earthly bread before it can prove nutriment to our bodies, and when this is done, it is transformed into our very substance, so that we derive *strength* and *life* from it. In like manner, we should receive the words of God, and by meditation, faith, and prayer, have them ingrafted in us, that the *grace and influence promised* may be received, and enter into our spiritual being, so that we shall *grow thereby*, and feel that our souls have as truly received *power and life* by means of the Holy Scriptures, as our bodies receive strength and life by the bread that perisheth.

9. We must so profit by this *hearing, reading, marking, learning*, and *inwardly digesting* these holy words, that we shall acquire *patience* to enable us to bear persecutions, afflic-

tions, or the ills of life; that we shall even enjoy *comfort* while passing through them, by receiving a brighter evidence of our title to *everlasting life*; and thus be enabled to pass through things temporal, so as not to lose those that are eternal.

10. We must never forget that these Scriptures are the *gift* of God, and that the *blessed hope of everlasting life* is given to us *in* and by *Jesus Christ our Lord*; that we have no merit; that we deserve no good; that our pardon, holiness, and final salvation come all through His infinitely meritorious sacrificial death; that through Him alone, we come unto the Father, and that there is no other name given under heaven to men, whereby we can be saved.

Taking all these things into our deepest consideration, we may in all our reading and hearing these Holy Scriptures, express ourselves in the following appropriate words, and thus conclude all such religious exercises with *prayer* and *praise*.

I.

INSPIRER of the *ancient Seers*,
Who wrote from *Thee* the sacred page;
The same in all succeeding years;
To us in our degenerate age,
The *spirit of Thy word* impart,
And *breathe the life* into our heart!

II.

While now Thine oracles we read,
With earnest pray'r and strong desire;
O let Thy Spirit from Thee proceed,
Our souls t' awaken and inspire:
Our weakness help, our darkness chase,
And guide us by the light of grace!

III.

Whene'er in error's paths we rove,
The Living God, through sin, forsake;
Our conscience by Thy word reprove;
Convince, and bring the wanderers back;
Deep wounded by Thy Spirit's sword,
And then by Gilead's balm restor'd.

IV.

The sacred lessons of Thy grace,
Transmitted through Thy word, repeat;
And train us up in all Thy ways,
To make us in Thy will complete;
Fulfil Thy love's redeeming plan,
And bring us to a perfect man!

V.

Furnish'd out of Thy treasury,
O may we always ready stand;
To help the souls redeemed by Thee,
In what their various states demand;
To teach, convince, correct, reprove,
And build them up in holiest love!

POSTSCRIPT.

To several it may appear, that I should make an apology for attempting to treat so vast a subject in the compass of a Sermon of but ordinary length. I feel this, and do not hesitate to make the apology. But still, some general principles, relative to the divine authenticity of the Sacred Writings, should be put into the hands of the common people, that they may be fortified against both the *sly* and the *scurrilous* attacks now so frequently made against that book from which, under God, they derive their present comfort, and their hope of future bliss.—That book which is the means of lightening the burdens of life, which affords them songs in the house of their pilgrimage; and which they see to be the grand instrument used by the mercy of God to exalt the human character, by pointing out the *infallible cure* for that deadly moral malady, which has seized upon the whole family of man. It is this word of truth, applied by that Spirit of God so abundantly promised in it, which can lead them to the true fountain of health and blessedness, from which alone they can derive those influences that change the heart, and the whole frame of life, producing glory to God in the highest, and diffusing peace and good will among men. In that little known, much neglected, and *utmost Northern possession* of the far-extended government of the British Crown, *Zetland*, where the preceding discourse was first preached in that *form* in which it now appears; *infidelity* has dared to make its approaches, though, thank God, with little success! Those Islanders, at once curious and intelligent, saw that an attempt of this kind to vindicate the ways of God to man, would be no discredit to their country, and rejoiced to observe, from arguments and obser-

uations not in common use, that they had additional proofs that the foundation of their faith stood firm, and that they could never be ashamed to speak with their enemies in the gate; and on this account they wished to see the great outline, at least, in a permanent form. Cheerfully have I met that wish, though conscious of imperfections in every part, principally owing to the narrowness of the limits by which I was circumscribed. It will be at once seen, that I do not detail the arguments of others, nor any indeed that are in common use. I had no authorities then at hand, and I have consulted none since; as far as I know, the *manner* in which the preceding observations are made, is *new*; nor am I aware that the same *materials* have ever been thus applied. May that God whose Revelation to man this Discourse endeavours to illustrate and defend, give His blessing to this well-meant attempt, so that every one that reads may be induced to give glory to Him for His unspeakable gift.

Lerwick, Zetland,
July 2, 1826.

SERMON XXXII.

THE LOVE OF GOD TO A LOST WORLD

JOHN, Chap. iii. ver. 16.

Οὕτω γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ τὸν
μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν, μὴ ἀπόληται, ἀλλὰ
ἔχῃ ζωὴν αἰώνιον.*

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

THESE words form a part of that most interesting and important conversation which our Lord held with a Jewish ruler, called Nicodemus; who came to Him by night, in order to get information on a subject of the utmost consequence to the peace and salvation of his soul. The subject was one generally acknowledged in the Jewish creed; but by most, it was grievously perverted or misunderstood. It was, in its spirit, no less than this:—Of what nature is that change which must pass upon the heart of man, in order to fit him for the kingdom of heaven; and by what means can that change be effected? That this was the object of this ruler's inquiry, is evident from our Lord's answer; for, when he had addressed Him with "Rabbi, we know that thou art a teacher come from God, (which he founded on the evidence of His miraculous works,) for no man can do these miracles which thou doest, except

* I place the original here, because it is frequently referred to in the Discourse.

God be with him ; Jesus answered and said, Verily, verily, I say unto thee, except a man be born again, (or from above,) he cannot see the kingdom of God."

Nicodemus, astonished that this most important business should be put on such an issue, and not clearly understanding the *figure* used by our Lord, cries out, "How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?"

Our Lord, now finding that his *attention* was deeply fixed, and all the feelings of his self-interest strongly excited, enters into an explanation of the figure he had used ; and referring to the Jewish mode of admitting proselytes into the Jewish Church by baptism, shows, that as the change is of a *spiritual nature*, it must be accomplished by a *spiritual agent* : and to accomplish such a *change*, the washing the body with water should be used only as a *means*, and considered as a *type* ; and to illustrate His own meaning, adds, "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God." Urging, at the same time, the utter insufficiency of *means*, if separated from the *end* ; for, "that which is born of the flesh is flesh ; and that which is born of the Spirit is spirit : " as if He had said, Earthly or human agency can produce no other than earthly or human results ; they can neither effect, nor be *substitutes*, for moral and spiritual changes ; as they *begin* with the *flesh*, so they must *terminate* there ; and nothing less than a *celestial energy* can produce such a spiritual and moral change in the soul, as shall be sufficient to qualify it for the enjoyment of the kingdom of God.

Finding the astonishment of Nicodemus to increase, as he was totally ignorant both of the spiritual *Agent* who was to accomplish the change, and of the manner in which it must be performed : he farther illustrates his meaning, and the nature of the work, by a most appropriate simile drawn from the *wind*, and the effects which it produces : "Marvel not that I said unto thee, Ye must be born again : the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth : so is every one that is born of the Spirit." As if He had said, Though the manner in which this *new birth* is effected by the Divine Spirit, be *incomprehensible* to thee, thou must not, on this ground, suppose it to be *impossible* : the wind bloweth in

a variety of directions :—thou hearest its sound, perceivest its operation by the motion of the trees, &c. and feelest it on thy own body ; but thou canst not discern the air itself ; thou only knowest that it exists by the effects which it produces : so is every one that is born of the Spirit ; the effects are as discernible and as sensible as those of the *wind* ; but itself thou canst not see.

As the Jewish teacher was still slow of heart to understand, supposing, with the rest of his countrymen, that salvation was to be procured by an exact observance of rites, commands, and ordinances ; spiritual agents and spiritual changes being entirely out of the question ; our Lord deservedly chides him, who, while he professed to be “ a guide of the blind, a light of them that are in darkness, and an instructor of babes,” should be ignorant of a doctrine so essentially necessary to his own salvation and that of others ; and then takes occasion to enter at large into the subject, and to show that his salvation, and that of a whole lost world, must be effected, not by circumcision, washing, or sacrificial rites, but by the *pure mercy of God* ; and that the person whom he considered in no other light than that of *a teacher come from God*, was the *Son of Man*, the promised Messiah, God’s *only begotten Son* ; whom, in his infinite *love* to perishing man, He had now sent into the world to become an expiatory victim for the sin of the world ; that they who believe in Him should receive remission of sins, and that spiritual change which would not only prevent them from *perishing*, but entitle them to *eternal life*.

Having thus introduced the passage before us, we may collect from it the following particulars :—

I. The **WORLD**, the *whole human race*, was in a ruinous condemned state, in danger of *perishing everlastingly* ; and without power to rescue itself from the impending destruction.

II. God, through the impulse of His own *infinite love* and *innate goodness*, provided for its rescue and salvation, by *giving his only begotten Son* to die for it.

III. From this it appears, that the sacrifice of Jesus was the only means by which the redemption of man could be effected ; and, that it is absolutely sufficient to accomplish this gracious design : for it would have been inconsistent with the wisdom of God to have appointed a sacrifice *greater in itself*, or *less in its merit*, than the positive necessities of the case required.

IV. That sin must be an inconceivable evil, and possess an indescribable malignity, when it required no less a sacrifice to make atonement for it, than that offered by *God manifested in the flesh*.

V. We learn, that no man is *saved* through this sacrifice but he who *believes*: i. e. who credits what God has spoken concerning *Christ*, His *sacrifice*, the *end* for which it was offered, and the *way* in which it is to be applied, in order to its becoming effectual.

VI. That those who *believe* receive a double benefit: *viz.*
 1. They are exempted from *eternal perdition*:—*That they should not perish.* 2. They are brought to *eternal glory*:—*That they should have everlasting life.* And this double benefit proves, 1. That man is *guilty*, and therefore exposed to punishment. 2. That he is *impure*, and therefore *unfit for glory*.

1. The words of the text plainly imply, that what our Lord terms the *world* here, was in danger of everlasting perdition. But, to understand His meaning fully, it will be necessary to examine the import of the word.

The term WORLD, *ὁ κόσμος*, has several acceptations in scripture, which are, however, reducible to one grand ideal meaning: 1. It signifies the *whole mundane fabric*, or *system of our universe*: the visible heavens and earth; the whole solar or planetary system. And, as the original term signifies to *adorn*, *ornament*, or *beautifully arrange* any thing, it was with great propriety applied to the heavens and all their host, and the earth and its fulness; to express, in some measure, the *beautiful order*, *harmony*, *splendour*, and *perfection* of the whole, as a work highly worthy of that infinite *wisdom* which had planned it; of the *power* by which the plan was executed; and of the *goodness* which proposed, by this creation, the most beneficent ends.

It was worthy of remark, that the splendid ornamenting and *plaiting* of the hair; and the decoration of their persons with *gold* and *splendid apparel*, to which the women of higher rank, both among the Greeks and Romans, were extravagantly attached, is termed by St. Peter, 1 Epist. ch. iii. ver. 3. *κόσμος*, the same word as in the text, which literally means *world*; but, very properly in this place, rendered by our translators, *adorning*:—*Whose adorning, κόσμος, let it not be that out-*

ward adorning of *plaiting the hair, and of wearing of gold or of putting on of apparel.* The ancient statues, where the Roman and Grecian *head-dress* is represented with the almost endless variety and involutions of plaiting, &c. fully justify the application of the term in the place just quoted; and may at once lead the mind to the original-application of the word, when used to express that infinitely complex, and harmoniously arranged system of the universe, which when completed, and surveyed by the eye of infinite wisdom, was found such as to merit the approbation of the all-perfect Creator. "And God saw every thing that he had made, and behold *it was very good.*" Gen. i. 31.

It is scarcely necessary to observe, that the greatest men, since the foundation of the earth, have acknowledged themselves instructed, delighted, astonished, and lost, in contemplating the skill and economy of the great Creator, in the order, variety, harmony, and perfection, of the visible creation.

2. Sometimes the word is restrained in its meaning, and is used to express merely the *habitable globe*, or that part which was immersed in the waters of the deluge, 2 Pet. iii. 6. as this is that part of the universe in which human beings are more particularly interested.

3. As in this creation, God has provided an *abundant supply* for the wants of all creatures, which He deals out, in the course of his providence, in the most beautiful and impressive order; not only by the vicissitude of the seasons, but also by that endless variety of properties in the vegetable world, by which all its productions are adapted to the necessities and state of animal nature; and come to their perfection at different times, so as to afford the means of nourishment in continual and regular succession; therefore, the term is used not only to express a *sufficiency of earthly goods, or worldly possessions*, Matt. xvi. 26. but also *abundance, or vast profusion*; and this is the meaning of the word in that remarkable passage of James, chap. iii. 6. *the tongue is ὁ κόσμος τῆς ἀδικίας, a vast system, a profusion, or abundance of iniquity*: and, from the same ideal meaning, it carries with it sometimes the notion of a *promiscuous crowd or multitude*; as in John xii. 19. *The Pharisees said, perceive ye how ye prevail nothing: behold the WORLD, ὁ κόσμος, (a vast crowd) is gone after him.* This particular meaning of the *original* is preserved in the

French phrase *tout le monde*, "all the world;" for *all*, or the *majority of the people* in that place.

4. As God seemed for nearly *two thousand* years, to have concentrated His regards among the Jewish people, and to have taken into his especial care the land of Canaan, as if he had no other *people*, and no other *country*, to care for; hence the term became applied to that land which God promised to Abraham, Rom. iv. 13. *For the promise that he should be the heir, τοῦ κόσμου, of the WORLD, i. e. the promise that he and his posterity should inherit the land of Canaan; which was given them by God's free bounty, and not as any reward for legal observances, or moral obedience.*

5. By an easy transition it became applied to those who *inhabited* that land; namely, the *Jews*: who seemed for so long a time to be God's only people—His *whole world*. In this sense it is frequently used by St. John in this Gospel, see chap. xiv. 30. where Satan seems to be intended as the *prince or ruler of this world*: i. e. of the Jews; their wickedness being at that time so great and desperate. See also chap. i. 10. vii. 7. xii. 19. xv. 18, 19. xvi. 33. where the Jews, or inhabitants of the Promised Land, then called Judæa, seem to be particularly meant.

6. When we consider the *beautiful order* of the tabernacle and temple service, and the whole of the Jewish ritual, as appointed by God; which although it was not the *substance*, was a well defined and very expressive *shadow of good things to come*; which the Jews, abusing from its proper signification, vainly trusted in for salvation, we need not wonder that the term *κόσμος, world* was applied to it in its *original* meaning; as in Gal. iv. 3. *Στοιχίαι τοῦ κόσμου, the elements of the WORLD*; the types, shadows, and ceremonies, of the Jewish religion; which *κόσμος, WORLD*, the Apostle says, chap. vi. 14. *was crucified to him, and he to it*, as he no longer expected salvation by the *deeds of the law*, or the observance of its *rites and ceremonies*, but by faith in Christ, who was the "end of the law for justification to all that believed," Rom. x. 4. The same term is used in the same sense Coloss. ii. 8, 20.

7. It means the *Gentiles, or nations of the earth*, as distinguished from the *Jews*, they being the great multitude or mass of men called by our Lord, Luke xii. 30, *τὰ ἔθνη τοῦ κόσμου the*

nations of the world. And in this sense St. Paul uses the word, Rom xi. 11, 12. "Have they (*the Jews*) stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the Gentiles. Now, if the fall of them be the riches of the world, *πλοῦτος κόσμος*, and the diminishing of them the riches of the Gentiles: how much more their fulness?" In which quotation *the riches of the world*, in the first clause of verse 12, is explained by *the riches of the Gentiles*, in the latter clause of the same verse. And the *καταλλαγή κόσμου*, *the reconciling of the world*, ver. 15. manifestly implies the opening the door of salvation to the Gentiles, that they might be *reconciled to God*, and made heirs with the believing Jews, according to the hope of an endless life. It seems to be used in the same sense, 1 Cor. i. 20, 21. "Where is the disputer of this *world*? Hath not God made foolish the wisdom of this *world*? For, after that, in the wisdom of God, the *world*, by wisdom, knew not God, it pleased God, by the foolishness of preaching, to save them that believe;" *i. e.* the Gentiles, with all their boasted wisdom and philosophy, could not attain to any correct notions even of the great First Cause of all things; as their writings, yet on record, abundantly confirm.

8. In 1 Cor. xi. 32. it seems to signify all the *disobedient and unbelieving*, both of Jews and Gentiles, who finally reject the counsel of God against themselves; *We are chastened—that we should not be condemned by the world*: though here, perhaps, the approaching desolation of the Jews may be principally intended.

9. Lastly, as the word is applied, in its primitive and original meaning, to the *whole system of Nature*, and particularly to the *earth and its fulness*; by a very easy metonymy, the *container* being put for the *contained*, it means *all the inhabitants of the earth*; *all nations, classes, and kindreds of mankind*; *the whole human race*: this is its meaning in the TEXT, and in the verse immediately following. *God so loved, τον κόσμον*, *the world*, the whole human race, *that he gave his only begotten Son, &c.* "For God sent not his Son into the *world* to condemn the *world*; but that the *world*, through Him, might be saved." And again, chap. vi. 33, "The bread of God is he who cometh down from heaven, and giveth life unto the world," *i. e.* as God has made a *plentiful provision* by

the *manna* from heaven, for all the *Israelites* in the wilderness; and by the *productions of the earth*, for the nourishment and support of *all human beings*; so, by the incarnation and death of his Son Jesus Christ, He has made a full, perfect, and sufficient atonement, sacrifice, and oblation, for the *sins of the whole world*, and for the salvation of *all men*; see also chap. xiv. 31. and xvii. 24. The same apostle uses the term in the same sense, 1 Epist. ii. 2. *He is the propitiation*, ἰλασμος, *the atoning sacrifice, for our sins*, apostles and believing Jews; and not for ours only, but also περι ὅλου τοῦ κόσμου, *for the whole of the world*, Gentiles as well as Jews; *all the descendants of Adam*. Where, let it be observed, that the apostle does not say that He died for any *select part* of the inhabitants of the earth, or for *some out of every nation, tribe, and kindred*, but for ALL MANKIND: and the attempt to limit the meaning of the expression here, or that in the text, is a violent outrage against the plain grammatical meaning of God's word. and the infinite benevolence of His nature. In short, the assertion in the Text is the same, in spirit and design, with this most solemn declaration—"Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live," Ezek. xxx. iii. 11. And with the following, "This is good and acceptable in the sight of God our Saviour, who will have ALL MEN TO BE SAVED, and come unto the knowledge of the truth," 1 Tim. ii. 3, 4. And, "He is the SAVIOUR OF ALL MEN, specially of those who believe," 1 Tim. iv. 10.; for, "He gave his LIFE A RANSOM for ALL," Ib. ii. 6. and therefore He is the one or only *Mediator* between GOD and *man*, ver. 5.; the two grand parties in this business, the *Offended* and the *offenders*, the *Judge* and the *criminals*.

These are the plain and forcible declarations of Scripture; and we shall, on a further examination of this subject, have the most satisfactory evidence that the *streams* are precisely of the same nature with the *Fountain* which produced them; or, in other terms, that the *nature of God* proclaims the same sentiment which is expressed by the *letter of His word*.

It will, no doubt, be observed that, in all the acceptations of the term *world*, which I have collected and examined in the preceding quotations, I have not produced that for which so many good people have contended, *viz.* the *elect world*; mean-

ing, according to those who use this term, "a certain number of persons chosen in Christ to eternal life, out of all the nations of the earth; all others being *passed by, reprobated, or left to perish in their sins*, without atonement or *Saviour*." I must confess I have not produced this meaning, because I did not find it; and, after all my most careful researches, it appears to me that neither the *term* nor the *thing* is found in the oracles of God; and it has ever been a matter of astonishment to me that any soul of *man*, partaking at all of the *divine nature*, or knowing any thing of the *ineffable love* and *goodness* of God, should have ever indulged the sentiment; or have laboured to prove that the God whose name is Mercy, and whose nature is Love, and "who hateth nothing that he hath made," should, notwithstanding, have a sovereign, irrespective, eternal *love* to a *few* of the fallen human race; together with a sovereign, irrevocable, and eternal *hatred*, to the great mass of mankind: according to which, the salvation of the former, and the perdition of the latter, have been, from all eternity, absolutely and irrevocably fixed, pre-ordained, and decreed!

I have met with these sentiments. I have seen and heard them maintained with great acrimony. I have seen them sometimes opposed in the same spirit. I looked on it, received instruction, was grieved, and passed on, with

————— *Tantane animis caelestibus ira?*
In heavenly minds can such fierce passions dwell!

That the whole human race *needed* this interposition of God's infinite love, is evident; for the Scriptures have unequivocally declared that all have sinned; all have corrupted their way; they are all gone astray, and altogether become abominable; they are fallen from the image of God, righteousness, and true holiness; and are inwardly corrupt, and outwardly defiled. This doctrine stands in no need of *proof*:—man is not what God made him; were the Scriptures silent on the subject, all reason and common sense would at once declare that it is impossible that the infinitely perfect God could make a morally imperfect, much less a corrupt and sinful being. Yet God is the maker of man; and He tells us that He made him in His own image, and in His own likeness: it follows then, that man has fallen from that state of holiness and perfection in which he was created. And that this fall took place in the

head and *root* of human nature, before any of the generations of men were propagated on the earth, is evident, not only from the declaration of God Himself in His word; but also from this strong and commanding fact, that there never was yet discovered a nation or tribe of holy or righteous men in any part of the world: nor is there a record that any such nation or people was ever known! This is a truly surprising circumstance; and a most absolute proof that not only all mankind are now fallen and sinful, but have *ever* been in the same state; and that this fall must have taken place previously to the propagation of mankind: for had it not taken place in our *first parents* before they began to propagate and people the earth; the heads of families and their successors, who might have been born previously to such fall, could not have partaken of their contagion; and, consequently, must have been the progenitors of nations doing righteousness, loving God with all their heart, soul, mind, and strength; and their neighbour as themselves. But no such nation exists; no such nation ever did exist. Thus we find that universal experience and knowledge agree with and confirm the account given in the Book of Genesis, of the Fall of Man. The *root* being corrupted, the *fruit* also must be corrupt: the *fountain* being poisoned, the *streams* must be impure. All men coming into the world in the way of natural generation, must be precisely the same with him from whom they derive their being:—the body, soul, and spirit of all the descendants of Adam must partake of his moral imperfections; for it is an inflexible and invariable law in nature, that “like shall produce its like.” We, therefore, seeing this total corruption of human nature, no longer hope to gather grapes off thorns, or figs off thistles.

Experience not only confirms the great but tremendous truth, that all mankind are fallen from the image of God; but it shows us that man has *naturally a propensity to do evil, and none to do good*; yea, to do evil, when it is demonstrably to his own hurt:—that the great principles of *self-love* and *self-interest* weigh nothing against the sinful propensities of his mind; that he is continually and confessedly running to his own ruin; and has, of himself, no power or influence by which he can correct, restrain, or destroy, the viciousness of his own nature. In short, that he *lieth in the wicked one*, with an unavailing *wish*, yet without any efficient power, to rise:—

Understanding, judgment, and reason, those so much boasted, strong, and commanding powers of the soul, which should regulate all the inferior faculties, are themselves so fallen, enfeebled, darkened, and corrupted, as to spiritual good, that they *see* not how to *command*, and *feel* not how to *perform* ; there is, therefore, no hope that the man can raise himself from his fall, and replace himself in a state of moral rectitude ; for the very principles by which he should rise, are themselves equally fallen with all the rest. *Wishing* and *willing* are all that he can exercise ; but these, through want of *moral energy*, are totally inefficient : God has inspired him with the desire to be saved ; and this alone places him in a salvable state. There is, therefore, in the human soul no *self-revivent power* : no innate principle which may develope itself, expand, and arise : all is infirm, all is wretched, diseased, and helpless. This view of the wretched state of mankind led one of the primitive fathers to consider the whole human race as one great diseased man, lying helpless, stretched out over the whole inhabited globe, from east to west, from north to south ; to heal whom the Omnipotent Physician descended from heaven.

II. This leads me to consider God through the impulse of His own infinite love and innate goodness, providing for the rescue and salvation of the world, by giving His only begotten Son to die for it :—*God so loved the world.*

It is here asserted, that the *love of God* was the spring and source of human redemption : and when we consider the fallen, degraded, and corrupt state of the human race, we may rest satisfied, that *there* it must originate, or no where. Man could have no claim on the holiness or justice of his Maker, because he had swerved from His allegiance, and broken His law ; nor can we conceive that any other attribute of the Divine Nature could be excited in his behalf.

Yet even here is a difficulty ; and one of no ordinary magnitude :—how could even *this* love be moved toward man ? According to the best notions we can form of love, it never exists but in a conviction of some real or fancied excellence or amiableness in its object. Excellence may be *esteemed* for its own sake : beauty and amiableness may be *desired* on our own account. Love, properly speaking, is composed of *desire* and *esteem* : *desire* to possess, on account of the beauty or amiableness of the object ; *esteem* for the person on account of

mental excellence. On tracing the operation of this passion or affection carefully, we shall find that the *desire to possess* is scarcely ever, if at all, excited for mere mental excellence; and that *esteem* is scarcely ever formed for mere corporeal accomplishments.

The *old* and the *deformed* may be *esteemed*, if they have mental excellencies: and the *young* and the *beautiful* may be *desired* though they have none. But where there is neither *beauty* nor *excellence*, *real* or *imaginary*, love is never excited.

We may lay it down as an indisputable truth, that God never acts without an *infinite reason* to justify His conduct. He must ever have a suitable *motive* to induce Him to act; and a proper *object* to justify the motive. He can never act from *caprice* or *partiality*, because He acts from infinite *intelligence*, and can never be influenced by *self-interest*. What motive, therefore, could induce Him to place His love upon *man*? For *what* could He *desire* him? For *what* would He *esteem* him? Here is the difficulty which no kind of assertions can solve. The common assertion, *He did so because He would*—will never satisfy the inquiring mind; and may be as well applied to acts of *vindictive justice*, as to acts of *mere mercy*; and thus the mind will be left under the full empire of *doubt*, relative to the conduct of God in matters of the most solemn importance, in which its own accountableness and highest interests are particularly concerned; and on which it cannot be too circumstantially informed.

On this inquiry the infinite disparity between God and man will ever present itself to the view—the perfections and independence of the Creator; and the worthlessness and wickedness of the creature. In deep astonishment we may ask with one of old, “What is man that thou shouldst magnify him? and that thou shouldst SET THINE HEART upon him?” Job vii. 17. In a word, what is the apparent reason why God hath so LOVED the world?

Strange as it may appear, I am led to conclude that we shall not get a satisfactory answer to this question without having recourse to the *creation of man*. I will lay down as an axiom, what I think will not be disputed, and what cannot be successfully controverted, that *man is the creature of God's love*. Let us figure to ourselves, for we may innocently do it, the state of the Divine Nature previously to the formation of the human

being. Infinitely happy, because infinitely perfect and self-sufficient, the Supreme Being could feel no wants; to Him nothing was wanting, nothing needful. As *the good man is satisfied from himself*, from the contemplation of his conscious rectitude; so, comparing infinitely great with small things, the Divine Mind was supremely satisfied with the possession and contemplation of its own unlimited excellencies. From unmixed, unsullied goodness, sprang all the endlessly varied attributes, perfections, and excellencies of the Divine nature; or rather, *in* this principle all are founded, and of this each is an especial modification. Benevolence is, however, an affection inseparable from goodness. God, the all-sufficient, knew that He could, in a certain way, communicate influences from His own perfections: but the being must resemble Himself, to which the communication could be made. His benevolence, therefore, to communicate and diffuse His own infinite happiness, we may naturally suppose, led Him to form the purpose of creating intelligent beings, to whom such communication could be made. He, therefore, in the exuberance of His eternal goodness, projected the creation of man, whom He formed in His own image, that he might be capable of those communications. Here, then, was a *motive* worthy of eternal goodness, the desire to communicate its own blessedness; and here was an *object* worthy of the Divine wisdom and power, the making an intelligent creature, a transcript of His own eternity, *אֱלֹהִים עֲשָׂה לָנוּ מֵעַתָּה מֵלֹחִים*, Psa. viii. 5. just less than God; and endowing him with powers and faculties of the most extraordinary and comprehensive nature.

I do not find these observations on the supposition of certain excellencies possessed by man *previously to his fall*: I found them on what he is *now*. I found them on his vast and comprehensive understanding; on his astonishing powers of ratiocination; on the extent and endless variety of his imagination or inventive faculty; and I see the proof and exercise of these in his invention of arts and sciences. Though fallen from God, morally degraded and depraved, he has not lost his natural powers: he is yet capable of the most exalted degrees of knowledge in all natural things; and *his knowledge is power*.

Let us take a cursory view of what he has done, and of what he is capable:—He has numbered the stars of heaven:

he has demonstrated the planetary revolutions, and the laws by which they are governed ; he has accounted for every apparent anomaly in the various affections of the heavenly bodies ; he has measured their distances, determined their solid contents, and weighed the sun !

His researches into the three kingdoms of nature, the animal, vegetable, and mineral, are, for their variety, correctness, and importance, of the highest consideration. The laws of matter, of organized and unorganized beings, and those chemical principles by which all the operations of nature are conducted, have been investigated by him with the utmost success. He has shown the father of the rain, and who has begotten the drops of dew ; he has accounted for the formation of the snow, the hail-stones, and the ice ; and demonstrated the laws by which the tempest and tornado are governed ; he has taken the thunder from the clouds ; and he plays with the lightnings of heaven !

He has invented those grand subsidiaries of life, the lever, the screw, the wedge, the inclined plane, and the pulley ; and by these means multiplied his power beyond conception : he has invented the telescope, and by this instrument has brought the hosts of heaven almost into contact with the earth. By his engines he has acquired a sort of omnipotency over inert matter ; and produced effects, which to the uninstructed mind, present all the appearance of supernatural agency. By his mental energy he has sprung up into illimitable space ; and has seen and described those worlds which an infinite skill has planned, and an infinite benevolence sustains. He has proceeded to all describable and assignable limits, and has conceived the most astonishing relations and affections of space, place, and vacuity ; and yet, at all those limits he has felt himself unlimited : and still can imagine the possibility of worlds and beings, natural and intellectual, in endless variety, beyond the whole. Here is a most extraordinary power—describe all known, or conjectured beings, and he can imagine *more*—point out all the *good* that even God has promised, and he can *desire* still greater enjoyments !

After having made the boldest excursions to the heavens, he has dared even to the heavens of heavens ; and demonstrated the being and attributes of God, not only by proofs drawn from His *works*, but by arguments, *a priori*, from which all

created nature is necessarily excluded. These are among the boldest efforts of the human mind.

What has man not done? And of what is he not capable? To such powers and energies what limits can be assigned? Do not all his acts show that he is fearfully and wonderfully made? And if such be the *shadow*, what was the *substance*? If such be *fallen* man, what was he *before* his fall! And what is the necessary conclusion from the whole? It is this: the creature in question was made for God; and nothing less than God can satisfy his infinite desires. His being and his powers give the fullest proof that the saying of the wise man is perfectly correct: "God created man to be immortal; and made him to be an image of His own eternity." *Wisd. ii. 23.*

"But is not this over-rating human excellence, and enduing man with a dignity and perfection little consistent with the doctrine of the fall?"—I answer, No. I have appealed to *facts*, and *facts* within the knowledge of all men: and such facts as amply support all the reasoning which has been founded upon them. But after all these proofs of *natural* excellence, we have ten thousand others of his internal moral depravity, and alienation from the Divine life. The general tenor of his moral conduct is an infraction of the laws of his Creator. While *lord* of the lower world, he is a *slave* to the vilest and most degrading passions: he loves not his Maker: and is hostile and oppressive to his fellows. In a word, he is as fearfully and wonderfully vile, as he was fearfully and wonderfully made: and all this shows most forcibly, that he stands guilty before God; and is in danger of *perishing* everlastingly.

Now, in these two things,—the physical and intellectual greatness of man, and his moral depravity and baseness,—lies the reason of human redemption. As he is guilty, polluted, and morally incapable of helping himself, he stands in need of a Redeemer, to save him from *everlasting* destruction. As he is one of the noblest works of God; that in which He has manifested His skill, power, and goodness, in the most singular manner; he is worthy to be redeemed. "For it was not proper," as St. Athanasius observes, "that those should perish who were once partakers of the image of God." To save *such a creature* from such a final destruction of the *end* for which he was created, was an object worthy the interposition even of God Himself. He knew the powers with which

He had endued him; and He loves every work of His hand in proportion to the degree of impression it bears of His own excellence. Though man has sinned, and has become universally depraved; yet, he has lost none of his essential faculties—they still remain; and the grandeur of the ruins shows the unrivalled excellence and perfection of the original building. God cannot forsake the work of His hands: and he still beholds him as *radically* the noblest of his creatures. And as the attention of God must be fixed on each of His works in proportion to its excellence, and the greatness of the *design* for which He had formed it; man, as the most noble of His creatures, and made for the highest ends, must be the object of His peculiar regards. Of no creature but man is it said, that *it was made in the image and likeness of God*. Neither the thrones, dominions, principalities, powers, cherubim, seraphim, archangels, or angels, have shared this honour. It is possible, that only *one order* of created beings could be *thus formed*. And is it not on this account, that Jesus took not upon Him the nature of the *angels*, but the *seed of Abraham*; him with whom the covenant of redemption was made for Jews and Gentiles? Now, in this *superior excellence of the human nature*, do we not find a solution of the difficulty, why God *passed by angels*, to redeem man; and why He *so loved the human race*, as to send His only begotten Son into the world to die for its redemption?

III. From this it appears that the sacrifice of the Lord Jesus was the only means by which the world could be redeemed.

Before I enter particularly into the discussion of this point, it will be necessary to speak something of *Him* who is the Author of this redemption; and who is here called God's *only begotten Son*. When we examine the oracles of God relative to the Person and character of this Divine Being, we shall find that they speak of Him as God, and clothe Him with every attribute essential to the supreme and eternal Deity. I shall quote a few of their sayings without any particular reference:—"He was in the beginning with God; He was God, and all things were made by Him and for Him, and without Him was nothing made that was made; and he is before all things, and by him do all things consist. *He was God manifest in the flesh; for that Word which was God, was made flesh, and tabernacled among us; and in that flesh dwelt all the fulness*

of the Godhead bodily." These are only a few of the sayings of the inspired writers relative to this subject; but they are full and conclusive; they are oracles from heaven, and have no delusive meaning; and any one of them is sufficient to prove the point. "But did His conduct among men justify this high character? Yes; most amply. From the first impression made by the reported miracles of Christ, Nicodemus could say, "No man can do the miracles which thou dost, except God be with him." And every reasonable man, on the same evidence, would draw the same inference. But we certainly can go much farther, when we find Him *by his own authority and power, without the invocation of any foreign help*, with a word, or a touch, and in a moment, restoring sight to the blind; speech to the dumb; hearing to the deaf; and health to the diseased; cleansing the lepers, and raising the dead. These are works which could only be effected by the Omnipotence of God. This is incontestable. Therefore, while the cleansing of the lepers, and the feeding to the full so many thousands of men and women, with five barley loaves and two small fishes, stand upon such irrefragable testimony as that contained in the four Evangelists, Jesus Christ must appear, in the eye of unbiassed reason, as the Author of nature, the true and only Potentate, the almighty and everlasting God, howsoever obscured He may seem to be, by dwelling in flesh.

In the text He is entitled *Υιου αὐτου τον μονογενην*, *his only begotten Son*. It is of some moment to understand the proper meaning of this expression.

The term has two general acceptations in Scripture:—it signifies, 1. The *only child* in a family. 2. The *most beloved*, or him who is *dearest* to his parents, though there may be other children in the family. In this sense it answers to the Hebrew *yachid*, the *beloved one*, or *only one*; or what we translate *darling*, Psa. xxii. 20, "Deliver my *darling*, *yechidati*, from the power of the dog;" which is by the Septuagint rendered *την μονογενην μου*, *my only begotten*. In Psa. xxv. 16, we translate the same Hebrew term *yachid*, "desolate;" but the Septuagint render it *μονογενης*, *only begotten*. The same term is translated in the same way, Psa. xxxv. 17, "Rescue—my *darling*, *yechidati*, from the lions;" Sept. *αποκαταστησον—απο λεοντων την μονογενην μου*, "Rescue my *first-born* from the lions." It is used in the same sense by the Apocryphal

writers. So in the *Wisdom of Solomon*, ch. vii. 22, "For wisdom, which is the worker of all things, taught me; for in her is an understanding spirit, holy, *one only*, *μονογενής*, *only begotten*."—See the margin. It is in the second of the two senses that it is taken in the text; and answers to *dear*, *highly prized*, *well*, or *best beloved*.—See Matt. iii. 17, "This is my *beloved Son*." Coloss. i. 13, "He hath translated us into the kingdom of his *dear Son*," &c. The proper import of the phrase in the text, is expressed by St. Mark, ch. xii. 6, "Having yet *one Son*, his *well beloved*, he sent him also last unto them"—*ἓνα υἱὸν ἔχων ἀγαπητὸν*. This speaks of the same thing as the text does; and *ἓνα υἱὸν ἀγαπητὸν*, *the one beloved Son*, is exactly the same as the *τοῦ υἱοῦ αὐτοῦ τοῦ μονογενοῦ*, *the only begotten Son*. Now our blessed Lord is called so as to His *human* nature, because of the peculiarity of his generation. No human being was ever produced in the same way—in this respect He is the **ONLY BEGOTTEN SON** of God. The angel Gabriel, sent from God, thus announces His conception and birth to the Virgin Mary, "The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee: therefore, also that holy thing which shall be born of thee shall be called the Son of God." Luke i. 35. I have in a note on the preceding text, demonstrated, by an argument *that can never be overthrown*, that this is spoken only of the *human* nature of Christ; for as to his *Divine* nature, that being properly and essentially *God*, cannot be either *begotten* or *produced*; much less *eternally begotten*, which, howsoever explained, is in perfect opposition to reason and common sense; and, as far as a sentiment can be so, is destructive of the *eternal* and *essential Deity* of Jesus. By not attending to the proper meaning of *only begotten Son*, some of the fathers, as well as some of the *moderns*, have fallen into strange absurdities. So *Gregory Nyssen* begins his fifth oration, *In Christi Resurrectionem*, with these words, *Ἐυφρανσάμεν σημερον, τοῦ μονογενοῦ Θεοῦ*, Let us celebrate to-day the *only begotten God*! This is speaking out—but he was probably not aware of the dangerous tendency of such unguarded expressions: though he has others full as exceptionable. It would be easy to multiply quotations more exceptionable, and more dangerous, on this head, from many of those primitive fathers who are reputed *orthodox*: this, however, must be deferred to a future opportunity. But, as the salvation of the whole human

race stands or falls with the proper, essential, underived Deity of Jesus Christ, we must take heed lest, while we profess to hold the *thing*, we destroy the *foundation* on which it rests.

But it is not in this or such like insulated terms that we are to seek the dignity and Godhead of the Redeemer of mankind. We must have recourse to such scriptures as those which I have already produced : and we must not confound the *Godhead* with the *manhood* :—we must carefully distinguish the *two natures* in Christ—the *Divine* and *human*. As *MAN*, he laboured, fainted, hungered, was thirsty ; ate, drank, slept, suffered, and died. As *GOD*, He created all things, governs all, worked the most stupendous miracles ; is omniscient, omnipresent, and is the Judge as well as the *Maker* of the whole human race. As *God and man*, combined in one person, He suffered *for man* ; died *for man* ; rose again *for man* ; commands repentance and remission of sins to be preached through the world, in His name ; forgives iniquity ; dispenses the gifts and graces of the Holy Ghost ; is mediator between God and man ; and the sole Head and Governor of His Church.

He was man, that he might suffer and die for the offences of man ; for justice and reason both required that the nature that sinned should suffer for the sin. But he was *God*, that the suffering might be stamped with an infinite value ; and thus, instead of merely suffering on account of sin, might be a sufficient sacrifice and atonement for the sin of the world. Were Jesus to be considered merely as *man*, then it is evident that His sufferings and death could be no atonement for sin, because they could have no merit. If He be considered merely as *God*, then He could neither suffer nor die ; and consequently, *man* must be unredeemed ; for without shedding of blood there is no remission : but if we consider Him as *God-man*, we see Him capable of suffering ; and find that the purgation of our sins was by the merit of the blood which He shed in His passion and death. Thus, as one hath said, “ He was *man* that he might have blood to shed ; and *God*, that when shed, it might be of infinite value.” But while we distinguish the *two natures* in Jesus Christ, we must not suppose that the sacred writers always express these two natures by *distinct* and *appropriate* names :—The names given to our blessed Lord are used indifferently to express His *whole nature* : *Jesus, Christ, Jesus the Christ, the Messiah, Son of Man, Son of God, beloved*

Son, only begotten Son, our Lord Jesus Christ, our Saviour, &c. &c. are all repeatedly and indiscriminately used to designate His *whole person* as *God* and *man*, in reference to the great work of human salvation, which, from its nature, could not be accomplished but by such an union.

All who are taught of God use these terms in the same way. When we speak of Jesus Christ, we do not mean the man, Christ Jesus, born of the Virgin Mary; nor Him who is the fulness of the Godhead bodily: but we mean both; the great God, even our Saviour, Jesus Christ, "who for us men, and our salvation, came down from heaven, and was incarnated by the Holy Ghost of the Virgin Mary, and was made man." In this sense I invariably use these terms when the contrary is not specified.

IV. From all these we may be clearly convinced that sin must be an inconceivable evil, and possess an indescribable malignity, when it required no less a sacrifice to make atonement for it than that offered by God, manifested in the flesh.

It is said in the text that God *gave* this glorious personage, through His love to the world. Now, it is most evident from the Scriptures, that this *giving* implies the intention of God, that He should be considered as a *sacrificial offering*, and *die for the sins of mankind*. This our Lord Himself clearly expresses: "The Son of man came—TO GIVE HIS LIFE a ransom for many," Matt. xx. 28. "I LAY DOWN MY LIFE for the sheep," John x. 15. And that this was a *sacrificial* and *atoning death*, we find, because, without it neither *repentance* nor *remission of sins* could be effectually preached in the world. "Thus it behooved Christ to SUFFER and to rise from the DEAD—that repentance and remission of sins should be preached in his name among all nations." And in His institution of the Eucharist, He says, that "the cup represents the BLOOD of the new covenant, which was SHED for the remission of sins," Matt. xxvi. 27, 28. Luke xxiv. 46, 47. And, because God *gave* Him for this very purpose, therefore is He called "the Lamb of God, that taketh away the sin of the world," John i. 29. And, on this account, it is said, that "we were not redeemed with corruptible things—but with the PRECIOUS BLOOD (τιμὴν αἱματι, the VALUABLE BLOOD) of Christ, as a lamb without blemish and without spot; *who verily* was foreordained before the foundation of the world," 1 Pet. i. 18—20. And,

“ he GAVE HIMSELF A RANSOM for all,” 1 Tim. ii. 6. And St. Paul expressly says, that “ the great God, even our Saviour Jesus Christ, GAVE HIMSELF FOR US, that he might redeem us from all iniquity,” Tit. ii. 13, 14. So that this GIVING evidently means a *sacrificial offering*; a *giving up life unto death*; and this was the very design of God in sending His Son into the world.

And from what is said of this in the Scriptures we learn, that such an offering or sacrifice was indispensably necessary; for had it not been so, God would not have required it; and that He did require it, is most clearly and explicitly revealed. The Mosaic institutions derived their authority and origin from God. In them He required that the *lives* of certain *animals* should be offered at His altar, as a *redemption-price* for the *lives* of *transgressors*; and yet in these “sacrifices, offerings, burnt-offerings, and sacrifices for sin,” which were offered according to this *very LAW*, “He took no pleasure,” because it was “not possible that the blood of bulls and of goats should take away sin.”—See Psa. xl. 6—8. collated with Heb. x. 4—7. Nor had these any significancy, nor could have any effect, but as they referred to the *sacrificial offering* of the *life* of our *blessed Lord*, who was that *Lamb of God*, (that One which God alone could provide,) that could *take away the sin of the world*; and which was, in the purpose of God, *SLAIN from the foundation of the world*, Rev. xiii. 8. And, therefore, the apostle justly argues, that the *law*, in these sacrificial rites, was only the *shadow* of the *good things to come*, and *not the very image* or substance of the things; and, consequently, could not make the comers thereunto perfect; could neither pardon nor purify them. Heb. x. 1. The whole sacrificial system being little more than a *continual remembrance* of the demerit and destructive nature of sin; and of the utter impossibility that any human means could be effectual to remove its guilt, and deserved punishment; and, therefore, the incarnation, passion, and death, of the Lord Jesus, were intended in God’s infinite counsel, and provided by His indescribable love, to do what the law could not perform;—*God so loved the world*.

From this view of the subject I am led to contend:—

1. That this sacrifice was indispensably *necessary*, else God had not required it.

2. That nothing *less*, or of *inferior* worth, could have answered the end, else God would have required and provided *that*; for it would be derogatory to His wisdom to require or provide less than was necessary fully to accomplish His design; for thus the *effect* could either not be produced; or, if produced, be brought about with such a penury of means as would little comport with the dignity and sufficiency of the Divine plenitude; and would leave endless place for *doubt* in the human breast, whether such scanty means could be considered sufficient to accomplish so great an end.

1. It would be equally inconsistent with God's wisdom, as well as with His *justice*, to require *more* than what was absolutely necessary; as this would imply, 1. A needless display of *means* to accomplish an end, which, when produced, could not justify the means employed. 2. It would imply an unjust exaction of more payment than the sum of the debt, and thus be an impeachment of the Divine equity.

2. It appears from the nature of this sacrifice, that could it be conceived *possible* that a *greater sacrifice* had been necessary, yet, it must appear *impossible* that such an one could have been provided; for a greater than God manifested in the flesh, could not have been produced; for God Himself could furnish nothing greater than the *Almighty's fellow*. Zech. xiii. 7. "Awake, O sword, against my Shepherd, and smite the man that is MY FELLOW, saith the Lord of Hosts. Smite the Shepherd, and the sheep shall be scattered." See Matt. xxvi. 31. where these words are quoted by our Lord, as referring to His sacrificial death: and see John x. 30. where the same sentiment is delivered in the words, *I and the Father ARE ONE, εγω και ο Πατηρ εν εσμεν*. Thus, God gave the greatest gift His eternal plenitude could provide: and beyond which heaven itself had nothing more valuable or glorious to impart.

3. As every thing that God does is of *infinite worth* and *value*, and must be sufficient to accomplish the *end* for which it was designed, we may, therefore, safely conclude, that "the death of Jesus Christ upon the cross for our redemption, was a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world;" for, such a sacrifice God did *require*, as we have already seen; and it was for this very purpose that He did require it, *viz.* that they who believe in Him might not perish, but have everlasting life. And as there is in

it such a fulness of merit, it must excite the strongest confidence in them who flee to lay hold on the hope set before them in the gospel.

4. As nothing *less* than this infinitely meritorious sacrifice could have been sufficient for the redemption of the world, we see in it the *destructive nature of sin*, and its (any thing but) *infinite demerit*. If we look on sin in itself, our minds get soon bounded in their views, by *particular acts of transgression*, of which we can scarcely perceive the turpitude and demerit ; as we neither consider the *principle* whence they have proceeded,—*the carnal mind* which is *enmity against God* ; nor the *nature and dignity* of that God against whom they are committed. But when we consider the infinite dignity of Jesus, whose passion and death were required to make atonement for sin, then we shall see it as *exceeding sinful*, καὶ ὑπερβολῶν, that its vitiosity and turpitude are *beyond all comparison and description*. Rom. vii. 13.

5. We not only see the exceeding sinfulness of sin in the *grandeur* of the *sacrifice* required for its expiation ; but we see also, in the *dignity* of the *redeeming nature*, the *dignity of the nature to be redeemed*. Had the human nature been inferior to the angelic nature, the sacrifice of an *angel* or *archangel* might have been deemed sufficient to make an atonement for the sin of *man* : though even this could not have possessed *infinite merit* ; and, therefore, even allowing the inferiority of the nature of man, must have been in many important respects inefficient. But so radically great and excellent was the human nature, that nothing less than the *incarnation of God* could be sufficient ; and by this means this *being*, who was made in the Divine image, and in the most intimate union with God, was restored to this *image* ; and, consequently, to the same union. But as I have spoken particularly on this subject already, see p. 68, 69, I need not extend the argument any further here.

V. But we must not suppose that because such an infinitely meritorious Sacrifice has been offered for the *salvation* of the human race, that therefore they must *necessarily* be saved, merely because the offering has been made. Our Lord guards us against this error by showing us in the text that the *gift of God's love* becomes effectual to the *salvation* of them only who

believe: *that whosoever BELIEVETH in him should not perish, but have everlasting life.*

Now, as what the *law speaks*, it speaks to them who are *under the law*; so, what the *gospel speaks*, it speaks to them who are *under the gospel*: *i. e.* who live in a Christian country, and have the opportunity of reading and hearing the word of life. As those who sin under the law, shall be judged by the law; so those who sin under the gospel, shall be judged by the gospel. The text, therefore, does not relate to those *heathen countries* to which the word of this salvation has not yet been sent.

But what is that *believing* to which this salvation is annexed? I need not discuss this subject here at large, having treated it in the most circumstantial manner in a subsequent Discourse on Acts xvi. 30. intituled *Salvation by Faith*. It is enough to state, in general terms, that *believing* here implies *giving credit to what God has spoken* concerning *Christ*, His sacrifice, the *end* for which it was offered, and the *way* in which it is to be applied in order to its becoming effectual.

1. It does appear to me that it is absolutely necessary to believe the proper and essential Godhead of Christ, in order to be convinced that the sacrifice which has been offered is a *sufficient* sacrifice. Nothing less than a sacrifice of *infinite merit*, can atone for the *offences of the whole world*; and purchase for mankind an **ETERNAL GLORY**: and if Jesus be not properly, essentially, and eternally God, He has not offered, He could not offer, such a sacrifice. The sacred writers are nervous and pointed on this subject, as we have already seen: nor can I see that any sinner, deeply convinced of his fallen, guilty state, can rely on the merit of His sacrifice for salvation, unless he have a plenary conviction of this most glorious and momentous truth. As eternal glory must be of infinite value; if it be purchased by Christ, or be given as the consequence of His meritorious death, then that death must be of infinite merit, or else it could not procure what is of infinite value. So that, could we even suppose the possibility of the pardon of sin without such a merit, we could not possibly believe that eternal glory could be procured without it. It must be granted, if Christ be but a *mere man*, as some think; or the *highest* and *first* of all the *creatures of God*, as others suppose; let His *actions* and *suffering* be whatever they may, they are only the obedience and sufferings of an *originated* and *limited* being; and cannot pos-

sess infinite and eternal merit : but the contrary has, I hope, been satisfactorily proved.

2. It is necessary to *believe* that His sufferings were not *accidental*, or the mere consequence of Jewish malice, and His own *inflexible integrity*. Jesus was not a *martyr*, but a *sacrifice*. Before Jews or their malice existed, His *sacrificial death* was designed, because it was absolutely necessary ; therefore is He called *the Lamb slain from the foundation of the world*. Here is no *martyrdom*, no *fortuitous suffering* ; here is nothing less than a *sacrificial offering* :

3. It is necessary to *believe*, to be *fully persuaded*, that He died for our offences, and rose again for our justification ; that this was the very *end* or *object* of His incarnation, passion, and death. That he died for every *human soul*, for all who are *partakers* of the same nature which He has assumed : that the merit and benefits of His death must necessarily extend to all mankind, because He has assumed that *nature* which is common to all : nor could the merit of His death be *limited* to any particular *part, nation, tribe, or individuals*, of the vast human family. It is not the nature of a particular nation, tribe, family, or individual, which He has assumed, but the nature of the *whole human race* : and "God has made of ONE BLOOD all the nations of men, for to dwell on all the face of the earth," that all these might be redeemed with *one blood* ; for He is the *Kinsman* of the whole. The merit of His death must, therefore, extend to *every man*, unless we can find *individuals* or *families* that have not sprung from *that stock* of which He became incarnated. His death must be infinitely meritorious, and extend in its benefits to all who are partakers of the same nature, because He was God, *manifested in the FLESH* : and to *contract* or *limit* that merit, that it should apply only to a *few*, or even to *any multitudes* short of the *whole human race*, is one of those things which is impossible to God Himself, because it involves a moral contradiction. He could no more limit the merit of that death, than He could limit His own eternity, or contract that love which induced Him to undertake the redemption of a lost world.

4. We must *believe* that the *way* in which God saves man by Christ, is the *way of faith*. No human *works* can here avail ; for were they ever so pure and perfect, they could not possess infinite merit, because their agent is a *limited* creature. Nor

can any kind of *sufferings* be more available. I have proved elsewhere, that as sufferings are the *effects*, either *near* or *remote*, of SIN; consequently, they cannot destroy their *cause*. They can be no other in all points of view than the *miseries* of a *limited* and *imperfect creature*; and, consequently, cannot have that merit requisite to atone for offences against the Majesty of Heaven; or procure for their *patient*, much less for the *whole world*, an infinite and eternal weight of glory.

Faith alone, therefore, is left as the *means* by which the *purchased blessings* are applied. Although God is just, yet he can be the Justifier of him that believeth in Jesus; of him that believes on and trusts to the infinitely meritorious death of the Son of His love. For God never can act without a *reason*, and such a reason as can amply justify his acting. The death of Christ for man is a sufficient reason why God should forgive the man who reposes all his trust and confidence in Him. And this very thing is a sufficient reason for God's *act*, and for man's *faith*.

I dwell the more particularly on the necessity of considering Christ's death as a meritorious *sacrifice*, and the necessity of believing in it as such; in order to distinguish the true *orthodox* or *scriptural faith* in Christ, from that of *Arianism*. This latter doctrine, of which most who speak and write seem deplorably ignorant, is built ostensibly on the *incomparable merit* of Jesus Christ. This is not the *Arianism* which is spoken of by many of the *fathers*; for they are continually confounding the doctrine imputed to Arius, with that held by multitudes who professed to be his followers; whose doctrine appears to be, in many respects, nearly the same with what is now called *Socinianism*. The *Arianism* to which I refer, is that of the present day, which is founded in the following scale of *intellectual entities* and *perfections*; and which the doctrine of *metaphysics* has been called in to accredit and support. "The principal things," says a late author, "relating to *incorporeal essences* or *spirits*, taught us by *Revelation*, are the following:

"1st, That God Himself is a *spirit*; and *infinitely the most perfect* of all others; whose high dignity and *singular majesty* we call the *Godhead*, or *Deity*.

"2d, That next to *God* there is another being, originally a *pure spiritual essence*, which in time assumed thereunto a

corporeal substance or *body*, of a most excellent and superlative nature, who therefore is called the *Son of God*, or *next to him in dignity*.

“3d, We are informed also, that in the third degree of the *scale of spiritual essences* is one of a peculiar nature ; having a near relation to the other two ; and, from his office, has the name of *Holy Ghost*, as being the *sanctifier* of men.

“4th, At an immense remove from these we find a fourth class of *incorporeal substances*, called *angels* by us, but by the heathens *dæmons, genii, &c.* concerning which we read of various denominations, numbers, and subordinations ; which latter is called the *hierarchy* of *angels*, and is usually reckoned threefold, *viz.* The *first hierarchy* contains the three most honorary orders, called *seraphim, cherubim, and thrones* ; the *second hierarchy* consists of three intermediate orders, called *dominions, virtues, and powers* ; the *third hierarchy* contains the three lowest orders, called *principalities, archangels, and angels.*”—See MARTIN’S *Philology*, article *Metaphysics*, page 180.

This scheme is formed on the philosophical principle of the graduated scale of intelligences, and of entities in general ; which maintains that there is no chasm or break from God, the Fountain of being, to the lowest inorganized particle of matter, or atom ; and that all proceed, from the indivisible particle of *inert matter*, through different forms of organized being, up to *animal life* ; and through different degrees of animal life up to *intellectual* ; and through various degrees of intellectual life up to God. *Matter* being more perfect as it approaches to, or arises from inertness, to *organization* ; organization being more or less perfect as it approaches to, or recedes from, *vitality* ; vitality, being more or less perfect, as it approaches to, or recedes from, *intellectual existence* ; and intellectual existence, being more or less perfect, as it approaches to, or recedes from, the ENS ENTIVM, or GOD. This scheme also supposes, that all *orders* of created beings are *connected* by certain *links*, which partake of the nature of the beings in the *ascending and descending scale* : *e. g.* ANIMALS and VEGETABLES are linked together by the *polype*, or *plant animal* ; FOWLS and REPTILES, by the *bat* ; FISHES and BEASTS, by the *hippopotamus* ; QUADRUPEDS and MAN, by the *ouran-outang* ; and MAN and ANGELS, by men of extraordinary powers, such

as *Plato* among the ancients, and *Sir Isaac Newton* among the moderns.

This graduated scale of entities is highly illustrative of the manifold wisdom of God; and to it I have no objection, provided the holy and adorable TRINITY be left out of the question. From the lowest particle of matter, up to God, the scale may be accurate enough: but when it attempts to *graduate* the Sacred Persons in the Holy Trinity, saying, as in the preceding extract, that the Son of God is *next in dignity* to God; that "the *Holy Ghost* is the third degree in spiritual essences, having a *near relation* to the other two; we are not only to receive such assertions with caution, but to reject them *in toto*, as being utterly repugnant to Divine revelation, in which the preceding system says they are taught.

Revelation most certainly teaches us that there are *Persons* in the Holy Trinity, Matt. iii. 16, 17.; but it nowhere teaches us that there is any *inequality* among those persons: for, "In this Trinity none is AFORE or AFTER other; none is GREATER or LESS than another; for, although there be one Person of the Father, another of the Son, and another of the Holy Ghost, yet the Godhead of the Father, of the Son, and of the Holy Ghost, is ALL ONE; the glory EQUAL, the Majesty CO-ETERNAL; for, the whole Three Persons are CO-ETERNAL together, and CO-EQUAL." Thus far the *Athanasian* creed is consistent with itself, and with the Sacred Oracles; and is point blank opposed to the Arian system, already produced; and to all refinements on that system, of *origination, begetting, proceeding, eternal Sonship, &c.* which, properly analyzed, are fairly reducible to the *three degrees* in the above Arian scale of *spiritual essences*: yet this creed in other places, in contradiction to the above, countenances those spurious doctrines.*

But I have intimated above, that this doctrine is intended to oppose all *sacrificial merit* in the passion and death of Christ, while it allows Him a *moral merit*, in consequence of which God gives the covenant of salvation to the Gentiles; and per-

* This Creed, far from being a work of Athanasius, to whom it does not appear to have been attributed before the seventh century, is probably not the work of any Greek Father. All the ancient copies of it are Latin; and the Greek copies of it are evidently translated from them, and are of no antiquity. The *Benedictines* have proved that it is not the work of Athanasius, and think it was written in France. They have entered it at the end of their edition, among the *Spuria*. *When, where, or by whom* it was written, no man knows. I wish, as Archbishop Tillotson said, "we were well rid of it."

dons, sanctifies, and saves, all who believe the Christian revelation, and lead a holy life. This is specious, but radically un-solid. Its imposing aspect has deceived many, as it seems to *magnify the Lord Jesus*, while it strips him of every kind of *merit*, but that which He has as a *righteous and holy man*. This is by no means the view which the Sacred Scriptures give us of the merit of Christ, in his passion and death : and appears to me both defective and dangerous.

This scheme has got its best support, and highest colouring, from *Dr. J. Taylor*, whom I have often quoted in other places, with deserved approbation and delight ; but to whom I must refer here with widely opposite feelings. From his *Introduction to the Apostolic Writings*, I collect the following extracts ; which contain, at least, the fair outlines of his scheme.

“God,” says he, “*grounded the extraordinary favours enjoyed by the Israelites, on Abraham’s faith and obedience ; and selected them out of respect to the piety and virtue of their ancestors.*”—Page 4.

“Jesus Christ, having assumed a human body, exhibited a pattern of the most perfect obedience, even unto death ; in firm adherence to the truth He taught : and, in consequence of this, *He is a pattern of reward*, by being raised from the dead ; and *having a commission* to raise all mankind ; and to put all into the possession of eternal life who shall, in the last day, be found virtuous and holy.”—*Ib.* p. 25.

“The BLOOD of *Christ* is the perfect OBEEDIENCE and GOODNESS of Christ : nor is the blood of *Christ* to be considered only in relation to our Lord’s death and sufferings ; as if mere death or suffering were, in itself, of such a nature as to be pleasing or acceptable to God. But His blood implies a CHARACTER ; and it is His blood, as He is a *Lamb without spot and blemish*, 1 Pet. i. 19. (that is, as He is *perfectly holy*,) which is of so *great value* in the sight of God. His blood is the same as *his offering himself without spot to God*,—Heb. x. 14.”—*Ib.* p. 44.

“What *Christ* did was neither to incline God to be gracious, nor to disengage Him from any counter-obligations, arising from law or justice, or what the sinner’s case might deserve ; but what Christ did and suffered *was a proper and wise EXPEDIENT, a FIT GROUND and METHOD of granting mercy to the world.*”—*Ib.* p. 47.

“When I say, *Christ’s love and obedience is a just foundation of the Divine grace*, I know not how to explain myself better than by the following instance:—there have been masters willing, now and then, to grant a relaxation from study, or even to remit deserved punishment, in case any one boy, in behalf of the whole school, or of the offender, would compose and present a distich, or copy of Latin verses: and one may say that the kind verse-maker *purchased* the favour in both cases; or that his learning, ingenuity, industry, goodness, and compliance, with the governor’s will and pleasure, was a just ground or foundation of the pardon and refreshment; or a proper reason of granting them.”—*Ib.* p. 49, note.

“Agreeably to this scheme, *Abraham* is proposed as a bright example of obedience and reward; and his obedience is given as the reason of conferring blessings upon his posterity: and particularly of having the *Messiah*, the Redeemer, and greatest blessings of mankind, descend from Him.”—*Ib.* p. 50.

From all this most exceptionable, most meagre, and inefficient scheme of salvation, we gather that, as God called Abraham from his Gentilism, revealed to him the knowledge of his name and nature, and made him eminent for piety and probity, that he might constitute him the head of a numerous posterity, whom he could bless, protect, and save, in the most extraordinary manner, on account of the *rewardable righteousness* and *merit* of their *progenitor*: so, He hath sent Jesus Christ to enlighten and instruct the whole world, Jews and Gentiles; a Person, who in every respect did the will of God, and was obedient to the Divine will, even unto death; and who, therefore, like “the kind *verse-maker*,” in the preceding illustrative instance, (which appears to have been made for the purpose,) may be said to have *purchased* the *favour* of God for the *offending world*; so that His *super eminent goodness and compliance with the will of the supreme governor* is a *just ground and foundation of pardon and salvation* to the world, and a *proper reason for granting them!*

This is a sort of *rewardable moral merit*, in reference to the world, just similar to that of Abraham, in behalf of the *Jewish people*; from which every idea of *sacrificial merit and atonement* is excluded. On this ground the martyred *Isaiah*, and the massacred *Baptist*, might have afforded to the benevolence of God a *sufficient ground and proper reason* for the re-

mission of the sins of men ; for, as the *life* of one man is as much, personally considered, as the life of another ; and obedience unto death, as much marked the conduct of the evangelical *prophet*, of *Zechariah*, the son of *Barachiah*, and the holy Baptist, as that of our blessed Lord, if divested of His Godhead and Eternity, as this scheme supposes ; might not they, or any of them, have been as complete a ground why God should forgive the sins of the world, as the obedient life and death of Christ ? Again, if Abraham's merit could extend to the whole *Jewish race*, why not to the *Gentiles*, in whose behalf chiefly the covenant was made ? for it was made with him, while yet *uncircumcised* ; and the pledge on God's part was, that *in his seed all the nations of the earth should be blessed*. Now, if this will hold good on the above reasoning, what need was there of the miraculous conception, the agony and bloody sweat, the cross and passion, the death and burial, the glorious resurrection and ascension, of the blessed Jesus ? Why such an extraordinary *expenditure* of means and energies ; why such an apparatus of prophecy, legal ordinances, sacrificial institutions, and miraculous interpositions ; to keep in view the divine purpose ; to commemorate the facts by which it was prefigured ; to preserve the regal line from which the promised Seed was to issue ; and finally, to exhibit it to the world ; if so much less, so indescribably less, might have accomplished the purpose ? Was not all this

" Just like an ocean into tempest toss'd,
To waft a feather, or to drown a fly."

But to see more fully the utter inefficacy of this pretendedly sufficient moral merit, let us hear what our Lord says in the text : " God gave His only begotten Son, that whosoever believeth on Him should not perish." Was any thing like this ever addressed to the Jews, in reference to Abraham ? Were they ever promised *remission of sins*, provided they *believed* on this friend of God ? Were *they* ever commanded to believe on him at all ? Were they not ever led to consider that their *sacrifices*, where the *life-blood* of the animal was poured out in behalf of the offerer, were the grand cause of the *remission* of deserved punishment, and the forgiveness of sin ? Did they not know that *without shedding of blood there was no remission* ; and that the *sacrificial* code was the *essential* part

of the Jewish system? And do not we see, from the concurrent testimony both of the *Old* and *New* COVENANTS, that all these sacrifices typified the offering of the *life* of Jesus Christ upon the cross, by which He obtained eternal redemption for us; so that he *who believeth on him*, as having “died for his offences, and risen again for his justification, is freely justified from all things, from which he could not be justified by the law of Moses?”

I contend, therefore, that this one circumstance, the *command to believe on Christ crucified for the remission of sins*, even leaving His Godhead entirely out of the question, utterly destroys the pretended parallelism between Abraham and Jesus; and completely saps, subverts, and ruins this splendid edifice. It is to that faith which credits, trusts to, and relies upon, the *meritorious blood* (τιμιφ αιματι) of our Lord Jesus, which He sweat in the garden, and poured out upon the cross, as a full atonement and sacrifice for sin, that pardon and eternal glory are promised; and promised, not on account of the merit of the *faith*, but the merit of the *Sacrifice*, which faith has apprehended.

VI. This brings me to the last thing proposed, *viz.* That they who thus *believe* receive a *double* benefit:—1. They are exempted from *eternal perdition*:—*That they should not perish.* 2. They are brought to *eternal glory*:—*That they should have everlasting life.*

I have stated that this *double benefit* proves:—1. That man is *guilty*; and therefore, exposed to punishment and *perdition*. 2. That he is *unholy*; and, therefore, unfit for *glory*.

1. *That they should not perish, ἵνα μη ἀποληται.* Though we generally connect the idea of *eternal destruction* with the word *perish*, and use it to signify to *run into decay*, or *ruin*; to be *cut off*, to be *killed*, to *die*, and to be *annihilated*; yet, the *literal* meaning of the word is very *simple*; it is compounded of *per*, by or through; and *eo*, I go; and signifies no more than *passing out of sight*. So, in Isai. lvii. 1., “The righteous perisheth,” *justus periiit*. Thus it signifies to be *removed by death*; to *pass out of sight* into the invisible world, or paradise of God.

The original word is compounded of *απο* intensive, and *αλλυμι* or *αλλυω*, to *destroy*, to *kill*, to *lose*: hence, the word *απολλυμι* signifies to be *utterly lost*; not implying any *extinc-*

tion of being, but the rendering that being useless ; totally defeating the end and purpose of life. As God created man for Himself, and to be finally happy with Himself ; and he cannot be united to Him unless he be *holy* ; he that *sins* and neglects the means of his *recovery*, loses the end of his living ; he also *passes by* from the sight of men : he goes into the *invisible world* ; but it is the *blackness of darkness for ever*. He is not *annihilated* : even his *body* rises in the great day ; but his resurrection is to *shame and everlasting contempt*. He goes to *hell*, the place of the *perdition of ungodly men* : and there, his *worm dieth not*, and the *fire is not quenched*. This is what the Scripture means by *perdition* or *perishing* ; this is the portion of the *sinner* who dies unsaved ; and it was to prevent this that Jesus Christ shed his sacrificial blood. As man is a *sinner*, he is in danger of this perdition ; for this is the punishment which the Divine justice has awarded to transgression : and from this punishment he who, with a penitent heart, believes, as before described, on the Son of God, is saved, being truly justified from all things ; and shall not thus perish. This is the *first part of the benefit*.

But, secondly, he is to have *eternal life*. His *being* will not only be *continued*, but his *well-being* shall be secured : he shall be fitted for, and received into glory. This is called *everlasting life*, ζωνν αιωνιον, *the life that always lives*, q. d. αιει ων, it is *always in being*. In a word, it is *eternal* ; for, as the design of God was to unite men eternally to Himself, and He is the *Author and Source of life* ; consequently, he who is made *holy*, and is thus united to God, ever lives *in* and *by* this eternal life. This is a life that cannot *perish* ; a life that can never know decay.

2. Thus we see—1. That as man is *guilty*, he needs that *pardon* which preserves from the punishment of perdition. 2. As he is *impure* and *unholy* in his nature, he needs to be washed, to be cleansed from all unrighteousness, and made a partaker of the Divine Nature ; have the very thoughts of his heart cleansed by the inspiration of the Holy Spirit, that he may be fit to dwell with God for ever and ever. His being sanctified throughout body, soul, and spirit, prepares him for this state ; and this is the *second part of the double benefit* which he receives by believing on Christ Jesus.

3. This double benefit comprises the two grand doctrines

relative to salvation, which enter into almost every Christian's creed :—

1. JUSTIFICATION, or the *pardon of sin*; through which we are no longer obnoxious to punishment, and are, therefore, saved from perdition.

2. SANCTIFICATION, or the *purification of the soul* from all unrighteousness, by which it is prepared for eternal glory. Without *justification*, or *pardon*, it must *perish*: without *sanctification*, or *holiness*, it cannot see God.

The *first* of these great works is usually attributed to the *shedding of Christ's blood*, Acts xx. 28. Rom. v. 9. See also Eph. i. 7. Coloss. i. 14. Heb. ix. 12; the *second* to the infusion of His Spirit, 2 Thess. ii. 13. 1 Pet. i. 2. Rom. xv. 16. But this very *Spirit* comes through Christ; and is, therefore, called the *Spirit of Christ*, and the *gift of Christ*, John xv. 26. xvi. 7. and comes from the *Father in the name of Christ*, John xiv. 16. 26. And His gifts and graces were to be communicated in consequence of *Christ's final triumph*, John vii. 39. Acts ii. 33. Eph. iv. 8.

Now, we must not suppose that these two blessings are so necessarily connected, that one *must* follow the other. *Justification*, or *pardon of sin*, implies no more, *in itself*, than the removal of that guilt and condemnation which exposed the sinner to eternal perdition. This, in itself, gives no *right* to eternal glory.

Sanctification, or *complete holiness*, is a meetness for glory; but neither does it give any *right* to heaven. *Pardon of sin*, as an act of God's mercy, does not imply the *purification* of the soul: the *first* removes the *guilt*, the *second* takes away the *disposition* that led to those acts of transgression by which this guilt was contracted.

Who supposes that the king, when, through his royal prerogative and clemency, he pardons a man who has been *capitally convicted of forgery*, takes as fully away the *covetous principle* which led him to commit the act, as by his pardon he takes away his liability to the punishment of the gallows? I produce this instance merely to show, that *pardon* and *holiness* are not so necessarily connected, as that one must imply the other. Yet there is every reason to believe, and genuine experience in divine things confirms it, that in the act of justification, when the Spirit of God, the Spirit of holiness, is given to bear

witness with our spirits that we are the children of God, all the *outlines* of the *Divine image* are drawn upon the soul : and it is the work of the Holy Spirit, in our *sanctification*, to *touch off*, and *fill up*, all those outlines, till every *feature* of the *Divine likeness* is filled up and perfected. Therefore, no believer should ever rest till he find the whole body of sin and death destroyed ; and till the law of the Spirit of life in Christ Jesus have made him free from the law of sin and death.

I have said that neither *justification*, nor *sanctification*, gives a *right* to glory. Mere *innocence* is not entitled to *reward* ; and mere *meetness* for a *thing* or *place*, is no proof of *right* to *possession*. The fact is, that the *right* to that *glory* comes merely by Jesus Christ, and is the effect of His *infinite merit* ; and here the *excellence* and *perfection* of that *merit* appear. The merit must be *infinite* that can rescue the soul from deserved endless punishment ; the merit must be *infinite* that can give a man a *title* to *eternal glory*. Now the text states, that an exemption from endless torments, and a *title* to, and *meetness* for, eternal glory, come by *Christ*, as the *gifts of God's love*. And, as to be saved from eternal perdition, is of *infinite value* to an immortal soul, and as the enjoyment of God in His own heavens, throughout eternity, is of *infinite worth*, and both these are attributed to Christ's giving Himself for us ; therefore, Christ's merit must be *infinite* ; and it could not be so, were He not properly and essentially God. Thus we are led back to the point from which we set out ; and the *postulates* on the *premises*, amount to *demonstration* in the *conclusion*. We were obliged to commence with the Deity of Christ ; as most obviously nothing less could have been adequate to the work which was given Him to do : and the work which He has done, and the blessings which He has acquired, demonstrate His infinite merit, and thus prove the point of His essential Divinity.

I have only one word to add to what has already been said ; and that shall refer to the incomprehensibility of that *love* which induced God to give His Son for the redemption of the world. *God so loved the world*, says the text, *ὅτιν ἠγάπησεν ὁ Θεός* : no description of this *love* is here attempted ; its length, breadth, depth, and height, are like the nature of that God in whom it resides ; all indescribable, because all incomprehensible. To the same subject the apostle recurs, 1 Epist. iii. 1.,

“Behold WHAT MANNER of love, *ποταπην αγαπην*, the Father hath BESTOWED upon us !” In the *εὐαγγ.*, so, of the *gospel*, and the *ποταπην*, WHAT MANNER, of the *epistle*, God has put an eternity of meaning ; and has left a subject for everlasting contemplation, wonder, and praise, to angels and men : for, though not directly interested in the subject, yet *these things the angels desire to look into*. And to see them in all their relations, connexions, and endlessly continued results, would be sufficient to constitute a heaven of heavens to all beatified spirits, were there no other subjects relative to *creation*, *providence*, and the *economy of grace*, to be investigated in a future state.

I shall now conclude with the principles with which I commenced.—From the text, and the reasonings on it, it appears evident :—

1. That the *world*, the *whole human race*, was in a ruinous, condemned state, in danger of *perishing everlastingly* ; and without *power* to rescue itself from the impending *destruction*.

2. That God, through the impulse of His own *infinite love* and *innate goodness*, provided for its rescue and salvation, by giving His *only begotten Son*, to die for it.

3. That the *sacrificial death* of Jesus was the only means by which the redemption of the world could have been effected ; and, such is the nature of this Sacrifice, that it is absolutely sufficient to accomplish this gracious design ; nothing *greater* could be given, and nothing *less* could have been availing.

That *sin* is an inconceivable evil, and possesses an indescribable malignity ; when it required no less a sacrifice to make atonement for it than that offered by *God manifested in the flesh*.

5. That no man is *saved* through this Sacrifice, but he who *believes* ; *i. e.* who *credits* what God has spoken concerning this *Christ* ; His *sacrifice* ; the end for which it was offered ; and the *way* in which it is to be applied in order to its becoming effectual.

6. That they who believe secure a *double benefit* :—1. They are *exempted* from *eternal perdition*—that *they should not perish*.—2. They are brought to *eternal glory*—that *they should have everlasting life* : this double benefit proving,—1. That man is *guilty*, is exposed to punishment, and needs *par-don*—2. That man is *impure* and *unholy* ; and, therefore,

unfit for the *glory* of God—3. That the merit must be *infinite* which procured for a fallen world such ineffable privileges—and, 4. That man owes to God his *Creator*, to God his *Redeemer*, and to God his *Sanctifier*; the utmost *gratitude*, the most affectionate *obedience*, and unbounded *praises*, throughout eternity.

Therefore, “to Him who hath loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion, for ever and ever.—Amen!”

SERMON XXXIII.

THE NATURE AND DESIGN OF THE HOLY EUCHARIST.

LUKE, Chap. xxii. ver. 19.

This do in remembrance of me.

PREFACE.

IN the following Discourse, I have aimed, not at new discoveries in theology, but to do justice to a subject misconceived by most, and neglected by many. A subject of the utmost consequence to Divine Revelation, and to the edification of the church of God. I shall not say, in order to vindicate its publication, that it was done in consequence of the ardent, oft-repeated importunity of many respectable friends. Whatever may be owing to private friendship, is undoubtedly a high and imperious duty to discharge; but no man can be excused in obtruding on the *public* any thing unworthy its notice, by such motives as these.—The Holy Eucharist I consider a Rite designed by God to keep up a continual remembrance of the doctrine of the ATONEMENT. In this point of view, I thought it was not commonly considered by the generality of Christians: and as I saw various opinions subversive of its nature and design prevailing among professors, I said, *I will also show my opinion*; in doing which, though I have *brought my knowledge from afar*, I have endeavoured to *ascribe righteousness to my Maker*.

In looking over my work I feel but little pleasure at the appearance of so many quotations in *strange characters*.—I can say in my vindication, I did not *seek* these; they presented themselves on the respective subjects with which they are connected; and I accepted their assistance, judging that with many, their testimony would go farther than my own. The plain, unlettered reader will have no reason to complain of these, as the sense of each is carefully given; and the man of learning will not be displeased to have the originals presented here to his view, as he might not have the works from which they are taken always at hand. These things excepted, I have endeavoured to be as plain and as clear as possible. I have affected no elegance of style; this my subject did not require; plain common sense was all I aimed at. I began it in the name of God, and I sincerely dedicate it to His glory. May His blessing accompany the reading it! And may the important Doctrine of the *Atonement* made by the death of CHRIST, which it is chiefly intended to illustrate and defend, have free course, run, and be glorified, and mighty deeds be done in the name of JESUS CHRIST OUR LORD!

THE INTRODUCTION:

CONTAINING an examination of the Question, *Did our Lord eat the Pass-over with his Disciples on the last Year of his public Ministry?*

As I shall have occasion frequently to refer to this subject in the ensuing Discourse; a subject on which the Christian world has been divided for at least 1500 years, the reader will naturally expect to find some notice taken of the controversy concerning it; and although a *decision* on the case cannot be expected, yet a fair statement of the principal opinions which, at different times, have been held and defended by learned men, should undoubtedly be given.

With no show of propriety could such a controversy be introduced into the body of a Discourse on the Nature and Design of the Lord's Supper; and yet the view I have taken of this ordinance is so intimately connected with the *Pass-over* in general, that to pass by the controversy in silence, would, by many, be deemed inexcusable. I shall therefore briefly state the principal opinions on this question, the reasonings by which they are supported, and take the liberty to notice that one especially, which I judge to come nearest to the truth. The chief opinions are the *four* following:—

I. Christ did *not* eat the Pass-over on the last year of His ministry.

II. He *did* eat it that year, *and at the same time* with the Jews.

III. He did eat it that year, but *not* at the same time with the Jews.

IV. He did eat a Pass-over of his own instituting, but widely different from that eaten by the Jews.

I. The first opinion, that our Lord did *not* eat the Pass-over, is thus maintained by Dr. Wall, in his critical notes on Matt. xxvi. 17.

“ Here occurs a question, and a difference between the words of *St. John* and the other *three* (Evangelists,) concerning the day of the week on which the Jews kept the *Pass-over* that year, 4037. A. D. 33. It is plain by all the four gospels, that this day on which Christ did, at night, eat the *Pass-over* (or what some call the *Pass-over*;) was *Thursday*. And one would think, by reading the *Three*, that that was the night on which the *Jews* did eat their *Pass-over Lamb*; but all the texts of *St. John* are clear that they did not eat it till the next night, *Friday night*, before which night Christ was crucified and dead, having given up the ghost about the *ninth* hour, viz. three of the clock in the afternoon. *St. John* does speak of a *supper* which Christ did eat on the *Thursday* night with His Apostles, ch. xiii. 12.; but he does not call it a *Pass-over supper*, but, on the contrary, says it was before the feast of the *Pass-over*, προ της εσπτης του πασχα; by which, I think, he means the *day before the Pass-over*, or the *Pass-over eve*, as we should say. Now this was the *same night* and *same supper*, which the *Three* do call the *Pass-over*, and Christ's *eating the pass-over*; I mean it was the night on which Christ was, (a few hours after supper,) apprehended; as is plain by the last verse of that thirteenth chapter. But the next day, (*Friday*, on which Christ was crucified,) *St. John* makes to be the *Pass-over day*. He says, (ch. xviii. 28.) the *Jews* would not go into the Judgment-hall on *Friday morning*, lest they should be defiled, but that they might eat the *Pass-over*, viz. that evening. And ch. xix. 14. speaking of *Friday noon*, he says, it was the *preparation of the Pass-over*. Upon the whole, *John* speaks not of eating the *Pass-over* at all; nor, indeed, do the *Three* speak of his eating any *lamb*. Among all the expressions which they use, of *making ready the Pass-over*; *prepare for me to eat the Pass-over*; *with desire have I desired to eat this Pass-over with you*, &c., there is no mention of any *lamb* carried to the *Temple* to be slain by the *Levites*, and then brought to the house and roasted: there is no mention of any food at the supper besides bread and wine; perhaps there might be some bitter herbs. So that this seems to have been a *commemorative supper*, used by our Saviour *instead* of the proper *paschal supper*,—the eating of a *lamb*,—which should have been the next night, but that he himself was to be sacrificed before that time would come. And the difference between *St.*

John and the *others*, is only a difference in *words* and in the *names* of things. They call that the *Pass-over*, which Christ used *instead* of it. If you say, why then does Mark, xiv. 12. call *Thursday* the *first day of unleavened bread, when the Pass-over must be killed*; we must note, their day (or *συχθημερον*;) was from *evening* to *evening*. This Thursday evening was the beginning of that natural day of twenty-four hours, toward the end of which the *lamb* was to be killed; so it is proper, in the Jews' way of calling days, to call it that day."

II. He *did* eat the Pass-over that year, and at the same time with the Jews.

The late Dr. Newcome, archbishop of Armagh, is of a very different opinion from Dr. Wall; and, from a careful collation of the passages in the Evangelists, concludes, "That our Lord did not *anticipate* this feast, but partook of it with the Jews, on the usual and national day."

"It appears," says he, "from the gospel history, (see Mark xv. 42. xvi. 9.) that our Lord was crucified on Friday. But the night before his crucifixion, on which he was betrayed, 1 Cor. xi. 23. he kept the Pass-over, and that he kept it at the legal time is thus determined. In Matt. xxvi. 2. and in Mark xiv. 1. it is said that the Pass-over, *και τα αζυμα*, were after two days, or on the day following that on which Jesus foretold his sufferings and resurrection to his disciples, Matt. xvi. 21, &c. Mark viii. 31, &c., and Luke ix. 22, &c.

"The Evangelists, proceeding regularly in their history, Matt. xxvi. 17. and in the parallel places, Mark xiv. 12, &c. Luke xxii. 7, &c. mention is made of this day, and it is called the first day of unleavened bread, *when they killed the Pass-over*, *i. e.* by general custom: and St. Luke says that the day came, which, ver. 1. was approaching, when the Pass-over *must* be killed; *i. e.* by the law of Moses. The 14th of Nisan is therefore meant; which is called *πρωτη αζυμων*, the first of unleavened bread.

"During the week, therefore, of our Lord's passion, the law of Moses required that the Pass-over should be slain on Thursday afternoon; but our Lord partook of it on the night immediately succeeding; Matt. xxvi. 19, 20.; and the parallel places, Luke xxii. 14, 15.; and therefore he partook of it at the legal time.

“Mark xiv. 12. Luke xxii. 7. equally prove that the Jews kept the Pass-over at the same time with Jesus.”

To the objection, John xviii. 28. that the Jews avoided defilement that they might eat the Pass-over, the Prelate answers, “that they meant the *paschal sacrifices* offered for seven days; and they spoke particularly in reference to the 15th of Nisan, which was a day of holy convocation.”

To the objection taken from John xix: 14. that the day on which our Lord was crucified, is called *παρασκευή του πασχα*, the preparation of the Pass-over, he replies, “that in Mark xv. 42. *παρασκευή*, preparation, is the same as *προσαββατον*, the day before the Sabbath; and so in Luke xxiii. 54.; therefore by *παρασκευή του πασχα*, we may understand the preparation before that Sabbath which happened during the Paschal festival.”

This is the substance of what archbishop Newcome says, both in his Harmony and Notes. See the latter, pp. 42—45.

To this it is answered, that the opinion, which states that our Lord ate the Pass-over the *same day and hour* with the Jews, seems scarcely supportable. If he ate it the same hour the Jews ate theirs, he certainly could not have died that day, as they ate the Pass-over on *Friday*, about six o'clock in the evening;—if he did not, he must have been crucified on *Saturday*, the Jewish Sabbath, and could not have risen again on the *first* day of the week, as all the Evangelists testify, but on the *second*, or *Monday*, which I suppose few will attempt to support. On this, and other considerations, I think this point should be given up. But others argue thus:

“That Christ *intended* to eat a Pass-over with his disciples on this occasion; and that he *intensely desired it* too, we have the fullest proof from the three first Evangelists. See Matt. xxvi. 1, 2, 3. 17—20. Mark xiv. 1. 12—16. Luke xxii. 1. 7—13. And that he *actually did eat* one with them must appear most evidently to those who shall carefully collate the preceding Scriptures, and especially what St. Luke says, ch. xxii. 7—18.; for when Peter and John had received the Lord's command to go and prepare the Pass-over, it is said, ver. 13, “they went and found as he had said unto them; and they **MADE READY THE PASS-OVER;**” *i. e.* got a lamb, and prepared it for the purpose, according to the law. Ver. 14, “And when the hour was come, (*to eat it,*) he sat down, *ἀνεπεσε*, and the

twelve Apostles with him." Ver. 15, "And he said unto them, With desire have I desired to eat this Pass-over with you before I suffer;" where, it is to be noted, that they had now *sat down to eat that Pass-over* which had been before *prepared*, and that every word which is spoken is peculiarly proper to the occasion. *With desire*, says our Lord, *have I desired τούτο το πάσχα φαγῆναι*, TO EAT THIS VERY PASS-OVER; NOT *εσθῆναι το πάσχα*, to eat a Pass-over, or something commemorative of it, but *τούτο το πάσχα*, THIS very PASS-OVER; and it is no mean proof that they were then in the *act of eating the flesh* of the paschal lamb, from the use of the verb *φαγῆναι*, which is most proper to the *eating of flesh*; as *εσθῆναι*, signifies *eating* in general, or eating *bread, pulse, &c.*

The same word, in reference to the same act of eating the Pass-over, not to the bread and wine of the holy supper, is used, ver. 16. † "For I say unto you, I will not any more EAT thereof," *οὐ μὴ φαγῶ ἐξ αὐτοῦ*, I will not eat of HIM or IT, *viz.* the paschal lamb, until it be fulfilled in the kingdom of God; *i. e.* this shall be the *last* Pass-over I shall celebrate on earth, as I am now about to suffer, and the kingdom of God,—the plenitude of the gospel dispensation,—shall immediately take place. And then, according to this Evangelist, having finished the eating of the paschal lamb, he instituted the BREAD of the Holy Supper, ver. 19. and afterward the CUP, ver. 20. though he and they had partaken of the *cup of blessing*, (usual on such occasions,) with the paschal lamb, immediately before. See ver. 17. Whoever carefully considers the whole of this account, must be convinced that, whatever may come of the question concerning the time of eating the Pass-over, that our Lord did actually eat one with his disciples before he suffered." *What this Pass-over most probably was, we shall see under the fourth opinion.*

III. He did eat the Passover that year, but *not* at the same time with the Jews.

Dr. Cudworth, who of all others has handled this subject best, has proved from the Talmud, Mishna, and some of the most reputable of the Jewish Rabbins, that the ancient Jews, about our Saviour's time, often solemnized as well the Pass-overs as the other feasts, upon the *ferias* next *before* and *after* the sabbaths. And that as the Jews in ancient times reckoned the *new moons* not according to astronomical exactness, but according to

the *phasis*, or moon's appearance; and, as this appearance might happen a day later than the real time, consequently there might be a whole day of difference in the time of celebrating one of these feasts, which depended on a particular day of the month; the days of the month being counted from the *phasis*, or appearance of the new moon. As he describes the whole manner of doing this, both from the Babylonish Talmud, and from Maimonides, I shall give an extract from this part of his work, that my readers may have the whole argument before them.

“In the greater or outer court, there was a house called *Beth Yazek*, where the senate sat all the 30th day of every month, to receive the witnesses of the moon's appearance, and to examine them. If there came approved witnesses on the 30th day, who could state that they had seen the new moon, the chief man of the senate stood up and cried *וַיִּקְרָא* *mekuddash*, *it is sanctified*; and the people standing by, caught the word from him, and cried, *mekuddash, mekuddash!* But if, when the consistory had sat all the day, and there came no approved witnesses of the *phasis* or appearance of the new moon, then they made an intercalation of one day in the former month, and decreed the following *one-and-thirtieth* day to be the calends. But, if after the *fourth* or *fifth* day, or even before the end of the month, respectable witnesses came from far, and testified they had seen the new moon, in its due time, the senate were bound to alter the beginning of the month, and reckon it a day sooner, *viz.* from the thirtieth day.

“As the senate were very unwilling to be at the trouble of a second consecration, when they had even fixed on a wrong day, and therefore received very reluctantly the testimony of such witnesses as those last mentioned, they afterward made a statute to this effect—*That whatsoever time the senate should conclude on for the calends of the month, though it were certain they were in the wrong, yet all were bound to order their feasts according to it.*” This, Dr. Cudworth supposes, actually took place in the time of our Lord, and, “as it is not likely that our Lord would submit to this perversion of the original custom, and that following the true *phasis*, or appearance of the new moon, confirmed by sufficient witnesses, he and his disciples ate the Pass-over on that day; but the Jews, following the pertinacious decree of the Sanhedrin, did not eat till the day fol-

lowing." Dr. C. further shows from Epiphanius, that there was a *contention*, *ἁγυβος*, a *tumult*, among the Jews about the Pass-over that very year. Hence, it is likely, that what was the real paschal day to our Lord, his disciples, and many other pious Jews, who adopted the true *φωτισ φασις*, was only the *preparation* or *antecedent* evening to others, who acted on the decree of the senate. Besides, it is worthy of note, that not only the *Karaites*, who do not acknowledge the authority of the Sanhedrin, but also the *Rabbins* themselves, grant, that where the case is *doubtful*, the Pass-over should be celebrated *with the same ceremonies* two days together: and, it was always doubtful, when the appearance of the new moon could not be fully ascertained.

Bishop Pearce supposes, that it was lawful for the Jews to eat the paschallamb at any time, between the evening of Thursday, and that of Friday; and, that this permission was necessary, because of the immense number of lambs which were to be killed for that purpose: as in one year, there were not fewer than 256,500 lambs offered. See Josephus, WAR, b. vii. c. 9. sect. 3. In Matt. xxvi. ver. 17. it is said, Now the first day of the *feast* of unleavened bread, (*τη δε πρωτη των αζυμων*) the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the Pass-over? As the *feast* of unleavened bread did not begin till the day after the Pass-over, the fifteenth day of the month, (Lev. xxiii. 5, 6. Num. xxviii. 16, 17.) *this* could not have been properly the *first day* of that *feast*: but as the Jews began to eat unleavened bread on the fourteenth day, (Exod. xii. 18.) this day was often termed the *first of unleavened bread*. Now, it appears, that the Evangelists use it in this sense, and call even the paschal day by this name, see Mark xiv. 12. Luke xxii. 7.

At first view this third opinion, which states that Christ did eat the Pass-over with his disciples that year, but not in the same hour with the Jews; and that he expired on the cross the same hour in which the paschal lamb was killed, seems the most probable. For, it follows, from what has already been remarked, that our Lord and his disciples ate the Pass-over some hours before the Jews ate theirs; for they, according to custom, ate theirs at the end of the *fourteenth* day, but Christ appears to have eaten his the preceding evening, which was the beginning of the same sixth day of the week, or Friday,

for the Jews began their day at *sun-setting*; we, at *midnight*. Thus Christ ate the Pass-over the *same day* with the Jews, but not on the *same hour*. Christ, therefore, kept this Pass-over the beginning of the fourteenth day, the precise day in which the Jews had eaten their first Pass-over in Egypt: see Exod. xii. 6—12. and in the same part of the same day in which they had sacrificed their first paschal lamb, viz. *between the two evenings*, i. e. between the sun's declining west and his setting about the third hour, Jesus our Pass-over was sacrificed for us. For, it was about the third hour, (Mark xv. 25.) when Christ was nailed to the cross, and about the ninth hour, (Matt. xxvii. 46. Mark xv. 34.) Jesus knowing that the Antitype had accomplished every thing shadowed forth by the Type, or Paschal Lamb, he said, it is FINISHED, *τετελεισται*, *completed*, *perfected*, and having thus said, he bowed his head, and dismissed his spirit, *παρέδωκε το πνευμα*. John xix. 30.

Probably there is but one objection of any force that lies against the opinion, that our Lord ate his Pass-over *some hours* before the Jews, in general, ate theirs; which is, that, if our Lord did eat the Pass-over the evening before the Jews, in general, ate theirs, it could not have been sacrificed according to the law; nor is it at all likely that the blood was sprinkled at the foot of the altar. If, therefore, the blood were not thus sprinkled by one of the priests, that which constituted the very essence of the rite, as ordained by God, was lacking in that celebrated by our Lord.

To this it may be answered—First, we have already seen, that in consequence of the immense number of sacrifices to be offered on the Paschal solemnity, it was highly probable the Jews were obliged to employ two days for this work. It is not at all likely that the blood of 256,500 lambs could be shed and sprinkled at one altar, in the course of one day, by all the priests in Jerusalem, or indeed in the Holy Land; since they had but that *one* altar where they could legally sprinkle the blood of the victims.

Secondly, we have also seen that, in cases of doubt relative to the time of the appearance of the new moon, the Jews were permitted to hold the Pass-over both days; and that it is probable such a dubious case existed at the time in question. In any of these cases, the lamb might have been killed, and its

blood sprinkled according to the rules and ceremonies of the Jewish church.

Thirdly, as our Lord was the true Paschal Lamb, who was, in a few hours after this time, to bear away the sin of the world, he might dispense with this part of the ceremony, and act as Lord of his own *institution* in this, as he had done before in the case of the *Sabbath*. At any rate, as it seems probable that he ate the Pass-over at this time, and that he died about the time the Jews offered theirs, it may be fully presumed that he left nothing undone toward a due performance of the rite, which the present necessity required, or the law of God could demand.

The objection, that our Lord and his disciples appear to have *sat* or *reclined* at table all the time they ate what is supposed above to have been the Pass-over, contrary to the paschal institution, which required them to eat it standing, with their staves in their hands, their loins girded, and their shoes on, cannot be considered as having any great weight in it; for, though the terms *καθιστες*, Matt. xxvi. 20., and *κυναιστο*, Luke xxii. 14. are used in reference to their eating that evening, and these words signify *reclining at table*, or on a *couch*, as is the custom of the Orientals; it does not follow that they must necessarily be restrained to that meaning: nor does it appear that this part of the ceremony was much attended to, perhaps not at all, in the latter days of the Jewish Church.

IV. He did eat a Pass-over of his own instituting, but widely different from that eaten by the Jews.

Mr. Toinard, in his Greek Harmony of the Gospels, strongly contends, that our Lord did *not* eat what is commonly called the Pass-over this year, but another, of a mystical kind. His chief arguments are the following:

It is indubitably evident, from the text of St. John, that the night on the beginning of which our Lord supped with his disciples, and instituted the holy sacrament, was not that on which the Jews celebrated the Pass-over; but the *preceding* evening, on which the Pass-over could not be legally offered. The conclusion is evident from the following passages: John xiii. 1. "Now before the feast of the Pass-over, Jesus knowing," &c. v. 2. "And supper, (not the paschal, but an ordinary supper,) being ended," &c. v. 27. "That thou doest, do quickly." v. 28. "Now no one at the table knew for what intent he

spake this."—v. 29. "For some thought, because Judas had the bag, that Jesus had said unto him, Buy what we have need of against the feast," &c. ch. xviii. 28. "Then led they Jesus from Caiaphas to the Hall of Judgment, and it was early; and they themselves went not into the Judgment-Hall lest they should be defiled, but that they might eat the Pass-over."—Ch. xix. 14. "And it was the preparation of the Pass-over, and about the sixth hour." Now, as it appears that, at this time, the disciples thought our Lord had ordered Judas to go and bring what was necessary for the Pass-over, and they were then supping together, it is evident it was not the paschal lamb on which they were supping; and it is as evident from the unwillingness of the Jews to go into the Hall of Judgment, that they had not as yet eaten the Pass-over. These words are plain, and can be taken in no other sense without offering them the greatest violence.

Mr. Toinard having found that our Lord was crucified on the sixth day of the week, (Friday,) during the paschal solemnity, in the thirty-third year of the vulgar era, and that the paschal moon of the year was not in conjunction with the sun till the *afternoon* of Thursday the 19th of March, and that the *new moon* could not be seen in Judea until the following day, (Friday,) concluded, that the intelligenee of the *Pass-over*, or appearance of the *new moon*, could not be made by the witnesses to the *beth din*, or senate, sooner than Saturday morning, the 21st of March. That the first day of the first Jewish month, *Nisan*, could not commence that thirty-third year sooner than the setting of the sun on Friday, March 20th; and, consequently, that Friday, April 3d, on which Christ died, was the 14th of *Nisan*, (not the 15th,) the day appointed by the law for the celebration of the Pass-over. All these points he took care to have ascertained by the nicest astronomical calculations, in which he was assisted by a very eminent astronomer and mathematician, Bulialdus, (Mr. Bouilleau.)

These two last opinions, apparently contradictory, and which alone, of all those offered on the subject, deserve consideration, may be brought to harmonize. That Jesus ate the Pass-over with his disciples the evening before the Jews ate theirs, seems pretty clearly proved from the text of St. Luke, and the arguments founded on that text.

All that is *assumed* there, to make the whole consistent, is,

that the Jews, that year, held the Pass-over both on the 13th and 14th of Nisan, because of the reasons already assigned ; and, that therefore Peter and John, who were employed on this business, might have got the blood legally sprinkled by the hands of a priest, which was all that was necessary to the legality of the rite.

But, secondly, should it appear improbable that such double celebration took place at this time, and that our Lord could not have eaten the Pass-over that year with his disciples, as he died on the very hour on which the paschal lamb was slain, and consequently before he could legally eat the Pass-over ; how then can the text of St. Luke be reconciled with this fact ? I answer, with the utmost ease, by substituting a Pass-over for *the* Pass-over ; and simply assuming, that our Lord at this time instituted the Holy EUCHARIST in *place* of the PASCHAL LAMB ; and thus it will appear he ate a Pass-over with his disciples the evening before his death, *viz.* the *mystical* Pass-over, or Sacrament of his body and blood ; and that this was the Pass-over which he so ardently longed to eat with his disciples before he suffered. This is the opinion of Mr. Toinard ; and, if granted, solves every difficulty. Thus the whole controversy is brought into a very narrow compass :—our Lord did eat a Pass-over with his disciples some short time before he died :—the question is, *what* Pass-over did he eat :—the regular, *legal* Pass-over, or a *mystical* one ? That he ate a Pass-over is, I think, demonstrated : but whether the *literal* or *mystical* one, is a matter of doubt. On this point, good and learned men may innocently hesitate and differ : but, on either hypothesis, the text of the Evangelists is unimpeachable, and all shadow of *contradiction* done away ; for the question then rests on the peculiar meaning of *names* and *words*. On this hypothesis, the *preparation of the Pass-over* must be considered as implying no more than—1. Providing a convenient room—2. Bringing water for the baking on the following day, because on that day the bringing of the water would have been unlawful.—3. Making inquisition for the leaven, that every thing of this kind might be removed from the house where the Pass-over was to be eaten, according to the very strict and awful command of God, Exod. xii. 15—20. xxiii. 15. and xxxiv. 25. These, it is probable, were the *acts of preparation* which the disciples were commanded to perform, Matt. xxvi. 18. Mark xiv. 13, 14. Luke xxii. 8—

11. and which, on their arrival at the city, they punctually executed. See Matt. xxvi. 19. Mark xiv. 16. Luke xxii. 13. Thus every thing was prepared, and the holy Sacrament instituted, which should, in the Christian Church, take place of the Jewish Pass-over; and continue to be a memorial of the sacrifice which Christ was about to make by his death on the cross; for, as the paschal lamb had showed forth his death till he came, this death fulfilled the design of the rite, and sealed up the vision and prophecy: and eating *bread* and drinking *wine*, in the manner recommended by our Lord, must be considered as complete a symbolical representation of His passion and death, as the slaying and eating of the paschal lamb.

All preparations for the true paschal sacrifice being now made, Jesus was immediately betrayed, shortly after apprehended, and in a few hours expired upon the cross. It is, therefore, very likely that he did not *literally* eat the Pass-over this year; and may I not add, that it is more than probable that the Pass-over was not eaten in the whole land of Judea on this occasion. The rending of the veil of the temple, (Matt. xxvii. 51. Mark xv. 38. Luke xxiii. 45.) the terrible earthquake, (Matt. xxvii. 51—54.) the dismal and unnatural darkness which was over the whole land of Judea from the sixth hour, (twelve o'clock) to the ninth hour, (i. e. three o'clock in the afternoon;) with all the other prodigies which took place on this awful occasion, we may naturally conclude were more than sufficient to terrify and appal this guilty nation, and totally to prevent the celebration of the paschal ceremonies. Indeed, the time in which killing the sacrifices, and sprinkling the blood of the lambs should have been performed, was wholly occupied with these most dreadful portents; and it would be absurd to suppose that, under such terrible evidences of the divine indignation, any religious ordinances or festive preparations could possibly have taken place.

My readers will, probably, be surprised to see the preceding opinions so dissentient among themselves, and the plausible reasons by which they are respectively supported, where each seems by turns to prevail. When I took up the question, I had no suspicion that it was encumbered with so many difficulties. These I now feel and acknowledge; nevertheless, I think the plan of reconciling the texts of the Evangelists, particularly St. Luke and St. John, which I have adopted above, is natu-

ral, and I am in hopes will not appear altogether unsatisfactory to my Readers. On the subject, circumstanced as it is, *hypothesis* alone can prevail; for indubitable evidence and certainty cannot be obtained. The morning of the resurrection is, probably, the nearest period in which accurate information on this point can be expected. "*Je suis trompé,*" says Bouilleau, "*si cette question peut être jamais bien éclaircie.*" If I be not mistaken, this question will never be *thoroughly* understood.

To conclude—It would be presumptuous to say, Christ *did* eat the Pass-over this last year of his ministry: it would be as hazardous to say, *he did not* eat it: the *middle* way is the safest; and it is that which is adopted above. One thing is sufficiently evident, that Christ, our Paschal Lamb, has been sacrificed for us; and that He has "instituted the Holy Eucharist to be a perpetual memorial of that his precious death, until his coming again:" and, "they who with a sincere heart, and true faith in his passion and death, partake of *it*, shall be made partakers of his most blessed Body and Blood." Reader, praise God for the *Atonement*; and rest not without an application of it to thy own soul.

THE NATURE AND DESIGN OF THE EUCHARIST

PART I.

Do this in remembrance of ME, is a command by which our blessed Lord has put both the affection and piety of his disciples to the test. If they love him, they will keep his commandments; for to them that love, *his commandments are not grievous*. It is a peculiar excellence of the Gospel economy, that all the *duties* it enjoins, become the highest *privileges* to those that obey.

Among the ordinances prescribed by the Gospel, that, commonly called the *Sacrament of the Lord's Supper*, has ever held a distinguished place; and the church of Christ, in all ages, has represented the due religious celebration of it as a duty incumbent on every soul that professed faith in Christ Jesus, and sought for salvation through his blood alone. Hence

it was ever held in the highest estimation and reverence ; and the great High Priest of his church has showed, by more than ordinary influences of his blessed Spirit on the souls of the faithful, that they had not mistaken his meaning, nor believed in vain ; while, by eating of that bread, and drinking of that cup, they endeavoured to show forth his death, and realize the benefits to be derived from it.

If Jesus, in his *sacrificial* character, met with opposition from the inconsiderate, the self-righteous, and the profane ; no wonder that an ordinance, instituted by himself for the express purpose of keeping up a continual memorial, by means of the most expressive emblems, of his having died for our offences, was decried, neglected, and abused. The spirit of innovation and error left no means untried to pervert its meaning, restrain its influence, and decry its effects ; but the true followers of God overcame all by the blood of the Lamb, and by their testimony ; and, for holding fast faith and a good conscience in reference to this sacred ordinance, how many of them were cruelly tortured ; and not a few, on this very account, gloriously maintaining the truth, were obliged to seal it with their blood.

The sanguinary persecutions, raised up in this land against the Protestants, in the days of that weak and worthless Queen, Mary I., were levelled principally against the right use of this ordinance. It was not because our fathers refused to obey the then constituted authorities of the state, that they were so cruelly and barbarously oppressed and murdered ; it was not because they were not subject to every ordinance of man, not only for wrath (fear of punishment) but for conscience' sake, that they had trial of cruel mockings ; but because they believed concerning this divine ordinance as Jesus Christ had taught them ; and boldly refused to prefer the *ignorance* of man, to the *wisdom* and *authority* of God.

The abomination which maketh desolate had got into the holy place ; the State, corrupt and languid in every department, had resigned the administration of all affairs into the hands of a church, illiterate and profligate beyond all example and precedent. In this awful situation of affairs, the genuine followers of God showed themselves at once, not in opposition to a tyrannical government, but in opposition to a corrupt and unprincipled priesthood. They *would* not, because they *could*

not believe, that a little flour and water kneaded together, and baked in an oven, or any where else, were the body and blood of the Saviour of the world—the God who made the heavens and the earth, and the only object of religious adoration!—“Away,” said the murderous priests, “with such fellows from the earth! they are not fit to live: let them have judgment without mixture of mercy, and anticipate their final damnation by perishing in the flames!”—and they, rather than defile their conscience, or deny their God, embraced death in its most terrific forms; and, through the medium of Smithfield flames, were hurried into a distinguished rank among the noble army of martyrs! but their fall became the fall of the sanguinary power by which they were slaughtered: *and the blood of these Martyrs was the seed of the Church.*

“Godlike men! how firm they stood!
Seeding their country with their blood!”

In this most honourable contest, besides the vast numbers who suffered by fines, confiscation, and imprisonment, not less than 277 persons fell a sacrifice to the ignorance, bigotry, and malevolence of the papal hierarchy. Among these were, *one ARCHBISHOP, four BISHOPS, twenty-one CLERGYMEN, eight LAY GENTLEMEN, eighty-four TRADESMEN, one hundred HUSBANDMEN, fifty-five WOMEN, and four CHILDREN*, who were all *burnt alive*, and this with circumstances of cruelty and horror, which surpassed the bloodiest persecutions of pagan antiquity! But they conquered, and were glorious in their death; and have handed down to us, uncorrupted, those living *oracles* and that *holy worship*, which were their support and exultation in the cloudy and dark day. Do their descendants lay these things to heart, and prize that holy ordinance, on account of which their forefathers suffered the loss of all things? Are we indifferent whether, on this point, *orthodoxy* or *heterodoxy* prevail? Or, what is of infinitely worse consequence, have we so neglected or misused this holy ordinance, until we have at length ceased to *discern* the *Lord's body*? Is it not to be feared, that the sacrament of the Lord's supper has fallen into disuse with many, because they do not understand its nature and moral obligation? and can it be deemed invidious to express a fear, that possibly, much of the blame attaches to the ministers of the gospel, because they are remiss in urging the command-

ment of their Lord, and showing the high privileges of those who conscientiously obey it? To remedy this defect, as far as it relates to myself, I shall endeavour to set before the Reader some observations on—

I. The Nature and Design of this Institution.

II. The manner of its celebration.

III. The proper meaning of the different Epithets given to it in the Scriptures, and by the primitive church. And then,—

IV. Add a few reasons to enforce the due and religious celebration of it, principally deduced from the preceding observations.

I. As our blessed Lord celebrated this ordinance immediately after his eating what St. Luke calls the *Pass-over* with his disciples, and for which, I shall, by and by, prove he intended to be the *substitute*; it may be necessary to say a few words on that ancient rite, in order the more particularly to discern the connexion subsisting between them, and the reference they have to each other

The *Pass-over* (*עֶזְרָא pesach*) was a sacrifice ordained by the Lord in memory of Jehovah's *passing-over* (according to the import of the word) the houses of the Israelites, when he destroyed all the first-born in the land of Egypt; and was certainly designed to prefigure not only the true paschal lamb, the Lord Jesus Christ, who was sacrificed for us, (1 Cor. v. 7.) but also the reception which those might expect who should flee for refuge to lay hold on the hope set before them, by the sprinkling of the blood of Jesus. As this is a point of considerable importance, in reference to a right understanding of the Nature and Design of the Lord's Supper; it may be necessary to show more particularly, both from the Scriptures and the ancient Jewish and Christian writers, that the paschal lamb was considered by them as a sacrifice of a *piacular* nature.

God had required that all sacrifices should be brought to the Tabernacle or Temple, and there offered to him; and this was particularly enjoined in respect to the *Pass-over*: so Deut. xvi. 5. "Thou shalt not sacrifice the *Pass-over* within any of thy gates; but at the place which the Lord thy God chooseth to place his name in, there thou shalt sacrifice." And this divine injunction was more particularly attended to in the case of the *Pass-over* than in any other sacrifice; so that the an-

cient Jews themselves have remarked, that, even in the time when *high places* were permitted, they dared not to sacrifice the Pass-over any where but in that place where God had registered his name : thus Maimonides, in *Halachah Pesach*, c. 1.

Dr. Cudworth, who has written excellently on this subject, has proved at large, from the Scriptures and the ancient Jewish Doctors, that the Pass-over was ever considered by them as a *sacrificial* rite ; to which may be added, that Josephus considered it in the same light, by calling it *Θυσια*, A SACRIFICE ; and Trypho the Jew, in his conference with Justin Martyr, speaks of *προβατον του πασχα θυειν*, SACRIFICING the paschal lamb. Maimonides, in the tract above referred to, written expressly on this subject, speaks of the lamb as a *victim*, and of the solemnity itself as a *sacrifice*. Another of their best writers, *Rab. Bechai*, Com. in Levit. ii. 11. says, that “ the paschal sacrifice was instituted in order to expiate the guilt contracted by the idolatrous practices of the Israelites in Egypt.” And St. Paul puts the matter beyond dispute, by saying, *το πασχα ημων υπερ ημων εθυθη, Χριστος*, our Pass-over, Christ, is SACRIFICED FOR us ; *υπερ ημων*, on our account, or in our stead. It is worthy of remark, that when the Pass-over was first instituted, a lamb was slain in every family, not by the hands of a *priest*, for that would have been impossible, as only *one* existed who had been divinely appointed ; but by the *first-born* in every family ; who were all considered as priests, till the consecration of the whole *tribe of Levi* to this office ; in consequence of which the first-born were *redeemed*, i. e. exempted from this service by paying a certain sum to the sanctuary.

Justin Martyr, in his conference with Trypho the Jew, maintains this sentiment in a very strenuous manner, showing from the Scriptures, and the nature of this sacrificial rite, that it was a type of *Christ crucified for the sin of the world*. One circumstance which he asserts, without contradiction from his learned opponent, is, I think, worthy of notice ; whether the reader may think it of much consequence to the present subject or not :—“ This lamb,” says he, “ which was to be entirely roasted, was a symbol of the punishment of the cross, which was inflicted on Christ. Το γαρ οκτωμεινον προβατον, σχηματεζομηνον ομοιως τω σχηματι του σταυρου, οκταται. Εις γαρ ορθιος οβελισκος διαπερονεται απο των κατωτατων μερων μεχρι της κεφαλης, και εις παλιν κατα το μεταφρενον, ω προσαρτωνται και αι

χειρες του προβατου. "For the lamb which was roasted was so placed as to resemble the *figure of a cross*: with one spit it was pierced longitudinally, from the tail to the head; with another it was transfix'd through the shoulders, so that the fore legs became extended:" *vid. Just. Martyri Opera*, Edit. Oberther. Vol. II. p. 106. To some this may appear trifling; but it has seem'd right to the wisdom of God to typify the most interesting events by emblems of comparatively less moment. He is sovereign of his own ways, and he chooses often to confound the wisdom of the wise, not only by the foolishness of preaching; but also by the various *means* he employs to bring about the great purposes of his grace and justice. The manner of this roasting was certainly singular; and of the fact we cannot doubt, for Trypho himself neither attempted to ridicule nor deny it.

But, while I am considering the testimony of Justin Martyr, there is another passage still more extraordinary which I wish to place before the reader. In his dispute with this learned and captious Jew, he asserts, that the Jews, through their enmity to the Christian religion, had *expunged several passages* from the sacred writings, which bore testimony to Christ, and to his vicarious sufferings and death; and of which (at the challenge of Trypho, who denied the fact,) he produces several instances, among which the following is the most remarkable:—When Ezra celebrated the Pass-over, as is related Ezra vi. 19, &c. Justin says, he spoke as follows:—Και ειπεν Εσδρας τω λαω, τουτο το πασχα ο σωτηρ ημων, και η καταφυγη ημων και εαν διανοηθητε, και αναβη υμων επι την καρδιαν, οτι μελλομεν αυτον ταπεινω εν σημειω, και μετα ταυτα ελπισωμεν επ' αυτου, ου με ερημαθη ο τοπος ουτος εις τον απαντα χρονον, λεγει ο Θεος των δυναμεων. Εαν δε μη πιστευσητε αυτω μηδε εισακουσητε του κηρυγματος αυτου, εσεισθε επιχαρμα τοις εθνεσι. "And Ezra spoke unto the people and said:—This PASS-OVER is our SAVIOUR and our REFUGE: and if ye shall understand and ponder it in your heart, that we shall in time to come afflict HIM for a sign; and if afterward we believe on him, this place shall not be desolated for ever, saith the Lord of Hosts. But if ye will not believe on HIM, nor hear HIS preaching, ye shall be a laughing-stock to the Gentiles:" *vid. Just. Martyri Opera*, Edit. Oberther. Vol. II. p. 196. This, Justin asserts, the Jews had blotted out of the *Septuagint* translation; and if so, they took

care to expunge it from the *Hebrew* also ; for, at present, it exists in neither. Allowing this passage to be authentic, it is a full proof of my position, that the paschal lamb was an *expiatory* sacrifice, and that it prefigured the death and atonement of Jesus Christ. But of this the proofs already produced are sufficient ; particularly that from St. Paul, independently of the quotation from Justin Martyr.

It is also worthy of remark, that even after the consecration of the tribe of Levi, and the redemption of the first-born, it was the custom for the people to kill their own Pass-overs ; but the *sacrificial act*, the *sprinkling of the blood*, belonged solely to the priests. “*Five things*,” says Rab. Abarbanel, “were to be done by *those who brought a sacrifice*, and *five things* by the *priest*. The first five were—1. Laying on of hands.—2. Killing.—3. Flaying.—4. Cutting up.—5. Washing the intestines. Those done by the priests were—1. Receiving the blood into a vessel.—2. Sprinkling it upon the altar.—3. Putting the fire upon the altar.—4. Laying the wood in order upon the fire.—5. Putting the pieces of the victim in order on the wood.” Here we see the part which both the people and priests took in their sacrifices ; and these circumstances will give us additional light in another part of this Discourse : only we must observe, that the paschal lamb was never *cut up*, nor burnt ; it was roasted whole, and eaten by the offerer and his family.

The manner of celebrating the paschal sacrifice is particularly detailed in the Mishna, “a monument of such antiquity as cannot,” says Dr. Cudworth, “be distrusted in these rites.” Nothing, say the Rabins, was killed before the morning sacrifice, and after the evening sacrifice nothing but the Pass-over. The evening sacrifice was usually killed between the eighth and ninth hour, *i. e.* half an hour after *two* in the afternoon, and offered between the ninth and tenth, *i. e.* half an hour after *three*. But, in the evening of the Pass-over, the *daily sacrifice* was killed an hour sooner ; and after that began the killing of the Pass-over, which was to be done *between the two evenings*, בן הערבים *been haârbayeem*, Exod. xii. 6. ; the first of these evenings began at *noon*, from the sun’s declination toward the west, and the second at *sunset*. But the paschal lamb might be killed *before* the daily sacrifice, provided there were a person to stir the blood and keep it from coagulating, till the blood of the daily sacrifice was sprinkled ; for that was

always sprinkled first. The lambs, says the Mishna, were always killed by three several companies : this they founded on Exod. xii. 6., *And the whole ASSEMBLY of the CONGREGATION of ISRAEL shall kill it in the evening* ; understanding the words *קהל kahal*, *עדת edeth*, and *ישראל yishrael*, as implying three different companies ; by the first they meant the *priests*, by the second the *Levites*, and by the third the *people* at large : when once the Court was full, they shut to the doors, and the priests stood all in their ranks, with round-bottomed vessels in their hands, some of gold and some of silver, to receive the blood. Those who held the golden vessels stood in a rank by themselves, as did those who held the silver vessels.—These vessels had no *rim* at the bottom, lest they should be set on the ground, and the blood congeal in them. The priests then took the blood, and handed it from one to another, till it came to him who stood next the altar, who sprinkled it at the bottom of the altar. After the blood was sprinkled, the lamb was hung up and flayed. The *hanging up* was deemed essentially necessary, insomuch that if there were no convenience to suspend it, two men, standing with their hands on each other's shoulders, had the lamb suspended to their arms till the skin was flayed off. When flayed, it was opened, and the *inwards* taken out and laid on the altar ; and then the owner took up the lamb with its skin, and carried it to his own house. The first company being dismissed, the second came in, and the door was shut as before ; and after these the third company : and for every company they sang anew the *הלל hallel*, or paschal hymn, which began with Psal. cxiii., *Praise ye the Lord*, *הללהו halleluyah*, and ended with Psalm cxviii. This singing continued the whole of the time which was employed in killing the lambs. When they ended the *hallel*, they began it a second time, and so on till the third time ; but it was never sung *entirely* the third time, as the priests had generally finished by the time they came to the beginning of Psal. cxvi., "I love the Lord, because he hath heard my voice," &c. When the lamb was brought home, they roasted it on a spit made of the wood of the *pomegranate-tree* ; for *iron* was prohibited, and also all wood that emitted *moisture* when brought near to the fire ; but as the wood of the pomegranate was free from moisture, it was commanded to be used on this occasion. See *Mishna*, by Surenhusius, Vol. II. page 135. Tract *פסח Pesach*

chim. These are the most essential matters mentioned in the Mishna relative to this solemnity, some of which tend to cast much light on our Lord's words and conduct on this occasion.

That the Holy Eucharist was instituted in *place* of the *Pass-over*, has been largely proved by many, as also that *baptism* succeeded to *circumcision*. Dr. Waterland, who has summed up the opinions of learned men on this subject, observes, that there are *resembling* circumstances common to the Jewish and Christian *Pass-over*, which may be divided into two kinds.—I. Some relating to the things themselves.—II. Some to the *phrases* and *forms* made use of in both.

I. Of the first sort are these: 1. The *Pass-over* was of *divine* appointment, and so was the Eucharist.—2. The *Pass-over* was a *sacrament*, and so is the Eucharist.—3. The *Pass-over* was a *memorial* of a great deliverance from temporal bondage; the Eucharist is a *memorial* of a *greater* deliverance from *spiritual* bondage.—4. The *Pass-over* *prefigured* the death of Christ *before* it was accomplished; the Eucharist *represents*, or *figures* out, that death now *past*.—5. The *Pass-over* was a kind of *federal* rite between God and man; so is the Eucharist, as it points out the blood of the Sacrifice offered for the ratification of the covenant between God and man.—6. As no person could partake of the paschal lamb before he was *circumcised*, Exod. xii. 43—48.; so among the early followers of God, no person was permitted to come to the Eucharist till he had been *baptized*.—7. As the Jews were obliged to come to the *Pass-over* free from all defilements, unless in case of burying the dead, which, though a defilement, was nevertheless unavoidable, Numb. ix. 6. 9.: so the Holy Scripture commands every man to examine himself before he attempts to eat of this bread or drink of this cup; and to purge out the old leaven of malice and wickedness, 1 Cor. xi. 27—29.—8. As the *neglect* or *contempt* of the *Pass-over* subjected a man to be *cut off from Israel*, Exod. xii. 15. Numb. ix. 13.; so, a contempt and rejection of, at least, the *thing signified* by the Holy Eucharist, *viz.* the atoning sacrifice of the Lord Jesus, must necessarily exclude every man from the benefits of Christ's passion and death.—9. As the *Pass-over* was to continue as long as the Jewish law was in force; so the Eucharist is to continue till Christ shall come to judge the world.

II. The second sort of resembling circumstances concerns

the particular *forms* and *phrases* used in the institution.—1. In the paschal supper, the master of the house *took bread*, and *gave thanks to God*, who had provided it for the sustenance of man. Our Lord copied this circumstance precisely in the institution of the Eucharist.—2. It was also a custom for the master of the house to *break the bread*, either before or after the benediction offered to God;—that our Lord copied this custom, every reader knows.—3. The master of the house *distributed* this broken bread, for it does not appear that the family were permitted to take it themselves; so our Lord, after having broken the bread, *gave it to the disciples*, saying, *Take, eat, &c.*—4. In the paschal feast the master was accustomed to *take a cup of wine*, and pronounce a benediction to God, or thanksgiving over it, after which it was termed *the cup of blessing*; to this circumstance St. Paul particularly alludes, when he says, “The cup of blessing which we bless, is it not the communion of the blood of Christ?” 1 Cor. x. 16.—5. At the institution of the Pass-over, it was said, “The blood shall be to you for a token upon the houses where you are; and when I see the blood, I will pass over you,” &c. Exod. xii. 13. The blood was a *token* or *sign* of the *covenant*, or agreement, then made between God and them, and ratified partly by pouring out the blood of the paschal lamb, and partly by feeding on the flesh of this sacrifice. In the institution of the Eucharist, our Lord says, “This cup is the new covenant in my blood, which is shed for you, and for many, for the remission of sins. “The cup, here, is put for *wine*; and *covenant* is put for the *token* or *sign* of the covenant. The *wine*, as *representing* Christ’s *blood*, answers to the blood of the Pass-over, which was typical of the blood of our Lord; and the *remission of sins* here, answers to the *passing over* there, and *preserving* from *death*. 6. At the paschal feast, there was a *declaration* of the great things which God had done for that people; and our Lord makes use of the Eucharist to declare and point out the great mercy of God in our redemption; for it shows forth the Lord’s death, (and, consequently, all the benefits to be derived from it,) till he himself shall come to judge the world.—7. At the paschal solemnity, they were accustomed to sing a hymn of praise to God, (see before, p. 114,) and this part of their conduct our Lord and his disciples exactly copied—*And when they had sung a hymn, they departed, &c.*

The many *resembling* circumstances, real and verbal, abundantly show that this *holy Eucharist* was, in a great measure, copied from the *paschal feast*, and was intended to *supply its place*; only heightening the design, and improving the application. See Dr. WATERLAND's *Review of the Doctrine of the Eucharist*, p. 64, &c.

Having now proved that the paschal lamb was a *sacrifice*; and seen that it prefigured the atonement made by Christ our Pass-over; and that in *his death*, and the circumstances attending it, the whole typical reference of that solemnity was not only verified but fulfilled: and having also seen that it was in reference to the great atonement typified by the Pass-over, and also that it was in the *place* of that ancient ordinance that our Lord instituted the Holy Sacrament of his last supper; I shall now, more particularly—

II. Consider this divine Institution, and the manner of celebrating it.

To do this in the most effectual manner, I think it necessary to set down the text of the three Evangelists who have transmitted the whole account, collated with that part of St. Paul's First Epistle to the Corinthians, which speaks of the same subject, and which, he assures us, he received by divine revelation. It may seem strange, that although John (chap. xiii. ver. 1—38.) mentions all the circumstances preceding the Holy Supper, and, from chap. xiv. 1—36. the circumstances which succeeded the breaking of the bread, and in chaps. xv. xvi. and xvii. the discourse which followed the administration of the cup; yet he takes no notice of the divine institution at all. This is generally accounted for on his knowledge of what the other three Evangelists had written; and on his conviction that their relation was true, and needed no additional confirmation, as the matter was amply established by the conjoint testimony of three such respectable witnesses.

<p>MATT. XXVI.</p> <p>V. 26. And as they were eating, Jesus took bread and blessed <i>it</i>, (καὶ εὐχαρίστας, and blessed God) and brake <i>it</i>, and gave it to the disciples, and said, Take, eat; this is my body.</p>	<p>MARK XIV.</p> <p>V. 22. And as they did eat, Jesus took bread and blessed, (εὐχαρίστας, blessed God,) and brake <i>it</i>, and gave to them, and said, Take, eat; this is my body.</p>	<p>LUKE XXII.</p> <p>V. 19. And he took bread, and gave thanks, (εὐχαρίστας, i. e. to God,) and brake <i>it</i>, and gave unto them, saying, This is my body, which is given for you: This do in remembrance of me.</p>	<p>I COR. XI.</p> <p>V. 23. The Lord Jesus, the same night in which he was betrayed, took bread; V. 24. And when he had given thanks, (καὶ εὐχαρίστας, i. e. to God,) he brake <i>it</i>, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me.</p>
<p><i>After giving the bread, the discourse related, (John xiv. v. 1—31, inclusive,) is supposed by Bishop Newcombe to have been delivered by our Lord, for the comfort and support of his disciples under their present approaching trials.</i></p>			
<p>V. 27. And he took the cup, and gave thanks, (εὐχαρίστας,) and gave <i>it</i> to them, saying, Drink ye all of it.</p>	<p>V. 23. And he took the cup, and when he had given thanks, (εὐχαρίστας,) he gave it to them; and they all drank of it.</p>	<p>V. 20. Likewise also the cup, after supper, saying,</p>	<p>V. 25. After the same manner, also he took the cup, when he had supped, saying,</p>
<p>V. 28. For this is my blood of the New Testament, which is shed for you, and for many, for the remission of sins.</p>	<p>V. 24. And he said unto them, This is my blood of the New Testament, which is shed for many.</p>	<p>This cup is the New Testament in my blood; this do ye, as oft as ye drink <i>it</i>, in remembrance of me.</p>	<p>This cup is the New Testament in my blood; this do ye, as oft as ye drink <i>it</i>, in remembrance of me.</p>
<p>V. 29. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.</p>	<p>V. 25. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.</p>	<p>JOHN XIV.</p> <p>V. 1. When Jesus had spoken these words, he went forth with his disciples over the brook Kedron.</p>	<p>JOHN XIV.</p> <p>V. 1. When Jesus had spoken these words, he went forth with his disciples over the brook Kedron.</p>
<p><i>After this, our Lord resumes that discourse which is found in the 15th, 16th, and 17th chapters of John, beginning with the last verse of chapter xiv. Arise, let us go hence. Then succeed the following words, which conclude the whole ceremony.</i></p>			
<p>V. 30. And when they had sung a hymn, they went out into the Mount of Olives.</p>	<p>V. 26. And when they had sung a hymn, they went out into the Mount of Olives.</p>	<p>V. 39. And he came out, and went as he was wont to the Mount of Olives. And his disciples also followed him.</p>	<p>V. 39. And he came out, and went as he was wont to the Mount of Olives. And his disciples also followed him.</p>

From the preceding harmonized view of this important transaction, as described by *three* EVANGELISTS and *one* APOSTLE, we see the first institution, nature, and design of what has been since called THE LORD'S SUPPER. To every circumstance, as set down here, and the mode of expression by which such circumstances are described, we should pay the deepest attention.

1. *As they were eating*; (Matt. xxvi. 6.) either an *ordinary* supper, or the *paschal lamb*, as some think.—(See the introduction.)

2. *Jesus took bread*.—Of what kind? *Unleavened* bread, certainly, because there was no other kind to be had in all Judea at this time; for this was the first day of unleavened bread, (v. 17.) *i. e.* the 14th of the month Nisan, when the Jews, according to the command of God, (Exod. xii. 15—20. xxiii. 15. and xxxiv. 25.) were to purge away all *leaven* from their houses; for he who sacrificed the Pass-over, having leaven in his dwelling, was considered to be such a transgressor of the divine law as could no longer be tolerated among the people of God; and, therefore, was to be cut off from the congregation of Israel. *Leo*, of Modena, who has written a very sensible treatise on the *Customs of the Jews*, observes, “That so strictly do some of the Jews observe the precept concerning the removal of all leaven from their houses, during the celebration of the paschal solemnity, that they either provide vessels entirely *new* for baking, or else have a set for the purpose, which are dedicated solely to the service of the Pass-over and never brought out on any other occasion.”

To this divinely instituted custom of removing all leaven previously to the paschal solemnity, St. Paul evidently alludes, 1 Cor. v. 6, 7, 8. “Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ, our Pass-over is SACRIFICED for us; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the UNLEAVENED BREAD of sincerity and truth.”

Now, if any respect should be paid to the primitive institution, in the celebration of this divine ordinance, then *unleavened, unyeasted* bread should be used. In every sign or type, the thing *signifying* or pointing out that which is *beyond* itself, should either have certain *properties*, or be accompanied

with certain *circumstances*, as *expressive as possible* of the thing *signified*. *Bread*, simply considered in itself, may be an emblem apt enough of the *body* of our Lord Jesus, which was given for us; but the design of God was evidently that it should not only point out this, but also the *disposition* required in those who should celebrate both the *antitype* and the *type*; and this the apostle explains to be *sincerity* and *truth*, the reverse of *malice* and *wickedness*. The very *taste* of the bread was instructive: it pointed out to every communicant that he who came to the table of God with *malice* or *ill-will* against any soul of man, or with *wickedness*, a profligate or sinful life, might expect to eat and drink judgment to himself; as not discerning that the Lord's body was sacrificed for this very purpose, *that all sin might be destroyed*, and that sincerity, *εὐκρίνεια*, such purity as *the clearest light can discern no stain in*, might be diffused through the whole soul; and that *truth*, the law of righteousness and true holiness, might regulate and guide all the actions of life. Had the bread used on these occasions, been of the *common* kind, it would have been perfectly unfit, or improper to have communicated these *uncommon significations*; and, as it was *seldom* used, its rare occurrence would make the emblematical representation more deeply impressive, and the *sign* and the thing *signified* have their due correspondence and influence.

These circumstances considered, will it not appear that the use of *common bread* in the sacrament of the Lord's Supper is highly improper? He who can say, "*This is a matter of no importance*," may say, with equal propriety, the *bread* itself is of no importance; and another may say, the *wine* is of no importance; and a third may say, "*neither bread nor wine* is any thing, but as they lead to *spiritual* references; and the spiritual references being once understood, the signs are useless." Thus we may, through affected spirituality, refine away the whole ordinance of God; and, with the *letter* and *form* of religion abolish religion itself. Many have already acted in this way, not only to their loss, but to their ruin, by showing how profoundly wise they are above what is written. Let those, therefore, who consider that *man shall live by every word which proceedeth from the mouth of God*, and who are conscientiously solicitous that each divine institution be not only preserved, but observed in all its original integrity, at-

tend to this circumstance. I grant, that it is probable that their use of *unleavened bread* in the sacrament of the Lord's Supper may excite the sneer of the profane, or the pretended pity of those who think, in spirituality, they are above that which is infinitely above them; yet while the conscientious followers of God dare even to be *singular* in that which is right, and are not ashamed of Christ and his words, they shall be acknowledged by him when he comes in the kingdom and glory of his Father. I leave these remarks with the conscientious reader: but in this opinion I am not singular, as the *Lutheran church* makes use of unleavened bread to the present day.

3. *And blessed it.*—Both *St. Matthew* and *Mark* use the word *εὐλογησας*, *blessed*, instead of *εὐχαριστήσας*, *gave thanks*, which is the word used by *St. Luke* and *St. Paul*. The terms, in this case are nearly of the same import, as both *blessing* and *giving thanks* were used on these occasions. But *what* was it that our Lord blessed? Not the bread, though many think the contrary, being deceived by the word *IT*, which is improperly *supplied* in our version. In all the four places referred to above, whether the word *blessed*, or *gave thanks* is used, it refers not to the *bread*, but to God, the dispenser of every good. Our Lord here conforms himself to that constant Jewish custom, *viz.* of acknowledging God as the author of every good and perfect gift, by *giving thanks* on *taking the bread*, and *taking the cup* at their ordinary meals. For every Jew was forbidden to eat, drink, or use any of God's creatures without rendering him thanks, and he who acted contrary to the command was considered as a person who was guilty of sacrilege. From this custom we have derived the decent and laudable one of saying grace (*gratias*, thanks) before and after meat. The Jewish form of blessing, and probably that which our Lord used on this occasion, none of my readers will be displeased to find here: on taking the *bread*, they say;

בָּרוּךְ אַתָּה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמֵּתֵן לֶחֶם מִן הָאָרֶץ

Baruc atta Eloheeno, Melech ha-olam, ha-motse Lechem min haarets.

Blessed be thou our God, king of the universe, who bringest forth bread out of the earth!

Likewise, on taking the cup, they say;

בָּרוּךְ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרֵי הַגֶּפֶן

Baruc, Eloheeno, Melech ha-olam, Boré peree hagegphen.

Blessed be our God, the king of the universe, the Creator of the fruit of the vine!

The Mohammedans copy their example, constantly saying before and after meat,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Bismillahi arrahmani arraheemi.

In the name of God, the most merciful, the most compassionate.

No blessing therefore of the *elements* is here intended ; *they* were already blessed, in being sent as a gift of mercy from the bountiful Lord ; but *God* the sender is blessed, because of the liberal provision he has made for his worthless creatures. *Blessing* and *touching the bread*, are merely *popish ceremonies*, unauthorised either by Scripture, or the practice of the pure church of God ; necessary of course to them who pretend to *transmute*, by a kind of spiritual incantation, the *bread* and *wine*, into the *real body and blood of Jesus Christ* ; a measure, the grossest in folly, and most stupid in nonsense, to which God, in judgment, ever abandoned the fallen spirit of man. What was it, that under God, generated **PROTESTANTISM** ? The *Protestation* of a few of his followers in 1529, against the supremacy of the Pope, the extravagant, disgraceful, and impious doctrine of transubstantiation, purgatory, and the sale of indulgences connected with it. But let the Protestant take care that, while he rejects a doctrine teeming with monstrous absurdities, and every contradictory sentiment, he also avoid those acts and ridiculous rites, such as *blessing* and *touching the sacred elements*, by which it was pretended, that this fancied transubstantiation was brought about.

4. *And brake it.*—We often read in the Scriptures of *breaking bread*, but never of *cutting* it. The Jewish people had nothing analagous to our high raised *loaf* ; their bread was made broad and thin, and was consequently very brittle, and to divide it, there was no need of a knife.

The *breaking* of the *bread*, I consider highly necessary to the proper performance of this solemn and significant ceremony ; because this act was designed by our Lord to shadow forth the *wounding*, *piercing*, and *breaking*, of his body upon the cross ; and all this was essentially necessary to the making a *full atonement* for the sin of the world ; so it is of vast importance that this apparently little circumstance, the *breaking of the bread*, should be carefully attended to, that the godly commu-

nicant may have every necessary assistance to enable him to discern the Lord's body, while engaged in this most important and divine of all God's ordinances. But who does not see that *one* small cube of *fermented*, i. e. *leavened bread*, previously divided from the mass with a knife, and separated by the fingers of the minister, can never fully answer the end of the institution, either as to the matter of the bread, or the mode of dividing it? Man is naturally a dull and heedless creature, especially in spiritual things, and has need of the utmost assistance of his *senses*, in union with those expressive rites and ceremonies which the *Holy Scripture*, not *tradition*, has sanctioned, in order to enable him to arrive at spiritual things through the medium of earthly similitudes.

5. *He gave it unto his disciples.*—Not only the *breaking*, but also the DISTRIBUTION of the bread are necessary parts of this rite. In the Romish church the bread is *not broken* nor *delivered* to the people that *THEY* may *take* and *eat*: but the consecrated wafer is put upon their tongue by the priest, and he is reputed the most worthy communicant who does not masticate, but swallow it *whole*.

“That the *breaking* of this bread to be *distributed*,” says Dr. Whitby, “is a necessary part of this rite, is evident, 1st. by the continual mention of it by St. Paul, and all the Evangelists, when they speak of the institution of this sacrament, which shows it to be a necessary part of it. 2. Christ says, *Take, eat, this is my body, BROKEN for you.* 1 Cor. xi. 24. But when the elements are *not broken*, it can be no more said, *This is my body broken for you*, than where the elements are *not given*. 3. Our Lord said, *Do this in remembrance of me*: i. e. ‘Eat this bread *broken*, in remembrance of my body, *broken* on the cross;’ now where no body *broken* is *distributed*, there, nothing can be eaten in memorial of his *broken body*. Lastly, the apostle, by saying, *The bread which we BREAK, is it not the communion of the body of Christ?* sufficiently informs us, that the eating of his *broken* body, is necessary to that end, 1 Cor. x. 10. Hence it was, that this rite of *distributing* bread *broken* continued for a thousand years; and was, as *Humbertus* testifies, observed in the Roman church, in the eleventh century.” WHITBY *in loco*. At present the opposite is as boldly practised, as if the real scriptural rite had never been observed in the church of Christ.

6. *This is my body.*—Here it must be observed, that Christ had nothing in his hands at this time, but part of that unleavened bread which he and his disciples had been eating at supper, and therefore he could mean no more than this, *viz.* that the bread which he was now breaking *represented* his body, which, in the course of a few hours was to be crucified for them. Common sense, unsophisticated with superstition and erroneous creeds; and reason, unawed by the secular sword of sovereign authority, could not possibly take any other meaning than this plain, consistent, and rational one, out of these words. “But,” says a false and absurd creed, “Jesus meant, when he said *HOC EST CORPUS MEUM*, This is my body, and *HIC EST CALIX SANGUINIS MEI*, This is the chalice of my blood, that the bread and wine were *substantially changed* into his body, including flesh, blood, bones, yea, the whole Christ, in his immaculate humanity, and adorable divinity!” And for denying this, what rivers of righteous blood have been shed by state persecutions, and by religious wars? Well may it be asked “Can any man of sense believe, that when Christ took up that bread and broke it, that it was his own body which he held in his own hands, and which himself broke to pieces, and which he and his disciples ate?” He who can believe such a congeries of absurdities, cannot be said to be a *volunteer in faith*:—for it is evident, the man can neither have faith nor reason.

Let it be observed, if any thing further be necessary on this subject, that the *Paschal Lamb* is called the *Pass-over*, because it *represented* the destroying angel’s *passing over* the children of Israel, while he slew the first-born of the Egyptians: and our Lord and his disciples call this lamb the *Pass-over*, several times in this chapter; by which it is demonstrably evident, that they could mean no more than that the lamb sacrificed on this occasion, was a *memorial* of, and *REPRESENTED* the means used for the preservation of the Israelites from the blast of the destroying angel.

Besides, our Lord did not say, *hoc est corpus meum*, (*this is my body*) as he did not speak in the *Latin* tongue; though as much stress has been laid upon this quotation from the *Vulgate* version by the papists, as if the original of the three Evangelists had been written in the Latin language. Had he spoken in Latin, following the idiom of the *Vulgate*, he would have

said, *panis hic corpus meum significat*, or, *symbolum est corporis mei*;—*hoc poculum sanguinem meum representat*, or, *symbolum est sanguinis mei*: this bread *signifies* my body; this cup *represents* my blood. But let it be observed, that in the Scriptures, as they stand in the Hebrew, Chaldee, and Chaldeo-Syriac languages, there is no term which expresses to *mean, signify, denote*, though both the Greek and Latin abound with them: hence the Hebrews use a figure, and say, *it is*, for, *it signifies*. So Gen. xli. 26, 27. “The seven kine **ARE** (*i. e. represent*) seven years.” “This **IS** (*represents*) the bread of affliction which our fathers ate in the land of Egypt.” Dan. vii. 24. “The ten horns **ARE** (*i. e. signify*) ten kings.” “They drank of the spiritual Rock which followed them, and that Rock **WAS** (*represented*) Christ.” 1 Cor. x. 4. And following this Hebrew idiom, though the work is written in Greek, we find, in Rev. i. 20, the seven stars **ARE** (*represent*) the angels of the seven churches; and the seven candlesticks **ARE** (*represent*) the seven churches. The same form of speech is used in a variety of places in the New Testament, where this sense must necessarily be given to the word.—Matt. xiii. 38, 39. The field **IS** (*represents*) the world; the good seed **ARE** (*represent* or *signify*) the children of the kingdom: the tares **ARE** (*signify*) the children of the wicked one: the enemy **IS** (*signifies*) the devil: the harvest **IS** (*represents*) the end of the world: the reapers **ARE** (*i. e. signify*) the angels.—Luke viii. 9. What might this parable **BE**? *τις ΕΙΗ ἡ παραβολη αυτη*, what does this parable **SIGNIFY**?—John vii. 36. *τις ΕΣΤΙΝ ουτος ο λογος*, what **IS** the **SIGNIFICATION** of this saying.—John x. 6. They understood not what things they **WERE**, *τινα ΗΝ*, what was the **SIGNIFICATION** of the things he had spoken to them.—Acts x. 17. *τι αν ΕΙΗ το οραμα*, what this vision **MIGHT BE**; properly rendered by our translators, what this vision should **MEAN**.—Gal. iv. 24. For these **ARE** the two covenants: *αυται γαρ ΕΙΣΙΝ αι δυο διαθηκαι*, these **SIGNIFY** the two covenants.—Luke xv. 26. He asked, *τι ΕΙΗ ταυτα*, what these things **MEANT**: see also ch. xviii. 36. After such unequivocal testimony from the sacred writings, can any person doubt that, *This bread IS my body*, has any other meaning than, *This REPRESENTS my body*.*

* The *Latins* use the verb *sum*, in all its forms, with a similar latitude of meaning; so *ESSE oneriferendo*, he is **ABLE** to bear the burthen: *bene ESSE*, to **LIVE** sumptu-

That our Lord neither spoke in *Greek* nor in *Latin* on this occasion needs no proof. It was, most probably, in what was formerly called the *Chaldaic*, now the *Chaldaio-Syriac*, that our Lord conversed with his disciples. Through the providence of God, we have complete versions of the Gospels in this language; and, in them, it is likely we have the precise words spoken by our Lord on this occasion. In Matt. xxvi. 26 and 27, the words in the Syriac version are ܐܝܢܝ ܩܘܡܝ , *this is my body*, ܕܡܝܘܢܝ ܩܘܡܝ *this is my blood*; of which forms of speech, the Greek $\text{\tau\omicron\upsilon\tau\omicron\iota \epsilon\iota\sigma\tau\iota \tau\omicron \sigma\omega\mu\alpha \mu\omicron\upsilon}$ — $\text{\tau\omicron\upsilon\tau\omicron\iota \epsilon\iota\sigma\tau\iota \tau\omicron \alpha\iota\mu\alpha \mu\omicron\upsilon}$, is a verbal translation; nor would any man, even in the present day, speaking in the same language, use among the people to whom it was vernacular, other terms than the above to express,—This represents my body, and, this represents my blood.

But this form of speech is common, even in our own language, though we have terms enow to fill up the ellipsis. Suppose a man entering into a Museum, enriched with the remains of ancient Greek Sculpture; his eyes are attracted by a number of curious busts; and on inquiring what they are, he learns, this is Socrates, that is Plato, a third is Homer; others are Hesiod, Horace, Virgil, Demosthenes, Cicero, Herodotus, Livy, Cæsar, Nero, Vespasian, &c. Is he deceived by this information? Not at all: he knows well that the busts he

ously: *male ESSE*, to LIVE miserably: *recte ESSE*, to ENJOY good health: *EST mihi fistula*, I POSSESS a flute: *EST hodie in rebus*, he now ENJOYS a plentiful fortune: *EST mihi namque domi pater*, I HAVE a father at home: *ESSE solvendo*, to be able to pay: *FUIMUS Troes*; *FUIT Ilium*, The Trojans are EXTINCT; Troy is NO MORE.

In *Greek* also, and *Hebrew*, it often signifies to *live*, to *die*, to be *killed*: *οὐκ ΕΙΜΙ*, I am DEAD, or a *dead man*.—Matt. ii. 18. Rachael weeping for her children, *ὅτι οὐκ ΕΙΣΙ*, because they were MURDERED.—Gen. xliiii. 36. Joseph is not, $\text{יֹסֵף הָיָה$ *Joseph einennu*, יֹסֵף οὐκ ΕΙΣΤΙΝ , Sept. *i. e.* Joseph is DEVoured by a WILD BEAST.—Rom. iv. 17. Calling the things that ARE not, as if they were ALIVE. So Plutarch, in *Laconicis*.—"This shield thy father always preserved; preserve thou it, or may thou not BE"— $\text{\eta \mu\eta \epsilon\iota\sigma\omicron}$, may thou PERISH. $\text{\omicron\upsilon\kappa \omicron\upsilon\tau\epsilon\varsigma \nu\omicron\mu\omicron\iota}$, ABROGATED LAWS: $\text{\epsilon\iota\mu\iota \epsilon\upsilon \mu\omicron\iota}$, I possess a sound understanding: $\text{\epsilon\iota\varsigma \pi\alpha\tau\epsilon\rho\alpha \eta\mu\iota\�� \epsilon\gamma\omicron\mu\alpha\iota}$, I will PERFORM the part of a father to you: $\text{\epsilon\iota\mu\iota \tau\eta\varsigma \pi\omicron\lambda\epsilon\iota\omega\varsigma \tau\eta\sigma\delta\epsilon}$, I AM an INHABITANT of that city.

Tertullian seems to have had a correct notion of these words of our Lord, when he said, "*Acceptum panem et distributum discipulis, corpus illum suum fecit, hoc est corpus meum dicendo, id est, FIGURA corporis MEI.*" Advers. Marcion. lib. v. c. 40. Having taken the bread and distributed it to his disciples, he made it his body by saying, *This is my body*; *i. e.* a FIGURE of my body."—1 Tim. i. 7. Desiring to BE teachers of the law— $\text{\theta\epsilon\lambda\omicron\upsilon\tau\epsilon\varsigma \epsilon\iota\��\alpha\iota \nu\omicron\mu\omicron\delta\iota\delta\alpha\sigma\kappa\alpha\lambda\omicron\iota}$, desiring to be REPUTED teachers of the law, *i. e.* ABLE divines.— $\text{\tau\alpha \omicron\upsilon\tau\alpha}$, the things that *are*, *i. e.* NOBLE and HONOURABLE men: $\text{\tau\alpha \mu\eta \omicron\upsilon\tau\alpha}$, the things that *are not*, *viz.* the VULGAR, or those of IGNOBLE BIRTH.

sees are not the *identical persons* of those ancient philosophers, poets, orators, historians, and emperors, but only REPRESENTATIONS of their persons in sculpture ; between which and the *originals* there is as essential a difference as between a human body, instinct with all the principles of rational vitality, and a block of marble.—When, therefore, Christ took up a piece of bread, brake it, and said, *This is my body*, who but the most stupid of mortals could imagine that he was, at the same time, handling and breaking his own body ! Would not any person, of plain common sense, see as great a difference between the *man* Christ Jesus and the *piece of bread*, as between the block of marble and the philosopher it *represented*, in the case referred to above ? The truth is, there is scarcely a more common form of speech, in any language, than *this is*, for *this represents* or *signifies*. And as our Lord refers, in the whole of this transaction, to the ordinance of the Pass-over, we may consider him as saying, “ This bread is now my body, in that sense in which the Paschal Lamb has been my body hitherto : and this cup is my blood of the New Testament, in the same sense as the blood of bulls and goats has been my blood under the old ; Exod. xxiv. Heb. ix. : i. e. The Paschal Lamb, and the sprinkling of blood, represented my sacrifice to the present time : this bread and this wine shall represent my body and blood through all future ages : therefore, “ *Do this in remembrance of me.*”

Perhaps, to many of my readers, it may appear utterly improbable, that in the present *enlightened* age, as it is called, any people can be found who seriously and consistently credit the doctrine of transubstantiation. Lest I should fall under the charge of misrepresentation, I shall here transcribe the eighth lesson of the “ *Catechism for the Use of all the Churches in the French empire,*” published in 1806, by the *authority* of the Emperor NAPOLEON BUONAPARTE, with the *bull* of the POPE, and the *mandamus* of the Archbishop of PARIS : which on this subject is exactly a counterpart to all that have been published from time immemorial, in the *popish* Churches.

“ Q. What is the sacrament of the Eucharist ?

A. The Eucharist is a sacrament which contains REALLY and SUBSTANTIALLY, the *body, blood, soul, and divinity* of our Lord Jesus Christ, under the forms or appearance of *bread and wine*.

Q. What is at *first* put on the *altar*, and in the *chalice*? Is it not *bread* and *wine*?

A. Yes: and it continues to be bread and wine TILL THE PRIEST PRONOUNCES THE WORDS OF CONSECRATION.

Q. What *influence* have these words?

A. The *bread* is *changed* into the *body*, and the *wine* is *changed* into the *blood* of our Lord.

Q. Does *nothing* of the *bread* and *wine* remain?

A. Nothing of them remains, except the forms.

Q. What do you call the *forms* of the *bread* and *wine*?

A. That which appears to our senses, as *colour*, *figure*, and *taste*.

Q. Is there nothing under the form of *bread* except the *body* of our Lord?

A. Besides his body, there is his *blood*, his *soul*, and his *divinity*; because all these are inseparable.

Q. And under the form of *wine*?

A. *Jesus Christ* is there as *entire* as under the form of the bread.

Q. When the forms of the bread and wine are divided, is *Jesus Christ* divided?

A. No: *Jesus Christ* remains entire *under each part* of the form divided.

Q. Say, in a word, *what* *Jesus Christ* gives us under each form?

A. ALL that He is, that is, PERFECT GOD, and PERFECT MAN.

Q. Does *Jesus Christ* leave heaven to come into the *Eucharist*?

A. No: He always continues at the right hand of God, His Father, till He shall come at the end of the world, with great glory, to judge the living and the dead.

Q. Then how can he be present at the altar?

A. By the almighty power of God.

Q. Then it is not man that works this miracle?

A. No: it is *Jesus Christ*, whose word is employed in the sacrament.

Q. Then it is *Jesus Christ* who consecrates?

A. It is *Jesus Christ* who consecrates: the priest is only His minister.

Q. Must we *worship* the *body* and *blood* of *Jesus Christ* in the *Eucharist*.

A. Yes, undoubtedly; for this body, and this blood, are inseparably united to His divinity."

To show that this is consistent with the *canon of the Mass*, I shall translate the *consecration prayer* from the *Roman Missal*. When the priest receives the bread and wine, he thus prays, making the sign of the cross where this mark† appears :

"We beseech thee, O God, to render this oblation in all things blessed, approved, effectual, reasonable, and acceptable, that it may be made to us the body and blood of thy most beloved Son, our Lord Jesus Christ! who the day before he suffered, took bread into his sacred and venerable hands, and having lifted up his eyes to thee, O God, the Father Almighty, and, giving thanks to thee, blessed, brake, and gave it to his disciples, saying, Take, and eat ye all of this, for this is my body. (HOC EST ENIM CORPUS MEUM.)

[Then the priest *adores*, and *elevates* the consecrated host.]

"In like manner after he had supped, taking also this excellent chalice into his sacred and venerable hands, giving thee also thanks, he blessed, and gave it to his disciples, saying, Take, and drink ye all of this, for this is the chalice of my blood, (HIC EST ENIM CALIX SANGUINIS MEI,) of the new and eternal testament, the mystery of faith which shall be shed for you, and for many, for the remission of sins, as oft as ye shall do these things, ye shall do them in remembrance of me."

[Here the chalice is elevated and adored, and the Lord is besought to command his angel to carry these offerings into the presence of his Divine Majesty.] About 1218, Pope Honorius III. ordered kneeling at the elevation of the Host.—Order of the Mass, Vol. I. p. 24, &c.

In "The divine office for the use of the laity," the person who is to communicate is ordered to "go up to the rails, kneel down, and say the *confiteor*, (confession) with true sorrow and compunction for his sins." After the priest has prayed that God may have mercy upon him, and pardon all his sins, "he takes the sacred host (i. e. the consecrated *wafer*) into his hand, and again turns about, and says, *Behold the Lamb of God! Behold Him who taketh away the sin of the world!* Then he and the communicant repeat thrice, 'Lord, I am not worthy thou shouldst enter under my roof; speak, therefore, but the word,

and my soul shall be healed,' the communicant striking his breast in token of his unworthiness." "Then," says the Directory, "having the towel raised above your breast, your eyes modestly closed, your head likewise raised up, and your mouth conveniently opened, receive the holy sacrament on your tongue, resting on your under lip; then close your mouth, and say in your heart, *Amen: I believe it to be the body of Christ, and I pray it may preserve my soul to eternal life.*"—Ordinary of the Mass, p. xxxiii.

Believing that these extracts are sufficient to expose the shocking absurdity and idolatry of this most monstrous system, I forbear either adding more, or making any comments on those already produced.

7. St. Luke and St. Paul add a circumstance here which is not noticed either by St. Matthew or St. Mark. After, *this is my body*, the former adds, *which is given for you*; the latter, *which is broken for you*: the sense of which is, "As God has in His bountiful providence given you bread for the sustenance of your lives; so, in his infinite grace, He has given you my body to save your souls unto life eternal. But as this bread must be *broken* and masticated, in order to its becoming proper nourishment; so my body must be *broken*, i. e. *crucified* for you, before it can be the bread of life to your souls. As, therefore, your life depends on the bread which God's bounty has provided for your bodies, so your eternal life depends on the sacrifice of my body on the cross for your souls." Besides, there is here an allusion to the offering of sacrifices—an innocent creature was brought to the altar of God, and its blood (*the life of the beast*) was poured out FOR, or in behalf of the person who brought it. Thus, Christ says, alluding to the sacrifice of the paschal lamb, *This is my body*, το ὑπερ ὑμων δεδομενον, *which is GIVEN in your stead, or in your behalf; a free GIFT* from God's endless mercy for the salvation of your souls: *This is my body*, το ὑπερ ὑμων κλαμηνον (1 Cor. xi. 24.) *which is broken, sacrificed in your stead, as without the breaking (piercing) of the body, and spilling of the blood, there was no remission.*

In this solemn transaction we must weigh every word, as there is none without its appropriate and deeply emphatic meaning. So it is written, Ephes. v. 2. "Christ hath loved us, and given himself ὑπερ ἡμων on our account, or *in our stead,*

an offering *and a sacrifice*, (*θυσια*) to God for a sweet-smelling savour," that, as in the sacrifice offered by Noah, Gen. viii. 21. (to which the apostle evidently alludes,) from which it is said, *the Lord smelled a sweet savour*, ריח הניח, *riach hanichoach, a savour of rest*, so that he became appeased toward the earth, and determined that there should no more be a flood to destroy it; in like manner, in the offering and sacrifice of Christ for us, God is appeased toward the human race; and has, in consequence, decreed, that *whosoever believeth in him should not perish, but have everlasting life*.

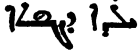
8. (v. 27.) *And he took the cup, μετα το δεῖπνισμα, after having supped*, Luke xxii. 20. and 1 Cor. xi. 25.—Whether the supper was on the *paschal lamb*, or whether it was a *common or ordinary meal*, I shall not wait here to inquire, having considered the subject at large in the Introduction. In the parallel place in Luke xxii. we find our Lord taking the cup, ver. 17. and again ver. 19.; by the former of which was probably meant the *cup of blessing*, כוס הברכה *kos haberacah*, which the master of a family took, and after *blessing God*, gave to each of his guests by way of welcome: but this *second* taking of the cup, is to be understood as belonging peculiarly to the very important rite, which he was now instituting, and on which he lays a very remarkable stress. With respect to the *bread*, he had before simply said, *Take, eat; this is my body*: but concerning the *cup*, he says, *Drink ye all of this*; for as this pointed out the very *essence* of the institution, *viz. the blood of atonement*, it was necessary that each should have a particular application of it; therefore he says, *Drink ye ALL of THIS*. By this we are taught that the *cup* is essential to the sacrament of the Lord's supper; so that they who deny the *cup* to the *people*, sin against God's institution; and they who receive not the *cup*, are not partakers of the body and blood of Christ. If either could, without mortal prejudice, be omitted, it might be the *bread*; but the *cup*, as pointing out the blood, poured out, *i. e. the life*, by which alone the great sacrificial act is performed, and remission of sins procured, is absolutely indispensable. On this ground it is demonstrable, that there is not a popish priest under heaven who denies the *cup* to the people, (and they all do this) that can be said to celebrate the Lord's supper at all; nor is there one of their votaries that ever received the holy sacrament! All pretension to this is an absolute farce, so

the emblem of the atoning blood, is denied. That, that the very men, who plead so much for the meaning of *this is my body*, in the preceding deny all meaning to *drink ye all of this cup*, in And though Christ has in the most positive manner said it, they will not permit one of the laity to taste at a thing is man! a constant contradiction to *reason himself*. The conclusion, therefore, is unavoidable. The sacrament of the Lord's Supper is NOT celebrated in the church of Rome. Should not this be made known to the miserable deluded catholics over the face of the earth?

9. I have just said, that our blessed Lord lays remarkable stress on the administration of the *cup*, and on *that* which himself assures us, is *represented* by it. As it is peculiarly emphatic, I beg leave to set down the original text, which the critical reader will do well minutely to examine: *Τουτο γαρ εστι το αιμα μου το της καινης διαθηκης, το περι πολλων εκχυρομενοι εις αφεισιν αμαρτιων*. The following literal translation and paraphrase, do not exceed its meaning:—

For, **THIS** is **THAT** *blood of mine*, [which was pointed out by all the sacrifices under the Jewish law, and particularly by the shedding and sprinkling of the blood of the paschal lamb.] **THAT** *blood* [of the sacrifice slain for the ratification] *of the new covenant*. **THAT** *blood* [ready to be] *poured out for the multitudes*, [the whole Gentile world as well as the Jews,] *for the taking away of sins; sin*, whether original or actual, in all its *power and guilt*; in all its *internal energy and pollution*.

It will be of considerable consequence to ascertain *what* this cup contained. *Wine* is not specifically mentioned; but what is tantamount to it is, *viz.* what our Lord terms *γενημα της αμπελου*, the *offspring* or *produce of the vine*. Though this was the true and proper *wine*, yet it was widely different from that medicated and sophisticated beverage which goes now under that name. The *ῥ' yayin* of the Hebrews, the *οινος oinos*, of the Greeks, and *vinum* of the ancient Romans, meant simply the *expressed juice of the grape*, sometimes drunk just after it was expressed, while its natural sweetness remained; and then termed *mustum*: at other times after *fermentation*, which process rendered it fit for *keeping*, without getting acid or unhealthy, then called *οινος*, and *vinum*. By the ancient

Hebrews I believe it was chiefly drunk in its first or simple state; hence it was termed among them פֶּרֶעַ הַגֶּפֶן *peree haggephen*, *the fruit of the vine*; and by our Lord in the Syriac, his vernacular language,  the *young* or *son of the vine*, very properly translated by the Evangelist γεινημα της αμπελου, *the offspring*, or *produce of the vine*. In ancient times, when only a small portion was wanted for immediate use, the juice was pressed by the hand out of a bunch of grapes, and immediately drunk. After this manner Pharaoh's butler was accustomed to squeeze out new wine into the royal cup, as is evident from Gen. xl. 11.

Were there not a particular cause, probably my descending to such minuteness of description, might require an apology. I have only to say, that I have learned with extreme regret, that in many churches and chapels a vile compound, wickedly denominated *wine*, not the *offspring of the vine*, but of the *alder*, *gooseberry*, or *currant-tree*, and not unfrequently the issue of the *sweepings* of the fruit-bags, jars, and baskets, of a *grocer's shop*, is substituted for *wine*, in the sacrament of the Lord's Supper. That this is a most wicked and awful perversion of our Lord's ordinance, needs, I am persuaded, no proof. The matters made use of by Jesus Christ, on this solemn occasion, were *unleavened bread*, and *the produce of the vine*, i. e. *pure wine*. To depart in the least from his institution, while it is in our power to follow it literally, would be extremely culpable. If the principle of *substitution* be tolerated in the least, innovations without end may obtrude themselves into this sacred rite, and into the mode of its administration; then the issue must be, what, alas! it has already been in numberless cases, a perversion of the sacred ordinance, so that the divine blessing no longer accompanies it; hence it is *despised* by some, *neglected* by most, and by a certain class utterly *rejected*, and the Lord's body and blood little *discerned*, even by its sincere votaries. How truly execrable must that covetousness be, which, in order to save a little money, substitutes a cheap and unwholesome liquor instead of that wine, of which God is particularly styled the *Creator*; and which, by his own appointment, is the *only* emblem of the blood of our Lord Jesus Christ; even of that blood which was shed for us to make atonement for our sins, and preserve our bodies and

souls unto eternal life! These things considered, Will not every reader conclude, with me, that at least *genuine bread*, and *unadulterated wine*, should constitute the matter of the elements in the Lord's Supper.

10. *And when he had given thanks.*—See the *form* used on this occasion, in p. 121, and see the MISHNA, TRACT *מבבב Beracoth*.

11. *For this is my blood of the New Testament.*—This is the reading in St. Matthew and St. Mark; but St. Luke and St. Paul say, *This cup is the New Testament in my blood*: This passage has been strangely mistaken: by *New Testament*, many understand nothing more than the *book* commonly known by this name, containing the *four Gospels*, *Acts of the Apostles*, *Apostolical Epistles*, and book of the *Revelation*; and they think that the *cup of the New Testament* means no more than merely that cup which the book called the New Testament enjoins in the sacrament of the Lord's supper. As this is the case, it is highly necessary that this term should be explained. The original *Ἡ Καινὴ Διαθήκη*, which we translate the *New Testament*; and which is the general title of all the contents of the book already described, simply means *The New COVENANT*. *Covenant*, from *con* together, and *venio* I come, signifies an agreement, contract, or compact between two parties, by which both are mutually bound to do certain things on certain conditions and penalties. It answers to the Hebrew *ברית berith*, which often signifies not only the *covenant*, or *agreement*, but also the *sacrifice* which was slain on the occasion, by the blood of which the covenant was ratified; and the contracting parties professed to subject themselves to such a death as that of the victim, in case of violating their engagements. An oath of this kind, on slaying the covenant sacrifice, was usual in ancient times: so in Homer, when a covenant was made between the Greeks and the Trojans, and the throats of lambs were cut, and their blood poured out, the following form of *abjuration* was used by the contracting parties:

Ζεῦ κλυδίστε, μίγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι,
 Ὅσποτεροι προτεροι ὑπὲρ ὄρκια πημνεύων,
 Ὡδε σφ' ἐγκεφαλὸς χαμαδὶς μέοι, ὡς ὅδε εἶνος,
 Αὐτῶν, καὶ τεκνῶν ἀλοχοὶ δ' ἄλλοισι μίγιστον.

All glorious Jove, and ye, the Powers of Heaven!
 Whoso shall violate this contract first.

So be their blood, their children's, and their own
 Pour'd out, as this libation, on the ground;
 And let their wives to other men be joined!

ILIAD, lib. iii. ver. 298—301.

Our blessed Saviour is evidently called the *Διαθήκη*, *berith*, or covenant sacrifice, Isai. xlii. 6. xlix. 8. Zech. ix. 11. And to those scriptures he appears to allude, as in them the Lord promises to *give him for a covenant (sacrifice) to the Gentiles*, and to *send forth, by the blood of this covenant (victim) the prisoners out of the pit*. The passages in the sacred writings, which allude to this grand sacrificial and atoning act, are almost innumerable.

In this place our Lord terms his blood, *the blood of the NEW Covenant*; by which he means that grand plan of *agreement*, or *reconciliation*, which God was now establishing between himself and mankind, by the passion and death of his Son; through whom alone, men could draw nigh to God: and this *NEW covenant* is mentioned in contradistinction from the *OLD covenant*, *ἡ παλαια Διαθήκη*, (2 Cor. iii. 14.) by which appellation all the books of the Old Testament were distinguished, because they pointed out the way of reconciliation to God by the blood of the *various victims* slain under the law: but *now*, as the *Lamb of God which taketh away the sin of the world*, was about to be offered up, a *NEW* and *LIVING* way was thereby constituted, so that no one henceforth could come unto the Father but by HIM. Hence, all the books of the New Testament, which bear unanimous testimony to the doctrine of salvation by faith through the blood of Jesus, are termed *Ἡ Καινή Διαθήκη*, *The new covenant*.

Dr. Lightfoot's Observations on this are worthy of serious notice. "*This is my blood of the New Testament*. Not only the *seal* of the covenant, but the *sanction* of the new covenant. The end of the *Mosaic economy*, and the confirming of a *new one*. The confirmation of the *old covenant* was by the *blood of bulls and goats*, Exod. xxiv. Heb. ix. because blood was still to be shed: the confirmation of the *new* was by a *cup of wine*; because under the new covenant there is no farther shedding of blood. As it is here said of the cup, *This cup is the New Testament in my blood*; so it might be said of the *cup of blood*, Exod. xxiv. *That cup was the Old Testament in the blood of Christ*: there, all the articles of that covenant being read over, *Moses sprinkled all the people with blood*, and said,

This is the blood of the covenant which God hath made with you; and thus, that *old* covenant, or testimony, was confirmed. In like manner, *Christ*, having published all the articles of the *new* covenant, he takes the cup of wine, and gives them to drink, and saith, *This is the New Testament in my blood*, and thus the *new* covenant was established."—*Works*, vol. ii. p. 260.

12. Which is shed (κεχυνομενοι, poured out) for you and for many—Εκχυσω, and εκχυσω, to pour out, are often used in a sacrificial sense in the *Septuagint*, and signify to pour out or sprinkle the blood of the sacrifices before the altar of the Lord, by way of atonement. See 2 Kings xvi. 15. Lev. viii. 15. ix. 9. Exod. xxix. 12. Lev. iv. 7. 14—17. 30—34.; and in various other places. Our Lord, by this very remarkable mode of expression, teaches us, that, as his body was to be broken, or crucified, *επι, ημων* in our stead: so here, the blood was to be poured out to make an atonement, as the words *remission of sins* sufficiently prove; for *without shedding of blood there was no remission*, Heb. ix. 22.; nor any remission by shedding of blood, but in a sacrificial way. See the passages above, and page 134.

The whole of this passage will receive additional light when collated with Isai. liii. 11, 12., "By his knowledge shall my righteous servant justify MANY, for he shall bear their iniquities—because he hath Poured out his soul unto death, and he bare the sin of MANY. The pouring out of the soul unto death, in the Prophet, answers to, *This is the blood of the New Covenant which is poured out for you*, in the Evangelist: and the רבבים rabbim, *multitudes*, in Isaiah, corresponds to the MANY, πολλων, of Matthew and Mark. The passage will soon appear plain, when we consider that two distinct classes of persons are mentioned by the prophet. 1. The JEWS; ver. 4. "Surely he hath borne OUR griefs, and carried OUR sorrows."—ver. 5. "But he was wounded for OUR transgressions, he was bruised for OUR iniquities, the chastisement of OUR peace was upon him."—ver. 6. "All we, like sheep, have gone astray, and the Lord hath laid on him the iniquity of US all."—2. The GENTILES; ver. 11. *By his knowledge*, בידתו bedato, i. e. by his being made known, published as *Christ crucified* among the Gentiles, he shall justify רבבים rabbim, the *multitudes*, (the GENTILES) for he shall (also) bear THEIR offences, as well as OURS, the Jews, ver. 4, &c. It is well known that the Jewish dis-

pen- sation, termed by the apostle, as above, ἡ παλαια διαθηκη, *the old covenant*, was *partial* and *exclusive*. None were particularly interested in it save the descendants of the twelve sons of Jacob; whereas the Christian dispensation, ἡ καινη διαθηκη *the new covenant*, referred to by our Lord in this place, was *universal*; for, as *Jesus Christ, by the grace of God, tasted death for every man*, Heb. xi. 9. and is that *Lamb of God that taketh away the sin of the world*, John i. 29.; who would have *ALL MEN to be saved, and come to the knowledge of the truth*, 1 Tim. ii. 4. even that *knowledge of Christ crucified*, by which they are to be *justified*, Isai. liii. 11.; therefore He has commanded His disciples to *go into all the world, and preach the gospel to every creature*, Mark xvi. 15. The reprobate race, those who were *no people, and not beloved*, were to be called in; for the Gospel was to be preached to *all the world*, though it was to *begin at Jerusalem*.—Luke xxiv. 47. For this purpose was the blood of the new covenant sacrifice poured out for the *multitudes*, that there might be but one fold, as there is but one Shepherd; and that God might be *ALL* and in *ALL*.

13. All this was to be done, *εις αφεσιν αμαρτιων*, for (or, *in reference to*) *the taking away of sins*, ver. 28.—For although the blood is shed, and the atonement made, no man's sins are taken away, until, as a true penitent, he returns to God; and, feeling his utter incapacity to save himself, believes in Christ Jesus, who is the Justifier of the ungodly.

The phrase *αφεσις των αμαρτιων*, *remission of sins*, (frequently used by the Septuagint) being thus explained by our Lord, is often used by the Evangelists and the Apostles; and does not mean merely the *pardon of sins*, as it is generally understood, but the *removal* or *taking away* of sins; not only the *guilt*, but also the very *nature* of sin, and the *pollution* of the soul through it; and comprehends all that is generally understood by the terms *justification* and *sanctification*. For the use and meaning of the phrase *αφεσις αμαρτιων*, see Mark i. 4. Luke i. 77. iii. 3. xxiv. 47. Acts ii. 38. v. 31. x. 43. xiii. 38. xxvi. 18. Coloss. i. 14. Heb. x. 18.

14. Both St. Luke and St. Paul add, that, after giving the bread, our Lord said, *Do this in remembrance of me*. And, after giving the cup, St. Paul alone adds, *This do ye as oft as ye drink it, in remembrance of me*. The account as given by St. Paul should be carefully followed, being fuller, and re-

ceived, according to his own declaration, by especial revelation from God. See 1 Cor. xi. 23. *For I have received of the Lord that which also I delivered unto you, &c.*

As the Pass-over was to be celebrated *annually*, to keep the original transaction in memory, and to show forth the true paschal lamb, the Lamb of God that taketh away the sin of the world ; so after the once offering of Christ our Pass-over on the cross, he himself ordained that bread and wine should be used to keep "that his precious death in remembrance until His coming again." Now as the paschal lamb annually sacrificed, brought to the people's remembrance the wonderful deliverance of their fathers from the Egyptian bondage and tyranny ; so, the bread and wine, consecrated and received according to our Saviour Jesus Christ's holy institution, was designed, by himself, to keep up a continual remembrance, and lively representation of the great atonement made by his death upon the cross. The doing this is not intended merely to keep a *recollection* of Christ, as a kind and benevolent friend, which is the utmost some allow ; but to keep in remembrance *his body broken for us, and his blood poured out for us*. For, as the way to the Holiest was ever *through his blood*, and as no man can ever come unto the Father but by Him, and none can come profitably who have not faith in His blood ; it was necessary that this great help to believing, should be *frequently* furnished ; as, in all succeeding ages, there would be *sinners* to be saved, and *saints* to be confirmed and established in their holy faith. Hence we may learn, that God has made, at least, an *annual* celebration and partaking of the Lord's Supper, as absolutely binding upon all who expect salvation through the blood of the cross, as he did the annual celebration and partaking of the Pass-over on every soul in Israel, who desired to abide in the Lord's covenant, to escape evil, enjoy the divine approbation, and be saved unto eternal life. Those, therefore, who reject the Lord's Supper, sin against their own mercies, and treat their Maker with the basest ingratitude. He, in condescension to their weakness, has been pleased to point out to them a very easy way by which they may recall to their minds, and represent to their senses, in a most lively manner, the meritorious death and passion of the Redeemer of the world ; who, although He could not suffer on the cross more than *once*, has instituted an ordi-

nance by which that sacrificial act may not only be *commemorated*, but even *represented* as often as His followers may think proper ; and all the blessings purchased by His real passion and death be conveyed to the souls of sincere communicants through the medium of this blessed ordinance. The command, *THIS do, in remembrance of me*, leaves us no choice. He who *will* have us to be saved, and come to the knowledge of the truth, will have us to use, as a means of salvation, the Sacrament of His Supper. He, therefore, who refuses to obey, boldly but awfully relinquishes his right to the tree of life ; and, either ignorant of the righteousness of God, (his method of justifying sinners,) or going about to establish his own righteousness, (his own method of obtaining salvation,) rejects the divine *remedy*, in rejecting the *means* by which it is conveyed.

Let no man deceive his own soul, by imagining he can still have all the benefits of Christ's death, and yet have nothing to do with the Sacrament :—it is a *command* of the living God, founded on the same authority as, *Thou shalt do no murder* ; none, therefore, can disobey it and be guiltless. Again, let no man impose on himself by the supposition, that he can enjoy this supper *spiritually*, without using what too many impiously call the *carnal ordinance* ; i. e. without eating bread and drinking wine in remembrance of the death of Christ. Is not this a delusion ? What says the sovereign will of God ? *DO THIS*. What is *THIS* ? Why, take *BREAD*, break, and eat it : Take the *CUP*, and drink ye all of it :—*THIS*, and only *this*, is fulfilling the will of God. Therefore, the *eating* of the *sacramental bread*, and the *drinking* of the *consecrated wine*, are essential to the religious performance of our Lord's command. It is true, a man may use these, and *not discern the Lord's body* ; not duly and deeply consider, that these symbols point out the body and blood of our Lord Jesus Christ, which were offered up to God for him : i. e. he may possibly not keep the eye of his faith upon the atonement, while he is using the *symbols*, and thus the sacred ordinance be no more to him than a common thing ; but does not he who rejects the *symbols*, put it absolutely out of his power to celebrate the divine ordinance ? A man may rest in the *letter*, and not attain the *spirit* ; but can a man, who has it in his power to avail himself of the *letter*, and does not do it, consistently with the appoint-

ment of God, expect the *spirit*? The letter may be without the spirit; but can the spirit, in this case, be without the letter? In other words, is not obedience to the literal meaning of our Lord's words, essential to the attainment of the spiritual blessings to which they refer? And is it not as absurd to expect spiritual blessings without the use of the appointed means, as to expect to hear sounds and see objects, without the medium of the sun and atmosphere?

15. *I will not drink henceforth of this fruit of the vine.*—These words seem to intimate no more than this:—We shall not have another opportunity of eating this bread and drinking this wine together; as, in a few hours, my crucifixion shall take place.

16. *Until that day when I drink it new with you*—i. e. I shall no more drink of the produce of the vine with you; but shall drink *new* wine—wine of a widely different nature from this—a wine which the kingdom of God alone can afford. The term *new*, in Scripture, is often taken in this sense. So the *NEW heaven*, the *NEW earth*, the *NEW covenant*, the *NEW man*, mean a *heaven*, *earth*, *covenant*, *man*, of a very *different* nature from the former. It was our Lord's invariable custom to illustrate heavenly things by those of earth; and so make that which had last been the subject of conversation the means of doing it. Thus he uses *wine* here, of which they had lately drunk, and on which he had held the preceding discourse, to point out the supreme blessedness of the kingdom of God. But, however pleasing and useful wine may be to the body, and how helpful soever, as an ordinance of God, it may be to the soul in the holy sacrament; yet the wine of the kingdom, the spiritual enjoyments at the right hand of God, procured by the *sacrifice* of Christ, will be infinitely more precious and useful. From what our Lord says here, we learn, that the Sacrament of His Supper is a *type* of and a *pledge* to genuine Christians of the felicity they shall enjoy with Christ in the kingdom of glory.

17. *And when they had sung a hymn*—*ὑμνωδίας* means, probably, no more than a kind of *recitative* reading or chanting. As to the *hymn* itself, we know, from the universal consent of Jewish antiquity, that it was composed of Psalms cxiii. cxiv. cxv. cxvi. cxvii and cxviii. termed by the Jews הלל *halel*, from הללוה *hale-lu-yah*, the first word in Psalm cxiii. These

six Psalms were always sung at every paschal solemnity : they sung the great *Hillel* on account of the five great benefits referred to in it : viz. 1. The Exodus from Egypt, Psalm cxiv. 1. *When Israel went out of Egypt, &c.* 2. The miraculous division of the Red Sea, ver. 3. *The sea saw it, and fled.* 3. The promulgation of the Law, ver. 4., *The mountains skipped like lambs :* 4. The resurrection of the dead. Psalm cxvi. 9., *I will walk before the Lord in the land of the living.* 5. The Passion of the Messiah. Psalm cxv. 1., *Not unto us, Lord, not unto us, &c.*

THE NATURE AND DESIGN OF THE EUCHARIST.

PART II.

HAVING thus minutely considered all the circumstances relating to this Institution, and distinctly noted the manner in which our Lord and His disciples celebrated it, I come now—

III. To consider the proper meaning of the different Epithets given to this sacred ordinance in the Scriptures, and among the early Christians.

1. The most ancient, and perhaps the most universal name by which this sacred rite has been distinguished, is, that of the EUCHARIST. This certainly had its origin from our Lord's first celebration of this holy mystery. For St. Luke and St. Paul both say, that when our Lord took bread, *ευχαριστησας*, *having given thanks*, he divided it among them. And though *ευλογησας*, *having blessed*, is the common reading, (Matt. xxvi. 16.) yet almost all the best MSS. hitherto discovered, have the former and not the latter word. From this word, *Ευχαριστια*, the EUCHARIST, was formed ; which, among the primitive Christians, meant solemn *thanksgiving to God* for the many mercies received ; and particularly for those conferred by the death of our blessed Lord. The following quotation from St. Chrysostom will show in what light this divine ordinance was viewed among the early Christians, and what they meant when they termed it *The Eucharist*:—*Δια δε τωτο και τα φρικωδη μυστηρια και πολλης γιμοντα της σωτηριας, τα καθ' ἑκαστην τελωμενα συναξι, Ευχαριστια καλεϊται, οτι πολλων εστιν ευρυγετηματων αναμνησις,*

και το Κεφαλαιον της τε Θεω προνοιας ενδεικνυται, και δια παντων παρασκευαζει ευχαρισειν.—Homil. xxv. in Matth. See Suiceri Thesaur. in voc. Ευχαριστια. “Besides this,” says he, “those tremendous mysteries, replenished with abundance of salvation, which we celebrate in every congregation, are called the EUCHARIST, because they are the *memorial* of many benefits, and point out the *SUM* of God’s providence, and prepare us to give thanks in all things.”

From this we learn, that the Eucharist among them, as representing the body and blood of Christ, was considered as the *sum total* of all that the prescience of God had been planning and executing for them, from the foundation of the world; that it was an exhibition of *tremendous mysteries*, such as the *necessity* of the incarnation and death of Jesus Christ, the *mighty God*, for the sins of the world; that, in this sacrifice, God had given us all possible blessings; and that, therefore, the Eucharist, by which these things were called to remembrance, is the means of replenishing faithful partakers with the plenitude of salvation, by which they are enabled to walk uprightly before God, and give him due thanks for his unspeakable gift.

This appellative was not only general in the *Greek church*, from whose language it had its origin, but it was also common in the *Latin church*; for, among the western Christians and Latin fathers, as early as the times of *Cyprian* and *Tertullian*, *Eucharistia* meant what we term the *Sacrament of the Lord’s Supper*. But what is more surprising, the term itself prevailed in the *Oriental churches*. Hence in Acts ii. 42. where it is said the apostles continued in τη κλασει του αρτου, *the breaking of bread*, the Syriac version, the oldest and purest extant, reads the place thus ἡ ὑψωσις; ἡ ὑψωσις *ubekatsia d’aukharistia*, “and in the breaking of the Eucharist;” where the reader sees the *Greek* word introduced into a language with which it has no kind of affinity. This, as being the general name by which it was known through all the churches of God, and being perhaps the most expressive of its nature, design, and end, should still be retained in preference to any other.

2. LORD’S SUPPER.—It does not appear that this name was anciently used to signify the Eucharist. As our Lord instituted the *Sacrament after* supper, both have been confounded: and, through inadvertence, the Eucharist has been blended with this

last supper, and called, by way of emphasis, *The Lord's Supper*. In very early times, the Christians, in imitation of our Lord, held a supper *before* the Eucharist, which was termed *Αγάπη*, or *love-feast*; and it is very likely that it is to this, and not to the Eucharist, that St. Paul refers, 1 Cor. xi. 20.: but it appears, also, that both the Lord's Supper and the Eucharist were celebrated by the primitive Christians at the same meeting, and thus they became confounded; and it is evident that St. Paul refers to both of these: and, from his manner of treating the subject, we are led to infer that they were celebrated at the same meeting, and were, as Dr. Waterland observes, different parts or acts of the same solemnity.

Though this name is now a pretty general appellative of the *Eucharist*, I cannot help thinking it a very improper one: and, though the matter may appear of small importance, I think, as it is not sufficiently designatory, it should be disused.

3. SACRIFICE, *Θυσία*.—I have already produced some proofs from Justin Martyr, that the Eucharist was termed a *sacrifice* among the primitive Christians; and this they did—First, because it took place of the paschal lamb; which all acknowledge to be an expiatory victim.—Secondly, because it represented the atonement made by the passion and death of Christ, for the sins of mankind. This notion of it has been greatly abused; for, in the Romish church, the *bare celebration* of it has been held forth in the light of an *expiatory sacrifice*; so that all who received it were considered as having their sins thereby cancelled; and they still boast that no church but theirs enjoys the benefits of the Eucharist; because they alone believe it to be the very body and blood, humanity and divinity of Jesus Christ, and consequently an available offering and expiation for their sins. Thus they, most unhappily, put the *signifier* in the place of the thing *signified*; and, resting in the shadow, they lose the substance, and do not discern the Lord's body. He that considers the Eucharist in this point of view, must necessarily attribute to *bread* and *wine*, that infinitely meritorious and atoning virtue which belongs to Jesus, as dying for our offences, and thus purging our sins by his own blood. From such an awful and destructive perversion of this divine institution, may God save *them* and preserve *us*!

Besides, it has already been proved, that in the Roman Catholic church, the sacrament of the Lord's Supper is never

really celebrated:—*They give not the cup*, which is essential to the *form* and *substance* of the sacrament. See p. 131.

But, though this *ordinance* should not be considered as a *sacrifice*, yet it should be well understood that it *represents* one. And that every communicant may derive all the profit from it, which it is calculated to afford, he should partake of it in the *spirit of sacrifice*, as it represents a covenant sacrifice, in which the contracting parties mutually bind themselves to each other, (God offering himself entirely, by and through Christ, not only to every true believer, but to every sincere penitent,) the communicant should consider, that, in return, and in order that the covenant may be thoroughly ratified, he must give up his body, soul, and spirit unto the Lord, as a reasonable, holy, and living sacrifice; firmly purposing to devote every power and faculty to glorify his Maker and Redeemer, as long as he shall have a being. He who is not *fully determined to be wholly on the Lord's side*, should not intermeddle with this sacred ordinance. We have already seen, p. 134, that, in sacrificing, the *pouring out of the blood* of the covenant victim always implied the *imprecation*, that his blood who should first violate the conditions of the covenant, might be shed in like manner as that of the sacrifice. Hence that saying of St. Paul, (1 Cor. xi. 29.) “For he that eateth and drinketh, unworthily, eateth and drinketh damnation, *κριμα*, *judgment*, or condemnation, to himself;” *i. e.* he thereby *forfeits his life*, according to the penal sanctions of the covenant, expressed by pouring out the blood, which is the *life* of the victim. “For this cause,” says the apostle, “many are weak and sickly among you; and many sleep”—some of you are *dying*, and others *dead*; God having thus exacted the penalty of a broken covenant. Be faithful therefore to your God, and your soul shall live for ever.

4. BREAKING OF BREAD, *Κλασις του Αρτου*.—This I had long scrupled to admit as a legitimate appellative of the Eucharist, till I observed that the Syriac version has rendered the passages, (Acts ii. 42. xx. 7.) instead of *breaking of bread*, *breaking the EUCHARIST*. See what is observed on this subject, p. 142. I therefore suppose, that this was a common name for this sacred rite during the apostolic age; but I think it was always used with a peculiar emphasis—breaking of **THE** bread, or breaking of **THAT** bread, *Κλασις του Αρτου*. That this appellative descended lower than the apostolic times, we learn from

Ignatius's Epistle to the Ephesians, chap. xx. where, speaking of the Eucharist, he terms it *ἵνα ἄρτον κλωνίης, ὁ ἐστὶ φάρμακον ἀθανασίας, καθαρτηρίου, ἀλεξίκακον*. Breaking that one bread, which is the medicine of immortality, and the medicament which expels all evil;" and Tertullian, *de Oratione*, chap. xxiv. speaking of St. Paul breaking bread aboard the vessel, (Acts xxvii. 35.) says—*In navi coram omnibus Eucharistiam fecit, In the ship he celebrated the Eucharist, in the presence of them all.* It is very easy to discover how this appellative arose; for at the original institution, our Lord is said to have *taken bread*, and *having given thanks, he brake it*; hence the whole act was termed the **BREAKING OF BREAD**. But this name, as not sufficiently expressive, seems soon to have given place to other terms, by which the *nature* and *design* of this institution were more forcibly expressed and better understood. It is evident, however, that a principal design of this name was to point out that *unity* and *fellowship* which these primitive disciples had among themselves, the highest proof of which in those eastern countries was, their frequently breaking bread, or eating with each other.

5. **COMMUNION, Κοινωνία.**—In 1 Cor. x. 16. the Eucharist is called the *communion of the body and blood of Christ*. As the term *Κοινωνία* signifies not only *communion* or *fellowship*, but also *participation*, it evidently signifies that the faithful partakers had thereby fellowship or communion with the Lord Jesus, being made *partakers* of the benefits of his passion and death; so that as truly as their bodies were made partakers of, and were nourished by, the bread and wine, so truly were their souls made partakers of the *grace, mind, and spirit* of the Lord Jesus, and thus "they *dwelt in God and God in them*; were *one with God, and God with them.*"

Suicer observes in his *Thesaurus*, under the word *Κοινωνία*, that this term meant *communion* or *participation*, in reference to the Eucharist, (for it had, besides, different meanings,) for the following reasons. 1. Because of the union of the faithful with Christ, and with each other. 2. Because believers are thereby not only united to Christ, but are also made partakers of his kingdom. 3. Because, through this fellowship or communion they are deemed worthy of partaking of all that appertains to Christ.

In the confession of faith of the Oriental churches, quoted

by him, we find the following remarkable exposition of this communion or participation. Ἡ ἁγία κοινωνία σύμβολον τῆς συσσωματώσεως καὶ ἐγκεντρίσεως ἡμῶν πρὸς τοὺς ἐνανθρωπησαμένους Ἰῶν καὶ Λόγον τοῦ Θεοῦ, δι' ἧς ἐγκεντρίσεως δε λυτρωμένα τὰ αἰωνία θανάτου τῆς ρίζης γὰρ ὑγιαίνουσης καὶ αειβαλλούσης, ἢκ εσθ' ὅπως καὶ τῆς κλάδος συνυγιανεῖν ταύτη καὶ συνβαλλεῖν διαπαντός. Vid. Suic. Thesaur. voc. Κοινωνία. "The holy communion is a symbol of our being incorporated and ingrafted in the incarnated Son and Word of God; by which ingrafting we are delivered from eternal death: for while the root is sound and always flourishing, it is not possible that the branches united with it, should not be sound and ever verdant."

A twofold communion is here pointed out. 1. Communion with *Christ*. 2. Communion with *each other*. For, 1. The branches, to continue flourishing, must have communion with the root, *i. e.* must be nourished by those very juices imbibed by the root; and, 2. As the branches, being all equally partakers of the root, have their common support and verdure from it; so believers being all equally united to Christ, and deriving all their nourishment and support from him, stand in the same relation to each other as the branches do in the same tree. This is the import of the following words of our blessed Lord: "I am the *vine*, ye are the *branches*—I pray for them that they may be one, even as thou, Father, art in me, and I in thee; I in them, and thou in me, that they may be made perfect in one;" John xvii. 21. 23.

6. SACRAMENT.—Sometimes called the *Holy Sacrament*, and the *Sacrament of the Lord's Supper*. The reason and true meaning of this appellative being, I conceive, very little known, I shall endeavour to consider this subject more minutely than I have done in any of the preceding cases. Though this term, as applied to the Eucharist, is nowhere to be found in Scripture; yet it appears to have been in use very early in the primitive church. The first time it is mentioned, probably in reference to this solemn act, is in the well-known epistle of *Pliny the younger* to the emperor Trajan. This very learned and eminent statesman was appointed by the emperor to the administration of affairs in the province of Bithynia, a country of Natolia, or Asia-Minor, bordering on the Euxine sea; through different parts of whose vicinity the gospel had been preached by Paul and Silas, Acts xvi. 1, &c., and probably, by others before them.

In this country multitudes had been converted to the Lord, so that when Pliny came to the government of the province, he found that *multi omnis ætatis, omnis ordinis, utriusque sexus etiam*, many of every age, rank, and sex, had embraced the Christian religion; for “the contagion of this superstition,” as he terms it, “was not confined to cities, but had diffused itself through all the neighbouring villages and country—*Neque enim civitates tantum, sed vicos etiam atque agros superstitionis istius contagio pervagata est.*” Finding the Christian cause rapidly gaining ground, and the temples almost entirely deserted, and the rites and ceremonies of heathenism abandoned—*desolata templa et sacra solemnia intermissa*, he published a decree, by order of the emperor, forbidding the Christian assemblies on pain of death.—The followers of Christ being hemmed in on every side, by this state persecution, were obliged to relinquish their meetings very generally; so that those which were held, were confined to the Sabbath, and then only *before day*.

This subjected so many to accusation and consequent death, that the governor’s heart began to relent; and he wrote to the Emperor, proposing a number of questions for direction in this important business; transmitting to him, at the same time, the sum of all the charges that could be legally substantiated against the Christians. This most important piece of church history, so honourable to the followers of Christ, and disgraceful to their persecutors, and in which we find the first mention of *Sacrament*, is still extant in Pliny’s Epistles, lib. x. Epist. 97. vol. ii. p. 127. Edit. Bipont. 1789, 8vo. *Affirmabant autem, hanc fuisse SUMMAM vel culpæ vel erroris, quod essent soliti STATO DIE ante lucem convenire; carmenque Christo, quasi Deo, dicere secum invicem: seque SACRAMENTO non in scelus aliquod OBSTRINGERE, sed ne furta, ne latrocinia, ne adulteria committerent, ne fidem fallerent, ne depositum appellati abnegarent: quibus peractis, morem sibi discedendi fuisse rursusque coeundi ad capiendum cibum, promiscuum tamen, et innoxium*—“They affirmed, that the **WHOLE** of their fault or error was this; that they were accustomed to meet together *on a certain day (stato die, the sabbath)* before daylight; and sing a hymn by turns, (*viz.* a responsive song) to Christ as their God, and to **BIND** themselves by a **SOLEMN OATH**, (by a sacrament) not for any wicked purpose, but not

to be guilty of theft, robbery, or adultery : not to violate their faith, nor to deny any deposite when called on to deliver it up : having done these things, it was their custom to separate, and afterward to re-assemble to eat in common an inoffensive meal."

There is every reason to believe that Pliny refers here to the partaking of the Eucharist, and the solemn engagements they entered into with God, when receiving that sacred ordinance, to depart from every appearance of evil ; and render up, in affectionate obedience, their bodies, souls, and spirits to their Maker.

The word *Sacramentum* properly means the *military oath* of fidelity and obedience to his general, which every Roman soldier was obliged to take. From this we may learn both the reason and meaning of the term *sacrament*, as applied to the Eucharist. Considering the various oppositions which the disciples of Christ might expect to meet with from the devil and his servants ; and which they were expected to resist, continuing faithful even at the hazard of their lives ; all that embraced the Gospel were represented as *enlisting themselves* under the banner of Christ, whose *faithful soldiers* they promised to be. And, as the *captain* of their salvation was made perfect by sufferings, they were expected to follow him in the same path, *loving not their lives even unto death*. Now, as in the holy Eucharist their obligations to their divine *leader* were set before them in the most impressive and affecting point of view, they made this their *covenant sacrifice* an occasion of *binding* themselves afresh to their Lord to *fight manfully under his banner*. Hence, as there was a continual reference to the *Sacramentum*, or military oath, the blessed ordinance itself appears to have been termed *the Sacrament*, because in it they took the vows of the Lord upon them ; and as often as they celebrated this sacred ordinance, they ratified the covenant engagements which they had made at their baptism.

What was the matter, and what the precise words of this oath, is a subject of inquiry at once both curious and useful. The very *form* and *matter* of the oath are both preserved in Polybius ; and a careful view of them cannot fail to cast much light on the subject now under consideration. In *Histor. lib. vi. s. 1.* where he is giving an account of the manner of raising, embodying, and enrolling the Roman troops, he observes ;

that when all the proper arrangements were made, and the different companies formed, the *Chiliarch*, or *military tribune*, selecting a proper person from all the rest, propounded the *Sacramentum*, or oath of fidelity and obedience, who immediately swore as follows:—**Η ΜΗΝ ΠΕΙΘΑΡΧΗΣΕΙΝ ΚΑΙ ΠΟΙΕΣΕΙΝ ΤΟ ΠΡΟΣΤΑΤΤΟΜΕΝΟΝ ὙΠΟ ΤΩΝ ΑΡΧΩΝ-ΤΩΝ ΚΑΤΑ ΔΥΝΑΜΙΝ.** Ὅι δὲ λοιποὶ παρτες ομνυσι καθ' ἴνα προπορευομενοι τῷ τ' αὐτο δελχντες ὅτι ποιησῃσι, πάντα καθάπτερ ὁ πρῶτος: “SUBMISSIVELY TO OBEY AND PERFORM WHATSOEVER IS COMMANDED BY THE OFFICERS ACCORDING TO THE UTMOST OF HIS POWER. The rest all coming forward, one by one, take successively the same oath, that they would perform every thing according to what the first had sworn.”—Vide POLYB. à *Gronovio*, 8vo. Amsterdam, 1670, vol. I. p. 650. Here, then, is the meaning of the word *Sacrament*, so frequently used in the primitive church, and still common among the major part of Christians, who acknowledge the divine obligation of the Eucharist; and who *break bread and drink wine in remembrance that Jesus Christ died for them*. He therefore who comes to this ordinance in the true primitive spirit, binds himself to God by the most solemn vow, that he will acknowledge him for his leader and director; submit implicitly to his authority, perform his righteous commands, and exert the uttermost powers of his body and soul in the service of his Redeemer.

The word *Sacramentum* I have often met with in ancient Deeds, Charters, &c. signifying an *oath*; especially when in swearing, the person laid his hand on the Holy Gospels. The promise then made was considered a holy *obligation*, which he was bound at all events to perform. This was still in reference to the *military oath* mentioned above.

7. PASCHAL FEAST, PASS-OVER. This was a very ancient title, and out of it many others of a similar import grew, such as GOD'S FEAST, or BANQUET, the LORD'S TABLE, the SPIRITUAL PASS-OVER, the SACRIFICIAL FEAST, &c.; all of which seem to have had their origin in the consideration that the *Eucharist* succeeded to the *Pass-over*, which was clearly founded on St. Paul's words, 1 Cor. v. 7, 8. *Christ our PASS-OVER is sacrificed for us, therefore let us keep the FEAST*. Dr. Cudworth, who has written a very learned discourse on “The true Notion of the Lord's Supper,” has fully proved,

chap. 1. "That it was a custom among the Jews and heathens to feast upon things sacrificed; and that the custom of the Christians, in partaking of the body and blood of Christ once sacrificed upon the cross, in the Lord's Supper, is analogical hereunto." And he proves, in chap. 2. from Scripture and from Jewish authors, that "the pass-over was a true sacrifice, and the paschal feast, a feast upon a sacrifice." And in chap. 4. he demonstrates, "That the Lord's Supper in the Christian church, in reference to the true sacrifice of Christ, is a parallel to the feasts upon sacrifices, both in the Jewish religion and heathenish superstition." And concludes, in chap. 5. "That the Lord's supper is not a sacrifice, but a FEAST upon a SACRIFICE."

Dr. Cudworth properly divides the sacrifices under the law, into three kinds, First, Such as were wholly offered to God, and burnt upon the altars, as the *holocausts*, or *burnt-offerings*, ὁλόθ.—Secondly, Such as the PRIESTS ate a part of, besides a part offered to God upon the altar: as the *sin-offerings*, ἁμαρτιῶν *chattath*, and the *trespass-offerings*, ἁσέμ.—Thirdly, Such as the OWNERS themselves had a part of, besides a part bestowed on the priests, and a portion offered to God: these were termed the *shelamim*, or *peace-offerings*."

That the Gentiles feasted on the sacrifices offered to their gods, every one knows who has read the Greek and Roman classics; of this, the following proofs cannot be unacceptable to any intelligent reader. In Iliad. A. Homer describes a hecatomb sacrifice, which Agamemnon offered to Apollo, by his priest Chryses, and a feast that immediately followed:—

τοὶ δ' ἄκα θεῶν κλειτὴν ἑκατόμβην
ἔβριθ' ἴσησαν εὐδμήτων περὶ βῆμον.

Then before the shrine
Magnificent, in order due they rang'd
The noble hecatomb!

Ver. 447.

Αὐτὰρ ἐπεὶ εὐξάντο, καὶ βλοχύτας προβαλοῖτο, κ. τ. λ.

and with meal
Sprinkling the victims, their retracted necks
First pierced, then flayed them.

Ver. 458.

Μήρης τ' ἐξέταμον, κατὰ τε κνίσσῃ ἐκαλυψάν, κ. τ. λ.

the thighs with fire consum'd,
They gave to each his portion of the maw :
Then, slash'd the *remnant*, pierc'd it with the spits,
And, managing with culinary skill,
They roast; withdrew it from the spits again.
Their whole task thus accomplish'd and the board
Set forth they FEASTED, and were all suffic'd.

Ver. 460—68.

In the second Iliad, Agamemnon offers an ox to Jupiter, and invites several of the Grecian captains to partake of it:

ΑΥΤΑΡ ὁ βουὶ ἱερευσεὶ ἀναξ ἀνδρῶν Ἀγαμέμνων, κ. τ. λ.

But Agamemnon in his tent prepar'd
For *sacrifice*, to all-commanding Jove,
A fifth-year fatted ox, and to his FEAST
Summon'd the noblest of the sons of Greece.

Il. B. ver. 403—431.

In Odyssey, γ. Nestor sacrifices an ox to Minerva, in behalf of Telemachus and his friends, on which they all afterward feasted.

ΑΥΤΑΡ ἔπει κατα μῆρ' ἕκασθ, καὶ σπλάγχχ' ἕκασαντο, κ. τ. λ.

The thighs consum'd
They ate the interior part, then slicing them,
The *remnant*, pierc'd and held it to the fire.
The viands dress'd, and from the spits withdrawn,
They sat to share the FEAST.

Odyss. γ. ver. 461—471.

In the same book, the Pylians are represented sacrificing eighty-one black bulls to Neptune, at which were present 4,500 persons, who, having offered the thighs to their god, feasted on the entrails, and the rest of the flesh.

See Cowper's HOMER—Odyss. III. ver. 1, &c.

Plato, in his second book, De Legibus, acknowledges such feasts under the name of Ἐορταὶ μετὰ θεῶν, Feasts AFTER divine worship.

Virgil refers to the same custom, Eclogue iii. ver. 77.

Cum faciam Vitula, pro frugibus, ipse venito.

"When, instead of offering fruits, I shall sacrifice a heifer, come thou to the feast."

And thus in Æneid, viii. ver. 179. Evander entertains Æneas:

Tum lecti juvenes certatim, aræque sacerdos,
Viscera tostata ferunt taurorum—
Vescitur Æneas simul et Trojana juventus,
Perpetui tergo bovis et lustralibus extis.

"Then chosen youths, and the priest, with great despatch, heap on the altar the broiled intestines of bulls.—Æneas, and with him the Trojan youth, feast on the chine and hallowed viscera of an ox."

The ancient *Persians* were accustomed to pour out the blood of the victims to their gods, and then feast on the flesh. And the ancient *Arabians* did the same in their *camel feasts*. And, as Dr. Cudworth properly observes, from this custom of the heathens of *feasting upon sacrifices*, arose that famous controversy among the primitive Christians (noticed in the New Testament) “whether it be lawful (*εσθιειν ειδωλολυτα*,) to eat things sacrificed to idols.” Indeed, this custom was so common among the ancient heathens, that he who made use of any flesh at his table, which had not been *offered to the gods*, was deemed a profane person. Hence the Greek proverb, *αβυτα εσθιειν*, to eat things which had not been sacrificed, was used as a brand of a notoriously wicked man.

It has been already remarked, that the Eucharist may be considered as a *federal rite*; for in this light the ancient feasts upon sacrifices were generally understood: but, as this subject was but barely mentioned, and is of great importance to every communicant, I shall here consider it more extensively.

Dr. Cudworth, to whose excellent *Discourse on the true Nature of the Lord's Supper*, the preceding pages are not a little indebted, has, in his sixth chapter, some excellent observations on this head. That the eating of God's sacrifice was a *federal rite* between God and those who offered it; he considers as proved from the custom of the ancients, and especially of the Orientals, who ate and drank together in order to ratify and confirm the covenants they had made.

Thus, when Isaac made a covenant with Abimelech, it is said, (Gen. xxvi.) *He made him, and those who were with him, a FEAST; and they did eat and drink, and rose up betimes in the morning, and SWARE* to one another. When Laban made a covenant with Jacob, (Gen. xxxi. 44.) it is said, *They took stones and made a heap, and did EAT there upon the heap; on which text Rab. Moses Bar Nachman makes this sensible comment:—They did eat there a little upon the heap for a memorial; because it was the manner of those who enter into covenant, to eat both together of the same bread, as a symbol of love and friendship.*” And *R. Isaac Abarbanel* confirms this; “It was,” says he, “an ancient custom among them, that they who did eat bread together, should ever after be accounted for faithful brethren.”—In Josh. ix. 14. we are informed, that when the Gibeonites came to the men of Israel, and desired them to

make a league with them, *The men of Israel took their victuals, and asked not counsel of the mouth of the Lord; which Rabbi Kimchi thus expounds:—They took of their victuals, and ate with them, by way of covenant.*” The consequence was, as the context informs us, *Joshua made peace with them, and made a league with them.*

Fæderal rites, thus ratified and confirmed, were in general so sacredly observed, that *Celsus*, in his controversy with *Origen*, deems it an absolutely improbable thing, that Judas, who had eaten and drunk with his Lord and Master, could possibly betray him; and therefore rejects the whole account: *ὅτι, says he, ανθρωπος μεν ὁ κοινωησας τραπεζης εκ αν αυτω επιβλευσειεν, πολλω πλεον ὁ Θεω συνευωχηθεις εκ αν αυτω επιβλεως εγινητο.* “For if no man who has partook of the table of another, would ever lay snares for his friend; much less would he betray his God, who had been a partaker with him.” *Origen*, in his reply, is obliged to grant that this was a very uncommon case, yet that several instances had occurred in the histories both of the Greeks and Barbarians. From these examples, *Dr. C.* concludes, that the true origin of the word *ברית* *berith*, which signifies a COVENANT, or any *fæderal communion*, is the root *בר* *barah*, *he ate*, because it was the constant custom of the Hebrews, and other Oriental nations, to establish covenants by *eating and drinking together.*

Nor was this the case among these nations only; all heathen antiquity abounds with instances of the same kind. They not only feasted on their sacrifices, (see p. 150, &c. ;) but they concluded *covenants* and *treaties* of all sorts at these *feasts*; and as *salt* was the symbol of *friendship*, it was always used on such occasions, both among the Jews and among the heathens; hence God’s command, (Lev. ii. 13.) *Thou shalt not suffer the SALT OF THE COVENANT of thy God to be lacking; with all thine offerings thou shalt offer SALT.* So among the Greeks, *Ἀλας και τραπεζα*, *salt and table*, were used proverbially to express *friendship*; and *Ἀλας και τραπεζαν παραβαινειν*, to *transgress the salt and table*, signified to *violate the most sacred league of friendship.* From these premises, *Dr. Cudworth* concludes, “As the legal sacrifices, with the feasts on those sacrifices, were FÆDERAL RITES between God and men; in like manner, I say, the Lord’s Supper, under the Gospel, must needs be a FÆDERAL BANQUET between God and man;

where, by eating and drinking at God's own table, and of his meat, we are taken into a sacred covenant, and inviolable league of friendship with him."

This is certainly true of every faithful communicant; and much consolation may be derived from a proper consideration of the subject. If the covenant have been made according to the divine appointment, (i. e., by lively faith in Christ, the real *federal sacrifice*) on God's part it is ever inviolate. Let him, therefore, who has thus entered into the Lord's covenant, continue steadfast and immoveable, always abounding in the work of the Lord; then, "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate him from the love of God, which is in Christ Jesus our Lord." Amen.

I cannot deny myself the pleasure of laying the substance of Dr. Cudworth's "*Demonstration*, that the Lord's supper in the Christian church, in reference to the true sacrifice of Christ, is a parallel to the *feasts upon sacrifices*, both in the Jewish religion and heathenish superstition;" which he proves from a passage in Scripture, 1 Cor. x. where all these *three* are compared together, and made exact parallels to each other.

Ver. 14. "Wherefore, my dearly beloved, flee from idolatry.

Ver. 15. "I speak as to wise men: judge ye what I say.

Ver. 16. "The cup of blessing, which we bless; is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"

Ver. 18. "Behold Israel after the flesh: are not they which eat of the sacrifices, partakers of the altar?"

Ver. 20. "But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, (*δαιμονίοις*, dæmons) and not to God; and I would not that ye should have fellowship with (devils, *κοινωνοὺς τῶν δαιμονίων γίνεσθαι*, that ye should be participators with dæmons.)

Ver. 21. "Ye cannot drink the cup of the Lord, and the cup of devils, (*δαιμονίων* dæmons:) ye cannot be partakers of the Lord's table and of the table of devils, (*δαιμονίων* dæmons.)"

In these passages, the design of the apostle is to convince the Corinthians of the unlawfulness of eating things sacrificed to idols; and he does this by showing that though *an idol is nothing in the world*, and things sacrificed to idols *physically*

nothing, as differing from other meats, yet *morally* and *circumstantially* to eat of things sacrificed to idols, in the idol's temple, was to *consent to the sacrifices*, and to be *guilty of them*.

This he illustrates *first*, from a parallel rite in the Christian religion; where the eating and drinking of bread and wine in the Eucharist, as representing the body and blood of Christ, offered to God upon the cross for us, is a real communication in his death and sacrifice. Ver. 16. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"

Secondly, From another parallel of the same rite among the Jews, where they who ate were always accounted partakers of the altar, that is, of the sacrifice offered on the altar. "Behold Israel after the flesh; are not they which eat of the sacrifices partakers of the altar?"—ver. 18.

Therefore as to eat the symbols of the body and blood of Christ in the Eucharist, is to partake of his sacrifice offered up to God for us; and, as to eat of the Jewish sacrifices under the law, was to partake in the legal sacrifices themselves; so, to eat of things offered up in sacrifice to idols, was to be partakers of the idol *sacrifices*, and therefore was unlawful: for *the things which the Gentiles sacrifice they sacrifice to devils*; but Christ's body and blood were offered up in sacrifice to GOD, and therefore they could not partake of both together, the sacrifice of the *true God*, and the sacrifice of *devils*.

St. Paul's argument here must necessarily suppose a perfect analogy between these *three*, and that they are all *parallels* to each other; or else it has no force. Therefore, I conclude that the Lord's Supper is the same among Christians in respect of the Christian sacrifice, as the Jewish feasts or sacrifices were among *them*; and the feasts upon idol sacrifices, were among the *Gentiles*; and consequently, that the Eucharist is *Epulum sacrificiale*, or *epulum ex oblatis*, that is, a feast upon a sacrifice. Q. E. D.—*True Notion of the Lord's Supper*, fourth edition, p. 26.

Having thus sufficiently shown that the Eucharist is properly a *feast upon a sacrifice*, and a *federal rite*, I shall now consider it particularly in the light of a FEAST.

Aulus Gellius (NOTES ATTICÆ, lib. xiii. c. 11. Edit. Bi-

pont. vol. ii. p. 60.) informs us, that *Marcus Varro* wrote a Treatise, entitled *QUID VESPER SERUS VEHAT*. *What may the close of the day produce?* in which he speaks of FEASTS, the proper number and quality of GUESTS, and the custom and management of the ENTERTAINMENT itself.

A feast, says hé, *omnibus suis numeris absolutum est*, is just what it should be, when made up of these four circumstances.

1. *Si belli homunculi collecti sunt*.—2. *Si locus electus*.—3. *Si tempus lectum*.—4. *Si apparatus non neglectus*.

1. If there be DECENT respectable PERSONS.

2. A convenient and proper PLACE.

3. A suitable TIME. And,

4. Proper CHEER and ACCOMMODATIONS.

I shall take these things in order, and apply them to a proper celebration of the Eucharist, considered in the light of a religious FEAST.

1. *Decent respectable PERSONS*.—If ever attention should be paid to this point, it is when God provides the entertainment, and condescends to sit down with the guests. St. Paul has taken up the subject in a particular manner, (1 Cor. xi. 27, &c.) and it is highly necessary that we should weigh his important advice.

He asserts, (v. 27.) “Whosoever shall eat this bread and drink this cup unworthily, shall be guilty of the body and blood of Christ.” From this we learn, that improper communicants are in a very awful state. These may be divided into two classes, the *inconsiderate* and *ungodly*. Of the former class, there are multitudes among the different societies of Christians. They know not the Lord, and discern not the operation of His hands; hence they go to the Lord’s table from a mere sense of duty or propriety, without considering what the sacred elements represent; and without *feeling* any hunger after the bread that endureth unto eternal life. These really profane the ordinance, either by not devoting it to the end of its institution, or by perverting that end. Among these may probably be ranked those who believe not in the vicarious sufferings and death of the blessed Redeemer. They also receive the Lord’s Supper, but they do it as a testimony of *respect* and *friendly remembrance*—these do not *discern* the LORD’S *body*; do not see that this bread represents His body which was broken for them, and His blood which was spilt for

the remission of sins. Their celebration of this ordinance is an absolute profanation of it, forasmuch as they do it to another purpose than that for which Christ instituted it. It was a maxim among the Rabbins, "That if the Paschal Lamb were slain in its own name, and the blood sprinkled as that of another sacrifice, the whole was polluted."—Or, "if the offerer changed his intention, during the solemnity, and in the purpose of his mind, changed the sacrifice, it was polluted." See MISHNA, Tract. *Pesachim*. This was doubtless true of the Pass-over, and no less so of the Antitype, for in Christ crucified, a greater than the Paschal Lamb was present. If the blessed God have instituted this solemnity to bring to remembrance the death of Christ as a sacrifice for sin, and a person, calling himself a *Christian*, come forward to the sacred feast, with a creed determined against this scriptural, and indeed only religious use of it, does he not in heart *change the sacrifice*? Are not the crucifixion of the body and the spilling of the blood, perverted from their grand purpose; and the awful solemnity polluted in his hands? He pretends to *remember Christ crucified*, but he commemorates the sprinkling of His blood not as an *atonement for sin*, but "as a necessary consequence of Jewish malice, and of the unshaken integrity of the Founder of Christianity, who, to convince the world that he was sincere, and that his doctrines were all true, submitted to a painful and ignominious death!" Is not this eating and drinking *unworthily*? Can such persons have ever carefully examined the book of God, relative to this matter? If they *have not*, they are greatly to be pitied, and greatly to be blamed if they *have*; and still refuse to acknowledge Him who died for them, their case then is peculiarly deplorable.

Of the *ungodly*, as comprehending transgressors of all descriptions, little need be said in proof of their *unworthiness*. Such, coming to the table of the Lord, eat and drink their own condemnation; as they profess by this religious act to acknowledge the virtue of that blood which cleanseth from all unrighteousness, while themselves are slaves of sin. Those who sin against the only remedy, must perish; and it is their condemnation, that God had provided a ransom for their souls, but they refused to accept it; and preferred the bondage of sin to the liberty of the Gospel. None such should ever be permitted to approach the table of the Lord: if they (through that gross

ignorance which is the closely wedded companion of profligacy) are intent on their own destruction, let the ministers of God see that the ordinance be not profaned by the admission of such disreputable and iniquitous guests. In many Christian churches there is a deplorable want of attention to this circumstance—professor and profane are often permitted to approach the sacred ordinance together; in consequence of which, the sincere followers of God are wounded, the weak stumbled, and the influences of the Spirit of God restrained. For, can it be expected that God will manifest His approbation when the *pale* of His sanctuary is broken down, and the beasts of the forest introduced into the Holy of Holies! The evil consequent on this cannot be calculated; and these are justly chargeable to the account of those who have the management of this sacred ordinance. No man should be permitted to approach the table who is not known to be a *steady, consistent character*, or a *thorough penitent*. If there be an indiscriminate admission, there must be unworthy communicants, who, instead of receiving the cup of salvation, will wring out the dregs of the cup of trembling; for we may rest assured that this ordinance is no *indifferent* thing: every soul that approaches it will either receive good or evil from it—he will retire a better or a worse man—he will have either an increase of the Spirit of Christ or of Judas—on him the Lord will graciously smile, or judicially frown.

It may be here asked, “Who then should approach this awful ordinance? I answer,—Every *believer* in Christ Jesus who is saved from his sins, has a *right* to come. Such are of the *family of God*; and this bread belongs to the children. On this there can be but one opinion. 2dly, Every genuine *penitent* is invited to come, and consequently has a right, because he needs the atoning blood, and by this ordinance, the blood shed for the remission of sins is expressively represented. “But I am not worthy.” And who is? There is not a *saint* upon earth, nor an *archangel* in heaven, who is worthy to sit down at the table of the Lord. “But does not the apostle intimate that none but the *worthy* should partake of it? No.—He has said nothing of the kind; he solemnly reprehends those who eat and drink *unworthily*, and consequently approves of those who partake *worthily*;—but there is an essential difference between eating and drinking *worthily*, and being *worthy* thus

to eat and drink. He eats and drinks *unworthily*, who does not discern the Lord's body; i. e. who does not consider that this bread represents his body, which, in a sacrificial way, was broken for him; and this cup, his blood which was poured out for the multitudes, for the remission of sins. The genuine believer receives the Lord's Supper in the remembrance of the atonement which he has received, and of the blood which he expects is to cleanse him from all unrighteousness; or to keep him clean, if that change have already taken place in his soul. The penitent should receive it in reference to the atonement which he needs, and without which he knows he must perish everlastingly. Thus, none are excluded but the *impenitent*, the *transgressor*, and the *profane*. BELIEVERS, however *weak*, have a right to come; and the strongest in faith need the grace of this ordinance. *Penitents* should come, as all the promises of pardon mentioned in the Bible are made to such; and he that is *athirst* may take of the water of life freely. None is *worthy* of the entertainment (though all these will partake of it *worthily*;) but it is freely provided by him who is the Lamb of God, who was slain for us, and is *worthy* to receive glory and majesty, dominion, and power, for ever and ever!

In the same tract of *Varro*, mentioned above, he says, that "in a *feast* well constituted *convivarum numerum incipere oportere à gratiarum numero, et progredi ad musarum*; we should begin with the *Graces*, and end with the *Muses*;" by which he did not merely mean, as *Gellius* says, that in a feast there should never be fewer than *three*, never more than *nine*; but that every feast should be commenced with *order, decency, and gracefulness*; and should terminate in the increase of *social affection, and the general happiness of the guests*. All those who come to this Gospel feast, should come in that spirit in which they may expect to meet and please their God; have thereby their brotherly love increased, and their happiness in God considerably augmented. It is in reference to this point (the increase of brotherly affection and communion with God) that the apostle says, (1 Cor. v. 7, 8.) to the contentious and unloving Christians at Corinth, among whom were dissensions and schisms, "Purge out the old leaven, that ye may be a new and unleavened lump: for even Christ, our Pass-over, is sacrificed for us; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness,

but with the unleavened *bread* of sincerity and truth." We have already seen with what care the ancient Jews purged their houses of leaven; and what pains they took to have themselves, their houses, and their utensils pure. This they did by the express command of God, (Exod. xxiii. 18.) who meant thereby not merely their removing all *fermented substances* from their houses, but as the apostle properly observes, the *leaven of malice and wickedness* from their hearts; without which they could neither love one another, nor in any respect please God. Hence the Church of England very properly requires, in all her communicants, that they should "steadfastly purpose to lead a new life, have a lively faith in God's mercy through Christ, and be in charity with all men." This is, indeed, *purging out the old leaven*, that the lump may be entirely new and pure.

2. A proper and convenient PLACE—*Locus electus*.

From the beginning God has appointed a *place* where he chose to register his name; and this was necessary, in the infancy of revelation, that a proper uniformity might be observed in the divine worship, and idolatry be prevented. And, though we know that *God is not confined himself to temples made by hands*, yet he does condescend to *dwell* among men in such places as are set apart for his worship, and are consecrated to his name. Hence, the place of public worship must be the most proper for this and every sacred ordinance. Hither men come to wait upon their God; and, in the sanctuary, his power and glory are often shown forth. As the house is the house of God, on entering under the roof a sacred awe, exceedingly helpful to the spirit of true devotion, is generally felt. Whatever we see and hear, calls to our mind different religious acts; and as nothing in the place has been devoted to *common or secular uses*, every association of ideas relative to what we see and hear, only serves to deepen each serious impression, and excite the soul to the due performance of the different parts of divine worship.

Those who have pleaded that every place is *equally* proper for the worship of God, because He fills the heavens and the earth, have not considered the powerful influence of association on the mind of man. Let a man only see, where he worships, a series of objects which he every where meets with in common life, and he will find it difficult to maintain the

spirit of devotion. I grant that, in the beginning of the kingdom of Christ, the first converts were obliged to worship in *private* houses, and even in such, the holy Eucharist was celebrated (Acts ii. 46.) and in every age since that time, many excellent Christians have been obliged to use even the meanest dwellings for the purposes of religious worship: but where buildings consecrated solely to the service of God can be had, these *alone* should be used; and therefore the house of God, whether it be church or chapel, ceremonially consecrated or unconsecrated, should be preferred to all others. And here I hope I may, without offence, say one word—that it is not a ceremonial consecration of a place to God that can make it *peculiarly* proper for his worship; but the *setting the place apart*, whether with or without a ceremony, for prayer, praise, preaching, and the administration of baptism and the Lord's Supper. By this means it becomes properly the house of God, because solely set apart for religious purposes. The lax teaching that has said, *every place is equally proper*, has brought about with thousands that laxity of practice which leads them to abandon every place of worship, and every ordinance of God. Innovation is endless, and when it takes place in the worship of God, it seldom stops till it destroys both the form and power of religion. The private house is ever proper for *family* worship, and for public worship also, when *no place set apart for the purposes of religion can be had*; for, in ancient times, many of the disciples of Christ had a church in their houses, (see Rom. xvi. 5. Philem. 2.) and in these God manifested his power, and showed forth his glory, as he had done in the sanctuary: but I would simply state, that such dwellings should not be *preferred*, when, by order of the state, or the consent of any religious people, a place is set apart for the purposes of divine worship. Thus much may suffice concerning the *locus electus* of Varro, as far as it can be applied for the illustration of the present subject.

3. *Tempus lectum*—A suitable TIME.

How often in the year, and at what time of the day, should the Eucharist be celebrated, are questions to which considerable importance has been attached. How often the first Christians received the Holy Sacrament cannot be exactly ascertained. In Acts ii. 42. it is said, that "they continued steadfastly in the Apostles' doctrine and fellowship, and in BREAK-

ING OF BREAD; and in verse 46. "they continued DAILY in BREAKING BREAD from house to house." We have already seen that the forty-second verse probably refers to the Eucharist: of the latter, this is not so obvious. However, some have supposed, from this passage, that the Holy Sacrament was celebrated *every day*, in one or other of the Christians' houses; and that, therefore, the Eucharist was the daily bread of the first Christians. And there is some reason to think that this was the case at a very early period of the Christian church; for Eusebius (Demonstr. Evangel. lib. 1.) says they commemorated the body and blood of Christ *συνεπασι, daily*. And it is very likely that many understood our Lord's command in so general a sense, that whenever they *broke bread*, they did it in a sacramental remembrance of Him. If this were really the case, and it is not improbable, it did not long continue so, as it soon became a set ordinance, and was not associated with any other meal; though, at a very early period, a *love-feast* often preceded it. From Justin Martyr, and others, we learn that it was celebrated at the conclusion of public worship, sometimes in the *morning*, and sometimes in the *evening*; and both Pliny and Tertullian speak of its being celebrated *before daylight*. So that it does not appear that any particular part of the day was, at any time, deemed *exclusively* proper.

As the *Lord's day* is devoted to public worship, that day, above all others, must be the most proper for the celebration of this ordinance; for the heart is then better prepared to wait on God without distraction, worldly business being then laid aside, and consequently, the mind is more free to enter into a consideration of such important mysteries. And as the *Lord's day* is the most proper among the days, so the *morning* of that day is the most favourable time on which to celebrate this sacred ordinance. Toward the close of the day, a man may be comparatively indisposed toward a profitable commemoration of the passion of our Lord, by the fatigue attendant on the different religious duties performed during its course; which, exhausting the animal powers, renders the mind incapable of such sublime and pathetic acts of devotion as certainly belong to a due performance of the last command of our blessed Lord. But no rule can be given in this case, which will not admit of exceptions, and it must be left to those whose business it is to conduct the worship of God, to determine, in several cases,

what is the most proper *time*, as well as which is the most proper *place*.

With respect to the frequency of celebrating this divine ordinance, it may be observed, in general, that a medium between *seldom* and *frequency* should prevail. Some have received it *daily*, others *weekly*, some once in the *month*, others *once per quarter*, and some only once in the *year*. There is surely a proper medium between the first and last of these *extremes*. Few are so spiritually minded, as to be able to discern the Lord's body in a *daily*, or even *weekly* use of the Sacrament. Those who receive it only *once* in the year, cannot sufficiently feel the weight of the divine command. The intervals between the times of celebration are so long, that it is almost impossible to keep up the commemoration of the great facts shadowed forth by this ordinance. On the other hand, those who take it *daily*, or *once* in the *week*, become too much familiarized with it, properly to respect its nature and design. I believe it will be found, that those who are thus frequently at the Lord's Supper, do not in general excel in deep and serious godliness. Were I permitted to advise in this case, I would say, let every proper communicant receive the Holy Sacrament once every *month*. Once a year, or once in the quarter, is too seldom; once a day, or once in the week, is too frequent: once in the month, or once in six weeks, is the proper mean.

But what can we think of those who call themselves Christians, and very seldom or never are found at the Lord's table? They are either *despisers* or *neglecters* of the words and command of their dying Lord, and are unworthy of the benefits resulting from a due observance of this divine ordinance. If the *omission* of a prescribed duty be a sin against God, and who dares deny it? then, these are sinners against their own souls. Many, comparatively sincere, are detained in the back ground of Christian experience on this very account; and many whole churches labour under the divine displeasure, because of the general neglect of this ordinance among their members. Every soul, who wishes not to abjure his right to the benefits of Christ's passion and death, should make it a point with God and his conscience to partake of this ordinance, if not *twelve* times, at least *four* or *six* times in the year; and continue thus to show forth the Lord's death till he come.

We have already seen that the Eucharist succeeded to the Pass-over, and have proved that the Pass-over was intended to typify and point out this new covenant rite: the same authority that made it the bounden duty of every Israelite to keep the Pass-over, has made it the duty of every Christian to receive the sacrament of the Lord's Supper. Who has not read, (Numb. ix. 13.) "The man that is clean, and is not on a journey, and forbeareth to keep the Pass-over, even the same shall be cut off from the people; because he brought not the offering of the Lord in his appointed season; that man shall bear his sin." Can any thing be more solemn than this? The Paschal Lamb was an expiatory victim; he who offered it to God by faith was received into the Divine favour, and had his sins remitted in virtue of that atonement represented by the Paschal Lamb. He who did not keep the Pass-over, bore his own sin; he offered no sacrifice, therefore his sins were not remitted. He who does not receive the Holy Sacrament, in reference to the atonement made by the passion and death of Christ, shall also bear his own sin. Let no soul trifle here: if a man believe that the due observance of this ordinance is divinely authorized, he cannot refrain from its celebration, and be guiltless.

To multiply arguments in reference to the same subject, would, I apprehend, be absolutely needless. All who truly fear God, and whose minds are not incurably warped by their peculiar creed, will feel it their highest duty and interest to fulfil every command of Christ: and will particularly rejoice in the opportunity, as often as it shall occur, of eating of this bread, and drinking of this cup, in remembrance that Christ Jesus died for them.

4. *Apparatus non neglectus*—PROPER CHEER and ACCOMMODATIONS.

After what has been said, in order to prove that the sacrament of the Lord's Supper represents *a feast upon a sacrifice*; and that this sacrifice is no less than the body of our Lord Jesus Christ, which has been broken for us, and the blood of the new covenant sacrifice which has been shed for us; there is no need to attempt to prove, that the provision which God has made, for the entertainment of his guests, is of the most exalted and excellent kind; and that every person may think himself highly favoured indeed, who, with proper dispositions,

is permitted to sit down at the table of the Lord. In order, therefore, that each may feel himself thus honoured and privileged, it is of vast importance that the *symbols* of this sacrifice speak, as much as possible, to the heart, through the medium of the *senses*. Hence, the *bread* used should be the purest and best that can possibly be procured, and the *wine* should be of the same quality; that as far as possible, the eye, the taste, and the smell may be pleasingly gratified. What a most unfavourable impression must stale or bitter bread, acid or vapid wine, make upon the mind! Are these fit symbols of this most precious sacrifice? Would we have at our own tables, even on ordinary times, such abominable aliments as those sometimes laid on the Lord's Table? Church-wardens, and superintendents of this ordinance in general, should take good heed, that not only every thing be done decently and in order, but that the elements be of the most excellent kind. If a man's senses be either insulted or tortured by what is recommended to him as a mean of salvation, is it likely that his mind will so co-operate with the ordinance as to derive spiritual good from it? Certainly not. In such a case he may attend the ordinance as a *duty*, and take up the performance as a *cross*; but it will be impossible for him to derive real benefit from it. Besides, a sensible, conscientious man must be disgusted with the slovenly and criminally negligent manner in which this sacred ordinance is celebrated. The Pass-over, it is true, was to be eaten by the Jews with *bitter* herbs, in remembrance of their former bondage; but the sacrament of the Lord's Supper is a commemoration of the most glorious and auspicious event that ever took place since God laid the foundation of the universe. It is, in a word, a synopsis, or general view, of all that is called the *glad tidings of salvation*, through the incarnation, passion, death, resurrection, ascension, and intercession of Jesus Christ, the world's Saviour and the sinner's Friend. In the primitive church, it was *always* esteemed a *FEAST*, and never accompanied with any act of mortification. Those who think this circumstance is unworthy of serious regard, show thereby how little they know of human nature; and how apt some are to affect to be wise above what is written, and to fancy themselves *above* that which is, in reality, *above them*. Let, therefore, not only the *elements*, but the whole *apparatus*, and even the *mode* of ad-

ministering, be such as shall meet and please all the senses, and through their medium, affect and edify the soul. With such helps, under the influence of the blessed Spirit, devotion must be raised, the flame of pure gratitude kindled, the hungry soul fed, and believers built up on their most holy faith.

But has not every private Christian a right to administer this sacred Ordinance? In a pamphlet not long ago published, a good mistaken man says, "Any sincere Christian has a right to administer the Lord's Supper to himself or to others." *Where* is this written in the annals of the church of Christ?—Nowhere. Nor was there ever any decent, regular sect of Christians, that ever acted so. The accredited minister, the man who was set apart according to the custom of his community, was the only person who was ever conceived to have a right to administer this ordinance; as he alone could judge of the persons who were proper to be admitted. Where *private* persons have assumed this important function, they have brought the ordinance of God into contempt; and they, and their deluded partisans, have generally ended in confusion and apostacy. Wherever there is a religious people, who have their regular accredited *ministers*, they and they only should administer this ordinance. No private individual, no man who has not authority from some particular branch of the church of God, through the proper officers whose business it is to watch over and feed the flock of Christ, should dare to take upon himself such an awful and responsible function. The *self-appointed* man in this ordinance, is an intruder into the sacred fold; is the parent of indecency and disorder, and will have a solemn account to render to God for disturbing the peace of a Christian society, and leading the simple astray from the paths of their companions. We may safely state that nothing like this was ever allowed or practised in the primitive church: and the doctrine of the *pamphlet* on this point, to which I have already referred, is a doctrine replete with mischief, and totally unsupported by God's word, or the practice of the purest ages of Christianity.

But the inquiry is of great importance, "Who are they who should administer this sacred ordinance?" I answer,—Every minister of Jesus Christ; for, every man who is called to preach the Gospel, is called to feed the flock of God. If a man who professes to preach the Gospel, can prove that he has no au-

thority to administer the Sacrament of the Lord's Supper, I can prove to him that he has no authority to preach : for, how can he bear proper testimony to the atonement, who cannot legitimately use the sacred symbols which best represent it ? But this is both an idle and foolish conceit ; for he who is called to preach the Gospel, is called to administer all the ordinances of the church of Christ. But it has been further asked, " May not any truly Christian man or woman deliver the sacred elements to others after consecration ? I answer,— The ministers of the Gospel *alone*, should dispense the symbols of the body and blood of Christ ; every truly religious person will feel it much more edifying to receive this bread and wine from the hands of his pastor than from any member of the Church, how holy soever he may be. The minister alone consecrated the elements in all periods of the Christian Church, though sometimes the deacons delivered them to the people ; but even this was far from being a common case ; for, in general, the minister not only consecrated but delivered the elements to *each* communicant.

I shall not dispute here about the *manner* in which a man may be appointed to officiate in any branch of the church of God. The pure church of Christ exists exclusively nowhere. It lives in its universality in the various congregations and societies which profess the gospel of the Son of God : therefore, I contend not here, for this or that mode of ordination ; but I contend that the man alone who is appointed to minister in holy things, according to the regular usages of that church of God to which he belongs, has a right to attempt to preach God's holy word, or to administer his sacraments.

" Let all things," says the apostle, " be done decently and in order ;" this command should be felt in its most extensive sense, in every thing relative to this ordinance. To cut off all occasion of offence, and to make every part of the ordinance edifying and salutary, every minister should take care that his whole deportment be grave, and all his words solemn and impressive ; not only the sacred elements should be of the purest and best quality, but also the holy vessels, of whatever metal, perfectly clean and decently arranged on the table. The communicants, in receiving the bread and wine, should not be *hurried*, so as to endanger their dropping the one, or spilling the other, as accidents of this kind have been of dreadful con-

sequence to some weak minds. The pieces of bread should be of a convenient size, not too small, (which is frequently the case,) as it is then impossible to take them readily out of the hands of the minister. No communicant should receive with *a glove on*: this is indecent, not to say irreverent. Perhaps the best way of receiving the bread is to open the hand, and let the minister lay it upon the palm, whence it may be taken by the communicant with readiness and ease.

As to the *posture* in which it is received, little need be said, as the subject is of no great importance. Our Lord and his disciples certainly took it in a *reclining* posture, as this was the Jewish custom at meals; and where there are only *ten* or *twelve* communicants, the *reclining* mode, though contrary to the custom of all western countries, may be literally and innocently copied; but where there are from 500 to 1000 communicants, this would be impracticable. There is no evidence, in the sacred text, that they *stood* with their staves in their hands, and their loins girded, as the ancient Israelites did at their first celebration of the Pass-over; the reverse seems indicated in the accounts given by the Evangelists, as they particularly assert that he *sat down*, or reclined, *avantsi to*, with his disciples. Some choose to *sit*, as at their ordinary meals; when this is a custom among a whole religious sect, no man is authorized to blame it:—provided it can be done in a proper spirit of devotion, it may be as profitably received in that as in any other way. In the primitive church it was generally received *standing*, and always so on *the Lord's Day*, and on the interim between Easter and Whitsuntide; as, on those times, it was deemed unlawful to *kneel* in any part of divine worship. In the church of *Rome*, and in the church of *England*, all the communicants receive *kneeling*: the former kneel, because they worship the *consecrated wafer*; the latter, who reject this sentiment with abhorrence, nevertheless kneel, the better to express *submission to the divine authority*, and a *deep sense of their own unworthiness*. The *posture* itself of kneeling, it must be confessed, is well calculated to excite and impress such sentiments; and perhaps, upon the whole, is preferable to all others. It is, however, a matter of comparatively small moment, and should never be the cause of dissension among religious people; only, in every church and congregation, for the sake of order and uniformity, *all* should *sit*,

or *all* should *kneel*. Let the former consider, that they *sit* not at a common meal ; and let the latter reflect, that they are *bowed* before that God who searches the heart. The *words* used in consecration should, undoubtedly, be taken from the Sacred Scriptures ; and the *form* used in the church of England is, beyond all controversy, the best of its kind. Nothing can be more devout, more solemn, more impressive than this. The passages of Scripture suitable to the occasion, are here well chosen ; and are connected with remarks, observations, petitions, and ejaculations, that at once breathe the most pure and sublime spirit of devotion. No truly godly man can use this form without deriving the highest spiritual advantages from it.—This is my opinion, but I leave others to follow their peculiar customs.

From the great respect that was paid to this ordinance, in ancient times, it is sufficiently evident that uncommon influences of the Spirit of God accompanied the celebration of it. Hence those epithets applied to it by St. Ignatius, in his epistle to the Ephesians, “Brethren, stand fast in the faith of Jesus Christ—in His passion and resurrection ; **BREAKING** that **ONE BREAD** which is the *medicine of immortality*, the *antidote against death*, and the *means of living in God by Christ Jesus* ; the *medicament that expels all evil*.” In those times, the communicants *discerned the Lord's body* ; they perceived that it *represented the sacrifice* which was offered for them, and pointed out the Lamb, newly slain, before the throne : they partook of it, therefore, with strong faith in the atoning efficacy of the death of Christ, which they had thus represented, at once, both to the eyes of their body and those of their mind ; and the natural consequence was, that the glory of God filled the place where they sat, and the souls that worshipped in it. Those were the *days of the Son of Man*, and might be again amply realized, were the Holy Eucharist rightly administered and scripturally received.

In the *apparatus* of this feast, a *contribution* for the *support of the poor* should never be *neglected*. This was a custom religiously observed from the very remotest antiquity of the Christian era. This is the only way we have of giving a substantial form to our gratitude, and rendering it palpable. The poor, and especially the pious poor, are the proper representatives of Him, who, *though He was rich, yet for our sakes*

became poor, that we, through His poverty, might be rich. He, then, who hath pity on the poor lendeth to the Lord.—Let no man appear at this ordinance empty handed; and let every man give as God has prospered him.

It might be deemed necessary by some, that at the close of such a Discourse, proper *directions* should be given how to receive profitably, and how to behave *before* and *after* communicating. But this is so generally well provided for, in the sermons commonly preached on such occasions, and by books of devotion, that it may well be dispensed with here. Besides, much may be collected from the preceding pages themselves, the grand object of which is to teach men *how to discern the Lord's body* in this holy Institution; and they that do so, cannot use it unprofitably.

IV. It may be just necessary to state a few reasons for frequenting the table of the Lord, and profiting by this ordinance, which either have not been previously mentioned, or not in a manner sufficiently pointed to ensure their effect.

1. Jesus Christ has commanded His disciples to do this in remembrance of Him: and, were there no other reason, this certainly must be deemed sufficient by all those who respect His authority as their Teacher and Judge. *He who breaks one of the least of His commandments, (and certainly this is not one of the least of them,) and teaches others, either by precept or example, so to do, shall be called least in the kingdom of heaven.* What an awful reproof must this be to those who either systematically reject, or habitually neglect, this holy ordinance.

2. As the oft-repeated sacrifices in the Jewish church, and particularly the *Pass-over*, were intended to point out the Son of God till He came; so, it appears our blessed Lord designed that the Eucharist should be a principal mean of keeping in remembrance his passion and death; and thus show forth Him who *has* died for our offences; as the others did Him, who, in the fulness of time, *should* die.

I believe it will be generally found, that those who habitually neglect this ordinance, seldom attach much consequence to the doctrine of the atonement, and those kindred doctrines essentially connected with it.

Though I am far from supposing that the Holy Eucharist is itself a *sacrifice*, which is a most gross error in the Romish

church; yet I am as fully convinced that it can never be scripturally and effectually celebrated by any but those who consider it as *representing a sacrifice*, even that of the life of our blessed Lord, the only available sacrifice for sin; and that the Eucharist is the only ordinance, instituted by divine appointment among men, in which any thing of the ancient sacrificial forms yet remains; and that this, in its *form*, and in the *manner* of its administration, partakes so much of the ancient expiatory offerings, *literally* considered, and so much of the *spirit* and *design* of those offerings, as ever to render it the most lively exhibition both of the *sign* and the *thing signified*; and, consequently, a rite the most wisely calculated to show forth the death of the Son of God, till He shall come to judge the quick and the dead.

3. As it is the duty of every Christian to receive the Holy Eucharist, so it is the duty of *every Christian minister* to see that the people of God neither neglect nor lose sight of this ordinance. They should not only strongly inculcate the duty of frequently communicating, but they should lead them to those green pastures; and *deliver* to them the sacred symbols. How can any ministers answer it to God, who preach from year to year, without once administering the Lord's Supper? This is a sinful innovation of modern times: the ancient church of God knew nothing of this, nor of the no less flagrant absurdity of obliging genuine Christian converts to go to *strange communions* to receive the symbols of their Lord's sacrifice; refusing, either through voluntary humility, or a *base man-pleasing disposition*, to administer to those who have been gathered out of the corruption that is in the world, an ordinance by which they may be most blessedly built up on their most holy faith. How such ministers can answer for this to God, I cannot tell: but to such, "the hungry sheep look up, and are not fed!"

4. But there is another reason why this duty should be considered as imperiously binding on every Christian soul. It is a *standing and inexpugnable proof* of the authenticity of the *Christian religion*. An able writer of our own country has observed, that a *matter of fact*, however remote, is rendered incontestable by the following criteria:—1. "That the *matter of fact* be such as men's senses, their *eyes* and *ears*, may be judges of.—2. That it be done *publicly*.—3. That both public *monu-*

ments be kept up in memory of it, and some *outward actions* be performed.—4. That such *monuments*, and such *actions* or *observances*, be instituted and do *commence* from the *time* that the *matter of fact* was done.” Now all these criteria, he demonstrates, concur in relation to the matters of fact recorded of Moses and of Christ. The miracles of our Lord were done publicly, and in the face of the world. . Three thousand souls at one time, and five thousand at another, were converted to Christianity on the evidence of these facts. *Baptism*, and the *Lord's Supper*, were instituted as perpetual memorials of these things, at the *very time* in which they were said to have been done; .and these have been observed in the whole Christian world from that time till now. Therefore, the administration of these sacraments is an incontestible proof of the authenticity of the Christian religion. See LESLIE'S *Easy Method with the Deists*.

It is not, therefore, *merely* for the purpose of calling to remembrance the death of our blessed Lord, for the increase and confirmation of our faith; it is not merely that the church of Christ should have an additional mean, whereby God might communicate the choicest influences of his grace and Spirit to the souls of the faithful, that Christians should conscientiously observe, and devoutly frequent the sacrament of the Lord's Supper; but they should continue carefully to observe it as a public far-speaking and irrefragable proof of the divine authenticity of our holy religion. Those, therefore, who neglect this ordinance, not only sin against the commandment of Christ, neglect that mean by which their souls might receive much comfort and edification, but as far as in them lies, weaken those *evidences* of the religion they profess to believe, which have been one great cause, under God, of its triumphing over all the persecution and contradiction of the successive ages of infidelity, from its establishment to the present hour. Had all the followers of Christ treated this divine ordinance as a few have done, pretending that it is to be spiritually understood, (from a complete misapplication of John vi. 63.) and that no *rite* or *form* should be observed in commemoration of it, where had been one of the most convincing evidences of Christianity this day! What a master-piece was it in the economy of Divine Providence, that a teaching like this was not permitted to spring up in the infancy of Christianity, nor till six-

teen hundred years after its establishment, by which time, its grand facts had been rendered incontrovertible! Such is the wisdom of God, and such his watchful care over his church! Sincerely I thank God, that this sentiment has had but a very limited spread and never can be general, while the letter and spirit of Christianity remain in the world.

The discourse which our Lord held with the Jews, John vi. 30—63. concerning the manna which their fathers ate in the wilderness, and which he intimates represented himself, has been mistaken by several for a discourse on the holy sacrament. The chronology of the Gospels sufficiently proves, that our Lord spake these words in one of the synagogues of Capernaum, at least twelve months before the institution of the Eucharist. Nor has it any reference whatever to that ordinance. No man has ever yet proved the contrary.

In this place a question of very great importance should be considered—"Is the *ungodliness* of the minister any prejudice to the ordinance itself, or to the devout communicant?" I answer—1. None who is *ungodly* should ever be permitted to minister in holy things, on any pretence whatever; and in this ordinance in particular, no unhallowed hand should ever be seen.—2. As the benefit to be derived from the Eucharist depends entirely on the presence and blessing of God, it cannot be reasonably expected that he will work through the instrumentality of the profligate or the profane. Many have idled away their time in endeavouring to prove, *that the ungodliness of the minister is no prejudice to the worthy communicant*, but God has disproved this by ten thousand instances; in which he has, in a general way, withheld his divine influence, because of the wickedness or worthlessness of him who ministered, whether bishop, priest, minister or preacher. God has always required, and ever will require that those who minister in holy things shall have *upright hearts* and *clean hands*. Those who are of a different character, bring the ordinance of God into contempt, and are intruders into the fold of Christ.

"But supposing a man has not the opportunity of receiving the Eucharist from the hands of a holy man, should he not receive it at all?" I answer,—I hope it will seldom be found difficult to meet with this ordinance in the most unexceptionable way; but should such a case occur, that it must be either

received from an improper person, or not received at all; I would then advise,—Receive it by all means; as you will thereby bear a testimony to the truth of the new covenant, and do what in you lies to fulfil the command of Christ: if, therefore, it be *impossible* for you to get this ordinance in its purity, and properly administered, then take it as you can; and God, who knows the circumstances of the case, will not withhold from you a measure of the divine influence. But this can be no excuse for those who, through a blind or bigotted attachment to a particular *place* or *form*, choose rather to communicate with the profane, than receive the Eucharist, according to the pure institution of Jesus Christ, from the most unblemished hands; and in company with saints of the first character! Of all superstitions, this is the most egregious and culpable. It is an abomination that maketh desolate; and has been often found in the holy place. Profanity and sin will certainly prevent the Divine Spirit from realizing the sign in the souls of worthless ministers and sinful communicants; but the want of episcopal or presbyterial ordination in the *person*, or consecration in the *place*, can never prevent Him, who is not confined to temples made by hands, and who sends by whom he will send, from pouring out his Spirit upon those who call faithfully upon his name, and who go to meet him in his appointed ways.

But even serious Christians may deprive themselves of the due benefit of the Eucharist by giving way to hurry and precipitation. Scarcely any thing is more unbecoming than to see the majority of communicants as soon as they have received, posting out of the church or chapel; so that at the conclusion of the ordinance, very few are found to join together in a general thanksgiving to God for the benefits conferred by the passion and death of Christ, by means of this blessed ordinance. All the communicants, unless absolute necessity oblige them to depart, should remain till the whole service is concluded, that the thanksgiving of many may, in one general acclamation, redound to the glory of God and the Lamb.

In many congregations, where the communicants are very numerous, this general defection is produced by the tedious and insufferable delay occasioned through want of proper assistants. I have often seen six hundred, and sometimes one thousand communicants and upwards, waiting to be served by

one minister! Masters and heads of families are obliged to return to their charge; mothers are constrained to hurry home to their children, and servants to minister to their respective families. And who in this case could blame them? Religion was never intended to break in on family obligations, nor to supersede domestic duties.

In all large congregations, there should be at least *three* ministers, that hurry may be prevented, and the ordinance concluded in such a reasonable portion of time, that no person may be obliged to leave the house of God before the congregation is regularly dismissed. Those who have *no such calls*, and indulge themselves in the habit of hurrying away as soon as they have received the sacred elements, must answer to God for an act that not only betrays their great want of serious godliness; but borders, I had almost said, on profanity and irreligion. JUDAS, of all the disciples of our Lord, *went out before* the Holy Supper was concluded! Reader, wilt *thou* go and do likewise? God forbid!

POSTSCRIPT.

As it has been strongly asserted that the British churches believed the Doctrine of *Transubstantiation* till the time of the Reformation ; and that the Reformation was, in that case, a most manifest *innovation* on the ancient Doctrine—I shall beg leave to add here a few extracts from a Saxon Homily ; and Ælfric's Epistles written in Saxon about A. D. 936, to Wulfine; Bishop of Sherburne. Throughout the whole of this Homily, the bread and wine are stated to be understood *ghostly* *gærllice*, and *spiritually*, as the body and blood of Christ. Quoting 1 Cor. x. *They ate the same spiritual meat, and drank the same spiritual drink*, he says, “ Neither was that stone then from which the water ran, *bodely Christ*, ac he *gætacnode* *Crist*, but it *SIGNIFIED* *Christ*, because that heavenly meat that fed them forty years, and that water which from the stone did flow *hæfde gætacnunge* *Criſtes* *lichaman* and *hiſ* *blodeſ* had *SIGNIFICATION* of *Christes bodye* and *hiſ* *bloude*, that nowe be offered daylye in Godes church: it was the same which we now offer na *lichamlice* ac *gærllice* not *BODELY* but *GHOSTLY*. Moyses and Aaron saw that the heavenly meat was visible and corruptible ; ac hi *underſtodon* *gærllice* be *ðam* *gerepenlicum* *ðinge* and *hiſ* *gærllice* *ðigdon* and they understood it *SPIRITUALLY* and received it *SPIRITUALLY*. The Saviour saith, *He that eateth my fleshe and drinketh my blood hath everlasting lyfe* : and He bad them eat, not that body which He was going about with, nor that blood to drink which he shed for us ; ac hi *mænde* *mið* *pam* *porde* *ðe* *halige* *huſel* but he *MEANT* by that word, the holy *Eucharist* *ðe* *gærllice* *iſ* *hiſ* *lichama* and *hiſ* *blod* which *SPIRITUALLY* is, *His body* and *His blood*.

“ In the old law, faithful men offered to God divers sacrifices that had for *signification*. *topearde* *ge* *tacnunge* (towards betokening) of *Christes* *body* ; certainly this *huſel* *Eu-*

charist, which we do now hallow at God's altar is *gemynd* *Cristes lichaman* is a REMEMBRANCE of *Christ's body*, which He offered for us : and his blode is he for us ageat and of His blood which He shed for us."

That our Saxon ancestors being before the time of the Norman Conquest, communicated in *both kinds*, is evident from the direction given in this *paschal sermon*, to "mingle water with the wine which shall be for the holy Eucharist; because the water signifieth the people; and the wine Christ's blood, and forðr ne sceal nafor buton oþrum beon geoffrode æt ðære halgan mærgan. And therefore shall neither the ONE WITHOUT THE OTHER be offered at the holy Mass, that Christ may be with us and we with Christ."

Writing to Wulfstane, Archbishop of York, Ælfric says, "The Lord which hallowed the Eucharist before his sufferings, saith that *the bread was His own body*, and that *the wine was truly His blood*—and yet that lively bread is not bodily so, notwithstanding; not the selfsame body that Christ suffered in: nor that holy wine is the Saviour's blood which was shed for us on hohamlican ðinge ac on gærthcum angyte in **BODILY thing** (or meaning) but in **SPIRITUAL UNDERSTANDING**.

The Apostle hath said, that *they all did eat the same spiritual meat*; and *they all drank the same spiritual drink* Ne cprep he na lichamlice, ac gærthlice, he saith not **BODILY** but **SPIRITUALLY**. And Christ was not yet born, nor His blood shed when the people of Israel ate that meat and drank of that stone; and the stone was not *bodily* Christ, though he so said. It was the same *mystery* in the old Law, and they did *spiritually* signify that *spiritual* Eucharist of our Saviour's body, which we consecrate now."

The preceding extracts are taken from a very rare work, intituled "A Testimonie of Antiquitie, shewing the auncient fayth in the Church of England, touching the Sacrament of the Body and Bloude of the Lorde here publicly preached, and also receaved in the Saxons tyme, above 600 yeares agoe. Imprinted at London by Iohn Day," 18mo. without date, but from other circumstances, we know that it was printed in 1567. At the conclusion of the Sermon is the following attestation, signed by Matthew Parker, Archbishop of Canterbury, Thomas, Archbishop of York, and thirteen other Bishops.

"As the wrytynges of the fathers euen of the first age of the

Churche bee not thought on all partes so perfect, that whatsoever thyng hath beene of thē spoken ought to be receaved without all exceptiō (which honour truelye them selues both knewe & also haue confessed to be onely due to the most holy & tryed word of God :) So in this Sermon here published some thynges be spoken not consonant to sounde doctrine: but rather to such corruption of greate ignoraunce and superstition, as hath taken roote in the church of lōg time, being ouermuch cumbered with monckery.—But all these thynges that be thus of some reprehensiō be as it wer but by the way touched: the full and whole discourse of all the former parte of the Sermō, & almost of the whole Sermon is about the vnderstanding of the Sacramentall bread & wine howe it is the bodye and bloude of Christ our Sauour, by which is reuealed and made knowen, what hath beene the common taught doctrine of the church of England on this behalfe many hundreth yeares agoe, contrarye vnto the vnaduised wrytyng of some nowe a dayes. Nowe that thys foresayd Saxon Homely with the other testimonies before alleadged, doe fullye agree to the olde auncient bookes (whereof some bee written in the olde Saxon, and some in the Lattyne) from whence they are taken; these here vnder written vpon diligent perusing, & comparing the same haue found by conference, that they are truelye put forth in print without any adding, or withdrawing any thyng for the more faithful reporting of the same; and therefore for the better credite hereof haue subscribed their names.

Matthewe Archbyshop of Canterbury.

Thomas Archbyshop of Yorke.

Edmunde Byshop of London.

Iames Byshop of Durham.

Robert Byshop of Winchester.

William Byshop of Chichester.

Iohn Byshop of Hereford.

Richard Byshop of Elye.

Edwine Byshop of Worcester.

Nicholas Byshop of Lincolne.

Richard Byshop of S. Dauys.

Thomas Bishop of Couentry and Lichfield.

Iohn Bishop of Norwiche.

Iohn Bishop of Carlyll.

Nicholas Bishop of Bangor.

With diuers other personages of honour and credite subscribyng their names, the recorde whereof remains in the hands of the moste reuerend father Mattheue, Archbishop of Canterbury."

The above *Testimony* is of considerable consequence in the controversy about the Eucharist, as far as the Protestant church in these kingdoms is concerned. The pure evangelical doctrine of the church of England relative to the Sacrament of the Lord's Supper, far from being only *Protestant*, is hereby shown to have been the doctrine that was held by the British churches, nearly 900 years ago; 600 years before the Reformation took place, which in fact only restored the ancient doctrine that had been corrupted by *Popery*.

When therefore the Papists insultingly asked our ancestors, "Where was your doctrine before Luther?" They might not only have answered, *In the BIBLE, where yours never was*; but might also have added, "In our ancient church and service-books still extant in our original mother tongue; and which continue to exist as a monument of your new-fangled doctrine and corruption of the truth of God."

SERMON XXXIV.

SALVATION BY FAITH.

ACTS, Chap. xvi. ver. 30.
What must I do to be saved ?

ADVERTISEMENT.

THE writer of this Discourse seeks truth of every description ; especially, religious truth. For more than half a century he has been in pursuit of it ; and has neglected no means to attain it. He has watched with the ancients ; has laboured with the moderns ; and has searched the Scriptures ; and earnestly prayed for the succours of the Spirit of Wisdom, that he might know the Truth, acknowledge it, and spread it abroad according to the power with which the Father of lights might endue him. He has acquainted himself with religious systems in general ; he has examined with diligence, and he hopes, he may say, with conscientious candour, creeds and catechisms, confessions of faith, and bodies of divinity, in great numbers. All these have professed to refer him to the BIBLE ; and from them all he turned to his Bible—he has read it carefully, with intense study and fervent prayer. As far as it was possible, he has divested himself of all the prejudices he might have received from preconceived opinions ; and that he might not be warped by the common phraseology of religion, and theological expressions in general use, he has examined the *originals* of the Sacred Books ; and, for his own use and satisfaction, translated every word of the Old and New Testaments ; and compared the originals with all the ancient and

modern *versions*, which were within his reach; not neglecting the *commentaries* of the *ancient Fathers*, nor those of learned and pious men in *modern times*. He could do no more—and after all this labour, what has he found? Should he answer—I have found the TRUTH; every man, whose religious creed might differ from his, would pronounce him arrogant: while believing in the same moment that his own was the truth, though he had not taken the hundredth part of the trouble to form it, which the writer of this Discourse has done to form that which he has published to the world. To save all such persons from the pain of harsh judgment, and to show others that this trumpet gives no indeterminate nor uncertain sound; he says he has found the *Truth*, as far as the satisfaction of his own mind, and his personal salvation, are concerned. If there be still many branches of truth, relating to God and the eternal world, which he has not discovered; it is because they either cannot be known in this state of being; or, his understanding cannot comprehend them.

How a man may obtain and retain the favour of his Maker? how a sinner may be reconciled to his God, and be saved from his sins?—have appeared to him questions of the highest importance, and he has attempted their discussion in the following pages. He has not pretended to examine systems of religion in detail, but merely the *plans* of what may be called initiatory salvation. On the awfully important subject of the Question in the text, he lays the result of his own researches and convictions before his readers. It is true that they will all be found to issue in what is commonly called *Orthodoxy*. But he begs leave to say that they have not arrived at this issue by any sinuous ways. The conclusion is the spontaneous natural result of the principles laid down, and the reasonings founded upon them. With a heart full of charity for all mankind, and with respect and reverence for the good and pious of every denomination, he dismisses the whole, with the fullest conviction that the doctrine of *justification by faith, through the atoning sacrifice of that Eternal Word which was manifest in the flesh*, is the only way by which a fallen soul can regain the favour, and be restored to the image, of its Maker; and be at last brought, through the sanctification of the Divine Spirit, to the ineffable glory of God.

To SPREAD the gospel through the world, God employed certain persons who were called *αποστολοι*, *apostles*, *persons sent*, i. e. immediately from God Himself; and from Him alone they received their commission, which was as extensive as the habitable world: for it was delivered in these words: "Go ye into all the world, and preach the gospel to every creature." This, they appear to have understood in the most *literal* sense; and, therefore, thought of nothing less than carrying the glad tidings of salvation, by Christ Jesus, to every nation of the earth, to which the providence of God should open their way.

It was necessary that, in the first planting of the gospel, these messengers of God should be able to mark *extraordinary interpositions* of Divine Providence in their favour; and should be furnished, as occasion might require, with *miraculous* powers: and this we find was the case. God did, by extraordinary providences, mark out their way, and enabled them to work a variety of beneficent miracles; which at once pointed out the *nature* of the gospel which they preached, and were a confirmation of its doctrines.

Of those peculiarly providential calls, we have a remarkable instance in the chapter before us; by which the apostles were prevented from going to a certain place in *Asia Minor*, where they wished to preach the gospel, and were sent to another of which they had not thought. "Now, when they had gone through Phrygia, and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia; after they were come to Mysia, they essayed to go into Bithynia, but the Spirit suffered them not. And they, passing by Mysia, came down to Troas: and a vision appeared to Paul in the night; there stood before him a man of Macedonia, and prayed him, saying, Come over to Macedonia, and help us." ver. 7—9. This was an interposition of Providence, which, to them, had no equivocal voice; and they immediately endeavoured to reach Macedonia, assuredly gathering that the Lord had called them to preach the gospel to the inhabitants of that place.

The nighest way from Troas in Mysia, where they then were, was to run across the top of the *Ægean* sea, nearly from *East to West*, which we are informed they did; and thus came by a straight course by Samothracia to Neapolis, and thence to Philippi, which appears to have been, at this time, the *chief* city of that part of Macedonia; though, two hundred and

twenty years prior to that, when Paulus Æmilus had conquered Macedonia, he made *Amphipolis* the chief city of that division of the country, which lay between the rivers *Strymon* and *Nessus*. Near this city, the Jews who, for the purpose of merchandise, frequented these parts, had an *oratory*, or *place of prayer*; this place Paul, with Silas his companion, visited on the sabbath days, and preached the gospel to the Jews and proselytes who assembled there; and with such good success, under the influence of that Spirit which was their constant Helper, that several persons were converted; among whom the most remarkable was a woman named *Lydia*, a seller of purple, from the city of *Thyatira*, in *Asia Minor*.

In their occasional attendance at this place, they were greatly disturbed by a young woman, who had a *spirit of divination*; and who was maintained by some persons of that city, to whom she brought considerable gains by her *soothsaying*: this woman continually followed the apostles, saying, "These are the servants of the most high God, which show unto us the way of salvation," ver. 17. All this was strictly true; but it was a testimony very *suspicious* in such a case; and was given with that subtilty and cunning which are peculiar to the great deceiver, who never bears testimony to the truth but when he designs to injure it. He well knew that, in the *Jewish law*, all *magic incantations, magical rites, and dealings with familiar spirits*, were strictly forbidden: he therefore bore, what was in itself, a *true testimony*, that he might ruin the credit of the apostles. By such a testimony, from such a quarter, the Jews would be led to believe that the apostles were in compact with these dæmons; and that the *miracles* which they worked, were performed by the agency of these wicked spirits; and that the whole was the effect of *magic*; and this would necessarily harden their hearts against the preaching of the gospel. On the other hand, the *Gentiles*, finding that their *own dæmon* bore testimony to the apostles, would naturally consider that the whole was *one system*; that they had nothing to learn, nothing to correct; and thus, to them, the preaching of the apostles must be useless.

In such circumstances as these, nothing could have saved the credit of the apostles but their *dispossessing this woman of her familiar spirit*; and that in the most *incontestible* manner: for, what could have saved the credit of *Moses* and

Aaron, when the magicians of Egypt turned their rods into serpents, had not *Aaron's rod devoured theirs*? And what could have saved the credit of these apostles, but the casting out this spirit of divination; with which, otherwise, both *Jews* and *Gentiles* would have believed them in compact? Paul being *grieved*, and probably on these accounts, turned to the spirit, and commanded him *in the name of Jesus Christ to come out of her*; and he came out in the same hour; and from thenceforward the young woman was rendered totally incapable of acting the part she had before done; and the *source* whence her masters had derived so much gain was now most evidently closed up. This inflamed them to madness; therefore violently seizing the apostles, they dragged them before the magistrates, and accused them of turbulent and seditious designs. The magistrates, without acquainting themselves with the merits of the case, ordered their clothes to be rent off, and to scourge them. When this was done, and it appears to have been executed with as little *mercy as justice*, they were thrust into prison; and the jailer receiving the strictest charge to keep them *safely*, put them into the *dungeon*, and *made their feet fast in the stocks*, ver. 18—24.

These outward afflictions, however severe, contributed nothing to the diminution of their peace and joy; they had a happiness which lay beyond the influence of those changes and chances to which sublunary things are exposed. They were happy in God, though in the *dungeon*, and their feet fast in the stocks: and at *midnight*, while all the rest had forgotten their cares in sleep, *Paul and Silas prayed, and sung praises to God*, ver. 25. While thus employed, requesting grace to support themselves, and pardon for their enemies, praising God that He had accounted them worthy to suffer shame for the testimony of Jesus; God, by an earthquake, and loosing the bands of the prisoners, bore a miraculous testimony of approbation to His servants; and showed, in a symbolical way, the nature of that religion which they preached; for, while it shakes and *terrifies the guilty*, it *proclaims deliverance to the captives*, the *opening of the prisons to them that are bound*; and *sets at liberty them that are bruised*. The prison-doors were opened, and every one's bands were loosed; yet so did God order it in His wise providence, that not one of the prisoners attempted to make his escape! God never can work

a miracle to *defeat the ends of civil justice*; many of those who were here confined, were no doubt *offenders* against the laws, and should be judged by the law which they had broken.

The *jailer*, who was responsible for the safe custody of all who were under his care, seeing what was done, supposing that the prisoners had escaped, and knowing that his own life would be the forfeit, choosing rather to die by his own hands, than by those of others, (for this sort of suicide was a heathen *virtue*,) drew out his sword, and was just going to kill himself, when Paul perceiving what was about to be done, cried with a loud voice, *Do thyself no harm; we are all here!* Astonished at these circumstances, he called for a *light*, (for these transactions took place at *midnight*,) and seeing what was done, and that a supernatural agency was most evident; *fearing* for his *life*, and *feeling* for his *soul*, he fell down before Paul and Silas; and having brought them out of the dungeon, he addressed them in the language of the text, every word of which is most solemn and emphatic, *Κυριοι, τι με δεησασθε, ινα σωθω*; *O Sirs! what must I do that I may be saved?* Whether this strong inquiry refer to *personal* or *eternal safety*; or whether it relate to the *body* or *soul* in a state of *danger*; it is a question the most interesting and important to man.

As it has been supposed that the jailer asked this question in reference to his *personal* safety alone, and that it had no reference to his *soul*; it may be well to spend a few moments on the consideration of this point.

The jailer had seen, notwithstanding the prison-doors had been miraculously opened, and the bands of all the prisoners loosed, that not one of them had escaped; hence he could not feel himself in danger of losing his life on this account; and, consequently, it cannot be his *personal safety* about which he inquires. He could not but have known that these apostles had been, for some time, preaching at Phillippi what they called *the doctrine of salvation*; to this the *Pythoness* had alluded, "These are the servants of the most high God, which show unto us the way of SALVATION," ver. 17. And he knew that it was for casting the *dæmon* out of this young woman, that they were delivered into his custody: all this is sufficiently evident. The Spirit of God appears to have convinced his heart that *he* was *lost*,—was in a state of the most immi-

ment spiritual *danger*, and needed *salvation* ; and therefore his earnest inquiry was, *how* he should obtain it. The answer of the apostles shows, that his inquiry was not about his *personal safety* ; as his believing on the Lord Jesus could have had no effect upon that, in his present circumstances ; for as none of the prisoners had escaped, and he saw that this was the case, neither *he* nor his *family* could have been in personal danger : and if they had, the answer of the apostles would have been as impertinent on that ground, as *his* question was, had it referred to personal danger, when he must have been convinced that nothing of the kind existed. I conclude, therefore, from the *circumstances of the apostles*, the *circumstances of the jailer*, his *question*, and their *answer*, that his inquiry concerned the *salvation* of his *soul*, and not the *safety* of his *body* ; and, being taken in this point of view, it is the most momentous that can interest or arrest the attention of man.

I shall now inquire, taking up the subject in this sense—

I. *What* is implied in being *saved* ?

II. *How* this salvation can be attained ?

I. I shall not occupy any time in giving the various acceptations of the term *salvation*, or *being saved* ; as I suppose it to apply here simply to the *salvation* of the *soul* ; and shall only observe *generally*, that it signifies a being delivered from imminent *danger*, or impending *ruin*. The word therefore necessarily implies, 1. *Danger*, without which there could not be *deliverance* : and, 2. *Salvation*, or *deliverance* from that *danger*.

The danger to which a soul is exposed, is that of dying in a state of sin, falling under the wrath of God, and perishing everlastingly. The *cause* of this danger is having sinned against God by breaking those laws, on the *obedience* of which God promises *life* and *blessedness* ; and on the *breach* of which, He threatens death, temporal and eternal. That all human souls have sinned, and come short of the glory of God, I shall not wait here to prove ; the Scriptures assert it ; and it is incontrovertibly proved by matter of fact. That all come into the world with a *disposition* that strongly stimulates them to vice, and makes them averse from virtue, is not less evident. Hence it follows, that in consequence of their *personal transgressions*, they are exposed to endless punishment ; and in consequence of their *impure* and *unholy nature*, they are

incapable of the enjoyment of eternal glory ; these I judge to be truths, equally asserted by the Scriptures, and strongly corroborated by reason.

To be *saved*, therefore, implies the being *delivered* from all the *guilt* of all sin or transgression ; from all the *power* or influence of sin, so that it shall have no more dominion over them ; and from all the *impurity* of all sin, so that the soul shall be a fit habitation of God through the Spirit ; and be capable of an eternal *union* with Him in the realms of glory.

I shall not enter here into a consideration of the question, When are these different degrees of salvation to be attained ? but only assume that maxim in which all Christians are agreed, that unless the soul in the day of the Lord be found saved from all the *power*, *guilt*, and *contamination* of sin, it cannot inherit an eternal state of blessedness.

Therefore, the second question—the consideration of which is the chief object of this Discourse, presses itself strongly on our notice, *viz.*

II. How can human beings, who have sinned against God, by breaking His laws, and whose nature is depraved and polluted, be thus *delivered*, and thus *saved* ? or, in other words, “ How can a man be justified with God ? or how can he be clean that is born of a woman ? ” Job xxv. 4.

To effect this, *five* ways have been proposed by *men* :—

i. By the *law of works* : or the *merit of obedience* to the law of God.

ii. By *works of supererogation* ; including voluntary *sufferings*, *rigid discipline*, *severe austerities*, *uncommanded mortifications* of the body, together with the *patient endurance* of the *unavoidable miseries* attendant on human life.

iii. By *penal sufferings* in the life to come, such as those *purgatorial fires*, imagined by the church of Rome ; and the pretended *emendatory* infernal punishments, which make a principal part of the doctrine both of the ancient and modern Universal Restitutionists.

iv. By the *metempsychosis* or *transmigration of souls* ; as a portion of moral evil is supposed to be detached from them in each of the bodies which they successively animate.

v. By the mere *benevolence of God*, who may, it is affirmed, without any consideration except that of His own innate eter-

nal goodness, pass by the sins of a transgressor, and bestow on him eternal glory.

These *five*, as far as I can recollect, include all the *schemes of salvation* which have been invented by man. Some of these profess to be derived *directly* from the *Sacred Writings*; others by *implication* from those writings; and others from *reason*, and the opinions of ancient *philosophers*.

As every thing which concerns the eternal state of the soul must be deemed of infinite importance, it will be necessary to examine the *reasons* of each of these proposed schemes, in order to see whether any of them be calculated to effect the purpose for which it is adopted; and afford a sure ground to support a sinner's expectation of pardon and final glory. Or if, on examination, these should be found either inefficient or inapplicable; whether the method proposed by St. Paul, in his answer to the jailer, viz. *Faith in the Lord Jesus Christ*, be free from the objections to which the others are liable; and whether it possess such evidence of infallible efficiency, as may be justly deemed sufficient to vindicate the ways of God with man, and support the mighty expectations which the *Sacred Writings* authorize men to build upon it?

As each of these systems has its partisans and supporters, it will be necessary to examine them *separately*, considering in this examination, the principal reasons by which they appear to be respectively supported.

1. The first is, that man, by *sincere obedience* to the law of God, may merit pardon and eternal life.

1. In order that a man may be *obedient*, or merit by *obedience*, or by *works*; there must be some *rule of life* or *law*, laid down and prescribed by his Maker, the precepts of which he is to fulfil, in order to claim the salvation referred to in the question.

2. It must appear that this *law*, or *rule of life*, has been so strictly, conscientiously, and universally observed, as to justify the *claim* founded on obedience to its precepts.

1. This *law*, or *rule of life*, must be found in the *original state of man*: or, in other words, that law which we may presume his Maker imposed on him when He gave him his being: for it would be absurd to suppose that God formed any intelligent beings without a law or rule of life, when we know that He formed them to show forth His glory: which they can do

no otherwise than by exhibiting in *actions*, those virtues derived from the perfections of God. And those actions must be founded on some *prescription* or *rule*. No creature of God, whether intellectual, animate, or inanimate, is without a *law*, *rule of life*, or *prescribed mode of being*, according to which it is governed, influenced, and exists; such laws being the source of harmony, order, and consistency, in all the works of God.

What our blessed Lord calls *the first and greatest commandment*, must be *the law* in question, *viz.* "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength." This law may be thus shortly paraphrased, "Thou shalt love God with all thy HEART;" all thy *affections* shall be fixed on, and concentrated in *Him*. "Thou shalt love Him with all thy SOUL;" thy whole *life* shall be devoted to Him; thou shalt consider Him the great *object* and *end* of thy *being*. "Thou shalt love Him with all thy MIND;" thy *understanding* shall be occupied with Him and His attributes; all thy *intellectual*, as well as thy *animal powers*, shall be employed *by Him*, and *for Him*. He shall be the grand subject *on which*, *through which*, and *in reference to which*, all thy rational powers shall be incessantly employed." "Thou shalt love Him with all thy STRENGTH;" all these powers, at all times, to the utmost of their respective limits, and with the utmost of their separate energies, shall be employed in doing His will, and promoting His glory. No power or faculty shall ever be unemployed; and none shall ever be exerted but to show forth His excellencies and praise.

The very nature of man's creation must show that this was the *law* or *rule of life* by which he was called to act. This law is suited to the nature of an intelligent being; and as man was made in the *image and likeness of God*, this law was suitable to his nature; and the principles of it, must have been impressed on that nature. It was the *law of man*, or the *rule* to regulate his internal and external conduct, when he came from the hands of his Creator; when as yet he had neither *associate* nor *descendant*. When he had descendants, and society was formed, a *second law*, flowing from the first, was given him to regulate his spirit and conduct in reference to that society of which he was a part; and hence our Lord, with the strictest precision adds, "The second is like unto it, Thou

shalt love thy neighbour as thyself. There is no greater commandment than these; and on these hang all the law and the prophets;" both the law of Moses afterward given, and all the declarations of the prophets, being founded on those grand principles, love to God, and love to man. And hence every promise, and every threatening in the whole book of God, relative to the merit and demerit of human actions.

Now, the *obedience* in question must be obedience to *this law*; and the *salvation* in question must be, if it be at all, the result of such an obedience as this law requires.

Let it be observed, that such a law, to such a being, can admit of no *deviations*; it requires a *full, perfect, and universal* obedience; and an obedience performed with all the powers and energies of body and soul. I have fixed on this original law, as demonstrably the most proper; and leave out of the consideration the Mosaic law, whether ritual, ceremonial, or moral; as well as all other *laws or rules of life*, derived or deducible from these. On this part of the question, it is by the law of His *creation* that man stands or falls. With what was given *afterward*, the scheme of salvation, which is now under examination, has nothing to do.

Let it be observed also, that no being is capable of fulfilling such a law, unless its nature be entirely pure and holy; the slightest degree of moral imperfection, the smallest irregularity of passions or appetites, would taint the required sacrifice; and mar and ruin the service. As man came pure and perfect out of the hands of his Creator, he was capable of observing this law; to him, in this state, there was nothing *difficult*, nothing *grievous*. He was made *under* this law; and he was made *equal* to it in all its requisitions and demands. Obedience to this was his *duty*; and we may add, it must have been his *delight*; and that in which his happiness consisted; for no superior state of blessedness can be conceived: for he who *loves God with all his powers, and serves Him with all his energies*, must be unutterably happy.

But does it follow that man, in this pure and perfect state, fulfilling at all times the sublime duty required by this law, could merit an eternal glory by his obedience?—No. For he is the *creature* of God; his powers belong to his *Maker*: he *owes* Him all the services he can perform; and, when he has acted up to the utmost limits of his exalted nature, in obe-

dience to this most pure and holy Law, it will appear that he can make no *demand* on Divine justice for *remuneration*; he is, as it respects God, an *unprofitable servant*; he has only *done his duty*, and he has nothing to *claim*. In these circumstances, was not only *man* in *Paradise*, but also every *angel* and *archangel* of God. Throughout eternity, no created being, however pure, holy, submissive, and obedient, can have any *demands* on its Creator. From Him its being was originally derived, and by Him that being is sustained; to Him, therefore, by right, it belongs; and whatever He has made it capable of, He has a right to *demand*. As well might the *cause* be supposed to be a *debtor* to the *effect* produced by it, as the *Creator*, in any circumstances, be a *debtor* to the *creature*.

To *merit* salvation, is to give an *equivalent* for eternal glory: for, if a man can be saved by his works, his claim is on Divine justice; and if justice make a *commutation* of eternal glory for obedience, then this obedience must be, in merit, *equal* to that glory. Justice demands what is *due*; it can require no more; it will take no less. Man's obedience therefore, performed in *time*, which, however long, is only a moment when compared to eternity, must be considered, on this doctrine, *equal in worth* to the *endless* and *utmost beatification* which God can confer on an intelligent being, which is absurd. Therefore no being, by obedience in *time*, can merit an *eternal* glory.

Again, to *merit* any thing from God, we must act as beings *independent* of Him, and give Him that on which He has no *legal claim*; for as we cannot purchase one part of a man's property, by giving him another part of his own property; so we cannot purchase from God any thing that is *His own*, by that to which He has an *equal claim*. To merit glory, therefore, a man must not only act *independently of God*, but also with *powers* and *energies* of which God is neither author nor supporter; for the powers which He has created, and which He upholds, are already *His own*; and to their utmost use and service He has an *indefeasible right*. Now, man is a *derived* and *dependent* creature; has nothing but what he has *received*; cannot even *live* without the supporting energy of God; and can return Him nothing that is *not His own*; and, therefore, can merit nothing. On this ground also, the doctrine

of *glorification by the merit of works*, is demonstrably both impossible and absurd.

Once more, to perform acts *infinitely meritorious*, man must have *powers* commensurate to such acts : to *merit infinitely*, requires *infinite merit* in the acts ; and infinite merit in the *acts* requires *unlimited powers* in the *agent* ; for no being of limited and finite powers, can perform acts of infinite worth : but man, in his best estate, is a being of limited powers, wholly dependent, even for these, on the energy of another ; consequently, cannot perform acts of infinite worth ; and therefore, can in no way whatever merit, by his obedience or his works, that infinite and eternal weight of glory of which the Scriptures speak. On the ground, therefore, of the dependent and limited powers of man, the doctrine of final glorification, by the merit of works, is self-contradictory, impossible, and absurd.

All the preceding reasoning is founded on the supposition that man *is* in a *state of purity* ; having *never fallen from original righteousness*, and *never sinned* against his Creator ; and even in those circumstances we find that his pure and spotless obedience cannot purchase an endless glory.

But we must now consider him in his *present* circumstances ; fallen from God ; destitute of that image of God, righteousness and true holiness, in which he was created ; and deeply guilty through innumerable transgressions. To him, in this state, the question, "What must I do to be saved ?" is of infinite importance ; as, through his *sinfulness*, he is unfit for heaven : and, through his *guilt*, exposed to the bitter pains of an eternal death. In *his* mouth, the question resolves itself into several : 1. How shall I be delivered from the *power of sin*, that it may no longer have *dominion* over me ? 2. How shall I be delivered from the *guilt of sin*, that it may no longer *oppress* my tortured *conscience* ? 3. How shall I be delivered from the *pollution of sin*, and be prepared for, and entitled to, everlasting glory ?

Will any man say to this alarmed and despairing sinner, "Thou must purchase thy pardon, and the kingdom of heaven, by a life of righteousness : God requires obedience to His law ; and that, joined to sincere repentance, will induce Him to forgive thy iniquities, and admit thee at last to His eternal glory." Of what avail are such sayings ! Can this satisfy his soul, or

quiet the clamours of his tormented conscience? He feels himself incapable of any good; his inward parts are very wickedness; and though he can *will* that which is right, yet how to perform it, he finds not. Can even *fond hope* lay comfortable hold on such directions as these? But, as this question is too important to admit of hasty and unauthorized conclusions; we must examine the ground of the hope which is held out on these terms.

Though man's *state* has *changed*, his *duty* is not *changed*; he is still under the *same law*; it is as much his duty *now* to "love God with all his heart, soul, mind, and strength," as it was the first moment he came out of the hands of his Creator. What *was* his *duty then*, must be his duty *through* the whole course of his being. To fulfil this original law, required a pure and holy soul, untainted by sin, and unbiassed by iniquity. But, instead of a heart filled with holiness and love, he has now that *carnal mind which is enmity to God*; a mind that is *not subject to the law of God, neither indeed can be*. To him, therefore, this obedience is utterly impossible; he cannot cleanse his own infected nature; and he cannot undo the criminal acts which he has already committed; and, having broken the Divine Law, the wrath of God abideth on him. We have already proved that the most pure and perfect obedience cannot purchase *glory*; and the same arguments will prove, that the most perfect obedience cannot purchase *pardon*. Man owes every moment of his existence, and the full and constant exercise of all his powers, unto God. Could he even now live as pure and as perfect as an *archangel*, this would be no more than his *duty*; and, in point of *duty*, it would only be available for the *time* in which it was done; for, as every creature owes to its *Creator* the *utmost service* it can possibly perform through every moment of its being; therefore this obedience does not merit any thing in reference to the *future*: and if it have sinned, cannot atone for the *past*: the time in which it has sinned, must stand as an eternal blank, in which all its obedience was *due*, and in which none was *performed*. The non-performance of its duty, is such a high degree of criminality, as to obliterate its title to the Divine protection, support, and happiness; and the sins which it has committed, instead of obedience, have exposed it to all the penalties of the laws which it has broken.

It appears, therefore, that even granting that this fallen creature could live, from the present, a life of unspotted holiness ; yet this could be considered in no other light than merely the obedience due to the Creator, and could have no tendency to blot out past transgressions. There is, therefore, no hope to any sinner from the doctrine of justification, or *salvation by works*. And taken in any point of view, it is demonstrable, that no obedience to God, even from the most perfect creature, can merit any thing : and that *works of merit*, and works of *supererogation*, are equally impossible and absurd : none can do *more* than he *ought* ; and none, by doing his *duty*, can have claims upon his Maker.

I need add nothing here, except the testimony of our own church, in her 13th article, where she says, “ Works done before the grace of Christ, and the inspiration of His Spirit, are not pleasant to God ; forasmuch as they are not of faith in Jesus Christ ; neither do they make men meet to receive grace ; or, (as the school authors say,) deserve grace of congruity : yea, rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.” That this *doubt* of our pious reformers was legitimately founded, has been sufficiently demonstrated in the preceding reasonings.

II. The second scheme of salvation is founded on works of *supererogation*, voluntary and involuntary sufferings, &c. By *supererogation*, I mean doing *more* than is *required* ; being more obedient than the law of God demands, and thus forming a stock of extra-meritorious acts : so that a man has not only enough for himself, but has a fund of merits, which the popish church professes to have the power to dispense to those who have few or none.

On the preceding point I have proved that it is impossible for any created dependent being to do *more* than its *duty*, how *pure* and *holy* soever that creature may be : and under the same head, it is proved that no *fallen* creature, in its lapsed state, can even perform its duty, without supernatural and gracious assistance ; and, consequently, that the doctrine of works of supererogation is chimerical and absurd. On this part of the scheme there is, therefore, no necessity to extend the argument. Another testimony from our church, *article 14th*, will set this matter in a strong light : “ Voluntary works be-

side, over and above God's commandments, which they call works of supererogation, cannot be taught without arrogance and impiety; for, by them men do declare, That they do not only render unto God as much as they are bound to do; but that they do more, for His sake, than of bounden duty is required: whereas Christ saith plainly, 'When ye have done all that are commanded of you, say, We are unprofitable servants.'” The *arrogancy* and *impiety*, and we may add, the *ignorance*, manifested by this doctrine, are truly without parallel.

What remains to be considered, is the merit of *sufferings*; their capability to atone for sin, and their tendency to purify the soul.

I presume it will be taken for granted, that there was no *suffering* in the world previously to the introduction of *sin*: suffering is an imperfection in nature; and a creature, in a state of suffering, is imperfect, because a miserable creature. If an intelligent creature be found in a state of suffering, and of suffering evidently proceeding from the abuse of its powers; it necessarily supposes that such creature has offended God, and that its sufferings are the consequence of its offence, whether springing immediately from the crime itself, or whether inflicted by Divine justice as a punishment for that crime. As sufferings in the animal being, are the consequence of *derangement* or *disease* in the bodily organs, they argue a state of *mortality*; and experience shows that they are the predisposing causes of death and dissolution. Derangement and disease, by which the regular performance of natural functions is prevented, and the destruction of those functions ultimately effected, never could have existed in animal beings, as they proceeded from the hand of an all-perfect and intelligent Creator. They are, therefore, something that has taken place *since* creation; and are demonstrably contrary to the *order*, *perfection*, and *harmony* of that creation; and consequently did not spring from God. As it would be unkind, if not unjust, to bring innumerable multitudes of innocent beings into a state of suffering or wretchedness; hence the sufferings that are in the world, must have arisen from the offences of the sufferers. Now, if *sin* have produced *suffering*, is it possible that *suffering* can destroy *sin*? We may answer this question by asking another: Is it possible that the *stream* produced from a foun-

tain can *destroy* the *fountain* from which it springs? Or, is it possible that any *effect* can *destroy* the *cause* of which it is an effect? Reason has already decided these questions in the *negative*. Ergo, *suffering*, which is the *effect* of *sin*, cannot possibly *destroy* the *sin* of which it is the effect. To suppose the contrary, is to suppose the grossest absurdity that can possibly disgrace the understanding of man.

Whether these sufferings be such as spring necessarily out of the present constitution of nature; and the morbid alterations to which the constitution of the human body is liable from morbidly *increased* or *decreased* action: or whether they spring, in part, from a *voluntary* assumption of a greater share of natural evil than ordinarily falls to the lot of the individual, the case is not altered; still they are the *offspring* and *fruit* of *sin*; and, as its *effects*, they cannot *destroy* the *cause* that gave them birth.

It is essential, in the nature of all effects, to depend on their causes; they have neither *being* nor *operation* but what they derive from those causes; and, in respect to their causes, they are absolutely *passive*. The *cause* may exist without the *effect*; but the *effect* cannot subsist without the *cause*: to act against its cause is impossible, because it has no independent being, nor operation; by it, therefore, the being or state of the cause can never be affected. Just so sufferings, whether *voluntary* or *involuntary*, cannot affect the *being* or nature of *sin*, from which they proceed. And, could we for a moment entertain the absurdity, that they could *atone* for, *correct*, or *destroy* the *cause* that gave them being, then we must conceive an effect, wholly dependent on its cause for its being, rise up against that cause, *destroy* it, and yet still continue to be an *effect*, when its cause is no more! The sun at a particular angle, by shining against a pyramid, projects a shadow, according to that angle, and the height of the pyramid. The *shadow*, therefore, is the *effect* of the *interception* of the sun's rays, by the mass of the pyramid. Can any man suppose that this *shadow* would continue well defined and discernible, though the pyramid were annihilated, and the sun extinct? No. For the *effect* would necessarily *perish* with the *cause*. So, *sin* and *suffering*; the latter springs from the former: *sin* cannot *destroy* *suffering*, which is its necessary effect; and *suffering* cannot *destroy* *sin*,

which is its producing cause : Ergo, salvation by *suffering* is absurd, contradictory, and impossible.

III. *Penal sufferings*, in a future state, are supposed by many, to be sufficiently efficacious to purge the soul from the moral stains contracted in this life ; and to make an atonement for the offences committed in time. This system is liable to all the objections urged against the preceding, and to several others peculiar to itself : for, if there had not been sin, there had not been punishment. Penal sufferings, inflicted by Divine justice, are the desert of the crimes which require justice to inflict such punishments. If the sufferings, inflicted by this Divine justice, be supposed to be capable of annihilating the *cause* for which they are inflicted ; if they annihilate the cause, they must be *greater* than that cause, and consequently unjust ; because, in that case, the punishment would be *greater* than the *offence*. Such penal inflictions could not proceed from a righteous God.

But the ground of this system is *absurd* : we have no evidence from *Scripture* or *reason*, that there are any *emendatory* punishments in the *eternal world*.

The state of *probation* certainly extends only to the ultimate term of human life. We have no evidence, either from *Scripture* or *reason*, that it extends to another state. There is not only a deep silence on this, in the Divine records ; but, there are the most positive declarations against it. In *time*, and *life*, the great business relative to eternity is to be transacted. On passing the limits of *time*, we enter into *eternity* : this is the *unchangeable* state. In that awful and indescribable infinitude of incomprehensible duration, we read of but *two places*, or *states*—Heaven and Hell ; glory and misery : endless suffering, and endless enjoyment. In these *two places*, or *states*, we read of but *two* descriptions of human beings—the *saved* and the *lost* ; between whom there is that immeasurable gulf, over which neither can pass. In the one state we read of no *sin*, no *imperfection*, no *curse* : there “ all tears are for ever wiped away from off all faces ; and the righteous shine like the sun in the kingdom of their Father.” In the other, we read of nothing but “ weeping, wailing, and gnashing of teeth ;”—of “ the worm that dieth not ;” and of “ the fire which is not quenched.” There, the effects and consequences of sin appear in all their colourings, and in all their conse-

quences. There, no dispensation of grace is published ; no offers of mercy made ; the unholy are unholy *still* ; nor can the circumstances of their case afford any means by which their state can be meliorated ; and we have already seen that it is impossible that *sufferings*, whether *penal* or *incidental*, can destroy that *cause*, (sin,) by which they were produced.

Besides, could it be even supposed that *moral purgation* could be effected by *penal sufferings*, which is already proved to be absurd, we have no evidence of any such *place* as *purgatory*, in which this purgation can be effected : it is a mere fable, either collected from *spurious* and *apocryphal writings*, canonized by superstition and ignorance ; or it is the offspring of the deliriums of pious visionaries, early converts from heathenism, from which they imported this part of their creed : there is not one *text* of Scripture, legitimately interpreted, that gives the least countenance to a doctrine, as *dangerous* to the souls of men as it has been *gainful* to its inventors : so that, if such *purgation* were possible, the *place* where it is to be effected cannot be proved to *exist*. Before, therefore, any dependence can be placed on the doctrine raised on this supposition, the existence of the *place* must be proved ; and the possibility of *purgation* in that place demonstrated. The opinion of our own church on this, and its kindred doctrines, should be heard with respect : “ The Romish doctrine concerning *purgatory*, pardons, worshipping, and adoration, as well of images as of reliques, and also invocation of saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture ; but rather repugnant to the word of God.”—Article xxii.

As to the *atonement* which is to be made to Divine justice, by enduring the torments of the damned, for ages numerable or innumerable, it is not found in the letter of the Divine oracles, nor by any fair critical deduction from that letter. *Purgatory*, professing to be an *intermediate place*, previously to its examination, has a sort of claim on our attention ; but when this profession is examined, it is found to be as *unreal* a *mockery*, as the *limbus of vanity*, from which its ideal existence has sprung. But the doctrine of the *final extinction of the fire that is not quenched*, and the *final restoration of all lapsed intelligences*, has no such claims ; it appears before us as a formal contradiction of every scripture which relates to that

awful subject; founding itself on meanings which have been extracted from *Greek* and *Syriac* words, by critical torture; and which meanings others, as wise as the appellants, have proved, that these words, in such connections, cannot bear.

But we must take up, and view this subject in another light. We have already seen that every intelligent being owes the full exercise of all its powers to its Creator, through the whole extent of its being: and if such creature do not *love and serve God with all its heart, soul, mind, and strength*, through the whole compass of its existence, it fails in its *duty*, and *sins* against the *law of its creation*. Now, it cannot be said, that beings, in a state of penal sufferings, under the wrath and displeasure of God, (for, if they suffer *penally*, they must be under that displeasure,) can either *love* or *serve* Him. Their sufferings are the consequences of their crimes, and can form no part of their *obedience*. Therefore, all the *ages* in which they suffer, are ages spent in sinning against this first and essential law of their creation; and must necessarily increase the *aggregate* of their *demerit*, and lay the eternally successive necessity of continuance in that place and state of torment. Thus it is evident, that this doctrine, so specious and promising at its first appearance, is essentially defective; and contains in itself the seeds of its own destruction. Besides, if the fire of hell could purify from sin, all the dispensations of God's grace and justice among men must have been useless; and the mission of Jesus Christ most palpably unnecessary; as all that is proposed to be effected by His grace and Spirit might be, (on this doctrine,) effected by a proportionate continuance in hell-fire: and *there*, innumerable ages are but a point in reference to eternity; and any conceivable or inconceivable duration of these torments, is of no consequence in this argument, as long as, at their termination, an *eternity* still remains.

This system, therefore, can give no consolatory answer to the question—"What shall I do to be saved?" as it is itself essentially destitute of evidence; deficient in the validity of its adduced proofs; and consequently incapable of affording conviction to the inquiring mind.

IV. The doctrine of the *metempsychosis*, or *transmigration of souls*, has been adduced as affording a stable ground on which the hope of final salvation might be safely built. This

doctrine is attributed to *Pythagoras* ; but it is likely that *he* derived it from the *Egyptians* or *Indians*, who professed it long before before his time ; and among the latter of whom it is an article of faith to the present day.

It is on the ground of this doctrine that the *Bramins* refuse to take any *animal* food, or *destroy* any living creature ; as they suppose that the soul of an ancestor or relative may be lodged in fish, fowl, or beast. This doctrine not only allows men another state of probation after this life, but *many* such *states* ; for, in every body, especially *human*, through which, according to this opinion, the soul passes, it has an opportunity of acquiring those *virtues* by which it may be assimilated to the Divine Being ; and afterward be absorbed into the Divine essence.

The *Pharisees* among the Jews were certainly not only acquainted with this doctrine, but held it as an article of faith. It appears in the question of the disciples to our Lord, John ix. 2. "Master, who did sin, this man or his parents, that he was born blind?" Is his blindness a punishment on his parents for *their* sins? or did *he* sin in some *other* body, that he is punished with blindness in *this*? Though this doctrine is hinted at in this and some other places in the Bible, yet it is nowhere *taught* in that sacred book. It is not a doctrine of *revelation* ; nor does it appear to have any foundation in *reason*. There are no *facts* in *nature* from which it can be inferred ; and I am not acquainted with any arguments in *philosophy*, by which it can be proved to be either *possible* or *plausible*. Yet it has a greater show of *simplicity* and *probability* than the doctrines of emendatory punishments in hell ; or of purging fires in an intermediate state. And were I to become a volunteer in faith, I could reconcile the *metempsychosis* to my reason much sooner than I could any of the preceding systems. But this scheme also fails in several essential points :—

1. It has nothing in Scripture to support it.
2. It is not a doctrine that sound philosophy can espouse ; because it is incapable of any kind of rational or metaphysical proof.

3. Could it be shown to be *probable*, it would not answer the end proposed ; as it is absurd to suppose that a soul by becoming *brutalized*, could be refined and purified ; or that by animating a body with bestial inclinations, it could acquire

habits of *virtue*; or that by passing through so many *mediums*, it could make atonement for past transgressions; while in every state it was committing new offences; or that these temporary degradations could be considered an adequate price for eternal glory. For, in this, as in all preceding cases, we are to consider that there are—1. *Crimes* which require an *atonement*. 2. *Impurities* which require *purgation*. And, 3. A state of endless *felicity* which must be *purchased*: and it is obvious that in each of these respects this doctrine, weighed in the balances, is found wanting.

v. The *fifth* opinion, which is by far the most plausible, is this: That God, through His own mere *benevolence*, may pardon sin, purify the soul, and confer everlasting bliss; and, therefore, to the sincere inquirer in the text it may be said, God is a Being of infinite *benevolence*; trust in His goodness, endeavour to live soberly and virtuously for the future, and doubt not that He will take you at last to His eternal glory.

This is *specious*; and by such assertions many have been, and are still deceived. For who can doubt that He, whose name is *mercy*, and whose nature is *love*, will not, from His endless benevolence, forgive a miserable sinner; and take, when earnestly solicited, a sincere penitent to an everlasting state of blessedness? Doubts on this point have been deemed irrational and absurd; and the assertion that salvation cannot be obtained in this way, has been regarded as little less than *blasphemy*. To see the merits of this scheme, the reader must consider that it is not God's *benevolence* or *mercy* in or through Christ, which is here spoken of; but benevolence or *mercy* in itself; and acting from itself, without any consideration whatever to any thing done by the person himself, or by any *other* in his *behalf*: for this scheme supposes that God does this merely through the impulse of His own benevolence or goodness.

What God *can* do in the exertion of any one of His attributes, is not the question: but what He can do, consistently with all the perfections of His nature. We know that He is *omnipotent*; and as omnipotence is *unlimited*, and *unconfined*, it can do every thing that is possible to be done; but notwithstanding, it does not do all that is possible to be done: for it is possible, in the illimitable vortex of space, to *create unnumbered worlds*; but this is not done. It is possible to *change*,

in endless variety, the worlds and beings already made, and give them *new modes* of existence, *new qualities*, other *forms*, *habits*, &c. &c. by successive infinite changes ; but neither is this done. Thus we see that the existence of an *attribute* or perfection of the Divine nature, does not necessarily imply the *exertion* of that attribute or perfection, in any work suitable or correspondent to the nature of that attribute.

All the divine perfections are in perfect unity and harmony among themselves : God never acts from one of His attributes exclusively ; but in the infinite unity of all his attributes. He never acts from *benevolence* to the exclusion of *justice* ; nor from *justice* to the exclusion of *mercy*. Though the *effect* of His operations may appear to us to be in one case, the offspring of *power* alone ; in another, of *justice* alone ; in a third, of *mercy* alone ; yet in respect to the Divine nature itself, all these effects are the joint produce of all His perfections ; neither of which is exerted more nor less than another. Nor can it be otherwise ; nor must we by our preconceived opinions, or to favour our particular creed, set the attributes of God at variance among themselves ; or “wound one excellence with another.” God therefore can do nothing by the mere exercise of His *benevolence*, that is not perfectly consistent with His justice and righteousness.

Should it be said that, because God is infinitely *good*, therefore we may expect that He will save sinners, from this consideration alone : I answer, that God is infinitely *just* ; and therefore we may expect that He will, on that consideration, show mercy to *no man* ? Now the argument in the one case is precisely as *good* and as *strong* as in the other ; because the *justice* of God that requires Him to *punish sinners*, is equal to His *mercy*, which requires Him to *save them*. And this argument is sufficient to show that the exercise of the mere benevolence of God is no ground to hope that He will save sinners : for humanly speaking, considering the *apostate* condition of this sinful world, and the multiplied *rebellions* and *provocations* of men, it is *more natural* to suppose, that, if any attribute of God can be exercised *exclusively* of the rest, it must be, in this case, His *justice* ; and if so, the *destruction* of the whole human race must be inevitable. The conclusion in one case is as warrantable and legitimate as in the other. Here, therefore, we gain no ground ; but are obliged to retire

from the consideration of this subject with the fullest conviction that salvation on this hypothesis, is wholly impossible.

To the objection, that "as the king has the royal prerogative to pardon those who are convicted and condemned by the law; and that he can, without any impeachment of his character, as the fountain of justice, and supreme magistrate in the land, display his royal clemency in remitting capital punishments, pardoning the guilty, and restoring him to his primitive condition, with all the rights and privileges of civil society;" it may be answered, that it is never supposed that the king acts thus from the mere impulse of his *clemency*; though the words *de gratiâ nostra speciali, et ex mero motu nostro*, (of our special grace, and mere motion,) be sometimes used; yet it is always understood that for every act of this kind "there are certain reasons and considerations, thereunto him inducing:" and these *reasons* and *considerations* are such as in his own opinion, and that of his counsellors, are a sufficient vindication of his conduct. Sometimes in the *pardons* themselves, these *reasons* are stated,—*Ad instantiam dilecti et fidelis nostri A. B. pardonavimus C. D.* "at the earnest entreaty of our beloved and faithful friend A. B. we have pardoned C. D." &c. or,—*Nos—de avisamento et assensu Dominorum Spiritualium et Temporalium, ac ad specialem requisitionem Communitatis regni nostri Angliæ, in presenti Parlamento nostro existentium, pardonavimus et relaxavimus A. B.* "We by the advice and consent of the Lords Spiritual and Temporal, and at the special request of the Commons of our kingdom of England in the present Parliament assembled, have pardoned and forgiven A. B." &c.

At other times, the king enumerates a great *variety* of *reasons* why he should do this; at first, the consideration that *vengeance is the Lord's, and he will repay.* 2. A consideration of the *passion of Christ* for *transgressors.* 3. *Filial piety* towards the *blessed virgin*: and, lastly, the consideration of *innumerable favours* received from the *hand of God*; as in the case of a royal pardon granted to several traitors by Hen. VI. See *Rymer*, Vol. IX. page 178.

Add to all this, that such clemency is not extended, where something *cannot be pleaded in arrest of justice*; something that may be said to *lessen the iniquity and enormity of the crime.* And it may likewise be added, that no wise and pru-

dent king ever resorts to the exercise of this prerogative of his crown, where the circumstances of the case will not justify him both in the sight of *equity*, and in the sight of his *people*. For, as Sir *Henry Finch* says, "The king has a prerogative in all things that are not injurious to the subject: *Nihil enim aliud potest rex, nisi id solum quod de jure potest* ; "For the king can do nothing but that only which he can do according to law." *Finch*, lib. lxxxiv. 5. Hence, "the power of pardoning offences is entrusted to the king on a special confidence that he will spare those only, whose case, had it been foreseen, the law itself may be presumed willing to except out of its general rules ; which the wisdom of man cannot make so perfect, as to suit every particular case." 1 *Shaw*, 284.

The king, therefore, was ever supposed to use his royal prerogative in pardoning offences, *according to the spirit and design of the law* : and never to pardon him whom the law would condemn, all the circumstances of his case having been foreseen.

Now we may rest assured that God never does any thing without infinite *reason* and *propriety* ; and requires nothing but through the same. His benevolence was the same under the *Mosaic* law that it is *now*, or ever can be, as He is unchangeable ; yet we find that under the *Mosaic* law He required *sacrifice*, and would not remit any offence without this ; and for this conduct He must have infinite reason, else he had not required it ; thus we see that during that dispensation, His own infinite goodness, *separately considered*, was no reason why He should remit sin ; else he had gratuitously done it without requiring sacrifice, which bears all the appearance of a requisition of *justice*, rather than a dictate of *mercy*.

Again, God can have no motive relative to His kingdom or throne, to forgive a transgressor ; for he is infinitely independent : therefore, no *reason of state* can prevail here, nor even exist ; and as to any thing that might be found by *equity*, to plead in arrest or mitigation of judgment against the rigorous demands of justice, this also is impossible ; for God's justice can have no demands but what are perfectly equitable : His justice is infinite righteousness, as totally distant from *rigour* on the one hand, as from *laxity* or *partiality* on the other. Again, surely nothing can be alleged in *extenuation* of any offences committed by the *creature* against the *Creator*. Every

sin against God, is committed against infinite *reasons of obedience*, as well as against infinite *justice*; and consequently can admit of no plea of extenuation. On all these considerations, there appears to be *no reason* why God should exercise His eternal *goodness* merely, in remitting sins; and without sufficient reason he will never act.

Should it be farther said that the *wretched* state of the sinner pleads aloud in the ears of God's *mercy*, and this is a sufficient reason why this *mercy* should be exercised: I answer, as before, that his *wicked* state calls as loudly in the ears of God's *justice*, that it might be exclusively exercised; and thus the *hope* from *mercy* is cut off. Besides, to make the culprit's *misery*, which is the effect of his sin, the reason why God should show him mercy, is to make *sin* and its *fruits* the reason why God should thus act. And thus, that which is in eternal hostility to the nature and government of God, must be the motive why He should, in a most strange and contradictory way, exercise His *benevolence* to the total exclusion of His *justice*, *righteousness*, and *truth*! Hence it appears that no inference can be fairly drawn from the existence of *eternal benevolence* in God to answer the solemn inquiry in the text; nor to afford a basis on which any scheme of human salvation can be successfully built.

As these five schemes appear to embrace all that can be devised on this subject; and on examination each of them is proved to be perfectly inefficient, or inapplicable to answer the purpose for which it is produced; we may, therefore, conclude that no scheme of human salvation, ever invented by man, can accomplish this end: and the question *What must I do to be saved?* must have remained eternally unanswered, if God, in His boundless *mercy*, in connexion with all His *attributes*, had not found out a plan, in which all His perfections can harmonize, and His justice appear as prominent as his *grace*.

vi. I come therefore to the scheme proposed by the Almighty, and contained in the apostle's answer to the terrified jailer, *Believe on the Lord Jesus Christ, and thou shalt be saved.*

In order to see the force of the apostle's meaning, and understand the propriety of his exhortation, we must endeavour to acquaint ourselves with the person of whom he speaks. "Believe," says he, "on the Lord Jesus Christ." From this

answer, it is certain the apostle intimates that the *believing*, which he recommends, would bring from the person who is the object of his exhortation, the salvation after which the jailer inquired. And as *trusting* in an *unknown* person for his eternal welfare would be a very blind and desperate confidence ; it was necessary that he should be informed of the Author, and instructed in the principles of this *new religion*, thus recommended to his notice ; and, therefore, it is immediately added, ver. 32, that “ they spake the word of the Lord unto him,” and to all that were in his house,—*τοὺς λόγους τοῦ Κυρίου*, the *doctrine of the Lord* ; all the teaching that concerned Jesus Christ, and the salvation which He came to dispense to mankind.

From the specimens we have of the apostle’s preaching in the book of the *Acts*, as well as in his *Epistles*, we cannot be at a loss to find what the *doctrine* was which he preached both to Jews and Gentiles : it was, in general, “ Repentance toward God, and faith toward our Lord Jesus Christ.” Acts xx. 16. And of this Jesus, he constantly testified, that, although He was the most high and mighty of beings, yet *He died for our offences*, and *rose again for our justification*.

But who is this Person in whom he exhorts the jailer to believe, and who is here called the *Lord Jesus Christ* ? That there has been much controversy on the subject of this question in the Christian world, is well known ; and into it I do not propose at present to enter : I shall simply quote *one text* from this apostle’s writings, on which I shall make a few remarks, in order to ascertain what *his* views of this Person really were : and the conclusions which we must necessarily draw from these views. The text is, Coloss. i. 16, 17. “ By him were all things created that are in heaven and that are in earth, visible or 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.”

Four things are here asserted :—

1. That Jesus Christ is the *Creator of the universe* ; of all things visible and invisible ; of all things that had a beginning, whether they exist in *time* or in *eternity*.
2. That whatsoever was created, was created for *Himself* : that he was the *sole end* of His own work.

3. That He was *prior* to all creation ; to all beings, whether in the visible or invisible world.

4. That He is the *Preserver* and *Governor* of all things ; for by Him all things consist.

Now, allowing St. Paul to have understood the terms which he used, he must have considered Jesus Christ as being truly and properly *God* :—

1. Creation is the proper work of an infinite, unlimited, and unoriginated Being ; possessed of all perfections in their highest degrees, capable of knowing, willing, and working infinitely, unlimitedly, and without control : and as creation signifies the production of *being* where all was *absolute non-entity* ; so it necessarily implies that the Creator acted *of and from Himself* : for, as previously to this creation, there was *no being*, consequently He could not be actuated by any *motive, reason, or impulse, without Himself* ; which would argue that there was some being to produce the *motive or impulse*, or to *give the reason*. Creation, therefore, is the work of Him who is *unoriginated*, infinite, unlimited, and eternal : but *Jesus Christ is the Creator of all things* ; therefore, Jesus Christ must be, according to the plain construction of the Apostle's words, truly and properly *God*.

2. As, previously to creation, there was *no being* but *God* ; consequently the great *First Cause* must, in the exertion of His creative energy, have respect to *Himself alone* : for He could no more have respect to that which had *no existence*, than He could be *moved by non-existence* to produce existence or creation. The Creator, therefore, must *make every thing for himself*.

Should it be objected, that Christ created *officially*, or by *delegation*, I answer, this is impossible ; for, as creation requires absolute and unlimited power or omnipotence, there can be but *one* Creator, because it is impossible that there can be *two or more* omnipotent, infinite, or eternal beings. It is therefore evident, that creation cannot be effected *officially*, or by *delegation* ; for this would imply a *Being conferring the office*, and *delegating such power* ; and, that the *being* to which it was delegated was a *dependent* being, consequently not unoriginated and eternal. But this, the nature of creation proves to be absurd—

1. The thing being impossible in itself, because no limited

being could produce a work that necessarily requires omnipotence.

2. It is impossible, because if omnipotence be *delegated*, he to whom it is delegated *had it not before* : and He, who delegates it, *ceases to have it*, and, consequently, *ceases to be God*; and the other, to whom it is delegated, *becomes God*; because such attributes as those with which he is supposed to be invested, are essential to the nature of God. On this supposition, *God ceases to exist*, though infinite and eternal; and another, not naturally *infinite and eternal*, becomes *such*; and thus an *infinite and eternal Being* is produced in *time*, and has a *beginning*, which is absurd. Therefore, as Christ is the *Creator*; He did not create by *delegation*, or in any *official way*. Again, if He had created by *delegation*, or *officially*, it would have been *for that Being who gave him that office*, and *delegated* to him the *requisite power*; but the text says that *all things were made BY Him and FOR Him*; which is a demonstration that the Apostle understood Jesus Christ to be the end of His own work; and truly and essentially God.

3. As all *creation* necessarily exists in *time*, and had a *commencement*; and there was an *infinite duration* in which it *did not exist*; whatever was *before* or *prior* to that, must be *no part of creation*; and the Being who existed prior to creation, and *before all things*—all existence of every kind, must be the unoriginated and eternal God: but St. Paul says, *Jesus Christ was before all things*; therefore, the apostle conceived Jesus Christ to be truly and essentially God.

4. As every *effect* depends upon its *cause*, and cannot exist without it; so *creation*, which is an *effect* of the *power and skill* of the *Creator*, can only exist and be preserved by a continuance of that *energy* that first gave it being: hence God, as the *Preserver*, is as necessary to the continuance of all things, as God, as the *Creator*, was to their original production; but this *preserving* or *continuing* power is here attributed to *Christ*; for the apostle says, *and by Him do all things consist*; for, as all being was derived from Him as its *cause*; so all being must *subsist by Him*, as the *effect* subsists *by and through its cause*. This is another proof that the apostle considered Jesus Christ to be truly and properly God, as he attributes to Him the *preservation* of all created things, which property of *preserving* belongs to God alone; therefore, Jesus Christ is,

according to the plain obvious meaning of every expression in this text, truly, properly, independently, and essentially, God.

Taking, therefore, the Apostle as an *uninspired* man, giving his *own view* of the Author of the Christian religion ; it seems, beyond all controversy that himself believed Christ Jesus to be God : but, considering him as writing under the *inspiration of the Holy Ghost*, then we have, from the plain, grammatical meaning of the words he has used, the fullest demonstration, that *He who died for our sins, and rose again for our justification, was God over all*: and as God alone can give *salvation*, and God alone *remit sin* ; hence, with the strictest propriety, the apostle commands the almost despairing jailer *to believe in the Lord Jesus Christ, and he should be saved*.

In examining the preceding *schemes* of salvation, we have already seen, that God cannot act from *one attribute exclusively* ; that He can do nothing without infinite reason ; and that when He acts, it is *in and through the infinite harmony of all His attributes*.

In the salvation of the human soul, two attributes of God appear to be peculiarly exercised : *viz.* His *justice* and His *mercy* ; and to human view, these attributes appear to have very *opposite claims* ; nevertheless, in the scheme of salvation laid down in the Gospel, these claims are harmonized so, that God can be *just*, and yet the “justifier of him that believeth on Jesus.” In this scheme “Mercy and Truth are met together ; Righteousness and Peace have kissed each other.”

From St. Paul's doctrine concerning Christ, as the *Saviour of men*, we may learn *what* it was which he wished the jailer to believe, *viz.* 1. That this glorious Personage, who was the Creator, Preserver, Owner, and Governor of all things, *was manifested in the flesh*, and *suffered and died*, to make an *atonement for the sins of the world* : for it is most evident from all the apostle's writings, that he considered the *shedding of Christ's blood in His death*, as a *sacrificial offering for sin* ; and he ever attributes the *redemption of the soul*, and the *remission of sins*, to the shedding of this blood. 2. That His *life* was offered for the *life of men* ; and that this was a sacrifice which God Himself *required* ; for Christ was considered “THE LAMB OF GOD which takes away the sin of the world.” 3. That all the Law and the Prophets bore testimony to this ; and that He, as a sacrifice for sin, was the *end* of the Law, for

righteousness, *ἡ δικαιοσύνη*, for justification, to every one that believeth.

That God manifested in the flesh is a great mystery, none can doubt; but it is what God Himself has most positively asserted, John i. 1—14, and is the grand subject of the New Testament. *How* this could be we cannot tell: indeed the union of the soul with its body is not less mysterious; we can just as easily comprehend the former as the latter; and how believers can become “habitations of God through the Spirit,” is equally inscrutable to us; yet all these are facts sufficiently and unequivocally attested; and on which scarcely any rational believer, or sound Christian philosopher, entertains a doubt. These things are so; but *how* they are so, belongs to God alone to comprehend: and as the manner is not explained in any part of Divine Revelation, though the facts themselves are plain; yet the proofs and evidences of the reasons of these facts, and the manner of their operation, lie beyond the sphere of human knowledge.

From what has been said, we derive the following particulars:—

1. That the Word, which was with God, and is God, became flesh, and tabernacled among us:—this is a truth which we receive from Divine Revelation.

2. That God never does any thing that is not necessary to be done; and that He never does any thing without an infinite reason:—these are truths, also, which we learn from the perfections of the Divine nature.

3. That God has required the incarnation, and passion of Jesus Christ:—and this the Sacred Scriptures abundantly declare.

4. That this would not have taken place, had it not been infinitely reasonable, and absolutely necessary, we learn from the same perfections.

5. That the sacrifice of Christ, thus required by God, was infinitely pleasing to Him, and completely proper to accomplish the end for which it was appointed:—this is evident, from its being required; for God can require and devise nothing that is not pleasing to Himself, proper in itself, and fit to accomplish the end for which it was required.

6. That, as the sacrifice of Christ was required to take away the sin of the world, we may rest assured that it was proper

to accomplish that end ; and that God, in the claims of His justice and mercy, is perfectly pleased with that sacrifice.

7. That, as the dignity of Jesus Christ is infinitely great and glorious ; so all His acts have an infinite merit : because they are the acts of a Being absolutely perfect.

8. That, though His *passion* and *death* could take place only in the *human nature* which He had associated with His Divinity, for in that “dwelt all the fulness of the Godhead bodily ;” yet this association stamped all the acts of that manhood with an infinite value.

9. And, as these sufferings, &c. took place in human nature, and were undergone on account of all those who were partakers of that nature, therefore they were sufficient to make atonement for the sins of the whole world ; and are, to the Divine justice, *infinite reasons*, why it should remit the sins of those in whose behalf these sufferings, &c., were sustained. When, therefore, a sinner goes to God for mercy, he goes, not only in the *name*, but with the *sacrifice of Christ* : this he offers, *by faith*, to God ; that is, he brings it with the fullest confidence, that it is a sufficient sacrifice and atonement for his sins ; and thus he offers to Divine justice an infinite *reason* why *his* sins should be blotted out. To *this*, faith can attach itself without wavering ; and on this, God can look with infinite complacency and delight. And it follows that the man whose business it is to make known the way of salvation to perishing mortals, can say with the utmost confidence to every genuine *penitent*,—“Believe on the Lord Jesus Christ, and thou shalt be saved.”

This scheme is of God's own appointment : by it His Law is magnified and made honourable ; from its very nature it must be effectual to the purposes of its institution ; and is liable to none of the objections with which all other schemes of salvation are encumbered. By it, the *justice* of God is as *highly magnified* as his *mercy*. “What the Law could not do, in that it was weak through the flesh,” God has done by “sending His Son in the likeness of sinful flesh, and for sin, (*και περι αμαρτιας, and as a sacrifice for sin,*) condemned sin in the flesh.” Rom. viii. 3. And thus our salvation is of *grace* ; of the *free mercy* of God, *in and through Christ* ; not of *works*, nor of *sufferings*, that any man should boast ; and thus God has the *glory to eternity*, while man enjoys the *unspeakable gift*, and the infinite *benefits* resulting from that gift.

In this scheme of redemption, we see a perfect *congruity* between the *objects* of this redemption, and the *redemption price* which was paid down for them. The *objects* of it are the *human race*; all these had sinned and come short of the glory of God: it was right, therefore, that satisfaction should be made in that *same nature*, either by receiving *punishment*, or *paying down* the *λύτρον*, or *redemption price*. Now we have already seen that, bearing the punishment due to a crime, is no atonement for that crime; nor can answer any of the purposes of that *original law* which God gave to man in his *state of innocence*: and we have also seen, that no *acts of delinquents*, however good they may be supposed, can *purchase blessings of infinite worth*, or make *atonement for the past*. Hence, it is absolutely impossible that the *human race* could redeem *themselves*; and yet, *justice* and the *fitness of things* required that the *same nature* which *sinned* should be employed in the work of *atonement*. Behold, then, the *wisdom* and *goodness* of God! Christ assumes *human nature*: that it might be free from blot, stain or imperfection, it is *miraculously* conceived, by the power of the Holy Spirit, in the *womb* of a *Virgin*; and that it might be capable of effectually performing every *redeeming act*, God was manifested in this *flesh*. Here, then, we see the *same nature* suffering which had sinned; and we see *all* these sufferings stamped with *infinite merit*, because of the *Deity* who dwelt in that suffering humanity. Thus Christ was *man*, that he might *suffer* and *die* for man; and he was *God*, that the sufferings and death of the *man* Christ Jesus might be of infinite value! The *skill*, *contrivance*, and *congruity* of this system, reflect as high honour on the *wisdom*, as on the *mercy* of God!

It has been stated in the commencement of this Discourse, that men, by their *personal transgressions*, are exposed to eternal punishment; and, in consequence of the *impurity* or *infection* of their nature, they are incapable of enjoying eternal glory; and, therefore, to be *saved*, must necessarily imply the being *delivered from all the guilt of all sin, and from all its impurity*; so that the soul shall be a proper habitation of God through the Spirit; and be capable of an eternal *union* with Him in the realms of glory. How, therefore, are these purposes to be effected by believing on the Lord Jesus Christ; St. Paul says, Galat. iii. 22, "The Scripture hath concluded

all under sin, that the promise by faith of Jesus Christ might be given to them that believe." Now, the *promise* not only comprehends the *incarnation of Christ*, but also the *blessings* to be communicated through that incarnation. These blessings may be all summed up in these *three* particulars; 1, Pardon of sin; 2, The gift of the Holy Spirit, for the purification of the heart; and, 3, Eternal life, as the consequence of that pardon and purification. Now Christ, by His sacrificial death, has purchased pardon for a condemned world, and reconciliation to God; for, "God was, in Christ, reconciling the world unto Himself, not imputing their trespasses unto them." 2 Cor. v. 19. And we "have redemption in his blood, the forgiveness of sins," Eph. i. 7. When reconciled to God, and thus brought nigh by the blood of Christ, *we* receive the gift of the *Holy Spirit*, which is a fruit of the death, resurrection, and ascension, of our Lord. Psal. lxxviii. 18. Eph. iv. 8. And this Spirit, which is emphatically called the *HOLY Spirit*, because He is not only infinitely *holy* in His own nature, but His grand office is to make the children of men *holy*, is given to true believers, not only to "testify with their spirits that they are the children of God," Rom. viii. 16.; but also to *purify their hearts*; and thus He transfuses through their souls His own holiness and purity; so that the image of God in which they were created, and which by transgression they had lost, is now restored; and they are, by this holiness, prepared for the *third* benefit, the *enjoyment of eternal blessedness*, in perfect union with Him who is the Father and God of glory, and the fountain of holiness. This pardon and reconciliation, this holiness and purity, and this eternal glory, come all in consequence of the incarnation, passion, death, resurrection, ascension, and mediation of Christ; and this *complete restoration* to the image and likeness of God, is the utmost *salvation* the soul of man can possess; and being brought to eternal glory, the utmost beatification of which a created intelligent being is capable. And as it has been demonstrated that no scheme of salvation ever invented by man can procure or produce these blessings; and as the word of God shows that all these things are provided by the Christian system; we may confidently assert that 'there is no name under heaven given among men, whereby we must be saved: neither is there SALVATION in any other," Acts iv. 12.; and, with the same confidence we can say to

every sinner, and especially to every genuine *penitent*, "Believe on the Lord Jesus Christ, and THOU shalt be saved." The exhortation itself appears so very *rational*, and the *basis* on which it is built so very *solid*, that all difficulties in the way of faith or believing are completely removed ; so that it seems as impossible, on this ground, *not to believe*, as it seemed before, to credit the possibility of being saved even through this scheme ; because it has been too often recommended *unaccompanied with those considerations*, which prove it to be the first-born of the goodness, wisdom, justice, and mercy, of the God and Father of ALL.

On a review of the whole of the preceding argumentation, it may be objected to this doctrine, as it was to St. Paul, its first systematic defender, "You make void the *law* through *faith*." To which we reply as he did: *God forbid! Yea, we establish the law.*

Whether we understand the term *law*, as signifying the *rites* and *ceremonies* of the Mosaic institution ; or the *moral law*, which relates to the regulation of the *manners* or *conduct* of men ; the doctrine of salvation by faith *establishes* this law. All the *law of commandments, consisting of ordinances*, had respect to Christ, who alone was the *Object* and the *End* of this law ; and, by His passion and death, the whole of its sacrificial system, in which its essence consisted, was *fulfilled* and *established*.

As to the *moral law*, this also is fully established by the doctrine of salvation by faith : for, the *faith* essential to this doctrine *works by love* ; and love is the *principle of obedience*, and he who receives salvation by faith, receives, at the same time, power from God to live in obedience to every moral precept ; and such persons are emphatically termed the *workmanship of Christ, created anew unto good works*. They are *born of God*, and *His seed remaineth in them* ; and *they cannot sin because they are born of God*. Being freed from the *dominion, guilt, and pollution* of sin, they have their fruit unto holiness, and the end everlasting life ; and, in a *righteous life*, they "show forth the virtues of Him who has called them out of darkness into His marvellous light." The very thoughts of their hearts are cleansed by the inspiration of God's Holy Spirit ; so that they are enabled perfectly to love Him, and worthily to magnify His name." They show the work of the law written in their hearts, by living *not after the flesh, but after the Spirit*.

The very Spirit which is given them, on their believing in Christ Jesus, is the *Spirit of holiness*; and they can retain this Spirit no longer than they live in the spirit of *obedience*. He who is saved by grace through faith, not only *avoids every appearance of evil*; but lives an *innocent, holy, and useful life*. Hypocrites, pretenders to holiness, and Antinomians of all sorts, have no interest in this sacred doctrine: they neither know its nature, nor its power; before such *swine*, God will not have His *pearls* cast; they "are of their father the devil, for his lusts they will do." Let not the doctrine suffer on their account; they have neither lot nor part in this matter; if they hold this *truth* in their *creed*, they hold it in *unrighteousness*.

We have already seen that the law given to man in his state of innocence, was most probably this: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength." As he not only *broke this law* by his first transgression, but also lost the *power* to fulfil it; the object of God in his redemption, was not merely to provide *pardon* for the breach of this law, but to restore him to that Divine image which he had lost; hence the Gospel proclaims both *pardon* and *purification*; and *they that believe are freely justified from all things, and have their hearts purified by faith*. Thus the grand original law is once more written on their hearts by the finger of God; and they are restored both to the *favour* and to the *image* of their Maker. They love Him with all their powers; and they serve Him with all their strength. They love their neighbour as themselves, and, consequently, can do him no wrong. They live to get good from God, that they may do good among men. They are saved from their sins, are made partakers of the Divine nature, escape the pollutions that are in the world; and, being guided by His counsel, they are, at last, received up into His glory.

"Now, to Him, who is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God, our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

SERMON XXXV.

THE CHRISTIAN PROPHET AND HIS WORK.

I. CORINTHIANS, Chap. xiv. ver. 3.

He who prophesieth, speaketh unto men to edification, and to exhortation, and to comfort.

TAKE heed how ye hear, was an advice of the SON of GOD; and forcibly states, that *serious attention* to sacred truths is essentially requisite to those who wish to profit by them; and without this, even Christ Himself may preach in vain. It was the saying of a wise and holy man, that “the word of God was never heard profitably, but under the influence of that Spirit by which it was originally dictated.” Long experience has proved, that though the mighty Paul may *plant*, and the eloquent Apollos *water*, yet it is God alone who gives the *increase*. Every minister of God should be deeply sensible of this, that he may earnestly implore that *Help*, without which no good can be done; that *Wisdom*, without which the word of God cannot be rightly divided; and that *Influence* on the minds of his hearers, without which there can be no fruit of his labours.

A Philosopher among the ancient heathens observed, that “Man is an animal fond of novelty:”—the observation readily acquired the force of an incontrovertible maxim, because the facts which gave it birth were every where evident: things *new* or *uncommon*, being always found to impress the senses more forcibly than those which daily occur. Man is fond of *power*, and is ever affecting to perform actions beyond the limits of his own strength: but as repeated exertions painfully

demonstrate to him the littleness of his own might, he strives to have recourse to *foreign help*, and especially grasps at *supernatural* powers. Hence originated the desire of acquainting himself with the invisible world, that he might associate to himself the energies of supernatural agents, and by their assistance satisfy his criminal curiosity, and gratify his pride and ambition. And hence the pretensions to potent spells, necromantic incantations, and the whole system of magic. It was in consequence of giving unrestrained scope to this principle, that miraculous powers were more earnestly coveted in ancient (and I may add, in modern) times, than the constant ability to do good through that influence which can come from God *alone*, working by that love which never faileth.

That miraculous gifts were largely distributed in the primitive church, and especially among the believers at Corinth, is sufficiently evident;—and that they were *preferred* by some to that *love* which is the *fulfilling of the law*, is too plainly intimated in this Epistle. The gift of tongues, or a supernatural capacity of speaking various languages which a man had not learnt, seems to have prevailed in the Christian church for a considerable time after the day of Pentecost. And several mistaking the *design* of the Lord in the communication of these gifts, wished to possess the miraculous power merely for *its own sake*, and not on account of the *good* which might be done by it. Hence, if they *spoke with tongues*, (various languages) it was deemed sufficient, notwithstanding those who heard were not edified, because they did not understand the language which was spoken. The Apostle shows, that acting in this way did not fulfil the kind intention of the Most High; as speaking of the deep things of God in the language of an *Arab* was not calculated to instruct a *Greek*, to whom that language was utterly unknown. And though they might appear more excellent in their own eyes, because possessing more of that knowledge, which too often puffeth up; (to which it appears that some even of the believing Greeks were too much attached;) yet the Apostle assures them that *greater* was he, in the sight of God, whose talent led to general instruction, than he who possessed the tongue of the learned, whether his knowledge were acquired by study, or came by Divine inspiration. For the grand design of the gospel-ministry was, *to instruct men in righteousness, to unite them to God, and com-*

fort them in all tribulations and adversities : and this appears to me to be the meaning of the words of the text ; *He who prophesieth speaketh unto men to edification, and to exhortation, and to comfort.*

Two things the Apostle presents here to our view :—

I. The **PROPHET** :—*He who prophesieth.*

II. His **WORK** :—*He speaketh unto men to edification, exhortation, and comfort.*

I. The word *Prophet* generally conveys the idea of a person so far acquainted with futurity, as to discern some purpose of the Divine Being relative to His government of the natural or moral world ; but which is not sufficiently matured by the economy of Providence, to make, as yet, its public appearance among men :—and, to *prophecy*, is usually understood to imply the *foretelling* such an event, the *time* of its appearance, and the *place* of its operation, with some preceding and subsequent circumstances.

That several of those who are termed *Prophets* in the Sacred Writings, did thus predict future events, is a truth which cannot be successfully contested.—A truth which successive ages have had the fullest opportunity of confirming—which stands as an immense and impregnable bulwark against all the pretensions and sophisms of modern Deism ; and which, perhaps, the late eventful period tended not less to confirm than any of the preceding ones.

But that this was the *original* and *only meaning* of the word *Prophet*, or *Prophecy*, is very far from being clear. The first place in which the word occurs is, Gen. xx. 7. where the Lord says of Abraham to Abimelech, *He is a Prophet*, (*נביא נביא nabi hu*) and will pray (*ייתפלל yithpallel*, will make earnest intercession,) for thee. In the common acceptance of the word, it is certain Abraham was *no Prophet* : but here it seems to signify a man well acquainted with the Supreme Being, capable of teaching others in Divine things ; and especially a *Man of Prayer*—one who had great influence with the God he worshipped, and whose *intercessions* were available in the behalf of others. And in this sense the original word *נביא nabi*, is used in several places in the Old Testament.

It was through inattention to this meaning of the word, which appears to me to be the true, original, and *ideal* one, that all the commentators and critics, that I have met with, have

been so sadly puzzled with that part of the history of Saul, which is related 1 Sam. x. 9—13. and xix. 20—24. In these passages, the sacred historian represents Saul, who was neither a Prophet, nor the son of one, associating with the Prophets, *and prophesying among them*:—to which it appears he was led *by the Spirit of the Lord which came upon him*. That this can mean no more than *Prayer and Supplication* to God, accompanied probably with edifying *hymns of praise*, and *thanksgiving*, (for they had instruments of music, chap. x. ver. 5.) needs, in my opinion, little proof. If Saul had *prophesied* in the common acceptation of the word, it is not likely that we should have been kept absolutely in the dark concerning the subject and design of his predictions; of which, by the way, not one syllable is spoken in the Oracles of God. The simple fact seems to have been this. God, who had chosen this man to govern Israel, designed to teach *him*, that the Most High alone is the fountain of all power, and that by Him only, kings could reign, so as properly to execute justice, and be His ministers for good unto the people. To accomplish this gracious purpose, *he gave him another heart*, (ver. 9.) a disposition totally different from what he had ever before possessed, and taught him *to pray*. Coming among the sons of the Prophets, on whom the Spirit of the Lord rested, and who were under the instruction of Samuel, (chap. xix. 20.) while they worshipped God with music and supplication, Saul also was made a partaker of the same Divine influence, and *prophesied*, i. e. made prayer and supplication among them. To see one who did not belong to the prophetic school, *thus* incorporated with the Prophets, pouring out his soul to God in prayer and supplication, was an unusual sight, which could not pass unnoticed, especially by those of Saul's acquaintances, who probably knew him in times past, to have been as careless and as ungodly as themselves, (for it was only *now* he got that other good spirit from God, a sufficient proof that he had it not *before*;) these companions of his being unacquainted with that grace, which can in a moment influence and change the heart, would, according to an invariable custom, express their astonishment with a sneer, *Is SAUL also among the Prophets!* That is, in modern language, "Can this man pray or preach? He whose education has been the same as our own; employed in the same secular offices, and formerly companion

with us in what he now affects to call folly and sin—can such a person be among the Prophets ?” Yes. For God may have *given him a new heart* ; and the *Spirit of God*, whose inspiration alone can give sound understanding in sacred things, may have *come upon him* for this very purpose, that he might announce unto *you* the righteousness of the Lord, and speak unto your ruined souls *to edification, and to exhortation, and to comfort.*

I have dwelt longer on the case of Saul among the prophets, because it appears to be exactly similar to a case mentioned in this chapter, and to which my text is closely allied. “If any prophesy, and there come in one that *believeth not*, or one *unlearned*, he is *convinced of all*, he is *judged of all* ; and thus are the secrets of his heart manifested ; and FALLING DOWN on his face, he will worship God, and report that God is among you of a truth,” verses 24, 25. Who does not see here a parallel case to Saul among the prophets ? especially if collated with 1 Sam. xix. 20—24. “And Saul sent messengers to take David ; and when they saw the company of the prophets prophesying, and Samuel standing presiding over them, the Spirit of God *came upon* the messengers of Saul, and they also prophesied. And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also.—And Saul went to Naioth of Ramah ; and the Spirit of God was upon him also, and he went on and prophesied.—And he *stripped off* his clothes, and prophesied before Samuel in like manner, and *lay down naked* all that day, and all that night. Wherefore, they say, (as in the case related, chap. x.) Is Saul also among the Prophets !”

I have often observed in public meetings among religious people, especially in meetings for *Prayer*, that persons wholly unconcerned about the matter in hand, or its issue, have been suddenly seized by the spirit of the supplicants, while vacantly staring at those employed in the sacred work ; and *falling down* on their knees, have acknowledged the power and presence of the Most High ; and, like Saul among the prophets, have gone on supplicating with them, with a renewed heart, and a right spirit.

Those who have taken on them unmercifully to criticise and condemn such meetings, should prove, in vindication of their

own conduct, that Saul, the sons of the prophets, and the venerable Samuel at their head, were *enthusiasts* and *fanatics*; and that the parallel case in this chapter should have been marked by the Apostle with terms of abhorrence and detestation, that others might be deterred from copying their example.

The history of Elijah and the priests of Baal, mentioned in 1 Kings xviii. throws farther light on this subject. In verse 26, it is said, "They (the priests of Baal) took a bullock and dressed it, and called on the name of Baal from morning until noon, saying, O Baal, hear us!—And they leaped upon the altar, and cried aloud,—and cut themselves with knives, till the blood gushed out: and they *prophesied*, (נִבְּאוּ *vayihnabû*, and they made supplication,) until the time of the evening sacrifice." From the whole context it is plain, that *earnest, importunate prayer*, is alone what is meant by *prophesying* in this place.

In addition to what has been said, it is necessary to observe that *prophet*, in the text, means not only one who, according to the original import of the word, is an *intercessor*, or a *man of prayer*, which is an essential characteristic of every minister of the gospel; but it means also one who *teaches others* the great and glorious science of salvation, and *instructs* men in their religious obligations to God, and in their duty to their neighbour and to themselves. And this is undoubtedly the sense in which St. Paul uses it here. And as all the prophets of God, whose principal business it was to *instruct* the people in the way of righteousness, were *men of prayer*, who were continually interceding with God in behalf of the wretched and careless to whom they ministered, the term נָבִי *nabi*, became their common appellation; and thus a *part* of their office, *intercessors for the people*, might have given rise to that name by which the Spirit of God thought proper afterward to distinguish those whom he sent, not only to *pray for* and *instruct the people*, but also to *predict* those future events which concerned the punishment of the incorrigible, and the comfort and exaltation of His own servants.

A preacher, who is not a *man of prayer*, cannot have a proper knowledge of the nature and design of the gospel ministry—cannot be alive to God in his own soul: nor is likely to become instrumental in the salvation of others. In order to *do good*, a man must *receive good*: *Prayer* is the way in which

Divine assistance is received ; and in the work of the ministry no man can do any thing unless it be given him from above. In many cases, the success of a preacher's labours depends more on his prayers than on his public preaching.

In the sense in which I apprehend St. Paul uses the word here, our blessed Lord styles John the Baptist *a Prophet*, Luke, vii. 26. And Zacharias his father, speaking of him by the Spirit of the Lord, calls him *a prophet of the Highest*, Luke i. 76. *i. e.* a teacher commissioned by the Lord Himself to instruct the inhabitants of Judea in the things which related to the manifestation of the Messiah and his kingdom : therefore, in ver. 77, the *matter* of his teaching is said to be *γνωσις σωτηριας*, the SCIENCE OF SALVATION. Men are ignorant of God and themselves,—they must be instructed, and for this very purpose the Christian ministry has been established in the world. *Human sciences* may be profitable in earthly concerns, but cannot profit the soul. The *science* that teaches godliness must come from God. No *science* is of any avail to the soul, that does not bring *salvation* with it.—This is the excellence of heavenly *teaching*, and an excellence that is peculiar to itself.

In the same sense Judas and Silas are said to be prophets, (Acts xv. 32.) whose business it was, to *exhort* and *confirm* the brethren. See also 1 Kings xviii. 29.

After what has been said, it is almost superfluous to observe, that as the ministers of the gospel are termed *prophets*, or *teachers*, it is necessarily supposed, 1st, That they are properly acquainted with the nature and design of the gospel they teach. And, 2dly, That men in general are ignorant of the things which concern the kingdom of God, and therefore have need of such teachers.

That he who professes to teach a science to others should be well instructed in it himself, all must allow.—And that the mass of the people who even profess Christianity are deplorably ignorant of God and His gospel, is a melancholy truth. But heavenly things cannot be apprehended by the same unassisted powers which apprehend earthly things. To acquire a proper knowledge of an Art or Science, there must be a natural *aptitude* in the mind to receive it : and where *this* exists not, the most judicious instructions of the most eminent teachers are lost. Man has no *natural* aptitude to heavenly things : the

carnal mind, says the apostle, (*i. e.* the soul which relishes nothing but what comes through the medium of the flesh, and which tends only to gratify its desires, *knows not the things of God*;—*it is enmity against God*; it is not only ignorant of Divine things, but it *loves* that which is *evil*, and *abhors* that which is *good*; therefore, the very first part of the teacher's work is to convince men of this, and of its ruinous tendency; and to show them the necessity of applying to God through the blood of the cross, who alone can make them wise unto salvation, conquer their aversion from holiness, subdue their evil passions, and save their souls.

In order to *persuade* men to receive the wisdom that comes from God, there must be precept upon precept, line upon line, here a little and there a little, according to varying circumstances, and the prejudices and capacities of the people who are to be taught. To succeed in this as far as *man* can succeed, the teacher must be endued with the spirit of *love*, producing the living flame of holy zeal, *attaching* to itself *prudence* and *discretion*, which shall cause the sacred fire to burn *steadily*; while *love* to God and man continues to feed the *flame*. Constant supplications must precede, accompany, and follow his efforts to guide sinners into the way. And as God is thus acknowledged throughout the work, so will He be with him in it; and under such a ministry men cannot fail being made wise unto salvation, God giving a constant power to *apprehend*, while His faithful ambassador is holding forth the words of life. But who is sufficient for these things? He *alone* whom God hath *sent*: to whom he hath intrusted with the ministry of reconciliation, and whose word he conveyeth with the demonstration of His Spirit to the souls of the people.

II. The WORK of this *Prophet* or *Teacher*, or what is wrought under his ministry, comes now to be more particularly considered. The text says, *He speaketh unto men to edification, and exhortation, and comfort.*

1. TO EDIFICATION.—The original word, οἰκοδομῆς, is, upon the whole, properly enough rendered *edification*: but as this is a mere *Latin* word, the *translation* itself requires to be *translated*, as it is as unintelligible to many people as the *Greek* word itself. They both literally signify, to *make*, or *build a house*. The soul of man is often represented in Scripture under the figure of a building. This metaphor is frequent in the

writings of St. Paul ; partly because it was peculiarly expressive ; and partly because such an idea must frequently occur to his mind, who was himself a *tent-maker*, σκηνοποιός, such a person as we term *house-carpenter*. Hear him recurring to this metaphor on various occasions: " We who are in this TABERNACLE do groan :"—" Ye are God's BUILDING :"—" If the earthly HOUSE of this TABERNACLE were destroyed, we have a HOUSE NOT MADE WITH HANDS :"—" As a wise MASTER-BUILDER, I lay the FOUNDATION," &c. &c.

This *house* God formed in the beginning for His own temple.—In it He dwelt ; and in it, a sacrifice worthy of His immaculate purity, and infinite Majesty, was constantly offered up.—But, alas ! man being in this honour, continued not—*Sin* was introduced—the temple became defiled—the Lord abandoned it, Satan entered in, and the house of the Lord was laid in ruins. To *re-edify*, or *rebuild* this house, and make it once more a habitation of God through the Spirit, the Almighty Saviour descended from heaven, and dwelt, σκαπώσεν, *made a tabernacle* among men, John i. 14., thus showing us, by dwelling in our nature, in holiness, purity, and truth, that we might *again* become a holy temple of the Lord, and be raised by His grace to that state of moral excellence and glory, which we had in the beginning ; Himself being the *pattern* after which He purposed to re-edify the building. But though the human soul be in a state of ruin, and the *form* and *comeliness* of the building be passed away ; yet not *one* of the original *materials* is *lost* :—to follow the metaphor—the *stones* and *timbers* are still in existence : but they are all *displaced* and *disjointed* ; and none but the Divine *Architect* can revive these out of the rubbish, and restore the form and comeliness of the *edifice*. To effect this, the *Foundation* must be again laid ; the *stones* cleansed and replaced ; and the *timbers* rejointed.

Now, other foundation can no man lay, so as to have a solid, perfect, and durable building, but that which is laid already, viz. CHRIST *crucified* : and HIM, not only as the *meritorious cause* of the building, and great *Operator* in it ; but also as the *Pattern* according to which the house is to be formed. All that is of Christ, *resembles* Him. When the ruined soul is built *up, on, through, and after* Him, the excellence of the materials, the regular adjustment of the parts, the form, beauty, magnificence and utility of the whole, at once proclaim

the infinite skill, unlimited power, and eternal love of the great Architect. "But if Christ be the sole Builder, &c. what has the teacher to do in this work?" Though he who prophesieth, or teacheth, cannot be properly styled **THE BUILDER**; yet he speaks unto men *οἱς οἰκοδομεῖ* in reference to this building, recommending **JESUS** as the *only* Saviour, and speaking of the glory and excellence of *His* work.

It is not less necessary to build *on* the foundation than to *lay* it. Many grievously err on this point.—They are ever *laying the foundation*, and never *building on it*: and strange to tell, this *only* is allowed by some to be *preaching Christ!* as if one should say; "He who is determined to build a proper and convenient house for *himself* to dwell in, can never effect his purpose, but by *laying the foundation every day* as long as he lives." Who does not see that this man can never have a *house*? He has no more than its *foundation*, and can never be its *inhabitant*.

Let not this saying be misrepresented;—as if the preacher designed to leave *Christ* out of his building; No. He is as fully convinced, that, on the gospel plan, no soul can be saved but through the *blood* of *His* cross, and *influence* of *His Spirit*, as he is, that a house cannot be built without a *foundation*. But he argues, that as the foundation should be *laid*, and kept *lying*, once for all, and the building raised upon it; so **Christ Jesus** as the **Foundation-Stone**, as the *only* name through which men can be saved, should be laid once for all: and when it appears, that this foundation *is laid*, viz. when the sinner trusts on *Him alone* for salvation, renouncing *all dependence* on things in heaven, and things on earth, and things under the earth:—and when it appears, that his faith hath not stood in the *wisdom of man*, but in the *power of God*, (being justified freely through the redemption that is in **Jesus**, for then, and not till then is the foundation truly laid :) I say when this fully appears, from that moment, the minister of God, who understands his work, and attends to it, will speak unto that soul to *edification*.

But let it not be supposed that the Lord **Jesus** has nothing to do with the building but merely to be its *support*.—He is still not only the *foundation*, without which the house must be immediately involved in its primitive ruin, but also the great *Director* of the whole work. As *He came before by blood*, so he

comes now by *water* and by the *Spirit* ; by the washing of regeneration, and the renewing of the Holy Ghost. As it was only by His *sacrifice* that the *Atonement* was made, so it is only by His *direction* and *energy*, that even the wisest master-builder can raise on this foundation a superstructure of gold, silver, and precious stones ; for without *Him* nothing good can be done. But the great mistake of many is, the preaching Christ, only as the *Author* of salvation, without showing Him to be the *Accomplisher* of it : proving, indeed well, that it is Christ that *justifies*, but not maintaining fully that His blood *cleanseth from all unrighteousness*. What Christ has done *for us*, is a favourite subject with many ; but what Christ is to do *in us*, is a topic, well considered but by few.

In those who are faithful, Christ accomplishes His great design :—They are *built up*—the house is completed, and becomes a habitation of God through the Spirit—a temple of the ever-blessed Trinity :—For it is written, “If a man love Me, he will keep My words, and *I* and the FATHER will come *in* unto him, and make our *abode* with him.” Hence it appears, that the *end* which the Lord proposes in this great work, is the *full* salvation of the soul—the cleansing and purifying it from all evil ; reducing it to harmony and order, that it may be complete in him ; for the man of God must be perfect, (*aprtio* well jointed,) thoroughly furnished to every good work. 2 Tim. iii. 17.

From this view of the subject, we may easily discern what *edification* means. It is the *building up* of the soul in the knowledge, love, and image of God. And *continual* edification, implies a constant *growth* in grace—a daily *increase* of those graces which constitute the mind of Christ—a constant *addition* to the former stock, so that he who believes, and continues faithful, *increases* with all the increase of God. Thus, to his faith, is *added* virtue ; to virtue, knowledge ; to knowledge, temperance, brotherly-kindness, and charity ; pure universal love to God and man. As every *new* stone that is laid in a building *adds* something to it, and brings it nearer its perfection ; so every sermon, every act of faith—of prayer—of mercy and kindness, becomes a mean in the hand of the Lord, of *increasing* the light, life, and love of the believing soul : hence, to be *edified*, does not mean merely that a man has received some *new information* on a Divine subject, some in-

creased light in sacred matters ; but it means, that the man's house (following the metaphor) has got another stone added to it ; another of its *scattered timbers* put in *joint*.—In a word, that something heavenly is *added* to what was before received.

As every individual thus *edified* by the grace of Christ, becomes a temple of God ; so the whole church or assembly of the first-born, forms a vast and grand building, in which Jesus lives and reigns. *Each* who was individually a temple of God, becoming a stone, or part of this *general* building. Therefore, fully to understand what the Apostle says on this subject, 1 Pet. ii. 5., “Ye also, as living stones, are built up a spiritual house,” &c., we must form the idea of a number of souls *edified* as before stated, *built up* in faith and love, in inward and outward holiness,—*united* in the bands of Christian fellowship, and walking in the consolations of the Holy Ghost.—These are the *lively stones*, instinct with the living virtue of the living God.—These are built up a spiritual house ; each is considered a stone in the sacred edifice, and a necessary and beautiful part of the building. Their *places* may be different—some *within*, some *without* ; some in the *back part* of the building, others in the *front* ; some *corner stones* ; *uniting* and *strengthening* the building ; others *finishing* and *perfecting* the work. All are arranged, and employed, not only according to their several degrees of grace, but also according to their various talents : nevertheless the whole collectively form but *one* building, the genuine *catholic*, or *universal Church*, whose creed is the BIBLE, and whose inhabitant is the MOST HIGH GOD.

In order to erect this glorious building, we are told by St. Paul, 1 Cor. xii. 28., that “God hath appointed in His church, first, Apostles, secondarily, Prophets, thirdly, Teachers, after that miracles, then gifts of healing, helps, governments, and diversity of tongues.” And all this is done, that being built up on the foundation of the Prophets and Apostles, who made Jesus Christ the chief Corner-Stone, all the building (through Him) might be fitly framed together, (*συναρμολογουμένη* properly jointed, harmonized, and arranged,) and grow into a holy temple in the Lord. Eph. ii. 20, 21. Thus, they who *prophecy* speak unto men to *edification*, that they may be *built up* together for a habitation (*κατοικητηριον*, a *constant dwelling-place*) of God through the Spirit.

2. But he who *prophesieth* speaketh also to men, to EXHORTATION.

According to the common acceptation of this word, viz. *advising a sinner to turn from his sins, and come to God for salvation* ; this part of the teacher's work must, in the nature and order of grace, precede *edification*. But the word *παράκλησις* must not be restrained to so limited a meaning in this place. From its component parts, *παρα*, near to, and *καλεω*, I call, we may learn that it implies *calling the soul near to God*, that it may contract an intimacy with Him, be united to, and be continually defended, nourished, and supported by Him : and this, indeed, is the proper business of *exhortation*.

As this discovers to us another part of the teacher's work, so it gives us another view of the state of a soul that is not made a partaker of the salvation of God. Man is at a *distance* from his Maker, not in respect of *place*, (for God fills the heavens and the earth, and in Him we all live, move, and have our being,) but in respect of *nature, unity of mind, and conformity of purpose*. There is no good in man : nor can there be any, while *separated* from God, and united to sin. God is pure and holy ; man is earthly, sensual, devilish :—living only in reference to earth ; seeking only the gratification of his animal desires, and being constantly impelled by diabolic influence to break the commandments of his God. In a greater or less degree, this is the state of every soul of man ; for all,—ALL have sinned, and come short of the glory of God ; and there is none that doeth good, no not one, saith the Lord. The Sacred Writings uniformly represent men as rebels against God ; obstinately bent on the pursuit of those things which tend directly to their present misery and future destruction : and the conduct of men in general demonstrates that the character is fairly and faithfully drawn. Notwithstanding, there are many who are unwilling to allow that this is a true state of the case ; and to get rid of this degrading character of themselves, reject the whole system of Revelation, and forge for themselves another character from what they term *Natural Religion* ; a system which they acknowledge did not come from above, for with *Revelation* they will have nothing to do ; and yet *this* they would have others to receive and submit to, as implicitly, as if it had come recommended by all the wisdom and authority of God.

Mr. Woolaston, the celebrated author of "The Religion of Nature Delineated," begins his tract thus: "The *foundation* of Religion lies in that *difference* between the acts of men, which distinguishes them into *good, evil, and indifferent*; and if there be such a difference, there must be a Religion, and *è contra*. Upon this account it is, that such a long and laborious inquiry hath been made after some general *idea*, or some *rule*, by comparing the aforesaid acts with which, it might appear to which kind they respectively belong. And though men have not yet agreed upon any one, yet one there certainly must be. That which I am going to propose," &c.

On this point the following conclusive mode of arguing has been adopted:—"If the foundation of Religion lie in the *difference* of human actions; and that difference can only appear by comparing them with some *rule*; and though, from the beginning of the world to this day, no such rule of moral good and evil *has yet been agreed upon*, whereby men might know to which *kind* their actions respectively belong, it is impossible there should be any such thing as *natural religion* or law, because their very essence consists in enabling men to *distinguish* their actions, (and thereby their choice of acting,) whether they are virtues or crimes, moral good, or moral evil. If they had no *rule* for this, they had *no law*; and if no law, they could have no *religion*, which is nothing but obedience to law." Or, if "they never *agreed upon one*," and without *agreement* there can be no *rule*, then there is nothing in this subject obviously clear, universal, or true; but all the definitions of it must be *opinion* or *falsehood*, because they had no *rule* or method to frame them by. Or, "since a rule there certainly must be," if Mr. Woolaston found it out, then all the preceding ages wanted it, there was no such thing existing; therefore, this inference is fair, Mr. Woolaston's discovery is the religion of Mr. Woolaston, and not the *religion of nature*. And, if he first made the discovery, how could it be owing to *reason*, since the light of reason was as clear 5,000 years ago as it is now? And if it were not from *reason* that he argued so well, and traced out the lineaments of law with such order and perspicuity, then it must be from *revelation*. And that single passage which he has taken for the *foundation* of his work, tears up the foundation of his whole system; and is a demonstration, that whatever he says after, is not from

reason, nature, eternal fitnesses, or universal consent, but from revelation alone; and that he has only transferred to the support of one school what he learnt in the other. See ELLIS'S Knowledge of Divine Things. This poor, baseless system, attempts to speak unto fallen man to exhortation and comfort: but in such a way as his enemy could wish. It expatiates on his dignity and perfection; the strength and energy of his reason, (though for 5,000 years it has not been able to discover a rule of moral conduct,) and shows him his duty, as it is termed, attempting to prove that he is naturally inclined to all good; and that it is only from the influence of example that he is at any time warped from doing that which is holy and just. It tells him he has ample resources in himself to conquer any evil propensity he may have acquired; for internal evil he has none:—that to act upon this plan, is to get free from the shackles of folly and superstition, and to enjoy peace of mind and lasting content.

This, according to such writers, is the supreme good.—But is there a particle of truth in this meagre system? is not the whole demonstrably a mere phantom, “an airy nothing, without a local habitation or a name?” Where is their certainty? Where is their comfort?—Ask the whole tribe of modern deists, and their elder brethren the heathen.—But still it is an important something! Then it is a something that has neither God nor Christ in it.—Christ it has not: for it denies and ridicules His incarnation, miracles, and atonement. God it has not, for it denies both the necessity and existence of supernatural influence.—And yet it is good! It is an effect that subsists without a cause;—a stream that is full, and constantly running without a producing fountain.—It is a rational Religion, in eternal hostility to reason: it will not allow that man is at a distance from God; and yet it will not admit that he is nigh. Union with God through the influence of His Spirit is, with it, enthusiasm; and to say that man is a fallen spirit, and utterly incapable of recovering himself from his ruinous state, is the language of reason and common sense, and therefore must not be countenanced. The conclusion from its leading principles is, Man is not evil, for the Scripture account of his fall is a fable:—he is not good, for there is no inspiration of a Divine Spirit. In a word, he is like those who have invented the absurd system,—Nothing, or good for nothing.

But to return. As *exhortation* implies *calling near* to God, and supposes a *distance* between Him and the sinner, as stated before ; so it implies bringing God *near* to the soul. God was *in Christ* reconciling the world to Himself—and where two or three are gathered together in the name of Christ, He is in the midst of them.—He who speaketh unto men unto *exhortation*, can assure them that the kingdom of God is *at hand*—and that God *waits* to be gracious, and rejoices over them to do them good : therefore the trembling sinner may come with boldness unto the Throne of Grace, and ask mercy, and find grace to help in time of need. *Draw nigh*, therefore, to God ; and let it be remembered, that *drawing nigh* implies turning the desires of the heart toward Him, (my son give me thy heart !) entering into His gracious counsels and designs ; and accepting, as a lost sinner, the ample salvation purchased by the blood of the Cross.

Exhortation of this nature is peculiarly needful : (and indeed must precede the building up, first spoken of,) because every awakened sinner is *afraid* of God ; and, like the penitent publican, stands *afar off*, not daring to *approach* even the *place* where God records His name ; and it is a secret, which is not with all men, to know how to represent Christ as *present*, and to bring the trembling soul *even to His seat*. When a sinner considers God as throned in insufferable light and glory ; infinitely full of holiness and justice ; he dares not *draw near* :—but when he views the light of His glory in the face of Jesus Christ, when he is *persuaded* that *God is Love*, he is then inspired with confidence ; and, coming by Christ Jesus, he approaches the Eternal Deity with humble boldness, through the medium of his own nature ; for God was manifest in the *flesh* !

But this part of the teacher's work, as was hinted before, must not be restrained merely to those who know not God. Every believer in Christ Jesus stands in need of it.—What is the general voice of the Gospel, but a continual *call* to men to *come unto God* ! What is the whole of salvation, but a *drawing nigh to Him*, in consequence of the invitations received from His word and from His ministers ? What is endless glory, but an eternal *approach* to the infinite perfections of the Godhead ! The sinner is invited to *draw near* : the believer is invited to draw *nearer*.—The sinner who receives not this *exhortation*, cannot be saved : the saint who does not continue to receive it, cannot stand :—Thus sinners and saints are the

continual objects of *exhortation*.—Sacred system of eternal Truth ! River of God ! whose streams make glad the Holy City ! Thou provest, that by bringing God *down* unto man, man is brought *up* unto God, made a partaker of the Divine Nature, and seated on the throne of His glory !—But this leads me to speak of another important part of the teacher's office, which is,—

3. *To speak unto men to COMFORT.*

The word *παρηγορία*, here used, signifies properly that comfort which a person receives *conversing face to face* with his friend.—Speaking words of comfort, descriptive of those good things, of the existence of which we are assured ; and the promise of which we receive on indubitable authority.

This part of the teacher's work includes not only his *loving affectionate manner* of preaching the gospel ; but also pastoral care ;—his *visiting* from house to house,—his hearing and determining what were formerly called *cases of conscience*,—his searching into, and removing those scruples which arise from the power of temptation, in the minds of those who are but *beginning* to walk in the way of life. These require the speediest and tenderest aid of the Christian prophet, who has himself been comforted in all his tribulations, and is hereby enabled to comfort others, by the comfort with which he himself has been comforted of God, 2 Cor. i. 4.

The *Promises* of the everlasting gospel furnish the teacher with abundant matter for the consolation of the distressed, both in public and private.—There is not a *state* of affliction or trial into which a person can be brought, that has not some promise of comfort or support annexed to it in the Sacred Writings. *Come unto me all ye who labour and are heavy-laden, and I will give you rest*, is a promise of general application ; and, as Luther once said of a similar one, “ is worthy to be carried from Rome to Jerusalem on one's knees.” Indeed, the whole gospel of God is one grand system of *consolation* ; hence it is properly adapted to the state of *suffering* humanity. Man is a *wretched* creature ; and his state of *misery* is necessarily implied in the text. He cannot be *happy*, because he is *unholy* ; and holiness and happiness are joined in eternal union by the Lord. As God is the Fountain of all blessedness, no intelligent being can be happy, but in *union* with Himself. Sin prevents this *union* from taking place ; for

God can join Himself to nothing but what resembles His own nature. As nothing but sin prevents this union from taking place, the teacher of righteousness can speak to *comfort*, by proclaiming that Divine grace, which not only *atones* for, but *destroys* sin ; and which is *glad-tidings* of great joy to all people.

It is much to be lamented, that the benevolent gospel of the Son of God is represented by many as a system of *austerity* and *terror* : but no man can represent it as such who understands it. If, knowing the terrors of the Lord, we persuade men ; it is not by these terrors we prevail on them to accept salvation through Christ. The *place of torment* is uncovered in the Sacred Scripture, that men may see and escape from it : and the teacher of righteousness should only describe the *devil*, and his reign of *misery*, so as to cause men to fall in love with *Christ*, and *His* heaven of *glory*.

Many seem to have hell and destruction for a constant text ; and all their sermons are grounded on these subjects. These may alarm the careless, and terrify the profane, and so they are useful in their place ; but they certainly do not *speak to men to comfort* :—nor should a whole discourse be employed in this way. It is the doctrine of JESUS ; of Jesus dying for our sins, and rising for our justification :—Jesus, shedding His love abroad in our hearts by the Holy Spirit, filling us with the meek, holy, gentle mind that was in Himself, that ever can be available to a sinner's conversion and comfort. From long experience I can testify, that preaching the love of Christ who bought us, is of more avail to convert sinners, comfort the distressed, and build up believers in their most holy faith, than all the fire of hell. For, as it is possible to make void the *law*, through a lawless method of preaching *faith* ; so it is possible to make void the *gospel*, by an unevangelized preaching of the *law* and its *terrors*. Let the law be used as God uses it ;—let it *enter*, that the offence may *abound*, and that sin may appear *exceeding sinful* :—then let the veil be taken away from off the face of the gospel, and let its heavenly splendours shine forth on the wretched. Tell them, prove to them, that *God is Love* ; that He *delights* not in the death of a sinner ; and that He *wills* all to be saved, and come to the knowledge of His Truth. Let the sinner's astonished soul contemplate the *fullest proofs*, that even God Himself could give of His *willingness*

to save men, viz. the *agony* and *bloody sweat*, the *cross* and *passion*, the *terrible death* and *glorious resurrection* of the Almighty Jesus!—Let him who prophesieth show these to the vilest, the most profligate, and the most wretched of sinners; and then let them disbelieve the Philanthropy of God, if they can.

“But,” says one, “I am a sinner condemned by the law of God, and condemned by my own conscience: for, having broken the law, I am under the curse.” Granted:—But the gospel proclaims JESUS; and Jesus SAVES sinners. “But I deserve no mercy.” True: but the gospel speaks not of the *merits* of man, but of the *merits* of Christ. It is because thou art a *sinner*, that thou hast need of Him:—and hadst thou not been such, Jesus needed not to have died for thee. Again, it is because thou art a *sinner*, that thou hast a *claim* on His *mercy*; and that very thing (thy *guiltiness*) which thou conceivest to be an argument against thee, and an insuperable barrier to thy salvation, is an unanswerable argument in thy behalf; and an absolute proof, that if thou come unto Him who died for thee, thou shalt not perish, but have everlasting life. In compassion to thy weakness, and to show thee that *God is Love*, He hath promised thee life; and bound Himself by His *oath* to fulfil the *promise* He hath made:—that through these two immutable things, (His *oath* and *promise*,) in either of which it is impossible for God to lie, thou mightest have strong *consolation*, while fleeing to lay hold on the hope set before thee in the gospel. Thus, the testimonies of Christ *encourage*, and thus he who prophesieth, speaketh unto men to *comfort*. Lord of the Universe! what hast thou not done to save men? And yet, dreadful obstinacy! they will not come unto Thee that they might have life!

After all, it is only Christ, who can speak to the *heart*:—who can give the word of *promise* its *form*, *substance*, and *fulfilment*, in the soul. To get this done, the teacher, as stated in the beginning of this Discourse, must be a *man of prayer*, that he may bring the *Spirit*, as well as the *word* of Christ, into his public ministrations. Then an unction will accompany his word; and all his hearers shall be evidences that this teacher *speaketh unto men, to edification, and to exhortation, and to comfort*.

From what has been said, we may learn,—

First, That every minister of God is divinely taught—is made wise to salvation himself, and filled with the Holy Ghost and with prayer.

Secondly, That he who receives the gospel, is translated from the kingdom of darkness, sin, folly, and error, into the glorious liberty of the sons of God.

Thirdly, That the *Religion of Christ* does not consist in a system of opinions, orthodox, or heterodox, but is a principle that *edifies*, that *builds up* the soul in knowledge and love:—that takes sin *from* it, and *adds* holiness to it.

Fourthly, That the gospel *unites* God and man. It *calls* men to God, and brings God to men, that they may be of one spirit with Him.

Fifthly, That, in consequence of this union, men become partakers of the Divine Nature, escape the contagion that is in the world, and become *truly happy*, because they are *completely holy*.

Sixthly, That Christ, and Him crucified, is the grand *subject* of evangelical preaching; and that nothing but *His gospel* ever was, or will be, the power of God to the salvation of a lost world.

Lastly, That where there is a ministry by which men are *not* made wise unto salvation, *not* saved from sin, and *not* built up in holiness—under which they are *not* united by the Spirit of Christ to the God of heaven, and *not* made happy in His love: *there*, either the *teacher*, or the *matter*, of instruction, is not of God; for, *he who prophesieth, speaketh* (according to my text) *to edification, and to exhortation, and to comfort*.

Now unto God only wise, gracious, and good, be glory and dominion unto all ages, through Christ Jesus! Amen, and Amen.

SERMON XXXVI.

THE RIGHTS OF GOD AND CÆSAR.

MATTHEW, Chap. xxii. ver. 15—21.

15. Then went the Pharisees, and took counsel how they might entangle him in *his* talk.

16. And they sent out unto him their disciples, with the Herodians, saying, Master we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man*: for thou regardest not the person of men.

17. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?

18. But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

19. Show me the tribute-money. And they brought unto him a penny.

20. And he saith unto them, Whose *is* this image, and superscription?

21. They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar, the things which are Cæsar's; and unto God, the things that are God's.

By the parable of the *Marriage Feast*, which our Lord delivered in the beginning of this chapter, the Pharisees, who perceived that they were especially intended by those who reject the offers of God's grace and mercy, and thereby expose themselves to inevitable destruction, became exceedingly incensed. Our Lord having concluded, they went out covered with confusion, and took counsel, plotted *how they might entangle Him in His talk*, *εἰς λόγον*, by His discourse, or doctrine: resolving to ask Him *subtle and ensnaring questions*, which might involve Him either with the *Roman government*, or else with the *Jewish Rulers*.

As they felt they had no mean adversary to contend with, they endeavoured to collect all their strength for their projected assault. They gathered together *their own disciples*, and associated them with another subtle and dangerous class, *the Herodians*; and having concerted their schemes, and ma-

tered their plan, began their attack in the most covered manner; masking their malicious designs with the deepest dissimulation and flattery:—"Master, we know that Thou art true, and teachest the way of God, in truth; neither carest thou for any, for thou regardest not the person of men; tell us, therefore, what thinkest thou, Is it lawful to give tribute unto Cæsar, or not?" verses 16, 17.

In examining this subject, I shall make—

I. Some remarks on their deeply rooted and inveterate enmity against our blessed Lord; and,

II. Consider the manner in which he defeated their plot.

I. The depth of their malice appears,—

1. *In their mode of attack.*

They had often questioned our Lord on matters concerning *religion*; and His answers only served to increase *His* reputation and *their* confusion. They now shift their ground, and question Him concerning *state affairs*, a subject at all times peculiarly dangerous under a jealous and despotic government: and the question which they proposed is such as *must* be answered; and yet the answer, to all human appearance, can be none other than what may be construed into a crime against the *people*, or against the *Roman government*. It was, in effect, "Should this people be governed according to the Revelation and ordinances which God has given them; or according to the caprices and unhallowed devices of profligate Pagan rulers?"

Their malice appears farther,—

2. In the *choice of their companions* in this business.

They sent out unto Him their disciples, with the Herodians.

The term *Herodians* seems to have *two* distinct meanings in the Gospels:—1. A certain class of *politico-religionists*; and, 2. The *domestics*, or *courtiers of Herod*.

The first do not appear to have had any existence before the time of *Herod the Great*, who died about *three years* after our Lord's incarnation; and from this Herod, it is generally supposed, this sect derived its origin. Our Lord, in Mark viii. 3. speaks of *the leaven of Herod*: "And He charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod;" and by this He most undoubtedly means a *bad* or *spurious doctrine* received from this great wicked man. What this was, may be easily discovered:—

1. Herod subjected himself and his people to the domination of the Romans, in opposition to that law, Deut. xvii. 15., "Thou shalt not set a king over thee—which is not thy brother ;" *i. e.* one who is not a *true Israelite*, a legitimate descendant of Jacob.

2. He builded *temples*, set up *images*, and joined in *Heathenish worship*, though he professed the Jewish religion ; and this was in opposition to all the *LAW* and the *prophets*. From these two facts we may learn that the *Herodians* were, 1. Such as held it lawful or expedient to transfer the *Divine government* to a *Heathen ruler*. And, 2dly, Such as made no scruple to conform occasionally to Heathenish rites in their religious worship. In short, they were corrupters of the true religion : they trimmed between God and the world—endeavoured to reconcile *His* service with that of Mammon ; and were of that form of religion which served best to secure their secular interests. It is thought that this sect became at last blended with, and lost in that of the *Sadducees* ; for the persons who are called *Herodians*, or those infected with the leaven of Herod, Mark viii. 15., "Take heed, beware of the leaven of the Pharisees, and of the LEAVEN of HEROD ;" are called *Sadducees*, in Matt. xvi. 6., "Take heed, and beware of the leaven of the Pharisees, and of the SADDUCEES." And as this leaven is styled by our Lord *hypocrisy*, Luke xii. 1., "Beware of the leaven of the Pharisees, which is HYPOCRISY," the character given above is not overcharged. They were *politico-religionists*, *corrupters of the word and worship of God*, *hypocrites*, and such as only used even their spurious worship no farther than it promoted their *secular ends*.

That by this term is also meant the *domestics* or *courtiers* of Herod, is very probable ; and that those mentioned in the text were the *servants* or *courtiers* of Herod, king of Galilee, is very likely. Herod, king of Galilee, was at this very time at Jerusalem, whither he had come to hold the *pass-over*. Our Lord being of Nazareth, which was in *Herod's jurisdiction*, was consequently considered his subject. Herod himself was extremely attached to the Roman government, and made a public profession of this attachment to please the Roman emperor : and it is not improbable that these *Herodians*, whom the *Syriac* in this place calls *domestics of Herod*, were, in religious feeling, pretty similar to the sect already de-

scribed. All these considerations would show the wily and malicious Pharisees that these Herodians were very proper persons to associate with them in this infernal plot.

Their malice and hypocrisy appear farther :—

3. In the *insidious praises* which they bestow on our Lord, “Master, we know that Thou art true, and teachest the way of God in Truth.” This was, indeed, the *real* character of our Lord ; He was a *true man*, and a *teacher of the truth* : of falsity, or of false doctrine, none could convict *him*. He proclaimed the truth of God, and bore testimony to that truth ; and no earthly consideration could induce him to suppress the declaration, or withhold the testimony. He *respected not the persons of men* ; the *Roman Emperor*, the *Jewish rulers*, the *Pharisaic hypocrites*, the *Sadducean infidels*, the *Herodian time-servers*, the *sly politician*, the *furious bigot*, and the *humble villager*, were all the same in His sight, when the truth of God was to be declared, and His judgments against iniquity and its workers denounced. In such cases *He cared for no man* : for *He accepted not the persons of men*. Here, therefore, they bore testimony to the *truth* ; but it was merely with the design to make it subserve their bloody purposes. Those who are under the influence of the Satanic principle never attempt to do any thing like *good*, but when they hope to accomplish *evil* by it. Men, who *praise you to your face*, are ever to be suspected : and *flatterers* generally possess either a *base* or a *malicious* mind.

But their malice appears still farther :—

4. In the *question* which they propose, “Is it lawful to give tribute unto Cæsar, or not ?” ver. 17. The constitution of the Jewish republic ; the *expectation* which they entertained of future glory and excellence ; the *diversity of opinions* which divided the Jews on the subject of their restoration to dominion and prosperity ; and the *state of vassalage* in which they were now held ; rendered an answer to this question extremely difficult.

1. It was difficult to answer such a question in the *presence* of the *people*, who professed to have no other king than God ; and looked on their *independence* as an essential point of their religion.

2. It was difficult to answer it in the presence of the *Pharisees*, who were ready to stir up the people against Him,

should His decision be contrary to their prejudices, or to their religious *rights*. The latter embraced so many political considerations and questions, that the difficulty was increased tenfold.

3. It was difficult in the presence of the *Herodians*, who, if the decision should appear to be *against* the *rights* or *privileges* of Cæsar, were ready to inflame their master to avenge, by the death of our Lord, the affront offered to *his* master the emperor. All these things the Pharisees had plotted and calculated.

4. The answer was difficult because of the *different sentiments* of the Jews on this very subject ; some contending that they could not *lawfully* pay tribute to a Heathen governor ; while others held, that as they were now reduced under this strange government, and had no power to free themselves from it, it was consequently lawful for them to pay what they had not power to refuse.

5. The answer was difficult because of the *peculiar state of public feeling* at this time. The expectation of the *Messiah* was now pretty general. The miracles which our Lord had wrought were numerous, public, beneficent, and highly descriptive of an unlimited power. In short, they were such as the *prophets* had declared the *Messiah* should work in the days of his manifestation in Israel. "The eyes of the blind were opened, the ears of the deaf were unstopped, the lame man leaped as a hart, and the tongue of the dumb sang." Isa. xxxv. 5, 6. Even *more* than the prophets had predicted was done ; for the *lepers were cleansed*, the *dead raised*, the *laws of nature variously inverted* at His word ; and the *poor had the gospel preached unto them*. It is not, therefore, to be wondered at, that multitudes of the people had now begun to receive Jesus as the promised *Messiah*, whom they expected to be the Deliverer of their nation from spiritual and temporal oppression : and on the conviction that He was the Person promised, they had lately sung the *Hosanna rabba*, chap. xxi. 8, 9. "Save now, we beseech Thee !" redress our grievances, and give us help from oppression ;—and by their placing Him in triumph upon an ass, *spreading their garments*, and *strewing branches* on the way, gave the amplest proof, both by their words and actions, that they acknowledged Christ for their King, and looked to Him for deliverance. And although

they plainly saw that He had neither *army* nor *exchequer*, yet they were satisfied, from the stupendous miracles which they saw Him work, that He had all nature at His command; and could not be, for a moment, deficient in means, if He chose to use them, of accomplishing the most extraordinary designs. If, therefore, He should decide the question in *Cæsar's favour*, what opinion must the people have of Him, either as *zealous* for the *law*, or as the expected *Messiah*? Should he decide the question *against Cæsar*, nothing but His own miraculous power could save Him from ruin. They had thus placed Him between the horns of a dilemma; answer which way He would, decide as he might, they considered His ruin inevitable; and the question was such as *must* be answered: *silence* on the subject would be equally ruinous to Him, as *decision*. Perhaps, in such circumstances, no human being was ever before placed. Who can sufficiently admire that Divine wisdom, by which He defeated a plot of the blackest treason ever laid in the deepest wiles of malicious cunning and mortal enmity!

II. Let us now consider the manner in which he defeated this plot:—

Our Lord opposes His consummate wisdom to the depth of their malice; and manifests it—

1. By *unmasking them*, showing that He knew the secrets of their hearts, and that those hearts were *desperately wicked*. —But Jesus perceived their wickedness; and said, Ye HYPOCRITES, *why tempt ye me? Why do you try me thus? Ye pretend love for God, and respect for Cæsar, while in heart, traitors to both. He knew their wickedness; saw through their false pretences; and called them hypocrites: on such a question, and in such circumstances, the word hypocrite implied any thing that was base, malicious, and evil. This address must cover them with confusion, when they saw their motives thus discovered, because it not only intimated their unworthy and wicked conduct, but must lessen their influence in the sight of the people; to whom it would be manifest that they acted not through a desire to receive information by which to regulate their conduct in matters both religious and civil; but merely to ensnare and ruin a man, who had, in every respect, lived and laboured for the public welfare. They were wicked and hypocritical; and He perceived their state, and charged them with both.*

Christ shows His profound wisdom and prudence—

2. In not attempting to discuss the question at large, as that would have involved considerations of a political nature, which the common people could not well comprehend ; and of which, in any case, they would have been very inadequate judges. And in this, has not our Lord left the preachers of His Gospel an example that they should follow His steps? How injudicious must that preacher be, who frequently brings before his people abstract questions concerning civil rights and civil wrongs, party politics, reasons of state, financial blunders, royal prerogatives, Divine right of kings, &c., questions on which a thousand things may be said *pro* and *con* ; and, after all, a wise and dispassionate man finds it extremely difficult, after hearing both sides, to make up his mind as to that which he should from *duty* and *interest* attach himself. Those who have made the *science* of law and *government* the study of a considerable part of a long life, possessed of such advantages as can never fall within the reach of the common people, find themselves often puzzled in their own speculations and deductions, though formed on and from principles, of the truth and excellence of which they can entertain no doubt ! How then can the uneducated, how naturally strong soever and vigorous their intellect may be, judge on such subjects, so as to steer clear of the perplexities of the science in general, and of the practical absurdities into which the partisans of *liberty* and *prerogative* are continually running ? Our Lord, therefore, wisely avoids such discussions, as they could never lead to general edification ; and settles the business by seizing a *maxim* that is common among all nations, and was practically acknowledged by the Jews, *viz.* that *the prince who causes his image and titles to be struck on the current coin of a country, thereby claims the sovereignty, and is virtually acknowledged to be the governor.* Instances of this are frequent in Asiatic history. I shall give a few specimens :—When sultan Mahmoud, king of *Maver-an-nahar*, *Turquestan*, and the *Indies*, wished to seize on the dominions of *Seideh*, queen of Persia, who was regent for her young son *Meged-edde-vlet*, about A. D. 999, he sent an ambassador to her with the following order :—*Acknowledge me for thy king ; order the khoodbah to be read, (that is, prayers to be made for him as such,) in all the mosques of the kingdom ; and get the money recoined with the impression that is on mine : thus in-*

timating that she must deliver up her dominions into his hand. See *Biblioth. Orient. de Galand*, p. 453.

“When Esau Afghan carried his conquests into *Bhatty*, in the viceroyalty of Bengal, he caused the *khootbah* to be read, and the *country coin* to be struck in the name of the emperor Akbar, his master.” *Ayeen i Akbery*, vol. ii.; and for other instances, see pp. 38, 92, 94, 130, 139, 167. This, therefore, was a grand principle, universally acknowledged; level with the capacities of even the lowest of the people; the force of which would be immediately felt, and the conclusion from the premises be irresistible.

3. In order to *convict* and *confound* them, our Lord asks them to *show Him the tribute money*; the current coin of the country, or what each ordinarily paid for the tax in question; and which was probably now in the act of being levied by the Roman tax-gatherers;—*and they brought to Him a penny*; a *denarius*, a small silver coin something larger than our finest *six-penny* pieces, and worth about $7\frac{1}{2}d.$ or $8d.$ of our money. This coin was stamped with the *image* of the reigning emperor, and his titles, on one side; and generally some *emblematical* representation, with the *time* when and the *authority* by which it was struck, on the other. When our Lord had viewed the piece, and its image and legend, He demanded, *Whose is this image and superscription?* He knew well enough *whose* they were; *but He showed His excellent wisdom*,—

4. By making them answer to their own confusion. They came to ask captious questions, that they “might entangle Him in his talk, ver. 15.” They thought that they could so twist, knot, noose, and entangle Him in their net of deceit, that He should not be able to extricate Himself. They came to *ensnare* him in His discourse; and now they are ensnared in their own. This was in the order of God’s providence: he that digs a pit for his neighbour, ordinarily falls into it himself. Never were men more sure of triumph; and never was there a greater likelihood of conquest, the above difficulties considered: and they brought numerous and sufficient witnesses, their own disciples with the Herodians, in order that the presumed fact of our Lord’s treason against God, or the Roman emperor, might be duly attested, that He might be immediately dragged to public punishment; and thus they would get rid of a censor who unmasked their hypocrisy, and published to their

deluded followers the malignity of their hearts. We may therefore assert, never was there so strong a confidence of success, on better apparent grounds ; and never a more signal defeat of men who already deemed themselves secure of victory.

The question of our Lord they are obliged to answer according to truth ; the *image*, the emperor's *head*, was evident ; and the *legend* or *inscription* perfectly legible ; and, therefore, they are obliged to say,—*The image and inscription are Cæsar's*. *Cæsar* was a common name of the Roman emperors : it was derived from the famous Julius Cæsar, who was the first who caused his *image* to be struck on the Roman coin. *Twelve* emperors in succession bore, with other names and titles, that of *Cæsar* ; and hence, in history, called *The twelve Cæsars*. These were—1. Caius JULIUS Cæsar ; 2. Augustus OCTAVIANUS Cæsar ; 3. Claudius TIBERIUS Cæsar ; 4. Caius Cæsar CALIGULA ; 5. Drusus CLAUDIUS Cæsar ; 6. Claudius Domitius NERO Cæsar ; 7. Sergius Sulpicius GALBA Cæsar ; 8. Marcus Salvius OTHO Cæsar ; 9. Aulus VITELLIUS Cæsar ; 10. Titus Flavius VESPASIANUS Cæsar ; 11. TITUS Vespasianus Cæsar ; 12. Titus Flavius DOMITIANUS Cæsar. He who was now clothed with the imperial purple was Tiberius Cæsar ; and it was probably a *denarius* of his coin that was now produced.

Having acknowledged that the image and inscription were Cæsar's ; he immediately draws a conclusion from these premises :—"Render, therefore, unto Cæsar the things that are Cæsar's." You acknowledge this to be the coin of the Roman emperor, (so much the name *Cæsar* always imported ;) this coin is *current* in your land ; you *receive* and *pay* it in your ordinary transactions : the currency of the coin shows the country to be under the Roman government ; and your acknowledging it to be Cæsar's, and your use of it in your ordinary transactions, proves that you have *submitted*. You are, therefore, under this government ; the protecting military force of the country is from this government ; the very guard of your temple is composed of Roman troops. The government that protects a people should be supported by that people : for all government is instituted and subsists for the support and defence of those who are under its influence. It is right, therefore, that you should pay tribute :—do not, therefore, be *unjust*. "Render to Cæsar the things that are Cæsar's ;"—pay that tax which

you acknowledge to be justly due, because you have received the coin as a proof of your subjection to that government, live under its authority and protection, and are therefore bound to contribute to its support. And while you acknowledge that you should not be *unjust*, but “render to Cæsar the things that are Cæsar’s,” do not be *impious*, but “render to God the things that are God’s.” You acknowledge Cæsar to be your sovereign in all civil matters; and he demands his *denarius* by way of *tribute*; you acknowledge *Jehovah* to be your sovereign in all religious matters; and He demands for the support of His temple service a *half-shekel*, Exod. xxx. 13, 14. The former is a small portion for the protection you enjoy: the latter, though *twice as much*, is equally small for the spiritual advantages you may reap from the Almighty’s word and ordinances. Do not pretend to say you cannot pay to the temple, because you are obliged to pay tribute to Cæsar; and do not pretend to say to Cæsar, that you cannot pay tribute to *him*, because your *Law* obliges you to pay tribute to God. Neither is heavy; under neither will a peaceable and pious mind feel any burthen. You profess to be attached to your *religion*, and to be loyal to the *government*; therefore, “render to Cæsar the things that are Cæsar’s; and render to God the things that are God’s.”

This answer was full of consummate wisdom: it contains the *principles* which establish the *limits*, regulate the *rights*, and distinguish the *jurisdiction*, of the two empires of *heaven* and *earth*. The *image of princes* stamped on their *coin*, denotes, that *temporal* things belong to their jurisdiction. The *image of God*, originally stamped on the *soul*, denotes, that all its faculties and powers belong to the Most High, and should be employed in His service. In every *kingdom* and *state*, general custom, law, common sense, and reason, cry aloud, RENDER TO CÆSAR THE THINGS THAT ARE CÆSAR’S. To every *human soul*, no matter in what country, or under what species of civil government; Divine Revelation, reason, conscience, and unvarying truth, proclaim, RENDER TO GOD THE THINGS WHICH ARE GOD’S.

The rights of civil governments are widely different from those of God. Governments have their *geographical limits*, and their *political relations* and *dependencies*. Their *JURISDICTION* refers to *territory*, and to *those* who dwell on it: and

their RIGHTS are such as are assigned, defined, and regulated by just laws and prudent enactments.

All nations are by *Providence* under the government of God: but the *soul* and *body* of man, in reference to religion and morality, are especially subject to Him. He rules *reason* by His *Spirit*; *conscience* by *reason*; and the *lower faculties* by *conscience*. Where He has granted His Revelation, the whole are to be regulated by its dictates. Over body and soul His dominion is absolute and unlimited, because He is their Creator and Preserver. From God alone, in religion and morality, men derive their laws; and by His *Revelation*, His rights in and over them, the doctrines of His *truth*, and the *ordinances* of His *religion*, are determined. To HIM, and to HIM *alone*, in all these respects, men are to be *subject*. These are rights, which the Supreme Being never entrusts or delegates to another. For man to *usurp* any of them, is treason against the Lord, and he who *surrenders* them to a fellow-mortal, sins against his own soul, and dishonours his Maker. Were it otherwise, truth could not exist in the earth, and true religion could have no being; for every man would have creeds, forms, rites, and fashions, according to the fantastic and ever-varying caprices of his own mind. God says, "My Son give me thine heart:"—and, "Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength."—"Thou shalt worship the Lord thy God; and Him only shalt thou serve." These are *the things that are God's*; His unalienable *rights* over and in the bodies and souls of men. The *withholding* them is iniquity; an *act contrary* to them is rebellion, and *transgression*; and a *persistence* in transgression is not only *sin*, but contempt of the Divine authority, insult to God's majesty, and treason against His government; and for this, the blackness of darkness is reserved for ever; as well as the *worm* which never dies, and the *fire* which is never quenched.

While men contend about certain articles of religious creeds, there are a few who deny *the general rights of God over them*. *Conscience*, and His own *Revelation*, bear the same testimony: scarcely a sinner can be found who will attempt to vindicate his transgressions; he knows he should fear the Lord, and depart from evil; and that he who sins pierceth himself through with many sorrows, and rewards evil to his own soul.

But it is not so with the *rights of Cæsar*:—on these how

few individuals, and how few nations, are agreed? The discontents and repinings of the multitude prove the former: and the different forms of civil government, which prevail in the world, prove the latter. Yet, as there are in *religion* certain *common principles*, which speak to the consciences of all mankind, and in which there is a general agreement among all those who profess to believe in the true God, and receive the Holy Scriptures as a revelation from Him; so there must be some *general principles of civil government*, which speak to every man's conscience and reason; and by the acknowledgment and operation of which the peace and well-being of society are secured. Unhappily these are generally overlooked. Abstruse principles are sought out; difficult questions relative to *civil rights* and *civil wrongs* are agitated; *daring assumptions* become the foundations of *violent assertions*; the worst passions are excited, and when excited, inflamed by addresses relative to insulted privilege, to *rights withheld* and *wrongs inflicted*; discontent is engendered; every man becomes wise in his own eyes, and prudent in his own conceits; disorder prevails; wholesome laws cease to be respected; popular tumults and seditions become general; multitudes are gathered together, and throw dust in the air, *while the greater part know not why they are come together*. When these things become common, peace and happiness must be banished from the land where they exist: and human blood will soon be shed like water upon the earth. This is no child of fancy; we have seen too much of the beginning, progress, and operation, of these evils, in the latter part of the 18th and beginning of the 19th century, not to know, as well the *possibility*, as the *cause* of their occurrence.

Even now the foundations of the earth are out of course; and while the public is agitated with the question of political rights and wrongs, the anxious reader will naturally ask, "What does a man owe to Cæsar?" That is, the *civil government* under which he lives. Our blessed Lord has answered the question:—*That which is Cæsar's*. But *what* is it that is Cæsar's? If we do not puzzle this question, nor perplex it with matters which do not immediately concern it, we shall find it to admit of a simple and easy answer; an answer with which every reasonable man will be satisfied.

Every man owes to Cæsar, that is, the civil government under which he lives,—

I. HONOUR.

II. OBEDIENCE.

III. TRIBUTE, OR TAX.

I. HONOUR.—The professed object of all kinds of government is the protection, support, and happiness, of the people. This object is accomplished, in a less or greater degree, under every kind of government in the world. Were it not so, society must become extinct. No people can govern themselves ; they must be governed by persons appointed to, and set apart for this purpose. This is the case, whether the governor be *hereditary*, or *elective*. Civil government is ordained by God : for we shall shortly see, that *power*, or civil magistracy, is *from God*, and is *arranged under Him* ; it is, therefore, worthy of the *highest respect*, next to that which we owe to God Himself. *Vid. Sermon XXXVII, The Origin and End of Civil Government, p. 257.* He who respects not *civil institutions*, and those who in the course of God's providence are clothed with political authority, will scarcely regard *civil obligations* : and the men who can speak evil of such dignities will, in general, be found such as have little reverence for God Himself. It is, therefore, most evident, that every man should *honour* and *reverence* civil authority, in whomsoever it is invested : 1. Because it comes from God. 2. Because, without it, society could not subsist. 3. Because in every case it promotes, in a less or greater degree, the public welfare ; and, 4. Because, in its support and preservation, his own happiness is intimately concerned. If Cæsar in his official character do not receive that *honour* which, from the origin, nature, and end, of government, is due to him, public order and tranquillity must soon be at an end.

II. OBEDIENCE.—There can be no government without *laws* : and laws, howsoever good in themselves, are useless if not *obeyed*. In the order of God, to Cæsar is entrusted the *civil sword*, and the *laws* show *how* he is to wield it. While it is a *terror to evil-doers*, it is a *praise to them that do well*. Where the laws are right, and equal justice is maintained, no *honest* man need fear the sword. *Obedience* to the laws is absolutely necessary ; for, when the spirit of insubordination takes place, no man ever can have *his right* ; nothing but *wrong* prevails ;

and the property of the *honest and industrious man* will soon be found in the *hands of the knave*. Those who have nothing to lose, and to whom the state owes nothing, are the first to cry out of *wrongs*; and the first to disturb civil order, that they may enrich themselves with the spoils of those who, by legal inheritance, or honest industry, have obtained wealth. Wherever the spirit of disobedience and insubordination appears, it should be discountenanced and opposed by every honest man. The very *seeds* of it are dangerous, the *embryo* and *buds* much more so; and the *fruit* ruinous. For all reasons of personal safety, public peace, and public prosperity, *obedience* is due to Cæsar. When Cæsar ceases to receive obedience, personal safety and public happiness are at end.

III. TRIBUTE.—This word may require a little explanation. "*Tribute*" is, properly speaking, "a stated sum paid in acknowledgment of subjection;" as of a vassal to a lord, or of a conquered nation to the conqueror. It is, therefore, not so proper a word to express the money granted by the people, in a free state, to defray the expenses of that government by which they are supported and defended, as *Tax*. Tax, as used in this country, is well defined,—“A certain aid, subsidy, or supply, granted by the Commons of Great Britain, in parliament assembled; constituting the king's extraordinary revenue; and paid yearly toward the expenses of the government.”

Formerly, this was exacted from the people at the *king's pleasure*; and this mode was liable to great abuse: but Edward I. bound himself and his successors not to levy it, but by *consent of the realm*. And in the present time, no tax is laid or levied but by the consent and authority of a majority of the representatives of the people, in parliament assembled.—If, therefore, these representatives be pure and faithful, no *unconstitutional tax*, nor any that is not *necessary*, can be laid. To fidelity and purity, the commons are bound by profession, honour, oath, and the laws: if they act contrary to these, they are no longer worthy of the confidence either of the *king* or of the *country*. For they who would betray their *country* will not scruple to betray their *king*. Relative to taxation, Mr. *Locke's* fundamental proposition is worthy of the deepest regard of every Briton: “'Tis true,” says he, (*Essay on Government*, cap. xi. sect. 140.) “government cannot be supported without great charge: and it is fit that every one, who enjoys *his share*

of protection, should pay out of his estate *his proportion*, for the maintenance of it : but still it must be *with his own consent*, that is, *the consent of the majority*, giving it either by *themselves*, or their *representatives chosen by them*. For, if any one shall claim a power to lay and levy taxes on the people, by *his own authority*, and without *such consent* of the people, he thereby invades the *fundamental law of property*, and *subverts the end of government*. For, what property have I in that which another may, by right, take when he pleases to himself."

By the British constitution no man can do this : and although the *king* of Great Britain is a *powerful sovereign*, and has many and *great prerogatives* ; yet he cannot, were he so disposed, take one penny out of the purse of his subjects, without the consent of a majority of their representatives.

Nothing can be more *reasonable* than the *principle of taxation*. Every country must have a *government*. Every government has *three grand duties* to perform in *behalf of the governed* : 1. To maintain *domestic order*. 2. To distribute *impartial justice*. 3. To *protect* from foreign enemies. For the *first*, many *civil officers*, and a *militia*, are generally required. For the *second*, *courts of justice*, *judges*, &c. must be provided. For the *third*, a strong *military and naval force*, particularly in times of *war*, or *danger*, must be always *on foot*, or *in readiness*, in order to save the state. In all these cases, multitudes of *officers*, *establishments*, depots of provisions, arms, military stores, &c. must be provided. Men of great and eminent abilities and learning must be employed, and their labours should be compensated according to their merits and services to the state. To support such establishments, must require a *prodigious sum*, even when the concerns and operations of each are conducted with the most *rigid economy* ; such expenses are absolutely *necessary*, and, therefore, *unavoidable* ; and although the public functionaries and various officers may find their *own emolument* in their respective services, and pursue them for their *own ends* and interest ; yet, as their services are *required* by the state, and are indispensably necessary for the support and comfort of the *people*, they have an indisputable right to a just remuneration ; and are as worthy of their *proper salaries* as the *labourer* is of his *hire*.

Now, all these expenses are incurred for *the public* ; and by *the public* they ought to be borne : and *taxation* is the only

mode by which money can be raised to defray these expenses. Every man, therefore, who shares in the blessings of domestic peace; who glories in the administration of impartial justice; and who wishes the land of his nativity, the constitution of his country, and its civil and religious institutions, to be preserved to himself and his descendants, should cheerfully bear *his part of the public burthens*, by giving that *tribute to Cæsar* THROUGH *whom*, and FROM *whom*, according to the *constitution*, under the superintendence of God's providence, all these inestimable blessings are derived. *He* should support the *government*, that the government may support *him*: and the principle of *justice* is the same here as in the performance of any civil contract, or the remuneration of any kind of service. The justice that obliges me to pay the *hireling* his wages, equally obliges me to pay tribute to Cæsar. I have had the *hireling's labour*; he has had my *pay*. I have had the *protection of the state*; it has had my *respect, obedience, and support*. In both cases obligation and interest are mutual. I owe nothing to my servant for his faithful *labour*, when I have paid him the stipulated *wages*: he owes nothing to me for his *pay*, when he has faithfully performed his *task*. It was my interest to have his faithful labour; it was his interest to have my money. Both were equally interested and bound; and both equally benefited by the proper discharge of our mutual obligations. Apply this to the *state* and the *subject*:—The state is bound to protect the *subject*; the subject is bound to obey and support the *state*. When the subject is protected in all his rights and privileges, the state has done its *duty*. When the subject honours the state, obeys the laws, and contributes his quota for the support of government, he has done his duty. The obligations were mutual; the interests the same. By the discharge of the obligations on both sides, each stands acquitted; and the sense of *mutual dependence* is increased and deepened. The subject cannot live without the support of the state: the state cannot exist without the obedience and support of the subject.

I speak now on the *general principle*, which has been artfully concealed from the view of the people by those who, while they professed to deplore their vassalage, sought their own emolument in the ruin of the objects of their pretended pity. I speak not this, in reference to *any member of either house of parliament*, whether in what is called the *opposition*, or in

favour of the *ministry*. Perhaps I am singular in my opinion; but in my sight *both* are highly honourable and highly necessary in a state like ours, where prerogative might trench on civil liberty, and liberty on prerogative: but I speak of those wicked or misguided men, few, very few, thank God, in number, who, in themselves discontented and unruly, wish to transfuse the turbulence of their own spirit through the middle and lower classes of society. Men of *honour* may be *mistaken*; but they can never be *knaves* nor *oppressors*.

Enormous salaries, for civil and state services, have also been pointed out, as sources of oppression and public misery. I am one of the last in the empire that would lift up a *voice*, or use a *pen* knowingly, for the support of *corruption* of any kind;—but *I will also show my opinion*. I have had occasion and opportunity to look into most of the offices of the state; to see the *hands* employed, and the *work* done; and, though enured to labour from my youth, and rarely shrinking from any work, merely because it was *difficult*, when I knew that it was expedient to be done; yet I freely declare, that had I the most rational conviction of my *suitableness* and *ability* to fill any of them, I would not accept the highest salary of the best paid public functionary, to perform his labour, submit to his privations, and endure his anxieties. And yet, strange to tell, multitudes of the common people have been persuaded to believe, that those *enormous salaries*, as they have been called, are paid for scarcely any public service!—Let this fact speak—we have scarcely an *aged statesman* in the land! And why? Incessant labour, public responsibility, and corroding anxious care, have brought them to an untimely grave. To the *few* that do remain, what a poor compensation is a *pension*, or their *continued salary*, for the *loss of health*, and the *abridgment of life*! *Envy* itself is never more mistaken than when she makes a condition of this kind an object of her malevolent regards.

This I have also observed, that those who have the *highest pay*, have the *severest* or the *most difficult duties* to perform. Duties which they cannot perform by *proxy*, because none but themselves can bear the *responsibility*. For *sinicure places*, and *unmerited pensions*, I shall never plead: but if a man have not sufficient motives of *self-interest* to serve government, none, or none of character will ever be found to per-

form the offices, and bear the responsibility to which the occupation of a public charge of this kind will necessarily subject him. I have heard of *disinterested men* in different departments of life ; I have met with *few* of them : I have heard of *disinterested patriots* and statesmen, but have *seen none*.—Nor do I search for them. I have sought for *Utopia*, but have not found it in the map of the universe. With me it is a maxim—*The labourer is worthy of his hire* : and there is nothing in law, in equity, or even in the *Revelation* of God, and the sound dictates of *religion* and *morality* which are derived from it, that calls upon any man to *serve the state* or the *public for nought*. A *genuine patriot* loves his country : if he *labour* for it, let him be *paid*. A *true loyalist* loves his king and country ; if he labour for both, let him be doubly honoured and rewarded. I shall never fall out with any man for expecting and claiming the due reward of important services. While his *self-interest* has also in view the *public benefit*, and labours to promote the honour of the king and the welfare of the country, it has an indisputable right to a *legal remuneration* : and it must be satisfactory to every just and generous mind to see, that he who has *laboured* for the *public advantage* has *benefited himself*. The British people would abhor the sight of a *Chatham* reduced to indigence, a *Mansfield* pining in poverty, or a *Cornwallis* begging his bread. All have their rights,—God and CÆSAR ; the *servants* of the *crown*, the *servants* of the *public*, and the *people* themselves ; and these rights should be strenuously maintained, and religiously respected. I contend, therefore,—

1. The civil government under which a man *lives*, and by which he is *protected*, demands his *honour* and *reverence*.

2. The *laws*, which are made for the *suppression* of *evildoers*, and the maintenance of *good order*, which are calculated to promote the benefit of the *whole*, and the comfort of the *individual*, should be *religiously obeyed*.

3. The *government* that charges itself with the *support* and *defence* of all, should have its *unavoidable* expenses, however great, repaid by the people, in whose *behalf* they are incurred ; therefore, we should *pay tribute*.

But, on the other hand, if Cæsar should intrude into the *things of God*, coin a *new creed*, or broach a *new gospel*, and affect to rule the *conscience* while he rules the *state* : in

these things *Cæsar* is not to be obeyed ; he is taking *the things that are God's* ; and he must not have them. It would be as *impious* to give him those rights as it would be *unjust* to deny him his own. Give not, therefore, *God's things* to *Cæsar* ; nor *Cæsar's things* to God. That which belongs to the government of the country should *on no account whatever* be devoted to *religious* uses ; and let no man suppose that he has pleased God, by giving that to *charitable* or *sacred purposes* which he has purloined from the *state*. Render to *Cæsar* the things which are *Cæsars* ; and unto God the things which are *God's*.

It is added by the Evangelist,—“When they had heard these words they marvelled,” ver. 22.—And well they might marvel. Never man spake like this man. By this decision—

1. *CÆSAR* is *satisfied* :—he gets his *own* to the *utmost farthing* ;—

2. *GOD* is *glorified* :—His *honour* is, in every respect, *secured* ;—

3. The *PEOPLE* are *edified* :—One of the most difficult questions that could possibly come before them, is answered in such way as to *relieve* their *consciences*, and *direct* their *conduct* ;—

4. The self-righteous *Pharisees*, the infidel *Sadducees*, and the time-serving *Herodians*, equally enemies to God and right order, are *confounded* ;—

5. The *infinite wisdom* of the *SAVIOUR* of the world is *manifested* ;—

6. And an excellent lesson of *deep piety*, *profound political wisdom*, and *just dealing*, is left on record for the edification of the Church of Christ to all future generations.

On the political maxims contained in this decision of our Lord, the Christian church has acted in all times, and under the most difficult and embarrassing circumstances. Our Lord's command,—“Render to *Cæsar* the things which are *Cæsar's*,” taught them to “give honour to whom honour was due ; reverence to whom reverence, custom to whom custom, and tribute to whom tribute was due.” They *feared God* : they *honoured the king* ; whether it were a *Nero*, the curse and scourge of the state ; or a *Titus*, the *darling* of *mankind*. They respected the *office*, *authority*, and *dignity*, as from God : and the private conduct of the *ruler*, when even a bad

man, never induced them to neglect or despise the *ordinance of God*. They “were subject to every ordinance of man for the Lord’s sake.” “Their kingdom was not of this world,” therefore their *voice was not heard in the streets*. With the *disaffected multitude*, and in *political commotions*, they were *never found*. They loved one another; and they loved all men, because the love of God was shed abroad in their hearts by the Holy Spirit. While others were employed by the *enemy of mankind* to *sow tares* in the field of the world; they, under the direction of the *Sovereign Ruler* of the universe, sowed the *good seed* of the kingdom. They were patterns of true piety, and civil order. From the doctrines which they preached, and which they illustrated so strikingly by their uniform conduct, sprung all the *laws, social institutions, wise statutes, and civil customs*, by which the best and most powerful nations have been governed; and through which those nations became great and eminent. Thus has Christianity been accredited in the earth; its doctrines have had free course, have run, and are glorified. The governments which have most influence in the world, glory in the name of *Christian*; and profess to derive their fundamental principles, both of *law and equity*, from the Book of God. Had the genuine followers of Christ taken part in the different political dissensions, by which the nations where they have sojourned, have been embroiled and agitated, these glorious ends, humanly speaking, had never been accomplished. The Christian church would have been a wretched grovelling thing, cooped up in corners, without shedding a ray of beneficence on the earth; as equally unproductive of *glory to God in the Highest*, as of *peace and good will among men*. We are authorized to speak thus, from the fall of those *churches or individuals* which, in different parts, identified themselves with the *disaffected*, complained of state corruptions, discussed politics and not religion, and were soon shorn of their strength, and became like *other men*.

To his *own church*, God has never intrusted the government of the *state*. When, at any time, it has put forth its hand in this way, it has gone out of its sphere, hindered its own usefulness, if not disgraced itself. The *broad principles of civil respect, obedience, and submission*, have formed all the articles of its *political creed*. They are satisfied that the civil

powers that exist are from God ; and are exercised under His eye and governance. They know, that “ the Lord reigneth, be the earth never so unquiet : and, though clouds and darkness be round about Him, yet righteousness and judgment are the establishment of His throne.” If His providence had not appointed *civil legislators*, the church of Christ might have interfered ; when *they* cease, *it* will be justified in taking up the *sceptre*, the *mace*, and the *public purse* : but, as this is not likely to be while the sun and moon endure, therefore the true church will be excused from the toils of civil government, and the distractions and anxieties with which they are accompanied. The king’s heart is in the hands of the Lord ; and He turneth it whithersoever He will ; and by Him do kings not only reign, but *ministers* decree judgment. Let the followers of the Lord know, that their citizenship is in heaven. Let them labour for the public peace, and the honour of their Redeemer. Whatever *others* do, let *them* render to *Cæsar* the things which are *Cæsar’s* ; and to *God* the things which are *God’s*. Then shall their light shine forth as brightness ; and their salvation as a lamp that burneth. And although not dignified by civil offices, nor invested with secular power, they shall come up out of the wilderness, leaning on the arm of GOD, FAIR as the SUN ; CLEAR as the MOON ; and terrible as an army with banners.

SERMON XXXVII.

THE ORIGIN AND END OF CIVIL GOVERNMENT.

ROMANS, Chap. xiii. ver. 1.

Ου γαρ εστιν εξουσια ει μη απο Θεου αι δε ουσαι εξουσιαι, απο
του Θεου τεταγμεναι εστιν.

For there is no power but of God : the powers that be, are ordained of God.

ADVERTISEMENT.

THE following *Lecture* was delivered to a select academy of young gentlemen ; some of whom were intended for the *church*, some for the *bar*, and some for the *army*. After its delivery, several of them applied to be favoured with the *definitions and leading principles*. To oblige them, and please the *family* in which the *Lecture* was delivered, the whole was drawn up in its present form. The writer has quoted no authorities, because he had recourse to none. What is written is the produce of common sense, a general knowledge of the principles of just government, and a tolerable acquaintance with that civil constitution under which he has the happiness to live. To those who have no better helps to acquire just notions relative to subjects next in importance to those which treat of the *salvation of the soul*, this little tract may be of some use.

This *lecture* has nothing to do with *party politics* ; the writer abhors *them* as much as he does *those* who deal in them. He proceeds both on broader and better principles ; and avoids agitating those questions on which many wise and ex-

cellent men think differently. Whatever has not a direct tendency to promote the peace and welfare of society, he thinks unworthy of his and the reader's regard. He would be sorry to employ his time upon any work that could not take for its motto, "Glory to God in the highest; and on earth peace and good-will among men." He fears God; he honours the king; he loves his country:—and in the two last respects yields to no man. As he reverences the king, he has laboured to promote his honour: as he loves the *people*, he has studied to promote their best interests.

Several topics relative to the same subject might have been incorporated: but he studied *brevity*; and did not like to repeat here, what will be found in the discourse on "*The Rights of God and Cæsar*," p. 236; to which he must beg leave to refer the kind and intelligent reader.

BEFORE I proceed to examine the above apostolic assertions, I shall beg leave to give what I conceive to be a more literal translation of the original than that in our common version:—"For there is no AUTHORITY but from God: the AUTHORITIES that exist are arranged under God."

I.—ON THE MEANING OF THE WORD POWER.

1. The word *ἐξουσία*, which we translate *power*, signifies not only the *physical strength* or *force* by which we do any thing, but also,

2. The *liberty* of doing so, *without constraint*: and thus it is used by our Lord, John x. 17, 18, "I lay down my life that I might take it again: no man taketh it from me; I lay it down of myself; I have POWER, *ἐξουσίαν*, to lay it down; and I have POWER, *ἐξουσίαν*, to take it again." And thus *Pilate* uses the term, chap. xix. 10, "Knowest thou not that I have POWER, *ἐξουσίαν*, to crucify thee; and have POWER, *ἐξουσίαν*, to release thee?" that is, I am here *supreme ruler*; and have in my hands the *power of life and death*. And in this sense it is used by St. Paul, Rom. ix. 21, "*Hath not the potter POWER, ἐξουσίαν*, not only the *physical strength* to form a vessel; but the *skill* and *sole liberty* to make the *clay* into what *form* he pleases.

3. It signifies the *right of absolute disposal*, which no other possesses, or can possess; and is thus used by our Lord in His speech to His disciples, Acts i. 7, "It is not for you to know the times or the seasons, which the Father hath put in His own POWER;" οὐκ ὁ Πατήρ ἐθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ, as they exist in that *futurity* which belongs to God alone; and make a part of those *secrets* which he only can reveal.

4. It signifies also *supreme authority*, such as man cannot possess unless *given by God*: and hence it is used by the Jews to distinguish between the *authority* of a *prophet*, which was derived immediately from GOD; and that which was possessed by the *common interpreters* of their law. Matt. vii. 28, 29, *The people were astonished at His doctrine, for He taught them as one having AUTHORITY, ὡς ἐξουσίαν ἔχων*, as one immediately commissioned by God, and not as the Scribes, who had no authority higher than that which they had derived from their *own rulers*.

5. It signifies *delegated authority* to do *civil or religious acts*: thus used by the chief priests and elders of the people, when they questioned our Lord concerning His cleansing the temple, &c. Matt. xxi. 23, "By what AUTHORITY, ἐν ποίᾳ ἐξουσίᾳ, doest thou these things? And who gave thee this AUTHORITY?" τῆς ἐξουσίας ταύτης. Is this authority by which thou pretendest to act, *Divine or human*? Is it from GOD, or MEN, that thou pretendest to receive it? If from MEN, *who* are they?—In this sense, Christ gave His disciples "POWER, ἐξουσίαν, over unclean spirits; and to heal all manner of diseases." Matt. x. 1. And in this sense, as God manifested in the flesh, He says, Matt. xxviii. 18., "ALL POWER *πᾶσα ἐξουσία*, is given unto me in heaven and in earth." And, therefore, He gave POWER to His disciples, as He is the *sole governor* of the world, to go into *all the world*; and preach His gospel to all nations.

6. It means also *civil power or authority*; the *right to govern*, to dispose of provinces, the affairs of a state, &c. Thus arrogated by Satan, Luke iv. 5, 6, "And the devil taking Him up into a high mountain, showed unto Him all the kingdoms of the world—and said unto Him, All this POWER will I give thee," σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν, I will make thee ruler over all these kingdoms. In this sense, *Galilee* is said to belong to Herod's JURISDICTION; ἐκ τῆς ἐξουσίας Ἡρώδου, Luke xxiii. 7, to be under the *regal power* or autho-

city of Herod. And it is repeatedly used to express those who possess supreme power in any place, under any name: Luke xii. 11, "And when they bring you unto the synagogues, and unto magistrates, and POWERS;" *καὶ τὰς ἐξουσίας*, any possessing civil jurisdiction. See also 1 Cor. xv. 24. Eph. i. 21, Col. ii. 15. And see the TEXT, where it is put for *government, civil authority, and magistracy* itself: *For there is no AUTHORITY but FROM God; the existing authorities, over all civil affairs, are exercised UNDER God; He being the SUPREME Ruler, from whom the power or authority is derived.*

7. The word *potestas*, power, is used by the Roman writers exactly in the same sense. So *Juvenal*, Sat. x. ver. 99.

*Hujus qui trahitur, pretextam sumere mavis;
An Fidenarum Gabiorumque esse potestas?*

"Would'st thou rather have the robe (the dignity) of this man (Sejanus) who is dragged along; than be one of the magistrates of Fideni or Gabii?"

Podestats, is the title of the civil magistrates in many cities of Italy, to the present day: and it is repeatedly used to express every kind of civil power and authority, even that of the *Emperors*; of which it would be easy to multiply examples.

From the above definitions we learn, that the word *ἐξουσία* used here by the Apostle, has, among others, the following prominent significations:—

1. It means mere *physical force*, the power or faculty of acting; or what is generally termed muscular strength.

2. The *liberty of acting*; or the free use of this muscular strength, without restraint on the one hand; or compulsion on the other.

3. It signifies that *sovereign right and authority* which God possesses, to reveal or not reveal any secrets of His own counsels, relative to the mysteries of Redemption or Providence.

4. It signifies that *Divine authority* by which God invests some men with *wisdom and understanding* to declare His will, as *prophets and apostles*, in reference to the plan of salvation.

5. It means all *civil power*, or the right to govern men; such as that with which kings and magistrates are invested.

II.—INFERENCES FROM THE PRECEDING DEFINITIONS.

Let us inquire into the evidence and reason of these things. From what the Apostle asserts we may infer,—

1. That God is the Fountain or Source of all physical power and strength; which is evident from this consideration, *viz.* that He is the *Author* of being, for He is the Creator; and the cause of the continuance of being, because He is, by His providence, the Preserver. Hence it appears, 1. That as man is His creature, he is *dependent* upon Him. 2. And that he is His subject, and accountable to Him as his Judge, for all his actions.

2. That human liberty, choice, free-will, or the power of choosing or refusing, must proceed from God, is evident from this: that He is the Creator of the *soul* or *mind* of man, as well as of his *body*; that *will*, or the power of *volition*, is a faculty of the soul; and consequently its power of acting must be from Him, because the agent or faculty in which this power is lodged, derived its existence, and holds its continual being from Him alone:—*God worketh in us to will and to do.* The power to *will* is from God; but *volition* is an act of the soul through that power. Ability to *act* is from Him: but *acts* themselves are of the man. Hence man may, and often does abuse his power to will and to do.

3. To every human being God has given two grand gifts: 1. *Knowledge, understanding, or wisdom*, by which He is capable of *knowing* what is *right*, and what is *wrong*; what is contrary to the perfections of a mind infinitely righteous, good, pure, merciful, and benevolent; and what must be, from its resemblance to these perfections, agreeable to that mind. 2. Power to *do* what is right: in other words, to fulfil the duties incumbent upon him in those circumstances and relations in which it shall please the wise Disposer of all events to place him.

4. This power is of *two* kinds,—moral and physical. One relates to the energies of the *mind*, by which duty and obligation are conceived, and resolutions and purposes formed; and the other relates to *muscular strength*, by which the act of *duty* is performed, on which the mind has deliberated, and formed its resolutions: this belongs to the *body*.

5. As in the purposes of the mind, the faculties of the soul generally combine; and *motives, objects, and ends*, incite to resolution: so, in the performance of duty, the different members of the body become instruments of the execution of mental purposes.

6. As by *understanding*, or the power of knowing, man gains the *knowledge of things*; so by their frequent occurrence, he gains *experience*. These two qualify him to live usefully to himself, and profitably to his fellows.

These are the physical and moral powers which particularly concern the subject in question. And whence have these proceeded? Most certainly from God, and from God alone: no other can *create*; no other can *preserve*. He is the infinite Spirit, and from Him all *mind* must come. In Him we live, move, and have our being; and whether we consider the energies of the mind, or the muscular strength of the body, the conclusion is pressed irresistibly upon us, *There is no power but from God.*

III.—THE ORIGIN AND END OF CIVIL INSTITUTIONS.

But man is a degenerate and fallen being, under the influence of various evil passions and corrupt appetites; his mind darkened by sin, and his energies enfeebled by indulgence in transgression—how then can he know what is right; or, if found out, how can he perform it?

1. Here, his merciful Creator once more appears as signally as He did in his creation:—He has given a *Revelation of His own will*. 1. For the regulation of man's life, in the great duties of morality, He has given him a *LAW*, which contains all the principles of justice and truth. 2. For the regulation of his conduct in reference to civil society, He has enabled him, by wisdom and experience, to make *rules*, founded on the above grand principles, for his safety, comfort, and support, in civil and social life: which rules are generally termed, *civil institutions*, or *laws*; the grand object of which is, the *peace, well-being*, and *prosperity* of society at large, by enforcing a steady opposition to evil and injustice; and by affording invariable support to justice and truth.

2. As the nature of law is to *bind* to observance, and *exact* obedience; to convey privileges to the obedient, and to inflict punishment in case of transgression; it is indispensably requisite that laws should be equal, and impartial—neither bearing lightly nor heavily on any description of the community; all being equally bound to obey; all being equally interested in the fruit of obedience; and all, in case of transgression,

equally liable to the same disabilities, privations, or punishments.

3. As this is the nature and end of all wholesome laws, it is highly expedient that, in framing them, all the wisdom, judgment, and experience, of the parties concerned, be united, that they may be as free as possible from imperfections; and that all may be convinced that they will operate *equally* for the common benefit of all.

4. When thus constructed, they should be ratified, proclaimed, and universally published, that none may be ignorant of their nature, operation, and benefit; and all receive them as a *rule* of civil and social action; and thus establish them by common consent.

5. This merciful Creator not only shows His *kindness* to men in thus furnishing them with a *law of righteousness and truth*, but also, in freely promising them such assistances of His grace,—that is, such a communication of energy from Himself by the influence of His own Spirit,—that they shall be enabled to avoid what is evil, and cleave to what is good: which assistance is to be invariably communicated on the earnest application of each to the throne of grace by prayer and supplication:—so that although fallen into ignorance and weakness, men have the freest offers of sufficient *wisdom* to teach them, and sufficient *power* to help them to do that which is lawful and right, both as it respects themselves, and their fellow-creatures.

6. *Laws* being thus made and agreed on; in order to ensure obedience and respect, and to keep those laws in due force, *authority* is vested in some person, whose duty it is to see them duly and effectually administered; and who pledges himself to be governed by an *oath*, made to God, that he will rule according to these laws, and see them duly executed; doing nothing by partiality—nothing to please any particular party, nor to increase his own secular interests, at the expense of the people whom he governs.

7. To God, therefore, he is bound in the behalf of the people, to rule according to right, and in His fear; and therefore to Him he is accountable for his administration; nor can the obligation of his oath be too solemnly inculcated upon him, at the time in which he is invested with state authority; because there may ever be found *interested men* and *flatterers*, who,

to gain *his favour* and *aggrandise themselves*, will endeavour to persuade him that a *vigour beyond the law*, or a *lenity below it*, may be at particular times a useful *political expedient*; and, if he be not conscientiously regardful of his oath, he may impair the constitution, and thus endanger the safety of the state; for few potentates are proof against such interested advisers.

8. The authority thus conveyed to a ruler, comes from God, *in the order of His providence*; is founded on the *laws of God*, from which the principles that form the laws of the state, have been derived; which laws have been framed by that wisdom and knowledge which proceed from God; and consequently the *authority*, thus derived, is *from God*; and to Him especially, the ruler is awfully responsible for the administration of justice and judgment among his people.

9. This government is *ordered or arranged UNDER God*. The *laws are ever under His eye*; the *ruler UNDER His eye*; and the *people UNDER His eye*. As God is the very *Fountain of magistracy or dominion*, the king who rules in His fear, is His minister: the people properly consider him, in his regal capacity, the grand agent between God and them; the viceroy, lieutenant, or deputy, of God; acting as it were in His place, and ruling in his name.—*The powers that be are ordered under God*.

10. The government of God, in what is called *providence*, is most obviously employed for the benefit of His creatures; all civil governments profess at least to have the same *object*, and to keep the same *end* in view: and as God thus acts in providence, for the *manifestation of His own glory* in the *happiness of His intelligent offspring*; so the governments which are framed as above, profess to act in reference to the same *ends*; and it is worthy of the most serious consideration that governments thus framed, and *conscientiously administered*, are strangely protected and upheld by an especial Providence, so distinctly and strongly marked, that we plainly see, blessed are the people which are in such a state; and most evident it is that, to such kings, God ever giveth His salvation.

He must be lost to the power of reflection, to moral feeling, and to gratitude to God, who cannot discern such a providential interference manifested in the preservation of the British nation, and in the support of the *British king*, in perilous

times of long continuance, and dreadful occurrence. When the political world was shaken to its centre, and almost every throne was cast down, this land and its monarch stood unmoved, not by the vigour of its counsels, nor by the power of its fleets and armies, (for other nations not less vigorous, not less powerful, were prostrated in the struggle,) but by the arm of the Lord of Hosts, who heard the prayers of his people, respected his own institutions, and the conscientious regard paid to them by the man on whose head was His holy anointing oil.

11. I conclude on this part of the subject, therefore, that as God is the Fountain of dominion, authority, and power; as He has given *wisdom* and *strength* to man; as by His *providence* and mercy He supports the being He has given, and the attributes with which He has endowed it; has instructed him by a *revelation* from heaven, how to save his soul, and form rules for the support and comfort of society; as by Him kings reign, and ministers decree judgment; all are dependent upon Him for their being, and their continued blessings; and to Him must the king and the people ultimately give up their accounts.

IV.—THE ORIGIN AND END OF CIVIL GOVERNMENT.

1. That civil government is of God; its great benefit to society, and its continuance in the world, are the amplest proof. Most men are impatient of government, while at the same time they acknowledge its general utility; and if the bridle of God were not in the jaws of the unruly and the profane, no civil government could be of long duration. And although in many governments there are institutions far from being friendly, either to civil or religious liberty; or to the comfort of the people; yet *they* are so *ordered* UNDER God, that in general, population is increased, civil society preserved, and on the whole, the moral and political state of society improved. The ancient adage says, "Man proposes, but God disposes." So does He *arrange* the affairs of the governments of the world, that their vitiocities are corrected or restrained under the influence of His providence; and what would produce nothing but moral and political evil, if left to its own operation, is invariably overruled so as to issue in the

general good. Such is the wisdom, such the kindness, and such the power of the Almighty!

2. Though I have not professedly touched the question relative to the *origin of power* in matters civil; yet, from the preceding pages, the reader may collect an answer to it; at least, may see the opinion which I myself hold on the subject. I have already shown, from the nature of God, and the constitution of the human being, that from God all *physical* and *moral power* proceeds: and by His energy these powers are supported. I have shown also, that all *civil power* must originate with Him, as He is the Author and Upholder of those faculties by which wholesome laws and beneficial institutions have been formed for the comfort and well-being of society. And I have shown also that *magistracy* or *civil dominion* is in the order of His providence; from which it proceeds, and by which it is maintained: and I have hinted that were it not of *Divine origin*, and a part of the sovereign government of God, it could not exist; as the fallen nature of man is ever impatient of restraint.

3. Naturally, man *despises dominion*, and often *speaks evil of dignities*: and were not his physical force under the continued control of the Almighty, he would burst every bond, cast away the yoke, and break every link of that chain which holds civil society together. *Anarchy* would be the first effect produced by his unbridled powers; *confusion* and *rapine* would follow in its train; *misery*, *desolation* and *death*, would bring up the rear; for, population would be gradually thinned; the wild beasts of the forest would multiply without control; and the last human anarchist would either be a meal for one of the lawless tenants of the wood, or sink upon the earth, none remaining to perform the last sad ceremony to a fallen brother. This most infallibly would be the case, were it not for *civil government*; and this government could never exist, were it not of God.

And although, in this ordination of the Most High, man is frequently permitted to mingle his folly, his pride, his ambition, and the various workings of his base passions, with the administration of public affairs; yet God so counterworks these by His superincumbent energetic and especial providence, that the general blessings of civil government are preserved in all states; and the anomalies which result from the desperate

wickedness of man, become the *sword*, in the hand of His insulted justice, for the chastisement of the reclaimable, and the destruction of those who have filled up the measure of their iniquity.

4. Many states have been subverted, and many forms of government changed, both by the wickedness of the people and the mal-administration of the prince: but still *civil government*, being the ordinance of God, is regenerated, like the phoenix, from its own ashes. Without civil government, (it is for *this* I contend,) society cannot subsist, nor the gracious designs of God, in the salvation of a rebel world, be accomplished. God is its Author, and by Him it is maintained. The great mass of the people, it is true, possess the *physical power* by which they can bruise, and dash in pieces, and destroy; but God restrains them in His mercy from accomplishing their own ruin. The *elephant*, the *camel*, the *horse*, and the *ox*, did they know their own strength, could, with one blow of their proboscis, their hoof, or their horn, destroy their feeble lord, regain their independence, and perish in consequence: but they are also under God's dominion; and are dependent on each other, and on man, according to His will.

5. Having seen that God is the Fountain of all power, and that civil government is His own institution, it may be well to inquire *how* the different forms of this government arose; what are their essential qualities; and what is implied in the denominations by which they are distinguished.

6. Government must have existed from the creation of man: it necessarily implies *superiority* and *inferiority*, *authority* and *subjection*; and is founded in the natural state of human beings. As God created only one human pair to propagate their species in order to people the earth, the *progenitor* of the great human family must have had that *authority* over his immediate descendants, which must necessarily spring from his *priority*, and their *dependence* on his counsel and support. Every human being comes into the world in a state of want, weakness, and ignorance. It is the prerogative, as well as the duty, of the parent, to supply this want, succour this weakness, and instruct this ignorance. These are all acts of *government*; and the receiving the supply, the help, and the counsel, are acts of *subjection*; and necessarily imply *authority*, in him who dispenses, as those do *dependence*, in him who receives.

7. Experience in the dispenser, shows him *how* these helps may be communicated, so as fully to accomplish the end of their communication: hence he gives what he knows to be necessary, *in that way* in which his experience tells him it will be most useful. From this arise *conditions*, by which the recipient is bound; and his fulfilment of those conditions constitutes so far, his *obedience* to the *authority* of his benefactor. This *principle* is at the basis of all the forms of government ever instituted among men. The governor has the moral and political authority, without which no function of government can be fulfilled. The governed have the physical power which should ever be in readiness to support and render respectable the authority of the governor.

V.—MUTUAL DEPENDENCE OF NATIONS ON EACH OTHER.

1. While the *thing government*, and its essential principles, are of God, He has in general left the *form* to man. These *forms*, and the *rules* according to which they are brought into activity, are only *by-laws* connected with, or established on, the great principles already mentioned: principles which God has shown, by that true Light that lightens every man, to the whole human race; but particularly illustrates by His own Revelation. All men feel their *weakness*, and naturally look for *assistance* from their fellows; they see their *ignorance*, and look for *instruction*; they know they are exposed to *danger*, and are led to associate for mutual defence.

2. The great principle of *justice*, as appearing in *barter* and *exchange*, is exhibited to every man's reason. He sees he cannot expect to *get*, unless he be disposed to *give*. Every people has the maxim, however varied it may be in form, *Gratia parit gratiam; One good act deserves another: give, and you shall get; love begets love, &c.* My neighbour has what I want and he can spare: I have what he wants and it I can spare. What is *superfluous* to one, is *necessary* to the other: by an exchange, therefore, of *superfluities*, *necessities* are supplied, and men become united together under civil obligations. God, in His providence, creates the superfluities in these cases, that the social principle may be strengthened among men; and that *mutual dependence* may be a general feeling.

3. The laws regulate and protect such *exchanges*: they promote the best civil interests of all parties—confidential trading, upon just and equal terms, has a strong tendency to promote peace and good will among the nations. Neighbouring or even remote countries have no objection to our getting rich by them, provided they find that their own secular interest is equally promoted. And it must be the object of every enlightened government so to trade with neighbouring states, as to make it their interest carefully to maintain all the relations of peace and good will towards each other. If to this be added, the influence of true religion; then the peace will be permanent, and wars and fightings shall cease all over the world.

Talia secula currite!
Hasten, O Lord! this happy state of things!

Different Forms of Civil Government.

1. Properly speaking, there can be only FIVE legislative FORMS, essentially different from each other:—*patriarchy, theocracy, monarchy, aristocracy or oligarchy, and democracy.* But varieties of these have produced other denominations, *viz. autocracy, tyranny, despotism, republicanism, and federalism.*

I need not wait to point out the different countries in the world that are under one or other of these different forms. Most of them exist even in *Europe* itself. In *ASIA* and *AFRICA* despotism and tyranny generally prevail. In North *AMERICA* *federalism*, or rather *republicanism*, is prevalent. In *South AMERICA*, monarchy; and in *EUROPE*, monarchy, and federalism, or oligarchy. I shall define all these *terms*; and, by considering their import, we shall arrive at the nature of the different forms to which they are or have been applied. Except *federalism*, and *republicanism*, all the rest are derived from the Greek.

VI.—OF THE DIFFERENT FORMS OF CIVIL GOVERNMENT WHICH HAVE OBTAINED IN THE WORLD, WITH A GRAMMATICAL DEFINITION OF THEIR NAMES.

I. PATRIARCHAL, from *πατήρ*, a *father*; and *αρχος* a *chief*: Government by the *heads of families.* This extended from the Creation to the Exodus, a period of about 2000 years.

The only authentic history we have of this form of government, or the people who lived under it, is found in the book of Genesis. Its reason, and the manner of its origin, have already been pointed out, pp. 267, 268, Nos. 6, and 7.

II. THEOCRACY, from Θεός, God, and κρατεῖω, *to rule efficiently*: from κρατος, *power*: the government of the Jews by God Himself as Lawgiver, Monarch, and Judge. This form lasted from the Exodus to the advent of our Lord, about 2000 years; and did not terminate, as some have imagined, at the election of Saul: for, the Jewish kings still acknowledged the *theocracy*; they never *made nor changed laws*; but ruled according to those which God gave; therefore, they were only the *vicegerents* of God. This form of government never existed among any other people than the Jews: for they were the only people upon earth, previously to the Christian era, that ever received a Revelation from God; and the laws were contained in that Revelation which is generally called the Pentateuch, or Five Books of Moses.

III. MONARCHY, from μόνος, *alone*, and ἀρχος, *a chief*: government exercised, laws made and executed, by the *authority and will* of an *individual*. While the Jews lived under a theocracy, other nations lived under a monarchy variously modified. The patriarchal excepted, this is the most ancient form of government, and the form that has most generally prevailed. The reasons for this have already been given. Under this form may be classed,—

1. *Autocracy*, from αὐτός, *himself*, and κρατεῖω, *I rule powerfully*: a government in which an *individual* rules by himself, without ministry, counsel, or advice. The emperor of Russia is called αὐτοκράτωρ, *autocrat*. Most of the Asiatic sovereigns and many of the African chiefs are autocrats, and act up to the spirit of this form. It is the highest order of monarchy, and often degenerates into tyranny.

2. *Gynæocracy*, from γυνή, *a woman*, and κρατεῖω, *to govern*. This is simply a *case* where the *male* issue fails, and the crown descends in the *female line*: but it has nothing in its civil constitution to distinguish it from *monarchy*, &c. There is a ridiculous and catachrestical sense in which the term gynæocracy is used, which I judge unnecessary to be mentioned.

3. *Despotism*, from δεσποτης, *a master, or lord*: from δεσπεζω, *to rule*; which is from δεος επαζω, *to inspire fear*, or δια, *to*

bind, and *πους*, *the foot*. Formerly *despot* signified no more than *master* or *teacher*; and in this sense it is frequently applied to our *Lord* by St. Luke. It is now used only in a bad sense, and frequently confounded with *tyranny*.

4. *Tyranny*:—of this word various etymologies have been given. It is supposed to have come originally, *απο των Τυρρηων*, from the *Tyrrhenians*, who first had an oppressive and cruel government; or from *τυρρα*, *Tyrra*, a city in *Laconia*, where *Gyges* was governor; or from *τυραω*, *to oppress*; or from *τειρω*, *to drain* or *dry by compression*; hence *τυρος*, *cheese*, compressed milk.

Originally the term *tyranny* appears to have meant no more than *monarchy*: but the abuse, or lawless exercise of power, brought the word *tyrant* and *despot* to imply, 1. A cruel and relentless governor; 2. An unreasonable and oppressive ruler.

5. *King*, from the Saxon *Cýning*, which, from the Teutonic *konnen*, *to know*, signifies properly the *knowing person*, the *wise man*; he who had the highest education, was well acquainted with men and things, was deeply versed in the study of law and justice, *understood* the state of the nation, and *knew* how to rule it. We have the remains of this word in *ken*, *knowledge*; and in *cunning*, i. e. *knowing*. *Canny* is from the same origin; it is repeatedly used both in *Ireland* and *Scotland* to signify *knowledge*, *skill*, and *dexterity*; the *canny man* is the *knowing, skilful man*—he who *understands* how to perform, and performs so as to prove his *skill*.—Sometimes it is equivalent to *gentleman*.

IV. *ARISTOCRACY*, government by the *nobles*, from *αριστος*, *best*, the superlative of *αγαθος*, *good*: men of title and estate, governing a country conjointly. Aristocracy generally prevails in a *regency*, where the hereditary governor is a minor, or under age.

Under *aristocracy* may be ranked—*OLIGARCHY*, from *ολιγος*, *few*, and *αρχη*, *government*. A state in which a few men, whether of the *nobles* or *plebeians*, but particularly the latter, have the supreme rule. This frequently prevails under *Revolutions*, where the rightful governor is deposed or destroyed.

V. *DEMOCRACY*, a government administered by *representatives* chosen by the *people* at large: from *δημος*, *the people*, and *κρατιω*, *to govern*.

Nearly allied to this is:—

Republicanism, from *Res publica*, *the common wealth*—

what concerns the *body politic at large*. There is rather an *affected* than *real* difference between this and *democracy*: both are of the *people*, though the latter pretends to be of a more liberal type than the former.

Federalism, from *fædus*, a covenant, is a form of this; a government framed out of *several states*, each having its own representatives, and sending them to a general Congress or Diet. It is constituted nearly as our British *House of Commons*; the representatives of the different states being similar to those of our *Counties*. The *President*, while in congress, has little more power than the *Speaker* in the House of Commons: but in the interim of sessions, has a power similar to that of a sovereign monarch. A Federal government may be considered a mixture of *democracy* and *oligarchy*; I speak of *Federalism*, as it appears to exist in the *American States*.

VI. ANARCHY, from α , privative, and $\alpha\rho\chi\alpha$, rule, or government; where the legislative and executive power is acknowledged as existing *nowhere*, or rather *equally* in every individual; and where, consequently, there is *no rule*; all is confusion, every one doing what is right in his own eyes. This is generally the case both before, and for some time after, most political revolutions.

At present only *three* kinds of government prevail in the world:—I. MONARCHY—2. ARISTOCRACY—3. DEMOCRACY: and these are only distinguished by being more or less *limited* by *law*, more or less *rigid* in execution, or more or less *mild* in general operation.

VII.—DISTINGUISHING CHARACTERISTICS OF THESE FORMS OF GOVERNMENT, SIMPLY CONSIDERED.

MONARCHY (*absolute*) is *prompt* and *decisive*; but often *wrong*, because the *will* or *caprice* of an individual commands and executes all.

ARISTOCRACY is *slow*, but generally *certain*: because the nobles enjoy superior light, and are well cultivated by education.

DEMOCRACY *aims well*; but is *violent*, *indecisive*, and *fickle*; often enacts without wisdom, and executes without foresight; and is generally *hasty* in all its measures.

MONARCHY (*absolute*) keeps especially in view the prerogatives and glory of the crown; independently of all other considerations.

ARISTOCRACY keeps in view the honour and independence of the *nobility*, being often regardless of the people.

DEMOCRACY labours to bring all to a level, and keep it there ; and frequently destroys emulation, because, through its jealousy of power and influence, it, in effect, discountenances profound knowledge, and high achievement.

Neither of these forms, simply considered, is much to be preferred. The British government, though called a *monarchy*, differs from them all ; and yet embraces them all. It is *monarchical*, and it is not. It is *aristocratical*, and it is not. It is *democratical*, and it is not. It consists of the *three estates*. It is *monarchical*, because it acknowledges a *king* as the supreme head ; it is *aristocratical* in its *House of Lords*, where the nobles possess a legislative capacity ; it is *democratical* in its *House of Commons*, where representatives chosen by the people possess the same power. These three estates are perfectly *mixed* by the constitution ; they counterbalance each other, each having an equal legislative authority ; and this government possesses in itself all the excellencies of the *three forms*. It can become *corrupt*, only when any of the three estates *preponderates* over the rest. In its nature and regular operation, it secures the *prerogative* of the *monarch* ; it preserves the honour and *property* of the *nobility* ; it respects and secures the *rights* of the *people* ; it is, in a word, a *limited monarchy*, a *popular aristocracy*, and an *ennobled democracy*. God grant it permanence ; and constitutional administration ! Amen.

VIII.—CAUSES OF CORRUPTION AND CHANGE IN THE DIFFERENT FORMS OF GOVERNMENT.

All states and forms of government are liable to *corruption* ; and, consequently, to *subversion*.

In cases where the *monarch* has corrupted his way, and become *despotic* and *tyrannical*, the *nobles* have arisen, deposed him from the government, and formed an *aristocracy*.

Where the *aristocracy* has degenerated, and become *oppressive* to the people, they have arisen, dissolved the *aristocracy*, and formed a *popular* or *democratic* government.

When in a *democracy*, some individual has, by his talents and services, been of singular use to the *commonwealth*, he becomes a *Demagogue*, (from *δῆμος*, the *people*, and *αγορεύω*, to

lead;) and is intrusted with *military power*. This power he abuses; and makes it an engine to raise himself to the top of government; and thus, in becoming a *demagogue*, he soon becomes a *king*.

Any of these forms may change into another. *Monarchy* may change into *aristocracy*, or *democracy*; as either the *nobles* or the *populace* rebel, and succeed in overturning the government.

Aristocracy may produce *monarchy*, by one noble gaining gradually the ascendancy over the rest; and thus becoming *king*; or it may produce *democracy*, by the *people* rising up and destroying the *nobility*.

And in the same way *democracy* may produce either *monarchy* or *oligarchy*, according as either an *individual* or a *few* may gain the ascendancy. Properly speaking, *democracy* cannot produce *aristocracy*; for it cannot create nor confer *nobility*: but it may produce *oligarchy*, because a *few* of its own description may, by their talents and public services, arise to supreme rule.

The *king* may become *tyrannical*, and be deposed.

The *nobles* may become *dissolute*, and *inactive*; and melt away.

The *people*, in their *representatives*, may become turbulent, seditious, or corrupt; and be dissolved by their constituents. And any of the *three estates*, in their *mixed* or aggregate capacity, by trenching on the laws, and on the constitution, may corrupt *another*; and *two* by *coalition* may destroy the *third*. Thus the *king* and the *nobles* may *enslave* the *people*; the *people* and the *nobles* may *depose* the *king*; and the *king* and the *representatives* of the *people* may overthrow the *nobility*.

Hence the necessity of a *Constitution*: i. e. a code of laws and regulations *agreed* on by the *whole*; which defines and ascertains the privileges, rights, prerogatives, and duties, of *each*.

And hence the absolute necessity of continual *watchfulness* and *jealousy*, that the Constitution be preserved in the integrity of its principles, and the efficiency of its *administration*.

While the British government watches over the *Constitution*, and takes care to keep the *three estates* in legal *counterpoise* to each other; then of it, and perhaps of it only, among all the governments in Europe, it may be said its *King* is con-

stitutional : its *Lords* are *constitutional* : and its *Commons* are *constitutional*.

Each of these has power to *originate* measures ; propose new laws ; or the alteration, abrogation, or emendation of old laws : but in the *enactment*, ALL must agree. Should either of the estates withhold its *assent*, the measure cannot have the force of a law ; and thus the legislative power is supposed to be equal in each of the three estates. In some cases the *crown* and the *commons* do the whole business ; the *lords* being little more than *counsellors* or *advisers*. The *king* can proclaim war, but the *commons* alone can grant the *supplies* for its prosecution ; the lords having no influence in such a case, in behalf of the *crown*, unless supported by a *majority* of the *commons*.

IX.—DEFINITION OF GOVERNMENT, WITH GENERAL OBSERVATIONS.

From this view of the governments of the world, I deduce the definition of *government* itself:—A political administration according to an allowed Constitution ; which orders and arranges the people of a corporation, city, nation, kingdom, or empire ; excites and directs their operations ; ascertains their duties ; protects their privileges, property, and rights ; and labours as well for the benefit of the *individual*, as for the prosperity of the *whole*.

Having now reviewed the different forms of government under which the inhabitants of the earth live, and seen in their *names* the essential principles of their nature ; and having seen also that government itself is an ordinance of God, under what *form* soever it be administered ; it may be proper to consider the *duty of obedience*, and the awful and destructive nature of *rebellion* : and although these are subjects which are frequently discussed, and perhaps, with most, well understood ; yet a few general observations on such points can be neither unimportant nor irrelevant:—

1. As God is the origin of power, and the Supreme Governor of the universe, He delegates authority to whomsoever He will ; and though, in many cases, the governor *himself* may not be of God, yet *civil government* is of Him ; for without this, there could be no society, no security, no private property ; all would be confusion and anarchy ; and the habitable

world would soon be depopulated. In ancient times, God, in an especial manner, on many occasions, appointed the *individual* who was to govern, and he accordingly governed by a *Divine right* : as in the case of *Moses, Joshua, the Hebrew judges, and several of the Israelitish kings*. In aftertimes, and to the present day, He does that by a general superintending providence, which he did before by special designation. In all nations of the earth there is what may be called a *Constitution*—a plan by which a particular country or state is governed ; and this Constitution is less or more calculated to promote the interests of the community. The civil governor, whether he be *elective* or *hereditary*, agrees to govern according to that Constitution. Thus we may consider, that there is a *compact* and consent between the governor and the governed ; and in such a case the potentate may be considered as coming to the supreme authority in the direct way of God's providence : and as civil government is of God, who is the Fountain or law, order, and regularity ; the civil governor, who administers the laws of a state according to its *constitution*, is the *minister of God*.

2. But it has been asked, If the ruler be an immoral or profligate man, does he not prove himself thereby to be unworthy of his high office ; and should he not be deposed ? I answer, No : if he rule according to the Constitution, nothing can justify rebellion against his authority. He may be *irregular* in his own *private life* : he may be an immoral man, and disgrace himself by an improper conduct : yet, if he rule according to the law ; if he make no attempt to change the Constitution, nor break the compact between him and the people ; there is, therefore, no legal ground of opposition to his civil authority ; and every act against him is not only *rebellion*, in the worst sense of the word ; but is unlawful, and absolutely sinful.

3. Nothing can justify the opposition of the subjects to the ruler but *overt attempts* on his own part, to change the Constitution, or to rule contrary to law. When the ruler acts thus, he dissolves the compact between him and his people ; his authority is no longer binding, because illegal ; and it is illegal because he is acting contrary to the laws of that Constitution according to which, on being raised to the supreme power, he promised to govern. This conduct justifies opposition to his

government: but I contend, that no personal misconduct in the ruler, no immorality in his own life, while he governs according to law, can either justify rebellion against him, or contempt of his authority. For his political authority, he is accountable to his *people*; for his *moral conduct*, he is accountable to *God*, and his *conscience*.

4. A king may be a *good moral man*, and yet a weak, and indeed a *bad and dangerous prince*. He may be a *bad man*, and stained with vice in private life; and yet be a good prince. *Saul* was a *good moral man*, but a bad prince; because he endeavoured to act contrary to the Israelitish Constitution: he changed some essential parts of that Constitution; for, 1. he ruled not according to the laws of *Moses*; 2. he did not consult the prophet and the Divine oracle; 3. he attempted to be absolute, and thus to change the whole government; he was, therefore, lawfully deposed. *James II.*, after he came to the throne, was a *sober moral man*, as far as I can learn; but he was a *bad and dangerous prince*. He endeavoured to alter, and essentially change, the British Constitution, both in *church* and *state*; therefore, he was lawfully deposed. It would be easy, in running over the list of our own kings, to point out several who were deservedly reputed *good kings*, who in their private life were very *immoral*. Bad as they might be in private life, the *Constitution*, in their hands, was ever considered a sacred deposit; and they faithfully preserved it, and transmitted it unimpaired to their successors; and took care, while they held the reins of government, to have it impartially and effectually administered.

5. It must be allowed, notwithstanding, that when a prince, howsoever heedful to the laws, is unrighteous in private life, his example is contagious: morality, banished from the throne, is discountenanced by the community; and happiness is diminished in proportion to the increase of vice. On the other hand, when a king governs according to the constitution of his realms, and has his heart and life governed by the laws of *God*, he is then a double blessing to his people: while he is ruling carefully according to the laws, his pious example is a great means of extending and confirming the reign of pure morality among his subjects. Vice is discredited from the throne; and the profligate dare not hope for a place of trust and con-

fidence (however in other respects he may be qualified for it) because he is a *vicious* man.

6. But still it is utterly unlawful to rebel against a ruler who, though he may be incorrect in his moral conduct, yet rules according to the laws. Even a *suspension* of any part of the Constitution for a time, which should never be resorted to *except in cases of the most dire necessity*, is not an *alteration* of the Constitution ; for a temporary suspension of activity is not a destruction of being ; and there may be several operations of the executive government which may appear, to those who are little acquainted with state affairs, as encroachments on the Constitution, when in fact they are not. Men should not, therefore, begin hastily to quarrel with their rulers, because they conceive they are doing something not constitutionally sound. *Reasons of state*, even of the soundest kind, are not easily comprehended ; and no man can judge of a *part*, who is not thoroughly acquainted with the *whole*. It is very absurd for men to talk against the measures of a government, who know nothing of the science of law or jurisprudence ; and perhaps scarcely a tittle of that Constitution under which they live, from which they derive their civil blessings, and the *trenching on which*, they so passionately deplore ! It is not those who understand the subject best who are loudest in their complaints. But surely in politics, as in all other sciences, none should be thought worthy of attention who are ignorant of the subject on which they speak.

7. While I venerate the Constitution, and would feel it my duty to warn the public against any man or men who would attempt to change or impair it ; I feel it an equal duty to inculcate subordination to the civil power ; and the propriety and expediency of *submitting to every ordinance of man for God's sake*. What is due to Cæsar and what is due to God, I have elsewhere shown. (See the Discourse intituled, *The Rights of God and Cæsar*, p. 236.) In all civil matters Cæsar is to be obeyed : in all things that pertain to *religion*, God alone is to be obeyed. "Should the *civil power* attempt to usurp the place of the Almighty, and forge a *new creed*, or prescribe *rites and ceremonies* not authorized by the word of God, no Christian is bound to obey." Yet, even in this extreme case, none is authorized to *rebel* against the civil power. The true Christian must bear the persecution : and, if needs be, seal the

truth with his blood ; and thus become a *martyr* of the Lord Jesus : and this has been the invariable practice of the genuine church of Christ. In no case, even under the severest persecution, did they ever feel themselves justified to rise against the state : they overcame not by *carnal* weapons, but by the *blood of the Lamb and their testimony*. They suffered for well-doing ; and committed their cause to Him who judgeth righteously.—I speak not of *nominal* Christians:—From *truly* religious people no state has any thing to fear : from the irreligious and the profane every kind of danger may be fairly apprehended : therefore the profligate should be discountenanced ; and the good encouraged.

X.—APHORISMS ON POWER AND GOVERNMENT.

From what has been said, we may collect the following aphorisms on power, authority, the duty of the prince, and the duty of the people : and lay down some maxims relative to government in general.

1. All power, physical and moral, is from God.
2. The powers of which He is the Author by *creation*, He supports and maintains by His *energy* and *providence*.
3. He has instituted civil government for the comfort and happiness of man.
4. He has shown, either by His Spirit enlightening the mind, or by the Holy Scriptures, or by both, the great fundamental principles of justice and truth ; and has taught men to distinguish right from wrong, and good from evil.
5. According to these principles, all systems of government profess to be formed ; and, on examination, we shall find that they all partake less or more of these principles.
6. God has left the particular *form* by which different nations are governed, entirely to themselves ; having in no case prescribed one, except in that of the *Israelites*.
7. God is the governor of the universe : all dominion is under Him ; and kings and rulers of all kinds are only His *deputies* ; and must account to Him for their administration.
8. Of all forms of government, that which provides the greatest portion of civil liberty to the subject, must be most pleasing to God, because most like His own.
9. Where either the mind or body is enslaved, and the caprice of the ruler takes the place of law and justice, *there* the

government is not of God ; for He will never, and can never, approve of that species of domination where the life, liberty, and property of the subject, lie at the will, and are disposed of by the caprice, of the ruler.

10. Such governments, under what form soever they may be administered, never have been, nor ever can be *permanent* : the physical power, after suffering awhile, has risen up and destroyed them ; and even where the same *form* continues to exist, which permits the ruler to exercise such power, the ruler himself is seldom gathered to his fathers *siccâ morte*. Witness the despotic governments of *Asia* and *Africa* ; and the general fate of their rulers.

11. As every nation is left, by the providence of God, to *choose* its own *form* of civil government ; so it has the *right* to *change*, *alter*, and *amend* that form, and its general Constitution, when its different authorities agree, and think it expedient. And they never can *agree* in any *change* that does not lead to *improvement* : for it is absurd to suppose, that a whole state would sit down and deliberate how to make their civil condition worse.

12. No state has a right to interfere with the form of government adopted by another ; or to dictate what form it shall receive. If a conduct of this kind should once be acknowledged a *right* any where, it must necessarily be a right *every where* ; and on this ground, the peace of the world would be speedily at an end, for every fool and knave would be meddling.

Attempts of this kind, made by any state, should be eyed with jealousy by all the civilized governments of the earth ; as they always show an assumption of illegal authority, and a determination to prevent the melioration of the civil state of mankind. Such attempts, it is true, can be made only by *arbitrary* and *despotic governments*, whose interest it is to prevent the diffusion of the benefits of just and equal laws, and the establishment of civil rights among all orders of the community.

Britain, in all her conquests, while she has freely offered the benefits of her unrivalled Constitution to the people brought under her dominion, has uniformly permitted those who preferred them, to live according to their own civil and religious

usages ; and has taken sacred care to defend and support them in the free and full exercise of their own institutions.

13. Of all the forms of government, which have obtained in the world, *monarchy* has been the *most general* ; not because it is the most easy and obvious, but because it is more like the Divine administration ; and, therefore, in the course of God's providence, it has been most nourished and supported by Him.

14. It is not according to *nature*, nor apparently according to *reason*, that millions should place their lives and properties under the dominion of *one* like to themselves ; and yet this has most generally obtained in all nations of the earth ; and has been, on the whole, the most *permanent* and the most *beneficial* mode of government, ever instituted or exercised among men.

15. Every ruler professing to hold his right from God, should endeavour to the uttermost of his power, to imitate God, by justice, righteousness, truth, clemency, and a paternal care for the prosperity of his subjects.

16. A king should have no *favourites* ; should drive away all flatterers ; and never deliver himself into the hands even of his own ministers, to be ruled by them. Nothing injures the credit of a ruler so much in the eyes of his subjects, as the appearance of being governed by his own servants ; as it shows a want of confidence in himself, which should never appear ; or a want of paternal attention to his people, which should never exist.

17. A prudent king should always acquaint himself with the real state of his people ; and examine closely the conduct of his servants, that they may not act unconstitutionally ; and be ready to remove those from his person and counsels who, by their mal-administration, have given *just* cause of offence to the people.

18. A general expression of dissatisfaction is not to be disregarded ; as it always is founded less or more on sound reason :—Apparent disregard irritates the complainants.

19. In certain cases, something should be sacrificed even to popular caprice :—if the measures be good, and the people mistaken, the obnoxious inefficient agents, should be removed : for the same measures may be pursued, though the men be changed. And as every thing has *two handles*, even a good

measure may be rendered offensive, or inefficient, by the injudicious manner in which it is executed. But it is as dangerous to a state to regard popular clamours, as it is to disregard the constitutional remonstrances of the people.

20. In no case should *life* be sacrificed to popular fury or political resentment : there have been *state* and *military executions* in England, which have fixed an indelible stain upon the nation.

XL—ON TAXATION.

1. Where a *public debt* has already been contracted on the credit of the state, (no matter *now, how* that debt has been incurred,) it must be discharged ; and till defrayed, the *interest* must be duly paid. If the debt be vast, the interest must be in proportion ; and *taxation* is the only means to which a nation can constitutionally resort to liquidate such a debt, or pay the interest. That this must press *heavily*, if the debt be great, needs no demonstration. In such a case, to prevent as much as possible all just cause of complaint ; state prudence and economy are indispensably necessary. But the principle that binds an honest man to make good *his* engagements, equally binds a *nation* ; and such public burdens must be borne by the public.

2. It is possible that such oppressive debts may have been the consequence of mal-administration : and the authors of expensive wars, the grand causes of public debts, burdens and miseries, may be execrated : but still the principle recurs ; the debt *is* contracted, the credit of the nation is at stake ; the debt must be paid, and by *taxes* alone, can this payment be made.

3. Taxes on the *necessaries of life* should be avoided as much as possible. They are painfully felt by the *poor*, and comparatively poor, whose minds are thereby embittered against the government.

4. By heavy taxation, the *comforts* of life are greatly abridged. In this country, our forefathers enjoyed more of these than their posterity ; some classes now, more of the *luxuries* than they did. Exorbitant taxation, while it abridges the comforts and conveniencies of life in the *middle classes*, attacks the *necessaries of life* among the *lower classes*. This

is a circumstance to which few of the ministers of Europe appear to pay attention.

5. The *mode* of assessing and levying the taxes is often very vexatious. Even the *tax-papers, schedules, &c.*, are injudiciously framed; they are obscurely expressed, are liable to misconstruction, and the language is in some cases irritating; they do not become a free government. While the *king* acts as the father of his people, and the *spirit* of the laws is mild and tolerant, *tax-papers* are framed, and *TAX-SURVEYORS*, and *tax-gatherers*, act as if they had issued from the despotism of Russia or China. The *principle* of loyalty in Great Britain has suffered more from these causes than from the *taxes* themselves. Insolent *surveyors*, unconstitutional demands, vexatious surcharges, ineffectual appeals to the commissioners for relief, have soured and are souring, the minds of the people. That surveyor who by vexatious *surcharges* raises the tax-produce of his district, at the expense of the *loyal feeling* of the people, and to his own vast emolument, is an enemy to the state, and a public curse.

6. The mode of assessing and gathering the taxes, has produced more of that disaffection which is called *radicalism*, in certain counties, than all other causes besides. It is insinuated by some, that the officers have the *orders of government* for this *provoking severity*; this is a dangerous libel on the state, and its ministers; and the authors of the insinuation should be traced out and punished.

XII.—ON LOYALTY AND OBEDIENCE.

1. Loyalty (*loyauté*) signifies attachment and obedience to the *laws*: the laws require attachment and obedience to the prince whom they invest with supreme authority. It is treason against the prince to depress him below the laws: it is treason against the constitution to raise him above them. This definition is necessary: for few persons seem to know what *loyalty* means. He who breaks the king's laws, would break the king's neck if it stood in the way of his lawless conduct. The law makes the king: the king guards and executes the law; and a good subject loves, obeys, and supports both.

2. As it is the duty of the *ruler* to protect, watch over, and defend his people; so it is the duty of the *people* to venerate, love, defend, and obey their prince. *Thou shalt not speak evil*

of the ruler of thy people, is a command of God; which if it bind in reference to any kind of ruler, must be much more obligatory where the constitution is sound, the laws good, and the ruler one who acts according to the constitution; and, who takes care, by the appointment of the most learned and judicious officers, to have the laws duly executed.

3. It is an awful thing to endanger and disturb the public peace: hence all good subjects, and men who fear God, should avoid every thing that leads to popular disaffection. If those who have the *physical power* get wrong, and swallow the bit of constitutional authority, they are a mighty sweeping wind that overthrows all things; or an overwhelming flood, by which themselves and their property must be swallowed up in the vortex which is formed by their own resistless stream. A neighbour may be a bad or oppressive man: the cognizance of his conduct belongs to the *state*, or to the *civil magistrate*. Do not encourage those who meditate his overthrow: *fire has no eyes*; and the flame which consumes *his dwelling* will most likely reduce your own to ruins.

—jam Deiphobi dedit ampla ruinam
Vulcano superante domus: jam proximus ardet
Ucalegon.

The palace of Deiphobus ascends
In smoky flames: then catching on his friend's,
Ucalegon burns next.

4. Of all the civil constitutions under heaven, the *British* is demonstrably the best. It has been long tried, and stood the rudest tests. The lapse of ages tends only to invigorate and render it more effective. It is, through its excellence, under God, that an inconsiderable *island* has acquired the resources, energy, and strength, of the mightiest continental empire. It is the object of God's most peculiar care; because it is most like His own administration. It is an honour to be born under it; a blessing to live under it; and a glory to defend and support it. It is like that mighty *tree*, described by the prophet, widely diffused in its roots, and vast in its *stem*:—its *branches* are spread over all the earth, and under them fowl of every wing find shelter. It is the *envy* of the nations of the world, and should be the boast of its own sons. God alone can overthrow it; but He will not destroy the work of His own hands.

It is the nursery of every thing pure in *religion*; sound in *policy*; good in *law*; wise in *counsel*; deep in *learning*; and sublime in *science*!—and, let its enemies know it, *resistless in might*! Britons, value your privileges, guard your constitution, and protect your king:—your *constitution* and your *monarchy* are inseparable—they stand or fall together; and public happiness *flourishes* or *fades* with them.

5. As God only can deprive you of these: while you prize and hold them fast, fear, love, and obey *Him*, that He may not in *judgment*, deprive you of His mercies.

6. *Ingratitude* for favours received, is the sure way to close the hand of Divine and human benevolence. And if *ingratitude* forfeit, what must be the case with *rebellion*!

7. It is easier to unsettle, than to establish; to pull down, than to build up. Your own constitution required a *thousand* years to bring it to its present perfection: were it destroyed, it would require **THREE thousand** to produce one better.

8. He who knows it best, loves it most; and he who loves and prizes it will take pains, at all proper times, to teach his children, his servants, his friends, and his neighbours, that their own civil and religious institutions are preferable to those of any other nation under heaven; and that, in the affairs of religion and civil government, they are not likely to better their condition by changing their country.

9. Though some parts of the constitution may, from time to time, by mal-administration, be corrupted; yet the body politic, like the healthy body physical, has power to subdue the corrupting principle, by the energy of its operations; or to purge it off by the vigour of its own vital principle.

10. He who does any thing to alienate the people's minds from their loyalty to their king, and attachment to the constitution of their country, is worse than a public incendiary: *this*, destroys only *houses*, and *furniture*; *that*, saps the foundations of the throne and the constitution too, and brings on desolation and death.

11. *Rebellion* and *tyranny* are equal abominations. The *governor* and the *governed* are held by mutual obligations. It is as great a crime in the sight of God and justice for a *government* to *oppress*, as it is for the *subjects* to *rebel*. The governor and the subjects should have no *separate interests*: what *injures* the *one*, *hurts* the *other*: and the *prosperity* of

the *first* necessarily involves the *happiness* of the *second*. Obligations on both sides ought to be equally balanced : and both should feel that, without the other, it is nothing. Reason and common sense say, that the king and the subject are *two friends*, bound together by the strongest ties, whose hands should never be unclasped. The *king's* honour and safety consist in his ruling his *subjects* well ; and it is *their* interest and happiness faithfully to obey *him*.

12. To conclude, *rebellion* is no cure for public evils ; and a *revolution* in a *free state* will in all probability make it *worse*. He who wishes to excite you to either, is a bad man ; and, most assuredly your enemy. *You* have still something to lose, though *he* may have *nothing* ; and you stand on a good foundation : hold fast what you have, and stand firm. Let each take the advice of the wisest of men, and cultivate the sentiment among his neighbours :—" My son, fear thou the Lord, and the king ; and meddle not with them that are given to change." Prov. xxiv. 21.

SERMON XXXVIII.

APOSTOLIC PREACHING.

COLOSSIANS, Chap. i. ver. 27, 28.

27. Οἷς ἠθέλησεν ὁ Θεὸς γνωρίσαι, τίς ὁ πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσιν, ὃς ἐστὶ Χριστὸς ἐν ὑμῖν, ἡ ἐλπίς τῆς δόξης.
28. Ὃν ἡμεῖς καταγγέλλομεν,νουθετοῦντες πάντα ἄνθρωπον, καὶ διδάσκοντες πάντα ἄνθρωπον ἐν πάσῃ σοφίᾳ, ἵνα παραστήσωμεν πάντα ἄνθρωπον τέλειον ἐν Χριστῷ Ἰησοῦ.

27. To whom God would make known what is the riches of the glory of this mystery among the Gentiles: which is CHRIST IN YOU, THE HOPE OF GLORY.
28. WHOM WE PREACH, warning every man, and teaching every man in wisdom; that we may present every man PERFECT in CHRIST JESUS.

THE Jews firmly believed that, in the fulness of time, (*i. e.* the time which God saw would be the most proper to make these counsels of His mercy known,) the MESSIAH, the peculiarly *Anointed* of God, should appear among them; restore the purity and original integrity of the divine worship; deliver them out of the hands of their enemies; and make them the greatest nation under heaven; and that all others should be either cut off, or become their tributaries. But, they also believed, that whatever spiritual and temporal blessings should come by this Messiah, should be *confined* to the *Jews* alone; and that no part of the spiritual and secular salvation of this glorious Personage, should ever be the lot of any people in the *Gentile* world. All salvation, they concluded, should be the exclusive property of the Jews; and that all Gentiles were shut out of the covenant of God for ever.

Such is the spirit of *monopolizing man* : not only *individuals*, but whole *nations*, presuming that they are the choicest favourites of heaven ; and that for all others, the great Creator has neither compassion nor regard. But in vain do men of dark and narrow minds, set limits to the benevolence of Him who causes His sun to shine upon the evil and the good, and sends His rain upon the just and unjust. No such bounds, as the land of Palestine, could encompass the bounty and compassion of that God, whose name is Mercy, and whose nature is Love. Is He the God of the *Jews* only ? Is he not also, the God of the *Gentiles* ? From the beginning, He considered the whole mass of human beings as equally lost and undone : none had *peculiar claims* on Him who has no *partialities*. He purposed therefore to send His Son into the world to taste death for *every man* ; for He was to come not to condemn the world, but that the world through Him might be saved. Even while Abraham, their great father, was a *Gentile*, and in uncircumcision, God made the covenant with him, that “in his seed all the nations and families of the earth should be blessed.” Therefore, the salvation of God was originally designed for the *Gentiles* ; and as this dispensation of mercy, must begin somewhere, it was most natural, that it should commence with the *nearest* descendants of *him*, with whom the covenant was made.

For two thousand years, the posterity of his grandson Jacob, called the *twelve tribes of Israel*, were the only people among whom God manifested himself by mighty works, and by giving that revelation of His will, which still remains in what is called the *Old Testament* ; and the people, with whom the covenant was made, received the sign of *circumcision*, to notify that they were consecrated to the service of God, and that they were His church. As this rite was not enjoined to *any other nation*, it was presumed that God had no other church and people ; and that the *Jews* alone were the family of the Most High ; for God had not as yet revealed His *purpose of calling the Gentiles* into His family ; and making them partakers of His favour, equally with the children of Jacob. This purpose was a *mystery*, a *thing hidden* in the knowledge of the Lord, which was not to be fully revealed till the *advent* of the *Messiah*. And although this was intimated to *Peter* in the vision of the “sheet descending from heaven full of clean

and unclean beasts," Acts x. ; yet it was to *Paul* alone, that "by Divine revelation, was made known the mystery, that the Gentiles should be made fellow-heirs with the Jews, and of the same body, and partakers of the promise of Christ by the gospel:"—and *he* was in consequence, "to make known to all men, both Jews and Gentiles, the fellowship of the mystery, which from the beginning of the world had been hidden in God:" *i. e.* that intimate *association* of Jews and Gentiles in *one body or church*; and their *agreement* in that glorious *mystery*, which by the gospel, was so fully *opened*, relative to the salvation of both, see Eph. iii. 1—9. The same subject, the Apostle takes up *here* in the text and context, stating his divine call "to make known the mystery which had been hidden from ages and generations, but now is made manifest to the saints," Col. i. 25, 26 : *i. e.* to all who formed the then *Christian church*, whether Jews or Greeks; and to this newly formed *Church*, and the *Apostles*, by whose ministry its members were converted to God, he would make known *what is the riches of the glory of this mystery*, *i. e.* how abundantly glorious this gospel was among the Gentiles, as well as the Jews; justifying and sanctifying both, while the Apostles called them all equally to believe in Christ, that they might receive remission of sins, and an inheritance among the saints in light, by faith in Him.

Every denomination of Christians allows—1st. That the *Apostles* were men *divinely inspired*. 2. That they knew the truth as it was in Jesus. 3. That they faithfully preached that truth. 4. That it was *that truth then preached*, that God blessed to the conversion of Jews and Gentiles. And it follows from this, 5. That they who preach the same doctrine, and in the same way, are they by whom God will carry on the work of conversion in the world, and build up His Church as long as sun and moon endure.

We know that many things are implied in apostolic doctrine; and we generally agree that the *sentiments* of the *Apostles* are to be *gathered* out of their *writings*. But in collecting these doctrines, what a *variety of creeds* have men made! How *different* in most cases, and how *contradictory* in others! Does then the trumpet of the apostles give an uncertain sound? If not, whence come those conflicting opinions by which the *church* of God has often been *distracted*, and Christians *separated* from each other? This may be easily answered. They

have not come to the *Apostles* for their *creed*: they have first formed their own creed, and then they came to the Apostolic writings to get it sanctioned! And, as they presumed the basis of their own creed was sound and indisputable, they endeavoured to find *passages* to support it, and where *passages* could not be found, they took *words*, often dismembered from their fellows, and out of connexion in their new association, from that in which they stood in an Apostle's discourse! Is there a creed, either *ancient* or *modern*, that can be wholly freed from this imputation? Is it any wonder then, that *creeds* are so *various*, and in many respects, so *contradictory*? and must not this continue to be the case till a *simpler* method is pursued?

Do not the Sacred Writers often *sum up* their own doctrine on particular and special points, in a *single verse*?—If so, should not such portions be carefully selected, where this is evidently the case; and the creed on that subject, be formed from such portions?—This is reasonable.—Next to the being of a *God*, *infinite*, *eternal*, *perfect*, and *good*, which is the basis of all *true religion*—and the *incarnation*, and *death* of the *Messiah*, which is the basis of the *Christian religion*—is this;—*What* and *how* should men preach in order to *enlighten* and *save* a *darkened*, *lost* world? The answer should be, “Consult St. Paul”—“take him for your model.” Suppose I should be asked, “Where is that *epitome* of his *doctrine* and *manner* of preaching of which you have spoken, that I may form my preaching on this model?” I, without a moment's hesitation, answer—In the words of my text: there, the Apostle tells us, *what*, *how*, and for *what end*, he preached:—“Christ in you the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus.”

From these words I shall take occasion to show—

I. What was the *sum* and *substance* of the Apostle's preaching—“Christ in you the hope of glory.”

II. What was the *manner* or *way* in which he preached—“Warning every man, and teaching every man in all wisdom.”

III. What was the *end* for which he thus preached—“That he might present every man perfect in Christ Jesus.”

It appears from the Apostle's own declaration here, that the *sum* and *substance* of his preaching was CHRIST, or as it

should always be translated, *the Christ*, Χριστός, *Christos*, or ὁ Χριστός, *ho-Christos*, whether *with* or *without* the *article*; as it invariably answers to מָשִׁיחַ *ha-Mashiach*, “the Messiah:” both words meaning literally, *The anointed One*—the Personage specially appointed by God for the performance of a work, in reference to which the Supreme Being has modelled and conducted His gracious and providential government of the world, for about four thousand years.

As the rite of *anointing with oil*, was used in all primitive times to induct the *highest officers* into their respective employments; and was, among the ancient worshippers of the true God, an emblem of those *gifts and graces* without which they could not discharge them; and as God was ever considered the fountain from which all truth, wisdom, righteousness, and holiness must proceed;—the person thus anointed, was considered as receiving from God, every necessary gift and grace. The *prophet* was *anointed*, to show, that without the *spirit of wisdom*, he could neither *predict* things or events which concerned the future, nor *teach* the people the good and the right way. The *priest* was anointed, to show, that without the *spirit of holiness*, he could not discharge the sacred office with which he was invested. The *king* was *anointed*, to show, that he could not administer the *laws* righteously, nor dispense *justice and judgment* impartially, unless guided and influenced by the *Divine Spirit*.

These *anointings* were at once the *proof* of their appointment and *investiture*; and the *evidence* of their *qualifications* for the work that God had called them to do. There were many *prophets*, many *priests*, and many *kings*, thus inducted; some were *priests* and *kings*: some were *prophets* and *priests*: but it has been properly remarked, that no man was ever *prophet, priest, and king*. JESUS, the Messiah, alone sustained the *three-fold* character and office. Hence no man was ever called מָשִׁיחַ *ha-Mashiach*, or ὁ Χριστός, *ho-Christos*, THE ANOINTED ONE, but Jesus himself. He *alone*, was THE *Prophet*; He *alone*, THE *Priest*; and He *alone*, THE *King*: and these offices He still discharges.

This Divine Personage was the grand subject of the Apostle’s preaching; and to preach Him as *the Christ* or *Messiah*, he must point out *who He was, what He said, what He did, and what was done to Him*. Now all this he did amply and

faithfully. 1. He represents him as "The Brightness of the Father's glory, and the express Image of his person," Heb. i. 3. As being "God over all, and blessed for evermore," Rom. ix. 5. "The blessed and only potentate," 1 Tim. vi. 15. As the Creator of all things, "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," Col. i. 16, 17. And *in Him*, says he, *dwelt all the fulness of the godhead bodily*, Col. ii. 9. I need not multiply testimonies; there are many scattered through the Apostle's writings which are of the same kind as the above.

As to what Christ *said*, he shows at large, that he himself was converted to the truth of the gospel by the words of Christ, spoken in a miraculous way to him, when he was going to Damascus with the design of persecuting the Christians unto death, and extinguishing, if he possibly could, the whole light of the gospel. And what concerns us more is, that being converted to the truth, he received a *commission*, immediately from Christ himself, "to preach among the Gentiles the unsearchable riches of Christ," Eph. iii. 8.; for Christ sent him "to open their eyes, to turn them from darkness to light, from the power of Satan unto God, that they might receive the remission of sins, and an inheritance among them that are sanctified by faith in Him," Acts xxvi. 18. As therefore he was a preacher of God's own choice and making, he must be the *model* of all Christian ministers. His *matter* or *doctrine* was all *divine*; and his *mode* of treating it, that which he received from the continual agency of the Holy Spirit on his understanding and heart. Add to all this, he diligently taught that "Christ came into the world to save sinners"—that "He was delivered for our offences and raised again for our justification"—that "we have redemption in His blood"—that "He tasted death for every man"—and that "He saves to the uttermost all that come to God by Him. In short, he preached *Christ* the only *sacrifice* for sin—that "salvation is by grace through faith"—for, "all have sinned and come short of the glory of God;"—that "He died the just for the unjust, that He might bring us to God;" and that, to accomplish this end, He suffered various indignities from the Jews, was buffeted, scourged, crucified,

died on the cross, lay for a time under the power of death, rose the third day, ascended to heaven, sent down the Holy Spirit in its various gifts and graces, who convinces men of sin, righteousness, and judgment, and has promised to be with His followers to the end of the world.

But he not only preached what Christ had done *for* men, but also what He would do *in* them; that He should make their *bodies temples of the Holy Ghost*—that “Christ should dwell in their hearts by faith,”—“that they should be rooted and grounded in love, and comprehend with all saints what was the breadth, and length, and depth, and height, and know the love of Christ, which passeth knowledge, and be filled with all the fulness of God”—and assures us, that He is able “to do exceeding abundantly above all that we can ask or think, according to the power that worketh in us,” Eph. iii. 16. 20. In short, he proclaimed Him as *prophet, priest, and King*; and as a complete Saviour from all the *power* of all sin; from all the *guilt* of all sin; and from all the *in-being* and defilement of all sin; and by thus saving us, He prepares us for, and gives us a title to, eternal glory. *We*, says he, *preach Christ in you the hope of glory*; for without Christ, there is neither *glory*, nor a *hope of glory*, for any son of man. Some contend that *ἐν ὑμῖν*, *in you*, should be translated *among you*: it means *both*—He was *among them* as an object of their faith and hope—He was *among them* to make the preaching of His word effectual to the salvation of the hearers. The Holy Spirit bearing testimony to every believing heart, He had His residence there, as an in-dwelling sanctifying Comforter.

Many talk much, and indeed well, of what Christ has *done* FOR US: but how little is spoken of what He is to do IN US! And yet all that He has done FOR US, is in reference to what He is to do IN US. He was incarnated, suffered, died, and rose again from the dead;—ascended to heaven, and there appears in the presence of God for us. These were all *saving, atoning, and mediating* acts FOR US; that He might *reconcile* us to God; that He might *blot out* our sin; that He might *purge* our consciences from dead works; that He might bind the strong man armed—take away the armour in which he trusted, wash the polluted heart, destroy every foul and abominable desire, all tormenting and unholy tempers; that He might make the heart His throne, fill the soul with His light, power, and life;

and in a word, *destroy the works of the devil*. These are done **IN** us ; without which we cannot be saved unto eternal life ; but these acts done **IN** us are consequent on the acts done **FOR** us ; for had He not been incarnated, suffered, and died in our stead, we could not receive either *pardon* or *holiness* : and did He not cleanse and purify our hearts, we could not enter into the place where all is purity ; for the beatific vision is given to them only who are purified from all unrighteousness ; for it is written, “Blessed are the pure in heart, for they shall see God.” Nothing is purified by *death* : nothing in the *grave* : nothing in *heaven*. The living stones of the temple, like those of that in Jerusalem, are hewn, squared, and cut *here*, in the church *militant*, to prepare them to enter into the composition of the church *triumphant*. All the work must be done in the soul on earth, that is necessary to prepare it for heaven. Of all this, the temple of God in Jerusalem was a very lively type :—“And the house, when it was in building, was built of stone made ready before it was brought thither : so that there was neither hammer, nor axe, nor any tool of iron, heard in the house while it was building,” 1 Kings vi. 7. And to this St. Peter alludes, “Ye also as lively stones,” *ὡς λίθοι ζῶντες*, as *living stones*,—instinct with the living spirit of the living God,—“are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Christ Jesus,” 1 Pet. ii. 5. Thus did Paul preach Christ ; and thus did Christ dwell *in* and *among* the people, under Paul’s preaching.

And wherever Christ is preached in the same way, the same influences will attend the preaching, and the same effects be produced under it. For, as there is no other Saviour but Jesus, so Jesus saves men by delivering them from their sins, and subjecting them to Himself. As *Jesus*, he *saves* ; as *Christ*, he *anoints* ; as *Lord* or *King*, he *reigns* in and over his people, subjecting every thing to the mild sway of the sceptre of righteousness.

And it is in reference to this holiness and the heaven for which it prepares the soul, that the Apostle adds, *the hope of glory*—We preach, *Christ in you, the hope of glory*. For, as it was the design of the gospel to put men in possession of the spirit and power of Christ ; to make them partakers of the Divine nature, and thus prepare them for an eternal union with Himself ; so he preached this present indwelling Christ as

the hope of glory ; for no man can rationally hope for glory, who has not the *pardon* of his sins, and whose nature is not sanctified. And none can have *pardon* but through the blood of His cross ; and none can have glorification but through the in-dwelling sanctifying spirit of Christ.

II. But let us now observe the *manner* of the Apostle's preaching :—" Warning every man, and teaching every man in all wisdom."

By *every man*, we are to understand, all that came under the Apostle's ministry ; the *Jews* and the *Gentiles* : for into those *two* grand classes were all human beings, at this time, divided.

1. He *warned* them,—Proved that both Jews and Gentiles were *under sin* ; in a state of condemnation and danger, and that the wrath of God was revealed against all ungodliness, and unrighteousness of men ; that time and life were uncertain ; and that the *present*, was the time of salvation.

All men have *sinned* ; and can a more solemn or awful state be conceived than that of a *sinner* ? One who has broken God's laws ; grieved His Spirit ; equally despised His promises and threatenings ; indulged the carnal mind that is enmity to God ; rejected His authority ; and by his habits of sin, declared himself a rebel against his Maker ! Do not such persons need *warning* ? Should they not be told that they are on the very brink of perdition ? That the sword of God's justice is unsheathed against them ? That the stroke is delayed but a little, because of the intercession of the Redeemer of men ; but if they continue to provoke, and will not return unto Him from whom they have so deeply revolted, it will be as little consistent with *mercy* as with *justice*, to spare them, and permit their iniquities to abound to the destruction of others : they should be told that the perdition of ungodly men is at hand ; that death is at the door ; and the offended *justice* of God pressing upon his steps ; and the jaws of the place of torment opened wide to receive every incorrigible transgressor :—that if they continue to reject, gainsay, and blaspheme, neither *light* nor *hope* awaits them ; that there is no *sacrifice* for sin but that which they are rejecting ; and that the *blackness* of darkness, and the *horrors* of despair, are about to shut them in for ever !

The apostle well knew the *terrors of the Lord*, and therefore endeavoured to *persuade men* to abandon their sins and false hopes, and flee to Him for mercy and protection.

His warnings were not addressed merely to their passions, and animal fears : they were addressed to the soul. The word used by the Apostle, *νοθετοῦντες*, which we translate *warning*, signifies *laying a thing before the mind* ; (from *νοε*, the mind, and *τιθημι*, I place,) *bringing the things to the understanding and conscience*—proving the wretchedness of their state, that they might be convinced of their danger, and see the *reasonableness* of fleeing from the wrath to come. And thus, by these terrors of the Lord—their perilous state—the shortness and uncertainty of life—the *heaven* that was *receding*, and the *hell* that was *fast approaching*—the Apostle showed his concern for their souls, and God's unwillingness to give them up. Preaching merely *hell-fire*, as it is called, may alarm *animal feelings and apprehensions* ; but if the *mind* be not *convinced* and impressed with a sense of its danger, there will be no radical awakening of the soul, nor persevering conversion of the heart to God. It was in this way that the Apostle *warned every man*, that he might leave Jews and Gentiles without excuse.

2. He taught them,—*Teaching every man in all wisdom.* St. Paul, and all his brother Apostles, well knew that the world was in a state of *ignorance and darkness* : because it was in a state of *sinfulness*. The *influence* of God produces *light* ; the *influence* of Satan produces *darkness*. Because the latter influence is universal, therefore darkness has covered the earth, and gross darkness the hearts of the people. Hence, the voice of God to them is, *arise, and shine*, (be enlightened) *for thy light is come*, Isa. lx. 1, 2. And as darkness or night, is the time for *sleep*, hence such people are represented as *sleeping*—*Awake thou that sleepest*. And as many go to sleep in the darkness, that never awake, hence it is said, “Awake thou that sleepest, and arise from the dead, and Christ shall give thee light,” Eph. v. 14. So sinners are in *darkness*—*sit in darkness*—are *asleep* in their sins, perhaps *dreaming of happiness* while on the brink of *destruction* ; they are also *dead* ; *dead in trespasses and sins* ; their souls are separated from God, who is the *source of light and life*. Their *darkness* must be *illuminated*, their *sleepy* souls *roused* from their *lethargy* ; their *dead* souls *quickened* by the *spirit of Christ*. These are great, indeed they may be called *terrible truths* : but such truths must be taught to the people ; and they must be taught them in *all*

wisdom. Men are ignorant both of *themselves* and of their *God.* They must be *taught* to know that they are *sinners, wretched, poor, blind, naked, and perishing*; they must be *taught* to know their *God, in His purity, justice, and truth*; and also in *His mercy, in Jesus Christ.* To this *teaching* the Apostles paid the strictest attention; and thus they taught men *in all wisdom*; for the *knowledge* of a *man's self* and the *knowledge* of his *God,* constitute all that is essentially necessary to be *known* for present and eternal happiness. It is in this sense, we are to understand the terms *all wisdom.*—all that man should *know* of *himself,* to give him to *feel* his *need* of, and *dependence* upon, *God*; and all that he should know of *God,* as his *Creator, Saviour, and Portion.* On this subject, two of our poets have given us imperfect maxims;—

“Know then thyself, presume not God to scan;
The proper study of mankind is man.”

POPE

“Know then thyself, all wisdom centres there.”

YOUNG.

The *proper study of mankind,* is not *man*; it is a *part* of *proper study,* but not the *whole*; for this leaves the *knowledge* of *God* out of the question; and man may study *man,* till the judgment day, before he can, from that study, become *wise unto salvation*: and to be *finally saved,* is the *chief end,* and should be the *prime object,* of *human knowledge.* And what is the history of *man*? It is a field of blood; a tissue of errors, iniquities, cruelties, wretchedness, and wo. As to the other saying, that *all wisdom centres in the knowledge of ourselves*; this also is false; it is a *part* of wisdom to *know ourselves,* the other part is to *know God.* The great Teacher says, “This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent,” John xvii. 3. *All wisdom* centres in these *two* points of knowledge: for we speak of the wisdom that stands in reference to *God's glory* in the *salvation* of the human soul. In religious matters, *poets* seldom give good maxims; and why? Because they have them not.

The word *διδάσκοντες,* which we translate *teaching,* signifies *particular,* more than *general* teaching. A *lecturer* gives general knowledge to a mixed company; but a *teacher* gives knowledge *personally* to each. He tries to find out by ques-

tions properly put, in what his pupil's deficiency lies, and gives him pointed instructions on those subjects of greatest importance on which he finds he is ignorant; and even in these, he gives line upon line, precept upon precept, here a little and there a little, till he finds him thoroughly informed in all he should know of God, Christ, and the way of salvation. A preacher who contents himself with merely his *pulpit duties*, or *general catechetical work*, is not likely to have a congregation truly spiritual, and wise unto salvation. St. Paul "showed and taught publicly," and not only so, but "from house to house; testifying both to the Jews and also to the Greeks repentance toward God, and faith in our Lord Jesus Christ; and thus he kept back nothing that was profitable to them," Acts xx. 20, 21. He is not a faithful minister of Christ who does not act in the same way. The people, in most places, are destroyed for lack of knowledge; and if, through the watchman's fault, they perish in their ignorance, their blood God will require at the watchman's hand. We see then that St. Paul was a pastor after God's own heart; he fed the people with knowledge and understanding.

III. We, thirdly, see the *end* which St. Paul and his brother Apostles had in view by this *general* and special mode of *warning* and *teaching*; viz.—"That they might present every man perfect in Christ Jesus."

This is a most important subject; and should be minutely and carefully considered.

When God made man, he made him in his *own image* and in *his own likeness*. Now, this must have been what is termed the *moral image of God*; for it cannot be expounded of any *formal image* or *likeness* of that Infinite Spirit: and from St. Paul, Coloss. iii. 10. and Eph. iv. 24. we learn, that this image consisted in *knowledge*, *righteousness*, and *true holiness*. "Put on," says he, "the new man which is renewed in knowledge after the image of Him that created him." And again, "Put on the new man, which after God, is created in righteousness and true holiness." It is evident, that in these two places, which are strictly parallel, the Apostle has in view the account of the creation of man, as given by Moses; and we find that the Divine Image or model after which man was created, consisted in, 1. *Knowledge*, *ἐπιγνωσι*—2. *Righteousness*—*ἐν δικαιοσύνη*,—and *true holiness*, *καὶ ὁσιότητι τῆς ἀληθείας*, or the

holiness of truth; or, as others express it—in *knowledge, righteousness, holiness, and truth*.

1. Man had an *intellect* which God filled with His own wisdom, therefore he was *wise*: and he had from that wisdom, a *knowledge of himself, of God, and of His works*, far beyond what we can now comprehend. His giving names to the different creatures, was one proof of the extent of that knowledge, and of its special power to take in particular, as well as general views. He gave each creature its name; and as it appears, this name was expressive of some *essential characteristic or quality* of the creature to which it was applied. The only thing to which this knowledge did not apply, was the knowledge of *good and evil*: of *good*, as contradistinguished from *evil*: and of *evil*, as implying the *opposite to good*. This distinction could not have been known, but by *experience*: and such an experience could not comport with the perfection of his state, as it would be the consequence of his transgression of his Maker's command. When he ate of the forbidden tree, *of the knowledge of good and evil*; he then received a knowledge which God never designed him to have. He knew *good lost, and evil got*: but previously, his knowledge was pure, holy, good, clear, and perfective of his being. It was in consequence of his acquisition of this *forbidden knowledge*, that he became spiritually blind, wretched, and ignorant; and this is, and has been, the state of man, of the *Gentiles* who know not God, from that day until now. *Ignorance* is the grand characteristic of the *fallen heathen* state; as *knowledge* is of the *restored* state of man, by Christianity.

The utmost to which heathenism could pretend, was a certain degree of the *knowledge of nature*; how far this went, and how much it fell short of the *truth*, may be seen in the writings of *Aristotle* and *Pliny*; who, though they have said many excellent things on these subjects, have left the science deplorably imperfect, and have not been able to throw one steady ray of light on the nature of God, the immortality of the soul, or on any other matter that concerns the salvation and happiness of man. Christianity, which is the grand medicine of fallen corrupted human nature, reveals God Himself, the Author of nature; or rather God has revealed himself in the Christian system with which He has blessed mankind. Christianity teaches the fallen man, the true knowledge both of *himself*

and God: but it is in the light of God alone, that any man can know himself. The famous Greek maxim γνωθι σεαυτον, *know thyself*, was fully practicable, only, under the Christian religion.

2. *Righteousness*. This word among our ancestors signified the same as *right wiseness*, thorough wisdom; that which gave a man to distinguish between *right* and *wrong*; this is the wisdom that comes from above; and that man is the *right wise* man, who acts by its dictates.

Right, from the Anglo-saxon, *reht*, signifies *straight*, as opposed to *wrong*, *ppang* *wrang*, *injury*, and that from *ppangen wrangen*, to *twist*. As *petan rehtan*, signifies to *direct*, so *ppangen wrangen*, signifies to *twist*, or *turn out of the right way*, or *straight line*. *Right is straight*: and *wrong is crooked*. Hence the *righteous man*, is one who goes *straight on* or *forward*: acts, and walks *by line and rule*: and the *unrighteous*, is he who walks in *crooked paths*, does what is *wrong*, and is never guided by *true wisdom*. This power, and with it, the propensity to act aright, was one of the characteristics of the human soul as it came out of the hand of God. It was created in *knowledge* and *righteousness*.

3. *Holiness*, εὐοσιότης. The word *οσιότης*, means that holiness which *acts in reference to God*: and differs greatly from another term frequently employed by the Apostle, viz. δικαιοσύνη, which we translate *righteousness*, but which properly signifies that honest, pure, and upright principle, by which we *act toward men*. This *holiness*, is properly *piety toward God*; heart worship—pure from hypocrisy and superstition; steady, uniform piety; worshipping God in *spirit and in truth*. This was another constituent of the image of God in which man was made. And he walked in *truth*, εὐοσιότητι τῆς ἀληθείας. It was the *holiness of truth*—unsophisticated piety. Every *feeling* was a feeling of true piety; and every act of worship flowed from that feeling. This was a state of *perfection*. He *knew* every thing that belonged to his being and his duty, perfectly; he acted perfectly; he walked in the right way; he went *straight forward*; he ever did what was lawful and right in the sight of God his Maker; he revered Him in the highest degree; offered the purest worship from a pure and holy heart; and all this was according to *truth*; there were no *semblances*, no *outsides of piety*; all was *sterling*, all *sub-*

stantial : all such as God could require ; and with every *act* and *feeling* was the Lord pleased. Alas, that we must add, from all this state of perfection, excellence, and happiness, man fell ! This the Scripture declares ; and were it silent, this, the state, feelings, and conduct of every man declare, from the remotest antiquity to the present day. Man is unwise, unrighteous, unholy, impious, false, and wretched in every page of his history, and in every period of his being.

With such a *being*, and in such circumstances, God cannot be pleased ; he must either *create him anew*, or *spurn him for ever*, from His presence. As he is, he can neither please God, nor inherit His glory. What is to be done ? God has found out a ransom, and devised means that His banished be not expelled from Him. The Messiah came, assumed his nature, suffered and died in his stead ; and for *His* sake, he that believeth is freely justified from all things, from which he could not be justified by the law of Moses. He came to *restore man to the Divine image and likeness*, which he had lost ; and this He does by *destroying the power*, *pardonng the guilt*, and *purifying from the defilement* of sin. And in reference to this, He has given His *gospel*, the *glad tidings* of salvation by Christ Jesus, and has established on the earth a ministry of reconciliation ; and in this ministry, Apostles and apostolic men, “ teach and warn every man in all wisdom, that they may present every man perfect in Christ Jesus.” Now, this *perfection* is the restoration of man to the *state of holiness* from which he fell ; by *creating him anew in Christ Jesus*, and restoring to him that *image and likeness* of God which he has lost ; and this is the *perfection* here mentioned by the Apostle. A *higher* meaning than this it cannot have ; a *lower* meaning it must not have :—God made man in that degree of perfection which was pleasing to His own infinite wisdom and goodness. Sin defaced this divine image ; Jesus came to restore it. Sin must have no triumph ; and the Redeemer of mankind must have his glory. But if man be not perfectly saved from all sin, sin does triumph, and Satan exult, because they have done a mischief that Christ either *cannot* or *will not* remove. To say He *cannot*, would be shocking blasphemy against the infinite *power* and *dignity* of the Great Creator ; to say He *will not*, would be equally such against the infinite benevolence and holiness of His nature. All sin,

whether in *power*, *guilt*, or *defilement*, is the work of the devil ; and *He*, Jesus, came to destroy the work of the devil : and as *all unrighteousness is sin*, so *His blood cleanseth from all sin*, because it *cleanseth from all unrighteousness*.

Many stagger at the term *perfection*, in Christianity ; because they think that what is implied in it, is inconsistent with a state of probation, and savours of pride and presumption : but we must take good heed how we stagger at any *word* of God ; and much more, how we deny or fritter away the *meaning* of any of His sayings, lest He reprove us, and we be found liars before Him. But it may be that the term is rejected, because it is not understood. Let us examine its import.

The word *perfection*, in reference to any *person* or *thing*, signifies, that such person or thing is *complete*, or *finished* ; that it has nothing *redundant* ; and is in nothing *defective*. And hence that observation of a learned civilian, is at once both correct and illustrative: *viz.* "We count those things *perfect*, which want nothing requisite for the end whereto they were instituted." And to be *perfect*, often signifies to be *blameless*, *clear*, *irreproachable* ; and, according to the above definition of *Hooker*, a man may be said to be *perfect*, who answers the end for which God made him ; and as God requires every man to love Him with all his heart, soul, mind, and strength ; and his neighbour as himself ;—then he is a *perfect man* that does so ; he answers the end for which God made him ; and this is more evident from the nature of that love which fills his heart : for, as *love* is the *principle of obedience*, so he that loves his God with all his powers, will obey Him with all his powers ; and he who loves his neighbour as himself, will not only do no injury to him, but, on the contrary, labour to promote his best interests. Why the doctrine which enjoins such a state of perfection as this, should be dreaded, ridiculed, or despised, is a most strange thing ; and the opposition to it, can only be from that *carnal mind* that is enmity to God ; *that is not subject to the law of God, neither indeed can be*. And had I no other proof that man is wholly fallen from God, his opposition to Christian holiness would be to me sufficient.

But let us examine the import of those original terms, which our translators render in this way ; and take them in the order in which they occur. The *first* is *τελειος*, from *τελος*, an *end*, which is from *τελευω*, to *make an end*, *finish*.

In Matt. v. 48. our Lord says: Ἔσεσθε ὑμεῖς τέλειοι, ὡςπερ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς τέλειός ἐστι,—*Ye shall be perfect, as your Father who is in heaven is perfect.* Here the word τέλειος has the very same meaning as the English term: that which is *complete*—is in no case *defective*, in none *redundant*—and if we speak it of a Christian, he is one who is *finished* and *completed*; God has completed, or finished, or *made an end of* His work in him—broke all the power of sin—blotted out all the guilt of sin:—and purified his soul from all the defilement of sin: so that he is pure and holy, and loving and beneficent in his sphere, circumstances, and nature, as God is in His. He is like his God, because he is now holy; created anew in Christ Jesus; through the power of Divine grace, he has regained the image of God which he had lost.

The second word thus used is *καταρτιζω*.

In 2 Cor. xiii. 11. the Apostle exhorts the saints at Corinth: Λοιπὸν, ἀδελφοί, χαίρετε, καταρτίζεσθε, παρακαλεῖσθε, τὸ αὐτὸ φρονεῖτε, εἰρηνεύετε—*Finally, my brethren, farewell; be perfect, be of good comfort, be of one mind.* Now as the word *καταρτιζω*, which is here translated *perfect*, comes from *κατα*, denoting *intenseness*, and *αρτιζω*, to *fit, adjust, to restore a luxated member, or bone, to its proper place*, so as to be as strong and healthy, as it was in the beginning; and is a metaphor taken from *disjunction*, and *derangement* of any kind, when the article or person is brought into its proper place again; and perfectly answers the end of its being, accomplishing the purpose for which it was made or created. It is spoken of restored *dilapidated buildings and joints*; and to perfect, in this sense, is to bring a rent church, or body of people, into their primitive unity, by reconciliation; and to restore the soul to order and harmony. Thus we find the meaning to be nearly the same with that of the former word *τέλειος*. It is used in Heb. xiii. 21. to signify the sum of obedience to the will of God, springing from the work of God in the soul. “Now the God of peace—make you PERFECT (*καταρτίσαι ὑμᾶς*,) in every good work to do His will, working in you that which is well pleasing in His sight through Jesus Christ.

And in 1 Pet. v. 10. it is used to express a *complete preparation* for the kingdom of God. “But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while (*ὀλίγον παθόντας*, *having*

suffered a little) make you perfect (*καταρτίσαι ὑμᾶς, restore your whole disordered spirits to perfect soundness*) stablish, strengthen, settle you."

And to bring a man to this state of *perfect restoration* to the image of God, and to fit and adapt him thoroughly to know, do, and suffer God's will, the Holy Scriptures have been given by Divine inspiration, that by them, through *doctrine, reproof, correction, and instruction in righteousness, the man of God may be perfect, (ἵνα ἄρτιος ᾖ ὁ τοῦ θεοῦ ἄνθρωπος,)* THOROUGHLY FURNISHED, (*ἐξηρτισμένος, complete in all parts*) unto all good works, 2 Tim. iii. 16, 17.

The word ἄρτιος, used here, signifies an *equal number*, for such has no *defect*; and from which nothing can be taken away, and to which nothing can be added, without totally destroying its *nature*. It is *complete in itself*, having neither *defect* nor *redundance*, and answers to the definition given by the best lexicographers, of the word *perfect*, see p. 302. St. Paul uses a compound of this word, which we translate *perfection*, 2 Cor. xiii. 9., *And this also we wish, YOUR PERFECTION, (τὴν ὑμῶν καταρτίσιν)* that you may be redeemed from your present *distractions*, and *divided state*,—become *perfectly united* among yourselves,—be partakers of the mind that was in Jesus, that the God of Peace and Love may be with you, 2 Cor. xiii. 11.

In Heb. vi. 1. the Apostle exhorts the people *to go on unto perfection, (ἐπὶ τὴν τελειότητα;)* not to rest in what might be called *initiatory instructions*, or the *first principles* of the doctrine of Christ; but proceed to get a full experimental and practical knowledge of all its excellence. And he uses the same word, Col. iii. 14., to express the highest state of grace, where LOVE to God and man, *sums up* and *binds together* all the graces that constitute the mind of Christ: *Above all these things, put on charity, (ἀγαπην, LOVE) which is the bond of perfectness—ἥτις ἐστὶ σύνδεσμος τῆς τελειότητος.*

Once more, the whole gospel, its blessings, and its privileges, in contradistinction from, and opposition to, the whole Mosaic dispensation, is termed by the Apostle *τελειωσις, perfection*, because it brings *perfect instruction* in the whole will of God, *perfects* all revelations and dispensations that had gone before: exhibits a *perfect sacrifice* and *atonement* for all the sins of all mankind; and the *complete destruction* of

the carnal mind, and restoration of the fallen spirit of man to the *image of God*, or *righteousness and true holiness*. If, therefore, *perfection* (τελειωσις) were by the Levitical priesthood, what further need was there that another priest should rise:—*For the law made nothing perfect, οὐδὲν γὰρ ἰτελείωσεν ὁ νόμος; but the bringing in of a better hope did, by which we draw nigh to God*, Heb. vii. 19. We see, therefore, that the whole design of God was to restore man to His image, and raise him from the ruins of his fall; in a word, to make him *perfect*: to blot out all his sins, purify his soul, and fill him with holiness; so that no unholy temper, evil desire, or impure affection or passion should either *lodge*, or have *any being within him*; this, and this only, is true religion, or *Christian perfection*; and a *less* salvation than this would be dishonourable to the sacrifice of Christ, and the operation of the Holy Ghost; and would be as unworthy of the appellation of *Christianity*, as it would be of that of *holiness* or *perfection*. They who *ridicule* this, are scoffers at the word of God; many of them totally irreligious men; sitting in the seat of the scornful. They who *deny* it, deny the whole *scope and design* of Divine revelation, and the mission of Jesus Christ. And they who preach the opposite doctrine, namely, that a man can be saved *in his sins*, are either speculative Antinomians, or pleaders for Baal.

But, that the *really godly and sincere* may not come under such a censure, for some, I know, have opposed the *name*, while they substantially held the *thing*:—let us consider what is the ground of that prejudice that opposes what the Scriptures so frequently mention, and what Jesus Christ so solemnly inculcates. When St. Paul says, “he warns every man, and teaches every man in all wisdom, that he may present every man **PERFECT** in Christ Jesus;”—he must mean *something*. What then is this *something*? It must mean *that holiness without which none shall see the Lord*. Call it by what name we please, it must imply the *pardon of all transgression*, and the removal of the *whole body of sin and death*; for this must take place before we can be *like Him*, and see *Him as He is*, in the effulgence of His own glory. This *fitness* then, to appear before God, and *thorough preparation* for eternal glory, is what I plead for, pray for, and heartily recommend to all true believers, under the name of *Chris-*

tian perfection. Had I a better name, one more energetic, one with a greater plenitude of meaning, one more worthy of the efficacy of the *Blood* that bought our peace, and cleanseth from all unrighteousness ;—I would gladly adopt and use it. Even the word *perfection*, has in some relations, so many qualifications and abatements, that cannot comport with that full and glorious salvation recommended in the Gospel, and bought and sealed by the Blood of the Cross ; that I would gladly lay it by, and employ a word more positive, and unequivocal in its meaning, and more worthy of the merit of the infinite Atonement of Christ, and of the energy of His Almighty Spirit : but there is none in our language ; which I deplore as an inconvenience and a loss.

Why then are there so many, even among *sincere* and *godly ministers* and *people*, who are so much opposed to the *term*, and so much alarmed at the *profession*? I answer,—
1. Because they think no man can be fully saved from sin in this life. I ask, where is this, in *unequivocal words*, written in the New Testament ? Where, in that book, is it intimated that sin is never *wholly destroyed till death takes place*, and the soul and the body are separated ?—No *where*. In the Popish baseless doctrine of *purgatory*, this doctrine, with more rational consequences is held. This doctrine allows, that so inveterate is sin, that it cannot be wholly destroyed, even in *death*, and that a *penal fire*, in a *middle state* between heaven and hell, is necessary to *atone* for that which the Blood of Christ has not cancelled ; and to *purge* from that, which the energy of the Almighty Spirit had not *cleansed* before death.

Even *Papists* could not see that a moral evil was detained in the soul, through its *physical connexion* with the body : and that it required a dissolution of this *physical connexion*, before the *moral contagion* could be removed. *Protestants*, who profess, and most certainly possess a better faith, are they alone that maintain the *death-bed purgatory* : and how positively do they hold out *death* as the complete deliverer from all corruption, and the final destroyer of sin, as if it were revealed in every page of the Bible ; whereas there is not one passage in the Sacred Volume, that says any such thing. Were this true, then *death*, far from being the *last enemy*, would be the *last and best friend*, and the *greatest* of all *deliverers* : for if the last remains of all the indwelling

sin of all believers is to be destroyed by death, (and a fearful mass this will make) then, death that removes it, must be the highest benefactor of mankind. The truth is, he is neither the *cause* nor the *means* of its destruction. It is the *Blood of Jesus* alone that cleanseth from all unrighteousness.

2. It is supposed that *indwelling sin* is useful even to true believers; "because it *humbles them*, and keeps them low in their own estimation." A little examination will show that this is contrary to the fact. It is generally, if not *universally* allowed, that *pride* is of the essence of sin, if not its very essence; and the *root* whence all moral obliquity flows. How then can *PRIDE humble us*? Is not this absurd? Where is there a sincere Christian, be his creed what it may, that does not deplore his *proud, rebellious, and unsubdued heart and will*, as the *cause* of all his wretchedness; the thing that mars his best sacrifices, and prevents his communion with God? How often do such people *say* or *sing*, both in their *public* and *private* devotions:—

"But pride, that busy sin, spoils all that I perform."

Were there no *pride*, there would be no *sin*; and the heart from which it is cast out, has the *humility, meekness, and gentleness* of Christ implanted in its stead.

But still it is alleged as an indubitable fact, that "a man is humbled under a sense of indwelling sin." I grant that they who *see*, and *feel*, and *deplore* their indwelling sin, are *humbled*: but is it the *sin* that *humbles*? No. It is the *grace of God*, that *shows* and condemns the sin, that *humbles* us. Neither the *devil* nor his *work* will ever *show* themselves. *Pride* works frequently under a dense mask, and will often assume the garb of *humility*: how true is that saying, and of how many is it the language!

"Proud I am my wants to see:
Proud of my humility."

And to conceal his working, even Satan himself is transformed into an angel of light. It appears then, that we attribute this *boasted humiliation* to a *wrong cause*: we never are humbled under a sense of indwelling sin, till the *spirit of God* *drags it to the light*, and *shows* us, not only its horrid

deformity, but its hostility to God ; and He manifests it, that He may take it away : but a false opinion causes many to hug the monster, and to contemplate their chains with complacency !

3. It has been objected to this *perfection*, this perfect work of God in the soul, that, “the greater sense we have of our own sinfulness, the more will Christ be exalted in the eye of the soul : for if the thing were possible that a man might be cleansed from all sin in this life, he would feel no need of a Saviour ; Christ would be undervalued by him, as no longer needing his saving power.” This objection mistakes the whole state of the case. How is Christ exalted in the view of the soul ? how is it that He becomes *precious* to us ? Is it not from a sense of what He has done *for* us ; and what He has done *in* us ? Did any man ever love God, till he had felt that God *loved* him ? Do we not *love* Him because He *first* loved us ? Is it the name Jesus, that is precious to us ? or Jesus the *Saviour* saving us from our sins ? Is all our confidence placed in Him because of some *one* saving act ? or, because of His *continual* operation as the *Saviour* ? Can any *effect* subsist *without* its *cause* ? Must not the cause continue to operate in order to maintain the effect ? Do we value a good cause more for the instantaneous production of a good and important effect, than we do for its continual energy, exerted to *maintain* that good and important effect ? All these questions can be answered by a child. What is it that cleanseth the soul, and destroys sin ? Is it not the mighty power of the grace of God ? What is it that keeps the soul clean ? Is it not that same power dwelling in us ? No more can an *effect* subsist *without* its *cause*, than a sanctified soul abide in holiness without the indwelling Sanctifier. When Christ casts out the strong armed man, He takes away that *armour* in which he *trusted*, He *spoils his goods* : He *cleanses* and *enters into* the *house*, so that the heart becomes the habitation of God through the Spirit. Can, then, a man undervalue that Christ, who not only blotted out his iniquity, but cleansed his soul from all sin ; and whose *presence* and *inward mighty working*, constitute all his holiness and all his happiness ?—Impossible ! Jesus was never so highly valued, so intensely loved, so affectionately obeyed, as now. The Great Saviour has not His highest glory from His *atoning*

and *redeeming acts*, but from the *manifestation of His saving power*.

He was incarnated, suffered, died, and rose again from the dead, that he might make an atonement for the world, and save His people from their sins. It is only when "the thoughts of our hearts are purified by the inspiration of His Holy Spirit, that we perfectly love Him, and worthily magnify his name." We never properly *know His worth*, nor *feel our obligation* to Him, till we feel that He has blotted out our sin, and healed the infected streams of our fallen nature. Now, only, can the saved soul sing the new song—"Unto Him that loved us and washed us from our sins in His own Blood, and hath made us kings and priests unto God and His Father, be glory and dominion for ever and ever, Amen." Rev. i. 5, 6.

4. "But the persons who profess to have been made thus perfect, are proud and supercilious, and their whole conduct says to their neighbour, Stand by, I am holier than thou." No person that acts so, has ever received this grace. He is either a *hypocrite*, or a *self-deceiver*. Those who have received it, are full of meekness, gentleness, and long-suffering: they love God with all their hearts, they love even their enemies; love the whole human family, and are servants of all. They know they have nothing but what they have received. In the splendour of God's holiness, they feel themselves absorbed. They have neither light, power, love, nor happiness, but from their *indwelling Saviour*. Their holiness, though it fills the soul, yet is only a *drop* from the Infinite *Ocean*. The *flame* of their love, though it penetrates their whole being, is only a *spark* from the incomprehensible *Sun of Righteousness*. In a spirit, and in a way which none but themselves can fully comprehend and feel, they can say or sing:—

"I loath myself when God I see;
And into nothing fall;
Content that Christ exalted be;
And God is All in All."

It has been no small mercy to me, that in the course of my religious life, I have met with many persons who professed that the Blood of Christ had saved them from all sin; and whose profession was sustained by an immaculate life:

but I never knew one of them that was not of the spirit above described. They were men of the strongest faith, the purest love, the holiest affections, the most obedient lives, and the most useful in society. I have seen such *walking with God for many years*: and as I had the privilege of observing their *walk in life*, so, have I been privileged with their *testimony at death*, when their sun appeared to grow broader and brighter at its setting; and though they came through great tribulation, they found that their robes were washed and made white through the Blood of the Lamb. They fully witnessed the grand effects which in this life flow from justification, adoption, and sanctification:—*viz.* assurance of God's love; peace of conscience; joy in the Holy Ghost; increase of grace; and perseverance in the same to the end of their lives. O God! let my death be like that of those righteous! and let my end be like theirs! Amen.

5. It is scarcely worth mentioning another objection that has been started by the ignorant, the worthless, and the wicked. "The people that profess this, leave Christ out of the question: they either think that they have purified their own hearts; or that they have gained their pretended perfection by their own merits."—Nothing can be more false than this calumny. I know that people well, in whose creed the doctrine of *salvation from all sin in this life*, is a prominent article. But that people hold most conscientiously, that all our salvation, from the first dawn of light in the soul, to its entry into the kingdom of glory, is all *by and through Christ*. He alone convinces the soul of sin, justifies the ungodly, sanctifies the unholy, preserves in the state of salvation, and brings to everlasting blessedness. No soul ever was, or can be saved but through His agony and bloody sweat, His cross and passion, His death and burial, His glorious resurrection and ascension, and continued intercession at the right hand of God.

We have sung, and we will sing unto the end,—

"For Jesu's blood through earth and skies,
Mercy! free, boundless mercy cries."

If men would but spend as much time in fervently calling upon God to cleanse the blood that He has not cleansed, as they spend in decrying this doctrine, what a glorious state of

the church should we soon witness! Instead of *compounding* with iniquity, and tormenting their minds to find out, *with how little grace they may be saved*, they would renounce the devil and all his works; and be determined never to rest, till they had found that He had bruised him under their feet, and that the Blood of Christ had cleansed them from all unrighteousness. Why is it, that men will not *try how far God will save them?* nor leave off praying and believing for more and more, till they find that God has withheld His hand? When they find that their agonizing faith and prayer receive no further answer, *then, and not till then*, they may conclude, that God will be no farther gracious, and that He *will not save to the uttermost*, them who come unto Him through Christ Jesus.

6. But it is farther objected, that even St. Paul himself denies the doctrine of perfection,—disclaiming it in reference to himself: “Not as though I had already attained, either were already perfect; but I follow after,” Phil. iii. 12. This place is mistaken: the Apostle is not speaking of his *restoration to the image of God*; but to his *completing* his ministerial course, and receiving the *crown of martyrdom*; as I have fully shown in my Notes on this place, and to which I must beg to refer the Reader.

7. There is another point that has been produced, at least indirectly, in the form of an *objection* to this doctrine: “Where are those adult, those perfect Christians?—We know none such: but we have heard, that some persons professing those extraordinary degrees of holiness, have become scandalous in their lives.” When a question of this kind is asked by one who *fears God*, and earnestly desires his salvation; and only wishes to have full evidence that the thing is attainable, that he may shake himself from the dust, and arise and go up to possess the good land,—it deserves to be seriously answered. To such, I would say, there may be several even in the circle of your own religious acquaintance, whose evil tempers, and unholy affections, God has destroyed, and having filled them with His own holiness, they are enabled to love Him with all their heart, soul, mind, and strength; and their neighbour as themselves. But such, make no public professions:—their conduct, their spirit, the whole tenor of their life is their testimony. Again, there may be *none* such among

your religious acquaintance, because they do not know their privilege, or they unfortunately sit under a ministry where the doctrine is decried; and in such congregations and churches, holiness never abounds: men are too apt to be slothful, and unfaithful to the grace they have received: they need not their minister's exhortations to beware of looking for, or expecting a heart purified from all unrighteousness. *Striving*, or *agonizing to enter in at the strait gate* is not pleasant work to flesh and blood; and they are glad to have any thing to countenance their spiritual indolence; and such ministers have always a powerful coadjutor; the father of lies, and the spirit of error, will work in the unrenewed heart, filling it with *darkness* and *prejudice* and *unbelief*; no wonder then, that in such places, and under such a ministry, there is no man that can be *presented perfect in Christ Jesus*. But wherever the trumpet gives a certain sound, the people go forth to battle, headed by the Captain of their salvation; there the foe is routed, and genuine believers brought into the liberty of the children of God.

As to some having professed to have received this salvation, and afterward become scandalous in their lives, (though in all my long ministerial labours, and extensive religious acquaintance, I never found but one example,) I would just observe, that they might possibly have been *deceived*; thought they had what they had not; or they might have become *unfaithful* to that grace and lost it; and this is possible through the whole range of a state of *probation*. There have been *angels* who kept not their first estate; and we all know to our cost, that he, who was the head and fountain of the whole human family; who was made in the image and likeness of God, sinned against God, and fell from that state. And so may any of his descendants fall from any degree of the grace of God while in their state of *probation*; and any man, and every man must fall, whenever he or they cease to watch unto prayer, and cease to be *workers together with God*. *Faith* must ever be kept in lively exercise, working by *love*; and that *love* is only safe, when found exerting its energies in the path of obedience. An objection of this kind against the doctrine of Christian Perfection, will apply as forcibly against the whole Revelation of God, as it can do against one of the doctrines; because that revelation brings the account

of the *defection of angels*, and of the *fall of man*. The truth is, no doctrine of God stands upon the *knowledge, experience, faithfulness, or unfaithfulness* of man: it stands on the veracity of God who gave it. If there were not a man to be found who was *justified freely through the redemption that is by Jesus*; yet the doctrine of *justification by faith* is true; for it is a doctrine that stands on the *truth of God*. And suppose not one could be found in all the churches of Christ whose heart was purified from all unrighteousness; and who loved God and man with all his regenerated powers; yet the doctrine of Christian Perfection would still be true; for Christ was manifested that he might destroy the work of the devil; and His blood cleanseth from all unrighteousness. And suppose every man be a liar, God is true.

It is not the *profession* of a doctrine that establishes its truth; it is the *truth of God*, from which it has proceeded.

Man's experience may *illustrate* it: but it is God's *truth* that confirms it.

In all cases of this nature, we must for ever *cease from man*, implicitly credit God's testimony, and look to Him, in and through whom all the promises of God are, *Yea, and Amen*.

I conclude from the whole, and trust I have satisfactorily proved it, that as Christ *among and in* the people, the *Hope of Glory*, was the sum and substance of the Apostle's preaching: so, their redemption from ALL *sin, its power, guilt, and contamination, even in this life*, was the grand, the only end at which he aimed in all his ministry: and that to labour to present every man perfect in Christ Jesus, is at once the *duty and glory* of every Christian Preacher.

THE END.

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